

أَتَنْزِرُ وَجَعْفَرِ

**Utenzi wa Ja'far**

أَتِنْدِ وَجَعْفَرِ

**Utendi wa Ja'fari**

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## Chapter 1

### *Introduction*

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This document provides an edition of a Swahili ballad which incorporates the Arabic-script text of two MS, along with transliterations (close and standardised), an English translation and notes. This is believed to be the first edition of a Swahili ballad that includes a digital version of the original Arabic-script texts.

Note that this is a work-in-progress, and some aspects of the edition may change as more work is done (consolidation of the notes is one possibility).

The editorial work was carried out in 1979-80 in collaboration with the late Sh. Yahya Ali Omar (1924-2008), but it has only now been possible to present the work in the form I had in mind at that time.

This edition of the ballad was created for two reasons:

1. To provide a full edition of multiple MSs of a charming and interesting ballad.
2. To test the software used to produce the edition by applying it to a real-world task.

This software, **Andika!**,<sup>1</sup> is intended to allow full-spectrum work on Swahili MSs in Arabic script, and Swahili researchers are invited to try using the software for their own work, and to contact me<sup>2</sup> if they require additional features. A key feature of the software is that multiple layouts are possible from the same data. For instance, the text can be printed out as here, in this reference edition, or (by adjusting a couple of lines in the generation code) an edition containing only the Arabic-script text can be produced.

All the materials (the texts in different layouts, scans of the original MS, transcriptions in word-processor format, database tables containing translations and notes) are available for download<sup>3</sup> under a free (GPL) license. This means that the material can be reworked as desired if someone wants to create an alternative edition of the ballad.

Any errors or infelicities in the current edition are mine alone – I may have misunderstood what Sh. Yahya was telling me, or made insufficiently comprehensive notes, and of course working on material first collected 35 years ago has its own problems. I would be grateful for any corrections or comments, which will be incorporated and acknowledged in future editions.

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## Chapter 2

### *The manuscripts*

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This edition uses two manuscripts, Y and R.

Y is a photocopy of a MS by the late Sh. Yahya Ali Omar, undated. It was given to me by Dr Jan Knappert in 1979 when I asked him for some classical Swahili poetry to work on. The photocopy is of the older "shiny-paper" variety, so it is unlikely to have been made later than the early 1970s. The MS uses Sh. Yahya's phonetically consistent representation of Swahili in Arabic script.

R is a red copybook given to me by the late Dr Jan Knappert in 1980 as a thank-you for proofreading his forthcoming book, *Four Centuries of Swahili Verse*. The cover is inscribed JAAFARI in his handwriting. The stanzas are unnumbered, but numbering has been added by Dr Knappert in red ink, for every stanza at the beginning of the ballad, but only per page towards the end. I do not know the provenance of the MS, which is undated, nor who the copyist was, but the text it was copied from is likely quite old, because it uses only 3 vowels, and tends not to write the nasal in pre-nasalised consonants.

Both MSs lay out the text two *vipande* to a line, meaning that a stanza covers two lines. In this digital edition, each stanza of the ballad is laid out on one line, with an asterisk between each *kipande*.<sup>1</sup> Stanzas that correspond in each MS are printed in the sequence Y, R, and each stanza or pair of stanzas is separated by a horizontal rule. This alignment of the stanzas allows spelling and wording to be easily compared.

Each stanza in this edition has four layers of information:

1. A letter-for-letter transcription of the Arabic-script words from the MS, which of course is read right-to-left. The MSs are colour-coded: green for Y and blue for R. This layer is preceded by an Indo-Arabic numeral in brackets giving the number of the stanza in the consolidated text of this edition.
2. A close transliteration of the text into Roman script. This layer is also colour-coded: green for Y and blue for R. The direction of reading for this is right-to-left, so that it mirrors the Arabic-script text (ie the Roman transliteration is almost directly below the corresponding word in Arabic script). This facilitates comparison of the two scripts.<sup>2</sup>
3. A transliteration approximating standard Swahili in Roman script. The direction of reading is left-to-right. This layer is preceded by a numeral in brackets, giving the number of the stanza in the consolidated text of this edition. This is preceded, in small italics, by the MS identifier (Y or R), and two numerals. The first numeral gives the number of the stanza in the self-standing editions of each MS – this number is generated by the software, and will always be correct. The second numeral, in square brackets, gives the number of the stanza in the original MS – this numbering can be subject to clerical error.<sup>3</sup> Words in the original text which have been emended for whatever reason are marked in this layer by a dotted underline. Notes pertaining to individual words are marked by a superscript numeral in red, referencing a footnote at the bottom of the page.
4. An English translation (which of course is read left-to-right) which aims to keep as close to the Swahili as possible.

Y has been used as the reference MS, because although it is missing a section of around 50 stanzas from R, Sh. Yahya's elegant handwriting is easier to read, and is phonetically more comprehensive. It was

<sup>1</sup>A two-up layout as found in the actual MSs would also be possible, but makes comparing the MSs a bit harder for the reader.

<sup>2</sup>However, if it is wished to focus on comparing the two Roman transliterations (close and standard), the software allows this layer to be reversed so that it reads left-to-right.

<sup>3</sup>For instance, at the end of Y the numbers 304-7 are assigned to two different sets of stanzas.

also the one which was the main subject of our discussions about the ballad. The two versions follow each other quite closely, so translation and notes are not given for R unless the text is not present in, or substantially differs from, Y.

I worked on this ballad with Sh. Yahya in 1979, meeting for an hour or two each week. First, by myself, I did a close transliteration of the Y text, and then I read through groups of stanzas with him, noting down his comments on meaning or cultural references. After going through the entire ballad, we revisited particular sections where I was still unclear about meaning or references, and Sh. Yahya, patient as ever, would further elaborate on the text. In 1980 I transcribed R and discussed with him the block of stanzas in R that do not occur in Y, again making detailed notes. Based on this work, I did a clean, typed transcription of the text, along with a translation and a partial set of notes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāhi ar-rahmani ar-rahīmi

In the name of God, the Compassionate, the Merciful

(١) بِسْمِ اللَّهِ أَوَّلٍ \* يَوْمَكَ أَسِي مِثْلٍ \* بِنُحْ نَجْمٍ مَفْضِلٍ \* رِي أَلْتَنَرِكُو

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

R 1 [1] (1) bismillahi awali \* pweke asiyo mithali \* mbingu njema Mfadhili \* 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 \* يَمُونَ رَحْمَنٍ \* نَ الرَّحِيمِ يُونٍ \* نَدِي يَلَأَنَدَمِي

yaloandamiya ndiyo \* yuwani rrahīmu na \* rahmāni na pamwe \* ikhwāni llāhi bismi

Y 1 [1] (2) bismillahi ihiwani \* pamwe na rahamani \* na ar-rahimu yuwani \* ndiyo yaloandamiya

“In the name of God”, my friends along with “the Compassionate” and “the Merciful” -- know that that is what goes first.

بِسْمِ اللَّهِ إِخْوَانٍ \* يَم نَارَاحِمَن \* نَارَاحِيمِ يُوانٍ \* رِي يَلْتُعَلِي

yalutaghuliya riyu \* yuwāni naarāhīmi \* naarāhamani pami \* ikhwāni bismilahi

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

(٣) يُلِكَنِ نَدُزَنُغُ \* كَهْنَدَ مَتَمْبِزِ يَنْغُ \* نَوَپَ خَبَرِ زَنْغُ \* قِصَ چَلَنَجِرِي

chalonijiriya qiṣa \* zangu khabari niwape \* yangu matembezi k<sup>h</sup>enda \* nduzangu pulikani

Y 2 [2] (3) pulikani nduzangu \* kenda matembezi yangu \* niwape habari zangu \* qisa chalonijiriya

Listen, my brothers, I went on a journey. Let me give you my story, an account of what happened to me.

كَتَاكَ سِكُ رُزَنْغُ \* كُورَا مَتَمْبِزِ كُونُغُ \* نَوَپَ خَبَارِ يَنْغُ \* كِصَ كَلُ نَجِرِيَا

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

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

(٤) نِلِ نَنْدَاءُ نَدَيْنِ \* كُولِ نَ مَتُ چُمْبِنِ \* مُي أُكَمْتَمَنِ \* كُو حَالَالِ كُرْضِي

kuriḍiya ḥalāli kwa \* ukamtamani moyo \* chumbani mṭu na kwali \* ndiyani nendao nili

Y 3 [3] (4) nili nendao ndiani \* kwali na mtu<sup>1</sup> chumbani<sup>2</sup> \* moyo ukamtamani<sup>3</sup> \* kwa halali kuridhiya<sup>4</sup>

I was going along the road, and there was a person in a room, and my heart desired her, and I was gratified lawfully.

<sup>1</sup>The woman's name is Atika, but we are not told this until 348b, with an end-of-line variant, Atiya, in 341d.

<sup>2</sup>Atika probably went indoors to hide from Ali. The custom is for women to hide from men of their own status. Therefore, if they hide when they see a man coming, the man will be pleased, because it is a compliment to him to be considered of noble status. On the other hand, if the woman does not hide, the man may be angry, because he will think she is looking down on him. Thus, women will not hide from lascivious people, but only from those who aren't, because they are worthy of more respect.

<sup>3</sup>Note that in the Y version it is Ali who desires Atika, but that in the R version it is Atika who desires Ali.

<sup>4</sup>Ali did not want to sin by committing adultery with her, so he decides *kuoa kwa siri*, to marry in secret. Among the Swahili it is possible to have an *mke wa siri*, secret wife, if it is thought that the first wife or other people would object. An *mke wa siri* has all the rights of an ordinary wife, except that the marriage is not publicised.

نَلِ نِرَاؤُ دِينَ \* كَأَنَّ مَثُ نُيْمَانِ \* مُيُو أُكْتَمَنِ \* كَوَا حَلَلَا كَرَضِيَا  
 kariḍiyā ḥalali kwā \* ukatamani muyuwi \* nyumbāni mtu kauna \* ḍiyani nirau nali  
 R 4 [4] nali nendao ndiani \* kaona mtu nyumbani \* moyowe ukatamani \* kwa halali karidhiya

(٥) نَ مَهْرِي يُونَ \* نَلْمَپَ زَيْدِنِ \* نَلِنَ پَٹَ چَنْدَنِ \* كَوَهَ كُمْفَلِي  
 kumvaliya kawahi \* chandani peṭe nalina \* zaydani nalompa \* yuwani mahariye na  
 Y 4 [4] (5) na mahariye yuani \* nalompa zaidani \* nalina pete<sup>5</sup> chandani \* kawahi kumvaliya  
 And know that as for her dowry, which I gave her as well, I had a ring on my finger, and I persuaded her to wear it.

نَمَهْرِي يُوَانِ \* نَلْمَپَ زَيْدَانِ \* نَلِنَ پَٹَ كَنْدَانِ \* كَوَاحِ كُمْوَاطِيَا  
 kumuwāṭiyā kawāḥi \* k'andāni piti nalina \* zaydāni nalumpa \* yuwāni namahariyi  
 R 5 [5] na mahariye yuani \* nalompa zaidani \* nalina pete chandani \* kawahi kumuwatiya<sup>6</sup>

(٦) عَلِي كُتُكَا كُوكِ \* أَنْ رَبِّ مُيِ وَكِ \* أَكِنْدَا كُومِكِ وَكِ \* مَكْنُ هُمْفُمْبِيَا  
 humfumbiya mkono \* wake mke kwa akenda \* wake moyo ruba una \* kwake kutoka 'alii  
 Y 5 [5] (6) Aliyi kutoka kwake \* una ruba moyo wake \* akenda kwa mke wake \* mkono humfumbiya<sup>7</sup>  
 When Ali left [Atika] his heart was troubled -- when he went to his wife [Fatima], he hid his hand from her.

عَلِي كُتُكَا كُوَكَ \* أَنْ رَبِّ مُيِ وَكَ \* أَكِرَا كُومِكِي وَكَ \* مَكْنُ كَفُمْبَاتِيَا  
 kafumbatiyā mkunu \* wāki mkii kwa akirā \* wāki muyu ruba una \* kwāki kituka 'alii  
 R 6 [6] Aliyi kitoka kwake \* una ruba moyo wake \* akenda kwa mke wake \* mkono kafumbatiya

(٧) مَوْنِ بِنْتِ رَسُولِ \* يَلِ هَيْتَامَلِ \* كَنْدَا مَوْنِي عَقَلِ \* خَبَرِ أَكْمَوْمِيَا  
 akamwambiya khabari \* 'aqilī mwenye kanenda \* hayataamali yali \* rasūli binti mwana  
 Y 6 [6] (7) Mwana binti Rasuli<sup>8</sup> \* yale hayataamali<sup>9</sup> \* kanenda mwenye akili \* habari akamwambiya  
 The Lady daughter of the Prophet was unaware of these things [until] someone in the know went and told her the news.

مَوَانِ بِنْتِ رَسُولِ \* حَيِّ اسْتَعْمَلِ \* أَكِرَا مَوْنِي عَقَلِ \* خَبَارِ أَكْمَوَايَا  
 akamwābiyā khabāri \* 'aqilī mwinyi akirā \* asita'amali ḥayu \* rasūli binti mwāna  
 R 7 [7] Mwana binti Rasuli \* hayo asitaamali \* akenda mwenye akili \* habari akamwambiya

<sup>5</sup>This ring is an important factor in the rest of the story, because it had been given to Ali by his wife Fatima.

<sup>6</sup>"I succeeded in leaving it with her".

<sup>7</sup>i.e. to hide the fact that he was not wearing the ring.

<sup>8</sup>i.e. Fatima.

<sup>9</sup>-taamali, observe.

(٨) أَكْبَنَدَةُ كَزِي \* فَاطِمَةُ أَكْمَوْمِي \* شَيْخٌ عَلِيٌّ أُوزِي \* خَبَرٌ هُكْسِيكِي

hukisikiya khabari \* uwozee ‘alii shēkhe \* akamwambiye fāṭimah \* kizee akenendae

Y 7 [7] (8) akenendaye kizee<sup>10</sup> \* Fatima akamwambie \* Shehe Aliyi uozee \* habari hukisikiya

The person who went was an old woman, and she said to Fatima: Sheikh Ali has got married -- have you heard the news?

أَكْبَرَا أُغِيزِي \* فَطِمَ نِكْوَابِي \* عَلِيٌّ أُوزَاي \* خَبَارٌ هَيْسِيكِيَا

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

R 8 [8] akenenda ungizie<sup>11</sup> \* Fatima nikwambie \* Aliyi uozee \* habari huyasikiya

(٩) أَكْفَنِي مَشَوْش \* فَاطِمَةُ كَمَكُنْش \* عَلَامَ كَمُونْش \* أَتْنَعُ أَكْمِيَا

akamṭiya utungu \* kamuonesha ‘alāma \* kamkanusha fāṭimah \* mshawasha akafanya

Y 8 [8] (9) akafanya mshawasha \* Fatima kamkanusha \* alama kamuonyesha \* utungu akamṭiya

She tried to convince Fatima, but Fatima refused to believe her, but [the old woman] gave her proof, and made her worried.

أَكْفَنِي مَشَوَاش \* فَطِمَ أَكْمَكُنْشَا \* أَلَمَ كَمُونِيش \* تَنْبَحُ كَمِيَا

kamṭiyā tanabuḥi \* kamuwunīsha alama \* akamkanushā faṭima \* mshawāsha akafanyya

R 9 [9] akafanya mshawasha \* Fatima akamkanusha \* alama kamuonyesha \* tanabuhi<sup>12</sup> kamṭiya

(١٠) سَجُو كَهَنَن نِ كَوْل \* مِم سِمْتَامَل \* أَرْدِپُ كَو رَسُول \* بِي تَهْمَزْنَعِي

t<sup>h</sup>amzingatiya yeo \* rasūli kwa arudipo \* simtaamali mimi \* kweli ni k<sup>h</sup>anena sijuwi

Y 10 [10] (10) sijui<sup>13</sup> kanena ni kweli \* mimi simtaamali \* arudipo kwa Rasuli \* yeo tamzingatiya

I don't know, said [Fatima], if that is true. I didn't pay him any heed. When he comes back from the Prophet's today, I will ask him.

سِپَتِ كَوْمَبَا نِكْوَل \* حُجَّ سِكْتَعْمَل \* أَرْدِپُ كَوَا رَسُول \* اِي تَمُوَاغَلِيَا

tamuwāghaliya iyu \* rasūli kwā arudipu \* sikuta‘amali ḥuja \* nikwili kwambā sipate

R 10 [10] sipate kwamba ni kweli \* hoja sikutaamali \* arudipo kwa Rasuli \* yeo tamuangaliya

(١١) مَوْنِ بِنْتِ أَمِين \* هِي نَدِي تَمَكِين \* أَلِ نَ پَطِ چَنْدَن \* كَوَه كَمْفَلِيَا

kumvuliya kawahi \* chandani peṭe na ali \* tamkini ndiyo hiyo \* amīni binti mwana

Y 9 [9] (11) Mwana binti Amini<sup>14</sup> \* hiyo ndiyo tamkini<sup>15</sup> \* ali na pete chandani \* kawahi kumvuliya

Lady, daughter of the Trustworthy One, [said the old woman], this is true. He had a ring on his finger, and he took it off [to leave it] with her."

<sup>10</sup>This old woman is likely a devil in disguise, whose aim is to stir up enmity between Fatima and Ali. Fatima realises this later (44). This devil reappears in a different disguise in an extended episode in R (45-93), where he tries to get the better of Ali.

<sup>11</sup>"and entered [the house]"

<sup>12</sup>"and made her aware".

<sup>13</sup>It makes more sense to follow R here, and place this stanza before the one beginning "Mwana binti Amini...".

<sup>14</sup>The Prophet was called *al-Amin* from his teenage years onward, because he was reliable and even-handed to all.

<sup>15</sup>tamkini = hakika, kweli

مَوَانَ بِنْتِ أَمِينِ \* حَيِّ نَرِي تَمَكِينِ \* أَلِنَ پِتِ كَنَدَانِ \* كَوَاحِ كُمُفْلِيَا

kumvuliyā kawāḥi \* k'andāni piti alina \* tamkini nriyu ḥayu \* mīni binti mwāna  
R 11 [11] Mwana binti Amini \* hayo ndiyo tamkini \* ali na pete chandani \* kawahi kumvuliya

(١٢) أَكْفَنِي هِمَ هِمَ \* أَسِيوَزِ فَاطِمَه \* حَسَنَ أَكْمُتْمَ \* بِيكَ نَمَكُلِيَا

namkuliya babako \* akamtuma ḥasani \* fāṭimah asiweze \* hima hima akafanya  
Y 11 [11] (12) akafanya hima hima \* asiwiweze<sup>16</sup> Fatima \* Hasani<sup>17</sup> akamtuma \* babako namkuliya<sup>18</sup>  
But Fatima then acted immediately -- she could not restrain herself. She sent Hasan, [saying:] "I am summoning your father."

أَكْفَنِيَا حَلِ مَمَ \* أَسِيوَزِ فَطِيمَ \* حَسَنَ أَكْمُتْمَ \* بِيكَ نَمَكُلِيَا

namkuliya babaku \* akamtuma ḥasani \* fāṭima asiwizi \* mama ḥali akafanyā  
R 12 [12] akafanya halimama \* asiwezi Fatima \* Hasani akamtuma \* babako namkuliya

(١٣) نَمَكُلِيَا كُو سِرِ \* أَسِيكِي بَشِيرِ \* كِنَدَا أَكْفَسِرِ \* مِبِلَ زَ تُمُو نَبِيَا

nabiya ṭumwa za mbele \* akafasiri kenenda \* bashīri asisikiye \* siri kwa namkuliya  
Y 12 [12] (13) namkulia kwa siri \* asisikie Bashiri \* kenenda akafasiri<sup>19</sup> \* mbele za Tumwa Nabiya<sup>20</sup>  
I am summoning him secretly, so that the Bearer of Good Tidings does not hear. [But Hasan] went and spoke [openly], in front of the Messenger, the Prophet.

نَمَكُلِيَا كُوَا سِرِ \* أَسِيكِيُوَا بَشِيرَا \* أَكْنَرَا أَكْفَصِيرِ \* مِبِيَا زَ تُمُوَا نَبِيَا

nabiya tumwā za mbii \* akafaširi ak'inrā \* bashiri asikuyuwī \* siri kwā namkuliya  
R 13 [13] namkulia kwa siri \* asikuyue Bashiri \* achenda akafasiri \* mbee za Tumwa Nabiya

(١٤) كَفَسِرِ مُعِينِ \* هَمَكُلُوَا نُيْمَانِ \* أَكْسِيكِيَا أَمِينِ \* عَجَبُ إِكْمُنْغِيَا

ikamngiya 'ajabu \* amīni akisikiya \* nyumbani hamkuliwa \* mu'ayani kafasiri  
Y 13 [13] (14) kafasiri muayani \* hamkuliwa nyumbani \* akisikia Amini \* ajabu ikamngiya  
He addressed [Ali] openly [saying:] You are wanted at home. When the Trustworthy One heard this he was filled with wonder.

كَفَصِيرِ مُعِينِ \* حَمَكُلُوَا نُيْمَانِ \* كُسِيكِيَاكُوَا أَمِينِ \* عَجَبُ إِكْمُنْغِيَا

ikamngiyā 'ajabu \* amīni kusikiyakwi \* nyumbāni ḥamkuliwā \* mu'ayani kafaširi  
R 14 [14] kafasiri muayani \* hamkuliwa nyumbani \* kusikiakwe Amini \* ajabu ikamngiya

<sup>16</sup>hakuweza kustahimili.

<sup>17</sup>Hasan was Ali and Fatima's elder son, and Husayn (250) their younger.

<sup>18</sup>N. -amkulia = S. -itia

<sup>19</sup>-fasiri lit. means "explain".

<sup>20</sup>In other words, the child forgot to give the message privately (*hakusema kwa siri*). In any case, for a man to be called away from the *baraza* by a message from home is very worrying, since it implies some emergency for which his presence is required.



(١٥) أَكْمُوزَ هَشِيمَ \* بِيْ أَنْنِ فَاطِمَه \* هُكُومَكُو كَوِ هِمَ \* نَائِي سِيْ مَزُويَا

mazoweya siyo nāyo \* hima kwa hukwamkuwa \* fāṭimah unani yeo \* hashima akamuuzā  
Y 14 [14] (15) akamuuzā Hashima<sup>21</sup> \* yeo una-ni Fatima \* hukuamkua kwa hima \* nayo siyo mazoeya  
The Hashimite asked [Ali]: What is the matter with Fatima today? She wants you in a hurry, and that is not like her.

كَمُولِزَا هَشِيمَ \* يُوْ أَنْنِ فَطِيمَ \* حُكُومَكُو كَوَا حِيمَ \* نِيْ سِيْ مَزُويَا

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

(١٦) عَلِيْ أَكَيْنُكَ \* أَكَنْدَا كَوِ هَرَكَ \* هَتَّ نَيْمَيْنِ كَيْفِكَ \* مَوْنَا فَاطِمَ هُلِيَا

huliya fāṭīma mwana \* kifika nyumbani hata \* haraka kwa akanenda \* akainuka 'alii  
Y 15 [15] (16) Aliyi akainuka \* akanenda kwa haraka \* hata nyumbani kifika \* Mwana Fatima huliya  
Ali got up and went in haste until he arrived home. Lady Fatima was crying.

عَلِيْ أَكَيْنُكَ \* أَكِينِرَا كَوِ حَرَكَ \* حَتَّى نَيْمَانِ كَيْفِكَ \* مَوَانَا فَطِيمَ حُلِيَا

ḥuliyā fāṭīma mwāna \* kifika nyumbāni ḥatay \* ḥarāka kwa akinirā \* akaynuka 'alii  
R 16 [16] Aliyi akainuka \* akenenda kwa haraka \* hata nyumbani kifika \* Mwana Fatima huliya

(١٧) هُرْمَ زَكْمَشِكَ \* عَلِيْ كَشَوَشِكَ \* كَمَبَ فَتَمَ يُلِكَ \* أَلْنَلُ نَمِيَا

nambiya ulilonalo \* pulika fatuma kamba \* kashawishika 'alii \* zikamshika huruma  
Y 16 [16] (17) huruma zikamshika \* Aliyi kashawishika<sup>22</sup> \* kamba Fatuma pulika \* ulilo nalo nambiya  
Ali was seized with pity, and became perplexed. He said: Fatima, listen -- tell me what's wrong with you.

عَلِيْ كَشَوَشِكَ \* كَوَا رُحْمَ كَمَشِيكَ \* كَوَانَدَا فَطِيمَ يُلِكَ \* أَلُّ نَلُ نَمِيَا

nambiyā nalu ulilu \* pulika fāṭīma kwāndā \* kamshika ruḥuma kwā \* kashawishika 'alii  
R 17 [17] Aliyi kashawishika \* kwa ruhuma kamshika \* kwanda Fatima pulika \* ulilo nalo nambiya

(١٨) أَنْ كِتَوَ هُكُومَ \* أَمَّ أَمَشِكُونَ حُمَ \* أَكْمَجِبُ فَتَمَ \* كَوَ مَرَضِ سِكُلِيَا

sikuliya maraḍi kwa \* fatuma akamjibu \* ḥuma ni umeshikwa ama \* hukuuma kitwa una  
Y 17 [17] (18) una kitwa hukuuma \* ama umeshikwa ḥa huma \* akamjibu Fatuma \* kwa maradhi sikuliya  
Do you have a headache, or have you a temperature? And Fatima replied: I am not crying because I am ill.

أَنْ كَطَ حُكُومَ \* أَوْ وَاشِكُوا نَحْمَ \* أَكْمَجِبُ فَطِيمَ \* كَوَا مَرَضِي سِكُلِيَا

sikuliyā maraḍii kwā \* fāṭīma akamjibu \* naḥuma wāshikwā aw \* ḥukuuma kiṭa una  
R 18 [18] una kitwa hukuuma \* au washikwa na huma \* akamjibu Fatima \* kwa maradhi sikuliya

<sup>21</sup>The Prophet belonged to the clan of Hashim in the tribe of Quraysh of the Hollow.

<sup>22</sup>-shawishika = -fanya wasiwasi, -fanya tashwish

(١٩) مِمَّ هَبَ نَلْتُكَ \* وَوِ هُنَّ هُتِكَ \* نَ كَمَّ كِهْطُ وَتَكَ \* أُسِخْفُ كُنْمِيَّ

kunambiya usikhofu \* wataka k<sup>h</sup>iṭu kama na \* huteka hunena wewe \* nalitoka hapa mimi

Y 18 [18] (19) mimi hapa nalitoka \* wewe hunena huteka<sup>23</sup> \* na kama kitu wataka \* usihofu kunambiya  
[Ali said:] When I left here you were talking and laughing. And if there's anything you want, don't be afraid to ask me [for it].

مِمَّ حَبَّ نِمْتُكَ \* وَوِ حُنَّ هُتِكَ \* نَكَمَّ كِتْ وَتَكَ \* أُسِخْفُ كُنْمِيَّ

kunambiyā usikhufu \* wātaka kitu nakama \* hutika ḥunina wiwi \* nimtuka ḥapa mimi

R 19 [19] mimi hapa nimetoka \* wewe hunena huteka \* na kama kitu wataka \* usihofu kunambiya

(٢٠) وَتَكَ نِنِ نَدِيْنُغُ \* نِيْفِدِ رُحْ يَنْغُ \* مُيْ أَوْتِ مَتْنُغُ \* نَوِ أَكْمِ كَلِيَّ

kuliya ukome nawe \* matungu uwate moyo \* yangu roho niifidi \* nduyangu nini wataka

Y 19 [19] (20) wataka nini nduyangu \* niifidi<sup>24</sup> roho yangu \* moyo uwate matungu \* nawe ukome kuliya  
What do you want, my dear, so that I may console you, so that your heart will leave aside pain, so that you will stop crying?

وَ تَكَ مِنْ رِيْنُغُ \* كَثَمِيْنِ رُحْ يَنْغُ \* مُوِيْ أُپُو مَتْنُغُ \* نَوِ أَكْمِ كَلِيَّ

kuliyā ukumi nawi \* matungu upuwi mūyu \* yangu ruḥu kathamīni \* ruyangu mni wataka

R 20 [20] wataka ḥiḥi nduyangu \* kathamini roho yangu<sup>25</sup> \* moyo upoe matungu \* nawe ukome kuliya

(٢١) فَتَمَّ أَكْتَمَكَ \* پِتْ يَكْ نَيْتَكَ \* عَلِيْ أَكْشُتَكَ \* هُوْنَ لَ كُمْوَمِيَّ

kumwambiya la haoni \* akashutuka ‘alii \* naitaka yako peṭe \* akatamka fatuma

Y 20 [20] (21) Fatuma akatamka \* pete yako naitaka \* Aliyi akashutuka \* haoni la kumwambiya  
Fatima replied: I want your ring. Ali was startled -- he could not see what he could tell her.

فَطِيْمَ أَكْتَمَكَ \* پِتْ يَكْ نَيْتَكَ \* عَلِيْ أَكْشُتَكَ \* هُوَزَا نِكُمْوَمِيَّ

nikūmwabiyā huwazā \* akashutuka ‘alii \* naytaka yaku piti \* akatamka faṭīma

R 21 [21] Fatima akatamka \* pete yako naitaka \* Aliyi akashutuka \* huwaza ni kumwambiya

(٢٢) كِشَ عَلِيْ حَيْدَرٍ \* نَنْ أَلْفَيْسِرٍ \* أَنِّيْ أَبُوْ بَكْرٍ \* تَهَكْوَنْدَ كُتْوَلِيَّ

kuṭwaliya t<sup>h</sup>akwenda \* bakari abuu anayo \* alilofasiri neno \* ḥaydari ‘alii kisha

Y 21 [21] (22) kisha Ali Haidari<sup>26</sup> \* neno alilofasiri \* anayo Abu Bakari \* takwenda kutwaliya<sup>27</sup>

Then Ali the Lion-like, the utterance that he spoke [was this:] Abu Bakr has it -- I'll go and fetch it.

<sup>23</sup>This is a common expression meaning “you were in a good mood”.

<sup>24</sup>niifidi = niokoe. Therefore, lit., “so that I may save my soul, so that I will not be in distress”. This expresses humility, and shows that the speaker cares very much about the other person.

<sup>25</sup>“that I may answer for my soul”.

<sup>26</sup>haidari, lion. The epithet, “lion-like”, is so closely associated with Ali that it is now more of a name than a descriptive metaphor.

<sup>27</sup>Ali tells this lie to gain some time, but it doesn't work.

كِسَ عَلِي حَيْدَارٍ \* نِينُ أَلَا فَصِيرَا \* أَنِي أَبُو بَكْرٍ \* تَكُونَرُ كُتُولِيَا  
 kukutwaliyā takwinra \* bakari abuu unayu \* faṣīri ulilū ninu \* ḥaydāri ‘alii kisa  
 R 22 [22] kisa Ali Haidari \* neno ulilofasiri \* unayo Abu Bakari \* takwenda kukutwaliya

(٢٣) پَتِ يَكُ يَ چَنَدَنِ \* أَبُو بَكْرٍ سِ كَفَنِ \* نِمِثَوَاءَ تَمَكِنِ \* كَوِ أَلِينَمِيَّ

uliyonambiya kwa \* tamkini nimetwaa \* kifani si bakari abuu \* chandani ya yako peṭe  
 Y 22 [22] (23) pete yako ya chandani \* Abu Bakari si kifani \* nimetwaa tamkini \* kwa uliyonambiya  
 [But Fatima said:] "Your ring is for [your] finger -- it will not fit Abu Bakr. "I have discovered the real reason for what you told me.

پَتِ يَكُ يَكْتَدَانِ \* بُو بَكْرٍ سِكْفَنِ \* نِمَتَكَ تَمَكِنِ \* يُو عَلِي نَمِيَا

nambiyā ‘alii yiwu \* tamkini nimitaka \* sikifani bakari buu \* yak‘andāni yaku piti  
 R 23 [23] pete yako ya chandani \* Bu Bakari si kifani \* nimetaka<sup>28</sup> tamkini \* yeo Aliyi nambiya<sup>29</sup>

(٢٤) هُنُ مَوَزِ نِ وَ پِلِ \* مِمِ سِكْتَامَلِ \* أَنْ نَ مَكِ وَ پِلِ \* هَبَرَ نِمِسِكِيَّ

nimesikiya habari \* pili wa mke na una \* sikutaamali mimi \* pili wa ni mwezi hunu  
 Y 23 [21] (24) hunu mwezi ni wa pili \* mimi sikutaamali \* una na mke wa pili \* habari nimesikiya  
 "This is the second month [that you have not worn it] -- I did not realise this before. You have a second wife -- I have heard the news.

هُونُ مَوَزِ نَوَا پِلِ \* مِمِ سِكْتَعَمَلِ \* أَنْ نَمَكِي وَ پِلِ \* حَبَارِ نِمِسِكِيَا

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

(٢٥) نَأَبِ وَاللَّهِ نَدِينُ \* نِ وَيِ پُوكِ مَكِ وَنُ \* نِ نَنِ عَدُوِ يَنْعُ \* هِي أَلَنْزَلِيَّ

alonizuliya huyo \* yangu ‘aduwi nani ni \* wangu mké pweke wee ni \* nduyangu wallāhi naapa  
 Y 24 [22] (25) naapa wallahi nduyangu \* niwe pweke mke wangu<sup>30</sup> \* ni nani adui yangu \* huyo alonizuliya  
 [Ali said:] I swear to God, dearest -- you are my only wife. Who is this enemy of mine who has told you this lie about me?"

كَمَبِ وَاللَّهِ رِينُ \* نُو پُوكِ مَكِ وَنُ \* نِنِينِ عَدُوِ يَنْعُ \* حِلَ مَتِي نَمِيَا

nambiyā mtuyi ḥila \* yangu ‘aduwi ninyani \* wanghu mki pwiki niwi \* ruyangu wallahi kamba  
 R 25 [25] kamba wallahi nduyangu \* niwe pweke mke wangu \* ni nyani adui yangu \* hela mtuye nambiya<sup>31</sup>

<sup>28</sup>"I want the real reason". The -me- tense formative is used here as an immediate present – compare 214a.

<sup>29</sup>"tell me now, Ali".

<sup>30</sup>This is, at best, only half-true. Note that *kusema urongo asitete ni vizuri, si vibaya* – that is, it is justifiable to tell white lies to console your spouse, or in the interests of conciliation and marital harmony. For instance, once a husband arrived home late accompanied by a friend. The wife asked the husband why he was late and became suspicious when he did not reply. The friend saw trouble brewing and stepped in with the lie that the husband had been seeing about getting some money for her as a present, which of course placated her.

<sup>31</sup>"Come – tell me [the name of] this person".

(٢٦) كَمَجِبُ كَوَ لِسَنِ \* مُتِي سِمْبَيْنِ \* پَتِ اُمِّي نَنِ \* اُنَيْبُ تَهْرَضِي

t<sup>h</sup>ariḍiya unipapo \* nani umpee peṭe \* simbaini mtuye \* lisani kwa kamjibu

Y 25 [23] (26) kamjibu kwa lisani<sup>32</sup> \* mtuye simbaini \* pete umpee nani \* unipapo taridhiya  
She replied eloquently: I will not disclose that person. Who have you given the ring to? [Only] when you give [it to me] will I be satisfied.

كَمَجِبُ كَوَ لِسَنِ \* مُتِي سِمْبَائِنِ \* پَتِ يَكُ يَكْتَدَانِ \* اُنَيْبُ تَرِظِيَا

tariziyā unipapo \* yak<sup>h</sup>andāni yaku piti \* simbaini mtuyi \* lisani kwā kamjibu

R 26 [26] kamjibu kwa lisani \* mtuye simbaini<sup>33</sup> \* pete yako ya chandani \* unipapo taridhiya

(٢٧) عَلِي اَكْبَيْنِ \* تَهَكُومِي تَمَكِنِ \* يَلِنَغِي كِسِمَنِ \* تَهَكُونَدَ كُكْتَلِي

kukutoleya t<sup>h</sup>akwenda \* kisimani yalingiya \* tamkini t<sup>h</sup>akwambiya \* akabaini ‘alii

Y 26 [24] (27) Aliyi akabaini \* takwambiya tamkini \* yalingiya kisimani<sup>34</sup> \* takwenda kukutoleya  
Ali declared: I will tell you what really happened. It fell into a well -- I'll go and get it out for you.

عَلِي اَكْبَيْنِ \* نِكُومِي تَمَكِنِ \* يَلِنَغِي كِسِمَانِ \* اَو مُوزِ نَبِيَا

nabiyā muwuzi awu \* kisimāni yalighiya \* tamkini nikwambiya \* akabayīni ‘alii

R 27 [27] Aliyi akabaini \* nikwambia tamkini \* yalingia kisimani \* au muuze Nabiya<sup>35</sup>

(٢٨) هِي نَنِ پَتِ يَكُ \* مَهَلِ اُيُوسِپُ \* كَمَ هِي مَتَمَكُ \* بِنَغُ سِتْمُومِي

sitomwambiya babangu \* matamko haya kama \* uiwesepo mahale \* yako peṭe nena haya

Y 27 [25] (28) haya nena<sup>36</sup> \* pete yako \* maḥāli uiwesepo \* kama haya matamko \* babangu sitomwambiya<sup>37</sup>  
[Fatima said:] Well, your ring -- say where you have put it, for these words -- I do not [want to] tell my father [about them]."

مِي نَنِ پَتِ يَكُ \* مَحَلِ اُيُوتِيكُ \* كَمَ هِي مَتَمَكُ \* بِنَغُ سِتْمُوَابِيَا

situmuwābiyā babaghu \* matamku haya kama \* uywiṭiku maḥali \* yaku piti nina muya

R 28 [28] moya nena pete yako \* mahali uiweteko \* kama haya matamko \* babangu sitomwambiya

(٢٩) عَلِي اَكُوْدِكُ \* فَتَمَ كُكْسِرِكُ \* اَلِنُكُ كَتَاكَ \* اَكْنَدَ كَوَ نَبِي

nabiyā kwa akanenda \* katoka aliinuka \* kukasirika fatuma \* akaudhika ‘alii

Y 28 [26] (29) Aliyi akaudhika \* Fatuma kukasirika \* aliinuka katoka \* akanenda kwa Nabiya  
Ali was worried that Fatima was angry. He got up and left, and went to the Prophet.

<sup>32</sup>lisani < لسان, tongue. We could also emend to hisani, kindness, goodness, i.e. politely. See also 317a.

<sup>33</sup>A marginal note in the MS gives an alternate spelling: نَيْن

<sup>34</sup>Another lie, again to gain some time, kamuulize Nabiya, so that he can go and ask the Prophet. But Fatima does not fall for this one either.

<sup>35</sup>“or go and ask the Prophet [if you don’t believe me]”.

<sup>36</sup>Or we could emend to huyanena, you still haven’t said.

<sup>37</sup>anamwogopa sana – Ali is greatly in awe of him.

عَلِيَّ أَكُوْضِيْكَ \* فَطِيْمَ كُكْصِيْرِكَ \* أَكِيْنَكَ أَكْتُكَ \* أَكِيْرًا كُوْا نِيَا

nabiya kwā akinirā \* akatuka akaynuka \* kukaṣīrika faṭīma \* akawuḍika ‘alii  
R 29 [29] Aliyi akaudhika \* Fatima kukasirika \* akainuka akatoka \* akenenda kwa Nabiya

(٣٠) أَكْمُوْزُ هَشِيْمَ \* أَلِ نَ نِ نِيْنِ فَتَمَ \* أَلِكِهَاتَ كَلِيْمَ \* مْتَمَ أَكْمُوْمِيِي

akamwambiya mṭume \* kalima alik<sup>h</sup>āṭa \* fatuma nini na ali \* hashima akamuuzā  
Y 29 [27] (30) akamuuzā Hashima \* ali na nini<sup>38</sup> Fatuma \* alikata kalima<sup>39</sup> \* Mṭume akamwambiya  
The Hashimite asked him: What was wrong with Fatima? [Ali] interrupted him, and told the Prophet:

كَمُوْلِيْزَا حَشِيْمَ \* وَلُوْ نِ نِيْنِ فَطِيْمَ \* عَلِيَّ كَتَكَلَّمَمَ \* مْتَمَ أَكْمُوْمِيِيَا

akamwambiyā mṭumi \* katakallama ‘alii \* faṭīma nani waliwu \* ḥashīma kamuwulizā  
R 30 [30] kamuuliza Hashima \* walio nani Fatima \* Aliyi katakalama \* Mṭumi akamwambiya

(٣١) أَكْمُوْمِيِي شَرِيْفُ \* فَتَمَ مِيْنِكَلِيْفُ \* زِيْپُ زِيْسُوْ خُوْفُ \* زِيْنِغَ نِيْمِيْتِيِيَا

nimemṭiliya zingī \* khōfu zisizo ziyapo \* menikalifu fatuma \* sharīfu akamwambiya  
Y 30 [28] (31) akamwambiya Sharifu \* Fatuma menikalifu \* ziapo<sup>40</sup> zisizo hofu<sup>41</sup> \* zingī nimentiliya  
He told the Noble One: Fatima is annoyed with me -- white lies, I have told her many of them.

أَكْمُوْمِيِيَا شَرِيْفُ \* فَطِيْمَ مِيْنِكَلِيْفُ \* زِيْپُ زِيْنِي مَخْفُ \* زِيْنِغَ نِيْمِيْتِيِيَا

nimimṭiliya zingī \* makhufu zinyi ziyapu \* minikalifu faṭīma \* sharīfu akamwāmbiyā  
R 31 [31] akamwambiya Sharifu \* Fatima menikalifu \* ziapo zenye mahofu \* zingī nimentiliya

(٣٢) أَلِيْكِيِيَا يَا رَسُوْلُ \* نَمَ نِيْمِيْتِيِيَا كُوْلُ \* كُمُوْمِيِي سِيْهِيْلُ \* خُوْفُ زِيْمِيْنِيْغِيِيَا

zimeningiya khōfu \* sihimili kumwambiya \* kweli nimeṭenda nami \* rasūli yā alikiliya  
Y 31 [29] (32) alikilia<sup>42</sup> ya Rasuli \* nami nimeṭenda kweli \* kumwambiya sihimili \* hofu zimeningiya  
[Ali] was weeping: Oh Prophet! I've really done it now. I haven't the nerve to tell her. I'm filled with fear.

يَكُوْلِيُو رَسُوْلُ \* نَمَ نَلِيْفَنِي كُوْلُ \* كُمُوْمِيِي سِيْهِيْلُ \* خُفُ زِيْمِيْزِيْغِيَا

zimizunighiyā khufu \* sihimili kumwāmbiyā \* kwili nalifanya nami \* rasūli yakwiliyawī  
R 32 [32] yakweleawe<sup>43</sup> Rasuli \* nami nalifanya kweli \* kumwambiya sihimili \* hofu zimezoningiya

<sup>38</sup>The northern form of *alikuwa na nini*, based respectively on two verbs meaning “be”: *-li* and *-wa*.

<sup>39</sup>lit. “cut the words”.

<sup>40</sup>-*apa*, curse, but *-tia kiapo*, swear an oath, such as *nife nili kaffir*, may I die an unbeliever. Ali has sworn a few oaths to Fatima out of necessity, but he is not bound by them because he swore them in order to preserve marital harmony.

<sup>41</sup>i.e. oaths that have no frightening consequences.

<sup>42</sup>-*liki-* is a past continuous tense. See also 98d, 99a.

<sup>43</sup>“to make it clear to you, Prophet”.

(٣٣) تَنْ إِنْذَ سَيِّدٍ \* أُمُونِي أَبْرُدٍ \* كَيْنُكَ مُحَمَّدٍ \* هَبْ كَأَنْدَمَ نَدِي

ndiya kaandama hapo \* muḥamadi kainuka \* aburudi umuonye \* sayidi enenda tena  
Y 32 [30] (33) tena enenda Sayidi \* umuonye aburudi<sup>44</sup> \* kainuka Muhamadi \* hapo kaandama ndiya  
So you go, my Lord, and tell her to calm down. Muhammad got up, and then set out on the way [to Ali's house].

إِنْرَا وَوِ سَيِّدٍ \* كَمُونِيَّ أَبْرُدٍ \* كَيْنُكَ مُحَمَّدًا \* حَبْ كَأَنْدَامَ نَدِيَا

ndiyā kaandāma ḥapu \* muḥammadi kaynukā \* aburudi kamuwunyiyi \* sayīdi wiwi inirā  
R 33 [33] enenda wewe Sayidi \* kamuonye aburudi \* kainuka Muhamadi \* hapo kaandama ndiya

(٣٤) أَكْبَدَ أَكْجَلِسٍ \* مُيْ أَنْ وَسَوَسٍ \* كَفَنِي كَمَ هَيْسٍ \* إِنْذِي كُمُونْغَلِي

kumwāngaliya enedee \* haisi kama kaifanya \* wasiwasi una moyo \* akajilisi akenda  
Y 33 [31] (34) akenda akajilisi<sup>45</sup> \* moyo una wasiwasi \* kayifanya kama haisi \* enḍeḍe kumwāngaliya  
He went [to the house] and sat down. His heart was confused, He pretended he knew nothing, [that] he had just come to look  
in on her.

أَتْرَا حَيِّ جِلِسٍ \* أَسُ أَكَلِي نَكْسٍ \* كَفَنِي كَمَ هَيْسٍ \* مِكُونَرُ كُمَوَاغَلِيَا

kumwāgaliyā mikwinra \* haysi kama kafanya \* nakasi ukalii usu \* jilisi ḥaya atirā  
R 34 [34] atenda hayajilisi \* uso u kali na kasi<sup>46</sup> \* kafanya kama haisi \* mekwenda kumwāngaliya

(٣٥) كَمُونْغَلِيَا هَيْسَمَ \* وَلَ نَ نِينِ فَتَمَ \* حَسَنِ مَكْيِي هِمَ \* عَلِي كَمُونْدَمِيَا

kumwandamiya 'alii \* hima mekuya ḥasani \* fatuma nini na wali \* hashima kamuuliza  
Y 34 [32] (35) kamuuliza Hashima \* wali na nini Fatuma \* Hasani mekuya hima \* Aliyi kumwandamiya<sup>47</sup>  
The Hashimite asked her: Was there anything wrong, Fatima? Hasan came [to us] in a hurry to fetch Ali.

كَمُونْغَلِيَا حَشِيمَ \* وَلِوُ نَ فَطِيمَ \* حَسَانِ أُبِي حَمَ \* عَلِي كَمَوَادَمِيَا

kumwādamiyā 'alii \* ḥima uyyi ḥasāni \* faṭīma nani waliwu \* ḥashīma kamuwulizā  
R 35 [35] kamuuliza Hashima \* walio nani Fatima \* Hasani uiye hima \* Aliyi kumwandamiya

(٣٦) فَتَمَ هَكْكَسِرٍ \* أَكَمُونْبِي بَشِيرٍ \* عَلِي نَدَكِ هَبِرٍ \* يُو نِمَزِسِكِيَا

nimezisikiya yeo \* habari ndake 'alii \* bashiri akamwambiya \* hakukasiri fatuma  
Y 35 [33] (36) Fatuma hakukasiri<sup>48</sup> \* akamwambiya Bashiri \* Aliyi zaḳe habari \* yeo nimezisikiya  
Fatima did not hesitate, she told the Bearer of Glad Tidings: The news about Ali -- I heard it today.

<sup>44</sup>He is speaking as if *iko moto nyumbani*, there is a fire at home, and he wants Fatima to *apoe*, cool down.

<sup>45</sup>-jilisi = -keti. The Prophet is being subtle, and pretends he does not know what has happened, so that he can get to the bottom of things.

<sup>46</sup>“with a sharp and stern look”.

<sup>47</sup>-andama, follow someone directly, the two of you together, but -andamia, follow someone who has already gone ahead, so that each person is travelling alone, = -fuatia.

<sup>48</sup>i.e. pale pale kampa habari yote, there and then she gave him the whole story.

فَطِيمَ حَكْصِيرٍ \* اَكْمَوَامِيَّ بَشِيرًا \* عَلِيَّ زَاكِيَّ خَبَارٍ \* يُؤْنِمِزِسِكِيَا

nimizisikiyā yiwu \* khabāri zākīi ‘alīi \* bashīri akamwāmbiya \* ḥakukaṣīri faṭīma

R 36 [36] Fatima hakukasiri \* akamwambia Bashiri \* Aliyi zake habari \* yeo nimezisikiya

(٣٧) اَكْمُوْزَا اَمِيْنٍ \* نِ كَمَ هَبْرِ غَنِ \* اُسْمُنْجُ نِيْمَبِنٍ \* اُكَجَ اَكْمَاْمُكُوْ

ukamuamkuwa ukaja \* nyumbani usimngoje \* gani habari kama ni \* amīni akamuuzā

Y 36 [34] (37) akamuuzā Amini \* ni kama habari gani \* usimngoje nyumbani \* ukaja ukamwamkuwa

The Trustworthy One asked her: What sort of news is it that you couldn't wait for him at home, and ended up sending for him?

كُمُوْلِزَا اَمِيْنٍ \* نِكَمَ خَبَارِ غَانٍ \* اُسْمُنْجُ نِيْمَبَانٍ \* اُكَيَّ كُمُوْنْدَامِيَا

kumwandāmiyā ukaya \* nyumbāni usimghuji \* ghāni khabāri nikama \* amīni kamuwulizā

R 37 [37] kamuulizā Amini \* ni kama habari gani \* usimngoje nyumbani \* ukaya kumwandamiya

(٣٨) اَكْنِيْمَ فَتْمٍ \* كُمْسِيْتَحَ هَشِيْمٍ \* يَلْمُتْكَ كَلِيْمٍ \* بِيْكَ اَكْمُوْمِيَّ

akamwambiya babake \* kalima yalomtoka \* hashima kumsitahi \* fatuma akainama

Y 37 [35] (38) akainama<sup>49</sup> Fatuma \* kumsitahi Hashima \* yalomtoka kalima<sup>50</sup> \* babake akamwambiya

Fatima bowed down to show honour to the Hashimite, and words came tumbling out, and she told [everything] to her father.

اَكْنِيْمَاءَ فَطِيْمٍ \* اَكْمَتَ حَشِيْمٍ \* اِلُوْمْتُكَ كَلِيْمٍ \* نِيْكَوْلِيَّ نَبِيَا

nabiyā nayakwiliyi \* kalīma ilūmtuka \* ḥashīma akamta \* faṭīma akanyamaaa

R 38 [38] akanyamaaa Fatima<sup>51</sup> \* aḥamba Hashima \* ilomtoka kalima \* nayakwelee Nabiya<sup>52</sup>

(٣٩) يَوَاتٍ مِّنْ هَيَّ \* اُسِيْطُ نَ مُمِيَّ \* اَكْرُدِشَ كِلِيَّ \* فَاطِمَةَ الزَّهْرِيَّةِ

zzahriyāḥ faṭīmaḥ \* kiliyo akarudisha \* mumeo na usiṭete \* hayo maneno yawate

Y 38 [36] (39) yawate maneno hayo \* usitete na mumeo \* akarudisha kiliyo \* Fatima az-Zahariya

Leave off these words, [he said]. Don't quarrel with your husband. And he comforted her, Fatima the Radiant.

يَوَاتٍ وَاِبْرُوْوُ \* مُسِيْتَتِ نَمُوْ \* اَكْرُدْفُ كِلِيُوْ \* فَطِيْمَ لِزَاهَرِيَا

lizāhariyā faṭīma \* kilīwu akarudufu \* namumiwu musititi \* wābiziwiwu yawāti

R 39 [39] yawate wambiziweo<sup>53</sup> \* musitete na mumewo \* akarudufu kilio \* Fatima li-Zahariya

<sup>49</sup>Good children are shy in front of their parents, and show them respect.

<sup>50</sup>ametokwa na maneno – this occurs when one feels particularly when one feels strongly about something. If you want to emphasise a speaker's volubility, you can say ametokwa na maneno yake na ya kuwazimu, lit. he was come out of by his own words and those of his ancestors.

<sup>51</sup>“Fatima was silent”.

<sup>52</sup>“let me explain it to you, Prophet”.

<sup>53</sup>“leave off what you have said”.

(٤٠) أَكْمَوْمِي مَوْنَعُ \* أَتَكَبُ رَضِ يَنْعُ \* نَ هَي مَنِ يَنْعُ \* يُو أَكِيَسِي  
 ukiyasikiya yuwa \* yangu maneno haya ni \* yangu raḍi utakapo \* mwanangu akamwambiya  
 Y 39 [37] (40) akamwambiya mwanangu \* utakapo radhi<sup>54</sup> yangu \* ni haya maneno yangu \* yuwa ukiyasikiya  
 He told her: My child, if you want my blessing, this is my advice -- you know, if you'll listen to it.

اَكْمَب تِن مَوَانَعُ \* أَتَكَبُ رَضِ يَنْعُ \* نَهَي مَنِ يَنْعُ \* يُو أَكْرِيَا  
 akaniriziya yiwu \* yaghu maninu nihayu \* yangu raḍi utakapu \* mwānaghu tina akamba  
 R 40 [40] akamba tena mwanangu \* utakapo radhi yangu \* ni hayo maneno yangu \* yeo ukaniridhiya<sup>55</sup>

(٤١) كُنْكَ كَوَكِ فَتَمَّ \* يَلِ أَكِيَسُكُمَّ \* كِشَ كَفَتْ كَلِمَ \* بِيَكِ أَكْمَوْمِي  
 akamwambiya babake \* kalima kavuṭa kisha \* akayasukuma yale \* fatuma kwake kutoka  
 Y 40 [38] (41) kutoka kwake Fatuma \* yale akayasukuma \* kisha kavuta kalima \* babake akamwambiya  
 For her part, Fatima weighed those [words] carefully, then she spoke [these] words, and told her father:

كُومَبَاكُو فَطِيمَ \* يَتِ أَكِيَسُكُمَّ \* كِسَ كَفَتْ كَلِيمَ \* بِيَكِ أَكْمَوْمِيَا  
 akamwāmbiyā babaki \* kalīma kavuta kisa \* akayasukuma yuti \* faṭīma kuwambiwākwi  
 R 41 [41] kuambiwakwe Fatima \* yote akayasukuma \* kisa kavuta kalima \* babake akamwambiya

(٤٢) أَكْمَوْمِي بِيَنْعُ \* تُنِنَ نَ مُمَ وَنَعُ \* كِيَسَ مَوْفُ يَنْعُ \* سِ مَوْنِي كِيَنْدَلِي  
 kupendeleya mwenye si \* yangu maovu kabisa \* wangu mume na ṭunani \* babangu akamwambiya  
 Y 41 [39] (42) akamwambiya babangu \* tuna-ni na mume wangu \* kabisa maovu yangu \* si mwenye kupendeleya  
 She said: Father, what quarrel do I have with my husband? [It was] my fault entirely, and I am not pleased [to have done it].

اَكْمَوْمِي بِيَنْعُ \* تُنِنَ نَمَمَوَانَعُ \* نِيَوَا مَوْفُ يَنْعُ \* سِمُونِي كِيَنْدَلِيَا  
 kupindiliya simwini \* yangu mauvu nayuwā \* namumiwāngu tunani \* babagu akamwambiya  
 R 42 [42] akamwambiya babangu \* tuna-ni na mume wangu \* nayua maovu yangu \* si mwenye kupendeleya

(٤٣) نَ مَتْ أَلِنَغُرِ \* سَسَا نِمْفِكِرِ \* هَتِيَنْدَلِي خَيْرِ \* هَوَزِ كُتَوَانْغَلِي  
 kutwangaliya hawezi \* khēri hatupendelei \* nimefikiri sasa \* alonighuri mṭu na  
 Y 42 [40] (43) na mtu alonighuri \* sasa nimefikiri \* hatupendelei heri \* hawezi kutwangaliya  
 And the person who deceived me -- now I have realised she did not want good fortune for us -- she couldn't look at us [without  
 envy].

نَمْتُ وَلِنَغُرِ \* سَسَا نِمَمْفِكِرَا \* هَتِيَنْدَلِي خَيْرِ \* حَوَزِ كُتَوَاغَلِيَا  
 kutwāghaliya ḥawizi \* khīri hatupindiliyi \* nimimfikiri sasā \* walinighuri nimtu  
 R 43 [43] ni mtu walonighuri \* sasa nimemfikiri \* hatupendelei heri \* hawezi kutwangaliya

<sup>54</sup>See note to 133c.

<sup>55</sup>“and today you will make me happy”.



(٤٤) تَنْ هُضْمُ مُيْنٍ \* مُتِي نِ شَيْطَانٍ \* مَلْنَوِ مَلْعُونٍ \* نِيَه مَبْفُ كُنِّيَا

kuniṭiya mbovu niyah \* mal'ūni mlaniwa \* shayṭāni ni mṭuye \* moyoni huḍumu tena

R 43 [41] (44) tena hudhumu moyoni \* mtuye ni shaitani \* mlaniwa maluuni \* nia mbovu kunitiya

And the conclusion in my heart [is that] that person was a devil, a cursed one, a damned one, planting evil intentions in me.

تَنْ هُظْمُ مُيْنٍ \* مُتِي نَشَيْطَانٍ \* وَلِكِي كُنِينِ \* نِي مَبْفُ كُنِّيَا

kunitiyā mbovu niya \* kunilini walikuya \* nishayṭāni mtuyi \* muyuni huḍumu tina

R 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 هَيِّ كُكْمٍ \* كُتُوَا كُوَاكِي فَطِيمٍ \* أَلِيكِنْرَا كِسِمَ مَ \* سِكُ يَجْمَ اِكِيَا

ikiyā yajuma siku \* ma kisima alik'inrā \* faṭīma kwākii kutuwā \* kukuma hayu ba'da

R 45 [45] (45) baada hayo kukoma \* kutoa kwake Fatima \* alichenda kisimama<sup>56</sup> \* siku ya juma<sup>57</sup> ikiya

After these [things] were over, and Fatima had calmed down, [Ali] was going [to the mosque], and stopped, [because] Friday had come.

(٤٦) اَكِسِمَمَ نَدِيَانِ \* اَكِمَوَامِبِيَا شَيْطَانِ \* تُصَلِيْبُ زَامَانِ \* خَيْرِ اَكِرُدِيَا

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

R 46 [46] (46) akisimama ndiani \* akimwambia shetani<sup>58</sup> \* tusalipo zamani \* heri ukairudiyā

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 تَكْتِيْزِي \* حُكُغَجِ وِوِ اُي \* لُغَجِ لُغِينِ لِيْ \* يُو حُكُغَطْمِيَا

huku'azimīyā yiwu \* līyi lighīni lighuji \* uyi wiwi hukughuja \* tukitiziya siyiwu

R 47 [47] (47) si yeo<sup>59</sup> tuketizie \* hukungoja wewe uye \* lingoje lingine liye \* yeo hukuadhimiya<sup>60</sup>

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

(٤٨) عَلِيْ هَبْ كَرْدٍ \* اَكُنِكَ كُرَادِيْدٍ \* اُمُوْنِ مُحَمَّدٍ \* نِيْمَبَانِ كِمَغَلِيَا

kimghiliyā nyumbāni \* muḥammadi umūni \* kurādidi ukatika \* karudi hapu 'alii

R 48 [48] (48) Aliyi hapo karudi \* u katika kuradidi<sup>61</sup> \* umuone Muhamadi \* nyumbani kimngiliya

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

<sup>56</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>57</sup> = Ijuma. The Friday prayers are the most important of the week.

<sup>58</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>59</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>60</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>61</sup>He is saying things like: *a! nimechlewa!*, *how did I let myself be late?*

(٤٩) كُمْوَلِزَا أَمِينٍ \* يُو عَلِيَّ أَنْ \* حُكْيِ مَسِكِينٍ \* لِبِ لَلُّو كُرْدِيَا

kuzidiyā līluu lipi \* msikīṭini ḥukuya \* unani ‘alii yiwu \* amīni kumuwlizā

R 49 [49] (49) ḥaṣūliza Amini \* yeo Aliyi una-ni \* hukuya msikitini \* lipi lilokuzidiya <sup>62</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) أَكْمَوْمِيَا حَشِيمٍ \* يُو سِكْوَا حِ جُم \* كِلْعَن نَكِسِم \* وَنِي كُصَلِ هُغِيَا

hughiyā kuṣali winiyi \* nakisima kilighana \* juma sikuwāḥi yiwu \* ḥashīma akamwambiyā

R 50 [50] (50) akamwambia Hashima \* yeo sikuwahi juma<sup>63</sup> \* kilingana na kisima<sup>64</sup> \* wenye kusali hungiya<sup>65</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].

(٥١) حَتَّ نَجْمَ لَيْلٍ \* عَلِيَّ كِرَا أَوَالِي \* أَبِ اسْتَجَمَلِي \* هُمَلِرَّا كُمْوَمِيَا

kumwambiyā humlirrā \* asotajamalii abu \* awālii kirā ‘alii \* lapīli nijuma ḥata

R 51 [51] (51) ḥata ni juma la pili \* Aliyi kenda awali<sup>66</sup> \* abu<sup>67</sup> asotajamali<sup>68</sup> \* humlinda kumwambiya

So, the second Friday Ali set off early, but the wicked devil was waiting to talk to him.

(٥٢) أَكْمَوْمِيَا شَيْطَانٍ \* عَلِيَّ نِكْوَامِبِيْنِ \* لُبْدَا هُكُ نَيْمَبَان \* كُتُكَ هُكَوْمِيَا

hukuwimiyā kutuka \* nyumbāni huku labudā \* nikwāmbiīni ‘alii \* shīṭāni akamwāmbiyā

R 52 [52] (52) akamwambia shetani \* Aliyi nikwambie-ni<sup>69</sup> \* labuda huku nyumbani \* kutoka hukuemeya<sup>70</sup>

The devil said to him: Ali, what can I say? Perhaps, your home there, it is difficult for you to leave it.

<sup>62</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>63</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>64</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>65</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.

<sup>66</sup>lit. "first".

<sup>67</sup>abu, father shows that the devil has disguised himself as a pious old man.

<sup>68</sup>lit. "who was not used to doing good deeds".

<sup>69</sup>This expresses a scornful rebuke.

<sup>70</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.

(٥٣) نِيُو خَيْرِ اُرُوْدٍ \* كُوَانِ حِيْزِ نِكْصِدِ \* اُكْمِ نِمْحَمَدِ \* يُو مِكُوْظِكِيَا

mikuwuzikiyā yiwu \* nimuḥammadī ukumu \* nikaṣīdī ḥīzu kwāni \* urūdi khiri nayiwu

R 53 [53] (53) na yeo heri urudi \* kwani hizo ni kasidi<sup>71</sup> \* ukomo<sup>72</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 نِيْبِنِ كِيْفِكَ \* مَكِ وَكِ كَمُوَامِيَا

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

R 54 [54] (54) Aliyi akaudhika \* ḥarūḍi 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 \* لَبْدَا كُوْكَلِ مِيْمَ \* حُنِيْنِ وَنِدِ جُمَ \* وَوِ هِيْسِكِيَا

huyasikiliyā wīwi \* juma windi ḥunīna \* mapima kukali labdā \* faṭīma kamuwulizā

R 55 [55] (55) kamuuliza Fatima \* labda kukali mapema<sup>73</sup> \* hunena wende juma \* wewe huyasikiliya<sup>74</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 كِيْمَ دِيْنِ \* وَنِي كُصَلِ هُعِيَا

hughiyā kuṣali wanyi \* diyani kikoma mimi \* yanīni mapima kaba \* akabaīni ‘alii

R 56 [56] (56) Aliyi akabaini \* kamba mapema ya nini<sup>75</sup> \* mimi kikoma ndiani \* wenye 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].

(٥٧) تِنَا نِيْطِ خَبَارِ \* اَمُوْظِكَ بَشِيْرِ \* وَلَا زُوْ سَاخِيْرِ \* وَوِ وَغَاصِلِي

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

R 57 [57] (57) tena nipete habari \* ameudhika Bashiri \* wala zeo<sup>76</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 رَسُوْلِ \* هِي اَسِيْقُبَلِ \* اَكَمُوْمِيَا سَكُوْلِ \* حِي اَمْرَمِيَا

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

R 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.

<sup>71</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>72</sup>lit. "end". ukomo ni ..., it is getting to the stage where ...

<sup>73</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>74</sup>= -fika.

<sup>75</sup>lit: "early of what", which expresses indignation: "how can it be early?" See also sina-ni in 109b.

<sup>76</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.

(٥٩) وَوَحَيْ أَكْتَكَا \* سَعِ سِتِّ إِمْفِكَ \* أَمَكُوَا نَحْرَاكَ \* يَكُصَلِشَ نَبِيَا

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

R 59 [59] (59) wewe hapa ukitoka \* saa sita imefika<sup>77</sup> \* amekuwa na haraka \* ya kusalisha<sup>78</sup> Nabiya  
When you left here the sixth hour had [just] arrived. Was he in a hurry to lead the prayers, the Prophet?

(٦٠) نَبَدَاءِ فَطِيمَ \* كُتِدَا حِي كَلِمَ \* وَمَسِكِيَّي حَشِيمَ \* حُدِ أَكْوَابِ حِيَا

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

R 60 [60] (60) na baadaye Fatima \* kutenda hiyo kalima \* wamsikia<sup>79</sup> Hashima \* hodi akiwapijiya<sup>80</sup>  
And after Fatima had made this comment, they heard the Hashimite asking them if he could come in.

(٦١) تُمُوَا كَغِي كَوَا نَرَانِ \* عَلِيُّ أُپْ كِتِينِ \* غُو زِلِي مُوَلِينِ \* مَتْمُ كِمُوَاغَلِيَا

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

R 61 [61] (61) Tumwa kingia kwa ndani \* Aliyi upo kitini \* nguo zili muwilini<sup>81</sup> \* Mtumi kimwangaliya  
When the Prophet came inside Ali was [sitting] on a chair, still wearing his good clothes. The Prophet looked at him [in surprise].

(٦٢) أَكْتَمَكَا حَبِ \* عَلِيُّ بُنِ طَلِبِ \* نِيُو نِنَ صِبَبِ \* جُمَ يَكُئِيلِيَا

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

R 62 [62] (62) akatamka Habibu \* Aliyi bun Talibu \* na yeo uḥa ṣaḥaḥu \* 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) عَلِيُّ أَكْفَصِرِ \* يَكُولِيُو بَشِيرَا \* وَيُوَا سِنَا جَوْرِ \* زَا كُمُونِي جَلِيَا

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

R 63 [63] (63) Aliyi akafasiri \* yakweleawe Bashiri \* wayua sina jauri \* za kumuonya Jaliya<sup>82</sup>  
Ali spoke: To explain to you, Bringer of Good Tidings, you know I have no impudence to show to the Almighty.

(٦٤) تَنَا يُو نِنَا مَتِ \* نِمْتِكَ كُو وَقَتِ \* نِرُدِشُوَزِ مَتَةِ \* غُو سِيرَاغَلِيَا

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

R 64 [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.

<sup>77</sup>Fatima suspects there is more to this than meets the eye.

<sup>78</sup>That is, did the Prophet for some reason start the prayers so early that Ali still missed them?

<sup>79</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>80</sup>lit. "calling out hodi to them".

<sup>81</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>82</sup>In other words, he does not mean to offend God.

(٦٥) حَتَّى فَطِيمَ حَبِئ \* يُوْ أَمْتَعَجَب \* أَمِيرًا مِحْرَاب \* إِي نُرَانِ هُنْمِيَا

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

R 65 [65] (65) hata Fatima Habibu \* yeo ametaajabu \* amepanda mihirabu<sup>83</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) أَكْمَوَامِيَا حَشِيم \* حِي سِمَوَانَ أَدَم \* نَشِيْطَانَ فَهَم \* سَاسَ أَمِكُوْزِيَا

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

R 66 [65] (66) akamwambia Hashimu<sup>84</sup> \* huyo si mwana-adamu \* ni shetani fahamu \* sasa amekuzengeya<sup>85</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 نِكْوَل \* حِل جَمَ نَلِيل \* نَلْتَتُ أَتَكِيَا

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

R 67 [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) نَم سَ سَا مُحَمَّد \* نَمِيْكَ عَهْد \* شَيْطَانَ تَمْرُد \* مِيِي زَا جَفِرِيَا

piyā jafiri zā mbii \* tamrudi shiṭāni \* ‘ahadi nimipika \* muḥamadi sā sa nami

R 68 [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) نِكْغَلِي حَقِيْكَ \* أَنْ يَبْ وَلِتَكَ \* نِي أَتَنْكُمْبُكَ \* سِكُرْتِ أَكَلِيَا

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

R 69 [69] (69) nichangalia hakika \* una yambo walitaka \* naye atanikumbuka \* siku zote akiliya<sup>86</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 أَكْصَبِر \* حَتَّ جُمَع لِكَجِرَا \* كِنِرَا مُوْنِي كُمُوْغُرِيَا \* هُمَلِرَا كُمُوْمِيَا

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

R 70 [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>83</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>84</sup> A passage seems to be missing here, where Ali tells the Prophet about his encounters with the devil. See note to 50b.

<sup>85</sup> The Arabic script is ambiguous as to whether the verb is -zingia, go about, or -zengea, look for.

<sup>86</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 \* هَتَى أُكَيِّ وَقَتِ \* أَكَيْتُوا مَتَيْتَ \* هَبُّ كَيْدَامَ نَدِيَا

ndiyā kayandāma hapu \* matiti akaytuwā \* waqati ukaya hatay \* titi kayrā ‘alii

R 71 [72] (71) Aliyi kaenda titi<sup>87</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 مَيْلَبِسِ \* نِي أَكِرَا أُپْسِ \* إِي كُمْكُرُبِيَا

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

R 72 [73] (72) umuone ibilisi \* uyao miilabisi<sup>88</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) إِبْلِيسِ كَتَمَكَا \* عَلِيٌّ أَنْ هَرَكَ \* سِي جُمَعِ تُمَشُكَ \* مَمِي هَكْسَلِيَا

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

R 73 [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) وَوَهُتْكَ نِيْبِنِ \* لَكِي مَسِكْتِنِ \* أَسَا هُمْتَزَ نِيَانِ \* تُونِ مَبِي دُنِيَا

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

R 74 [75] (74) wewe hutoki nyumbani \* la kuya<sup>89</sup> msikitini \* asa humteza nyani \* tuone mbee duniya<sup>90</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 \* أُوْرُنْغِ وَكَ هُكْمِ \* يُوْ أْتَفَهَمُ \* غُوْ لِكَمْپُتِيَا

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

R 75 [76] (75) Aliyi keta kalima \* urongo wako hukoma \* yeo utanifahamu<sup>91</sup> \* guu likampoteya<sup>92</sup>  
Ali uttered these words: Your lying is over. Today you will see what's what. [The devil] took to his heels.

(٧٦) أَكِيْرِنْغِ شِطَانِ \* مِمْتِي مَكُونِ \* تُونِرِ مَسِكْتِنِ \* سُوْپِسِ كُكْمِيَا

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

R 76 [77] (76) akizinga shetani<sup>93</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.

<sup>87</sup>The meaning of *titi* is uncertain. It may be related to *matiti*, *fast*, (71c), or the vowels 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>88</sup>There is also the connotation here of being well-disguised.

<sup>89</sup>We understand *jambo*: "as regards this matter of coming to the mosque".

<sup>90</sup>The meaning of this line is unclear.

<sup>91</sup>lit. "you will recognise me". Ali is going to teach the devil a lesson – see note to 69d.

<sup>92</sup>lit. "the foot was lost to him". The devil realises the game is up, and takes off.

<sup>93</sup>The devil is too slow – *akigeuka tu*, *Ali akamshika*, *no matter how he twisted*, *Ali grabbed him*.

(٧٧) كِنْرَا نِي شَيْطَانٍ \* مَيْكَ مَسْكِيْتِيْن \* كَفُزِي كِيْيَانٍ \* كَفُنُوَا كِمْتِيْيَا

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

R 77 [78] (77) kenda naye shaitani \* mpaka msikitini \* kafuzia<sup>94</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].*

(٧٨) حَبِّ أَكْشُشَا مُوْنَعُ \* أَكَبَ أُسُو مُرْنَعُ \* غَاءَ هُتِرِّ كَجْنَعُ \* نَو مَبِغُ أُكْغِيَا

ukaghiyā mbigū nawi \* kijunghu hutirri gaa \* mrunghu usuu akaba \* mwangu akashushā ḥapa

R 78 [79] (78) hapa akashusha mwango \* akamba<sup>95</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 شَيْطَانٍ \* أَيَوَزَاوُ نَيِّنٍ \* وَلَا هَيِّنَ كِفَنِ \* كَتِكَ دَهْرٍ بِيَا

biyā dahri katika \* kifani hapana walā \* ninyani ayawizāwu \* shayṭāni yaku mabu

R 79 [81] (79) mambo<sup>96</sup> yako shaitani \* ayawezao ni nyani<sup>97</sup> \* wala hapana kifani \* katika ḍaḥarī piya  
*Your doings, devil, who is able to [equal them]? In fact, there is nothing like [them] in the whole of history.*

(٨٠) كُلِّ يَابُ هُلِيَوَاتٍ \* هُونَوْتُ هُكُوتٍ \* هُونَوْتُ لَيْتِ كُوتٍ \* نَوِ أَكْرَغَتِيْيَا

ukazigatīyā nawī \* kuwita layti hūna \* hukūta watu huwuna \* ḥuliwita yābu kula

R 80 [82] (80) kula yambo hulieta<sup>98</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) أُمِّيْفَنِي نَعُورٍ \* كُو مَكُو كَفِيرٍ \* هُنَلُو مَمِي لَخِيرٍ \* أَمْبَلُ وَفْرَا حِيَا

wafurāḥiyā ambalu \* lakhīri mmuya hunaluu \* kafiri mkuu kwa \* naghūri umiifanyya

R 81 [83] (81) umeyifanya na ghuri<sup>99</sup> \* kwa mkuu kafiri \* hunalo moyā la heri \* ambalo wafurahiya<sup>100</sup>

*You have misled yourself, [and become] a great unbeliever. You do not have a single good [point] which you could take pride in.*

<sup>94</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.

<sup>95</sup>The devil, presumably, akaangua kilio, akalīa, 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>96</sup>mambo yako ya ajabu, mambo mabaya-mabaya.

<sup>97</sup>i.e. it is almost pointless trying to persuade the devil to change its ways.

<sup>98</sup>-eta = -leta.

<sup>99</sup>This line seems to have the same meaning as umejighuri.

<sup>100</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.

(٨٢) كَمَتُوا كَيْبَانَ \* كَمَهْرًا مَكُونًا \* أَكْنِينَ شَيْطَانَ \* أَمِشُهُدِ نَبِيًّا

nabiyā umishuhudi \* shayṭāni akanīna \* mkūrūni kamhurā \* kipiyanī kamtuwā

R 82 [84] (82) kamtoa kipiani<sup>101</sup> \* kamhora<sup>102</sup> mkondoni<sup>103</sup> \* akanena shaitani \* umeshuhudi Nabiya<sup>104</sup>  
[Ali] took the devil out from under the pillar and threw him into the gutter. The devil said: Prophet, did you see that?

(٨٣) أَمِشُهُدِ مَكُونًا \* تَعَدَّ أَنْتَدِئُوا \* أَمِيُونَ يَتَوُّ \* يَلْنَدِنِ نَمِيًّا

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

R 83 [85] (83) umeshuhudi mkwewo \* taadi anitendeo \* umeyaona ya yeo<sup>105</sup> \* yalindeni na mapiya<sup>106</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) أُسِيُونَ رِي بَاسٍ \* أَلِي كُنْكَوْسٍ \* شَتَّ نِتُو كِصَسٍ \* كِسَّ نِتَوَايِ نَدِيًّا

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

R 84 [86] (84) usione ndiyo basi \* aliyo kuninukusi \* shati nitoe kisasi \* kisa nitwae na diya<sup>107</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 هَيْبِنِ هَيَّ \* هُكُوَا كِنْرَا مَبِي \* كَمَبُوا عَلِيَّ هَيَّ \* هَرَا أَكْزُنْغَكِيَّا

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

R 85 [87] (85) naye huyanena hayo \* huku chenenda mbiyo<sup>108</sup> \* chambiwa Aliyi huyo<sup>109</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.

<sup>101</sup>One or more stanzas may be missing here, in which the Prophet tells Ali to release the devil.

<sup>102</sup>Ba. -hora = -tupa.

<sup>103</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>104</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.

<sup>105</sup>i.e. mambo ya leo

<sup>106</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>107</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>108</sup>The devil decides to get out while the going is good. The complaint and threats were just a smokescreen for his escape.

<sup>109</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.



(٨٦) اَوْنَبُ حَمُوَانٍ \* اَكْنِيْنَ شَيْطَانٍ \* اَسَا عَلِيَّ نِيْنٍ \* هَتَّى مُكْنِتِيَا

mukanitayyā hattay \* ninyyani ‘aliī asā \* shayṭāni akanīna \* ḥamūni awnapu

R 86 [88] (86) aonapo hamuoni \* akanena shaitani \* asa Aliyi ni nyani \* hata mukanitayiya<sup>110</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) عَلِيَّ كُرْدِ كُوْكَ \* اَكِرَّا كُوْ مَكِ وَكٍ \* فَطِيْمَ اَتْمَكِ \* حَلَّ خَبْرِ نَمْبِيَا

nambiyā khabari ḥīla \* atamki faṭīma \* waki mki kwa akirra \* kwaki kurudi ‘aliī

R 87 [89] (87) Aliyi kurudi kwake \* akenda kwa mke wake \* Fatima atamke \* hela habari nambiya<sup>111</sup>

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

(٨٨) يُوْ اَكْنِرَا نَدِيَانٍ \* حَكُوْطُ شَيْطَانٍ \* عَلِيَّ كِنِيْنَ كَوَانٍ \* اَنْ كُنْتِيْلِيَا

kutuniiliyā una \* kwāni kanīna ‘aliī \* shayṭāni ḥakuwipu \* ndiyāni ukinrā yiwu

R 88 [90] (88) yeo ukenda ndiani \* hakuwepo shaitani \* Aliyi kanena kwani \* una kutoniiliya<sup>112</sup>

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

(٨٩) يُوْ اُمَجْتَهْدِ \* كُوَا كُنِيُوَا هُرْدِ \* تُبْنِيْنَ هُرَادِدِ \* يُوْرُنْعُ هُنْمَبِيَا

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

R 89 [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 اَكْبِيْنَ \* يُوْ اُمْتِرَّانِ \* اَعْلِيَّ سُلْطَنِ \* اِسْمُ كُمُوْرُكِيَا

kumuwurukiyā isimu \* sulṭāni aghaliya \* umimtirrāni yiwu \* akabayini faṭīma

R 90 [92] (90) Fatima akabaini \* yeo umemtenda-ni \* angalia sultani \* isimu kumwondokeya<sup>113</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) كَمْبِيَا مَفْنُ \* فَطِيْمَ كَتِكَ مِنْ \* كَبَّ اَنْ نَمْنِيْنُ \* كُوَا حُكُ حُنْكَتِيَا

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

R 91 [93] (91) kampijia mfano \* Fatima kateka mno \* kamba una na maneno \* kwa huku hunikatiya<sup>114</sup>

[Ali] gave her the whole story, and Fatima laughed a lot. [Ali] said: He abused me from a distance.

<sup>110</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>111</sup>Fatima knows that something has happened, because this time Ali did not return early.

<sup>112</sup>lit. “why + he has + to not come to me”, i.e. “does he have [the capability] not to come to me?”.

<sup>113</sup>lit. “even though he cried, a king / his name leaving him”. *sulṭāni* 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 *sulṭāni*. 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>114</sup>These two lines are unclear. *kumkatia mtu maneno*, to abuse someone.

(٩٢) نَا مِم نَوَاتِكَ \* كِنِرَّا أَتَشْتُكَ \* أُسِمِ أُتُونُكَ \* زَ مَوْتِنِ كِرْعِيَا

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

R 92 [94] (92) na mimi niwatoka<sup>115</sup> \* chenenda atashutuka<sup>116</sup> \* useme utaondoka \* za<sup>117</sup> mwituni kizengeya<sup>118</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 كَلِمٌ \* إِنْرَا مِنِّي كَلِمٌ \* أَلْوُ جَهَنَّمُ \* أَجَلِ حُمْزِيَا

ḥumzigiya ajali \* jahannamu uliwiwu \* kalimu minyi inira \* kalimu tammati qad

R 93 [95] (93) qadi<sup>119</sup> tammati kalimu<sup>120</sup> \* enenda mwenye kalimu \* uliweo jahanamu \* ajali<sup>121</sup> humzengeya  
I have finished [bandying] words with you, [I said] -- Go away, you bragart, destined for Hell. His moment of death is coming looking for him.

(٩٤) هِيَ نِمِيحْتِمُ \* نَ مَنَعِنِ تَهْنُظُمُ \* جَمِيْعِ مِيْفَهَمُ \* نِمِيْنَدَ كُوْمِيَا

kuwambiya nimependa \* muyafahamu jami'i \* t<sup>h</sup>anuzumu mengine na \* nimeyakhitimu haya

Y 44 [42] (94) haya nimeyahitimu<sup>122</sup> \* na mengine tanudhumu<sup>123</sup> \* jamii muyafahamu<sup>124</sup> \* nimependa kuwambiya

I have completed these [things], and I will compose other [things], so that all of you may understand them -- I have been pleased to tell you [them].

حِي نِمِيحْتِمُ \* نَمَعِنِ نِيْظُمُ \* كُوَا جَمِعِ مَفَهَمُ \* نِمِيْنَدَ كُوَايَا

kuwābiyā nimipinda \* mufahamu jami'i kwā \* ninuzumu namaghāni \* nimiyakhitimu ḥaya

R 94 [96] haya nimeyahitimu \* na mangine ninudhumu \* kwa jamii mufahamu \* nimependa kuwambiya

<sup>115</sup> < niwapo kutoka.

<sup>116</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: ukimkopesha, 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>117</sup>We are to understand pande, sides, edges, direction. Compare uko za Ulaya huko, he is in Europe somewhere.

<sup>118</sup>See 66d.

<sup>119</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>120</sup>Maneno yametimia sasa. This could either mean “this part of the story is over”, or “the time for talking is over”.

<sup>121</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.

<sup>122</sup>The first part of the ballad, describing the mke wa siri, and the resulting friction between Ali and Fatima, and its resolution, is now complete. The next portion of the tale (“mengine”), describing Ja'far's meeting with his father Ali, and its results, now begins.

<sup>123</sup>nuzumu, compose.

<sup>124</sup>“that you may all understand it”, or “that you may understand it all”.

(٩٥) فَهَمُنْ وَوُنْعُونَ \* يُوْ نَوِپْ مَعَن \* پِٹْ يَنْعُ يَ عَيْنَ \* حُجَّ نَلْوِتِي

naloiwatiya huja \* 'ayna ya yangu peṭe \* ma'ana niwape yeo \* waungwana fahamuni

Y 45 [43] (95) fahamuni<sup>125</sup> waungwana \* yeo niwape maana \* pete yangu ya aina<sup>126</sup> \* huja naloiwatiya  
[Ali said:] Pay attention, noble [listeners], so that today I may give you an explanation: my distinctive ring -- the reason I left it behind.

فَهَمُنْ وَوُغَوَانَ \* يُوْ نَوِپْ مَعَنَا \* پِٹْ يَنْعُ يَمَيْنَ \* حُجَّ نَلُوْ اَوَاتِيَا

iwātiyā naluu huja \* yamaīna yangu piti \* ma'anā niwāpi yiwu \* wawugawāna fahamuni

R 95 [97] fahamuni waungwana \* yeo niwape maana \* pete yangu ya maina \* huja naloiwatiya

(٩٦) نَلْوَتَ قَصِدِ \* سِ مَهَبَ كُنَزِدِ \* مَرَّ هُرَّاءَ وَاَلِدِ \* اَصِلِ اِكْطِيَا

ikapoteya ašili \* walidi huzaa mara \* kunizidi mahaba si \* qašidi naliwata

Y 46 [44] (96) naliwata qašidi<sup>127</sup> \* si mahaba kunizidi \* mara huzaa walidi \* asili ikapoteya<sup>128</sup>  
I left it for the purpose, not of increasing [her] love for me, [but lest] once the child was born, its heritage should be lost.

نَلْوَاتَ كَسِدِ \* سِمَحَبَ كُنَزِدَا \* مَرَا حُوَزَاوَا وَاَلِدِ \* اَكْصِيْرَ كُطِيَا

kuputiyā akaširi \* waāldi ḥūzāwa marā \* kunizidi simaḥaba \* kasidi naliwāta

R 96 [98] naliwata kasidi \* si mahaba kunizidi \* mara huzawa waḥidi \* akasiri kupoteya<sup>129</sup>

(٩٧) بَسِ نَلْيَفِكِرِ \* نَدِيْ يَتِ يَلْجِرِ \* اَكْزَوَا جَعْفَرِ \* وَ مَوْلَانَا عَلِي

'aliya mawlanā wa \* ja'fari akazawa \* yalojiri yote ndiyo \* naloyafikiri basi

Y 47 [45] (97) basi naloyafikiri<sup>130</sup> \* ndiyo yote yalojiri \* akazawa Jaafari<sup>131</sup> \* wa Maulana Aliya  
Indeed, what I had foreseen was exactly what happened. Ja'far was born, [son of] Lord Ali.

عَلِي الْفِكِرِ \* نَرِيْ يَتِ يَلْجِيْرِ \* اَكْوَزَاوَا جَعْفَرِ \* وَ مَوْلَانَا عَلِي

'aliya mawlanā wa \* ja'fari akawāzawā \* yalujiri yuti nriyu \* alufikiri 'alii

R 97 [99] Aliyi alofikiri \* ndiyo yote yalojiri \* akāzawā Jaafari \* wa Maulana Aliya

(٩٨) اَكْسِنَعُ كَجَنَ \* نَ بِيْكَ وَكِفَنَ \* كَلَّ اَلْكَمُوْنِ \* صُوْرَ زَلِكْمُوْمِي

zalikimwambiya šūra \* alokimuona kula \* wakifana babake na \* kijana akaisinga

Y 48 [46] (98) akayisinga<sup>132</sup> kijana \* na babake wakifana \* kula alokimuona \* sura zalikimwambiya  
The boy grew up resembling his father. [To] everyone who saw him, his features said who he was.

<sup>125</sup>It seems that here we should envisage Ali explaining, after the events of the rest of the ballad, about the ring, and why he left it with Atika.

<sup>126</sup>ya aina, one of a kind, i.e. nzuri.

<sup>127</sup>Amu qašidi = Mvita maqusudi.

<sup>128</sup>That is, the child would not know who his father was – this would be very unfortunate, and Ali is anxious for this not to happen

<sup>129</sup>“he should be hidden and lost”.

<sup>130</sup>Amu n[i]-al[i]-o = Mvita ni-l[i]-o, subject prefix + past marker + relative marker.

<sup>131</sup>We might surmise that he was named Ja'far after Ali's brother Ja'far, who died at the battle of Mu'tah in 629 CE.

<sup>132</sup>lit. “he moulded himself” to the appearance of his father.

أَكْبَحَ كِبَانَ \* نَبِيكَ وَكَفَنَ \* كُلَّ الْكُمُونَ \* سُورَ زَلِكْمُولِي

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

(٩٩) وَتُ وَلِكِنُّكَرٍ \* عَلِيَّ هَنَ هَبْرٍ \* هَتَ مُمِّي كَوَا سِرٍ \* أَكْفِكَ كُمُومِي

kumwambiya akafika \* siri kwa mmoya hata \* habari hana 'alii \* walikinukuri waṭu  
Y 49 [47] (99) watu walikidhukuri \* Aliyi hana habari \* hata mmoya kwa siri \* akafika kumwambiya  
People were talking about it, [but] Ali knew nothing of it -- not a single [person] secretly arrived to tell him.

وَتُ وَلِكِنُّكَرٍ \* عَلِيَّ حَنَا خَبْرًا \* حَتَ مُمِّي كَوَا سِرٍ \* هَكْنَ أَلُمُومِي

alumwambiyā hakuna \* siri kwā mmuya ḥata \* khabari ḥanā 'alii \* walikidhukuri watu  
R 99 [101] watu walikidhukuri \* Aliyi hana habari \* hata mmoya kwa siri \* hakuna alomwambiya

(١٠٠) أَلَيْبِنْدَ مَنَانٍ \* كَمُونُ مَعِينٍ \* كُنَّ كِسِمَ مَوْتُنِ \* أَكْنَدَ كُتَنْغَالِي

kuchangaliya akenda \* mwiṭuni kisima kuna \* mu'ayani kamuona \* manāni alipopenda  
Y 50 [48] (100) alipopenda Manani \* kamuona muayani<sup>133</sup> \* kuna kisima mwituni \* akenda kuchangaliya  
When it pleased Providence [Ali] saw [Ja'far] in the flesh. There was a well in the forest, and [Ali] went to have a look at it.

أَلْبُ پِنْدَا مَنَانٍ \* كُمُومِيَا مُعِيَانٍ \* كُنَّ كِسِمَ مَتْنِ \* أَكِرَا كُتَنْغَالِي

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

(١٠١) نَاءِ أَكْنَدَ كُو شَكَ \* مَاءِ أَسِيَّتِكَ \* نَاءِ أَلِكْفِنِكَ \* كَوَزِ أَكِنْدِي

akichendeya kiwazi \* alikifunika nae \* asipoyataka mai \* shaka kwa akenda nae  
Y 51 [49] (101) nae akenda kwa shaka \* mai asipoyataka \* nae alikifunika<sup>134</sup> \* kiwazi akichendeya  
And he went from suspicion, not wanting water. [Although] he had [earlier] covered it, it was open when he got there.

تِنَ أَكِرَا كُو شَكَ \* مَاءِ أَسِپُ يَتِكَ \* نِي أَكْفِنِكَ \* نَوَازِ أَكِنِيرِي

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

(١٠٢) هَبَّ عَلِيَّ حَيْدَرٍ \* كَوَزَ نَ كُفِكِرٍ \* وَمَكِّي مَكْفِرٍ \* يُو كُنْفُلِي

kunifunuliya yeo \* makafiri wamekuya \* kufikiri na kiwaza \* ḥaydari 'alii hapo  
Y 52 [50] (102) hapo Aliyi Haidari \* kiwaza na kufikiri \* wamekuya makafiri \* yeo kunifunuliya<sup>135</sup>  
Then Ali the Lion-like pondered and considered: Unbelievers have come here to uncover it today in spite of me.

<sup>133</sup>lit. "clearly".

<sup>134</sup>Because in such a climate water is very valuable.

<sup>135</sup>To annoy and frustrate him.

حَبُّ عَلِيٍّ حَيْدَرٍ \* كَوْزَا نَكْفِيكِرَا \* وَمَكْفَرَا \* يُو كِينْفُنُلِيَا

kīnifunuliya yiwu \* makufari wamikuya \* nakufikiri kiwazā \* ḥaydari ‘alii ḥapu

R 102 [104] hapo Aliyi Haidari \* kiwaza na kufikiri \* wamekuya makufari \* yeo kinifunuliya

(١٠٣) كِشَ أَكْتَمَكَ \* نَ يُو تَهَكْفُنِكَ \* سِنَ بُدِ تَهْمَشِيكَ \* مْطِي أَمِزُوي

amezoweya mṭuye \* t<sup>h</sup>amshika budi sina \* t<sup>h</sup>akifunika yeo na \* akatamka kisha

Y 53 [51] (103) kisha akatamka \* na yeo takifunika \* sina budi tamshika \* mtuye amezoweya

Then he said: I will cover it again today, and doubtless I will catch that person who is behaving like that.

أَكِسَا أَكْتَمَكَ \* نِيُو تَكْفِينِكَ \* سِنَا بُدِ تَمَشِيكَ \* مْتُو أَمِزُوي

amīzuwiya mtuwi \* tamshika budi sinā \* takifinika nayiwu \* akatamka akisā

R 103 [105] akisa akatamka \* na yeo takifinika \* sina budi tamshika \* mtuwe amezoeoya

(١٠٤) أَجْنَدُكَ هُكَ نِيَمَ \* جَعْفَرَ كَعِغَمَ \* لَلِ بَاءِ كَسُكُمَ \* مَبَلِ أَكْلَتِي

akalatiliya mbali \* kasukuma bao lile \* kaegema ja‘fari \* nyuma huku achondoka

Y 54 [52] (104) achondoka huku nyuma \* Jaafari kaegema<sup>136</sup> \* lile bao kasukuma \* mbali akalatiliya<sup>137</sup>

When he had gone off [to hide], in the meantime Ja‘far approached, pushed off the plank [covering the well], and threw it far away.

أَكْرَكَ حُكَ نِيَمَ \* جَعْفَرَ أَكْغِيمَ \* بُو أَكْلِسُكُمَ \* مَبَلِ أَكْلِمْبِيرِي

akalimbiriya mbali \* akalisukuma bawu \* akigīma ja‘fari \* nyuma huku akuruka

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

(١٠٥) مَبِزُ وَكَنُو كَوَهِمَ \* جَعْفَرَ أُكْلِكُ نِيَمَ \* كِشَ نَاءِ كَعِغَمَ \* عَلِيٍّ هُمَوْنَعَلِيٍّ

humwngaliya ‘alii \* kaegema nae kisha \* nyuma ukaliko ja‘fari \* hima kwa wakanwa mbuzi

Y 55 [53] (105) mbuzi wakanwa kwa hima \* Jaafari ukaliko nyuma \* kisha nae kaegema \* Aliyi humwngaliya

His goats drank greedily and Jaafar was there behind them. Then he too came forward, and Ali watched him.

بُزُ وَكَيِ كَوَا حِمَ \* جَعْفَرَ أَكْنِيمَ \* كِسَ نَا أَكْغِيمَ \* عَلِيٍّ حُمَوَاغَلِيَّا

ḥumwāghaliyā ‘alii \* akigīma nai kisa \* ukunyuma ja‘afari \* hima kwā wakaya buzi

R 105 [107] mbuzi wakaya kwa hima \* Jaafari uko nyuma \* kisa naye akegema \* Aliyi humwngaliya

<sup>136</sup>The Swahili belief would be that the boy has been led to that particular place “by the blood”, i.e. because he is a son of his father’s, the two have a bodily affinity, and tend to be attracted to each other, like magnets.

<sup>137</sup>-atilia means “drop” in Mvita and “throw” in Amu.

(١٠٦) أَجْعَمُ كَرَدِدٍ \* تُتَشَنَّدَنَّ قَصِيدٍ \* كَوْنَدَا يَوْمَ أَكْرَدِ \* هَلِدِرِكِ أَكِيَا

akiya halidiriki \* akirudi yeo kwanda \* qasidi tutashindana \* karadidi ahegema

Y 56 [54] (106) ahegema karadidi<sup>138</sup> \* tutashindana qasidi<sup>139</sup> \* kwanda yeo akirudi \* halidiriki akiya  
As Ja'far approached, he was saying: We will compete tit-for-tat -- if he comes back today, he will not find [the plank] when he gets here.

أَكِيَا كَرَادِدِ \* تُتَشَنَّرَانِ كَسِيدِ \* كَوَانَدَا يَوْمَ أَكْرَدِ \* حَلِدِرِكِي أَكِيَا

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

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

(١٠٧) چَمَبِ هُفَنِي نِ بِيِرِ \* أَيِّبِ أَتَنِكِرِ \* هِلِ لِيْطِ بَنْدَرِ \* نَغْطَ تَهْمَفِنِكِيَا

<sup>h</sup>amfinikiya ngoṭa \* bandari lipete hili \* atanikiri ayapo \* biri ni hufanya chamba

Y 57 [55] (107) chamba<sup>140</sup> hufanya nibiri<sup>141</sup> \* ayapo atanikiri \* hili lipete bandari<sup>142</sup> \* ngoṭa tamfinikiya  
If he is challenging me, when he gets here he will submit to me. I'm at the end of my tether -- I'll teach him a lesson."

كَمِ حُفَنِي نِيِرِ \* أَيِّبِ أَتَنِكِيَا \* حِلِ هُيْتِ بَدَرِ \* غُوْ أُغْنِيَكِيَا

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

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

(١٠٨) مَاءِ كَطِكَ كُطِكَ \* نَ عَلِيٍّ أَكْتُكَ \* مَكُونُ أَكْمَشِيكَ \* جَعْفَرِ كَمَوْمَبِيَا

kamwambiya ja'fari \* akamshika mkono \* akatoka 'alii na \* kuṭeka kaṭika mai

Y 58 [56] (108) mai katika kuteka \* na Aliyi akatoka \* mkono akamshika \* Jaafari kamwambiya  
[But] while he was drawing water, Ali came out [of hiding] and grabbed him by the arm. Jaafari said to him:

مَيِّ كَتِكَ كَتِكَ \* نِي عَلِيٍّ كَتِكَ \* مَكُونُ أَكْمَشِيكَ \* جَعْفَرِ أَكْمَوْمَبِيَا

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

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

<sup>138</sup>The original Arabic word means "repeat", but in Swahili it is another word for -sema, speak.

<sup>139</sup>lit. "we will compete in aim". Ali covered the well, Ja'far (as explained later in 184-5) has uncovered it, Ali have covered it again, and now Ja'far is uncovering it once more. Both are annoyed.

<sup>140</sup>chamba, if.

<sup>141</sup>i.e. if Ali is daring Ja'far to do something. (?) nibiri, challenge < نبر, raise one's voice, shout.

<sup>142</sup>lit. "this [boat, jahazi] has gained the harbour", i.e. this state of affairs must come to an end.

(١٠٩) وَوِهُنْشِكِيَانِي \* مِمِ سِكُجِ سِنَنِ \* هَتَّ أُكُوْنِ جِنِّ \* نِيُوْ كُكُْسَمِيَا

kukusomeya nayuwa \* jini ni ukiwa hata \* sinani sikuchi mimi \* hunishikiyani wewe

Y 59 [57] (109) wewe hunishikia-ni \* mimi sikuchi sina-ni<sup>143</sup> \* hata ukiwa ni jini \* nayuwa kukusomeya  
Why are you grabbing hold of me? I'm not in the least afraid of you. Even if you were a jinn I would know how to read [the Qur'an] against you.

وَوِ حُنْشِيَانِي \* مِمِ سِكُكِ سِنَنِ \* حَتَّ أُكُوْا نَجِنِّ \* نِيُوَا كُكُْسَمِيَا

kukusumiya nayuwa \* najini ukiwa hata \* sinani sikuk'i mimi \* hunishikiyani wiwi

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

(١١٠) هَيَّ نِمَزْفَسِيْر \* سِكِيْنِ كُوْ سِرِّ \* أُكْتَا أَظْهَرِ \* نَ زَيْدِ تَهَكُوْمِيَا

t<sup>h</sup>akwambiya zaydi na \* azhari ukitaka \* siri kwa sikuyanena \* nimezofasiri haya

Y 60 [58] (110) haya nimezofasiri \* sikuyanena kwa siri \* ukitaka adhuhari<sup>144</sup> \* na zaidi<sup>145</sup> takwambiya  
These [things] I have said, I have not spoken secretly -- if you want it in plain terms I will say even more to you."

حَيَا نِمَزْفَسِيْر \* سِكِيْنِ كُوْا سِرَا \* أُكْتَا إِظْهَرَا \* نَزَيْدِ تَكُوَامِيَا

takwambiya nazaidi \* izhari ukitaka \* siri kwa sikuyanena \* nimizufasiri haya

R 110 [113] haya nimezofasiri \* sikuyanena kwa siri \* ukitaka idihari \* na zaidi takwambiya

(١١١) كَمْفُتِي كُوْ مَبَلِ \* وَكُوْنَ سَاءَ مَبَلِ \* كِشَنَ كَفُتَ قَوْلِ \* جَعْفَرَ كَمُوْمِيَا

kamwambiya ja'fari \* qawli kavuta kisha \* mbili saa wakawana \* mbali kwa kamvutiya

Y 61 [59] (111) kamvutia kwa mbali \* wakawana saa mbili<sup>146</sup> \* kisha kavuta qauli \* Jaafari kamwambiya  
He pulled away from [Ali] and they fought for two hours. Eventually he spoke, Ja'far, and addressed him.

كَمْفُتِي كُوْمَبَلِ \* وَكُوْنَ وَوَيْلِ \* كِسَ كَفُتَ قَوْلِ \* جَعْفَرَ اَكَمُوْمِيَا

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

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

(١١٢) كَمُوْمِيَا مَبِيْنِ \* مُوْنَ اَدَمُ نِ نَنِ \* بَبَ هَكَ دُنْيَانِي \* نَدِيْ اَكُنُوْنِي

ukanioneya ndipo \* duniyani hako baba \* nani n adamu mwana \* mbaini kamwambiya

Y 62 [60] (112) kamwambia mbaini<sup>147</sup> \* mwana-adamu ni nani \* baba hako duniyani \* ndipo ukanioneya<sup>148</sup>  
He said to him: Explain to me what sort of person you are. [My] father is no longer in this world, and that is why you are

<sup>143</sup>sina-ni emphasises the negative – a person accused of theft may say sikuiba sina-ni, I didn't do any stealing at all. It may be shortened to sini. Thus the poem: kidege na uliwani? / silicha mtu sina-ni. The story is told of a witty tailor from Takaungu. A group of people had dropped into his shop for a chat, and after a while the tailor got up and went out to answer nature's call to urinate. He came back very quickly, which made some of the men there ask him jokingly why he had been so fast. He replied: sina kisonono sini!, I don't have gonorrhoea at all!, which was greeted with laughter. The men then said that even if this were the case, he should still have taken longer, since it takes some time to wash (kutama) after going to the toilet. The tailor replied, sişali sini!, I'm not doing any praying!. This made everyone collapse with laughter – people may not pray, but they certainly would not tell other people that.

<sup>144</sup>adhuhari = wazi-wazi, zaidi.

<sup>145</sup>This is fighting talk – jeuri!

<sup>146</sup>For a small boy to be able to hold his own against Ali, the champion warrior, is no mean feat.

<sup>147</sup>-m- here = -ni-. Compare 155a (R) and 304b.

<sup>148</sup>i.e. why are you picking on an orphan?

bullying me.

اَكْمَوْمِيَا اَكْبَيْن \* مَوَانَ اَدَمُ نَيْنِن \* بِيَا هَكَ دُنْيَان \* نَرِبُ اَكْنُونِيَا

ukaniwaniyā nripu \* duniyāni haku babā \* ninyani adamu mwāna \* akabayini akamwambiyā  
R 112 [115] akamwambia akabaini \* mwana-adamu ni nyani \* baba hako duniani \* ndipo ukaniwaniya

(١١٣) كَمُوَزَ هُنِنِن \* وَوِ بِيَكُ نِ نِن \* كَمَبِ نِ پَتِ چَنَدَنِ \* عَلِي كَيَنَغَلِي

kayangaliya ‘alii \* chandani peṭe ni kamba \* nani ni babako wewe \* hunenani kamuuzā  
Y 63 [61] (113) kamuuzā hunena-ni \* wewe babako ni nani \* kamba ni peṭe chandani \* Aliyi kayangaliya  
[Ali] asked him: What are you saying? Who is your father? [Jaafar] said: He is the ring on my finger. Ali looked at it.

كَمُوَلِيَزَا اُنِن \* وَوِ بِيَكُ نَيْنِن \* كَبِ نِيَهْ كَنَدَانِن \* عَلِي كَمَوَاغَلِيَا

kamwāghaliyā ‘alii \* k’andāni nipiṭi kaba \* ninyani babaku wiwi \* unani kamuwulizā  
R 113 [116] kamuuliza u nani \* wewe babako ni nyani \* kamba ni peṭe chandani \* Aliyi kamwāghaliya

(١١٤) پَتِ كُئِينِ كُوكِ \* كِسْمَ نِ جِنَ لَكِ \* اَرْدِ اَسِكْتِكِ \* نَ مِيْتِ كُمْنَغِيَا

kumngiya mayuto na \* asikitike arudi \* lake jina na kisoma \* kwake kuiyona peṭe  
Y 64 [62] (114) peṭe kuiona kwake \* kisoma na jina lake \* arudi asikitike \* na mayuto kumngiya<sup>149</sup>  
Once he saw the ring and read his name [on it], he stepped back greatly saddened and was filled with remorse.

پَتِ كُوغَلِيَا كُوكِ \* كِسْمَ اِنَ نَلَكِ \* اَرْدِ اَسِكْتِكِ \* نَمِيْتِ كُمْنَغِيَا

kumngiyā namayutu \* asikitiki arudi \* nilaki ina kisuma \* kwaki kwāghaliya piti  
R 114 [117] peṭe kwāghaliya kwake \* kisoma ina ni lake \* arudi asikitike \* na mayuto kumngiya

(١١٥) كِشَ هَبْ اَمُوْمِيَا \* سِنَغَلِكِيَجِي \* اِنَ لَكِ هُتُوِيَا \* بِيَكُ نَدِي عَلِيَا

‘aliya ndiye babako \* huitwaye lako ina \* singalikupijie \* amwambie hapo kisha  
Y 65 [63] (115) kisha hapo amwambie<sup>150</sup> \* singalikupijie \* ina lako huitwaye \* babako ndiye Aliya  
Then he told [Ja’far]: I should not have attacked you. As for the name you are to be called, your father is [me], Ali.

كِسَ حَپْ اَمُوْمِيَا \* سِغَلِ نِكِيَجِيَا \* اِنَ لَكُو حَتُوَايِي \* بِيَا نِمِمِ عَلِيَا

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

<sup>149</sup>The motif of a father and son unknowingly fighting each other is a recurrent one in literature – the most famous example is that of Sohrab and Rostum. Fortunately, in this case the father recognises his son before any damage has been done.

<sup>150</sup>The following stanzas are a bit unclear. The gist seems to be that Ali says he is Ja’far’s father, Ja’far reproaches him for his earlier bullying behaviour, still suspicious and unsure whether or not to believe him, whereupon Ali describes Ja’far’s mother to him, which convinces Ja’far.



(١١٦) نِنْغَلِيْتَزَ دَمٌ \* كَمَ سِكُكُفَهَمُ \* أَكِشَ كَتَكَلَمُ \* جَعْفَرَ كَمَوْمِيَا

kamwambiya ja'fari \* katakalamu akisha \* sikukufahamu kama \* damu ningalipoteza  
Y 66 [64] (116) ningalipoteza<sup>151</sup> damu \* kama sikukufahamu \* akisha katakalamu \* Jaafari kamwambiya  
I would have spilt your blood if I had not recognised you. When he finished speaking, Jaafar spoke to him:

نِغَلِ پُتِيْزَا دَامٌ \* كَبَ سِكُكُفَهَمُ \* كِيْجَانَ كَتَكَلَمُ \* جَعْفَارَ اَكَمَوْمِيَا

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

(١١٧) وِوِ مَتُّ هُمُوْنَا \* هُمُوْرَ لَكَ اِنْ \* هُجُوْنَا اَجَعِيْنَ \* اَلُوْنَا تَهَكِمِيَا

t<sup>h</sup>akimbiya uliona \* ujugina hujiona \* ina lake humuuzi \* humuona mtu wewe  
Y 67 [65] (117) wewe mtu humuona \* humuuzi lake ina \* hujiona ujugina<sup>152</sup> \* uliona takimbiya  
When you see someone, you do not even ask his name. You see yourself as a warrior, and you thought I would run away.

وِوِ مَتُّ حُمُوْنَا \* كَوَانْدَ حُمُوْرَ اِنْ \* حُنِيْنِيَا اَجَعِيْنَ \* وَاِلَانَ تَكِمِيَا

takimbiyā waliuna \* ujugina ħuniunya \* ina ħumuwuuzi kwānda \* ħumuwana mtu wiwi  
R 117 [120] wewe mtu humona \* kwanda humuuzi ina \* hunionya ujugina \* waliona takimbiya

(١١٨) كُوْرَ نِيْ پِٓ يَنْغُ \* اِنْكَ اَوْ بِيْنِغُ \* هُنْغَلُوْرَ مَتْنِغُ \* مَوْلِيْنَ كُنِيْيَا

kuniṭiya mwilini \* matungu hungaliweza \* babangu ewe inuka \* yangu peṭe nipa kwanza  
Y 68 [66] (118) kwanza nipa peṭe yangu \* inuka ewe<sup>153</sup> babangu \* hungaliweza matungu \* mwilini kuniṭiya  
First, give me back my ring, and get up, father -- you would not have been able to inflict injuries on my body.

كَنْدَا نِيْا پِٓ يَنْغُ \* اَكْسَا اَوْ نِيْبِيْغُ \* اُمْنِيْتِيَا مَتْنِغُ \* مِيْلِيْنَ كُنِيْيَا

kuniniyā muyilini \* matungu uminitiya \* nibabagu uwi ukisā \* yangu piti nipā kandā  
R 118 [121] kwanda nipa peṭe yangu \* ukisa uwe ni babangu \* umenitia matungu \* muilini kunendeya

(١١٩) اَكَمَوْمِيَا مَمَكُ \* نَمِيُوْ سُرَ زَكُ \* نَاءِ هَبْ اَتَمَكُ \* اِنْ لَكَ اَمَوْمِيَا

amwambiye lake ina \* atamke hapo nae \* zake sura namuyuwa \* mamake akamwambiya  
Y 69 [67] (119) akamwambia mamake \* namuyuwa sura zake \* nae hapo atamke \* ina lake amwambiye  
[Ali] told him [who] his mother [was]: I recognise her features [in you]. And then [Ja'far] spoke in order to tell [Ali] his name.

<sup>151</sup>-poteza = -tupa.

<sup>152</sup>According to Sacleux, ujugina comes from a Galla word meaning “brave, courageous”. It is said that Ali sifa yake ni shujaa, Ali is famed as a warrior, and Ja'far inherits this martial attribute, as his spirited fighting shows. Ali was a short man, but very strong. It is said that once he plunged his sword into the ground and challenged others to pull it out, but it was buried so deep that no-one could. Again, it is said that once when Ali was praying in the mosque his friends jokingly took his sandals (which in accordance with ritual he had of course removed before entering the mosque) and placed them on top of the lintel, where Ali, being short, could not reach them. As a retort, Ali took their sandals, grabbed hold of the mosque wall, lifted it up, put the sandals under the wall, and set it down again. Other important Muslims have their own attributes – Uthman, for instance, was known for his shyness, Hamza for his happy (even boisterous) disposition, and so on.

<sup>153</sup>Ja'far is suspicious.

اَكْمَوَامِبِيَا مَمَكٍ \* نَمِيُوا سُرًا زَاكَ \* نِي حَظِّ اَتَمَكِ \* اِن لَكِ كَمَوَامِبِيَا

kamwambiyā laki ina \* atamki ḥapu nayī \* zāki surā namuyuwā \* mamaki akamwāmbiyā  
R 119 [122] akamwambia mamake \* namuyuwa sura zake \* naye hapo atamke \* ina lake kamwambiya

(١٢٠) كِمَوَمِبِيَا كَفَسِيرٍ \* مِمِ هَيْتُو جَعْفَرٍ \* وَ عَلِي حَيْدَرٍ \* نَ مَوَكِ نِ وَ تِسِيَا

tisiya wa ni mwaka na \* ḥaydari ‘alii wa \* ja‘fari huitwa mimi \* kafasiri kimwambiya  
Y 70 [68] (120) kimwambia kafasiri \* mimi huitwa Jaafari \* wa Aliyi Haidari \* na mwaka ni wa tisiya  
He spoke, saying: I am called Ja'far, [son] of Ali the Lion-like and I am nine years old.

كَمَوَامِبِيَا كِفَصِيرٍ \* مِمِ حَتَوَا جَعْفَارٍ \* وَ عَلِي حَيْدَارٍ \* نَمَوَاكَا نَوَا تِسِيَا

tisiyā niwā namwākā \* ḥaydari ‘alii wa \* ja‘fari hitwā mimi \* kifasiri kamwambiyā  
R 120 [123] kamwambia kifasiri \* mimi hitwa Jaafari \* wa Aliyi Haidari \* na mwaka ni wa tisiya

(١٢١) وَ تَوُ مَبُزٍ مَوْتُونٍ \* نَ اُوَيْكٍ نَدِيَنِ \* تُونِنْدِ زُ مِيْنِ \* جَعْفَرٍ كَمَوَمِبِيَا

kamwambiya ja‘fari \* muini zeṭu ṭwenende \* ndiyani uwapeke na \* mwiṭuni mbuzi watowe  
Y 71 [69] (121) watoe mbuzi mwiṭuni<sup>154</sup> \* na uwapeke ndiani \* twenende zetu muini \* Jaafari kamwambiya  
Bring your goats out of the forest, [said Ali], and herd them along the road so that we may go on towards the town, He told Ja'far.

وَ تَوُ مَبُزٍ مَوْتُونٍ \* اُكُوَا تِنَ نَدِيَانِ \* تَوْنِرِ زُ مِيْنِ \* جَعْفَارٍ كَمَوَامِبِيَا

kamwāmbiyā ja‘fari \* muyīni zipu twiniri \* ndiyāni tina ukawā \* mwiṭūni mbuzi watuwi  
R 121 [124] watoe mbuzi mwiṭuni \* ukawa tena ndiani \* twenende zipo muyini \* Jaafari kamwambiya

(١٢٢) كَمَوَمِبِيَا نِنْدَ زَنْعٍ \* نِنَ نَ مَوْلِمٍ وَنَعٍ \* نِمُوْعِ نَ مَمَنْعٍ \* كِشَ كِشٍ نِتَكِيَا

nitakuya kesho kisha \* mamangu na nimuwage \* wangu mwalimu na nina \* zangu nenda kamwambiya  
Y 72 [70] (122) kamwambiya nenda zangu \* nina na mwalimu wangu \* nimuage na mamangu \* kisha kesho  
nitakuya

[But Ja'far] told him: I am going off -- I have my teacher whom I must take leave of, and my mother. Then I will come tomorrow.

كَمَوَامِبِيَا نِرَا زَنْعٍ \* نِنَا نَمَوَالِيْمٍ وَنَعٍ \* نِمُوَانِغِ نَمَمَنْعٍ \* كِشَ كِشٍ نِتَكِيَا

nitakuyā kishu kisa \* namamanghu nimuwāngi \* wanghu namwālīmu ninā \* zanghu nirā kamwāmbiyā  
R 122 [125] kamwambia nenda zangu \* nina na mwalimu wangu \* nimuage na mamangu \* kisa kesho nitakuya

<sup>154</sup>Ali suggests going back with him to Mecca, but Ja'far wishes to take leave of his family first. He must also ask permission of his teacher (122b), since he cannot leave the *chuo*, *school*, without being allowed. See also the note to 129b.

(١٢٣) كَشُّ كُكَيْمَبُوكَ \* نَ مَيْمَ تَيْنَا \* سَاءَ مِي إِكْفَا \* بَبَ تَكُوصِلِي

takuwasiliya baba \* ikifika moya saa \* tainuka mapima na \* kukipambauka kesho

Y 73 [71] (123) kesho kukipambauka \* na mapema tainuka \* saa moya ikifika<sup>155</sup> \* baba takuwasiliya  
When tomorrow has dawned, I will get up early, and when the first hour comes I will arrive with you, father.

كَشُّ كُكَيْبُوكَ \* نَمَيْمَ تَيْنَا \* سَعَ مِي إِكْفِيَا \* بَبَا تَكُوصِلِيَا

takuwasiliya babā \* ikifika muya sa'a \* taynukā namapīma \* kukipabawuka kishu

R 123 [126] kesho kukipambauka \* na mapema tainuka \* saa moya ikifika \* baba takuwasiliya

(١٢٤) أَكْمَطُبُ قَوْلٍ \* أَيُّ نَدِيَا يَ مَبَلٍ \* يَ مَكَهَ نِ يَ كُفْلٍ \* أُسْتَكُ كُطِيَا

kupoteya usitake \* kuvuli ya ni makah ya \* mbali ya ndiya uyapo \* qawli akamtibu

Y 74 [72] (124) akamtibu qauli<sup>156</sup> \* uyapo ndia ya mbili \* ya Maka ni ya kuvuli<sup>157</sup> \* usitake<sup>158</sup> kupoteya<sup>159</sup>  
[Ali] gave [Ja'far] some advice: When you come to the fork in the road, the way to Mecca is the one on the right -- just so you don't get lost.

أَكْمَجِبُ قَوْلٍ \* أَيُّ نَدِيَا نِمْبِلٍ \* يَمَكُ نِيَكُفْلٍ \* أُسْتَكُ كُطِيَا

kuputiya usitaki \* niyakuvuli yamaka \* nimbili ndiya uyapu \* qawli akamjibu

R 124 [128] akamjibu qauli \* uyapo ndia nimbili \* ya Maka ni ya kuvuli \* usitake kupoteya

(١٢٥) كَمْرُدِشِي تَمَكُ \* بَسَ هِي نِنْدَا زَكُ \* مَوْلِمُ نَ مَمَا \* نَ نَدُزُ نَسَلِمِيَا

nisalimiya nduzo na \* mamako na mwalimu \* zako nenda haya basi \* tamko kamrudishiya

Y 75 [73] (125) kamrudishia<sup>160</sup> tamko \* basi haya nenda zako \* mwalimu na mamako \* na nduzo<sup>161</sup>  
nisalimiya<sup>162</sup>

[Ali] replied to [Ja'far]: So, now, off you go, the teacher and your mother and your relatives -- give them my best wishes."

كَمْرُدِشَا تَمَكُ \* نَاسِ هِي نِنْدَا زَكُ \* مُعَلِّمُ نَمَامَا \* نَنْدُزُ نَسَلِمِيَا

nisalimiya nduzo \* namamaki mu'alimu \* zako ninda haya nasi \* tamku kamrudishā

R 125 [129] kamrudisha tamko \* nasi haya nenda zako \* mualimu na mamake \* na nduzo nisalimiya

(١٢٦) نَاءِ مَوْنٍ وَ نَسَبٍ \* كَمُومِيَا مَرَحَبَا \* نَمَ هُكُ أَقْرَبٍ \* أُجْنَدُ نَسَلِمِيَا

nisalimiya uchenda \* aqraba huko nami \* marhabā kamwambiya \* nasaba wa mwana nae

Y 76 [74] (126) nae mwana wa nasaba<sup>163</sup> \* kamwambia marahaba \* nami huko aqraba \* uchenda nisalimiya  
And [Ja'far], the noble child, told him: Thank you. And from me to your relatives there, when you go [there], greet them for me.

<sup>155</sup>i.e. around 7.00pm.

<sup>156</sup>akampa maneno mazuri, he gave him words of advice.

<sup>157</sup>kuvuli = kulia.

<sup>158</sup>usitake = usije.

<sup>159</sup>Ali gives more directions than the ones here (see 266a/b), but in the event Ja'far forgets them all and almost gets lost in the scrubland (see 268-9).

<sup>160</sup>This seems out of place, since Ja'far has not actually said anything for Ali to reply to. Perhaps we should emend by reading 122, 124, 123, 125.

<sup>161</sup>nduzo < ndugu zako. ndugu can mean "cousin" as well as "brother".

<sup>162</sup>-salimu is used for a person-to-person greeting, and this is the indirect form: "greet them on my behalf".

<sup>163</sup>Ja'far will therefore do what is right and expected of him.

نِي مَوَانَ وَ نَصَبَ \* كَمَوَامِبِي مَرَحَبَ \* نَم هُوكُ أَقْرَابَ \* نَتْمَوَا نِسْلِمِيَا

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

(١٢٧) سَلَامُ أَبُو بَكْرٍ \* أَزْوَاجَ نَ ذُرِيَّ \* سُزَاءَ نَ إِظْهَارِ \* هُوَ نَوَفَهَمِيَا

nawafahamiya hao \* izhāri na suzao \* dhuriya na azwāji \* bakari abuu salāmu  
Y 77 [75] (127) salamu Abu Bakari \* aziwaji<sup>164</sup> na dhuria \* suzao na idhihari<sup>165</sup> \* hao nawafahamiya<sup>166</sup>  
Greetings to Abu Bakr, your wives and children, both close and extended family -- I have heard of them.

سَلَمُ أَبُو بَكْرٍ \* أَزْوَاجَ نَا زُبَيْرَا \* سُرَا زَوُ إِظْهَرِ \* هُوَ نَوَافَهَمِيَا

nawafahamiyā hawu \* izhari zawu surā \* zubīri nā azwāji \* bakari abuu salamu  
R 127 [132] salamu Abu Bakari \* Aziwaji na Zubiri \* sura zao idhihari \* hao nawafahamiya

(١٢٨) بَسِ هَبْ جَعْفَرٍ \* أَكْمَوْمَبِي كَوَّهَرٍ \* نَ عَلِي حَيْدَرٍ \* مَنَعُ أَكْمَوْمَبِي

akamuombeya mngu \* ḥaydari ‘alii na \* heri kwa akamwambiya \* ja‘fari hapo basi  
Y 78 [76] (128) basi hapo Jaafari \* akamwambia kwa heri \* na Aliyi Haidari \* Mngu akamuombeya<sup>167</sup>  
So then Ja‘far said goodbye to him, and Ali the Lion-like commended him to God’s care.

بَاسِ هَبْ جَعْفَارٍ \* أَكْمَوَامِبِي كَوَّا حَيْرَا \* نَعَلِي هَيْدَارٍ \* مَنَعُ أَكْمَوْمَبِيَا

akamuwumbiyā mghu \* haydāri na‘alii \* ḥīri kwā akamwāmbiya \* ja‘fari hapu bāsi  
R 128 [133] basi hapo Jaafari \* akamwambia kwa heri \* na Aliyi Haidari \* Mngu akamuombeya

(١٢٩) مُنِّن كُنْغِي كَوَّك \* كَنْدَ كَو مَوْلِمُ وَك \* كَمَّ هَبْرَ زَك \* كَوَّ هَيْسِكِيلِيَا

hayasikiliya kwao \* zake habari kampa \* wake mwalimu kwa kenda \* kwake kungiya muini  
Y 79 [77] (129) muini kungia kwake \* kenda kwa mwalimu wake<sup>168</sup> \* kampa habari zake \* kwao hayasikiliya  
When [Ja‘far] entered his village he went to his teacher’s house, and gave him his news -- before going home.

<sup>164</sup>Azwaj and Zubayr are the two people with Abu Bakr when Ja‘far meets them on the road (174, 175). This part of the story (i.e. how Ja‘far came to be at the well) has not been told yet – it is contained in a flashback a little later in the ballad. In Y it would seem that the name Azwaj has been confused with the word for “wife” (understandable in this context), and that *dhuria*, children, has then been substituted for Zubeir (as making better sense) – note that *dhuria* does not rhyme, whereas *Zubiri* would.

<sup>165</sup>This reading is uncertain – it seems to mean *nde na ndani*. Perhaps we should adopt that of R, and translate “I know (have heard of) their general qualities”.

<sup>166</sup>-*fahamia*, know of someone, hear about someone, while not knowing them personally.

<sup>167</sup>lit. “interceded for him to God”. If a parent is punishing a child, and a neighbour is present, the neighbour may plead for the child by saying, *namuombea, namuombea*, I ask mercy for him, I intercede for him. If the child is let off lightly, the neighbour will warn the child not to be naughty again, because he will not plead for him a second time.

<sup>168</sup>These stanzas show the great importance of the teacher in traditional Swahili life. The Islamic teacher is greatly respected and honoured. Ja‘far, as a good-mannered child (*mwana wa nasaba*, 126a), tells his teacher of his plans even before telling his mother. Among the Swahili, to bring someone his shoes is humiliating, making you look like a servant, but to bring a teacher his shoes is a mark of respect, and not something humiliating. Teachers get prestige, but no money, and the more students they have, the more esteemed they are. It is usual, indeed considered necessary, to stay with the same teacher, and to finish your course of instruction with him. It is said of one important sheikh that he was forced to move his abode to the next town because of a quarrel. Even though the next town was a fair distance away, all his original students from the first town came to his classes there. But after a while, one of them stopped coming. When he next saw this student, the teacher asked him the reason for this, and the student replied that he was prevented from attending the classes because his mother was sick, and, since caring for your parents is a duty in Islam, he had stayed at home to nurse her. The teacher said that because the student was so dutiful he would have a long life, but since he had unfortunately missed the classes he would never be successful in teaching. This prediction turned out to be true.

مُؤَيِّنٌ كَنَعِيَا كُوكَ \* كَيِّرَا كُوَا مُعَلِّمٌ وَكَآ \* كَمَّطَ خَبَرَ زَاكِي \* كُوَاؤُ هَيْسِكَلِيَا  
 huyasikiliyā kwāwu \* zākii khabari kampa \* wakī mu‘alimu kwā kīrā \* kwaki kangiyā müyini  
 R 129 [134] muyini kangiya kwake \* kenda kwa mualimu wake \* kampa habari zake \* kwao huyasikiliya

(١٣٠) أَكِشَ كَيْنُظُمُ \* أَكَلِي مُعَلِّمٌ \* كَمَبَ وَنَيْي هَمٌ \* هَي أُمَزْنَمِيَا  
 umezonambiya hayo \* hamu waniṭiya kamba \* mu‘alimu akaliya \* kuyanuzumu akisha  
 Y 80 [78] (130) akisha kuyanudhumu<sup>169</sup> \* akalia mualimu<sup>170</sup> \* kamba wanitia hamu<sup>171</sup> \* hayo umezonambiya  
 When he had finished explaining [everything], the teacher wept, and said: You are making me worried with these [things] you  
 have told me.

أَكِسَ كَيْنُظُمُ \* أَكَلِي مُعَلِّمٌ \* كَبَ وَنَيْي حَمٌ \* هَي أُمَزْنَمِيَا  
 umizunambiya hayu \* hamu wānitiya kaba \* mu‘alimu akaliya \* kuyanuzumu akisa  
 R 130 [135] akisa kuyanudhumu \* akalia mualimu \* kamba wanitia hamu \* hayo umezonambiya

(١٣١) وَنَيْي سِكْتِكُ \* نَ وَنَعِ وَ مَوْذِكُ \* وَلَ نَ هُكُ وَنَدَكُ \* سِوَزِ كُكُزِيَا  
 kukuziwiya siwezi \* wendako huko na wala \* maudhiko wa wingi na \* sikitiko waniṭiya  
 Y 81 [79] (131) wanitia sikitiko \* na wingi wa maudhiko<sup>172</sup> \* wala na huko wendako \* siwezi kukuziwiya  
 You are making me sad and and very anxious. Yet that place you are going to -- I cannot keep you back from it.

وَنَيْي سِكْتِكُ \* نَوْنَعِ وَ مَوْظِكُ \* وَلَا نَهْكَ وَنَرَاكُ \* سِوَزِ كُكُزِيَا  
 kukuziwiliyā siwizi \* winrāku nahuku walā \* mawuziku wa nawinghi \* sikitiku waniṭiya  
 R 131 [136] wanitia sikitiko \* na wingi wa maudhiko \* wala na huko wendako \* siwezi kukuziwiliya

(١٣٢) سِ رَحْمُ كُنْدَنِ \* نَ هُكُ أَ حَلِ غَنِ \* نَاءِ بَبَاكَ زَيْنِ \* نَدِي وَ كُنْغَلِيَا  
 kuṭanguliya wa ndiye \* ziṭani babako nae \* gani ḥali u huko na \* kuendani raḥimu si  
 Y 82 [80] (132) si rahimu kuendani<sup>173</sup> \* na huko u hali gani \* nae babako zitani \* ndiye wa kutanguliya  
 It is not easy to go there, and what sort of situation will you be in there, with your father at war, always in the front line?"

نَرَا حِمُ كُوَا وَنَدَانِ \* نَهْوُكَ أُحْلِ غَانِ \* نَايِ بَابَكُ زَاتِنِ \* نَدِي وَ كُنْغَلِيَا  
 wakutaghuliya ndiyi \* zitani bābaku nāyi \* gāni uḥuli nahūku \* windāni kwā ḥimu nirā  
 R 132 [137] nenda himu kwa wendani \* na huko u ḥali gani \* naye babako zitani \* ndiye wakutanguliya

<sup>169</sup>-nudhumu usually means “compose”, (-tungu), but here it means “explain”, (-eleza).

<sup>170</sup>anampenda yule mwanafunzi wake, he is very fond of that pupil of his.

<sup>171</sup>Everybody, even a teacher, is apprehensive about the future.

<sup>172</sup>lit. “you are bringing me sadness and many anxieties”.

<sup>173</sup>i.e. the journey is dangerous.

(١٣٣) نَ كُكِنْدَ سِتِّكَ \* كُونِ نِيَوِ نِ هَاكَ \* نِ رَضِ أَلْفُ لَكِ \* نَ زَيْدِ كِكُوْبِي

kikweteya zaydi na \* laki alfu raḍi ni \* haki ni nayuwa kwani \* sitaki kukikinda na  
Y 83 [81] (133) na kukukinda sitaki<sup>174</sup> \* kwani nayuwa ni haki \* ni radhi<sup>175</sup> alfu laki \* na zaidi kikweteya  
Yet I don't intend to oppose you, because I know it is proper. you have my consent a hundred thousand times, and I give you  
[even] more [than that].

نَكُكِيْرَا سِتِّكَ \* كُوَانِ نِيَوَا نِحَاكِي \* نِرَاضِ أَلْفُ لَكِ \* نَزَايِدِ كِكُوْبِيَا

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

(١٣٤) أَكْمُوْمِيِي مَوْلِيْمُ \* مَمَكُ أَيَفَهَمُ \* كَمَجِبِشَ كَلِيْمُ \* كُوَا سِيَسِيَكِيِيَا

siyasikiliya kwake \* kalimu kamjibisha \* ayafahamu mamako \* mwalimu akamwambiya  
Y 84 [82] (134) akamwambia mwalimu \* mamako ayafahamu \* kamjibisha kalimu \* kwake siyasikiliya<sup>176</sup>  
The teacher said to him: Is your mother aware of these [things]? And [Ja'far] answered him: "I have not yet gone home.

أَكْمُوْمِيَا مَوْلِيْمُ \* مَمَكُ أَيَفَهَمُ \* كَمَجِبِشَا كَلِيْمُ \* كُوَا سِيَسِيَكِيِيَا

siyasikiliyā kuwā \* kalīmu kamjibishā \* ayafahamu mamaku \* mwālīmu akamwambiyā  
R 134 [139] akamwambia mwalimu \* mamako ayafahamu \* kamjibisha kalimu \* kuwa siyasikiliya

(١٣٥) كَمُوْمِيِي إِنْذَ زَكُ \* أَكْمُوْلِيْرَ مَمَكُ \* أُسِكِرَ مَتَمَكُ \* نَاِ تَكَلُكُوْمِيِيَا

takalokwambiya nae \* matamko usikize \* mamako ukamuulize \* zaku enda kamwambiya  
Y 85 [83] (135) kamwambia enda zaku \* ukamuulize mamako<sup>177</sup> \* usikize matamko \* nae takalokwambiya  
And [the teacher] told him: Off you go, and ask your mother. Pay heed to the things that she will tell you.

أَكْمُوْمِيَا نِنْرَ زَكُ \* كَمُوْلِيْرَ نَمَمَكُ \* أُسِكِرَ مَتَمَكُ \* نِي تَكِي كُوْمِيَا

kwambiyā takayu nayi \* matamku usikizi \* namamaku kamwilizi \* zaku ninra akamwāmbiyā  
R 135 [140] akamwambia nenda zaku \* kamweleze na mamako \* usikize matamko \* naye takayokwambiya

(١٣٦) كِشَ هِي كَلِيْمُ \* هَبْ نَدِي كِيْنَدَمَ \* مِي أَنْ هَلِمَمَ \* كُو مَمَكُ أَكِنْعِي

akingiya mamake kwa \* halimama una moyo \* kayandama ndiya hapo \* kalima hiyo akisha  
Y 86 [84] (136) akisha hiyo kalima \* hapo ndiya kayandama \* moyo una halimama<sup>178</sup> \* kwa mamake akingiya  
Once [the teacher] had finished these words, [Ja'far] then continued on his way. His heart was heavy as he went in to his  
mother's [house].

<sup>174</sup>sitaki kushinda na wewe.

<sup>175</sup>radhi, consent, blessing, is of great importance to a person, whether it be from his mother, his father, or his teacher. People will become afraid if any of these three persons withhold their radhi, since it is held that without radhi you cannot prosper – anything you set your hand to will be blighted and fail. The teacher here gives Ja'far his radhi – if he had not given it, Ja'far would not have gone – and says that not only will he give his complete consent, but also (133d) that he will not change his mind once Ja'far has gone.

<sup>176</sup>Amu -sika = fika. Compare -sita / fita.

<sup>177</sup>The teacher is reminding Ja'far of his duty to his mother – he must also get her consent.

<sup>178</sup>halimama = wasiwasi.

اَكْسَ هِيَ كَلِيمَ \* نِي نَدِيَا كَنَدَمَ \* مُيْ اَنْ حَلِيمَمَ \* كَوَا مَمَكِي اَكِيَا

akighiyā mamakii kwā \* ḥalīmama una muyu \* kaandama ndiyā nayi \* kalīma hiyu akisa  
R 136 [141] akisa hiyo kalima \* naye ndia kaandama \* moyo una halimama \* kwa mamake akingiya

(۱۳۷) كِنْيِي كَوَكِ كِبُ \* كَوِ اُپُلِ نَ تَرْتِبُ \* مَمَكِ كَتَعَجَبُ \* جَعْفَرِ اَكْمَوْمِي

akamwambiya ja‘fari \* kata‘ajabu mamake \* taratibu na upole kwa \* kibu kaweka kingiya  
Y 87 [85] (137) kingia kaweka kibu<sup>179</sup> \* kwa upole na taratibu<sup>180</sup> \* mamake kataajabu \* Jaafari akamwambiya  
When he went in he put his stick away quietly and carefully. His mother was surprised, and spoke to Ja‘far.

كَغِي كَوَكِ كِبُ \* كَوِ اُپُولِ نَثَوَابُ \* مَمَكِي كَتَعَجَبُ \* جَعْفَارِ اَكْمَوْمِيَا

akamwāmbiyā ja‘fāri \* kata‘ajabu mamakii \* nathawābu upūli kwa \* kibu kawīka kaghiya  
R 137 [142] kangia kaweka kibu \* kwa upole na thawabu \* mamake kataajabu \* Jaafari akamwambia

(۱۳۸) كَمَبِ سِوِ جَعْفَرِ \* وَتُوْنَشِ جَوْرِ \* هُنْغِي كَمَ كَوِ سِرِ \* مَتَا اَمَزُكِمِي

amezokimbiya mtu \* siri kwa kama hungiya \* jawri waṭuonesha \* ja‘fari siwe kamba  
Y 88 [86] (138) kamba siwe Jaafari \* watuonyesha jauri \* hungia kama kwa siri \* mtu amezokimbiya<sup>181</sup>  
She said: That's not [like] you, Ja‘far -- are you being insolent to us, entering as if secretly, [like] a person who has run away  
[and is trying to hide]?

كَمَ سِوِ جَعْفَارِ \* وَاتِشُو نَجْوَرِ \* هُنْغِي كَمَ كَوَا سِرِ \* مَتَا اَمَزُكِمِيَا

amizukimbiyā mtū \* siri kwā kama hughiya \* najawuri wautishuu \* ja‘fāri siwiwi kama  
R 138 [143] kama si wewe Jaafari \* wa utisho na jauri \* hungia kama kwa siri \* mtu amezokimbia

(۱۳۹) نَاصِرِ نِ نَدُغُ يَكِ \* يَپُ هَپْ اَتَمَكِ \* عَيْنِ يِ مَتَ يَكِ \* هَتَكِ كُتُوْنَعَلِي

kuṭwangaliya hataki \* yake mato ya ‘ayni \* atamke hapo papo \* yake ndugu ni nāṣiri  
Y 89 [87] (139) Nasiri<sup>182</sup> ni ndugu yake \* papo hapo atamke \* aini ya mato yake \* hataki kutwangaliya  
Nasir was [Ja‘far’s] brother, and at that moment he spoke up: To judge by his eyes, he doesn’t want to look at us.

نَصِيرِ اَتَمَكِي \* نِيرِي كُنْ كَكِ \* عَيْنِ يَمَتُ يَكِ \* هَتَكِ كُتُوَاغَلِيَا

kutwāghaliyā hataki \* yaki yamatu ‘ayni \* k’aki kinuna nīruyi \* atamkii naṣiri  
R 139 [144] Nasiri atamke \* ni nduye kinona chake \* aini ya mato yake \* hataki kutwangaliya

<sup>179</sup> fimbo ya mbuzi (?)

<sup>180</sup> Ja‘far is trying to sneak back into the house. He is apprehensive about what he is going to tell his mother, and is also hurt that she did not tell him the full story about his past (150-1).

<sup>181</sup> anajifita, he is hiding himself.

<sup>182</sup> We are not told who Nasir’s father is.

(١٤٠) إِي مَم سِيؤُذِك \* تَكْوَمِيِي حُج يِك \* يُو أَن مَبُزِ وَاك \* وَوَلِ وِمِطِيِي

wamepoteya wawili \* wake mbuzi una yeo \* yake huja takwambiya \* siudhike mama ewe  
Y 90 [88] (140) ewe<sup>183</sup> mama siudhike \* takwambia huja yake<sup>184</sup> \* yeo una mbuzi wake \* wawili wamepoteya  
Don't worry, mother -- I'll tell you the reason: today he was with his goats, [and] two of them went missing.

إِي مَمَا سِيؤُذِيِك \* تَكْوَامِيِي حُج يِك \* يُو أَن مَبُوزِ وَاك \* وَوَلِ وِمِطِيِي

wamiputiya wawili \* waki mbuzi una yiwu \* yaki huja takwambiya \* siwuziki mama iwi  
R 140 [145] ewe mama siudhike \* takwambia huja yake \* yeo una mbuzi wake \* wawili wamepoteya

(١٤١) وِمَتُك صَفُن \* مَوَتَنَع هَوُون \* كِش أَتُك مَوُون \* يُو نِ كَالِ لَ نَدِيَا

ndiya la kali ni yuwa \* mwiṭuni atoka kisha \* hawaoni mewatanga \* safuni wametoka  
Y 91 [89] (141) wametoka safuni \* mewatanga<sup>185</sup> hawaoni \* kisha atoka mwituni \* yuwa ni kali la ndiya  
They left the herd, they went off and he couldn't find them. And of course he is coming back from the forest -- the sun is fierce  
on the way.

وَامِتُكَا صَافُون \* مَوَاتَنَع حَوَاُون \* كِس أَتُوك مَوُون \* يُوَا نِكَالِ لَ نَدِيَا

landiyā nikali yuwā \* mwituni atūka kisa \* ḥawāwuni miwātanga \* ṣāfūni wāmitukā  
R 141 [146] wametoka safuni \* mewatanga hawaoni \* kisa atoka mwituni \* yua ni kali la ndiya

(١٤٢) كَيْنُك جَعْفَر \* أَكْمِجِ نَاصِر \* زِتَكُتُك جَوُر \* يُو نِكِوَنَغَلِيَا

nikikwangaliya yeo \* jeuri zitakutoka \* naṣiri akampija \* ja'fari kainuka  
Y 92 [90] (142) kainuka Jaafari \* akampija Nasiri \* zitakutoka jeuri \* yeo nikikwangaliya<sup>186</sup>  
Ja'far got up and hit Nasir: Your impudence will leave you today, I'll see to it.

اَكَيْنُك جَعْفَار \* أَكْمِجِ نَاصِرَا \* زِتَكُتُك جَوُر \* يُو نِكِوَاغَلِيَا

nikikwāghaliyā yiwu \* jawuri zitakutoka \* naṣiri akampija \* ja'fari akaynuka  
R 142 [147] akainuka Jaafari \* akampija Nasiri \* zitakutoka jauri \* yeo nikikwangaliya

(١٤٣) هَبْ مَمَ أَسِكِر \* كَمَشِك جَعْفَر \* إِيوِ نِ مِي نَاصِر \* هَبْ سِنَغَلِكِمِيِي

singelikimbiya hapo \* naṣiri mi ni iwapo \* ja'fari kamshika \* asikiri mama hapo  
Y 93 [91] (143) hapo mama asikiri \* kamshika Jaafari \* iwapo ni mi Nasiri \* hapo singelikimbiya<sup>187</sup>  
But his mother would have none of that, and grabbed Ja'far [and said to Nasir:] If I were you, Nasir, I would not have run  
away just now.

<sup>183</sup> = wewe.

<sup>184</sup> Nasir teases Ja'far, saying that he knows why Ja'far is quiet: (1) he lost two of the goats he was herding (140d), which would be a shameful thing, and (2) he is not strong enough to put up with the midday heat (141d).

<sup>185</sup> -tanga, scatter, spread out.

<sup>186</sup> If someone is impudent, and you try to remind him that he should behave better by asking him where his manners are, he may say: zimeningia kwa huku, zimetoka kwa huku, they came into me here, and went out there, that is, they went in one ear and out the other. If this is too much for the other person, he may say, like Ja'far: zitakutoka jeuri, zitakuingia adabu, your insolence will leave you, and good manners will enter you, and proceed to teach him a lesson, after which he may say, if successful: umekwisha pata adabu, you have finished getting manners, that is, I've taught you a lesson.

<sup>187</sup> i.e. don't run away from a fight.



حَيْ مَمَ اسِكِيرِ \* كَمَشِيكَ جَعْفَارِ \* اِكْوَا نِمْبَصِيرِ \* هَي حَعَالِيكُومِيَا

ḥagalikwambiyā hayu \* nimbaṣiri ikiwā \* ja'fari kamshika \* āsikiri mama ḥapu

R 143 [148] hapo mama asikiri \* kamshika Jaafari \* ikiwa ni mi Nasiri \* hayo hangalikwambiya

(١٤٤) نَاصِرِ نِ نَدُغُ يَكُ \* مَوْنَعُ مَطُّ وَكُ \* كِشَنِ نِ عَوْنِ يَكُ \* وَتَ كُمْتَانُغُلِيَا

kumtanguliya wata \* yako 'awni ni kisha \* wako mṭoto mwanangu \* yako ndugu ni nāširi

Y 94 [92] (144) Nasiri ni ndugu yako \* mwanangu mtoto<sup>188</sup> wako \* kisha ni auni yako \* wata<sup>189</sup> kumtanguliya  
[To Jaafar she said:] "Nasir is your brother, my son, your younger brother -- you can depend on him [when you need help], so do not attack him.

نَصِيرِ نَزِيكُ \* مَوَانَعُ مَتُّ وَاكَا \* كِسَ نِعَوْنِ يَكَا \* وَتَ كُمْتَاكُلِيَا

kumtukuliyā wata \* yakū ni'awni kisa \* wākū mtutu mwānaghu \* niruyaku naširi

R 144 [149] Nasiri ni nduyako \* mwanangu mtoto wako \* kisa ni auni yako \* wata kumtukuliya

(١٤٥) اَلْتَمِيَا تِنِ \* اَكُوْلَزُو هَنِي \* يَمِكُطَ مَوْنَدَانِ \* هَي نِمَزُكُومِيَا

nimezokwambiya haya \* mwendani yamekupata \* haneni akiulizwa \* tini aliinamiya

Y 95 [93] (145) aliinamia tini \* akiulizwa haneni \* yamekupata mwendani \* haya nimezokwambia<sup>190</sup>  
[Ja'far] lay down -- he did not answer when spoken to. [Nasir said:] "It was right on the mark, my friend, what I said to you."

اَلْتَمِيَا تِنِي \* اَكُوْلَزُو هَنِي \* يَمِكُطَ مَوْنَدَانِ \* حَي نِمَزُكُومِيَا

nimizokwambiyā hayu \* mwindāni yamikupata \* hanini akiulizwā \* tini aliinamiyā

R 145 [150] aliinamia tini \* akiulizwa haneni \* yamekupata mwendani \* hayo nimezokwambiya

(١٤٦) هَي مَمَكِ اَجِبُ \* نَاصِرِ هُتَادَبُ \* كَو وُو نِ هَرَبُ \* نَم نِيُو طَبِيَا

ṭabiyā nayuwa nami \* harabu ni wewe kiwa \* hutaadabu nāširi \* ajibu mamake hapo

Y 96 [94] (146) hapo mamake ajibu \* Nasiri hutaadabu \* kiwa wewe ni harabu \* nami nayua tabiya  
Then his mother retorted: You are ill-mannered, Nasir -- when you are being naughty I can tell from your behaviour.

هَي مَمَكِ اَجِبُ \* نَصِيرِ حَتَّعَدَبُ \* كَوَا وُو نِهَرَابُ \* نَم نِيُوَا طَبِيَا

ṭibiyā niyuwā nami \* niharābu wiwi kiwā \* ḥata'adabu naširi \* ajibu mamaki hapu

R 146 [151] hapo mamake ajibu \* Nasiri hataadabu \* kiwa wewe ni harabu \* nami nayua ṭabiyā

<sup>188</sup>Mvita mdogo. small = Amu mtoto = Gunya mdodi.

<sup>189</sup>Perhaps emend to kumshanguliya. The mother tells Ja'far not to hit Nasir, because he was not serious and he was only teasing. She also reminds him that blood is thicker than water, and that in the last resort your family is your best friend.

<sup>190</sup>Nasir says that his words have affected Ja'far, so there must have been some truth in them. But the mother stops his teasing this time.

(١٤٧) نَتَّكَ زَاكَ هَبَّرِ \* هَيَّ نَبِّ جَعْفَرِ \* أَسُّ أُسِمِمِ هَرِّ \* صُورَ زِمَكُطَيَا

zimekupoteya šūra \* hari usimeme uso \* ja'fari nipa haya \* habari zako nataka  
Y 97 [95] (147) nataka zako habari \* haya nipa Jaafari<sup>191</sup> \* uso usimeme hari<sup>192</sup> \* sura zimekupoteya<sup>193</sup>  
[She told Ja'far:] I want [to hear] your news, tell it to me, Ja'far. Your face is flushed, and you are not your ordinary self.

نَتَّكَ زَاكَ خَبَّرِ \* حَبَا نَبِّ جَعْفَارِ \* أَوْسُ أُسِمِمِ حَرِّ \* سُرَا زِمَكُطَيَا

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

(١٤٨) جَعْفَرِ أَكْبَيْنِ \* وَتَكَ هَبَّرِ غَنْ \* نِكْوَمِبِي لُغَ غَنْ \* كَوَاكَ إِي وَنِ بِي

piya ni iwe kwako \* gani lugha nikwambiye \* gani habari wataka \* akabaini ja'fari  
Y 98 [96] (148) Jaafari akabaini<sup>194</sup> \* wataka habari gani \* nikwambie lugha gani \* kwako iwe<sup>195</sup> ni piya<sup>196</sup>  
Ja'far said: What news do you want? In what language should I tell you, so that it will be new to you?

جَعْفَارِ كَبَيْنِ \* وَتَكَ خَبَارِ غَنْ \* نِكْوَامِبِي لُؤَغَ غَنْ \* كَوَاكَ إِي وَنِمِيَا

nimpiya iwi kwaku \* gani lūgha nikwāmbiyi \* gani khabāri wataka \* kabayini ja'fāri  
R 148 [153] Jaafari kabaini \* wataka habari gani \* nikwambie lugha gani \* kwako iwe ni mpiya

(١٤٩) كِكْوَمِبِي كِعَرَبُ \* نِيَّوَا تُنَجِبُ \* تَنْ نُونُ عَجَبُ \* مِمِ مَوْنِيَّوِ كِكْوَمِبِي

kukwambiya mwenyewe mimi \* 'ajabu naona tena \* utanijibu nayuwa \* ki'arabu kikwambiya  
Y 99 [97] (149) kikwambia kiarabu \* nayuwa utanijibu \* tena naona ajabu \* mimi mwenyewe kukwambiya  
If I tell you in Arabic I know you will answer: "I am perplexed again" [even if] I myself tell you.

كِكْوَامِبِي كِعَرَبُ \* نِيَّوَا تُنِ جِبُ \* تَنْ نُونُ عَجَبُ \* مِمِ مَنِي كِكْوَمِبِيَا

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

(١٥٠) كِكْوُلِزِ أَلِكُ \* بَبِ هُنَمِبِي هَكَ \* تَنْغُ نِنِ مِمَبِ يَكُ \* أَلْفَرِكِ دُنِيَا

duniya alifariki \* yako mimba nina tangu \* hako hunambiya baba \* aliko kikuuliza  
Y 100 [98] (150) kikuuliza aliko \* baba hunambiya hako<sup>197</sup> \* tangu nina mimba yako \* alifariki duniya  
If I ask you [whether] he is alive, my father, you tell me he is not: "When I was still pregnant with you he passed away from this world."

<sup>191</sup>She knows something has happened.

<sup>192</sup>hari = jasho.

<sup>193</sup>lit. "[your] features have changed". -poteya here = -geuka, -badilika.

<sup>194</sup>-baini = -sema.

<sup>195</sup>Ja'far is angry that his mother hid the truth about his father from him.

<sup>196</sup>Amu piya = Mvita mpya.

<sup>197</sup>hako is the negative form of yuko, he is there, just as siko is the negative form of niko, I am there.

كِكُوْلِرِ اَلِكُ \* بَبَا هُنْمَبِيَا هَكُ \* تَنْغُ نِنَا مِمْبَ يَكُ \* اَلْفَرِقِ دُنِيَا

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

(١٥١) كِكُوْمَبِيَا يُمْنِي \* اَتَغُوْرَا مَنَعْنِي \* اَتَنْمَبِيَا وَفْنِي \* خَيْرِ كُنَيْمَبِيَا

kuinyamaziya khēri \* wafene utanambiya \* mangine utageuza \* yumuini kikwambiya  
Y 101 [99] (151) kikwambiya yu muini<sup>198</sup> \* utageuza mangine \* utanambiya wafene \* heri kuinyamaziya  
If I tell you he is in the town, you will change to other [words] -- you will tell me [I've seen someone who] looks like him, and  
it's better to keep quiet about it.

كِكُوْمَبِيَا نِيْمُونِي \* اَتَغُوْرَا مَعِينِي \* اَتَنْمَبِيَا وَفْنِي \* خَيْرِ كُنَيْمَبِيَا

kuynmaliya khiri \* wafīni utanambiya \* maghāni utaghiwuzā \* nimuwini kikwāmbiyā  
R 151 [156] kikwambia ni muini \* utageuza mangine \* utanambiya wafene \* heri kuinyamaliya

(١٥٢) وُوْ هِيُوَا فَرَسِي \* وَاَلْ مَكَّهَ هُكَيْسِي \* وَنَدَلِيْ مَجْلِسِي \* اُكْمُوْنِ عَلِي

'aliya ukamuona \* majlisi wendelepi \* hukuisi makah wala \* farisi huyawa wewe  
Y 102 [100] (152) wewe huyawa<sup>199</sup> farisi<sup>200</sup> \* wala Maka hukuisi \* wendele-pi majilisi<sup>201</sup> \* ukamuona Aliya<sup>202</sup>  
[His mother said:] You are not worldly-wise, nor do you know Mecca -- where did you go among people, that you saw Ali?"

وُوْ حِيُوَا فَرَسِي \* وَاَلْ مَكَّهَ حُكَيْسِي \* وَنَدَلِيْ مَجْلِسِي \* اُكْمُوْنِ عَلِي

'aliyā ukamuwuna \* majlisi wāpi winri \* hukuyisi maka walā \* farisi huyuwā wīwi  
R 152 [157] wewe huyua farisi \* wala Maka hukuisi \* wende wapi majilisi \* ukamuona Aliya

(١٥٣) جَعْفَرِ كَبِيْنِي \* تُمُوْنِنِ مُوْتُنِي \* صِفَا زَاكِ مُعَيَانِي \* اُكْتَاكِ تَكْوَمَبِيَا

takwambiya ukitaka \* mu'ayani zake šifa \* mwiṭuni ṭumeonana \* kabaini ja'fari  
Y 103 [101] (153) Jaafari kabaini \* tumeonana mwituni \* sifa zake muayani \* ukitaka takwambiya  
Jaafar said: We met in the forest -- a clear description, if you want it, I will tell you.

جَعْفَرِ كَبِيْنِي \* تُمُوْنِنِ مُوْتُنِي \* صِفَا زَاكِ مُعَيَانِي \* اُكْتَاكِ تَكْوَمَبِيَا

takwambiyā ukitaka \* mu'ayaani zāki šifa \* mwituni tumiwunana \* kabayani ja'fāri  
R 153 [158] Jaafari kabayani \* tumeonana mwituni \* sifa zake muayani \* ukitaka takwambia

<sup>198</sup>i.e. that he has seen someone who might be his father.

<sup>199</sup> < kuwa.

<sup>200</sup>farisi, clever, skilful, originally meant "horseman, rider", for which skill is necessary. Compare farasi, horse, 228b. Both words are related to فرس, Persians, who were renowned for their heavy cavalry.

<sup>201</sup>majlisi = baraza: a meeting-place where men gather to chat and pass the time.

<sup>202</sup>i.e. your daily life does not take you to the sorts of places where you might meet Ali.

(١٥٤) نِسِكِرَ نَرَدِدِ \* كَو سِي أُرُودِ \* كِمُ جَكِ هَكِرِدِ \* كَمُ جَنْغُ أَنْغَلِي

angaliya changu kama \* hakizidi chake kimo \* unirudi siyo kiwa \* niradidi nisikiza

Y 104 [102] (154) nisikiza niradidi \* kiwa siyo unirudi \* kimo chake hakizidi<sup>203</sup> \* kama changu angaliya

Listen to me, let me speak -- if it is not him, correct me -- his height is not much taller than my own, look.

نِسِكِرَا نَرَادِيدِ \* كَو سِي أُرُودَا \* كِيمُ كَكِ هَكِرِيدِ \* كَمُ كَنْغُ أَعْلِيَا

aghaliyā k'anghu kama \* hakizidi k'aki kimo \* unirūdī siyu kiwa \* narādīdi nisikizā

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

(١٥٥) نَ لَ پِلِ نَبَيْنِ \* نَبِي زَكِ زَ كِتُونِ \* هَكُمِي أَيْانِ \* نَ كَمُ سِي نَمِيَا

nambiya siyo kama na \* upaāni hakumeya \* kitwani za zake nyee \* nibaini pili la na

Y 105 [103] (155) na la pili nibaini \* nyee zake za kitwani \* hakumeya upaani<sup>204</sup> \* na kama siyo nambiya

And let me tell you the second thing: the hair on his head does not cover his bald patch, and if that is not so, tell me.

نَلِيلِ مَبَيْنِ \* نَبِي زَاكِ زَا كِطَنِ \* هَكُمِيَا أَيْانِ \* نَكَمُ سِي نَمِيَا

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

R 155 [160] na la pili mbayani<sup>205</sup> \* nyee zake za kitwani \* hakumea upaani \* na kama siyo nambiya

(١٥٦) نَ يَ تَا تُ أَفْهَمُ \* أَنْ تُنْدُ يَ كُرِمُ \* صِفَا زَكِ زِمْتِمُ \* نِ هِزُ نِمَكْوَمِيَا

nimekwambiya hizo ni \* zemetimu zake şifa \* kuzimu ya tundu una \* ufahamu ṭātu ya na

Y 106 [104] (156) na ya tatu ufahamu \* una tundu ya kuzimu<sup>206</sup> \* şifa zake zemetimu \* ni hizo nimekwambiya

And know the third thing: he has a hole [leading to the] Underworld (?). His description is complete -- it consists of these things that I have told you.

نَلَّتْ أَفْهَمُ \* أَوْنَ تُنْدُ يَكُزِيمُ \* صِفَا زَكِ زِمْتِمُ \* نِحْرُو نِمَكْوَمِيَا

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

R 156 [161] na la tatu ufahamu \* una tundu ya kuzimu \* şifa zake zimetimu \* ni hizo nimekwambiya

(١٥٧) نِ رَعُوفٌ وَ مَنَنْ \* كِشَ نِ جَعِنَ مَنَّ \* نَ أَكْتَكِ مَفَنَّ \* هُنُّ نِمَكُپِيَا

nimekupijiya hunu \* mfano ukitaka na \* mno jagina ni kisha \* maneno wa ra'ūfu ni

Y 107 [105] (157) ni raufu<sup>207</sup> wa maneno \* kisha ni jagina<sup>208</sup> mno \* na ukitaka mfano<sup>209</sup> \* hunu nimekupijiya

He is courteous of speech, and further, he is a great warrior. If you want a likeness of him, I have given you this one.

<sup>203</sup>See note to 117c. People believe anecdotes about famous people, even if they are not likely or academically proven – as the many magazines retailing celebrity gossip can attest.

<sup>204</sup>lit. “does not grow on the bald patch [that he has]”. ana upaa [mkubwa], he's bald.

<sup>205</sup>m- = ni-. Compare 112a and 304c.

<sup>206</sup>The meaning of this line is unclear. tundu means “hole, pit”, and kuzimu means “the Underworld” – (kuzimu hakuna nyota, in the Underworld there are no stars) – but the implication here is obscure.

<sup>207</sup> = taratibu, polite.

<sup>208</sup>See 117c.

<sup>209</sup>-piga mfano, give an example of.

نِرَاءُفُ وَ مَنِينُ \* كِسَ نَجْعَنَ مَنُ \* نَوَكِتَاكَ مَفْرُ \* هُونُ نِمَكُپِجِيَا  
 nirāufu wa manīnu \* kisa nijagina kisa \* manīnu wa nirāufu  
 R 157 [162] ni raufu wa maneno \* kisa ni jagina mno \* na ukitaka mfanu \* hunu nimekupijiya

(١٥٨) هِي أَنْمَبِزِيُو \* نِ كَوْلِ نَدِي يَلِي \* نِبِ جِنْسِ يَوَعُو \* هَتَا كُمْفَهَمِي  
 kumfahamiya hata \* yaweeo jinsi nipa \* yaliyo ndiyo kweli ni \* unambiziyeo hayo  
 Y 108 [106] (158) hayo unambiziyeo \* ni kweli ndiyo yaliyo \* nipa jinsi yaweeo<sup>210</sup> \* hata kumfahamiya  
 [His mother said:] These things you have told me are indeed exactly correct. Tell me how it was that you came to recognise  
 him."

هِي أَنْمَبِيُو \* نِكْوِيلِ نَرِي يَلِيُو \* نِبِ جِنْسِ يَوُو \* هَتَا كُمْفَهَمِيَا  
 kumfahamiyāyā hata \* yawiwi jinsi nipa \* yaliwu nriyu nikwili \* unambiyawu hayu  
 R 158 [163] hayo unambiao \* ni kweli ndiyo yaliyo \* nipa jinsi yaweo \* hata kumfahamiya

(١٥٩) تَكُپُ تَنْعُ أَوْلِ \* هِكِ چَاكَ نِ ثَقِيلِ \* كِتَنْعَ مَاءِ نِ غَالِ \* نِكْتَكَسَ نِ نَدِي  
 ndiya na nikatakasa \* ghāli ni mai kitanga \* thaqili ni chaka hiki \* awali tangu takupa  
 Y 109 [107] (159) takupa tangu awali \* hiki<sup>211</sup> chaka<sup>212</sup> ni thaqili<sup>213</sup> \* kitanga mai ni ghali \* nikatakasa na  
 ndiya<sup>214</sup>  
 [Jaafar said:] "I will give you [the whole story] from the beginning. This drought was severe, and wandering around [looking  
 for] water was difficult, so I travelled further afield.

تَكُپُ تَنْعُ أَوَالِ \* هِكِ كَاكَ نَثْقِيلِ \* كِتَنْعَ مَيِ نَبَلِ \* بَادِي كِرْعِيَا  
 kizi'iyā biādii \* nibali mai kitaga \* nithaqili k'aka hiki \* awali tangu takupa  
 R 159 [164] takupa tangu awali \* hiki chaka ni thaqili \* kitanga mai ni mbali \* biadii kiziiya

(١٦٠) صَدِيقِ يَنْعُ قَوْلِ \* نِمْتَنْعَ بَرَا هِيلِ \* مَاءِ هَيْنَ مَهَلِ \* نِ خَيْرِ كُرْدِي  
 kairudiya khēri ni \* mahali hapana mai \* hili bara nimetanga \* qawli yangu šadiqi  
 Y 110 [108] (160) šadiqi yangu qawli \* nimetanga bara hili \* mai hapana mahali \* ni heri kairudiya  
 Believe my words: I wandered around in the hinterland, but there was no water anywhere, [and I thought] I'd better come  
 back.

صَدِيقِ يَنْعُ قَوْلِ \* نِمْتَنْعَ بَرَا هِيلِ \* مَاءِ هَكُونِ مَهَلِ \* حِرَا كِيَا زِنَدِي  
 zinadiya kiwā hirā \* mahali hakūna mai \* hili barā nimitanga \* qawli yangu šadiqi  
 R 160 [165] šadiqi yangu qawli \* nimetanga bara hili \* mai hakuna mahali \* hira kiwa zinadiya

<sup>210</sup>Amu yaweeo = Mvita yalivyokuwa.

<sup>211</sup>hiki implies that the mother knows what drought he is referring to, i.e. she has experienced it too.

<sup>212</sup>chaka < -waka, burn.

<sup>213</sup>Because of this, Ja'far had to travel farther than normal with his goats to find water, and this led to his meeting up with Ali.

<sup>214</sup>This comes very close to the English expression "hit the road". -takasa, stride along making a noise when your feet hit the ground.

(١٦١) هِنْدَ هِوَزَ مُيْنِ \* نِنْنِدْ جَنْبُ غَن \* كُوْنَ وَتْ وَنْغِن \* وَتْ وَنْدِمِ نَدِي

ndiya wendeme waṭaṭu \* wengine waṭu kuona \* gani janibu nenende \* moyoni hiwaza henda  
Y 111 [109] (161) henda hiwaza moyoni \* ninende janibu<sup>215</sup> gani \* kaona watu wengine<sup>216</sup> \* watatu wendeme  
ndiya<sup>217</sup>

As I went along, pondering in my heart which direction I should take, I saw some people, three of them, coming along the road.

حِنْرًا كِوَزًا مُوَيْنِ \* نِي نِدْ جَنْبُ غَن \* كُوَانْ وَتْ مُوَيْنِ \* وَتْ وَنْدِمِ نَدِيَا

ndiyā windimi watatu \* mwituni watu kawuuna \* gani janibu nidi nii \* müyuni kiwazā ḥinrā  
R 161 [166] henda kiwaza moyoni \* ninende janibu gani \* kaona watu mwituni \* watatu wendeme ndiya

(١٦٢) كَوَّءَنَّ وَكُ مَبَلِ \* كَنَنْ تَتْمُهْلُ \* مَرَّ نِكْوَصِلِ \* مَاءٍ وَتَنْمَبِي

watanambiya mai \* nikiwaṣīli mara \* taimuhuli kanena \* mbali wako kawaona  
Y 112 [110] (162) kawaona wako mbali \* kanena<sup>218</sup> tayimuhuli<sup>219</sup> \* mara<sup>220</sup> nikiwasili \* mai watanambiya  
I saw them when they were far off, and I said to myself that I should wait -- once I get there they can tell me [where to find]  
water."

كَوَّوْنَنَّ وَكُ مَبَلِ \* كَيْنَنَّ تَتْمُهْلُ \* مَرَّا نِكْوَاَسَلِ \* پَنِي مَاءٍ كَنْمَبِيَا

kunambiyā mai pinyi \* nikawāsaili marā \* tayimuhuli kanīna \* mbali waku kawauna  
R 162 [167] kawaona wako mbali \* kanena tayimuhuli \* mara nikawāsaili \* penye mai kunambiya

(١٦٣) پَنَ كِفْلِ كَنِيَسَ \* هَتَّ نَاءُ وَكَيْطَ \* نَوَوْنَ وَكِيَسَ \* سَلَامُ كَوَپِسِيَا

kawapisiya salāmu \* wakinusa niwawene \* wakapīṭa nao hata \* kinyesa kivuli pana  
Y 113 [111] (163) pana kivuli kinyesa \* hata nao wakapita \* niwawene wakīṭuṣā \* salamu kawapisiya<sup>221</sup>  
Waiting (?) there in the shade until they had passed, when I had seen them go by I greeted them.

يَانَ كِفْلِ كَبِسَ \* هَتَّ هَوَاكِيَسَا \* نَوَائِنَ وَآكِيَسَا \* سَلَامُ كَوَاپِسِيَا

kawāpisiyā saluāmu \* wākīṭuṣā niwaini \* hawākuyyisā hata \* kabisa kivuli yāna  
R 163 [168] yana kivuli kabisa \* hata hawakuyisa \* niwawene wakīṭuṣā \* salamu kawapisiya

(١٦٤) كَمَبَ مُوْنَدَپِ مَتِّ \* هِكِ نِ كِيُنْغُ كَٹِ \* هَلِ نَدْنِ مُكَيْتِ \* لِيْطِ كِيُنْدُكِيَا

kupindukiya lipaṭe \* mukēti ndoni hela \* kaṭi kipungu ni hiki \* matiti mwendapi kamba  
Y 114 [112] (164) kamba mwenda-pi matiti<sup>222</sup> \* hiki ni kipungu kaṭi<sup>223</sup> \* hela<sup>224</sup> ndooni muketi \* lipate

<sup>215</sup>janibu = upande.

<sup>216</sup>Or we could emend to wageni, strangers.

<sup>217</sup>The three of them were walking along moja kwa moja in Indian file - see the note to 35d.

<sup>218</sup>Note that -nena, speak, say, here means "intend".

<sup>219</sup>-yi-muhuli = -ji-ngojesha.

<sup>220</sup>marā here = pengine.

<sup>221</sup>Amu -pisa salamu = Mvita -toa salamu. The greeting salaam alekum is used only to groups of more than one person.

<sup>222</sup>kama Wazungu, like Europeans!

<sup>223</sup>kipungu-kati = mti-kati, saa sita, jua kali.

<sup>224</sup>Amu hela = Mvita hebu. Ja'far's invitation to the three men is not as polite as it might be, which partly accounts for their response.

kupindukiya<sup>225</sup>

I said: Where are you going in such a hurry? This is high noon -- why don't you come and sit down until the sun goes down a bit?

كَمَبَ مُونِدَآپِ مَتِتِ \* هِكِ نِكِيُنْغُ نَنْتِ \* حِلَ نْدُونِ مُكْتِ \* لَيْتِ كُرِيَا

kupirukiyā lipati \* mukiti nduuni hila \* nanti nikipunghu hiki \* matiti mwindāpi kamba  
R 164 [169] kamba mwenda-pi matiti \* hiki ni kipungu na nti \* hela ndooni muketi \* lipate kupindukiya

(١٦٥) نَ هِلِ يُوَ سِ زُرِ \* كُنْدَمَ نِ خَطَرِ \* وَلاَ زُوَ سِ آخِرِ \* كَمَ مُتَلِمَاتِيَا

mutalimaṭiya kama \* akhiri si zeo wala \* khaṭari ni kulandama \* zuri si yuwa hili na  
Y 115 [113] (165) na hili yua si zuri<sup>226</sup> \* kulandama<sup>227</sup> ni hatari \* wala zeo<sup>228</sup> si ahiri<sup>229</sup> \* kama mutalimatiya<sup>230</sup>  
You should know that this [sun] is not good [for you] -- to go about in it [for long] is dangerous, nor is the time so late that you will be delayed [if you stop here]."

نَهْلِ يُوَا سِزُورِ \* كُنْدَمَ نِخَطَارِ \* وَلاَ زُوَ سِآخِرِ \* كَبَ حُتْسِكِيلِيَا

hutusikiliyā kaba \* siakhiri ziwu walā \* nikhaṭari kulandama \* sizūri yuwā nahili  
R 165 [170] na hili yua si zuri \* kulandama ni hatari \* wala zeo si ahiri \* kamba hutusikiliya

(١٦٦) وَكِسِيَا كَلِمَ \* وَكِرُنْغِيَا نِيْمَ \* وَوَلِ وَكَسِمَمَ \* مُمِيَا كِنِيلِيَا

kaniiliya mmoya \* wakasimama wawili \* nyuma wakizungukiya \* kalima wakisikiya  
Y 116 [114] (166) wakisikia kalima \* wakizungukia nyuma \* wawili wakasimama \* mmoya kaniyiliya  
When they heard my words, they turned round. Two stood where they were, and one came up to me.

وَكَسِيلِيَا كَلِمَ \* وَكِرُنْغِيَا نِيْمَ \* وَوَلِ وَكَسِمَمَ \* مُمِيَا كِنِيلِيَا

kaniiliyā mmuya \* wākasimama wāwili \* nyuma wakazunghukiya \* kalima wakisiliya  
R 166 [171] wakisikia kalima \* wakazungukia nyuma \* wawili wakasimama \* mmoya kaniyiliya

(١٦٧) أَكِيَا أَكْبَيْنِ \* كِنُوَزَ نِدُو نِنِ \* أُو وَتُتْكِينِ \* خَطَرِ كُتْفِيَا

kuṭufikiya khaṭari \* waṭutakiyani aw \* nani ndiwe kaniuza \* akabaini akija  
Y 117 [115] (167) akija akabaini \* kaniuza ndiwe nani<sup>231</sup> \* au watutakia-ni \* hatari kuṭufikiya  
When he came over he spoke, and asked me: Who are you? And why are you concerned about us, and about danger coming to us?

<sup>225</sup>We are to understand *juā*, *sun*. -*pindukia* is lit. “change direction”, i.e. the sun ascends through the sky until noon, and then begins to decline.

<sup>226</sup>Even though he is only a child, Ja’far gives advice to the men.

<sup>227</sup>-*andama* = -*fuata*. See 34d.

<sup>228</sup>Amu *zeo*, 9/10 = Mvita *wakati*. Compare *njeo* in *Muyaka*.

<sup>229</sup>lit. “end”.

<sup>230</sup>-*limatiya* = -*chelewa*. In other words, if they stop for a bit, they will not arrive at their destination so late that they will sleep in the next morning.

<sup>231</sup>This is a rude response. They are suspicious because he is being over-familiar, and yet they do not know him.

اَكْبِي اَكْبِي \* كَنُوْلِرَا نِنْيَن \* اَوْ وَتُتَكِيْن \* خَطْرٍ كُتْخَفِيَا

kutukhufiyā khaṭari \* watutakiyani aw \* ninyani kaniwulizā \* akabayini akiya  
R 167 [172] akiya akabaini \* kaniuliza ni nyani \* au watutakia-ni \* hatari kutuhofiya

(١٦٨) سِسِ هَتْشِكِ يَكُ \* وَ لَ سِ نَدُغُ زَكُ \* اُتِّي مَتَمَكُ \* يِيسِنِ كُتْوَمْبِي

kutwambiya yapeseni \* matamko uetayo \* zako ndugu si wala \* yako haṭushiki sisi  
Y 118 [116] (168) sisi hatushiki yako<sup>232</sup> \* wala si ndugu zako<sup>233</sup> \* uetayo matamko \* yapese-ni<sup>234</sup> kutwambiya  
We will not take your [advice] -- we are not relatives of yours. The words you have spoken, what good is it to tell us them?"

سِسِ حَتْشِكِ يَكُ \* وَلَوْ سِنْرُنْغُ زَاكُ \* كَمَ حَيِّ مَتَمَكُ \* هَيْيسِ كُتْوَامْبِيَا

kutwāmbiyā ḥayapasi \* matamku ḥayu kama \* zāku sinrunghu walawu \* yaku ḥatushiki sisi  
R 168 [173] sisi hatushiki yako \* walawu si ndugu zako \* kama hayo matamko \* hayapasi kutwambiya

(١٦٩) وِوِ نِ مَوْنِ اَدَمُ \* نِ مَيْتِرَ قَوْمُ \* تُوْمَبِي تُكْفَهَمُ \* كَوْنَدَ تُوِ طِيَا

ṭabiya ṭuyuwe kwanda \* ṭukufahamu ṭwambiye \* qawmu mpoteza ni \* ādamu mwana ni wewe  
Y 119 [117] (169) wewe ni mwana adamu \* ni mpoteza qaumu<sup>235</sup> \* twambie tukufahamu \* kwanda tuyue tabiya  
Are you a human being, or [a spirit] who makes people lose their way? Tell us so that we can know you, let us first know your character.

وِوِ نِمَوَانِ اَدَامُ \* نِمَيْتِرَا قَوْمُ \* تُوَامْبِي تُكْفَهَمُ \* كَوَانَدَ تُوِ طِيَا

ṭabiya tuyuwi kwānda \* tukufahamu twāmbiyi \* qaūmu nimputizā \* adāmu nimwāna wiwi  
R 169 [174] wewe ni mwana adamu \* ni mpoteza qaumu \* twambie tukufahamu \* kwanda tuyue tabiya

(١٧٠) كَوَجِبَشَ قَوْلِ \* نِ دِيْنِ يَكِ رَسُوْلِ \* كِيُو وِوِ نِ جَهْلِ \* مِبِلِ زَنْغُ نُنْدُكِي

nondokeya zangu mbele \* jahili ni wewe kiwa \* rasūli yake dīni ni \* qawli kawajibisha  
Y 120 [118] (170) kawajibisha qauli \* ni dini yake rasuli \* kiwa wewe ni jahili<sup>236</sup> \* mbele zangu nondokeya  
I answered them with the words: [My religion] is the religion of the Prophet --- if you are an unbeliever, go away from in front of me.

كَوَاَجِبَشَ قَوْلِ \* نِدِيْنِ يَكِ رَسُوْلِ \* كِيُو وِوِ نِجُهْلِ \* مِبِي زَانْغُ نِيْكِيَا

nipukiyā zānghu mbii \* nijuhālī wiwi kiwā \* rasūli yaki nidīni \* qawli kawājibisha  
R 170 [175] kawajibisha qauli \* ni dini yake rasuli \* kiwa wewe ni juhali \* mbee zangu nipokeya

<sup>232</sup>We understand maneno. This is very rude. There is a saying: usishike maneno ya wanawake, don't take the word of women.

<sup>233</sup>Again, very rude.

<sup>234</sup>ilifaa vipi. -pasa, be obliged to, have to.

<sup>235</sup>i.e. a jinn or devil.

<sup>236</sup>jahili, someone ignorant of the truth, in this case of Islam.



(١٧١) كَسِيكَى هُفَسِرِ \* هُمُوْتِ أَبُو بَكْرٍ \* نَدُو وُو نَ زُبَيْرٍ \* وَتِ وَوَلِ وَكِي

wakaya wawili wote \* zubayri na wewe ndoo \* bakari abuu humwiṭa \* hufasiri kasikiya  
Y 121 [119] (171) kasikia hufasiri \* humwita Abu Bakari \* ndoo wewe na Zuberi<sup>237</sup> \* wote wawili wakaya  
And I heard him speak and call: "Abu Bakr, come here, and you Zubayr! And both of them came over.

كَسِيكَى حُفَصِيرِ \* حُمُوْتِ أَبُو بَكْرٍ \* اُنْدُ وُو نَزْبِيرِ \* وُوَاوَلِ وَكِيَا

wakayā wuwāwili \* nazubīri wiwi undu \* bakari abuu ḥumwita \* ḥufaṣīri kasikiya  
R 171 [176] kasikia hufasiri \* humwita Abu Bakari \* ndoo wiwi na Zubiri \* waw wawili wakaya

(١٧٢) وَكِي وَكَسِيْمَمَ \* اُسُ وَكِنْتِيْرَمَ \* كَمَبِ مُكِمْفَاهَمَ \* وَجِهِي وَكِ نَبِيَا

nabiya wake wajhi \* mukimfahama kamba \* wakanitizama uso \* wakasimama wakaya  
Y 122 [120] (172) wakaya wakasimama \* uso wakanitizama \* kamba mukimfahama \* wajihī<sup>238</sup> wake Nabiya  
They came over and stood, and looked at my face. [The first man] said: When you look at him closely, his face [resembles] the Prophet's.

وَكِي وَكَسِيْمَمَ \* اُسُو وَكِنْتِيْرَامَ \* كَبِ مُمِفَاهَمَ \* وَاجِهِي وَكِ نَبِيَا

nabiyā wākī wājihī \* mumifahama kaba \* wākinitizāma usuu \* wakasimāma wakiya  
R 172 [177] wakiya wakasimama \* uso wakinitizama \* kamba mumefahama \* wajihī wake Nabiya

(١٧٣) هُسِيْكَِي هُنْجِبُ \* عَلِي بِنِ طَالِبُ \* مَمَ وَمَتَعَجَبُ \* كُوَا وَتِ هُنْغَلِيَا

hunangaliya wote kwa \* wameta'ajabu mama \* ṭālibu bin 'alī \* humjibu ḥusikiya  
Y 123 [121] (173) ḥusikia<sup>239</sup> ḥumjibu \* Aliyi bini Talibu \* mama<sup>240</sup> wametaajabu \* kwa wote hunangaliya  
When [the others] heard this, [they said:] He reminds me of Ali ibn Talib. Impossible!, they [said] in amazement, as they all stared at me.

حُسِيْكَِي هُنْجِبُ \* عَلِي بِنِ خَطْبُ \* مَمَ وَمَتَعَجَبُ \* كُوَا وَتِ هُنْغَلِيَا

hunaghaliyā wuti kwā \* wamita'ajabu mama \* khaṭabu binu 'alī \* humjibu ḥusikiya  
R 173 [178] ḥusikia humjibu \* Aliyi binu Ṭalibu \* mama wametaajabu \* kwa wote hunagaliya

(١٧٤) هُوِي نِ أَبُو بَكْرٍ \* نَ هُوِي هُيْتُو زُبَيْرٍ \* نَوَ لَكَ هُفَسِرِ \* اِنْ تُكَلِسِيْكَِي

tukalisikiya ina \* hufasiri lako nawe \* zuberi huitwa hoyo na \* bakari abuu ni hoyo  
Y 124 [122] (174) hoyo ni Abu Bakari \* na hoyo huitwa Zuberi \* nawe lako hufasiri<sup>241</sup> \* ina tukalisikiya  
This is Abu Bakr, [said the first man], and this is Zubayr. But you have not spoken your name for us to hear it.

<sup>237</sup> Abu Bakr and Zubayr are two of the *masahaba*, the Companions of the Prophet, who made the *hijra* with him.

<sup>238</sup> wajhi = uso.

<sup>239</sup> hu- here = waka-.

<sup>240</sup> mama! is an expression of disbelief.

<sup>241</sup> mbona husemi?, why aren't you speaking?

هُي نَابُو بَكَرٍ \* نَحِي حِتْوَا زُبِيرَا \* نَو لَكُ هُفَصِيرٍ \* اِن نِكَلِسِكِيَا

nikalisikiyā ina \* hufaṣīri laku nawī \* zubīri ḥitwā naḥuyū \* bakari niabuu huyu

R 174 [179] huyu ni Abu Bakari \* na huyu hitwa Zubiri \* nawe lako hufasiri \* ina nikalisikiya

(١٧٥) اَكْتَمَكَ مُبُجٍ \* مِم هُيْتُو اَزْوَجٍ \* نَم سَسَ نَتْرَجٍ \* نَ اِن لَكُ نَمْبِيَا

nambiya lako ina na \* nataraji sasa nami \* azwaji huiṭwa mimi \* mbuji akatamka

Y 125 [123] (175) akatamka mbuji \* mimi huitwa azwaji<sup>242</sup> \* nami sasa nataraji \* na ina lako nambiya

This gentleman spoke: I am called Azwaj, and I now hope [you] will tell me your name too.

اَكْتَمَكَ زَوْجٍ \* مِم حِتْوَا اَزْوَاكِ \* نَم سَسَا نَتْرَاكِ \* نَاِئِن لَكُ نَمْبِيَا

nambiya laku naina \* natarāji sasā nami \* azwāji ḥitwā mimi \* zawji akatamka

R 175 [180] akatamka zauji \* mimi hitwa Aziwaji \* nami sasa nataraji \* na ina lako nambiya

(١٧٦) كَوْمَبِيَا نِمَكِيرٍ \* نَم اِن كُفَسِيرٍ \* مِم نَدِيَا جَعْفَرٍ \* وَ مَوْلَانَا عَلِيَا

‘aliyya mawlānā wa \* ja‘fari ndiye mimi \* kufasiri ina nami \* nimekiri kawambiya

Y 126 [124] (176) kawambia nimekiri \* nami ina kufasiri \* mimi ndiye Jaafari \* wa Maulana Aliya

And I told them: I have decided to speak my name too. I am Ja‘far, [son] of Lord Ali.

كَوْمَبِيَا نِمَكِيرَا \* نَم اِن كَفَصِيرَا \* مِم حِتْوَا جَعْفَارٍ \* وَ مَوْلَانَا عَلِيَا

‘aliyā mawlānā wa \* ja‘fari ḥitwā mimi \* kafasīri ina nami \* nimikiri kawambiya

R 176 [181] kawambia nimekiri \* nami ina kafasiri \* mimi hitwa Jaafari \* wa Maulana Aliya

(١٧٧) وَنُوزَا تَرَاتِبُ \* وَنَدَاءُ وَبِ غَرِيْبُ \* هَبْ مَمَ كَوَاكِبُ \* نِتَكَلُ كَوْمَبِيَا

kawambiya nitakalo \* kawajibu mama hapo \* gharību wapi wendao \* taratibu waniuze

Y 127 [125] (177) waniuze taratibu \* wendao wapi gharibu<sup>243</sup> \* hapo mama kawajibu \* nitakalo kawambiya  
And they asked me politely, Where are you going, stranger? Then, Mother, I answered them: telling them what I had [earlier] intended.

وَ نُوْزَا تَرَاتِيْبُ \* وَ نَرَاؤُ وَبِ غَيْبُ \* حَبْ مَمَا كَوَاكِبُ \* نِتَكَلُ كَوَامِبِيَا

kawāmbiyā nitakalu \* kawājibu mamā ḥapu \* gḥaybu wapi winrāwu \* tarātibu waniwuzā

R 177 [182] waniuza taratibu \* wendao wapi ghaibu \* hapo mama kawajibu \* nitakalo kawambiya

(١٧٨) نِمْتَنَغَ مَاءِ بَرْنٍ \* نِمِجْكَ سِيْوْنٍ \* مَبْرُ وَ مَلِشَ يَنْ \* سَسَ كَيْتَ هَلِيَا

haliya kuyuta sasa \* yani wamelisha mbuzi \* siyaoni nimechoka \* barani mai nimetanga

Y 128 [126] (178) nimetanga mai barani \* nimechoka siyaoni \* mbuzi wamelisha yani \* sasa kwa nyota haliya  
I have wandered about [searching for] water in the scrubland -- I am tired and I still haven't seen any. The goats have eaten all the grass, and now they are bleating for want of water.

<sup>242</sup>azwaji is literally “spouse”, so this name is strange. See also 127b.

<sup>243</sup>gharibu = mgeni.

هُتَعَا مَاءِ بَرَانٍ \* نِمَكُوكَ سِيَوْنٍ \* بُزِ وَامِلِشَ يَانَ \* سَسَا كُو نَيْتَ حُلِيَا

huliyā nyuta kwa sasā \* yāni wāmilisha buzi \* siyawni nimekūka \* barāni mai hutagā  
R 178 [183] hutanga mai barani \* nimechoka siyaoni \* mbuzi wamelisha yani \* sasa kwa nyota huliya

(١٧٩) هُكُ مِمَزِطِ \* مَاءِ هَمَكِيكُتْ \* مَبِزِ وَنَعُ وَنَ نَيْتَ \* چَمَبَ مَوِيُو نَمْبِيَا

nambiya mwayuwa chamba \* nyota wana wangu mbuzi \* hamkuyakuṭa mai \* mmezopita huko  
Y 129 [127] (179) huko mmezopita \* mai hamkuyakuta \* mbuzi wangu wana nyota \* chamba mwayua nambiya  
In that area you've passed through, have you not come upon any water there? My goats are thirsty -- if you know of [a well],  
tell me."

هُكُو مُمَزُكُپَا \* مَيِ هَمَكِيكُتْ \* مَبِزِ وَنَعُ وَنَا نَيْتَ \* كَمَ مَوَايُوا نَمْبِيَا

nambiya mwāyuwā kama \* nyuta wanā wangu mbuzi \* hamukuyakuta mayi \* mumizukupita hukuu  
R 179 [184] huku mumezukupita \* mayi hamukuyakuta \* mbuzi wangu wana nyota \* kama mwayua nambiya

(١٨٠) وَكَنْجِبُ قَوْلٍ \* كَوْمَبَ كِسِمَ سِ مَبَلٍ \* لَكِنِ كِنَ ثَقِيلٍ \* هِي نَدُو كُتِيَا

kuitiya ndoo hiyo \* thaqili kina lakini \* mbali si kisima kwamba \* qawli wakanijibu  
Y 130 [128] (180) wakanijibu qauli \* kwamba kisima si mbali \* lakini kina thaqili \* hiyo ndoo kuitiya<sup>244</sup>  
They answered me with word that there was a well not far away. But, [they said,] it is difficult to put the bucket into it.

وَكَانِبُ قَوْلِي \* كَبَ كِسِمَ سِمْبَلٍ \* لَكِي نِ كِنَ ثَقِيلٍ \* رُوْحُ نَيْغِ هُپْتِيَا

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

(١٨١) هِي مَاءِ نِ مَتَمُ \* مَفْنُ وَ زَمَزَمُ \* لَكِنِ سِيسِ فَهَمُ \* كُكُونِي هُچَلِيَا

hucheleya kukuonya \* fahamu sisi lakini \* zamzamu wa mfano \* matamu ni mai hayo  
Y 131 [129] (181) hayo mai ni matamu \* mfano wa Zamuzamu<sup>245</sup> \* lakini sisi fahamu \* kukuonya hucheleya<sup>246</sup>  
The water is sweet, just like Zamzam's, but we, you understand, are afraid to show it to you.

حِي مَيِ نِمَتَمُ \* مَفْنُ وَ زَمَزَامُ \* لَكِنِ سِيسَا فَهَمُ \* هُكَا كُكُرُوبِيَا

kukukurubiyā hukā \* fahamu sisi lakini \* zamzāmu wa mfano \* nimatamu mayi ḥayu  
R 181 [186] hayo mayi ni matamu \* mfano wa Zamuzamu \* lakini sisi fahamu \* hucha kukukurubiya

(١٨٢) أُوپُ أُمَحْتَرِ \* كُكُپِكَ تُتَيْرِ \* وَلَ أُسْتَفَسِرِ \* نِ سِيسِ تُلُكُومِيَا

tolokwambiya sisi ni \* usitufasiri wala \* tutayari kukupeka \* umekhitari uwapo  
Y 132 [130] (182) uwapo umehitari \* kukupeka tu tayari \* wala usitufasiri \* ni sisi tulokwambiya  
If you want to risk it, we are ready to take you there, but do not mention us, [that] it was us who told you [about it].

<sup>244</sup>Because Ali has covered it up.

<sup>245</sup>Zamzam is a sacred spring in Mecca, situated close to the Ka'aba.

<sup>246</sup>tunaogopa. Because they are not sure how Ali will react to someone else using the well.

إِكْوَا أُمِحْتَارِ \* كُكُيْكَ تُطَيِّرَا \* وَلَا أُسْتَفْصِرِ \* نِسِسْ تَوْلُكْوَامِيَا

twalukwāmbiyā nisisi \* usitufaṣīri walā \* tuṭayari kukupika \* umikhītāri ikiwā

R 182 [187] ikiwa umehitari \* kukupeka tu tayari \* wala usitufasiri \* ni sisi twalokwambiya

(١٨٣) وَكَنْوُنِي أُسِطَ \* هَبْ نَدِي كَفَوْتَ \* كَوَ مُوُنٍ وَكَيْطَ \* مَبِي وَكَنْتَلِي

wakanitoleya mbiyo \* wakapīta mwituni kwa \* kafuwaṭa ndiya hapo \* usiṭa wakanionya

Y 133 [131] (183) wakanionya usita<sup>247</sup> \* hapo ndia kafuata \* kwa mwituni wakapita \* mḥbee wakanitoleya<sup>248</sup>

They showed me the way, and then I followed the path. They went into the forest, and directed me onwards.

وَاَكْنُونِي أُسِيَّةَ \* حَبْ نَدِيَا كَفَوَاةَ \* كَوَا مُوُنٍ وَاَكِيَّةَ \* مَبِي وَاَكَنْتَلِيَا

wakanituliya mbiyi \* wakapīta mwituni kwā \* kafuwāṭa ndiyā ḥapu \* usiṭa wakaniwunya

R 183 [188] wakanionya usita \* hapo ndia kafuata \* kwa mwituni wakapita \* mbee wakanitoleya

(١٨٤) هَتَّ كِدْسَ كِسِمَ \* لِبْ بَاءِ كَسُكُمَ \* كَوَ كِوَفُ كُزِمَ \* وَءَ هُنْتَلِيَا

huniangaliya wao \* kuṭizama kiwavu kwa \* kasukuma bao lipo \* kisima kidusa hata

Y 134 [132] (184) hata kidoṣa<sup>249</sup> kisima \* lipo bao kasukuma \* kwa kiwavu kutizama<sup>250</sup> \* wao huniangaliya

Until, when I came to the well, there was a plank there that I pushed away. They watched me from one side, looking at me.

كِكُرُبِي كِسِمَ \* لِيُو بُو كَسُكُمَ \* كَوَا كِوَا فُ كَتَرَامَ \* نَوُو حُنْعَلِيَا

ḥunaghalīyā nawawu \* katazāma kiwāvu kwā \* kasukuma bawu lipuu \* kisima kikirubiya

R 184 [189] kikirubia kisima \* lipo bao kasukuma \* kwa kiwavu katazama \* na wao hunangaliya

(١٨٥) جَعْفَرِ أَتْمَكَ \* بُو بَكْرِ سِشْتُكَ \* كِسِمَ سِكْفِنِكَ \* نِتْرُدِ كُكْوَمِيَا

kukwambiya nitarudi \* sikifunike kisima \* sishuṭuke bakari buu \* atamke ja'fari

Y 135 [133] (185) Jaafari atamke<sup>251</sup> \* Bu Bakari sishutuke \* kisima sikifunike \* nitarudi naḥwambiya<sup>252</sup>

Ja'far said: Abu Bakr, do not worry -- do not cover the well. I will return, I tell you.

جَعْفَرِ أَكْتَمَكَ \* أَبُو بَكْرِ سِشْتُكَ \* كِسِمَ سِكْفِنِكَ \* نِكْرُودِ كُكْوَمِيَا

kukwambiya nikarūdi \* sikifiniki kisima \* sishutuki bakari abuu \* akatamka ja'fari

R 185 [190] Jaafari akatamka \* Abu Bakari sishutuke \* kisima sikifinike \* nikarudi kukwambiya

<sup>247</sup> usita = barabara.

<sup>248</sup> -toleya, give directions by accompanying a person to a good place to give them from.

<sup>249</sup> -dosa = -gota, -gogota, knock, rap. As Ja'far walks over the planks covering the well, he hears the resonating sound of the well beneath them.

<sup>250</sup> The meaning of this line is unclear.

<sup>251</sup> Past tense.

<sup>252</sup> Presumably Ja'far means that now he has found this well he will come back each day with his goats, so there is no point covering the well.

(١٨٦) سِنَ خَوْفٍ مِّي وَنَعُ \* كُنُو مَاءٍ مَبِزٍ وَنَعُ \* كَنَنْ نَنْدَ زَنْعُ \* نَزِتَكَسَ نَ نَدِي

ndiya na nizitakase \* zangu nenda kanena \* wangu mbuzi mai kunwa \* wangu moyo khōfu sina  
Y 136 [134] (186) sina hofu moyo wangu \* kunwa mai mbuzi wangu \* kanena nenda zangu \* nizitakase<sup>253</sup> na  
ndiya

*I have no fear [in] my heart that my goats should drink the water. I said: I am going now, so that I can herd them along the road."*

(١٨٧) يُو كُكَيْمَبُوكُ \* نِنَ فُرَهَ هُتَا \* مَلِشَنِ كَوَايَكُ \* مُدَا وَ يُو كُوَاءَ

kuwaa yuwa wa muda \* kiwapeka malishoni \* huteka furaha nina \* kukipambauka yuwa  
Y 137 [135] (187) yua kukipambauka \* nina furaha huteka \* malishoni kiwapeka \* muda wa yua kuwaa<sup>254</sup>  
When the sun rose [next day] I was laughing with joy, and took [the goats] to the pastures when the sun was burning hot.

حَتَّ كُكَيْبُوكُ \* نِنَا فُرَحَا كِتَا \* مَلِشُونِ كَوَايَكُ \* مَوَدَا وَيُوا كُونِيَا

kuwiniyā wayuwā mwidā \* kiwāpika malishūni \* kituka furahā ninā \* kukipabawuka ḥata  
R 186 [192] hata kukipambauka \* nina furaha kitoka \* malishoni kiwapeka \* mudā wa yua kueneya

(١٨٨) أَوْلِ يَ سَاءَ سِتَ \* هَبْ مَبِزِ كَوُسْتَا \* نَوْنٌ وَمِنَوَاتَ \* هُتَرَنَ كُكُمْبِيَا

kukumbiya na hutura \* wameniwata naona \* kawasuta mbuzi hapo \* sita saa ya awali  
Y 138 [136] (188) awali ya saa sita \* hapo mbuzi kawasuta<sup>255</sup> \* naona<sup>256</sup> wameniwata \* hutura<sup>257</sup> na kukumbiya  
Just before the sixth hour (noon), I was then driving the goats along, and I saw that they had broken away from me, running  
and frisking.

أَوْلِ يَا سَاعَ سَةِ \* حَپْ مَبِزِ كَوَاسَتَا \* نَوْنٌ وَمِنَوَاتَ \* هُتِيَزَا نَكُكُمْبِيَا

nakukimbiyā hutizā \* waminīwāta nawuna \* kwāsuta mbuzi ḥapu \* siḥa sa'a yā awali  
R 187 [193] awali ya saa sita \* hapo mbuzi kawāṣuta \* naona wameniwata \* huteza na kukimbiya

(١٨٩) كَوْمَبِيَا اِنْدَنَ \* مَوَاكِيُوَا كِسْمَانِ \* لَكِنِ هُفَالِيَانِ \* نَدِمَ وَ كَوَاتِكِيَا

kuwatekeya wa ndimi \* hufaliyani lakini \* kisimani mwakuyuwa \* enendani kawambiya  
Y 139 [137] (189) kawambia enendani \* mwakuyua kisimani \* lakini hufalia-ni \* ndimi wa kuwatekeya<sup>258</sup>  
I told them: On you go -- you know where the well is. But what good will it do you, when I'm the only one who can draw water  
for you?

كَوْمَبِيَا اِنْرَانِ \* مَوَاكِيُوَا كِسْمَانِ \* لَقِيْنِ هُفَالِيَانِ \* نِمَمِ كَوَاتِكِيَا

kuwātikiyā nimimi \* hūfaliyani laqīni \* kisimāni mwākuyuwā \* inirāni kawambiyā  
R 188 [194] kawambia enendani \* mwakuyua kisimani \* lakini hufalia-ni \* ni mimi kuwatekeya

<sup>253</sup>-takasa, shake, with nyayo, footsteps understood. The meaning is to shake the road by travelling a lot.

<sup>254</sup>-waa = -waka, burn.

<sup>255</sup>Amu -suta = Mvita -shunga, -fukuza, shoo animals on, drive animals along.

<sup>256</sup>The tense here gives the nuance of "suddenly". See also the notes to 60c and 92b.

<sup>257</sup>-tura = -ruka, jump, bound.

<sup>258</sup>i.e. there is no point in the goats running ahead of Ja'far and reaching the well before him, because once they are there they will have to stand and wait for him to get the water for them.

(١٩٠) وَكَنْدَ وَكَسِمَمَ \* كُفْنِشِو كِسِمَ \* بَاءُ نِكَلِسُكُم \* نِمْنُ مْتُ أَكِيَا

akiya mtu nimone \* nikalisukuma bao \* kisima kufunishiwe \* wakasimama wakenda  
Y 140 [138] (190) wakenda wakasimama \* kufunishiwe kisima<sup>259</sup> \* bao nikalisukuma \* nimone<sup>260</sup> mtu akiya  
They went on and stood where the well had been covered over. I pushed away the plank, and I saw someone coming.

وَإِكْرَا وَكَسِمَامَ \* كِفْنِشِو كِسِمَ \* بَاو نِكَلِسُكُم \* نُونُ مْتُ أَكِيَا

akiyā mtu niwuni \* nikalisukuma bāwu \* kisima kifinishiwa \* wakasimāma wākīrā  
R 189 [195] wakenda wakasimama \* kifinishiwa kisima \* bao nikalisukuma \* nione mtu akiya

(١٩١) أَكِيَا أَكْنِشِكَ \* مَاءِ نِسِيَّتِكَ \* مَمَ هَپْ كَتَمَكَ \* يَ غَضَبُ كَمَوْمِيَا

kamwambiya ghadabu ya \* katamka hapo mama \* nisiyateka mae \* akanishika akiya  
Y 141 [139] (191) akiya akanishika<sup>261</sup> \* maī nisiyateka \* mama<sup>262</sup> hapo katamka \* ya ghadabu kamwambiya  
When he arrived he grabbed hold of me before I had drawn any water. Gosh! At that point I spoke, and addressed him angrily.

مَكُونُ أَكْنِشِكَ \* مَيِّ سِيَايَتِكَ \* مَمَ حَپْ كَتَمَكَ \* يَعْضَبُ كَمَوْمِيَا

kamwambiyā yaghadabu \* katamka hapu mama \* siyāyatika mai \* akanishika mkūnu  
R 190 [196] mkono akanishika \* mai siyayateka \* mama hapo katamka \* ya ghadabu kamwambiya

(١٩٢) نِكْمُحِمِدِ مَنُغُ \* كُنِّيِّي بِنُغُ \* كَنُوزَ پَتِ يَنُغُ \* چَنَدَانِ كَمْتَلِيَا

kamtoleyā chandani \* yangu peṭe kaniuza \* babangu kuneteya \* mngu nikamuhimidi  
Y 142 [140] (192) nikamuhimidi<sup>263</sup> Mngu \* kuneteya babangu \* kaniuza peṭe yangu \* chandani kamtoleya  
I pleaded with God to send me my father. [The man] asked me about the ring on my finger, and I gave it to him.

نِكْحِمِدِ كَوَا مَنُغُ \* كَمْتِيَا نَا بِنُغُ \* كَوْلَزَا پَتِ يَنُغُ \* كَنَدَانِ كَمْتَلِيَا

kamvuliya k'andāni \* yanghu piti kawulizā \* babanghu nā kamtayā \* mghu kwā nikahimidi  
R 191 [197] nikahimidi kwa Mngu \* kamtaya na babangu \* kauliza peṭe yangu \* chandani kamvuliya

(١٩٣) پَتِ أَكَيْتِزَمَ \* كَيْجَ نَ هَلِمَمَ \* يَپِسِي يَ نِيْمَ \* يَتِ يَكْمُرْدِيَا

yakamrudiya yote \* nyuma ya yapisiye \* halimama na kapija \* akaitizama peṭe  
Y 143 [141] (193) peṭe akaitizama \* kapija na halimama \* yapisie ya nyuma<sup>264</sup> \* yote yakamrudiya  
He looked at the ring and became anxious. everything that had happened in the past, all of it came back to him.

<sup>259</sup>i.e. the well has been covered over again, in spite of Ja'far uncovering it the day before (184d) and telling Abu Bakr that there was no point in covering it (185c). The reason, of course, as we know from Ali's account earlier, is that he came to check on the well, and covered it (103b) when he found it uncovered.

<sup>260</sup>Again, the tense gives the nuance of *suddenly* – see 138c.

<sup>261</sup>What happens next has already been described in 108 ff.

<sup>262</sup>mama! – see 173c.

<sup>263</sup>Compare 202b.

<sup>264</sup>yale mambo yaliyopita zamani.

پِتْ اَكَيْتَرَامَ \* كَپُوجَا نَحْلِمَمَ \* كِسَ كَيْتَ كَلِيمَ \* اِنَ نَلَيْتَرَا جِيَا

nalītarājīyā ina \* kalīma kaita kisa \* naḥalimama kapiw jā \* akaytazāma piti

R 192 [198] pete akaytazama \* ḥapijwā na halimama \* kisa kaeta kalima \* ina nalitarajiya

(۱۹۴) جِنَ اَلَيْنُوْلِرَ \* نِسْمُوْمِبِي كَيْزَ \* اَكْبِپَ مُوْجِرَ \* پِي نَ كُپِي جِيَا

kunipijiya na piya \* miujiza akanipa \* kaiza nisimwambiye \* aliponiuliza jina

Y 144 [142] (194) jina aliponiuliza \* nisimwambie kaiza \* akanipa miujiza<sup>265</sup> \* pia na kunipijiya<sup>266</sup>

When he asked me my name I wouldn't tell him -- I refused. He told me things he could not have known [unless he was my father] giving me example after example.

اِنَ اَلِيْپُ اَلِيْزَا \* نِسْمُوْمِبِي كَيْزَا \* اَكْبِپَ مُوْجِرَا \* يَيْتَ كُنْتُوْا لِيَا

kunitwaaliyā yapiti \* miwujizā akanipa \* kayzā nisimwambiye \* ulizā alīpu ina

R 193 [199] ina alipouliza \* nisimwambie kaiza \* akanipa miujiza \* ya pete kunitwaliya

(۱۹۵) اُنْبِي صُوْرَ زَكُ \* نَ صِفَ زَ نَيْمَبَ يَكُ \* هَپْ كَيْتَ تَمَكُ \* اِنَ لَنْغُ كَمُوْمِبِي

kamwambiya langu ina \* tamko kaeṭa hapo \* yako nyumba za šifa na \* zako šūra unipiye

Y 145 [143] (195) unīpee sura zaku \* na sifa za nyumba yako \* hapo kaeta tamko \* ina langu kamwambiya

He described your features to me, and the characteristics of your house. Then I spoke and told him my name.

مِنْ كَيْزَا سُرَ زَاكُ \* نَصِيْفَا زَنْبِيَا يَكُ \* حَپْ كَيْتَ تَمَكُ \* اِنَ لَنْغُ كَمُوْمِبِيَا

kamwāmbiyā langhu ina \* tamku kayta ḥapu \* yaku zanyubā našifā \* zāku sura minikizā

R 194 [200] menekeza sura zaku \* na sifa za nyumba yako \* kaeta kaeta tamko \* ina langu kamwambiya

(۱۹۶) نِكَمُوْمِبِي نَيْكَ \* نَزْرُوْهُ هَكَا \* نِ تِسِي زِسُوْ شَاكُ \* نَ وُو تَرِهَ تِيَا

ṭiya tarehe wewe na \* shaka zisizo tisiya ni \* hakika nizezoweo \* nyaka nikamwambiya

Y 146 [144] (196) nikamwambia nyaka \* nizeweo<sup>267</sup> hakika \* ni tisia zisizo shaka \* na wewe tarehe tiya<sup>268</sup>

I told him [the number of] years since I was born -- definitely it is nine, and no mistake; and you should remember the number.

نِكَمُوْمِبِيَا نَيْكَ \* نَزْرُوْ حَقِيْكَ \* نِتِسِيَا زَسُوْ شَاكُ \* نُوُو تَارِيْ نَيْتِيَا

nitīyā tārikhi nawīwi \* shaka zasuu nitisiyā \* ḥaqīka nizaziwīwu \* nanīyaka nikamwambiyā

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

(۱۹۷) حَبْرَ زَكُ تِمَمُ \* نِمَكْپَ اَفْهَمُ \* تَنَ نَ كُوْ مَوْلِمُ \* نِمْرِدُ كَمُوْمِبِيَا

kumwambiya nimerudi \* mwalimu kwa na tena \* ufahamu nimekupa \* timamu zake khabari

Y 147 [145] (197) habari zake timamu \* nimekupa ufahamu \* tena na kwa mwalimu \* nimerudi kumwambiya

The news about him is finished. I have completed it so that you may understand. And via my teacher's [house] I came back to

<sup>265</sup> i.e. unless he really was Ja'far's father.

<sup>266</sup> -piga mifano, give examples.

<sup>267</sup> = nilizozaliwa.

<sup>268</sup> = kumbuka tarehe.

tell him [about it].

خَيْرِ زَانِعٍ تَمَمٌ \* نِمِكُپ نِفَهَمُ \* تِنَا نَكْمُوَالِيْمُ \* نِمْرُدُ كُمُوْمِيَا

kumwambiyā nimirudi \* nakamwālīmu tinā \* nifahamu nimikupa \* timamu zānghu khabari  
R 196 [202] habari zangu timamu \* nimekupa nifahamu \* tena na kwa mwalimu \* nimerudi kumwambiya

(١٩٨) نِمْمُوَاغِ كُو خَيْرِ \* اَسْبِهَ نِ سَفَرِ \* نُوْمِيِي كُو جَبَارِ \* نَ رَضِ كُنِيُوِي

kuniweya raḍi na \* jabāri kwa niombeya \* safari ni asubhi \* khēri kwa nimemuaga  
Y 148 [146] (198) nimemuaga kwa heri \* asubuhi ni safari \* niombea kwa Jabari \* na radhi kuniweya  
I have said farewell to him. [tomorrow] morning I will set off [to go to my father]. Intercede for me to the Almighty, and give me your blessing.

نِمْمُوَاغِ كُوَا حِرِ \* اَصْبِحِ نِسْفَارِ \* نُوْمِيِي كُو جَبَارِ \* نَرَضِ كُنِيُوِيَا

kuniwiliyā naraḍi \* jabāri kwa niwumbiya \* nisafāri aṣubuḥi \* ḥiri kwā nimimuwāga  
R 197 [203] nimemuaga kwa heri \* asubuhi nisafari \* niombea kwa Jabari \* na radhi kunieleya

(١٩٩) تَنَ نُوْمِيِي مَنَعُ \* تُبْنَدَانِ نَ بِنَعُ \* نَمَ كِشَ مِي وَنَعُ \* تَكِي كُوْنَعْلِيَا

kuwāngaliya takuya \* wangu mui kisha nami \* babangu na tupendane \* mngu niombeya tena  
Y 149 [147] (199) tena niombea Mngu \* tupendane na babangu \* nami kisha mui wangu \* takuya<sup>269</sup> kuangaliya  
And intercede for me to God that my father and I will get along well together. And then [the people] in my town I will come and visit them.

تِنَا نُوْمِيِي مَعُ \* تُبْنَدَانِ نَا بِنَعُ \* نَمِكِسَا مِي وَنَعُ \* تَكِي كُوَانَعْلِيَا

kuwāngaliyā takuya \* wanghu muyi namikisā \* babanghu nā tupindāni \* mghu niwumbiya tinā  
R 198 [204] tena niombea Mngu \* tupendane na babangu \* nami kisa muyi wangu \* takuya kuangaliya

(٢٠٠) اَكِسِيكِي قَوْلِ \* مَمَكِ اَسِحِمِلِ \* اَكْتَرَادِدِ عَقِلِ \* كُو مَكْنَدِ كَيْتِيَا

kaiṭiya makonde kwa \* ‘aqili akataradadi \* asihimili mamake \* qawli akisikiya  
Y 150 [148] (200) akisikia qauli \* mamake asihimili \* akataradadi<sup>270</sup> aqili \* kwa makonde kayitiya  
When she heard these words his mother could not bear it. She went out of her mind and beat herself with her fists.

اَكِسِيكِي قَوْلِ \* مَمَكِ اَسِحِمِلِ \* كَتَرَادِدِ عَقِيلِ \* كُوَا مَكْنَرِ كَيْتِيَا

kaytiyā makunri kwā \* ‘aqili katarādadi \* asihimili mamaki \* qawuli akisikiya  
R 199 [205] akisikia qauli \* mamake asihimili \* kataradadi aqili \* kwa makonde kayitiya

<sup>269</sup>i.e. he will return to his town for periodic visits.

<sup>270</sup>taradadi = -badilika.



(٢٠١) كَيْتَدَ كَيْغُشَ \* تَيْتَ أَكْرُشَ \* هَتَ نَعُو كَمَفِشَ \* إِكُو كُمْسِي

kumsomeya ikawa \* kamvisha nguwo hata \* akairusha tiyati \* kayingusha kaiṭunda  
Y 151 [149] (201) kayitunda<sup>271</sup> kayingusha \* tiyati akayirusha<sup>272</sup> \* hata nguo kamvisha<sup>273</sup> \* ikawa  
kumsomeya<sup>274</sup>

*She took and threw herself down, she hurled herself to the ground, so that her clothing came undone, as if she was being read over.*

كَيْتُرَا كَيْغُشَا \* تَيْتَ أَكْرُشَا \* حَتَ غُو كَمَفِشَا \* هُكُ أَكْمُسِيَا

akimsumiyā huku \* kamvishā ghū hata \* akijirushā tiyati \* kayanghushā kaytura  
R 200 [206] kayitunda kayangusha \* tiyati akijirusha \* hata nguo kamvisha \* huku akimsomeya

(٢٠٢) أَلَيْتَ فَهَمُ \* كَمَجِدِ كَرِيمُ \* كِشَ أَكْتَكَلَمُ \* مَنَعُ أَكْمُومِيَا

akamuombeya mngu \* akatakalamu kisha \* karīmu kamuḥimidi \* fahamu alipopaṭa  
Y 152 [150] (202) alipopata fahamu \* kamuhimidi Karimu \* kisha akatakalamu \* Mngu akamuombeya  
*When she regained her senses she thanked the Generous One, and then she spoke and prayed to God.*

أَلِي پَتَ فَهَمُ \* كَمَجِدِ كَرِيمُ \* كِيسَ أَكْتَكَلَمُ \* مَنَعُ أَكْمُومِيَا

akamuwumbiyā mghu \* akatakalamu kisa \* karīmu kumuḥimidi \* fahamu pata alipu  
R 201 [207] alipopata fahamu \* kumuhimidi Karimu \* kisa akatakalamu \* Mngu akamuombeya

(٢٠٣) يَا اللَّهُ مَلَّ وَنَعُ \* نِنُصْرِي مَوْنَعُ \* نَ وَتُّ وَ وَنَزَعُ \* حَفِظْنِ نِئِيلِيَا

niṭiliya ḥifāzini \* wenzangu wa waṭoto na \* mwanangu ninuṣuriya \* wangu mola allāhu yā  
Y 153 [151] (203) Ya Allahu Mola wangu \* ninusuria mwanangu \* na watoto wa wenzangu<sup>275</sup> \* hifadhini  
nitiliya<sup>276</sup>

*Oh God, my Lord, protect my child for me, and the children of my friends, place them for me in your care.*

يَا اللَّهُ مَوْلَ وَنَعُ \* نِنُصْرِي مَوْنَعُ \* نَوْنَ وَ وَنَدَانِ وَنَعُ \* حَفِظْنِ نِئِيلِيَا

nitiliyā ḥifuzini \* wanghu windāni wa nawana \* mwanagu ninuṣuriya \* wannghu mūla llāhu yā  
R 202 [208] Ya Allahu Mola wangu \* ninusuria mwanangu \* na wana wa wendani wangu \* hifudhini nitiliya

<sup>271</sup> Amu -tunda = Mvita -twaa.

<sup>272</sup> She does not know what she is doing.

<sup>273</sup> The *kanga* is a wraparound garment, which is knotted, not sewn closed, so if someone is ill, tossing and turning, it can become undone. Ja'far holds it on and re-knots it. Similarly, it is considered unwise for a man to go into the kitchen, because while the woman is working there her *leso*, upper garment, may become undone.

<sup>274</sup> This is somewhat exaggerated in this situation. The point is that her behaviour makes her look as if she is ill, and in such a case a common practice is to read to the sick person from the Qur'an, especially Chapter 36, *Ya Sin*. The main message of this chapter is that human beings are created by God, and wholly dependent upon him. Reading it comforts the sick person and their relatives, and is a sign of sympathy. Reciting the Word of God has beneficial effects in general. For instance, a rich man may pay a *mwalmu*, Islamic scholar, to read the Qur'an over the man's wife every Friday, to keep her safe. If someone is going on a long journey, wellwishers may pass verses from the Qur'an around them while saying *Ngwakuḥifadhi*, may God protect you, and then give them the verses to protect them.

<sup>275</sup> It would be selfish to pray only for yourself or your own children. The proper thing is to pray for others too, e.g. Muslims, or unbelievers who will become Muslims.

<sup>276</sup> In other words, she is giving Ja'far her *radhi* – see 133c. In order to leave, Ja'far must have this. Hence the verse: *mwate asumbuke / hana radhi ya mamake*, let him remain troubled / he does not have the blessing of his mother. Likewise, an unsuccessful person may be referred to as someone *asiyekupata radhi ya babake*, she did not get his father's blessing. However, *watoto wa jeuri*, cheeky children, will say things like *radhi yako kaiweke mbuyuni*, stick your blessing in a baobab tree.

(٢٠٤) إِنْ دَ هُنَّ مَضَرَ \* نِرَضِ أَلْفُ مَرَّ \* نَاوِ أَوْ نَ فِكِرَ \* مُي نِمَكُوسِي

nimekuusiya moyo \* fikira na uwe nāwe \* mara alfu nirađi \* mađara huna enenda

Y 154 [152] (204) enenda huna madhara \* ni radhi alifu mara \* nawe uwe na fikira<sup>277</sup> \* moyo<sup>278</sup> nimekuusiya  
[To Ja'far she said:] Off you go -- no harm will come to you. I bless you a thousand times. And that you should be sensible is  
the one [thing] I charge you to do.

إِنْرَا هُوَ مَظْرَا \* نِرَضِ أَلْفُ مَرَا \* نَوِ إَوَا نَفِكِرَا \* مُوِي نِمَكُرِيْدِيَا

nimikuriđiyā mūyu \* nafikīrā iwā nawī \* marā alifu nirađi \* mazarā huwi inirā

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

(٢٠٥) مِمِ أُيْنُوْدُ \* سِتُّكُوْنَ غَيْظِ \* إَوِپْ وَتَكَ رَضِ \* نَ كَوِ عَلِي زَنْغِي

zengeya 'alii kwa na \* rađi wataka iwapo \* ghayzi na sitokuwa \* uyaponiudhi mimi

Y 155 [153] (205) mimi uyaponiudhi \* sitokuwa na ghaidhi<sup>279</sup> \* iwapo wataka radhi \* na kwa Aliyi zengeya<sup>280</sup>  
Even if you were to anger me I would not hold it against you. If you want a blessing [from him], then go and visit Ali.

مِمِ أَيُّ نُوْضِ \* سِتُّكُوْا غَيْضِي \* إِكُوَا وَتَكَ رَاضِ \* نَكُوَا عَلِي زَنْغِي

zighiya 'alii nakwā \* rađi wataka ikiwā \* ghayđii situtukuwā \* niwuđi uyapu mimi

R 204 [210] mimi uyaponiudhi \* sitotukua ghaidhi \* ikiwa wataka radhi \* na kwa Aliyi zengeya

(٢٠٦) إِنْ دَ أَوْ نِيُونِ \* كُوَا بِيَكُ أَوْ تِنِ \* نَ أَتَكَلِّبِنِ \* كُوَا لِي مَرَضِيَا

marđiya liwe kwako \* atakalobaini na \* tini uwe babako kwa \* nyaoni uwe itunde

Y 156 [154] (206) itunde uwe nyaoni<sup>281</sup> \* kwa babako uwe tini \* na atakalobaini<sup>282</sup> \* kwako liwe maridhiya<sup>283</sup>  
Take care that you be humble and subservient to your father, and [accept] whatever he says to you without demur.

أَكْتَرَا أَوْ نِيُونِ \* كُوَا بِيَكُ أَوْ تِنِ \* نَاتَكَلُّ بَيْنِ \* كُوَا لِي مَرَضِيَا

maridhiyā liwi kwāku \* baīni naatakalu \* tīni uwi babaku kwā \* nyawuni uwi uk'inrā

R 205 [211] uchenda uwe nyaoni \* kwa babako uwe tini \* na atakalobaini \* kwako kiwe maridhiya

(٢٠٧) أَكِسْ أَوْ لِيْسَانِ \* كُوَا رُزُكُ نَوْنَدَانِ \* فُوَاتِ تُمُوَا أَمِينِ \* وَدَامَ يَكِي طَبِيَا

ṭabiyā yakii wadāmi \* āmīni tumwā fuwāta \* nawindāni ruzaku kwā \* līsāni uwi ukisa

R 206 [212] (207) ukisa uwe lisani \* kwa nduzako na wendani \* fuata Tumwa Amini \* wandame yake tabiya<sup>284</sup>  
When you speak on behalf of your brothers and friends, imitate the Trustworthy Prophet and copy his example.

<sup>277</sup>In other words, siwe kama ng'ombe, don't act stupidly.

<sup>278</sup>We understand jambo, i.e. this is the one important thing she asks him to do.

<sup>279</sup>ghaidhi = hasira, crossness, annoyance. A mother is always soft-hearted towards her children, unlike a father.

<sup>280</sup>-zengeya = -tafuta. She is telling him: fanya bidii kupata radhi ya Ali, make an effort to secure Ali's blessing.

<sup>281</sup>lit. "take care that you are under his feet". That is, be humble, and also obedient.

<sup>282</sup>-baini, say.

<sup>283</sup>That is, do not refuse anything – the opposite of -legea, be remiss.

<sup>284</sup>lit. "go along with his character": ni kuigiza tabia yake.

(٢٠٨) نَ مُتْمَ مُحَمَّدٍ \* هَنَ بُدِ كُكْرِدِ \* أَلَلَهُ اللَّهُ جِتْهَدِ \* نَعَاءَ أُيْتِ وَصِي

waṣiya upate ngaa \* jitahidi llāha allāha \* kukuzidi budi hana \* muḥamadi mṭume na  
Y 157 [155] (208) na mtume muhamadi \* hana budi kukuzidi<sup>285</sup> \* hala<sup>286</sup> hala jitahidi \* ngaa<sup>287</sup> upate wasiya<sup>288</sup>  
And the Prophet Muhammad, there is no doubt that he is better than you, so mind you exert yourself to gain even a little  
wisdom [from him].

نَمْتُمُ مُحَمَّدًا \* حَنَا بُدِ كُكْرِدَا \* هَا اللَّهُ هَا اللَّهُ جِتْهَدِ \* غَاءَ أُيْتِ وَاصِيَا

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

(٢٠٩) نَاءِ بِنْتِ حَبِيبٍ \* كَتِ نَاءِ كَوِ ثَوَابٍ \* كَوِكَ أَوْ نَ أَدْبٍ \* أَمْطِي نَ كُمْوَنْعُكِي

kumwangukiya na umṭii \* adabu na uwe kwake \* thawābu kwa nae keti \* ḥabību binti nae  
Y 158 [156] (209) naye binti Habibu<sup>289</sup> \* keti naye kwa thawabu<sup>290</sup> \* kwake uwe na adabu \* umṭii na  
kumwangukiya<sup>291</sup>

And as for the daughter of the Beloved One, stay with her politely; be courteous towards her, obey her and be humble towards  
her.

مَوَانَ بِنْتِ حَبِيبٍ \* كَيْتِي نِي كَوَا ثَوَابٍ \* كَوَاكَا أَوْ نَعْدَابٍ \* أُطِيعِ نَكْوَنْعُكِيَا

nakwangukiyā uṭī'i \* na'adābu uwi kwākā \* thawabu kwā nayi kitii \* ḥabību binti mwāna  
R 208 [214] Mwana binti Habibu \* keti naye kwa thawabu \* kwake uwe na adabu \* utii na kwangukiya

(٢١٠) كِسَا مَمَ كَفَصِيرٍ \* اَكْمَوْمِيَا جَعْفَارٍ \* اِنْرَا كَوَاغَا سَفَارٍ \* اُسِكُ اُسَيْغِيَا

usiyagiyā usiku \* safāri kawāgī inrā \* ja'fāri akamwambiyā \* kafaṣīri mama kisā  
R 209 [215] (210) kisa mama kafasiri \* akamwambia Jaafari \* enda kawage safari<sup>292</sup> \* usiku usiyangiya<sup>293</sup>  
Then his mother spoke, and told him: Ja'far, go and make your farewells before nightfall.

<sup>285</sup> i.e. it goes without saying that anakushinda, he is superior to you.

<sup>286</sup> hala = hara, an exhortation to effort, as in hara mbee!, forward! hala hala is used when someone wants you to do something, and wants you not to forget, e.g. hala hala ukifika ulete barua, make sure you deliver the letter when you arrive.

<sup>287</sup> ngaa, even without is similar to ingawa, although, even though, but distinct from it. Compare: ngaa hungii ndani ukauliza, even without getting in you can ask, even if you don't get in you can ask and ingawa umengia ndani, lakini ..., even though you get in, yet ..., even if you've got in, still .... In this line, the meaning is that even if Ja'far picks up little or no wisdom, he should still attempt to do it.

<sup>288</sup> wasia is often translated as "last will", but its wider meaning is "wisdom", or "dos and donts".

<sup>289</sup> i.e. Fatima. The Prophet is also known as habibu'llah, Beloved of God.

<sup>290</sup> i.e. vizuri, kama mama wa kambo, nicely, as with a stepmother. Because Ja'far will be living in Ali's house, he must be a polite guest.

<sup>291</sup> -angukia, fall down before, prostrate oneself before, = -sujudia, i.e. submit. This would normally be humiliating (the only time you prostrate yourself should be before God), but Ja'far's mother is impressing on him the need for humility.

<sup>292</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>293</sup> kabla ya usiku kuja.

(٢١١) كَمُوَاغَا تَيْتِ يَكُ \* نَمَكِ وَ مَوْلِمُ وَاكُ \* نَجْمِيعِ يَوَزَاكُ \* كُوَا حِرِ اَكُوَامِيَا

ukiwāmbiyā ḥiri kwā \* yawizāku najamī'i \* wāku mwalimu wa namki \* yaku tīti kamuwāgī  
R 210 [216] (211) kamuage titi<sup>294</sup> yako \* na mke wa mwalimu<sup>295</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.*

(٢١٢) كِسَا حَبِ كَيْنِكَ \* جَعْفَرَ اَكْتُكَ \* كُوَا تَيْتِ يَكُ كَفَيْكَ \* خَبَرَ اَكَمُوَامِيَا

akamwāmbiyā khabari \* kafika yaki titi kwā \* akatuka ja'fari \* kaynuka ḥapu kisā  
R 211 [217] (212) 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.

(٢١٣) اَكِنْرَا اَكْنُظْمُ \* كُوَا مَكِ وَ مَوْلِمُ \* وَتِ كَوَاپِ تِمَامُ \* كُلِّ نِنِ كَوْمِيَا

kawambiyā ninu kula \* timāmu kawāpa wuti \* mwalimu wā mki kwā \* akanuzumu akinrā  
R 212 [218] (213) 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.

(٢١٤) نِمُوَاغَا وَنْدَانِ \* كُوَامِيَا كُوَا حِرَانِ \* كُوَا مَعِ نُوْمِيَيْنِ \* نَمِ تُوَامِيَا

tawaambiyā namimi \* niwumbiyani mghu kwa \* ḥirīni kwi kuwāmbiya \* windāni nimiwaaga  
R 213 [219] (214) nimewaaga<sup>296</sup> wendani \* kuwambiya kḥwā herini \* kwa Mngu niombeani<sup>297</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.*

(٢١٥) اَوْنِ رَضِ نُرْزَانُغُ \* نِنْرَا كِتِ نَبْبَعُ \* نَحُونُ نَمِي وَنُغُ \* سِنَا بُدِ كُرْجِيَا

kurijiyā budi sinā \* wanghu nimuyi naḥūnu \* nababanghu kiti ninrā \* nruzāngḥu raḍi ni iwa  
R 214 [220] (215) iwa ni radhi<sup>298</sup> nduzangu \* nenda keti na babangu \* na hunu ni muyi wangu \* sina budi  
kurejeya

*Let bygoners be bygoners, 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].*

<sup>294</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>295</sup> i.e. *siyo mwalimu tu*, not just his teacher.

<sup>296</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>297</sup> Ja'far, although only nine years old, is talking like an adult.

<sup>298</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.

(٢١٦) كَوَاغَا وَنَدَا نَوَاكِ \* اَكْرُدِ كِي زَاكِ \* اَكْمَوْمِيَا مَمَكِي \* فِرَاشَا نِكْنَدِ كِيَا

nik'andikiyā firāshā \* mamakii akamwambiyā \* zāki kuya akarudi \* niwākī windā kawāgā

R 215 [221] (216) 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.

(٢١٧) حَبُّ مَعُو كَوْشَى \* اَلِپُ پَنَرَا فِرَاشَا \* اَكْمَبَ مَمَا نَمَشَا \* كَمَ سِكْفَهَمِيَا

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

R 216 [222] (217) hapo maguu kawusha<sup>299</sup> \* alipopanda firasha \* akamba mama namsha \* kama  
sikufahamiya<sup>300</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.

(٢١٨) مِمِ كُكُو اَكْوِيَكِ \* سِيكُ زُتِ هَيْنُكَ \* اِلَا يُو نِيْمُكَ \* مَرَا سِنْفَهَمِيَا

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

R 217 [223] (218) 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].

(٢١٩) تِنَا نَتَكَ كُنُكَ \* سَعَا كُم زَكْفِيَكِ \* هَتَا كُكِيْبُوكِ \* نُوَكِ كَتِكَ نَدِيَا

ndiyā katika niwiku \* kukupabawuka hata \* zikifika kumi sa'ā \* kutuka nataka tinā

R 218 [224] (219) tena nataka kutoka \* saa kumi<sup>301</sup> zikifika \* hata kukupambauka \* niweco 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.

(٢٢٠) اَكَلَلَا كِيْلِيَكِ \* كُكُو وَ كَوَانَدَ كُوَا \* مَمَكِ اَكِيْنُوكِ \* كَتَلَّ كَمِيْكِيَا

kampikiyā k'akula \* akaynūka mamaki \* kuwikā kwānda wa kukuwu \* kipulika akalalā

R 219 [225] (220) akalala kipulika<sup>302</sup> \* kuku wa kwanda kuwika \* mamake akainuka \* chakula<sup>303</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.

(٢٢١) وَ پِيْلِ اَكْفَصِيْرَا \* كَمَوَامَشَا جَعْفَارِ \* هِيَا نَا اَلْفَجِيْرِ \* صَلَا اِمِسَمِيَا

imisisimamiyā salā \* alfajiri ni hayā \* ja'fari kamwāmsihā \* akafaṣīri wapīli

R 220 [226] (221) wa pili<sup>304</sup> akafasiri \* kamwamsha Jaafari \* haya ni alfajiri \* sala imesimamiya<sup>305</sup>  
When the second cock crowed, she spoke and wakened Ja'far: It's [time for] morning [prayers] -- the prayers are starting.

<sup>299</sup>This is standard practice before retiring for the night. If a wife fails to provide water so that her husband can wash is feet, it can be cause for divorce.

<sup>300</sup>lit. "if I am not conscious"

<sup>301</sup>i.e. 4.00am.

<sup>302</sup>lit. "he slept listening", i.e. kulala kimato-mato.

<sup>303</sup>i.e. chakula cha safari, compare Ar. زاد, zād, provisions for a journey > zawadi, present brought back from a journey.

<sup>304</sup>We understand kuku, cockerel.

<sup>305</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.

(٢٢٢) جَعْفَارٍ كُنُظْمٌ \* يَوْمٌ سَكَيْفَهُمْ \* حَبٌّ أَكْكَلِيمٌ \* أَكْتُكَ هُسْنِدِيَا

husindiya akatuka \* akakalimu hapu \* sikuyfahamu yiwu \* kanuzumu ja'fari  
R 221 [227] (222) Jaafari kanudhumu \* yeo sikuyifahamu<sup>306</sup> \* hapo akakalimu \* akatoka husindiya<sup>307</sup>  
Ja'far said: Today I was fast asleep. When he had spoken, he went out, still half-asleep.

(٢٢٣) كُوَّأَسُ كُوَّا مَكِينٌ \* نَكْسَ أَكْبِينِ \* نِنْرَاؤُ مَسِكْتِنِ \* نَاصِرٍ نَيْمَشِيَا

niyamshiyā nāshiri \* msikitini ninrāwu \* akabayini nakisa \* makini kwā usu kuwa  
R 222 [228] (223) koa uso kwa makini<sup>308</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.

(٢٢٤) أَكْتُكَ جَعْفَرٍ \* أَكِنْرَا كَذِكْرَا \* صَلَا يَا الْفَجِيرِ \* كَرَّ أَكَيْصَلِيَا

akayshaliyā kra \* ālfajiri yā ṣalā \* kadhikiri akinirā \* ja'fari akatuka  
R 223 [229] (224) akatoka Jaafari \* akenenda kadhikiri<sup>309</sup> \* sala ya alfajiri \* kḥaṣḥa<sup>310</sup> akaisaliya  
Ja'far went out, and as he went he repeated the names of God. The morning prayers first he prayed them.

(٢٢٥) أَكْتُكَ جَعْفَرٍ \* نَ چَكْلَ كِتِيرِ \* كَلَّ نَ نُدْيِ نَاصِرِ \* نَ مَوْلِمُ كَتْكِيَا

katokeya mwalimu na \* nāshiri nduye na kala \* kitayari chakula na \* ja'fari akatoka  
Y 159 [157] (225) akatoka Jaafari \* na chakula<sup>311</sup> ki tayari \* kala na nduye Nasiri \* na mwalimu katokeya  
Ja'far arose [the next morning] and a meal was ready. He ate with his brother Nasir and then his teacher arrived [while they were eating].

اَكْرُدِ جَعْفَرٍ \* نَكَّكَلِ كَطِيرَا \* كَلَّ نَرْمِي نَصِيرِ \* نَمَوْلِمُ كَتْكِيَا

katukiyā namwalimu \* nāshiri nanruyi kula \* kitayari nak'akula \* ja'fari akarudi  
R 224 [230] akarudi Jaafari \* na chakula ki tayari \* kula na nduye Nasiri \* na mwalimu katokeya

(٢٢٦) وَكَنْتَنْغَنِي مَكْنُ \* وَتَ وَتَّ مَفْنُ \* أَكِنْنَ نَ مَنُ \* نَدْعِي أَكِمَوْمِيَا

akimwambiya nduguye \* maneno na akinena \* mfano waṭaṭu wote \* mikono wakatanganya  
Y 160 [158] (226) wakatanganya mikono<sup>312</sup> \* wote watatu mfano \* aḥaḥaḥa na maneno \* nduguye akimwambiya  
They all put their hands [in the communal bowl] all three of them as equals. Then [Ja'far] said these words, speaking to his brother:

<sup>306</sup>lit. "I was not conscious of [the day]".

<sup>307</sup>lit. "dozing".

<sup>308</sup>Note that because he is a good boy, Ja'far does not rush this.

<sup>309</sup>kutaja Mngu, a ritual repetition of the names of God.

<sup>310</sup>kenda would be another possible reading.

<sup>311</sup>A meal with someone before they go on a journey is traditional, but watu wakenda mbali, chakula hukosa baraka, if people are going far away, food lacks savour, lit. blessing.

<sup>312</sup>They all eat from the same bowl, since this is a special day – Ja'far is leaving. When you do not know if you will meet again, sharing a meal brings a special feeling of closeness.

وَكَتَعْنِي مِكُنُّ \* وَكَكَيْتِ كُو مَفْنُ \* أَكَيْنِنَ نَمْنِينُ \* رِيكَ اِكْمَوْمِيَا

akimwambiyā ruyaki \* namanīna akanīna \* mfanu kwa wakakiti \* mikunu wakataghanya

R 225 [231] wakatanganya mikono \* wakaketi kwa mfano \* akanena na maneno \* nduyake akimwambiya

(٢٢٧) اَكْمَوْمِيَا نَاصِرٍ \* يُوْ نَدِيْنُغُ كُو خَيْرٍ \* تَكْپِرُدِ سَفَرٍ \* تَمَشَ تَكْلِيِيَا

takuleteya tamasha \* safari takaporudi \* khēri kwa nduyangu yeo \* nāsiri akamwambiya

Y 161 [159] (227) akamwambiya Nasiri \* yeo nduyangu kwa heri \* takaporudi safari \* tamasha<sup>313</sup> takuleteya

He told Nasir: Goodbye today, my brother -- when I come back from my journey I will bring you something nice.

اَكْمَوْمِيَا نَصِيْرٍ \* يُوْ رِيْعُ كُوَا حِرَا \* تَكْپُ رُدِ سَفَرٍ \* تَمَشَا تَكْوِيِيَا

takuwitiyā tamashā \* safari rudi takapu \* hiri kwā ruyaghu yiwu \* nāsiri akamwambiyā

R 226 [232] akamwambiya Nasiri \* yeo nduyangu kwa heri \* takaporudi safari \* tamasha takuetea

(٢٢٨) اَكْمَجِبُ اُپْسِ \* نَيْيِي نَ فَرَسِ \* نِيْمَ هِي سِمْسِ \* نَتَا كُمُوغَلِيَا

kumwngaliya nataka \* simuisi huyo nyama \* farasi na niyeṭeya \* upesi akamjibu

Y 162 [160] (228) akamjibu upesi \* nietea na farasi \* nyama huyo<sup>314</sup> simuisi<sup>315</sup> \* nataka<sup>316</sup> kumwngaliya

[Nasir] answered him quickly: Bring me a horse -- I don't know [what] that animal [looks like], I would like to see one.

اَكْمَجِبُ اُپْسِ \* نِيِي نَمِ فَرَاَسِ \* نِيْمَ هِي سِمْسِ \* نَتَا كُمُوغَلِيَا

kumwaghalīyā natakā \* simuisi huyu nnyama \* farāsi nami nitiya \* upisi akamjibu

R 227 [233] akamjibu upesi \* nitia nami farasi \* nyama huyu simuisi \* nataka kumwngaliya

(٢٢٩) كِشَ هَپْ كَتْمَكَ \* اَكْمَبَ مَمَ هُتَكَ \* مَمَكَ اَكَيْنُكَ \* صَدَاكَ كَمْتَلِيَا

kamtoleya ṣadaka \* akainuka mamake \* hutoka mama akamba \* katamka hapo kisha

Y 163 [161] (229) kisha hapo katamka \* akamba mama hutoka<sup>317</sup> \* mamake akainuka \* sadaka<sup>318</sup> kamtoleya

When he had finished, then [Ja'far] spoke, and said: Mother, I am leaving. His mother got up and gave alms for him.

كِسَ هَپْ كَتْمَكَ \* هِيَا مَمَمْنُغُ هُتَكَ \* نَمَمَكَ كَيْنُكَ \* صَدَاكَ كَمْتَلِيَا

kamtuliyā ṣadāqa \* kaynuka namamaki \* hutuka mamangu hayā \* katamka hapu kisa

R 228 [234] kisa hapo katamka \* haya mamangu hutoka \* na mamake kainuka \* sadaka kamtoleya

<sup>313</sup>i.e. zawadi, a present.

<sup>314</sup>Mvita huyo = Amu hoyo.

<sup>315</sup>-isa, not know, is only used in the negative.

<sup>316</sup>Nasir considers the horse an exotic animal, which suggests he comes from an isolated village. People may say: *yeveni maskini ameona ngamia -- labda anakaa mji mdogo*, that poor fellow there has just seen a camel [for the first time] -- he must live in a little village.

<sup>317</sup> = natoka.

<sup>318</sup>Contrast *sadaka* with *kafara*, expiatory offering – the former is given before doing something, the latter after doing something. The purpose of the *sadaka* is to protect Ja'far. If a person is ill, you might put money under his pillow, or rice under his bed, and then give that away as alms, in the hope that he will get better. Or to bring blessings to someone, you might circle them three times with the *sadaka*, and then give it away (compare the note to 201d).

(٢٣٠) هَبْ مَمَكِ أَتَكَ \* إِنْبِدْ أَمْفُوتَ \* أَكْمِطِي مَطَ \* مَنَعُ أَكْمُومِي

akimuombeya mngu \* maṭe akimṭemeya \* amfuwate enende \* atoke mamake hapo  
Y 164 [162] (230) hapo mamake atoke<sup>319</sup> \* enende<sup>320</sup> amfuate \* akimtemea mate<sup>321</sup> \* Mngu akimuombeya  
Then his mother went out [after him], she went and followed him, spitting at him, praying to God for him.

هَبْ مَمَكِ أَيْتَ \* أَنْرِ أَمْفُوتَ \* أَكْمِطِي نَمَتَ \* نَمَعُ كُمْومِي

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

(٢٣١) هِيَ نَاصِرِ مَوْلِمُ \* مَسْمَشِ أَهْتِمُ \* أَمْفُنْدِ نَ عِلْمِ \* عَادَ يَكُ تَكْوِي

takweteya yako ‘ada \* ‘ilimu na umfunde \* ahitimu msomeshe \* mwalimu nāširi huyo  
Y 165 [163] (231) huyo Nasiri mwalimu \* msomeshe<sup>322</sup> ahitimu<sup>323</sup> \* umfunde na<sup>324</sup> ilimu \* ada<sup>325</sup> yako  
takweteya

[Then she said:] Teacher, Nasir here, teach him to read [the Qur’an] so that he may complete it. Teach him knowledge. I will pay your fee.

هِيَ نَصِيرِ مَوْلِمُ \* مَسْمَشِ أَخْتِمُ \* مَفْزَشِ نَعْلِمُ \* عَدَ يَكُ تَكْوِي

takwitiya yaki ‘ada \* na‘ilimu mfuzishi \* akhitīmu msumishi \* mwalimu nāširi huyu  
R 230 [236] huyu Nasiri mwalimu \* msomeshe ahitimu \* mfunzishē na ilimu \* ada yake takweteya

(٢٣٢) أَكْتُكَ جَعْفَرِ \* هَبْ كَلِي نَاصِرِ \* مَمَكِ أَكْفَسِرِ \* أُسِكُ أَتْرَجِي

atarejeya usiku \* akafasiri mamake \* nāširi kaliya hapo \* ja‘fari akitoka  
Y 166 [164] (232) akitoka Jaafari \* hapo kalia Nasiri \* mamake akafasiri \* usiku atarejeya<sup>326</sup>  
As Ja‘far was setting off then Nasir began to cry. His mother said: [ja‘far] will be back by nightfall.

أَكْتُكَ جَعْفَارِ \* هَبْ كَلِي نَصِيرِ \* مَمَكِ أَكْفَصِيرِ \* أُسِكُ أَتْرَجِي

atarijiyā usiku \* akafaširi mamaki \* nāširi kaliya hapu \* ja‘fari akatoka  
R 231 [237] akatoka Jaafari \* hapu kalia Nasiri \* mamake akafasiri \* usiku atarejeya

<sup>319</sup>Past tense.

<sup>320</sup> = alienda.

<sup>321</sup>Making gentle spitting sounds (pp-pp-pp) at him, -mtia mate, signifies that she thinks he is sharifu, noble, and to be admired.

<sup>322</sup>Ja‘far’s mother asks the mwalimu to “cause Nasir to read”, i.e. teach him how to read the Qur’an. Being able to read the Qur’an, even without understanding the detailed meaning of the words, is considered a first step in learning. The student will attend the chuo, school, for 3-4 years, and while he is there the mfunzi has wide latitude in terms of discipline – the student may be chastised with a kikoto, whip made of plaited grass, made by the student himself, if he makes mistakes, and it is said that the only constraint on the mfunzi is that asaze mifupa na mato, he should omit [damaging] the bones and the eyes. The books used will all have brown or tan covers, because white is considered harmful. Taha Hussein’s The Stream of Days includes a passage on his similar schooling in Egypt in the early 1900s.

<sup>323</sup>kumaliza Kurani.

<sup>324</sup>This knowledge would include detailed exegesis of the Qur’an, intricate knowledge of fikhri, grammar, awareness of religious ritual, etc.

<sup>325</sup>These fees will be paid in stages once certain portions of the Qur’an have been learned, and can be paid in kind (e.g. in food items such as bisi, roasted corn).

<sup>326</sup>She tries to comfort the child by saying things like hendi mbali -- atakuja atakuletea peremendi, he is not going far -- he will come back and bring you sweets.



(٢٣٣) نَاصِرٍ أَكْتَمَكَ \* نَمِيؤُا إِندَ مَكَّةَ \* كُنْتَعِ هَنْغَلِتُكَ \* أَسِپِيْنَ نَدِيَا

ndiya asipoiyona \* hangalitoka kutunga \* makah enda namuyuwa \* akatamka nāširi  
Y 167 [165] (233) Nasiri akatamka \* namuyuwa enda Maka<sup>327</sup> \* kutunga<sup>328</sup> hangalitoka \* asipoiona ndiya<sup>329</sup>  
Nasir spoke: I know he is going to Mecca. If he were going [to take the animals] to graze he would not take that road.

نَاصِرٍ أَكْتَمَكَ \* نَمِيؤُا إِنْرًا مَكَّةَ \* كُنْتَعِ هَنْغَلِتُكَ \* أَسِپُ إِيُونِ نَدِيَا

nadiyā iyūna asipu \* hagalituka kutugha \* makah inrā namuyuwā \* akatamka naširi  
R 232 [238] Nasiri akatamka \* namuyua enda Maka \* kutunga hangalitoka \* asipoiona ndiya

(٢٣٤) أَوْ يَنْ سِكُوكُ \* أَكْمُومِي تَمَكُ \* كَوَغِ وَنْدَانِ وَكُ \* يَتِ نَلِيَسِيكِيَا

naliyasikiya yote \* wako wendani kawage \* tamko ukimwambiya \* sikuwako yana aw  
Y 168 [166] (234) au yana sikuwako \* ukimwambiya tamko \* kawage wendani wako \* yote naliyasikiya  
For was I not there yesterday when you said him [those] words to him: "Go and say goodbye to your friends." I heard everything.

أَوْ يَانَ سِكُوكُ \* أَكْمُومِي تَمَكُ \* كَوَاغَا وَنْدَانِ وَكُ \* يَتِ نَلِيَسِيكِيَا

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

(٢٣٥) أَوْ وَنْدَ مَتْنَعِنِ \* نَعُو هُتْكُلِيَانِي \* سِكُ زِتِ سِمُونِ \* هَتَ هِي كُنْمِيَا

kunambiya hayo hata \* simuoni zoti siku \* hutukuliyani nguwo \* matungani wenda aw  
Y 169 [167] (235) au wenda matungani \* nguwo hutukulia-ni \* siku zote simuoni \* hata hayo kunambiya  
Or if he is going to the pastures, what is he carrying clothes for? I have never seen him [do that before]. So explain these [things] to me.

أَوْ وَنْرًا مَتْنَعَانِ \* غُو هُتْكُلِيَانِي \* سِكُ زِتِ سِمُونِ \* حَتَ هِي كُنْمِيَا

kunambiyā hayu ḥata \* simuwuni zuti siku \* hutukuliyani ghuu \* matugāni winrā aw  
R 234 [240] au wenda matungani \* nguwo hutukulia-ni \* siku zote simuoni \* hata hayo kunambiya

(٢٣٦) جَعْفَرِ كَبَيْنِ \* بَسِ وَلَلِيَانِي \* أَوْ تُولَاغَتْنِي \* مَنِنُ نَلُكُومِيَا

nalokwambiya maneno \* ṭwaliganani aw \* waliliyani basi \* kabaini ja'fari  
Y 170 [168] (236) Jaafari kabaini<sup>330</sup> \* basi walilia-ni \* au ṭwālīgānā-ni \* maneno nalokwambiya<sup>331</sup>  
Ja'far spoke: So why are you crying? Did we not agree on the things I said to you?

<sup>327</sup>Nasir is not stupid, and sees through her words.

<sup>328</sup>-tunga, graze.

<sup>329</sup>kama hakuona ndia, as if he does not know the right road, i.e. he is going in a completely different direction to his normal route.

<sup>330</sup>-baini, lit. explain.

<sup>331</sup>Referring to their earlier conversation in 227-8. amkumbusha, umesahau ..., he reminds him, you have forgotten .... He says something like: "You said you wanted a horse – how can I get one if I don't go?"

جَعْفَرِ أَكْبَيْنِ \* سَسَا أَمَلِلِينَ \* تَوَالِغَانَ نَنْ \* مَنِ نَكُومِيَا

nakukwambiyā maninu \* nanni twāliagāna \* umililiyani sasā \* akabayini jaʿfari  
R 235 [241] Jaafari akabaini \* sasa umelilia-ni \* twaliagana na nini \* maneno nakukwambiya

(٢٣٧) نَ كَمَ هُكْرِضِكَ \* نَمْبِي نِسِيَتِكَ \* هُنَ هَتَ كُودِكَ \* سِكِيَتِكَ كُنِيِيَا

kuniṭiya sikitiko \* kuudhika hata huna \* nisyatoka nambiya \* hukiridhika kama na  
Y 171 [169] (237) na kama hukiridhika \* nambiya nisyatoka \* huna hata kuudhika<sup>332</sup> \* sikitiko kunitiya  
And if you are not pleased, tell me before I go. You have no cause to be hurt and make me feel sad.

نَكَمَ هُكْرِطِيَكِ \* نَمْبِي نِسِيَتِكَ \* هُنَا حَجَّ كُوطِيَكِ \* سِكِيَتِكَ كُنِيِيَا

kunitiyā sikitiku \* kuuzika ḥaja hunā \* nisyatoka nambiya \* hukurizika nakama  
R 236 [242] na kama hukuridhika \* nambia nisyatoka \* huna haja kuudhika \* sikitiko kunitiya

(٢٣٨) أَكَجِبُ تَمَكُ \* سِكُوزَا هَيَا يَكُ \* سِكُ زَتِ نِكُ \* هَمُنُونُ كَلِيَا

kuliya hamunioni \* niko zote siku \* yako hayo sikuiza \* tamko akajibu  
Y 172 [170] (238) akajibu tamko \* sikuiza hayo yako \* siku zote niko \* hamunioni kuliya  
[Nasir] answered with the words I don't disagree with these [plans] of yours -- all the days of my life you have never seen me cry.

أَكَمَجِبُ تَمَكُ \* سِكُوزَا هَيَا يَكُ \* سِكُوزَتِ هُوَا نِكُ \* هَمُنُونُ كَلِيَا

kuliyā hamuniwuni \* niku huwā sikuzuti \* yaku haya sikuizā \* tamku akamjibu  
R 237 [243] akamjibu tamko \* sikuiza haya yako \* siku zote huwa niko \* hamunioni kuliya

(٢٣٩) سَسَا هَيَا نَدَ عَقَلِي \* نِمَزِيَتَامَلِي \* نَ كُوزَا مَتَلِي تُولِي \* زُوَا زَكُ زَا كُنِيَا

kuinukiya za zako zeo \* tuli matuli kuwa na \* nimezoyataamali \* ʿaqili nda haya sasa  
Y 173 [171] (239) sasa haya nda akili \* nimezoyataamali \* na kuwa matuli-tuli \* zeo zako za kuinukiya<sup>333</sup>  
Now, these [things] are [a matter of] commonsense, [the things] which I observed. I am sad [because] it is time for you to go.

سَسَا هَيَا نَثَقِيلِي \* نِمَزِيَتَاعَمَلِي \* تَكُوزَا مَتَلِي تُولِي \* زُوَا زَاكَ زَا كُنِيَا

zākughiyā zāku ziwu \* tūli matuli takuwā \* yataʿamali nimizu \* nithaqili hayā sasā  
R 238 [244] sasa haya ni thaqili \* nimezoyataamali \* takuwa matuli-tuli \* zeo zako za kungiya

(٢٤٠) أَكَمُومَبِي نَدِيَكِ \* هَيَا اِنُّكَ اَتُّكَ \* جَعْفَرِ اَتَمَكِ \* كُونَدَ مَنُغُ نُوْمَبِي

niombeya mngu kwanda \* atamke jaʿfari \* utoke inuka hī \* nduyake akamwambiya  
Y 174 [172] (240) akamwambiya nduyake \* ḥaya inuka utoke \* Jaafari atamke \* kwanda Mngu niombeya  
He told his brother: So, off you go. Jaʿfar said: First intercede to God for me.

<sup>332</sup>haina maana, there is no justification for it.

<sup>333</sup>wakati wako wa kutoka. Being sad is natural for Nasir – his brother has stopped being a playmate and has now become a young man.

(٢٤١) نَاصِرٍ أَكْبَيْنِ \* أَتَكُيْكَ مَنَّ \* سَلَامَ سَلِمِينَ \* كَوَّ عَفِيَّ نَ عَفْوًا

‘afuwa na ‘afiya kwa \* salimīni salāma \* manani atakupeka \* akabaini nāširi  
Y 175 [173] (241) Nasiri akabaini \* atakupeka<sup>334</sup> Manani \* salama salimīni \* kwa afia<sup>335</sup> na afua<sup>336</sup>  
Nasir said: *May Providence keep you safe and sound, in health and free from affliction.*

نَصِيرٍ أَكْبَيْنِ \* أَتَكُيْكَ مَنَّ \* سَلَامَ سَلِمِينَ \* كَوَّ عَفْوًا نَعْفِيًا

na‘afiya ‘afuwa kwā \* nasalimīni salāma \* mannāni atakupika \* akabayini nāširi  
R 239 [245] Nasiri akabaini \* atakupeka Manani \* salama na salamini \* kwa afua na afiya

(٢٤٢) هَبْ نَدِيَّ كَيْدَمَ \* كِنْدَا كُتْسِمَمَ \* سَاءَ كُمْ إِيكُمَا \* نَاءِ مَكَا أَمْعِيَا

amengiya makah nae \* ikikoma kumi saa \* kutosimama kinenda \* kayandama ndiya hapo  
Y 176 [174] (242) hapo ndia kayandama<sup>337</sup> \* kinenda kutosimama \* saa kumi ikikoma \* naye Maka amengiya  
Then [Ja‘far] set out, going on, not stopping, and at four o’clock he entered Mecca.

هَبْ نَدِيَّ كَيْدَمَ \* كِنْرَا كُتْسِمَامَ \* سَعَا كُمْ إِيكُمَا \* نَائِي مَكَا أَمْعِيَا

amigīyā maka nāyi \* ikikoma kumi sa‘a \* kutusimāma kinirā \* kayadaama ndiyā hapu  
R 240 [246] hapo ndia kayandama \* kinenda kutosimama \* saa kumi ikikoma \* naye Maka amengiya

(٢٤٣) مَكَا أَلِيْجِلِسِي \* كَوَّ بِيْكَ هَكُّسِي \* كَمَبَ نَدِيَّ سِتَكْسِي \* كَوْنَدَا تَيْكَيْتِيَا

taiketiliya kwanda \* sitakasi ndiya kamba \* hakuisi babake kwa \* alipojilisi makah  
Y 177 [175] (243) Maka alipojilisi<sup>338</sup> \* kwa babake hakuisi \* kamba ndia šitakīsi<sup>339</sup> \* kwanda tayiketiliya  
When he arrived in Mecca he did not know his father’s home. He said: *I will not [try to] guess the road, first I will sit myself down.*

مَكَا أَلِيْ جِلِسِي \* كَوَّ بِيْكَ هَكُّسِيَا \* كَمَبَ نَدِيَّ سِكُّسِيَا \* كَوْنَدَا تَيْكَيْتِيَا

taykitiliyā kwānda \* sikukisi ndiyā kamba \* hakuisi babaki kwā \* jilīsi alipu maka  
R 241 [247] Maka alipojilisi \* kwa babake hakuisi \* kamba ndia sikukisi \* kwanda tayiketiliya

(٢٤٤) أَكَّتَبَتْ جَعْفَرَ \* أَكْمُونُ زُبَيْرٍ \* وَنَدَمْنَا نَ بَشِيرٍ \* مِكنُ كَمُونِيَا

kamwinuliya mikono \* bashiri na wendemene \* zubēri akamuona \* ja‘fari akaketi  
Y 178 [176] (244) akaketi Jaafari \* akamuona Zuberi \* wendemene na Bashiri \* mikono kamwinuliya<sup>340</sup>  
Ja‘far sat down and saw Zubayr -- he was walking along with the Bearer of Good News -- and Ja‘far waved to him.

<sup>334</sup>-peka = -peleka, send. In other words, may God make it possible for you to go.

<sup>335</sup>To preserve the rhyme, afia and afua should be swapped around, as in R.

<sup>336</sup>The verb -afu, preserve, deliver, is the opposite of -tesa, suffer, be afflicted by, e.g. sickness, poverty, love.

<sup>337</sup>fuata ndia.

<sup>338</sup>-jilisi = -keti.

<sup>339</sup>= siioni.

<sup>340</sup>lit. “raised his hands to him”.

أَكْتِ جَعْفَارٍ \* أَكْمُونَ زُبَيْرًا \* إِنْدَمِينِ نَا بَشِيرٍ \* مَكْنُ أَكْوَيْلِي

akawaynuliya mkono \* bashīri nā indimīni \* zubīri akamūwna \* ja'fāri akakiti

R 242 [248] akaketi Jaafari \* akamwona Zuberi \* endemene na Bashiri \* mkono akawainuliya

(٢٤٥) مَكْنُ كَوُتْرَمَ \* زُبَيْرِ أَكْسِمَمَ \* أَكْمَوْمَبِي هَشِيمَ \* مَعْنِ وَتْ هُنْغِي

hungiya wetu mgeni \* hashima akamwambiya \* akasimama zubēri \* kauṭizama mkono

Y 179 [177] (245) mkono kautizama<sup>341</sup> \* Zuberi akasimama \* akamwambia Hashima \* mgeni wetu hungiya<sup>342</sup>

Zubayr saw the wave and stopped. He told the Hashimite: Our guest has just arrived.

مَكْنُ كَوُتْرَامَ \* زُبَيْرِ أَكْسِمَامَ \* أَكْمَوَامَبِي حَشِيمَ \* مَعْنِ وَتْ مَعْيَا

mgīyā witu mgīni \* ḥashīma akamwāmbiya \* akasimāma zubayri \* kawatazāma mkono

R 243 [249] mkono kawatazama \* Zuberi akasimama \* akamwambia Hashima \* mgeni wetu mengiya

(٢٤٦) أَكْمُوَزَ أَمِينِ \* مَعْنِ وَتْ نِ نَنِ \* وَسَكِي هُبَيْنِ \* مَكْنُ نِ نَبِي

nabiya nipe mkono \* hubaini wasikiye \* nani ni wetu mgeni \* amīni akamuuzā

Y 180 [178] (246) akamuuzā Amini \* mgeni wetu ni nani \* wasikie hubaini \* mkono nipe Nabiya<sup>343</sup>

The Trustworthy One asked: Who is our guest? And they heard [Ja'far] say: Give me your hand, Prophet.

كَمُولَزَا أَمِينِ \* مَعْنِ وَتْ نَيْنِ \* وَسَكِي هُبَيْنِ \* نِ نَبِي مَكْنُ نَبِيَا

nabiyā mkunu nipa \* hubayini wasikiya \* ninyani witu mgīni \* amīni kamuwulizā

R 244 [250] kamuulizā Amini \* mgeni wetu ni nyani \* wasikia hubaini \* nipa mkono Nabiya

(٢٤٧) زُبَيْرِ كَتَعَجَبُ \* وَمُيُوبِ حَبِيبُ \* جَعْفَرِ كَمَجِبُ \* وَجِهَ وَكِ نَبِي

nabiya wake wajhi \* kamjibu ja'fari \* ḥabību wamuyuwāpi \* kata'ajabu zubēri

Y 181 [179] (247) Zuberi kataajabu \* wamuyua-pi Habibu \* Jaafari kamjibu \* wajhi wake Nabiya<sup>344</sup>

Zubayr was amazed: How do you know the Prophet? Ja'far answered him: His face is that of the Prophet.

زُبَيْرِ كَتَعَجَبُ \* وَمُيُوَابِ حَبِبُ \* جَعْفَارِ أَكْمَجِبُ \* وَجِهَ وَكِ نَبِيَا

nabiyā waki wajhi \* akamjību ja'fāri \* ḥabību wamuyuwāpi \* kata'ajabu zubīri

R 245 [251] Zuberi kataajabu \* wamuyua-pi Habibu \* Jaafari akamjibu \* wajhi wake Nabiya

<sup>341</sup> = akauona.

<sup>342</sup> anaanza kufika sasa, he is arriving just now.

<sup>343</sup> Ja'far, despite never having met the Prophet, recognises him immediately.

<sup>344</sup> i.e. uso wake unamwonyesha, his countenance identifies him – the Prophet's features show a qualitative difference (tofauti) from everyone else's.

(٢٤٨) كِشَ هَبْ كَبِينِ \* كُو بِنْعُ نِپَكِنِ \* كَمْتُكُو أَمِينِ \* كِنْدَ نَاءِ كُو عَلِيَّ

'aliya kwa nae kenda \* amīni kamtukuwa \* nipekeni babangu kwa \* kabaini hapo kisha  
Y 182 [180] (248) kisha hapo kabaini<sup>345</sup> \* kwa babangu nipekeni \* kamtukua<sup>346</sup> Amini \* kenda naye kwa Aliya  
Then he said: Could you show me to my father's [house]? The Trustworthy One accompanied him and took him to Ali's  
[house].

كِسَ حَبْ أَبِييْنِ \* كُوَا بِنْعُ نِپَكِنِ \* كَمْتُكُوَا أَمِينِ \* كِنْرَا نِي كُو عَلِيَّ

'aliya kwa nayi kinrā \* amīni kamtukuwā \* nipikani babanghu kwā \* abayīni hapu kisa  
R 246 [252] kisa hapo abaini \* kwa babangu nipekani \* kamtukua Amini \* kenda naye kwa Aliya

(٢٤٩) أَلِيكُونَدَ سَيِّدِ \* كُوْءُ أَكِيْجِ هُدِ \* فَتَمَ أَكْرَدِدِ \* أَكَمْبَ هَكْ نَبِيَّ

nabiya hako akamba \* akaradidi fatuma \* hodi akapija kwao \* sayyidi alipokwenda  
Y 183 [181] (249) alipokwenda Sayidi \* kwao akapija hodi \* Fatuma akaradidi \* akamba hako Nabiya<sup>347</sup>  
When the Lord got there he called: Hello! Fatima answered and said: The Prophet is not here.

أَلِپْ كُوْرَ سَيِّدِ \* نَدِ أَكِيْجِ هُوْدِ \* فَطِيْمَ أَكْرَادِدِ \* أَكَبَ هَكْ عَلِيَّا

'aliyā haku akaba \* akarādidi faṭīma \* hūdi akapija ndi \* saidi kwira alipu  
R 247 [253] alipokwenda Sayidi \* nde akapija hodi \* Fatima akaradidi \* akamba hako Aliya

(٢٥٠) أَكْمُوْرَ حُسَيْنِ \* أَمْكُوْءُ نِ نِيَانِ \* كِبَجَنَ أَكَبِيْنِ \* نِ جَدِ يَنْعُ سِكِيَّا

sikiya yangu jadi ni \* akabaini kijana \* nyāni ni amkuwao \* ḥusayni akamuuza  
Y 184 [182] (250) akamuuza<sup>348</sup> Huseni \* amkuao<sup>349</sup> ni nyani \* kijana akabaini \* ni jadi<sup>350</sup> yangu sikiya  
She asked Husayn: Who is calling? And the boy answered: Listen -- it is my grandfather.

كَمُوْلِيْزَا حُسَيْنِ \* أَمْكُوْءُ نِيْنِ \* كِبَجَانَ أَكَبِيْنِ \* نَا جَدِ يَنْعُ سِكِيَّا

sikiyā yanghu jadi ni \* akabayini kijāna \* ninyani amkuwawu \* ḥusīni kamuwulizā  
R 248 [254] kamuuliza Huseni \* amkuao ni nyani \* kijana akabaini \* ni jadi yangu sikiya

(٢٥١) نَ جَدِ يَنْعُ رَسُوْلِ \* يِي نَ وَتُ وَوِيْلِ \* كُسِكِيْكَوْ قَوْلِ \* كَتَاكَ كَمُوْنَعَلِيَّ

kamwangaliya katoka \* qawli kusikiyakwe \* wawili waṭu na yeye \* rasūli yangu jadi na  
Y 185 [183] (251) ṇi jadi yangu Rasuli \* yeye na watu wawili \* kusikiyakwe qawli \* katoka kamwangaliya  
It is my grandfather the Prophet, he and two people. When she heard these words, [Fatima] went out to see him.

<sup>345</sup> akasema.

<sup>346</sup> -enda naye.

<sup>347</sup> alifikiri mtu anamtaka Mtume – Fatima thinks that someone has come to the house looking for the Prophet.

<sup>348</sup> -uza = -uliza.

<sup>349</sup> = aitaye.

<sup>350</sup> = babu.

نَجَدِ يَنْعُ رَسُولٍ \* بِي نَمْتُ وَيَلِيلٍ \* أَكْسِكِي قَوْلِي \* كَتِكَ كُمُونَعَلِيَا

kumwāngaliyā katuka \* qawlii akisikīya \* wapīli namtu yiyi \* rasūli yanghu nijadi  
R 249 [255] ni jadi yangu Rasuli \* yeye na mtu wa pili \* akisikia qauli \* katoka kumwāngaliya

(٢٥٢) أَكْتِكَ جَعْفَرٍ \* كَمُولِزِ خَبَرٍ \* أَكِيكَمَ كَفَسِرٍ \* فَتَمَ كَمِپَكِي

kampokeya fatuma \* kafasiri akikoma \* khabari kamuuliza \* ja'fari akitoka  
Y 186 [184] (252) akitoka Jaafari \* kamuuliza habari<sup>351</sup> \* akikoma kafasiri \* Fatuma kampokeya<sup>352</sup>  
When she came out, Ja'far asked her how she was. When he had finished speaking Fatima answered him.

أَكْتِكَ جَعْفَارٍ \* كَمُولِزَا خَبَارٍ \* أَكِيكُمَ كَفَصِيرٍ \* فَطِيمَ أَكَمَوَامِيَا

akamwāmbiyā faṭīma \* kafaṣīri akīkuma \* khabāri kamuwulizā \* ja'fari akitukā  
R 250 [256] akitoka Jaafari \* kamuuliza habari \* akikoma kafasiri \* Fatima akamwāmbiya

(٢٥٣) فَتَمَ كَتَكَلَمُ \* أَكَمُوزَ هَشِيمُ \* بَبَ سِيَمَفَهَمُ \* كِيَجَنَ هُي نَبِيَا

nabiya huyu kijana \* siyamfahamu baba \* hashimu akamuuzā \* katakalamu fatuma  
Y 187 [185] (253) Fatuma katakalamu \* akamuuzā Hashimu \* baba siyamfahamu \* kijana huyu Nabiya  
Fatima spoke And asked the Hashimite: Father, I still don't recognise this boy, Prophet.

فَطِيمَ كَتَكَلَمُ \* أَكَمُوزَا حَشِيمُ \* بِيَا سِيَمَفَهَمُ \* كِيَجَانَ هُي نَمْبِيَا

nambiyā huyu kijāna \* siyamfahamu babā \* hashimu akamuwulizā \* katakalamu faṭīma  
R 251 [257] Fatima katakalamu \* akamuuliza Hashimu \* baba siyamfahamu \* kijana huyu nambiya

(٢٥٤) سِيكُ زُتِ سِمُونٍ \* إِنَّ لَكَ نَدِي نَن \* مَتْمُ أَكَبَيْنِ \* فَتَمَ أَكَمُومِيَا

akamwāmbiya fatuma \* akabaini mṭumi \* nani ndiye lake ina \* simuoni zote siku  
Y 188 [186] (254) siku zote simuoni \* ina lake ndiye nani \* Mtumi akabaini \* Fatuma akamwāmbiya  
I have never seen him before, What is his name? The Prophet spoke and addressed Fatima.

سِيكُوزُتِ سِمُيُو \* إِنَّ لَكَ نَرِي نِيَانِ \* مَتْمُ أَكَبَيْنِ \* فَطِيمَ أَكَمُومِيَا

akamwāmbiya faṭīma \* akabayini mtumi \* nyāni nriyi laki ina \* simuyuyi zuti sikuu  
R 252 [258] siku zote simuyui \* ina lake ndiye nyani \* Mtumi akabaini \* Fatima akamwāmbiya

(٢٥٥) أَكَمُومِيَا بَشِيرٍ \* هُي نَدِي جَعْفَرٍ \* وَ عَلِي حَيْدَرٍ \* هِزُ صُورَ هُكُومِيَا

hukwāmbiya šūra hizo \* ḥaydari 'alīi wa \* ja'fari ndiye huyu \* bashīri akamwāmbiya  
Y 189 [187] (255) akamwāmbiya Bashiri \* huyu ndiye Jaafari \* wa Aliyi Haidari \* hizo sura hukwāmbiya<sup>353</sup>  
The Bringer of Good Tidings told her: This is Ja'far [son] of Ali the Lion-like -- his features would tell you that.

<sup>351</sup> i.e. he asked hujambo?

<sup>352</sup> = -itikia.

<sup>353</sup> In the Mombasa expression, umejizaa mwenyewe, he's the spitting image of you.

اَكْمَوَامِبِي بَشِيرٍ \* هُوِي نَرِي جَعْفَرًا \* وَ عَلِي حَيْدَارٍ \* حِزُّ سُوْرَ هُكُوْمَبِيَا

hukwambiyā sūra ḥizu \* ḥaydāri 'alii wa \* ja'fari nriyi huyu \* bashiri akamwāmbiya

R 253 [259] akamwambia Bashiri \* huyu ndiye Jaafari \* wa Aliyi Haidari \* hizo sura hukwambiya

(٢٥٦) هَپْ سَيِّدِ اَمِيْنِ \* اَكْمُتُمْ حُسَيْنِ \* اِنْدَ مَسِيْكِيْنِ \* بِيَكُ نَمْكُلِيَا

namkuliya babako \* msikitini enenda \* ḥusayni akamtuma \* amīni sayidi hapo

Y 190 [188] (256) hapo Sayidi Amini \* akamtuma Huseni \* enenda msikitini \* babako namkuliya<sup>354</sup>

Then the Lord, the Trustworthy One, sent Husayn: Go to the mosque, and call your father for me.

حَپْ سَيِّدِ اَمِيْنِ \* اَكْمُتُمْ حُسَيْنِ \* اِنْرَا مَسِيْكِيْنِ \* بِيَكُ نَمْكُلِيَا

namkuliya babaku \* msikitini inirā \* ḥusini akamtuma \* amīni sayidi hapu

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

(٢٥٧) هَپْ كَتَكَ حُسَيْنِ \* كَفِيَكُ مَسِيْكِيْنِ \* بَبُ كُئِي مَغْنِ \* تُمُو كُكُوْنَدَمِيَا

kukwandamiya ṭumiwe \* mgeni kuiye baba \* msikitini kafika \* ḥusayni katoka hapo

Y 191 [189] (257) hapo katoka Huseni \* kafika msikitini \* baba kuiye mgeni \* tumiwe kukwandamiya<sup>355</sup>

So Husayn went off and arrived at the mosque. Father, a visitor has come -- I have been sent to fetch you.

حَپْ كَتَكَ حُسَيْنِ \* كَفِيَكُ مَسِيْكِيْنِ \* بِيَا مَكِي مَغْنِ \* هُكُوَامْكُوَا نَبِيَا

nabiyā hukwāmkuwā \* mghini mikuya baba \* msikitini kafika \* ḥusini katoka hapu

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

(٢٥٨) كُنَّ كِبَجَانَ مَزْرٍ \* چِنْدِمِنْ نَ بَشِيْرٍ \* نَ اِنَّ نِ جَعْفَرٍ \* نِ هِلُّ نِمَكُوْمَبِيَا

nimekwambiya hilo ni \* ja'fari ni ina na \* bashiri na chendemene \* mzuri kijana kuna

Y 192 [190] (258) kuna kijana mzuri \* chendemene<sup>356</sup> na Bashiri \* na ina ni Jaafari \* ni hilo nimekwambiya<sup>357</sup>

There is a handsome boy there. He came with the Bringer of Good Tidings, and his name is Ja'far -- I have told you everything now.

كُوْنُ كِبَجَانَ مَزْرٍ \* كِنْدِمِيْنِ نَا بَشِيْرَا \* نَا اِنَّ نِ جَعْفَرٍ \* نِهْلُ نِمَكُوْمَبِيَا

nimikwambiyā nihilu \* nija'fari ina nā \* bashiri nā k'indimīni \* mzuri kijana kūna

R 256 [262] kuna kijana mzuri \* chendemene na Bashiri \* na ina ni Jaafari \* ni hilo nimekwambiya

<sup>354</sup> = nimitia, namwita.

<sup>355</sup> = nimetumwa kukufuatia.

<sup>356</sup> Sh. Yahya felt that *endemene* would be better here, since *kijana* (Class 7) is not a diminutive.

<sup>357</sup> i.e. I have told you the real cause. He tells the whole story in case Ali gets worried that there has been a crisis at home. Compare 13.

(٢٥٩) چَنبَوَ هِيَ كَلِمَ \* پَ نَدِي كَيَنَدَمَ \* مَلَنَعْنِ أَكِيَمَ \* سَلَامُ كَوَپِسِي

kawapisiya salāmu \* akikoma mlangoni \* kayandama ndiya papo \* kalima hiyo chambiwa

Y 193 [191] (259) chambiwa hiyo kalima \* papo ndia kayandama \* mlangoni akikoma \* salamu kawapisiya<sup>358</sup>

When these words had been said [Ali] set off immediately. When he reached the door [of his house] he greeted [those inside].

كَمَبَوَا حِي كَلِيَمَ \* پَ نَدِيَا كَيَنَدَامَ \* مَلَعُونِ أَكِيَمَ \* سَلَامُ كَوَپِجِيَا

kawapijiya salāmu \* akaykuma mlaghūni \* kaandāma ndiyā papu \* kalima hiyu k'ambiwa

R 257 [263] chambiwa hiyo kalima \* papo ndia kaandama \* mlangoni akaikoma \* salamu kawapijiya

(٢٦٠) سَلَامُ أَكِفَسِيرِ \* هَبْ عَلِي حَيْدَرِ \* كَتِيكَ جَعْفَرِ \* مَكُنْ كَمَبِيَا

kampokeya mkono \* ja'fari kainuka \* haydari 'alii hapo \* akifasiri salāmu

Y 194 [192] (260) salamu akifasiri \* hapo Aliyi Haidari \* kainuka Jaafari \* mkono kampokeya

While he was greeting [them], Ali the Lion-like, Ja'far got up and took his hand.

سَلَامُ كَفَصِيرِ \* حَبْ عَلِي حَيْدَارِ \* أَكِيَنُكَ جَعْفَارِ \* مَكُنْ كَمَبِيَا

kampukīyā mkunu \* ja'fāri akaynuka \* haydāri 'alii hapu \* kafaṣīri salāmua

R 258 [264] salāmua kafasiri \* hapo Aliyi Haidari \* akainuka Jaafari \* mkono kampokeya

(٢٦١) عَلِي كَتَ تَمَكُ \* نِ سَلَامَ أُتُكُكَ \* جُمْلَ وَنَدَنِ وَكُ \* حَالِ زَاؤِ نَمَبِيَا

nambiya zao ḥālī \* wako wendani jumla \* utokako salāma ni \* tamko keṭa 'alii

Y 195 [193] (261) Aliyi keta tamko \* ni salama utokako \* jumla wendani<sup>359</sup> wako \* hali zao nambiya

Ali spoke: Is everything well where you came from? All your relatives, tell me how they are.

عَلِي كَتَ تَمَكُ \* نِسَلَامَ أُتُكُكَ \* جُمْلَ وَزِي وَآكُ \* حَالِ زَاؤِ نَمَبِيَا

niambiyā zāwu ḥālī \* wāku wazii jumla \* utokaku nisalāma \* tamku kita 'alii

R 259 [265] Aliyi keta tamko \* nisalama utokako \* jumla wazee wako \* hali zao niambiya

(٢٦٢) أَكَمَجِبُ كَلِمَ \* نِتُكُكَ نِ سَلَامَ \* سِيُوِي هَاكُ نِيَمَ \* سِيَطِ لَكُكُومَبِيَا

lakukwambiya sipati \* nyuma hoko ya siyuwi \* salāma ni nitokako \* kalamu akamjibu

Y 196 [194] (262) akamjibu kalamu \* nitokako ni salama \* siyui ya ḥuḳo nyuma \* sipati la kukwambiya

And [Ja'far] answered him with the words: Everything is well where I come from, [though] I don't know about after [I left]. I have nothing to tell you [since my departure].

أَكَمَجِبُ كَلِيَمَ \* نِتُكُكُ نِسَلَامَ \* سِيُوِي يَحُكُو نِيَمَ \* سِيَطِ لَا كُكُومَبِيَا

kukwambiyā lā sipati \* nyuma yaḥukuu siyuwi \* nisalāma nitukakuu \* kalima akamjibu

R 260 [266] akamjibu kalima \* nitokako ni salama \* siyui ya huku nyuma \* sipati la kukwambiya

<sup>358</sup>-pisiya = -pitisha. In other words, he said salaam alekum.

<sup>359</sup>wendani can also cover friends as well as relatives.



(٢٦٣) تَنْ بَبَ مَوْلِمُ \* نَ مَمَ وَكُسَلِمُ \* وَعَلَيْكَ السَّلَامُ \* عَلِيَّ كَپْكَيَا

kapokeya 'alii \* ās-salāma wa'alayka \* wakusalimu mama na \* mwalimu baba tena

Y 197 [195] (263) tena baba mwalimu \* na mama wakusalimu \* wa-aleka as-salamu \* Aliyi kapokeya  
Also, father, [my] teacher and [my] mother greet you. Peace be with you, Ali answered.

تَنْ بَابَ مُعَالِمُ \* نَمَمَ وَكُسَلِمُ \* وَعَلَيْكَ سَلَامُ \* عَلِيَّ اَكِيكِيَا

akipukiya 'alii \* salamu wa'alayka \* wakusalimu namama \* mu'alimu baba tina

R 261 [267] tena baba mualimu \* na mama wakusalimu \* wa-aleka salamu \* Aliyi akipokeya

(٢٦٤) عَلِيَّ اَكْبَيْنِ \* نِمَكُنْجَ نَدَيْنِ \* وَلِتْكَ زُهُ غَن \* مَبْنِ اَمَلِمِيَا

umelimaṭiya mbona \* gani zeo walitoka \* ndiyani nimekungoja \* akabaini 'alii

Y 198 [196] (264) Aliyi akabaini \* nimekungoja ndiani \* walitoka zeo gani \* mbona umelimaṭiya<sup>360</sup>  
Ali spoke: I waited for you on the road -- what time did you set out? Why are you late?

عَلِيَّ اَكْبَيْنِ \* نِمَكُغُوجَا نَدَيْنِ \* وَلِتْكَ زُوْ غَانِ \* بُنْ اَمَلِمِيَا

umilimaṭiya buna \* gāni zīu walituka \* ndiyani nimikughūjā \* akabayīni 'alii

R 262 [268] Aliyi akabaini \* nimekungoja ndiani \* walitoka zeo gani \* mbona umelimaṭiya

(٢٦٥) اَكْمَجِبُ قَوْلِ \* اَصْبِحْ نَلِصَلِ \* لَكِنْ بَبَ نِ مَبَلِ \* اِنْ اُرْفُ وَ نَدِيَا

ndiya wa urefu ina \* mbali ni baba lakini \* naliṣali aṣubuḥi \* qawli akamjibu

Y 199 [197] (265) akamjibu qauli \* asubuhi nalisali<sup>361</sup> \* lakini baba ni mbali \* ina urefu wa ndiya  
[Ja'far] answered him with the words: I prayed in the morning, but, father, it is far -- the road is a long one.

اَكْمَجِبُ قَوْلِ \* اَصْبِحْ نَلِصَلِ \* لَكِنْ بِيَا نِمَبَلِ \* اِنْ اُرْفُ يُنْدِيَا

yundiya urifu ina \* nimbali babā lakini \* naliṣali aṣubuḥi \* qawli akamjibu

R 263 [269] akamjibu qauli \* asubuhi nalisali \* lakini baba ni mbali \* ina urefu wa ndiya

(٢٦٦) نَمَ كَيْتَ پَنْغَنِ \* پَنَ مْتَنْدِ نَدَيْنِ \* يَلِنْتْكَ مَبْنِ \* يَلِ وَلَنْمَبِيَا

walonambiya yale \* moyoni yalinitoka \* ndiyani mṭende pana \* pangoni kipaṭa nami

Y 200 [198] (266) nami kipaṭa<sup>362</sup> pangoni \* pana mṭende ndiani<sup>363</sup> \* yalinitoka moyoni<sup>364</sup> \* yale walonambiya  
And when I reached the cave there was the date-tree by the road, but they left my mind, the [directions] you had told me.

نَمَ كَيْتَ يَغَانِ \* پَانَ مَتِرِ نَدَيْنِ \* يَلِنْتْكَ مَبْنِ \* يَلِي وَلِي نَمَبِيَا

nambiyā waliyu yalii \* muyūni yalinituka \* ndiyani mtiri pāna \* yagāāni kipaṭa nami

R 264 [270] nami kipaṭa yangani \* pana mṭende ndiani \* yalinitoka moyoni \* yale waliyonambiya

<sup>360</sup> Amu -limatia = Zanzibar, Mvita -chelewa, Mvita -kawia.

<sup>361</sup> i.e. he had got up in time for prayers at 5.00am.

<sup>362</sup> Contrast -pata, arrive at somewhere en route to a destination, and -fika, arrive at the destination itself.

<sup>363</sup> These points were presumably part of the directions that Ali gave Ja'far in 124.

<sup>364</sup> i.e. nilisahau, I forgot.

(٢٦٧) كَيْوَاتِ يَ كُفُلٍ \* كَأَنْدَمَ إِلَى مَبَلٍ \* هَتَّ كِتَامَلٍ \* سَاءَ اِمْنِيطِيَّ

imenipitiya saa \* kitaamali hata \* mbali ilo kaandama \* kuvuli ya kaiwata

Y 201 [199] (267) kaiwata ya kuvuli \* kaandama ilo mbali \* hata kitaamali \* saa<sup>365</sup> imenipitiya<sup>366</sup>

I left behind the [road] to the right and walked on for a long way until I realised a long time had passed.

كَيْوَاتِ يَكُفُلٍ \* كَأَنْدَمَ حِيَّ يَيْلٍ \* حَتَّ نِكْتَعْمَلِيَّ \* سَعَّ اِمْنِيطِيَّ

iminiputiya sa'a \* nikita'amalii hata \* yapili hiyu kaandama \* yakuvuli kayiwa

R 265 [271] kaiwata ya kuvuli \* kaandama hiyo ya pili \* hata nikitaamali \* saa imenipoteya

(٢٦٨) كِشَ أُوْنَعِ كَيْتَ \* اِي لَ بَرَّ كَيْتَ \* اِلِ نَدِيَّ كَيْوَاتَ \* نَيْمَ نِسِپُرَجِيَّ

nisiporejeya nyuma \* kuiwata ndiya ili \* kapita bara la iyu \* kaeta uwinga kisha

Y 202 [200] (268) kisha uwinga kaeta<sup>367</sup> \* iyu la bara kapita<sup>368</sup> \* ile ndia kuiwata \* nyuma nisiporejeya<sup>369</sup>

Then I did something stupid -- I walked out into the scrubland and left the road behind, instead of going back.

كَيْسَ أُوْنَعِ كَيْتَ \* اِي لَبَّرَ كَيْتَ \* اِلِي نَدِيَّ كَيْوَاتَ \* نَيْمَ نِسِپُرَجِيَّ

rijiyā nisipu nyuma \* kaywāta ndiyā ilii \* kapita labara iyu \* kayita uwinga kisa

R 266 [272] kisa uwinga kaeta \* iyu la bara kapita \* ile ndia kaiwata \* nyuma nisiporejeya

(٢٦٩) سُرَّ نَنْدَاءُ بَرَّ \* اِلِ نَدِيَّ سِيُونِ \* هُوْنَا نِكْ بَرَّ \* زَتَّ زَمِنِيطِيَّ

zimenipoteya zote \* barani niko huona \* siiyoni ndiya ile \* barani nendao sura

Y 203 [201] (269) sura<sup>370</sup> nendao barani \* ile ndia siioni \* huona niko barani \* zote<sup>371</sup> zimenipoteya

Wherever I went in the scrubland I couldn't find the road -- I realised I was [lost] in the scrubland, and I had lost track of all [the roads].

سُرَّ نَنْرَاوُ بَرَّ \* اِلِي نَدِيَّ سِيُونِ \* هُوْنَا نِكْمُوْتُنِ \* زَاتَّ زَمِنِيطِيَّ

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

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

(٢٧٠) كَيْجَ فِكْرَ زَنْعُ \* كَأَنْدَمَ غُوْلَنْعُ \* نَرْدِيَّ پَلَّ پَنْعُ \* كِشَ نَيْمَ كَرْجِيَّ

karejeya nyuma kisha \* pangu pale narudiya \* langu guu kalandama \* zangu fikira kipija

Y 204 [202] (270) kipija fikira zangu \* kalandama guu langu \* narudia pale pangu \* kisha nyuma karejeya

I cudgelled my brains and then retraced my footsteps and returned to my [correct] place and finally I got back.

<sup>365</sup> saa, hour, is used here to signify the passage of time.

<sup>366</sup> We are to understand, "and I still hadn't found the place I was trying to go to".

<sup>367</sup> i.e. -fanya jinga la kipumbavu, do something blockheaded, lit. "do the stupidity of an idiot".

<sup>368</sup> Where, of course, there are no paths.

<sup>369</sup> i.e. instead of trying to retrace his footsteps.

<sup>370</sup> = namna yeyote, whatever kind.

<sup>371</sup> We understand ndia, paths.

كَيْحَ فِكْرًا زَانُغُ \* كَلْدَمَ غُوْلُغُ \* نَتْرُدُ پَلِي پَنْغُ \* سَسَا نِيْمَ كَرَجِيَا  
 karijiyā nyuma sasā \* panghu palii nitarudi \* langu guu kalandama \* zānghu fikirā kipija  
 R 268 [274] kipija fikira zangu \* kalandama guu langu \* nitarudi pale pangu \* sasa nyuma karejeya

(٢٧١) كِشَ كَرْدِيَا نِيْمَ \* هَبْ نَدِيَا كَيْنْدَمَ \* پِنِي مُنْدِ كَكَمَ \* صَالَ اِمْنِسَمِيَا

imenisimamiya šālā \* kakoma mṭende penye \* kayandama ndiya hapo \* nyuma karudiya kisha  
 Y 205 [203] (271) kisha karudia nyuma \* hapo ndia kayandama \* penye mtende kakoma \* sala imenisimamiya  
 At last I turned back and then I followed the road. At the place with the date-tree I stopped -- it was time to pray.

كِسَ كَرْدِيَا نِيْمَ \* حَبْ نَدِيَا كَيْنْدَمَ \* پِنِي مِتِرِ كِكَمَ \* صَالَ اِمْسَمِيَا

imismamiyā šalā \* kikuma mitiri pinyi \* kayandama ndiyā ḥapu \* nyuma karudiyā kisa  
 R 269 [275] kisa karudia nyuma \* hapo ndia kayandama \* penye mitende kikoma \* sala imesimamiya

(٢٧٢) اَوَّلِيَا اَظْهَرِ \* نَدِيَا نَدِيَا كَعْبِرِ \* حُجَّيَا كُجَّيَا اَخِيْرِ \* مَعَانَ نِمَكْوَمِيَا

nimekwambiya ma'āna \* akhīri kuja ya ḥuja \* ka'abiri ndiya ndipo \* aẓuhuri ya awali  
 Y 206 [204] (272) awali ya aduhuri<sup>372</sup> \* ndipo ndia kaabiri<sup>373</sup> \* huja<sup>374</sup> ya kuja ahiri \* maana nimekwambiya  
 Just after noon was when I set out [again] on the road. Regarding coming late, I have told you the reason.

اَوَّلِيَا يَظْهَرِ \* رُپْ نَدِيَا كُوَابِرِ \* هُجَّيَا يَكِيَا اَخِيْرِ \* مَعَانَ نِمَكْوَمِيَا

nimikwambiyā ma'āna \* akhīri yakuya huja \* kuwābiri ndiya rūpu \* yaaẓuhuri awāli  
 R 270 [276] awali ya aduhuri \* ndipo ndia kuabiri \* huja ya kuya ahiri \* maana nimekwambiya

(٢٧٣) كِمَلَزَ كُپُلِيَا \* عَلِيَا اَكْتَمَكَ \* مَوْنُغُ اِمْسَمْبُكَ \* هَبْ كَنَنَ نَبِيَا

nabiya kanena hapo \* umesumbuka mwanangu \* akatamka 'alii \* kupulika kimaliza  
 Y 207 [205] (273) kimaliza kupulika<sup>375</sup> \* Aliyi akatamka \* mwanangu umesumbuka<sup>376</sup> \* hapo kanena Nabiya  
 When he had finished listening Ali spoke: My child, you have been through a lot. Then the Prophet spoke.

اَكِسَا كُمْپُلِيَا \* عَلِيَا اَكْتَمَكَ \* كَلَمَ اِمْسَمْبُكَ \* نِي كَنَنَ نَبِيَا

nabiyā kanina nayi \* umisumbuka kalama \* akatamka 'alii \* kumpulika akisā  
 R 271 [277] akisa kumpulika \* Aliyi akatamka \* kalama umesumbuka \* naye kanena Nabiya

<sup>372</sup>Midday, when the sun is approaching its zenith, or just afterwards.

<sup>373</sup>-abiri < عبر, traverse, cross was used in older Swahili to mean travel from continent to continent in a ship, but now it refers to travel in general.

<sup>374</sup>huja, reason, argument, proof.

<sup>375</sup>-pulika = -sikiza, listen carefully.

<sup>376</sup>umepata taabu.

(٢٧٤) هَبْ كَنْنَ هَشِمَ \* سِ هَبْ كُي سَلَام \* نَدِي مَزْإِنْدَم \* خَطَرِ هُمَزْنَعِي

humzengeya khatari \* mezoiyandama ndiya \* salām kuya haba si \* hashima kanena hapo  
Y 208 [206] (274) hapo<sup>377</sup> kanena Hashima \* si haba kuya salāma<sup>378</sup> \* ndia mezoiandama \* hatari  
humzengeya<sup>379</sup>

Then the Hashimite spoke: It is no small thing to arrive safely -- [on] the road he came along danger stalked him.

اَكْنِينِ حَشِيمَ \* سَحَبَ كُي سَلَام \* نَدِي اَلِي اَدَام \* حَطَرِ هُمَزْنَعِي

humzighiyā ḥaṭari \* adāma aliyu ndiya \* salāma kuya siḥaba \* ḥashīma akanīna  
R 272 [278] akanena Hashima \* si haba kuya salama \* ndiya aliyoandama \* hatari humzengeya

(٢٧٥) اَمَكْنَعِ وَدُودِ \* اَسْوُونِ مَيَّهُودِ \* كُونِ وَنَعْلَمَزِدِ \* وَتُ وَنَعِ سِ مَمِي

mmoya si wangi waṭu \* wangelimzidi kwani \* mayahūdi asiōne \* wadūdi amkinga  
Y 209 [207] (275) amemkinga Wadudi \* asione mayahudi<sup>380</sup> \* kwani wangelimzidi<sup>381</sup> \* watu wangi si mmoya<sup>382</sup>

The Loving One protected him so that he met no unbelievers, for they would have overwhelmed him -- one against many.

اَمَمَكْنَعِ وَدُودِ \* وَسِيُونِ مَيَّهُودِ \* كُونِ وَنَعْلَمَزِدِ \* وَتُ وَنَعِ سِمَمِيَا

simmuyā wingi watu \* wagalimzidi kwani \* mayahudi wasiyūni \* wadudu amimkinga  
R 273 [279] amemkinga Wadudi \* wasiyuni mayahudi \* kwani wangelimzidi \* watu wengi si mmoya

(٢٧٦) فَتَمَ اُكْ كِتْنِ \* اَكْمُوَيْكَ اَمِينِ \* كَو مَكْنُ كَبِينِ \* نَ نَدَنِ كَمَامَكُو

kamuamkuwa ndani na \* kabaini mkono kwa \* amīni akamwepuka \* kiṭini uko fatuma  
Y 210 [208] (276) Fatuma uko kitini \* akamwepuka Amini \* kwa mkono kabaini<sup>383</sup> \* na ndani kamuamkuwa<sup>384</sup>

Fatima had been sitting down. She moved back from the Trustworthy One and made a sign with her hand and beckoned [Ali] into the inner [room].

فَطِيمَ اُپْ كِتْنِ \* اَكْمُوَيْكَ اَمِينِ \* كَو مَكْنُ اَكْبِينِ \* كَمَوَامَكُوَا عَلِيَا

‘aliyā kamwāmkuwā \* akabayini mkunu kwa \* amīni akamwipuka \* kitini upu faṭīma  
R 274 [280] Fatima upo kitini \* akamwepuka Amini \* kwa mkono akabaini \* kamwamkua Aliya

<sup>377</sup>Note the use of hapo to refer to time instead of place: “at this point”.

<sup>378</sup>ingawa umetaabika, even though you were in distress.

<sup>379</sup>He could have been attacked by robbers, lions, etc.

<sup>380</sup>Although the literal meaning is “Jews”, this word has a much wider meaning of unbelievers in general, makafiri, because the Jewish Arabic tribes at the time of the Prophet threw in their lot with the pagans. At the time of the hijra (622 CE), all the Arabic tribes of Yathrib (Medina) made treaties with the Muslims. The three tribes who followed Judaism (the Qaynuqa, the Nadir and the Qurayza) each in turn broke these treaties by conspiring with the Quraysh of Mecca against the Muslims. On the first two occasions, the Qaynuqa and Nadir were allowed to leave Medina, taking the bulk of their property with them, but they continued fomenting opposition to the Muslims from outside Medina. The last Jewish tribe in Medina, the Qurayza, opened negotiations with the Meccan army for a “fifth column” attack during the Battle of the Trench (627 CE), and after the Meccan defeat the Qurayza were charged with treachery before an arbitrator: a leader of the Qurayza’s allied tribe, the Aws. He sentenced them in accordance with the Torah (Deuteronomy 20:10-14) – the men were executed, and the women and children sold into slavery.

<sup>381</sup>i.e. “they would have been too much for him” – -zidi here = shinda.

<sup>382</sup>mtu mmoya si sawasawa na watu wengi, one person is no match for many.

<sup>383</sup>kumwambia siri, to tell him a secret.

<sup>384</sup>kumwita ndani, to call him into the private quarters.

(٢٧٧) مَكْنُ كُوْطِرَمَ \* عَلِيَّ أَكْفَهَمَ \* أَكْمَوْمِي هَشِمَ \* نَدَدَ نَدَنِ مَرَّ مِي

moya mara ndani nenda \* hashima akamwambiya \* akafahama 'alii \* kiutizama mkono

Y 211 [209] (277) mkono kiutizama \* Aliyi akafahama \* akamwambia Hashima \* nenda ndani mara moya  
When he saw her hand [sign] Ali understood [what it meant]. He told the Hashimite: I am just now going to the inner [room].

مَكُونُ أَكْتَزَامَ \* عَلِيَّ أَكْفَهَمَ \* كَمَوَامِي حَشِيمَ \* نَرَا رَانَ مَرَّ مِيَا

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

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

(٢٧٨) كُوْ نَدَنِ الْيُفِيكَ \* فَتَمَّ أَكْتَمَكَ \* چَكَلِ نِمِكِيكَ \* هَيْتَسَ كُونَدِكُوْ

kwandikiwa hayatasa \* nimekipika chakula \* akatamka fatuma \* alipofika ndani kwa

Y 212 [210] (278) kwa ndani alipofika \* Fatuma akatamka \* chakula nimekipika \* hayatasa kwandikiwa  
When he entered the inner [room] Fatima spoke: I have cooked some food is it not time for it to be served?

كُوَا رَانَ الْيُفِيكَ \* فَطِيمَ أَكْتَمَكَ \* كَكَلِ نِمِكِيكَ \* نَسَسَا هُوَاتِيْلِي

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

R 276 [282] kwa ndani alipofika \* Fatima akatamka \* chakula nimekipika \* na sasa huwātīliya

(٢٧٩) كُونَدَ سِكْمَكِيكَ \* خَبَرَ أَكْتَمَكَ \* مِي هُمِطِيكَ \* كُوْ أَثْقِيلِ وَ نَدِي

ndiya wa uthaqili kwa \* humpapaṭika moyo \* akatamka khabari \* sikumakinika kwanda

Y 213 [211] (279) kwanda ni kuḥaḥiqinika \* habari akatamka<sup>385</sup> \* moyo humpapatika \* kwa uthaqili wa ndiya<sup>386</sup>  
[Ali said:] First he must relax and tell his news -- his heart is fluttering because of the hardships of the journey.

كُوَا سِكْمَكِيكَ \* خَبَرَ أَكْتَمَكَ \* مِي هُمِطِيكَ \* كُوْ أَثْقِيلِ وَ نَدِيَا

wandiya uthaqili kwa \* humpapatikā muyu \* akatamka khabari \* sikumakinika kwā

R 277 [283] kwa si kumakinika \* habari akatamka \* moyo humpapatika \* kwa uthaqili wa ndiya

(٢٨٠) نَ زِيْ أَلْزَاتِكَ \* أَمْرِيُوْ هَكِكَ \* نَ سِيسِ هُمِطِيكَ \* مَنِي هُطَوْمِيَا

hutwambiya manenoye \* humpulika sisi na \* hakika umeziyuwa \* alizotoka zeo na

Y 214 [212] (280) na zeo<sup>387</sup> alizotoka \* umeziyuwa hakika \* na sisi humpulika \* manenoye hutwambiya  
And the time he took [to get here], you know it well, and we are listening to him as he tells us his story.

نَزُوْ الْيَزَاتِكَ \* مَنِيْرَا حَقِيكَ \* نَا سَسَا هُمِطِيكَ \* مَنِي هُطَوْمِيَا

hutwāmbiyā maninuyi \* humpulikā sasā nā \* ḥaḥīka aminiyuzā \* ālizātuka naziūlizā

R 278 [284] na zeo alizotoka \* amenuza hakika \* na sasa humpulika \* manenoye hutwambiya

<sup>385</sup>It looks as if Ali is trying to postpone the point at which Fatima will hear that Ja'far is his son, but in fact the Prophet has already told her this (255), so Ali may be more concerned about whether Fatima will see her ring on Ja'far's finger as she serves the food. This happens in 296, and upsets Fatima.

<sup>386</sup>i.e. taabu ya ndiani.

<sup>387</sup>Amu zeo = Mvita wakati, Mu njeo.

(٢٨١) عَلِيٌّ أَكْبَيْنُ \* هُمْصَبِرِ حُسَيْنٍ \* نِمْمَتُمْ حَسَنِ \* إِنْدِ كُمُومَكُو

kumuamkuwa ende \* ḥasani nimemṭuma \* ḥusayni humṣubiri \* akabayini ‘alii  
Y 215 [213] (281) Aliyi akabayini \* humsubiri<sup>388</sup> Huseni \* nimemṭuma Hasani \* ende kumuamkuwa<sup>389</sup>  
Ali said: we are [still] waiting for Husayn -- I have sent Hasan to go and fetch him.

عَلِيٌّ كَبَيْنُ \* حُمْصَبِرِ حُسَيْنٍ \* نِمْتُمِي حَسَانَ \* مَكُورَ كُمُوندَمِيَا

kumwandamiyā mikwira \* ḥasāni nimumī \* ḥusīni ḥumṣubiri \* akabayini ‘alii  
R 279 [285] Aliyi akabayini \* humsubiri Huseni \* nimumie Hasani \* mekwenda kumwandamiya

(٢٨٢) عَلِيٌّ كُنْكَ نَدَنِ \* أَلِيكْتِ كِتِينِ \* أَمْسِكِي حَسَنِ \* سَلَامُ هُوَپِسِيَا

huwapisiya salāmu \* ḥasani amsikiye \* kiṭīni alipoketi \* ndani kutoka ‘alii  
Y 216 [214] (282) Aliyi kutoka ndani \* alipoketi kitini \* amsikie Hasani \* salamu huwapisiya<sup>390</sup>  
Ali came back from the inner [room] and sat down on a chair. He heard Hasan greeting them.

عَلِيٌّ كِتْكَ نَرَانِ \* أَلِيكْتِ كِتِينِ \* أَمْسِكِي حَسَانَ \* سَلَامُ هُوَپِسِيَا

huwāpisiyā salāmu \* ḥasāni amsikiya \* kiṭīni alipukiti \* nrāni kituka ‘alii  
R 280 [286] Aliyi kitoka ndani \* alipoketi kitini \* amsikia Hasani \* salamu huwapisiya

(٢٨٣) حَسَنِ أَكْنُظُمْ \* كُوَپِسِرَ سَلَامُ \* أَمْرُدِشَ كَلِيمُ \* جَعْفَرَ كَمُومَبِيَا

kamwambiya ja‘fari \* kalimu amrudishe \* salāmu kuwapisiza \* akanuḏumu ḥasani  
Y 217 [215] (283) Hasani akanudhumu \* kuwapisiza salamu \* waḡḡḡḡḡḡḡḡḡ kalimu \* Jaafari kamwambiya  
Hasan spoke and greeted them so that they could return the greeting. He spoke to Ja‘far.

حَسَنِ أَكْنُظُمْ \* كُوَپِسِرَا سَلَامُ \* وَلِيكُ كُوَ تِمَامُ \* وَتِ وَكَمُپُكِيَا

wakampukiyā wuti \* timāmu kwa waliyuku \* salāmu kuwāpisizā \* akanuḏumu ḥasani  
R 281 [287] Hasani akanudhumu \* kuwapisiza salamu \* walioko kwa timamu \* wote wakampokeya

(٢٨٤) كُوَ أُنْدَنِ كَوْمَ \* كَمُؤَلِزَ سَلَامَ \* وَلِوُپُ وَكَسِمَ \* وَتِ وَكَمُپُكِيَا

wakampokeya wote \* wakasima waliopo \* salāma kamuuliza \* kwima undani kwa  
Y 218 [216] (284) kwa undani<sup>391</sup> kwima \* kamuuliza salama \* waliopo waḡḡḡḡḡḡḡḡḡ \* wote wakampokeya<sup>392</sup>  
With politeness (?) he asked how [Ja‘far] was. Those present spoke and all returned his greeting.

<sup>388</sup>-subiri = -ngoja.

<sup>389</sup>This is another attempt to put off the moment of truth – they cannot eat until the boys return.

<sup>390</sup>Hasan has obviously not left yet in spite of Ali’s comment in 281 (assuming Ali has even told him to fetch Husayn), because he is still greeting the visitors.

<sup>391</sup> = kwa taratibu. (?)

<sup>392</sup>i.e. answered wa alekum as-salaam.

كُورَانِ كِسَا كُومِ \* كَمُولِزَا سَلَامَ \* كَمْرُدِشَا كَلِيمَ \* جَعْفَرِ كَمُومِيَا  
kamwambiyā ja'fari \* kalīma kamrudishā \* salāma kamuwulizā \* kwima kisā rāni kwā  
R 282 [288] kwa ndani kisa kwima \* kamuuliza salama \* kamrudisha kalima \* Jaafari kamwambiya

(٢٨٥) كَمُومِيَا مَتَمَكُ \* نِ سَلَامَ نِتَكُ \* سِيُو مَبِي نِنْدَا \* أَيُو نِ جَلِيَا  
jaliya ni ayuwae \* nendako mbee siyuwi \* nitokako salāma ni \* matamko kamwambiya  
Y 219 [217] (285) kamwambia matamko \* ni salama nitokako<sup>393</sup> \* siyui mbee nendako \* ayuaye ni Jaliya  
[ja'far] spoke [these] words to him: All is well where I come from; I do not know about where I am going -- the one who knows  
is the Almighty.

كَمُومِيَا مَتَمَكُ \* نِسَلَامَ نِتَكُ \* سِيُو مَبِي نِنْرَا \* أَيُو نِ جَلِيَا  
nijaliyā ayuwawu \* ninrāku mbiyi siyuwi \* nitukaku nisalāma \* matamku kamwambiya  
R 283 [289] kamwambia matamko \* ni salama nitokako \* siyui mbee nendako \* ayuao ni Jaliya

(٢٨٦) أَكْتَمَكَ أَمِينِ \* كَوْمِيَا كُو هِرِنِ \* عَلِيَّ أَكْبَيْنِ \* مَبْنِ هُتَاكَ نَبِيَا  
nabiya hutoka mbona \* akabaini 'alii \* herini kwa kawambiya \* amīni akatamka  
Y 220 [218] (286) akatamka Amini \* kawambia kwa herini \* Aliyi akabaini \* mbona hutoka Nabiya  
The Trustworthy One spoke and bade them goodbye. Ali spoke: Surely you are not leaving, Prophet?

أَكْتَمَكَ أَمِينِ \* كَوْمِيَا كُو خَيْرِنِ \* عَلِيَّ كَنْنِ كُوَانِ \* بَنْ هُتَاكَ نَبِيَا  
nabiyā hutoka buna \* kwāni kanina 'alii \* khīrini kwi kawambiya \* amīni akainuka  
R 284 [290] akainuka Amini \* kawambia kḥā herini \* Aliyi kanena kwani \* mbona hutoka Nabiya

(٢٨٧) مَتَمُ أَكْتَمَكَ \* زُو زِمَاخِرِكَ \* سَاءَ تِسِيَا هَكَا \* نِيْمَبِنِ سِيْرَجِيَا  
siyarejeya nyumbani \* hakika tisiya saa \* zimeakhirika zeo \* akatamka mtume  
Y 221 [219] (287) Mtume akatamka \* zeo zimeahirika \* saa tisia hakika \* nyumbani siyarejeya  
The Prophet spoke: the time is late -- it is now the ninth hour for certain, and I have not yet returned home.

مَتَمُ أَكْتَمَكَ \* زُو زِمَاخِرِكَ \* سَعَ تِسِيَا حَقِيكَ \* نِيْمَبِنِ سِيْرَجِيَا  
siyarjiyā nyubani \* ḥaqīka tisiyā sa'a \* zimiakhirika ziwu \* akatamka mtumi  
R 285 [291] Mtumi akatamka \* zeo zimeahirika \* saa tisia hakika \* nyumbani sijarejeya

(٢٨٨) كَمَبِ صُبْرِ بَشِيرِ \* تُمْلِشِ جَعْفَرِ \* چَكَلُ كِكُ تَيْرِ \* هَبُ كَكَتِ نَبِيَا  
nabiya kaketi hapo \* tayari kiko chakula \* ja'fari tumlishe \* bashiri ṣubiri kamba  
Y 222 [220] (288) kamba subiri Bashiri \* tumlishe Jaafari<sup>394</sup> \* chakula kiko tayari \* hapo kaketi Nabiya  
[Ali] said: Wait, Bringer of Good Tidings, until we have given Ja'far something to eat. The food is ready. So the Prophet sat  
down.

<sup>393</sup>This is an echo of 196b, but neatly turns it to refer to time instead of space.

<sup>394</sup>i.e. *tule naye*, so that we may share a meal with him. Sharing a meal with someone shows respect.

كَبَّ سُبْرٍ بَشِيرٍ \* كَكُلَّ كَيْكٍ طَيْرًا \* تُمَلِّشِ جَعْفَرَ \* حَبُّ كَكِتِ نَبِيَا

nabiyā kakiti ḥapu \* ja'fari tumlishi \* ṭayari kīku k'akula \* bashiri subiri kaba

R 286 [292] kamba subiri Bashiri \* chakula kiko tayari \* tumlishe Jaafari \* hapo kaketi Nabiya

(٢٨٩) فَتَمَّ أَكَيْنُكَ \* كَوُ أُپْسِ نَ هَرَكَ \* تَمَشَ أَكَيْوُكَ \* نَ مَاءِ كَوُپِكَيِ

kawapekeya mai na \* akaiweka tamasha \* haraka na upesi kwa \* akainuka fatuma

Y 223 [221] (289) Fatuma akainuka \* kwa upesi na haraka<sup>395</sup> \* tamasha<sup>396</sup> akaiweka \* na mai<sup>397</sup> kawapekeya

Fatima got up quickly, in a hurry, and placed delicacies [before them] and brought them water.

فَطِيمَ أَكَيْنُكَ \* كَوُ أُپْسِ نَحَرَكَ \* كَكُلَّ أَكَيْوُكَ \* نَمِي كَوُپِكَيَا

kawāpikiyā namayi \* akakīwika k'akula \* naḥaraka upisi kwa \* akaynuka faṭīma

R 287 [293] Fatima akainuka \* kwa upesi na haraka \* chakula akakiweka \* na mayi kawapekeya

(٢٩٠) أَكَيْنُكَ بَشِيرٍ \* پَمِيَا نَجَعْفَرًا \* نَعَلِي هَيْدَارٍ \* وَتِي وَكَهْظُرِيَا

wakahuzuriyā wutii \* haydāri na'alii \* naja'fari pamuyā \* bashiri akaynuka

R 288 [294] (290) 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.

(٢٩١) وَكَكِتِ كَوُ مَفْنُ \* وَكَتْنَعْنِي مَكْنُ \* جُمْلَ وَتُ وَتَنْ \* وَلاَ اَسِلَ نَبِيَا

nabiya asile wala \* tano wa waṭu jumla \* mikono wakatanganya \* mfano kwa wakaketi

Y 224 [222] (291) wakaketi kwa mfano<sup>398</sup> \* wakatanganya mikono<sup>399</sup> \* jumla watu wa tano \* wala asile Nabiya

They sat equally, sharing the same dish, all five of them, though the Prophet did not eat [much].

وَكَكِتِ كَوُ مَفْنُ \* وَكَتْنَعْنِي مَكْنُ \* جُمْلَ وَتُ وَتَنْ \* وَلاَ اَسِلَ نَبِيَا

nabiyā asilī walā \* watanu watu jumla \* mikunu wakataghanya \* mfunu kwa wakakiti

R 289 [295] wakaketi kwa mfaṇo \* wakatanganya mikono \* jumla watu watano \* wala asile Nabiya

(٢٩٢) مَرَّ ثَاتُ كَوُ هَكَكَ \* مَكْنُ الْوُيُكَ \* أَكِشَ أَكَيْنُكَ \* وَءِ أَكَوْتِي

akawatiya wao \* akainuka akisha \* aliupeka mkono \* hakika kwa ṭaṭu mara

Y 225 [223] (292) mara tatu kwa hakika \* mkono aliupeka \* akisha akainuka \* wao akawatiya<sup>400</sup>

Three times indeed he put his hand [into the dish] and then he got up and left [the food] to them.

<sup>395</sup>After being told not to serve the food yet (279-81), she now has to do it in a hurry.

<sup>396</sup>vitu vizuri vizuri.

<sup>397</sup>This could either be *ya kunawa*, to wash with, or *ya kunwa*, to drink. The Swahili custom is not to eat food without water.

<sup>398</sup>i.e. *kwa sawasawa*.

<sup>399</sup>i.e. they eat together, *kula pamoja*, which brings *baraka*, blessings.

<sup>400</sup>In other words, the Prophet stays for a little while for politeness' sake, but leaves as soon as he can.



مَرَاتُ كَوْحَقِيكَ \* مَكْنُ الْوَيْبِيكَ \* اَكِسَ الْيُنْيَا \* وَوَاكْوَاتِيَا  
akawāṭiyā wawu \* aliinuka akisa \* aliwupika mkunu \* ḥaqīka kwa tatu marā  
R 290 [296] mara tatu kwa hakika \* mkono aliupeka \* akisa aliinuka \* wawu akawatiya

(٢٩٣) أَكْنِيكَ كِيْن \* كَيْو مَاءِ أَمِين \* نَ ي كُنُو كِكُمْبِن \* نَاءِ أَكْسُكُتُو  
akasukutuwa nae \* kikombeni kunwa ya na \* amīni mai kapowa \* kiṭini akainuka  
Y 226 [224] (293) akainuka<sup>401</sup> kitini \* kapoa mai Amini \* na ya kunwa kikombeni \* naye akasukutuwa<sup>402</sup>  
He rose from his chair and accepted water, the Trustworthy One, in a cup to drink, and rinsed his mouth.

اَكِيْنِكَ كِيْتِيْن \* كَيْوَا مَائِي أَمِين \* نِيْ كُنُوَا كِكُمْبِن \* نِيْ اَكْسُكُتُلِيَا  
akasukutuliyā nayi \* kikumbini nayakunwā \* amini māyi kapuwā \* kiṭini akaynuka  
R 291 [297] akainuka kitini \* kapoa mayi Amini \* na ya kunwa kikombeni \* naye akasukutuliya

(٢٩٤) تَمْبُوِي كُخْتَر \* هَپْ كَيْو بَشِير \* اَكْوَاغْ كُو هَر \* تَمُوَا اَكْتِيْكَي  
akaitokeya ṭumwa \* heri kwa akawaāga \* bashīri kapowa hapo \* kukhitari ya tambuu  
Y 227 [225] (294) tambuu<sup>403</sup> ya kuhitari<sup>404</sup> \* hapo kapoa Bashiri \* akawaaga kwa heri \* Tumwa akaitokeya  
Choice tambuu he was then given, the Bearer of Good Tidings, and he bade them farewell -- the Prophet went off.

تَمْبُوِي كُخْتَر \* حَپْ كَيْو بَشِير \* اَكْوَاغَا كُو حِير \* تَمُوَا اَكْتِيْكَيَا  
akaytukiyā tumwa \* ḥīri kwi akawaagā \* bashīri kapuwa ḥapu \* yakukhitari tambuu  
R 292 [298] tambuu ya kuhitari \* hapo kapoa Bashiri \* akawaaga kḥa heri \* Tumwa akaitokeya

(٢٩٥) تَمُوَا اَكِيْشْ كُتِيْكَ \* نَاءُ كُلِّ وَمَكُوْش \* فَتَمَ اَكْنِيْكَ \* مَاءِ اَكُوْپِيْكَ  
akawapekeya mai \* akainuka fatuma \* wamekwisha kula nao \* kutoka akisha ṭumwa  
Y 228 [226] (295) Tumwa akisha kutoka \* nao kula wamekwisha \* Fatuma akainuka \* mai akawapekeya  
When the Prophet had left and they had finished eating Fatima got up and offered them water.

كُتِيْكَ تَمُوَا اَكِيْسا \* نُو كُلِّ وَمَكُوْسا \* فَطِيْمَ اَكِيْتُكُسا \* مِيْ اَكُوْپِيْكَ  
akawāpikiyā mayi \* akaytukusā faṭīma \* wamikwisā kula nawu \* akisā tumwa kutuka  
R 293 [299] 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.

<sup>401</sup>This and the previous stanza are very vivid depictions of Swahili customs.

<sup>402</sup>After eating, you rinse your mouth with water and spit it out.

<sup>403</sup>tambuu is lime wrapped in a betel leaf, used like chewing tobacco. Protracted use stains the teeth red. Offering tambuu is a particular feature of northern Swahili culture. However, it is very unlikely that tambuu would have been offered in the original Arabian setting of the story, and it is even less likely that the Prophet would have accepted it even if it was.

<sup>404</sup>ya kuteua nzuri.

(٢٩٦) أَكْتَيْنَ فَتْمَ \* پٽَ اَكْتِزَمَ \* يَپِيسِي يَ نِيْمَ \* يَتَ يَكْمُرْدِي

yakamrudīya yote \* nyuma ya yapisiyo \* akaitizama pte \* fatuma akaiyona

Y 229 [227] (296) akaiona Fatuma \* peṭe akaitizama \* yapisiyo ya nyuma \* yote yakamrudīya  
And Fatima saw it -- she caught sight of the ring. What had happened in the past all came back to her.

اَكِيُونُ فَطِيْمَ \* پٽِ اَكْتِزَامَ \* يَپِيسِيُو يَنيْمَ \* مِيُوْتُ يَكْمُرْدِيَا

yakamrudīyā mayūtu \* yanyuma yapisiyuwu \* akaytazāma piti \* faṭīma akayiyūna

R 294 [300] akaiona Fatima \* pete akaitazama \* yapisiyo ya nyuma \* mayuto yakamrudīya  
Fatima saw it, the ring, and looked at it -- what had happened in the past, remorse for it came back to her.

(٢٩٧) عَلِيٍّ اَكْتَمَكَ \* مَبْنِ اَمْبَدَلِكَ \* كَمَ اَمْرُوذِكَ \* يُوْ نِكِكْوَنْغَلِي

nikikwangaliya yeo \* umezoudhika kama \* umebadilika mbona \* akatamka ‘alii

Y 230 [228] (297) Aliyi akatamka \* mbona umebadilika \* kama umezoudhika<sup>405</sup> \* yeo<sup>406</sup> nikikwangaliya  
Ali spoke: Why has [your mood] changed, as if you are angry, now as I look at you?

عَلِيٍّ اَكْتَمَكَ \* مَبْنِ اَمْبَدَلِكَ \* كَمَ اَمْرَاطِيكَ \* يُوْ نِكِكْوَنْغَلِي

nikikwangaliya yiwu \* umizuuzika kama \* umibadilika mbuna \* akatamka ‘ili

R 295 [301] Aliyi akatamka \* mbona umebadilika \* kama umeziudhika \* yeo nikikwangaliya

(٢٩٨) فَتْمَ كَرْدِدِ \* وُوْ هُنَنْدِ بَعِيْدِ \* نَلْنَلُ سِنَا بُدِ \* اِلَّا نَاوِ كُكْوَمْبِي

kukwambiya nāwe illā \* budi sina nilonalo \* ba‘īdi hunendi wewe \* akaradidi fatuma

Y 231 [229] (298) Fatuma akaradidi \* wewe hunendi baidi<sup>407</sup> \* nilonalo sina budi \* ila nawe kukwambiya  
Fatima replied: You are not leaving yet. [the thing] I have [in my heart], I have no choice but to tell you.

فَطِيْمَ اَكْرَدِيْدِ \* وُوْ هِنِيْرِّ بَعِيْدِ \* نَلُوْ نَلُ سِنَا بُدِ \* اِلَّا نَوِ تَكْوَمْبِي

takwambiya nawi ilā \* budi sinā nalu niluu \* ba‘īdi hinirri wiwi \* akaradīdi faṭīma

R 296 [302] Fatima akaradidi \* wewe henendi baidi \* nilo nalo sina budi \* ila nawe takwambiya

(٢٩٩) اَكْسِيْكَي حَسَنِ \* كَتَاكَ كُلِّ نِيْمَبِنِ \* اَكْنَدَا كُوْ اَمِيْنِ \* حَبْرَ اَكْمَوْمَبِي

akamwambiya ḥbr \* amīni kwa akanenda \* nyumbani kule katoka \* ḥasani akisikiya

Y 232 [230] (299) akisikia Hasani \* katoka kule nyumbani \* akanenda kwa Amini \* ḥabarī akamwambiya  
When Hasan heard this he left the house and went to the Trustworthy One and told him the news.

اَكْسِيْكَيَا حَسَنِ \* كَتَاكَ كُلِّ نِيْمَبَانِ \* اَكْنَرَا كُوْ اَمِيْنِ \* حَبْرَ اَكْمَوْمَبِيَا

akamwambiyā khabarī \* amīni kwa akinrā \* nyumbāni kuli katuka \* ḥasani akisikiyā

R 297 [303] akisikiya Hasani \* katoka kule nyumbani \* akenda kwa Amini \* habari akamwambiya

<sup>405</sup> Like ambaye mekasirika, someone who is angry.

<sup>406</sup> In this case, yeo / leo, today, means “now”.

<sup>407</sup> baidi = mbali, far, but here it has the meaning “yet”. i.e. Ali is going to be there for a while, so she will tell him now.

(٣٠٠) حَسَن كَشَ كُفِكَ \* كَو مُتْم كَتَمَكَ \* مِم اَمَكَسِرِكَ \* بَب يَنْغُ نَكْوَمِيَا

nakwambiya yangu bibi \* amekasirika mimi \* katamka mtume kwa \* kufika kisha hasani  
Y 233 [231] (300) Hasani kisha kufika \* kwa Mtume katamka \* mimi amekasirika \* bibi<sup>408</sup> yangu nakwambiya  
When Hassan got there he told the Prophet: she is angry, my mother - I'm telling you.

حَسَن كُفِيكَ \* كَوَا مُتْمَا اَكْتَمَكَ \* مَمَا اَمَكَاسِرِيكَ \* بِيْبِيْنْغُ نَكْوَمِيَا

nakwambiyā bibiyanghu \* amikaṣirika mama \* akatamka mtumi kwā \* kufika ḥasani  
R 298 [304] Hasani kufika \* kwa Mtumi akatamka \* mama amikasirika \* bibi yangu nakwambiya

(٣٠١) اَكْمُوْزَا اَمِيْن \* مَكَاسِرِيْكَ نِيْن \* مُوْنِيُوْ هَكُبَيْن \* مُي سِكْفَهَمِيَا

sikufahamiya moya \* hakubaini mwenyewe \* nini mekasirikiya \* amīni akamuuzā  
Y 234 [232] (301) akamuuzā Amini \* mekasirikiya nini \* mwenyewe ṣiḡuḇaiṇi \* moya sikufahamiya<sup>409</sup>  
The Trustworthy One asked him: Why has she got angry? [Hasan said:] Myself I don't know -- I don't understand [a thing about it].

كَمُوْلِيْزَا اَمِيْن \* مَكَاسِرِيْكَ كَو نِيْن \* مُوْنِيُوْ هَكُبَيْن \* حُجَا سِكْمَسِيْكَ

sikumsikiyā ḥujā \* hakubayini mwinyiwi \* nini kwa mikasirika \* amīni kamuwulīza  
R 299 [305] kamuuliza Amini \* mekasirika kwa nini \* mwenyewe hakubaini \* huja sikumsikiya

(٣٠٢) كُرْدِ كَوَاكَ نَدِيَان \* اَكْمُوْنُ حُسَيْن \* اَتِيْ مَكِيْ مَعْن \* هُكَ كَوْتِ نَسِيْكَ

nasikiya kweṭu huku \* mgeni mekuya āṭi \* ḥusayni akamuona \* ndiyani kwake kurudi  
Y 235 [233] (302) kurudi kwake ndiani \* akamuona Huseni \* ati mekuya mgeni \* huku kwetu nasikiya  
As [Hasan] went back along the road he saw Husayn [who said:] So, a visitor has come to our house, I hear.

كُرْدِ كَوَاكَ نَدِيَان \* اَكْمُوْنُ حُسَيْن \* اَتِيْ مَكِيْ مَعْن \* هُكَ كَوْنُ هُسِيْكَ

husikiyā kwinu huku \* mgini mikuya atii \* ḥusini akamuwuna \* ndiyāni kwāki kurudi  
R 300 [306] kurudi kwake ndiani \* akamuona Huseni \* ati mekuya mgeni \* huku kwenu husikiya

(٣٠٣) اَكْمَجِبُ حَسَن \* مُوْنِي خَبَرِ مُن \* اِن بِي تَمَكِن \* هِيْ اَمَزُوْمِيَا

amezowambiya hoyo \* tamkini yeye ina \* muini khabari mwenye \* ḥasani akamjibu  
Y 236 [234] (303) akamjibu Hasani \* mwenye habari muini<sup>410</sup> \* ina yeye<sup>411</sup> tamkini<sup>412</sup> \* hoyo amezowambiya  
Hasan answered him: the gossip-monger in the town, [ja'far's] name, certainly, [it is] this person who has told [people] that.

<sup>408</sup>bibi is a more polite way of saying *mama*.

<sup>409</sup>Some stanzas may be lost here, because the story of Hasan telling the Prophet about the upset at home (299-301) goes nowhere (for instance, the Prophet does not return to the house, even though he has done something similar several times before in the ballad). Alternatively, these stanzas may be just a lead-in to the (somewhat jumbled) episode of Hasan and Husayn (i.e. Hasan tells the Prophet in passing as he looks for Husayn).

<sup>410</sup>Hasan is annoyed because someone is spreading gossip about the fact that Ali has a hitherto-unknown son. To avoid confirming the rumours he does a typically Swahili thing – if someone asks you if such-and-such a rumour is true, you say: “The one who told you is the one who knows – go back and ask him”.

<sup>411</sup>i.e. Ja'far's name.

<sup>412</sup>= *hakika*, certainly.

اَكْمَجِبُ حُسَيْنٍ \* كُنَّ خَيْرَ مُوْنٍ \* اُنْبِ يَتَمَكِّنِ \* هِيَ اِمْرُؤَمِيَا

amizuwambiyā hiyu \* yatamkīni unipi \* mwīni khabari kuna \* ḥusīni akamjibu

R 301 [307] akamjibu Huseni \* kuna habari muini \* unipe ya tamkini \* hiyo amezoambiya

(٣٠٤) اَكَيْتَ مَلْعُونٍ \* اَكْرَدِدِ حُسَيْنٍ \* اَسَ وَ مَتَكَيِّنِ \* بِنُ الْوَيْتِي

aliwapoteya penu \* wamtakiyani āsa \* ḥusayni akaradidi \* mlangoni akapiṭa

Y 237 [235] (304) akapita mlangoni \* akaradidi Huseni \* ḥaṣi wamtakia-ni<sup>413</sup> \* penu<sup>414</sup> aliwapoteya<sup>415</sup>

*He came to the door [of Ali's house] and told Husayn: So, why are you bothering me? Has he left our house [and gone wandering about]?*

اَكَيْتَ مَلْعُونٍ \* اَكْرَادِدِ حُسَيْنٍ \* اَسَ مَوْتَكَيِّنِ \* مَبُونُ الْوَايْتِيَا

aliwāputiyā mbwinu \* mwamtakiyani asa \* ḥusīni akarādidi \* mlaghūni akapita

R 302 [308] akapita mlangoni \* akaradidi Huseni \* asa mwamtakia-ni \* mbwenu aliwapoteya

(٣٠٥) اَكْمُوْزَ بَيْكَ \* اُنَّ هُنَّ يُوْكَ \* اَكْمَبَ خَيْرِ نِتْكَ \* خَيْرِ زِمْنِيَا

zimeeneya khabari \* nitoke khēri akamba \* pweke hunena unani \* babake akamuuzā

Y 238 [236] (305) akamuuzā babake \* una-ni<sup>416</sup> hunena pweke \* akamba heri nitoke<sup>417</sup> \* habari zimeeneya<sup>418</sup>

*His father asked him: What's the matter? You are speaking amongst yourselves. Then [Ali] said: It is best I go out. The news has spread.*

كَمُوْلِيْزِ بَيْكَ \* اُنَّ هُنَّ يُوْكَ \* اَكَبَ سَخِيْرٍ نِتْكَ \* خَيْرِ مِيْنِيَا

miinīyā khabari \* nitukii sikhīri akaba \* pwiki hunīna nani u \* babaki kamuwuliza

R 303 [309] kamuuliza babake \* una-ni hunena pweke pwiki \* akamba si heri nitoke \* habari meeneya

(٣٠٦) كَمِيْنَنَ خَيْرٍ \* جَمِيْعِ يَ اَنْصَارِ \* اَمْكِي جَعْفَرِ \* وَ مَوْلَانَا عَلِي

‘aliya mawlānā wa \* ja‘fari amekuya \* anṣāri ya jamī‘i \* khabari kumepanana

Y 239 [237] (306) kumepanana habari \* jamii ya Ansari<sup>419</sup> \* amekuya Jaafari \* wa Maulana Aliya

*The news is being passed about among all the Helpers: Ja‘far has arrived, [the son] of Lord Ali.*

كَمِيْنَنَ خَيْرٍ \* جَمِعَ يَا اَنْصَارًا \* اَمْكِي جَعْفَارِ \* وَ مَوْلَانَا عَلِيَا

‘aliyā mawulanā wa \* ja‘fari umikuya \* anṣāri yā jamī‘i \* khabari kumipanana

R 304 [310] kumepanana habari \* jamii ya Ansari \* umekuya Jaafari \* wa Maulana Aliya

<sup>413</sup>-m- here = -ni-. i.e. it is no-one else's business. See also 112a and 155a (R).

<sup>414</sup>We understand *pahali*.

<sup>415</sup>The meaning seems to be that there is no justification for any gossip, because it is not as if Ja‘far has gone wandering around the town like a child or a pet, giving people cause to talk about it.

<sup>416</sup>= *una nini?*. See 244a, 263b.

<sup>417</sup>We have to assume that Hasan and Husayn have told Ali what they were talking about.

<sup>418</sup>In other words, Ali thinks it would be better to give the word officially, instead of having people gossip about it as a scandal.

<sup>419</sup>The *Ansari* are the tribes of Medina who gave sanctuary to the Prophet after the *hijra*, when he was forced to flee from Mecca in 622 CE.

(٣٠٧) هَبْ عَلَيَّ حَيْدَرَ \* نَنْ أَلْفَسِرَ \* أُوْنَعُ أَنْ خَطَرَ \* مَمْبُ يَكْتُمِلِي

yakitumiliya mambo \* khatari una uwinga \* alilofasiri neno \* haydari 'alii hapo

Y 240 [238] (307) hapo Aliyi Haidari \* neno alilofasiri<sup>420</sup> \* uwinga<sup>421</sup> una hatari \* mambo yakitokweleya  
Then Ali the Lionlike, the words that he said [were]: Foolishness is dangerous, if someone does not understand how things are.

حَبْ عَلَيَّ حَيْدَارِ \* نَنْ أَلُو فَصِيرَا \* أُوْنَعُ أَنْ خَطَرَ \* مَمْبُو يَكْتُمُولِيَا

yakutumwiliya mamboo \* khatari una uwinga \* faşiri aliluu ninu \* haidari 'alii hapu

R 305 [311] hapo Aliyi Haidari \* neno alilofasiri \* uwinga una hatari \* mambo ya kutomweleya

(٣٠٨) كُونُ كُنِّي مَعْنٍ \* هَلْ هُكُوذِيْنِ \* تَمُوْكَ هُكُ نِيْمَبِنِ \* مِّنْ هَتْتَمْبِي

hatotembeya muini \* nyumbani huku tamuweka \* hukuudhiyani hilo \* mgeni kuiye kwenu

Y 241 [239] (308) kwenu kuiye mgeni<sup>422</sup> \* hilo hukuudhia-ni \* tamuweka huku nyumbani \* muini  
hatotembeya<sup>423</sup>

A visitor has come to your house -- why does this disturb you? Should I keep him here in the house so that he will not wander around the town?

كُونُ كُنِّي مَعْنِيْنِ \* هَلْ هُكُوْظِيْنِ \* أَوْ أْتَمُوْكَ نَرَانِ \* مُونِ هَتْتَمْبِي

hatutimbiya muwini \* nrani utamwika aw \* hukuziyani hilu \* mgini kkuya kwinu

R 306 [312] kwenu kikuuya mgeni \* hilo hukudhia-ni \* au utamweka ndani \* muini hatotembeya

(٣٠٩) فَتَمَّ أَكْنُطُمْ \* كُونِ سِ مَوْنِ حَرَمُ \* مَوْنِ هَنْ تَبَسَمُ \* عَلَيَّ كِمُوْنَعَلِيَا

kimwngaliya 'alii \* tabasamu hana mwana \* haramu mwana si kwani \* akanuţumu fatuma

Y 242 [240] (309) Fatuma akanudhumu<sup>424</sup> \* kwani si mwana haramu \* mwana hana tabasamu<sup>425</sup> \* Aliyi  
kimwngaliya<sup>426</sup>

Fatima spoke [to the boys]: Why [do you want to hide him]? He is not an illegitimate child. [But] the Lady [Fatima] appeared sad when Ali looked at her.

فَطِيْمَ كَنْطُمْ \* كُونِ سِمَوَانِ حَرَامُ \* مُي حَنَا تَبَسَمُ \* عَلَيَّ كَمُوَاغَلِيَا

kumwāghaliyā 'alii \* tabasamu hanā muyu \* harāmu simwāna kwani \* kanuţumu faţima

R 307 [313] Fatima kanudhumu \* kwani si mwana haramu \* moyo hana tabasamu \* Aliyi kumwngaliya

<sup>420</sup>Ali anamlaumu mtoto wake, Ali is criticising his son [Hasan]. i.e. Ali is telling them they should not be upset by gossip.

<sup>421</sup>Cognate with jinga in 202a.

<sup>422</sup>Ali is asking Hasan: kwa nini umekasirika?, why are you angry?. You must know that I have a duty of care to Ja'far – I cannot disown him and leave him to wander around the town by himself.

<sup>423</sup>This is a rhetorical question: Ali is saying that trying to keep Ja'far's existence secret by locking him in the house would be just as bad as disowning him and leaving him to wander about like a beggar.

<sup>424</sup>Fatima supports the point Ali is making to his children.

<sup>425</sup>Since mwana in the previous line meant child, it would make sense to continue that meaning here, with the implication that Ja'far amehuzunika, has become sad, because everyone seems to be against him. However, this makes the transition to the next stanza somewhat abrupt, so it may be better to assume that mwana in this line is used as a respectful title, lady, mistress, and refers to Fatima.

<sup>426</sup>In spite of supporting Ali's comments, Fatima is still upset about her discovery.

(٣١٠) عَلِيّ هَبْ كَسِمَ \* هَلْ نَدُو فَطْمَ \* أَكَيْنُكَ كَوَاهِمَ \* مَكُو كَمُونَدِي

kamuendeya mkewe \* hima kwa akainuka \* faṭuma ndoo hela \* kasema hapo ‘alii  
Y 243 [241] (310) Aliyi hapo kasema \* hela<sup>427</sup> ndoo Fatuma \* akainuka kwa hima<sup>428</sup> \* mkewe kamuendeya  
So Ali said: Come now, Fatima. He got up carefully and went to his wife.

عَلِيّ حَبْ كَسِيمَ \* حِيلَ نَدُو فَطِيمَ \* اَكَيْنُكَ كَوَا حِيمَ \* مَكُوَاكِ كَمُونَرِيَا

kamwinriyā mkiwāki \* ḥīma kwā ākaynuka \* faṭīyima nduu ḥīla \* kasīma ḥapu ‘alii  
R 308 [314] Aliyi hapo kasema \* hela ndoo Fatima \* akainuka kwa hima \* mke wake kamwendeya

(٣١١) أَكْمُوَزُ أُنَّيْنِ \* مَبْنِ أَنْ كِسِرَانِ \* فَتَمَ أَكْمَبَ كُنْ \* يَ مَتْنَعُ هُكُوْمَبِيَا

hukwambiya matungu ya \* kuni akamba fatuma \* kisirani una mbona \* unani akamuuzā  
Y 244 [242] (311) akamuuzā una-ni<sup>429</sup> \* mbona una kisirani<sup>430</sup> \* Fatuma akamba kḥaṇi<sup>431</sup> \* ya matungu<sup>432</sup>  
hukwambiya

He asked her: What is the matter? Why are you frowning? Fatima said: What is the point of telling you bitter things.

كَمُوْلِيْزَا أُنَّيْنِ \* بُنَ أَنْقَصِيْرَانِ \* فَطِيمَ أَكَبَ كَوَانِ \* يَمْتَعُ هُكُوَامِيَا

hukwāmbiyā yamatugu \* kwāni akaba faṭīma \* unaqīṣīrāni buna \* unani kamuwulizā  
R 309 [315] kamuuliza una-ni \* mbona una kisirani \* Fatima akamba kwani \* ya matungu hukwambiya

(٣١٢) أَكْمَجِبُ تَمَكُ \* هِي سِ طَبِيَا يَكُ \* مِم سِ كِبَجَنَ چَاكُ \* أَمَبَ هِي هُنَمَبِيَا

hunambiya hayo amba \* chako kijana si mimi \* yako ṭabiya si hiyo \* tamko akamjibu  
Y 245 [243] (312) akamjibu tamko \* hiyo si tabiya yako \* mimi si kijana chako<sup>433</sup> \* amba hayo hunambiya  
[Ali] answered her with the words: This is not like you. I am not your child, say what it is, and tell me.

أَكْمَجِبُ تَمَكُ \* هِي سِطَبِيَا يَكُ \* مِم سِ كِبَجَانَ كَاكُ \* أَمَبَ هِي هُنَمَبِيَا

hunambiyā hayu amba \* k'aku sikijāna mimi \* yaku ṣiṭabiyā hiyu \* tamku akamjibu  
R 310 [316] akamjibu tamko \* hiyo si tabiya yako \* mimi si kijana chako \* amba hayo hunambiya

(٣١٣) فَتَمَ أَكَبَيْنِ \* سِ إِلِ پِ چَنْدَانِ \* يَلْنَعِي كِسْمَنِ \* آتِ زِيْپِ هُطِيَا

huṭīya ziyapo āṭi \* kisimani yalongiya \* chandani peṭe ile si \* akabaini fatuma  
Y 246 [244] (313) Fatuma akabaini \* si ile pete chandani \* yalongia kisimani \* ati<sup>434</sup> ziapo<sup>435</sup> hutīya  
Fatima spoke: That ring on his finger, is it not [the one] which "fell into the well", as you swore?

<sup>427</sup> = hebu.

<sup>428</sup> = taratibu.

<sup>429</sup> = una nini?. See 305b, 330b.

<sup>430</sup> haṭeki, she is not laughing. If someone is in a bad mood, you might say: ameamka na kisirani, he got out of the wrong side of the bed. A siku wa kisirani is a "bad hair day", a day on which nothing goes right.

<sup>431</sup> kwani, why?.

<sup>432</sup> bitterness.

<sup>433</sup> It is said: mtu mzima, huwezi kumdanganya, you cannot hoodwink a mature person. Ali is telling Fatima: usinihadāe, mimi si mtoto, don't try to fool me, I am not a child. He knows something is troubling her, and wants her to say what it is.

<sup>434</sup> ati here implies that what was said is a lie.

<sup>435</sup> oaths.

فَطِيمَ أَكْبَيْنِ \* سَيْلِ پِتِ كَنْدَانِ \* يَلُوغِييَ كِسْمَانَ \* أَتِ زَيْپُ هُتِيَا  
 hutiyā ziyapu ati \* kisimāni yalūghiyā \* k'andāni piti sīli \* akabayini faṭīma  
 R 311 [317] Fatima akabaini \* si ile pete chandani \* yalongia kisimani \* ati ziapo hutiya

(٣١٤) عَلِيٍّ أَكْمَبَ هَكِكَ \* نَدِپُ أُكَّسِرِكَ \* پَلِ أَنْغَلُوذِكَ \* كَمَ كِلِ نَكُومِييَا

nakwambiya kile kama \* ungeluudhika pale \* ukakasirika ndipo \* hakika akamba 'alii  
 Y 247 [245] (314) Aliyi akamba hakika \* ndipo<sup>436</sup> ukakasirika \* pale ungeluudhika \* kama kile<sup>437</sup> nakwambiya<sup>438</sup>  
 Ali said: Indeed, so that's why you are angry -- you would have got angry at that time [as well], if I had told you the truth.

عَلِيٍّ أَكْتَمَكَ \* رِيٍّ أُكَّصِرِكَ \* هَيْسِ وَعَلُوذِكَ \* كَمَ كُولِ كِكُومِييَا

kikwambiyā kwili kama \* waghaliwuzika huyisi \* ukakaşirika riyu \* akatamka 'alii  
 R 312 [318] Aliyi akatamka \* ndiyo ukakasirika \* huisi wangaliudhika \* kama kweli kikwambiya

(٣١٥) نَ سَسَ نَنْغَكُوذِ \* نَدُغُ يَنْغُ وَتَ غَرَضِ \* مُيِّ وَكِ أَوْ رَضِ \* نَ أَتَكَلُّ نَمْبِيَا

nambiya utakalo na \* raḍi uwe wake moyo \* gharaḍi wata yangu ndugu \* nengekuudhi sasa na  
 Y 248 [246] (315) na sasa nengekuudhi \* ndugu yangu wata gharadhi<sup>439</sup> \* moyo wake uwe radhi \* na utakalo  
 nambiya<sup>440</sup>

And now, even if I have hurt you, stop being angry, my dear. let your heart be forgiving and tell me what you want.

نَسَسَا نَنْغَكُوذِ \* نَزِيغُ وَتَ غَيْضَا \* مُيِّ وَنَعُ أَوْ رَاضِ \* نَوْتَكَلُّ نَمْبِيَا

nambiyā nawutakalu \* rāḍi uwi wangu muyu \* ghayḍi wata nzzuyaghu \* nigakuwuzi nasasā  
 R 313 [319] na sasa ningakuudhi \* nduyangu wata ghaidhi \* moyo wangu uwe radhi \* na utakalo nambiya

(٣١٦) فَتَمَ كَتَّ قَوْلِ \* كِتُّ سِ يَ كُلِّ دَلِيلِ \* أَوِّبُ أَمَكْبَلِ \* رَضِ نِمَكُولِيَا

nimekweleya raḍi \* umekubali uwapo \* dalili kula ya si kitu \* qawli keṭa fatuma  
 Y 249 [247] (316) Fatuma keta qauli \* kitu si ya kula dalili<sup>441</sup> \* uwapo<sup>442</sup> umekubali \* radhi nimekweleya<sup>443</sup>  
 Fatima spoke these words: the matter is of little importance. Since you have now agreed [you were wrong], I forgive you.

فَطِيمَ كِتَّ قَوْلِ \* كِتُّ سِيَّكَ بَدَالِ \* نَكَمَ أَمَقْبَلِ \* رَاضِ نِمَكُولِيَا

nimikuwiliyā rāḍi \* umiqubali nakama \* badāli siyaku kitu \* qawuli kita faṭīma  
 R 314 [320] Fatima keta qauli \* kitu si ya kubadali \* na kama umekubali \* radhi nimekueleya

<sup>436</sup> that is why.

<sup>437</sup> Amend translation.

<sup>438</sup> In other words, "You would have got angry if I had not told you lies".

<sup>439</sup> gharadhi = hasira.

<sup>440</sup> Ali is trying to mollify his wife.

<sup>441</sup> The meaning of this line is not entirely clear. dalili is usually translated as "sign", but it is also a term for "proof", as used in logic. So the line might be paraphrased as: "between us, the issue (kitu) does not need to be proved on every point, because we love each other".

<sup>442</sup> = ukiwa.

<sup>443</sup> = nimekusamehe, I have forgiven you. The mollification works – Fatima forgives him.

(٣١٧) وَكَكَتِ كَو لِسَنِ \* بِي نَ مَوْنَ نِيْمَبِنِ \* نَو نِنْدَپُ زَتَنِ \* وَجِنْدَ وُتِ پَمِي

pamoya wote wachenda \* zitani nendapo nawe \* nyumbani mwana na yeye \* lisani kwa wakaketi  
Y 250 [248] (317) wakaketi kwa hisani<sup>444</sup> \* yeye na mwana nyumbani \* naye wendapo zitani \* wachenda wote  
pamoya<sup>445</sup>

*They lived happily, [Ali] and the boy, in the house. When [Ali] went to war they both went together.*

وَكَكَتِ كَو لِسَانِ \* پِنِي نَمَوَانِ نِيْبِنِ \* نَو زِرَآپُ زَتَانِ \* وَكِنْرَا وُتِ پَمِي

pamuya wuti wak'inrā \* zitāni nirāpu nawi \* nyubani namwāni pinyi \* lisāni kwa wakakiti  
R 315 [321] wakaketi kwa lisani \* penye na mwāna nyumbani \* nawe nendapo zitani \* wachenda wote pamoya

(٣١٨) جَعْفَرِ نِ مَغْنِ \* هَيَزُوِي زَتَنِ \* مَهَلِ پِ مَيْتِنِ \* عَلِي اَكِمُونْدَلِي

akimwendeleya 'alii \* maytini pa mahala \* zitani hayazoweya \* mgeni ni ja'fari  
Y 251 [249] (318) jafari ni mgeni \* hayazoweya zitani \* mahala pa miyaṭeni \* Aliyi akimwendeleya<sup>446</sup>  
Ja'far was a stranger [to war], he was not yet accustomed to battle -- where there were 200 [opponents] Ali would go to him  
[to help].

جَعْفَرِ نِمَغْنِ \* حَيَازُوِي زَتَنِ \* مَحَلِ پَمِيَاتِنِ \* وَلِ اَكِمَوْرُلِيَا

akimwāruliyā wal \* pamiyātīni maḥali \* zitani ḥayāzuwiya \* nimgīni ja'fari  
R 316 [322] Jaafari ni mgeni \* hayazoea zitani \* mahali pa miyatani \* waḷa akimwanduliya<sup>447</sup>

(٣١٩) هَتَ اَكِتِمُ مَوَكُ \* زَتَنِ اَمِصْفِكَ \* سَبَا مِي هَكَكَ \* هَتِنْدَا اَسِيْوُو

asipoyuwa hutinda \* hakika miya sabā \* amesifika zitani \* mwaka akitimu hata  
Y 252 [250] (319) hata akitimu mwaka \* zitani amesifika \* saba miya hakika \* hutinda asipoyuwa<sup>448</sup>  
Until at the end of one year he was renowned in battle. Indeed, 700 [opponents] he would cut down with no effort.

حَتَ اَكِتِمُ مَوَاكَ \* زَتَنِ اَمِصْفِيكَ \* سَبَعِ مِي حَقِيكَ \* حُتِنْدَا سِكُوَا

sikuyuwā ḥutindā \* ḥaqīka miya saba'a \* amīṣifika zitani \* mwāka akitimu ḥata  
R 317 [323] hata akitimu mwaka \* zitani amesifika \* sabaa mia hakika \* hutinda si kuyuwa

(٣٢٠) هَتَ مَوَكُ اُكِرِدِ \* هَبِ اَكِنْدَ جِهَدِ \* لِكِ مِي مِيْهَدِ \* هَكُنْ هَتَ مَمِي

mmoya hata hakuna \* mayahudi moya laki \* jihadi akenda hapo \* ukizidi mwaka hata  
Y 253 [251] (320) hata mwaka<sup>449</sup> ukizidi \* hapo akenda jihadi \* laki<sup>450</sup> moya mayahudi<sup>451</sup> \* hakuna hata mmoya  
Until, as time went by, when he went on a crusade, of 100,000 unbelievers there was not one [left alive].

<sup>444</sup> hisani, kindness, goodness.

<sup>445</sup> i.e. Ali took Ja'far with him on his campaigns.

<sup>446</sup> Unlike Ali, Ja'far cannot yet fight 200 opponents alone!

<sup>447</sup> "he would not attack there".

<sup>448</sup> i.e. he could do it without realising.

<sup>449</sup> mwaka, year, is used here to mean "time" in general. Compare saa in 267d.

<sup>450</sup> laki < لَكُ, 100,000.

<sup>451</sup> See 275b. This word can be used for anyone who is bad or evil.



حَتَّ مَوَاكُ أَكْزِدِ \* أَلْكَوَنَرُ جِهَدِ \* لَكِي مِي مِيَهْدِ \* هُتَوَا مَبِيوكُ مُمِيَا  
mmuyā mpwiki hutwā \* mayahudi muya lakii \* jihadi alāpukwinra \* ukizidi mwāka ḥata  
R 318 [324] hata mwaka ukizidi \* alipokwenda jihadi \* laki moya mayahudi \* hutwa mpweke mmoya

(٣٢١) أَلْپُكِي مُونِ \* عَلِي أَكْبِينِ \* أَكْمَوْمِي أَمِينِ \* نِنَ يَمْبُ تَكْوَمِي  
takwambiya yambo nina \* amini akamwambiya \* akabaini ‘alii \* muini alipokuya  
Y 254 [252] (321) alipokuya muini \* Aliyi akabaini \* akamwambia Amini \* nina yambo takwambiya  
When he came back to the town [after one campaign] Ali spoke and told the Trustworthy One: I have something to tell you.

أَلْپُ كِي مُونِ \* عَلِي أَكْبِينِ \* أَكْمَوْمِي أَمِينِ \* نِنَ يَمْبُ تَكْوَمِيَا  
takwambiyā yambu nina \* amīni akamwāmbiya \* akabayīni ‘alii \* muwīni kuya ālipu  
R 319 [325] alipokuya muini \* Aliyi akabaini \* akamwambia Amini \* nina yambo takwambiya

(٣٢٢) نَبْدَ سَسَ بَشِيرِ \* إِنْذِ پُوكِ جَعْفَرِ \* أَكْبِجِ مَكْفَرِ \* هُتَشَ كِمَوْنَعْلِي  
kimwangaliya hutosha \* makufari akapije \* ja‘fari pweke ende \* bashiri sasa napenda  
Y 255 [253] (322) napenda sasa Bashiri \* ende pweke Jaafari \* akapije makufari \* hutosha<sup>452</sup> kimwangaliya<sup>453</sup>  
I would now like, Bringer of Good Tidings, for Ja‘far to go on his own to fight the unbelievers. He is fully able, in my opinion.

نَبْدَ سَسَا بَشِيرِ \* إِنْذِ پُوكِ جَعْفَرَا \* أَكْبِجِ مَكْفَرَا \* هُتَشَا كِمَوْنَعْلِيَا  
kimwāghaliyā hutushā \* makufari akapiji \* ja‘fari pwiki iniri \* bashiri sasā napinda  
R 320 [326] napenda sasa Bashiri \* enende pweke Jaafari \* akapije makufari \* hutosha kimwangaliya

(٣٢٣) أَكْشُكُ جِبْرِيلِ \* أَكْمَوْمِي رَسُولِ \* هَوَكِ سِمْبَ وَوْلِ \* أَكْسَلِمُ نَبِي  
nabiya akusalimu \* wawili simba haweki \* rasūli akamwambiya \* jibrīli akashuka  
Y 256 [254] (323) akashuka Jiburili \* akamwambiya Rasuli \* haweki<sup>454</sup> simba<sup>455</sup> wawili \* akusalimu Nabiya  
Gabriel descended and told the Prophet: [God] cannot have two Lions, and he greets you, Prophet.

أَكْشُكَا جِبْرِيلِ \* أَكْمَوْمِيَا رَسُولِ \* حُوَكِي سِمْبَا وَوْلِ \* أَكْسَلَامُ جَلِيَا  
jaliyā akusalimu \* wawili simbā ḥuwikii \* rasūli akamwambiyā \* jibrīli akashukā  
R 321 [327] akashuka Jiburili \* akamwambia Rasuli \* huweke simba wawili \* akusalimu Jaliya

<sup>452</sup>i.e. he is capable of achieving something.

<sup>453</sup>Compare: kila kimwangaliya, naona ana mambo yule, every time I look at him, I see that guy has something going on.

<sup>454</sup>We understand Mungu, God.

<sup>455</sup>Ali is known as simba wa Mungu, or haidari – see note to 22a.

(٣٢٤) أَكْتَمَكَ أَمِينٌ \* عَلِيٌّ تَوْنِدُ نِيْمَبَانٍ \* مَوْنُ هَيْ يَفِينِ \* هُفْرِكِ دُنْيَا

duniya huifariki \* yaqīni huyo mwano \* nyumbani ṭwende ‘alii \* amīni akatamka  
Y 257 [255] (324) akatamka Amini<sup>456</sup> \* Aliyi twende nyumbani \* mwano<sup>457</sup> huyo yaqini \* huifariki duniya  
The Trustworthy One spoke: Ali, let us go to your house -- this son of yours, it seems, is departing this world.

أَكْتَمَكَ أَمِينٌ \* عَلِيٌّ تَوْنِدُ نِيْمَبَانٍ \* مَوَانُو نِيَقِينِ \* هُيْفَرِقِ دُنْيَا

duniyā huifariqi \* ninayaqīni mwānawu \* nyumbāni twindi ‘alii \* amīni akatamka  
R 322 [328] akatamka Amini \* Aliyi twende nyumbani \* mwanawo nina yaqini \* kuifariki duniya

(٣٢٥) چَمْبَوِ هِي قَوْلٍ \* هَبْ أَسِيْمُهَلِ \* كَنْكَ نَ رَسُوْلٍ \* هَبْ وَكَنْدَمَ نَدِي

ndiya wakandama hapo \* rasūli na kainuka \* asiymuhali hapo \* qawli hiyo chambiwa  
Y 258 [256] (325) chambiwa hiyo qauli \* hapo asiymuhali<sup>458</sup> \* kainuka na Rasuli \* hapo<sup>459</sup> wakandama ndia  
When he was told these words [Ali] did not linger there -- he got up with the Prophet and then they set out on the road.

كَمْبَوِ هِي قَوْلٍ \* أَسِيْمُهَلِ \* كَنْكَ نَرَسُوْلٍ \* هَبْ وَكَنْدَمَ دِي

diya wakandama hapu \* narasūli kaynuka \* asiimuhuli \* qawli hiyo k'ambiwa  
R 323 [329] chambiwa hiyo qauli \* asiyimuhuli \* kainuka na Rasuli \* hapo wakandama ndia

(٣٢٦) أَكِيْطَ مَلْعُوْنٍ \* فَتَمَ أَكْبِيْنِ \* أَلْهَتْكَ حَسَنِ \* أُيَاءُ كُكْوَانْدَمِي

kukwandamiya uyao \* ḥasani alihutoka \* akabaini fatuma \* mlangoni akipaṭa  
Y 259 [257] (326) akipata mlangoni<sup>460</sup> \* Fatuma<sup>461</sup> akabaini \* alihutoka Hasani \* uyao kukwandamiya  
When he got to the door Fatima spoke: Hasan has [just] left to go and fetch you.

أَكِيْطَ مَلْعُوْنٍ \* فَطِيْمَ أَكْبِيْنِ \* أَمُو هَتْكَ حُسَيْنِ \* أَيُو كُوَانْدَمِيَا

kuwāndamiyā uyawu \* ḥusīni hutuka amuu \* akabayīni faṭīma \* mlaghūni akpita  
R 324 [330] aḳipita mlangoni \* Fatima akabaini \* amu hutoka Huseni \* uyao kuwandamiya

(٣٢٧) مَوْنُ أَلْبِ كِيْنِ \* نَ حَسَنِ نَ حُسَيْنِ \* غَفْلَ أَكْبِيْنِ \* بِيْنَعُ نَمْكُلِي

namkuliya babangu \* akabaini ghafula \* ḥusayni na ḥasani na \* kiṭini alipo mwano  
Y 260 [258] (327) mwano alipo kitini \* na Hasani na Huseni \* ghafula akabaini \* babangu namkuliya<sup>462</sup>  
Your son was sitting there with Hasan and Husayn and all of a sudden he said: I need to call my father.

<sup>456</sup>Unlike Ali, the Prophet immediately understands the implications of the angel's message.

<sup>457</sup> = mwanayo, mwana wako, mtoto wako.

<sup>458</sup>i.e. he did not delay.

<sup>459</sup>i.e. pale pale, then and there.

<sup>460</sup>i.e. hajangia ndani – he has not gone into the house yet.

<sup>461</sup>In a fairytale we would immediately conclude that *mama wa kambo anamduru*, his stepmother is doing him harm, but nothing could be further from the truth in this case – it is God who has determined Ja'far's fate.

<sup>462</sup>lit. “call my father for me”.

مَوَانَ اَلْبِ كِتِيْنِ \* نَحْسَنِ نَحْسِيْنِ \* غَاْفَلٌ اَكْبِيْنِ \* بِيْنُغُ نَمْكُلِيَا

namkuliya babanghu \* akabayini ghāfula \* naḥṣini naḥāsani \* kitīni alipu mwāna

R 325 [331] mwana alipo kitini \* na Hasani na Huseni \* ghafula akabaini \* babangu namkuliya

(٣٢٨) اَمِيْنُكَ كِيْنِ \* اَمِيْنَدَ فِرَشَنِ \* نَاِ مَوْنَعَلِيْنِ \* يَمْبُ لَلْمَزِيْدِي

lalomzidiya yambo \* mwangaliyini nae \* firashani amepanda \* kitīni ameinuka

Y 261 [259] (328) ameinuka kitini \* amepanda firashani \* naye mwangaliyeṇi \* yambo lalomzidiya<sup>463</sup>

He got up from the chair and climbed onto the bed. Go and look at him -- what has happened to him?

اَمِيْنُكَ كِتِيْنِ \* اَمِيْرًا فِرَاشَنِ \* حِلَّ مَوَاعِلِيْنِ \* يَمْبُ لَلْمَزِيْدِيَا

lilūmzidiyā yambu \* mwāghaliīni ḥila \* firāshani amiparā \* kitīni amiinukā

R 326 [332] ameinuka kitini \* amepanda firashani \* hela mwangalieni \* yambo lilomzidiya

(٣٢٩) هَبْ اَكْبَدَ بَشِيْرٍ \* نَ عَلِيٍّ حَيْدَرٍ \* كِيْمُوْنَ جَعْفَرٍ \* هَبْ بِيْكَ كَلِيَا

kaliya babake hapo \* ja'fari kimwona \* ḥaydari 'alii na \* bashīri akenda hapo

Y 262 [260] (329) hapo akenda Bashiri \* na Aliyi Haidari \* kimwona Jaafari \* hapo babake kaliya

So the Bringer of Good Tidings went in with Ali the Lion-like. and when he saw Ja'far his father wept.

حَبْ كِيْرَ بَشِيْرٍ \* نَعَلِيٍّ حَيْدَارٍ \* اَكْمُوْنَ جَعْفَرٍ \* حَبْ بِيْكَ كَلِيَا

kaliyā babaki ḥapu \* ja'fari akamuwuna \* ḥaydāri na'aliī \* bashīri kinira ḥapu

R 327 [333] hapo kenenda Bashiri \* na Aliyi Haidari \* akamuona Jaafari \* hapo babake kaliya

(٣٣٠) اَكْلِيَا كِيْنِ \* اَوْ مَوْنَعُ اُنِّي \* اُپْتُوْ نِيْمْبُ عَنِّي \* كَتِيْكَ كُوْنَدَمَ نَدِيَا

ndiya kwandam kaṭika \* gani yambo ni upetwe \* unani mwanangu ewe \* kibani akaliya

Y 263 [261] (330) akalia kibaini \* ewe mwanangu una-ni<sup>464</sup> \* upetwe ni yambo gani \* katika kwandama ndiya

He wept, saying: Oh, my son, what is the matter with you? What misfortune has stricken you as you went on your way?

كَلِيَا اَكْبِيْنِ \* وُو مَوَانُغُ اُنِّي \* اُپْتُوْ نِيْمْبُ عَنِّي \* كَتِيْكَ كُوَانْدَامَ دِيَا

diyā akibayni \* wu mwanangu wiwi \* akibayni kaliya

R 328 [334] kalia akibaini \* wewe mwanangu una-ni \* upetwe na yambo gani \* katika kwandama ndia

(٣٣١) اَكِيْسِيْكَ كَلِيْمَ \* جَعْفَرٍ كَفَهَمَ \* كُوْ ضَرْبُ كَتِيْرَمَ \* مَتَّ اَكْمُوْنَعَلِيَا

akamwangaliya mato \* kaṭizama ḍarubu kwa \* kafahama ja'fari \* kalima akisikiya

Y 264 [262] (331) akisikia kalima \* Jaafari kafahama \* kwa dharubu<sup>465</sup> kaṭizama \* mato kamwangaliya

When he heard these words Ja'far regained consciousness and looked about with difficulty and focussed his eyes on him.

<sup>463</sup>Or: "what misfortune has overwhelmed him?". Compare kumezidi nini?, what has happened? for something disastrous or catastrophic.

<sup>464</sup>= una nini?. See 305b, 311a.

<sup>465</sup>dharubu = taabu, mashaka

أَكْسِيكَ كَلِمَ \* جَعَفَرِ أَكْفَهُم \* كَوَا ظَرْبُ كَتْرَامَ \* مَتْ كَمَوَاعِلِي

kamwāghaliya matu \* katazāma ẓarubu kwā \* akafahama ja'fari \* kalima akisikiya  
R.329 [335] akisikia kalima \* Jaafari akafahama \* kwa dharubu katazama \* mato kamwangaliya

(٣٣٢) كِمُونَعَلِي أَمِينِ \* أَكْمَبَ نِبَ يَسِينِ \* أَكِكُمَ كُبَيْنِ \* أَمَكُوشَ كُفِيَا

kuifiya amekwisha \* kubaini akikoma \* yasini nipa akamba \* amīni kimwangaliya  
Y.265 [263] (332) kimwangalia Amini \* akamba nipa<sup>466</sup> Ya Sini<sup>467</sup> \* akikoma kubaini \* amekwisha kuyifiya  
When he saw the Trustworthy One he said: Read me [the chapter] Ya Sin. By the time he had finished speaking, [Ja'far] was already dead.

كَمَوَاعِلِ أَمِينِ \* أَكَبَ نِبَا يَسِينِ \* أَكِيكُمَ كُبَيْنِ \* أَمِكُوسَ كُفِيَا

kufiyā amikwisa \* kubayīni akikuma \* yasīni nipā akaba \* amīni kamwāghalia  
R.330 [336] kamwangalia Amini \* akamba nipa Ya Sini \* akikoma kubaini \* amekwisa kufiya

(٣٣٣) هَبْ عَلِي حَيْدَرِ \* يُتِ أَسِيْفِكِرِ \* أَكْسِمَمَ بَشِيرِ \* مَصْحَبَ كَوْمِيَا

kawambiya maṣaḥaba \* bashīri akasimama \* asiyafikiri yote \* ḥaydari 'alii hapo  
Y.266 [264] (333) hapo Aliyi Haidari \* yote asiyafikiri<sup>468</sup> \* akasimama<sup>469</sup> Bashiri \* Masahaba kawambiya  
Then Ali the Lion-like became insensible to anything. The Bringer of Good Tidings had to do the needful, and spoke to the Companions.

حَبْ عَلِي حَيْدَارِ \* يُتِ أَسِيْفِكِرَا \* أَكْسِمَامَ بَاشِيرِ \* مَصْحَبَ كَوْمِيَا

kawambiyā maṣaḥaba \* bāshīri akasimāma \* asiyafikiri yuti \* ḥaydāri 'alii ḥapu  
R.331 [337] hapo Aliyi Haidari \* yote asiyafikiri \* akasimama Bashiri \* Masahaba kawambiya

(٣٣٤) كَوْمِيَا كَيْلِكَ \* نَ جَمِيعَ وَكْتَاكَ \* هَيَّ وَكِشَ كُرِكَ \* عَلِي أَسِيْوَا

asipoyuwa 'alii \* kuzika wakisha haya \* wakatoka jamī'i na \* kipulika kawambiya  
Y.267 [265] (334) kawambia kipulika \* na jamii wakatoka<sup>470</sup> \* haya wakisha kuzika \* Aliyi asipoyuwa  
He spoke to them and they listened, and they all went out and they completed the burial ceremony, Ali still insensible.

كَوْمِيَا كَيْلِكَ \* جَمِيعَ وَكْتَاكَ \* حَتَّ أَكْسَا كُرِكَ \* عَلِي أَسِيْوَا

asikuyuwā 'alii \* kuzika akisā ḥata \* wākaynuka jamī'i \* kipulika kawāmbiyā  
R.332 [338] kawambia kipulika \* jamii wakainuka \* hata akisa kuzika \* Aliyi asikuyuwa

<sup>466</sup>lit. “give me”, as a favour. The sick person will also be offered water.

<sup>467</sup>See note to 201d. Chapter 36, *Ya Sin*, of the Qur'an is read over the sick or dying. It is considered unfortunate to die without having it read over you.

<sup>468</sup>hajui mambo. Usually only women are in this state after someone has died – the men try to concentrate on making the funeral arrangements. In this case, the Prophet steps in to organise the funeral.

<sup>469</sup>-simama does not mean just “stand up”; it also means “do anything that needs to be done”, i.e. in this case, step into the breach as regards the aftermath of Ja'far's death.

<sup>470</sup>With Ja'far's corpse.

(٣٣٥) أَلَيْكُوشَ كُرِكَ \* مُتْمُ أَكْمُوكَ \* مَنِئُ أَكْتَمَكَ \* عَلِي أَكْمُومِي

akamwambiya ‘alii \* akatamka maneno \* akamuweka mtumi \* kuzika alipokwisha  
Y 268 [266] (335) alipokwisha kuzika \* Mtumi akamuweka<sup>471</sup> \* maneno akatamka \* Aliyi akamwambiya  
When he had completed the burial the Prophet sat [Ali] down and spoke [these] words and addressed Ali.

أَلِي كُوسِ كُرِكَ \* مُتْمُ أَكْمُوكَ \* مَنِئُ أَكْتَمَكَ \* عَلِي أَكْمُومِي

akamwambiyā ‘alii \* akatamka manīnu \* akamūika mtumi \* kuzika kwisa alipu  
R 333 [339] alipokwisa kuzika \* Mtumi akamuweka \* maneno akatamka \* Aliyi akamwambiya

(٣٣٦) كَمُومِي كَيْلِكَ \* صَبِرِ كُوكِ رَبِّكَ \* مَتُّ هَنْغَلِكُوكِ \* نُو أَكْمُومِي

ukamwangaliya nawe \* hangalikupoka mtu \* rabuk kwake şubiri \* kipulika kamwambiya  
Y 269 [267] (336) kamwambia kipulika \* subiri<sup>472</sup> kwake Rabuka \* mtu hangalikupoka<sup>473</sup> \* nawe  
ukamwangaliya

He told him as [Ali] listened: Have trust in Him, your Lord -- a person may be seized [by death] even if you were to stand watch over him.

كَمُومِي كَيْلِكَ \* صَبِرِ كُوكِ رَبِّكَ \* مَتُّ هَنْغَلِكُوكِ \* نُو أَكْمُومِي

ukimwaghalīyā nawi \* kupuka hanghāli mtu \* rabukā kwāki şubiri \* kipulika kamwāmbiya  
R 334 [340] kamwambia kipulika \* subiri kwake Rabuka \* mtu hangalikupoka \* nawe ukimwangaliya

(٣٣٧) وَ أَمَّا نِ مَتُّ غَنِ \* أَدْمُو دُنِيَانِ \* إِسِيكُو مَنَانِ \* نُو وَيَفَهَمِي

wayafahamiya nawe \* mannāni isipokuwa \* duniyani adumuwo \* gani mtu ni ammā wa  
Y 270 [268] (337) wa ama ni mtu gani \* adumuwo<sup>474</sup> duniyani \* isipokuwa Manani<sup>475</sup> \* nawe wayafahamiya  
And indeed, what kind of person is it who remains in existence, unless it is God alone, and you know that well.

وَ أَمَّا نِمْتُ غَنِ \* أَلْدُمُ دُنِيَانِ \* إِسِيكُوَا مَنَانِ \* نُو وَافَهَمِي

wāfahamiyā nawiwi \* mannāni asipukuwā \* duniyāni aludumu \* gani nimtu ammā wa  
R 335 [341] wa ama ni mtu gani \* alodumu duniyani \* asipokuwa Manani \* na wewe wafahamiya

(٣٣٨) عَلِي سِنْدِ مَنْ \* مَمْبُ هُيَجُو مَفْنُ \* كَيْو هِي مَنِئُ \* عَقَلِ إِكْمَنْغِي

ikamngiya ‘aqili \* maneno hayo kapewa \* mfano hupijwa mambo \* mno senende ‘alii  
Y 271 [269] (338) Aliyi senende mno<sup>476</sup> \* mambo hupijwa mfano \* kapewa<sup>477</sup> hayo maneno \* akili ikamngiya<sup>478</sup>  
Ali, don't go on about this too much -- things have turned out like this. And when he was given this advice [Ali] regained his senses.

<sup>471</sup> i.e. in a chair.

<sup>472</sup> The Prophet tells Ali thing like: “You have to endure whatever God sends you. If someone wanted to take your child, you would not just stand there and look at him, but what else can you do in this case?”

<sup>473</sup> Amu -poka = Mvita -pokonya, seize.

<sup>474</sup> -dumu < دَامُ, endure, cognate of daima, always.

<sup>475</sup> ela Manani tu. Manani < المَنَّانُ, the Benevolent One, < مَنْ, bestow favours.

<sup>476</sup> usizidi huzuni sana, do not wallow in sadness.

<sup>477</sup> The passive of -pa, give is pawa in Amu, -pawa in Mvita, and -pewa in Zanzibar.

<sup>478</sup> He realised the truth – to be sorrowful is a mistake, as the Prophet has said. This sort of bereavement has always happened – it is the same for everyone, and you cannot help it. The Swahili practice is to console people by saying things like this – if the bereaved family thought that they were the only ones to whom this was happening, they would become very distraught.

عَلِي سِنِرِ مَنْ \* مَبْ هُجِجَ مَنْ \* كَمَبُوا هَي مَنِئُ \* عَقِيلِ اِكْمَغِيَا

ikamghiyā ‘aqīli \* manīnu haya k’ambiwā \* mfanu hupija mabu \* mnu siniri ‘alii

R 336 [342] Aliyi senende mno \* mambo hupija mfano \* chambiwa haya maneno \* akili ikamgiya

(٣٣٩) هَبْ أَكِشَ كُتُو \* زُبَيْرِ كَمَوْمَكُو \* تَكُفْ زَنْغُ بَرُو \* أُپِتْ كُنِيكِي

kunipekeya upate \* baruwa zangu takupa \* kamwamkuwa zubayri \* kutowa akisha hapo

Y 272 [270] (339) hapo akisha kuḥṭṭa \* Zuberi kamwamkua \* takupa zangu barua \* upate kunipekeya

So when he had calmed down He summoned Zubayr [and said:] I will give you my letters so that you may deliver them for me.

هَبْ أَكِنْدَ كُتُوَا \* زُبَيْرِ كَمَوْمَكُوَا \* تَكُفْ زَنْغُ بَرُو \* أُپِتْ كُنِيكِيَا

kunipikīyā upati \* baruwa zangu takupa \* kamwamkuwā zubīri \* kutuwā akinda hapu

R 337 [343] hapo akenda kutoa \* Zuberi kamwamkua \* takupa zangu barua \* upate kunipekeya

(٣٤٠) هِي مِي نَدَ مَمَكِ \* مِي نَدَ مَوْلِمِ وَكِ \* نَ أَجْنَدَ سِتْمَكِ \* نَنْ مِي كَوْمَبِي

kuwambiya moya neno \* sitamke uchenda na \* wake mwalimu nda moya \* mamake nda moya hii

Y 273 [271] (340) hii moya nda mamake \* moya nda mwalimu wake \* na uchenda sitamke \* neno moya

kuwambiya

This one is for his mother and this one for his teacher, and when you go there do not say one word to tell them [what has happened].

هِنِ مِي نَدَ مَمَكِ \* نَهَيْنِ مَوْلِمِ وَاكِ \* نَوَكْتِرَا سِتْمَكِ \* كُوَا فَرَاغَا كَوْمَبِيَا

kuwambiya faraghā kwā \* sitamki nawk’inrā \* wāki mwalimu nahīni \* mamaki nda muya hini

R 338 [344] hini moya nda mamake \* na hini mwalimu wake \* na uchenda sitamki \* kwa faragha kuwambiya<sup>479</sup>

(٣٤١) زُبَيْرِ اَسْجِلِسِ \* كَيْكِي كَرْتَسِ \* كَنْدَ نَزْ اُپْسِ \* كَمِيكِي عَطِي

‘aṭiya kampekeya \* upesi nazo kanenda \* karatasi kapokeya \* asijilisi zubayri

Y 274 [272] (341) Zuberi asijilisi<sup>480</sup> \* kapokea karatasi \* kanenda nazo upesi \* kampekeya Atiya<sup>481</sup>

Zubayr did not delay -- he took the papers and went quickly with them. He delivered one to Atika [Ja‘far’s mother].

زُبَيْرِ اَسْجِلِسِ \* كَيْكِي كَرْتَسِ \* اَكِنْرَا كُوَا اُپْسِ \* كَمِيكِي عَطِيَا

‘aṭiyā kampikiya \* upisi kwa akinrā \* karatasi kapukiya \* asijilisi zubīri

R 339 [345] Zuberi asijilisi \* kapokea karatasi \* akenda kwa upesi \* kampekea Atiya

<sup>479</sup>“to tell them privately [what has happened]”.

<sup>480</sup>i.e. Zubayr did not sit and wait.

<sup>481</sup>“Atika” is changed to “Atiya” at the end of the line for the sake of the rhyme. See also 278d, 293d, and 304d

(٣٤٢) بَرُو كُمْبَ كَوَك \* كِشَ زُبَيْرِ أَتُك \* إِلِ يَ مَوْلِمُ وَك \* كِنْدَ كُمْبِ كِي

kumpekeya kenenda \* wake mwalimu ya ile \* atoke zubēri kisha \* kwake kumpa baruwa  
Y 275 [273] (342) barua kumpa kwake \* kisha Zuberi atoke \* ile ya mwalimu wake \* kenenda kumpekeya  
When he had given her the letter then Zubayr left, and the one for [Ja'far's] teacher he went on to deliver [it] to him.

بَرُوا كُمْبَ كَوَاك \* كِسَ زُبَيْرِ أَتُك \* إِلِي يَمَوَالِمُ وَآك \* كِنِرَا كُمْبِ كِيَا

kumpikiyā kinirā \* wāki yamwālimu ilii \* atuki zubīri kisa \* kwāki kumpa baruwā  
R 340 [346] barua kumpa kwake \* kisa Zuberi atoke \* ili ya mwalimu wake \* kenenda kumpekeya

(٣٤٣) زُبَيْرِ كُتَاكَ كَوَك \* بِي أَسْمِ مَمَك \* أَكُتَاكَ يَوَك يَك \* مَتُ أُسِيزِنَغِي

asipozengeya mtu \* yake pweke akatoka \* mamake asome yeye \* kwake kutoka zubayri  
Y 276 [274] (343) Zuberi kutoka kwake<sup>482</sup> \* yeye asome mamake \* akatoka pweke yake<sup>483</sup> \* mtu asipozengeya  
When Zubayr had left [ja'far's] mother read [the letter], and she left home on her own without telling anyone.

زُبَيْرِ كُتَاكَ كَوَاك \* بِي أَسْمِ مَمَك \* أَكُتَاكَ مِوِيَكِيَك \* مَتُ أُسِيزِنَغِي

zighiya asipu mtu \* mpwikipiyaki akatuka \* mamaki asumi yiyi \* kwāki kutoka zubīri  
R 341 [347] Zuberi kutoka kwake \* yeye asome mamake \* akatoka mpweke yake \* mtu asipozingiya

(٣٤٤) نَاءِ أَكِينُظُم \* يُوَا لِمُ هُسَلِم \* وَآ أُسِيفَاهَم \* أُسِكُ هُمَنْغِيلِي

humngiliya usiku \* asipofahamu wala \* husalimu limo yuwa \* akiyanuzumu nae  
Y 277 [275] (344) naye akiyanudhumu \* yua limo husalimu<sup>484</sup> \* wala asipofahamu \* usiku humngiliya  
And as she repeated [the contents] the sun was going down, but she did not realise that night was drawing on.

نِييِ أَكَنْظُم \* يُوَا لِمُ هُسَلِم \* وَآ أُسِيفَاهَم \* أُسِيَكُ كُمْغِيلِيَا

kumngiliyā usiku \* fahamu asipu walā \* husalimu limo yuwā \* akanuzumu nayiyi  
R 342 [348] na yeye akanudhumu \* yua limo husalimu \* wala asipofahamu \* usiku kumngiliya

(٣٤٥) نَ هُكَ نِيَمَ زُبَيْرِ \* أُسِيطِ تَقْصِيرِ \* كِلَ نِيَمَ كَعْبِرِ \* كِمَزِنَغِي عَطِيَا

‘aṭiya kimzengeya \* ki‘abiri nyuma kila \* taqṣīri asipaṭe \* zubēri nyuma huko na  
Y 278 [276] (345) na huko nyuma Zuberi \* aṣifānye taqsiri<sup>485</sup> \* kila nyumba kiabiri<sup>486</sup> \* kimzengeya<sup>487</sup> Atiya  
And meanwhile Zubayr was doing his best [to find the teacher's house], calling at every house while Atika was looking for him.

<sup>482</sup>i.e. immediately he left.

<sup>483</sup>Usually if a mother is going somewhere and she has a small child she will take the child with her, but in this case Atika is so distraught that she rushes out immediately, forgetting about Nasir.

<sup>484</sup>It is dangerous for a woman to be out alone at night, but she is grief-stricken.

<sup>485</sup>-fanya taksiri, put in the effort, do the needful. Note that the Swahili negative here corresponds to a positive in English.

<sup>486</sup>i.e. going to every house and calling hodi! Zubayr is trying to find the mwalimu's house, to deliver his second letter (273b, 275). He could not simply ask Atika where it was, because he was told by Ali not to speak to the recipients (273c/d).

<sup>487</sup>anamtafuta.

نَهْكَ نَيْمَ زُبَيْرٍ \* أَسْوَاتٍ تَعَكَّرَا \* كُلَّ نَيْبَا هُوَابِيرٍ \* هُمَا زَغِيَا عَطِيَا

‘aṭiyā humāzigiyā \* huwābīri nyubā kulla \* taghakuri asiwāti \* zubīri nyuma nahuku

R 343 [349] na huko nyuma Zuberi \* asiwate tangakuri \* kula nyumba huabiri \* humazengea Atiya

(٣٤٦) هَتَّ نَدِيَّ كِفُوْطٍ \* كِنْدَ كِتْمُكُتَّ \* نَيْمَبِ يَ كَوْنَدَ كَيْطَ \* مَلْنَعْنُ أَكْنَعِيَّ

akingiya mlangoni \* kipaṭa kwanda ya nyumba \* kitomkuṭa kinenda \* kifuwāṭa ndiya hata

Y 279 [277] (346) hata ndia kifuata \* keṇenda kitomkuta \* nyumba ya kwanda kipata \* mlangoni<sup>488</sup> akingia

So as she followed the road she went on without finding him. When she reached the first house she went in the door.

هَبُّ نَدِيَا كَفُوَاتٍ \* أَكِنِرَا أَسَكُتَا \* نَيْبَا يَكُونَدَا كَيْتَا \* مَلْعُونُ أَكْغِيَا

akaghīyā mlaghūni \* kupata yakwanda nyubā \* asikuta akinirā \* kafuwāṭa ndiyā hapu

R 344 [350] hapo ndia kafuata \* akenenda asikuta \* nyumba ya kwanda kupata \* mlangoni akangiya

(٣٤٧) حَمَزَةَ أَكْفَسِيرٍ \* نَ مَوْلَانَا عُمَرَ \* هِنِ نِ الْفَجْرِ \* صَلَّى إِسْمِيَّ

imesimamiya ṣalā \* alfajiri ni hini \* ‘umari mawlānā na \* akafasiri ḥamzatī

Y 280 [278] (347) Hamza akafasiri \* na Maulana Umari \* hini ni alifajiri<sup>489</sup> \* sala imesimamiya<sup>490</sup>

Hamza was talking with Lord Umar [in the house]. It was dawn and prayers were about to begin.

حَمَزَةَ كَفَصِيرٍ \* نَمَوْلَانَا عُمَرَ \* هِنِ نَا الْفَجْرِ \* صَلَّى إِسْمِيَّ

imimamiyā ṣalā \* alfajiri ni hini \* ‘umari namawlanā \* kafasiri ḥamzatī

R 345 [351] Hamza kafasiri \* na Maulana Umari \* hini ni alifajiri \* sala imesimamiya

(٣٤٨) مَوْنَمَكِ كَتَمَكِ \* كَنِنِ نَدِمِ أَتَوَكِ \* چَمَبِ مَتَنِيلِكِ \* كَو مَوْلَانَا عَلِيَّ

‘aliya mawlānā kwa \* mtanipileka chamba \* atwika ndimi kanena \* katamka mwanamke

Y 281 [279] (348) mwanamke katamka \* kanena ndimi Atika \* chamba mtanipeleka \* kwa Maulana Aliya

The woman spoke: and said: I am Atika. perhaps you could show me to Lord Ali's [house]?

مَوْنَمَكِ كَتَمَكِ \* كَنِنِ مِمِ عَطِيَكِ \* كَمَبِ مُتَنِيلِكِ \* كَو مَوْلَانَا عَلِيَّ يَا

yā ‘alii mawulanā kwa \* mutanipileka kamba \* ‘aṭika mimi kanina \* katamka mwānamki

R 346 [352] mwanamke katamka \* kanena mimi Atika \* kamba mutanipeleka \* kwa Maulana Aliya

(٣٤٩) نَدِيَّ نِمْعَبِيرٍ \* نَيْمَبِ سِكُفَسِيرٍ \* نَدِمِ أُمِ جَعْفَرٍ \* كَمَ هِيَ يَوْلِيَّ

yaweleya haya kama \* ja‘fari umi ndimi \* sikuifasiri nyumba \* nime‘abiri ndiya

Y 282 [280] (349) ndia nimeabiri \* nyumba sikuifasiri<sup>491</sup> \* ndimi Umi Jaafari \* kama haya yaweleya

I have come along the road and I don't know the house. I am Ja'far's mother if that clarifies things for you.

<sup>488</sup>In other words, *alikhwenda usiku kucha*, she travelled all night, and arrived at Mecca, where she immediately makes for the first house in the village – this just happens to be one where Hamza and Umar are present. Note that in her distress Atika does not even ask permission to enter (Hodi!).

<sup>489</sup>alfajiri, dawn. In other words, it was time for morning prayers.

<sup>490</sup>yali tayari sala.

<sup>491</sup>-fasiri = -jua.



نَدِي نِمِيْبِيْر \* نِيْب سِكُفَصِيْرَا \* نِمِم اُمِي جَعْفَارِ \* كَم هِيْكُوْلِيَا  
 hayakuwiliyā kama \* ja'fāri umii nimimi \* sikufaṣīri nyuba \* nimirabiri ndiya  
 R 347 [353] ndia nimeiabiri \* nyumba sikufasiri \* ni mimi Umi Jaafari \* kama hayakueleya

(٣٥٠) هَبْ حَمَزَا كَتَاكَ \* كُو اُپْسِ نَ هَرَكَ \* مَلْنَعُ اَكُوْشِكَ \* اِلِ كُمْفُنْغُلِيَا

kumfunguliya ili \* akaushika mlango \* haraka na upesi kwa \* katoka ḥamza hapo  
 Y 283 [281] (350) hapo Hamza katoka \* kwa upesi na haraka \* mlango akaushika \* ili kumfunguliya<sup>492</sup>  
 Then Hamza went out quickly and speedily and took hold of the door to open it for her.

هَبْ حَمَزَا كَتَاكَ \* كُو اُپْسِ نَحَرَكَ \* مَلْنَعُو اَكُوْشِيْكََا \* اِلِي كُمْفُنْغُلِيَا

kumfuguliya ilii \* akawshikā mlaghuu \* naḥaraka upisi kwa \* katuka ḥamzā hapu  
 R 348 [354] hapo Hamza katoka \* kwa upesi na haraka \* mlango akaushika \* ili kumfunguliya

(٣٥١) نَدِ كِتَاكَ كَتَاكَ هَمَّ \* هَبْ نَدِي هَيْنَدَمَ \* كُو عَلِي اَكِيْكُمْ \* مَلْنَعُ كَمْبِيْشِي

kimbishiya mlango \* akikoma 'alii kwa \* hayandama ndiya hapo \* hema kaṭika kitoka nde  
 Y 284 [282] (351) nde kitoka katika hema \* hapo ndiya ḳayandama \* kwa Aliyi akikoma<sup>493</sup> \* mlango kimbishiya  
 Then, leaving the tent, he set out on the way. When he finally came to Ali's [house] he knocked on the door.

نَدِ كِتَاكَ كُوَا حَمَّ \* حَپْ نَدِيَا كَيْنَدَامَ \* كُوَا عَلِي اَكِيْكُمْ \* مَلْنَعُو كَمْبِيْشِيَا

kambishiya mlaguu \* akikuma 'alii kwā \* kayandāma ndiyā ḥapu \* ḥima kwā kituka ndi  
 R 349 [355] nde kitoka kwa hima \* hapo ndia kayandama \* kwa Aliyi akikoma \* mlango kambishiya

(٣٥٢) كَبِنَ اَكِمْلِيْزَا \* عَلِي نَدِمِ حَمَزَا \* مَغْنِ هُكُوْلِيْزَا \* هَبْ كَتَاكَ عَلِي

'aliya katoka hapo \* hukuuliza mgeni \* ḥamza ndimi 'alii \* akimaliza kinena  
 Y 285 [283] (352) kinena aḳimweleza \* Aliyi ndimi Hamza \* mgeni<sup>494</sup> hukuuliza \* hapo katoka Aliya  
 And he said, explaining [things] to him: Ali, it's me, Hamza. A visitor is asking for you. Then Ali went out.

عَلِي كَمُوْلِيْزَا \* كَمَبْ نَا مِمِ حَمَزَا \* نَمْنِ هُكُوْلِيْزَا \* هَبْ كَتَاكَ عَلِيَا

'aliyā hapukatuka \* hukūizā nimghini \* ḥamzā mimi nī kamba \* kamuuliza 'alii  
 R 350 [356] Aliyi kamuuliza \* kamba ni mimi Hamza \* ni mgeni hukuwiza \* hapo katoka Aliya

(٣٥٣) بِي يُوْ مَلْنَعُنِ \* هَلِي اَكْبِيْنِ \* قَبْرِنِ نِيْكَنِ \* نِنْدَا كِيْنَعَلِي

kuyangaliya napenda \* nipekani qaburini \* akibaini huliya \* mlangoni yupo yeye  
 Y 286 [284] (353) yeye yupo mlangoni \* hulia akibaini \* qaburini nipekani \* napenda kuyangaliya  
 [Atika] was at the door, weeping and saying: Take me to his grave -- I want to see it.

<sup>492</sup>When someone asks you directions, the Swahili consider it polite to accompany them to their destination, call the person they are looking for, and hand over the visitor to them: *nakuletea mgeni wako, I'm bringing your visitor to you.* This is what Hamza does (352c).

<sup>493</sup>-koma here means “end up at”. Compare *ndia hii imekoma wapi?*, where does this road go to?

<sup>494</sup>i.e. *kuna mgeni wako hapo.*

يِي اُبْ مَلْعُونٌ \* حُلَيْيِ اَكْبَيْنِ \* قَبْرِ كَنْيُونَيْنِ \* نَيْتِ كَيْغَلِيَا

kuyagaliyā nipati \* kaniyūnyini qaburi \* akibayini ḥulīya \* mlaghūni upu yiya  
R 351 [357] yeye upo mlangoni \* hulia akibaini \* qaburi kanionyeni \* nipate kuyangaliya

(٣٥٤) هَبْ عَلَيَّ كَتَاكَ \* مَتْرَ يَكْمَشُكَ \* هَتَّ نَدِ كَتَمَكَ \* مَنَنْ اَكْمَوْمِي

akamwambiya maneno \* katamka nde hata \* yakimshuka matozi \* katoka 'alii hapo  
Y 287 [285] (354) hapo Aliyi katoka \* matozi yakimshuka \* hata nde katamka \* maneno akamwambiya  
Then Ali went out, his tears flowing, and outside he spoke, telling her these words.

حَ اُ عَلَيَّ كَتَاكَ \* مَتْوَزِ يَكْمَشُكَ \* حَتَّ نَدِ كَتَمَكَ \* مَنِينُ اَكْمَوْمِيَا

akamwambiyā manīnu \* katamka ndi ḥata \* yakimshuka matūzi \* katuka 'alii ḥapu  
R 352 [358] hapo Aliyi katoka \* matozi yakimshuka \* hata nde katamka \* maneno akamwambiya

(٣٥٥) كَمَوْمِي كِنُظْمُ \* سِنْدِلِي اِسْلَامُ \* صَبِرِ كَوَاكَ كَرِيْمُ \* اَمْبِي اَكْلِيَا

akuleteya ambayo \* karīmu kwake ṣubiri \* isilāmu sendelee \* kinuzumu kamwambiya  
Y 288 [286] (355) kamwambia kinudhumu \* sendelee<sup>495</sup> isilamu \* subiri<sup>496</sup> kwake Karimu \* ambayo akuleteya  
He spoke, saying: don't go on so -- submit to God's will, trust in Providence who has brought you here.

كَمَوْمِي كِنُظْمُ \* سِنْدِلِي اِسْلَامُ \* صَبِرِ كَوَاكَ كَرِيْمُ \* اَمْبَالُ وَاكْتِيْزِيَا

wakutīziya ambālu \* karīma kwāki ṣubiri \* islāmu sindilii \* kinuzumu kamwāmbiya  
R 353 [359] kamwambia kinudhumu \* sendelee isilamu \* subiri kwake Karīmu \* ambalo wakutezeya

(٣٥٦) مِم هِي نِ مَمَكِ \* نَدِي مَوْنِي كِتِ چَكِ \* نُونِي قَبْرِ يَكِ \* نَتَاكَ كَيْغَلِيَا

kuyangaliya nataka \* yake qaburi nionya \* chake kiṭi mweni ndiye \* mamake ni huyu mimi  
Y 289 [287] (356) mimi huyu ni mamake \* ndiye mwenye kite<sup>497</sup> chake \* nionya qaburi yake \* nataka  
kuyangaliya

[Atika said:] I am his mother! I bore his birthpangs! Show me his grave -- I want to see it.

كَوَانِ مِم نِمَمَكِ \* نَرِي مَوْنِي كِتِ كَتَاكَ \* نِينِي قَبْرِ يَكِي \* نَتَاكَ كَيْغَلِيَا

kuyaghalīyā nataka \* yakii qaburi niyunya \* k'aki kiti mwinyi nrriyi \* nimamaki mimi kwāni  
R 354 [360] kwani mimi ni mamake \* ndiye mwenye kite chake \* nionya qaburi yake \* nataka kuyangaliya

<sup>495</sup>i.e. *usifanye sana*. If you get carried away by grief, you may say something that is *kufru*, i.e. something an unbeliever might say. So a wife at the death of her husband may say that he was her lion, or her pillar in the world, or that she depended on him, and she will be told: don't say that, or you will become a *kafiri*. On the contrary, you have to be loyal to God even in a time of grief, and endure whatever he sends you. Debate on the "problem of evil" (why does a good God allow bad things to happen) is unknown in Islam – God knows best, and we cannot begin to fathom His motives.

<sup>496</sup>Compare 336b, where the Prophet says much the same to Ali.

<sup>497</sup>*kite*, *birth pangs*. These give a mother a special love (*huruma*) for her child – she will willingly sacrifice herself for the child. We see this even in animals.

(٣٥٧) يُوْ مُونِي مَمْلَكَه \* لِكْ هُنْدَوَ كَوِك \* وَ لِمِ سِكُتَاكَ \* أَئْفَرِكِ دُنِيَا

duniya aifariki \* sikutaka mimi wala \* kiweka hondowa lake \* mamlakah mwenye yowa  
Y 290 [288] (357) yuwa Mwenye Mamlaka \* lake hondowa<sup>498</sup> kiweka<sup>499</sup> \* wala mimi sikutaka \* aifariki duniya  
[Ali said:] Know that the Almighty [his way] is to take people away and bring [them into existence], and I did not want  
[ja'far] to pass away.

يُوَا مُونِي مَمْلَك \* لِكْ هُرُوا كَوَاك \* وَلَا مِمِ سِكُتَاكَ \* أَيَفْرِقِ دُنِيَا

duniyā ayfariqi \* sikutaka mimi walā \* kawika huruwā laki \* mamlaka mwinyi yuwa  
R 355 [361] yua Mwenye Mamlaka \* lake hondo kaweka \* wala mimi sikutaka \* aifariki duniya

(٣٥٨) نَوِ صُبِرِ نَدِينُغ \* أُسَيْتِي كَوِ مَنُغ \* وَ لَ هُتُكُوسَ فُنُغ \* لَ أَخْرَنَ دُنِيَا

duniya na akhera la \* fungu hutokosa wala \* mngu kwa usipotee \* nduyangu şubiri nawe  
Y 291 [289] (358) nawe subiri nduyangu \* usipotee kwa Mngu \* wala hutokosa<sup>500</sup> fungu \* la ahera<sup>501</sup> na duniya  
And have trust [in God], my dear, so that you do not go astray from God's [path]. or you will not receive your share in the next  
world and this one.

نَوِ صُبِرِ رِينُغ \* أُسَيْتِي كَوِ مَغ \* وَلَا هُتُكُوسَ فُنُغ \* لَتُخِيرَ نَدُنِيَا

naduniyā laakhīri \* funghu hutukūsa walā \* mghu kwa usiputii \* ruyanghu şubiri nawi  
R 356 [362] nawe subiri nduyangu \* usipotee kwa Mngu \* wala hutokosa fungu \* la aheri na duniya

(٣٥٩) هُمُؤُو كَيْلِكَ \* مَتْرَ يَكْمُشُكَ \* هَبْ كَشُكَ عَطَاكَ \* أَكْتَمَكَ عَلِيَا

‘aliya akatamka \* ‘aṭika kashuka hapo \* yakimshuka matozi \* kipulika humuowa  
Y 292 [290] (359) humuoa<sup>502</sup> kipulika \* matozi yakimshuka \* hapo kaḥoḥa Atika \* akatamka Aliya  
[Atika] looked at him, listening, tears falling. Then Atika stopped [crying] and Ali spoke.

هُمُونِي كَيْلِكَ \* مَتْرَ يَكْمُتُكَ \* حَبْ كَتُوا عَطِيكَ \* أَكْنِيَمَاءَ كَلِيَا

kuliya akanyamaa \* ‘aṭika katuwā ḥapu \* yakimtuka matuzi \* kupulika humūnyya  
R 357 [363] humuonya kupulika \* matozi yakimtuka \* hapo katua Atika \* akanyamaa kuliya

(٣٦٠) هَبْ عَلِيَا حَيْدَرِ \* بَسِ نَاءِ كَفَسِرِ \* مَبْنِ هَكِي زُبَيْرِ \* أَيِي پُوكِ عَلِيَا

‘aliya pweke uyiye \* zubēri hakuya mbona \* kafasiri nae basi \* ḥaydari ‘alii hapo  
Y 293 [291] (360) hapo Aliyi Haidari \* basi naye kafasiri \* mbona hakuya Zuberi \* uyiye pweke Aṭiya  
So Ali the Lion-like spoke to her then: Why did Zubayr not come [with you]? Did you come by yourself, Atika?

<sup>498</sup>We understand watu, human beings.

<sup>499</sup>God has the power to do whatever he likes – he sustains people or brings their life to an end, and we are not in a position to understand his motives.

<sup>500</sup>If you subiri, you will receive a reward from God: hutakosa maneno kwa Mungu, you will not fail [to receive] comfort from God.

<sup>501</sup>It is said: ukisema mambo mabaya, utapata madhambi kwa Mungu; ukisubiri, utapata malipo mazuri, if you say irreligious things, God will judge you as having sinned; on the other hand, if you trust [in him], you will be well-rewarded.

<sup>502</sup>anamtizama.

حَا عَلِي حِدَارٍ \* كِسَ أَكْفَصِيرَا \* بُنَ هَكِي زُبِيرَا \* نُو پُوكِي عَطِيَا

‘aṭiyā pwikii niwi \* zubiri hakuya buna \* akafaṣīri akisa \* ḥaidāri ‘alii hapū

R 358 [364] hapo Aliyi Haidari \* akisa akafasiri \* mbona hakuya Zuberi \* niwe pweke Atiya

(٣٦١) أَنْتَبِي بَرُو \* كَتِكَ كُفُنْعُو \* أَلِپِ سِكُمِيُو \* وَلا سِكْمَزَنْغِيَا

sikumzengeya wala \* sikumuyuwa alipo \* kuifunguwa kaṭika \* baruwa unietee

Y 294 [292] (361) unietee barua \* katika kuifungua \* alipo sikumuyua \* wala sikumzengeya

[Atika said:] He brought me a letter, and when I opened it I took no heed of where he was, and I did not look for him.

أَنْتَبِي بَرُوَا \* كَتِكَ كَيْفُنُوَا \* أَلِپِ سِيكُمِيُوَا \* وَلا سِكْمَزَنْغِيَا

sikumzigiya walā \* sikumuyuwa alipu \* kifunuwā katuka \* baruwā uniyitii

R 359 [365] unietee barua \* katoka kifunua \* alipo sikumuyua \* wala sikumzengeya

(٣٦٢) بَرُو كَيْفَسِير \* نَدِي نَلْيَعِير \* هَنْدَ سَسَ كُفِكِر \* تَنْبَه كُنْغِيَا

kuningiya tanabuhi \* kufikiri sasa handa \* nali‘abiri ndiya \* kiifasiri baruwa

Y 295 [293] (362) barua kiifasiri \* ndia naliabiri \* handa<sup>503</sup> sasa kufikiri \* tanabuhi<sup>504</sup> kuningiya

When I realised what was in the letter I set out on the road -- I am beginning now to realise I put myself in danger.

بَرُو كَيْفَصِير \* نَدِي نَلْيِيرَا \* حَنْدَ سَسَ كُفِكِر \* تَنْبَح كُنْغِيَا

kunighiya tanabuhi \* kufikiri sasa handa \* naliyabiriā ndiya \* kiifaṣīri baruwa

R 360 [366] barua kiifasiri \* ndia naliabiri \* handa sasa kufikiri \* tanabuhi kuningiya

(٣٦٣) فَطِمَ كَمْكَلِيم \* أَكْمَپَ مَجَ تَم \* دُعَ سَبَا تَمَم \* نَدَنَ أَلْيَسْمِيَا

aliyasomeya ndani \* timamu sabā du‘a \* tamu maji akampa \* kamkalimu faṭima

Y 296 [294] (363) Fatima kamkalimu \* akampa maji tamu \* dua saba timamu \* ndani aliyasomeya<sup>505</sup>

Fatima spoke to her, and gave her sweet water -- seven whole prayers she had read into it.

فَطِيمَ أَكْمَكَلِيم \* كُمْپَ مِي مَتَم \* دُعَا سَبَع تَمَم \* نَرَانِ نِمِيَسْمِيَا

nimiyasumiyā nrāni \* timamu saba‘a du‘aā \* matamu mayi kumpa \* akamkalimu faṭima

R 361 [367] Fatima akamkalimu \* kumpa mayi matamu \* dua saba timamu \* ndani nimeyasomeya

<sup>503</sup> Amu for naanza.

<sup>504</sup> = hatari.

<sup>505</sup> This is anachronistic, in that this would not have been done at the time the story is supposed to take place. The reference is to the practice of reading the Qur’an and then breathing into the water – the efficacy of the verses is piously considered to transfer into the water.

(٣٦٤) أَكْمَجِبُ كَلِمَ \* سَيَوِرِي فَتَمَ \* مُي نِن هَلِمَمَ \* رُوْحُ يَتَكَ كَلِي

kuliya yataka rūḥu \* halimama nina moyo \* fatuma ya siyawezi \* kalima akamjibu  
Y 297 [295] (364) akamjibu kalima \* siyawezi<sup>506</sup> ya Fatuma \* moyo nina halimama \* ruhu<sup>507</sup> yataka kuliya  
[Atika] answered her with the words: I cannot [take it], oh Fatima -- my heart is in confusion, and my soul wants to cry out.

أَكْمَجِبُ كَلِمَ \* سَيَوِرَا فَطِيمَ \* مُي أَنْ حَلِمَامَ \* رُوْحَا حُنْمِيَا

hunambiyā rūḥuā \* ḥalimāma una muyu \* faṭīma siyayawizā \* kalīma akamjibu  
R 362 [368] akamjibu kalima \* siyayaweza Fatima \* moyo una halimama \* ruhu hunambiya

(٣٦٥) صَبِرِ كَوَا بَوَانَ وَتُ \* عَطِيكَ مَاءِ سِ كِتُ \* بِحِ مَتَمَ مَتُّ \* يَبِكِيُو تَتُو

taṭuwa yabakiyeo \* maṭaṭu maṭama pija \* kiṭu si mai 'aṭika \* weṭu bwana kwa ṣubiri  
Y 298 [296] (365) subiri kwa Bwana Wetu<sup>508</sup> \* Atika mai si kitu<sup>509</sup> \* pija matama<sup>510</sup> matatu \* yabakieyo taṭuwa  
[Fatima replied:] Trust in our Lord, Atika, the water is not something [to eat] -- take three sips, and whatever is left I will take.

صَبِرِ كَوَا بَوَانَ وَتُ \* عَطِيكَ مَي سِكِتُ \* بِحِ مَتَمَ مَتُّ \* يَكِيَتِي تَبِكِيَا

tapukiyā yakiyaqii \* matatu matama pija \* sikitu mayi 'aṭika \* witu bwāna kwā ṣubiri  
R 363 [369] subiri kwa Bwana Wetu \* Atika mayi si kitu \* pija matama matatu \* yakiyake tapokeya

(٣٦٦) مَاءِ أَسِيَّتِكَ \* مِيْمُنِ كَيْيَكَ \* أَكْطُمُونَ عَطِيكَ \* فَتَمَ كَمْپِيَا

kampokeya fatuma \* 'aṭika na akaṭumwa \* kayapeka miyomoni \* asipoyataka mai  
Y 299 [297] (366) mai asipoyataka \* miyomoni kayapeka \* akatumwa na Atika \* Fatuma kampokeya  
Although [Atika] did not really want the water, she took some into her mouth. [The cup] was given back by Atika, and Fatima took it. (?)

حَبِّ كَتَوَا عَطِيكَ \* مَيِ أَسِيْ يَتَكَ \* مَدُوْمُونِ كَيْيَدِكَ \* فَطِيمَ أَكْپِيَايَا

akapukiyāyā faṭīma \* kayandika mdūmūni \* yataka asipu mayi \* 'aṭika katwā ḥapu  
R 364 [370] hapo katwaa Atika \* mayi asipoyataka \* mdomoni kayandika \* Fatima akapokeya

(٣٦٧) هَبِّ كَمْكَلِفِشَ \* وَعَظِي كُمُونِشَ \* مَاءِ أَلِيْشِشَ \* مُنْعُ أَكْمُوْمِيَا

akamuombeya mungu \* alipoyashusha mai \* kumuonesha wa'azi \* kamkalifisha hapo  
Y 300 [298] (367) hapo kamkalifisha<sup>511</sup> \* waadhi kumuonyesha \* mai alipoyashusha \* Mungu akamuombeya  
So Fatima persuaded her and showed her [what to do] by exhortation. When [Atika] had swallowed the water [Fatima] interceded to God for her.

<sup>506</sup>She means *chakula hakinishuki*, I have no heart for eating. If someone dies, he is buried the next day, and the women keen and lament all day and night. They may not eat at all until after the burial. People who are not close relatives of the deceased may make food and bring it secretly, encouraging the bereaved to eat, as if they were sick.

<sup>507</sup>ruhu = roho.

<sup>508</sup>i.e. Mungu.

<sup>509</sup>i.e. it is not food, so if she is fasting because of the bereavement it is reasonable to take it.

<sup>510</sup>-piga tama or -shika tama, take a drink, fill your mouth with liquid.

<sup>511</sup>-kalifisha = -lazimisha.

حَبِّ كَمَكَلِيفِيشَا \* وَعَظِ كَمُونِيشَا \* مَيِ الْبِ يَشُشَا \* مَعُ كَمَشُهُدِي

kamshuhudiya mgu \* yashushā alipu mayi \* kamūnyishā wa‘azi \* kamkalīfīshā ḥapu  
R 365 [371] hapu kamkalifisha \* waadhi kamuonyesha \* mayi alipoyashusha \* Mngu kamshuhudiya

(٣٦٨) بَسِ هَبِّ أَمُوَزِ \* زَ مَوْنُو خَبْرِزِ \* نَ عَلِيٍّ أَمُولِزِ \* كِشَ أَكِلِي

akiliya kisha \* amweleze ‘alii na \* khabarize mwanawe za \* amuuze hapo basi  
Y 301 [299] (368) basi hapo amuuze \* za mwanawe habarize \* na Aliyi amweleze \* kisha akiliya  
Then [Atika] asked for news of her son, and Ali explained [everything] to her, weeping at the end.

أَكِسَ أَمُولِزِ \* زَا مَوَانُو خَبْرِزَا \* نَعَلِيٍّ أَمُولِزِ \* أَكِسَ كَيْلِيَا

kaylaliyā akisa \* amwilīzi na‘alii \* khabarīzi mwānawi zā \* amuwilīzi akisa  
R 366 [372] akisa amuilize \* za mwanawe habarize \* na Aliyi amweleze \* akisa kayilaliya

(٣٦٩) هَتَ كُكَيْمَبُوَكْ \* فَتَمَ أَكَيْنُكْ \* كَمِپِكِي عَطِكَ \* وَكَلَّ وَتَ پَمِي

pamoya wote wakala \* ‘aṭika kampikiya \* akainuka fatuma \* kukipambauka hata  
Y 302 [300] (369) hata kukipambauka \* Fatuma akainuka \* kampikiya Atika \* wakala wote pamoya  
Until, when dawn came, Fatima got up and cooked [food] for Atika and they all ate together.

حَتَّ كُكَيْبُوَكْ \* فَطِيمَ أَكَيْنُكْ \* كَمِپِكِي عَطِيكَ \* وَكَلَّ وَتَ پَمِيَا

pamuyā wuti wakala \* ‘aṭika kampikiya \* akaynuka faṭīma \* kukipabawuka ḥata  
R 367 [373] hata kukipambauka \* Fatima akainuka \* kampikia Atika \* wakala wote pamoya

(٣٧٠) عَطِكَ أَكَبِينِ \* سَسَ نَمَ كَوِ خَرِنِ \* مَوْنَعُ أَكْ مُيْنِ \* مَتُّ سِكُمُوَاتِي

sikumuwatiya mṭu \* muini uko mwanangu \* kherini kwa nami sasa \* akabaini ‘aṭika  
Y 303 [301] (370) Atika akabaini \* sasa nami kwa herini \* mwanangu uko muini \* mtu sikumuwatiya  
Atika said: Now I [bid you] farewell. My son is [back] at home and I left no-one with him.

عَطِيكَ أَكَبِينِ \* فَطِيمَ كَوِجِرَانِ \* مَوْنَعُ أَكْ مُيُونِ \* مَتُّ سِكُمُوَاتِيَا

sikumuwāṭiyā mṭu \* muyūni uku mwanagu \* kwiḥirini faṭīma \* akabayini ‘aṭika  
R 368 [374] Atika akabaini \* Fatima ḵwa herini \* mwanangu uko moyoni \* mtu sikumuwatiya

(٣٧١) نَ فَتَمَ أَتَمَكِ \* أَمُوَمِي مُمِ وَكِ \* نَاوِ نِنْدَ كَمِپِكِ \* أَسِنْدِ پُوَكِ عَطِي

‘aṭiya pweke asende \* kampeke nenda nāwe \* wake mume amwambiye \* atamke fatuma na  
Y 304 [302] (371) na Fatuma atamke \* amwambie mume wake \* nawe nenda kampeke \* asende pweke Atiya  
And Fatima spoke and said to her husband: And you go and accompany her so that Atika [need] not go on her own.

نَفْطِيمَ اَتَمَكِي \* اَمَوَامْبِي مُومِ وَك \* نَوِ نِرَا كَمْبِيكَ \* اَسِرُّ پُوكِ عَطِيَا

‘aṭiyā pwiki asirri \* kampika nirā nawi \* waki mūmi amwāmbiya \* atamkii nafaṭīma

R 369 [375] na Fatima atamke \* amwambia mume wake \* nawe nenda kampeka \* asende pweke Atiya

(٣٧٢) عَلِي كَنَغِي نَدَنِ \* كَو مَكُنْ كَبِينِ \* اَكُنْكَ كِتِينِ \* فَتَمَ اَكْمُونَدِي

akamwendeya fatuma \* kiṭini akainuka \* kabaini mkono kwa \* ndani kangiya ‘alii

Y 305 [303] (372) Aliyi kangia ndani \* kwa mkono kabaini<sup>512</sup> \* akainuka kitini \* Fatuma akamwendeya  
Ali went into the inner [room] and signalled [Fatima] with his hand. She rose from her chair, Fatima, and went to him.

عَلِي كَغِي نَرَانِ \* كَوَا مَكُنْ اَكْبِينِ \* اَكُنْكَ كِتِينِ \* فَطِيمَ اَكْمُورِيَا

akamwirriyā faṭīma \* kiṭīni akaynuka \* akabayini mkunu kwā \* nrāni kaghiya ‘alii

R 370 [376] Aliyi kangia ndani \* kwa mkono akabaini \* akainuka kitini \* Fatima akamwendeya

(٣٧٣) كَمَبَ چِنْدَ كِمْبِكَ \* فَتَمَ هُتُوذِكَا \* كَوْمَبَ وَطْ هُتَمَكَا \* كَمَ هَي كُنْمَبِي

kunambiya hayo kama \* hutamka waṭu kwamba \* hutoudhika fatuma \* kimpeka chenda kamba

Y 306 [304] (373) kamba chenda kimpeka \* Fatuma hutoudhika \* kwamba watu hutamka \* kama hayo  
kunambiya

He said: If I go and accompany her, Fatima, will you not be angry if people talk [about it] and gossip about me?

كَمَ كِتْرَا كِمْبِيكَ \* فَطِيمَ حُتُوذِيكَ \* كَبَ وَاتْ كُتَمَكَا \* كَمَ حَي كُنْمَبِيَا

kunambiyā ḥayu kama \* kutamka wātu kaba \* ḥutuwuḏīka faṭīma \* kimpika k'inrā kama

R 371 [377] kama chenda kimpeka \* Fatima hutoudhika \* kamba watu kutamka \* kama hayo kunambiya

(٣٧٤) كَبِنَ شَهْدِ مَنَعُ \* هَيْمُ مَيْنِ مَوْنَعُ \* سَسَ نِ كَمَ نَدِيْنَعُ \* نَ قَاسِمُ نِ مَمِي

māmoya ni qāsīmu na \* nduyangu kama ni sasa \* mwangu moyoni hayamo \* mngu shahidi kanena

Y 307 [305] (374) kanena shahidi Mngu \* hayamo moyoni mwangu<sup>513</sup> \* sasa ni kama nduyangu \* na Qasimu<sup>514</sup>  
ni māmoya

She said: I swear to God, [such things] are not in my heart. [Atika] is like a sister to me -- exactly the same as Qasim.

كَبِنَ شَهْدِ مَنَعُ \* هَيْمُ مَيْنِ مَوْنَعُ \* سَسَا نِكَمَ رِيْعُ \* نَقَسِيْمُ نِمْمِيَا

nimamuyā naqasīmu \* ruyaghu nikama sasā \* mwāngḥu muyuni hayamu \* mghu shahidi kanina

R 372 [378] kanena shahidi Mngu \* hayamo moyoni mwangu \* sasa ni kama nduyangu \* na Qasimu ni mamoya

(٣٧٥) هَبْ عَلِي كَتِكَ \* كَنَدَمَنَ نَ عَطِكَ \* اَكْبَدَ اَكْمِيكَ \* هَتَ كَوَا اَكْنَغِي

akangiya kwao hata \* akampeka akenda \* ‘aṭika na kandamana \* katoka ‘alii hapo

Y 308 [306] (375) hapo Aliyi katoka \* kandamana na Atika \* akenda akampeka \* hata kwao akangiya  
So Ali went out and went along with Atika. He went and accompanied her until he reached her home.

<sup>512</sup>He does not want Atika to hear.

<sup>513</sup>Fatima, in contrast to her behaviour at the beginning of the ballad, has learnt to be magnanimous.

<sup>514</sup>Qasim was Fatima's brother, and died in infancy. The Prophet had 7 children (3 boys and 4 girls), but they all pre-deceased him except Fatima.

حَظُّ عَلِيٍّ كَثُوكَ \* كَدَمَنَ نَعَطِيكَ \* أَكْبَرَا أَكْمِيكَ \* حَتَّ كَوُوكَ أَكْغِيَا

akaghiyā kwawu ḥata \* akampika akinrā \* na'aṭika kadamana \* katuka 'alii ḥapu  
R 373 [379] hapo Aliyi katoka \* kandamana na Atika \* akenda akampeka \* hata kwao akangiya

(٣٧٦) هَظُّ عَلِيٍّ حَيْدَرٍ \* أَكْصَلِ أَظْهَرَ \* كَنْدَمَنَ نَ زُبَيْرٍ \* مُيْنِ أَكْرِجِيَا

akarejeya muini \* zubēri na kandamana \* aḏuhuri akaṣali \* ḥaydari 'alii hapo  
Y 309 [307] (376) hapo Aliyi Haidari \* akasali aduhuri \* kandamana na Zuberi \* muini akarejeya  
Then Ali the Lion-like said the midday prayers and walked along with Zubayr and returned to the town.

كِسَ عَلِيٍّ حَيْدَارٍ \* أَكْصَلِ أَظْهَرَا \* كَنْدَمَانَ نَزْبِيرٍ \* مُيْنِ أَكْرِجِيَا

akirijiyā muyini \* nazubīri kanadāmana \* aḏuhuri akaṣali \* ḥaydāri 'alii kisa  
R 374 [370] kisa Aliyi Haidari \* akasali aduhuri \* kaḏamaṇa na Zuberi \* muyini akirejeya

(٣٧٧) نَ هَظُّ الْيُرْدِ \* نَدِبُ الْيُرْدِ \* مَنُ كَجْتَهْدِ \* مَصْحَبِ كَوْمِيَا

kiwambiya maṣaḥaba \* kijitahidi maneno \* aliporadidi ndipo \* aliporudi hapo na  
Y 310 [308] (377) na hapo aliporudi \* ndipo aliporadidi \* maneno kijitahidi \* Masahaba kiwambiya  
And when he returned, it was then that he told [the story], striving for [exact] words, telling the Companions.

حَظُّ أَلِپُ رُدِي \* رِپُ أَلِپُ رَادِدِ \* مَنُ أَكَجْتَهْدِ \* مَصْحَبِ كَوْمِيَا

kiwāmbiyā maṣaḥaba \* akajitahidi maninu \* rādidi alipu ripu \* rudii alipu ḥapu  
R 375 [371] hapo aliporudi \* ndipo aliporadidi \* maneno akajitahidi \* Masahaba kiwambiya

(٣٧٨) كَوْمِيَا كُيْلِيكَ \* كُلُّ لَلُّوتِرِكَ \* أَمَابِلُ لَلْنِينِكَ \* يُتِ كَوَاحِدِيَا

kawāḥadithiyā yuti \* laluninika amābalu \* lalilūtirrika kula \* kupulika kawāmbiya  
R 376 [372] (378) 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.

(٣٧٩) هَظُّ نِمِيَّتِيَا تَمَّ \* بَيْتِ زَنْغُ هُكْمِ \* نَ أَمْبُو وَتَسْمِ \* كَوُوتِ زَكْوَلِيَا

zikaweleya zote kwa \* watasoma ambao na \* hukoma zangu bayti \* tama nimeṭiya hapa  
Y 311 [309] (379) hapa nimetia tama \* baiti zangu hukoma \* na ambao watasoma \* kwa zote zikaweleya  
Here I have finished, my verses have come to an end, and whoever reads [them] will be made aware of everything [that happened].

نَمِ نِمِيَّتِيَا تَمَّ \* بَيْتِ زَنْغُ حُكْمِ \* نَبُو وَرِسْمِ \* كَوُوتِ زَتَوْلِيَا

zitawiliya zuti kwa \* wazisuma naabawu \* ḥukuma zanghu bayti \* tamu nimitiya nami  
R 377 [373] nami nimetia tamu \* baiti zangu hukoma \* na ambao wazisoma \* kwa zote zitaeyla



(٣٨٠) بَتِّيزِ زِيُونِ \* مِيَا تَتْ هُمَكِنِ \* وَسَبْعَ وَسِتِّينِ \* عَدَادِ نِمَوْمَبِي

nimiwambiya 'adādi \* wasitīni wasaba'a \* humkini tatu miyā \* ziyuwini baytīzi

R 378 [374] (380) baitize ziyueni \* mia tatu humkini \* wa sabaa wa sitini<sup>515</sup> \* adadi nimewambiya  
Know that its stanzas [come to] three hundred, be assured, and seven, and seventy -- I have told you the number.

(٣٨١) بَيِّتِ زِيُونِ \* مَتُّ أَكْرَبَيْنِ \* أَصْبَحِ نَ جِينِ \* مِي أُسْبُغِي

usopunguliya moyo \* jiyoni na ašubuḥi \* akazibaini mṭu \* ziyuveni baytize

Y 312 [304] (381) baitize ziyueni \* mtu akazibaini \* asubuhi na jioni \* ṣoyā usopunguliya  
Learn [the poem's] verses, so that a person may say them morning and evening, not omitting one.

أَحْفَظِي مِيُونِ \* مَتُّ أَكْرَبَيْنِ \* أَصْبَحِ نَيُْونِ \* مِي إِسْبُغِي

isipughukīyā muya \* nayyūni ašubuḥi \* akazibayini mtu \* muyūni ahifazīyu

R 379 [375] 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.

(٣٨٢) كَوْنَدَ هَتَدَلِّكَ \* مَتِّي هَتَسْمُبُكَ \* نَ أَتَكَلْتَمَكَ \* مَلْ هُمُوقِي

humuwafiqiya mola \* atakalotamka na \* hatosumbuka mṭuye \* hatodhalilika kwanda

Y 313 [305] (382) kwanda hatodhalilika<sup>516</sup> \* mtuye hatosumbuka \* na atakalotamka \* Mola humuwafiqiya<sup>517</sup>  
First, he will never be brought low, that person, he will not be troubled, and whatever he asks for the Lord will bring to him.

كَوْنَدَ حَتَّظَلِّكَ \* مَتِّي هَتَسْمُبُكَ \* نَتَّكُو تَمَكَ \* مَلْ تَمُوافِي

tamuwafikīyā mula \* tamka naatakawu \* hatosumbuka mtuyi \* ḥatazililika kwanda

R 380 [376] kwanda hatadhililika \* mtuye hatosumbuka<sup>518</sup> \* na atakaotamka atakaotamka \* Mola  
tamuwafikiya<sup>519</sup>

(٣٨٣) أَوْ مَبْلُ كَو وَهَابُ \* أَتَجِبُو جَوْبُ \* أَوْ مَتُّ نَجْرِبُ \* أَدَلِّشِ وَصِي

waṣiya adalilishē \* najaribu mṭu aw \* jawabu atajibiwa \* wahābu kwa aombalo

Y 314 [306] (383) aombalo kwa Wahabu \* atajibiwa jawabu \* au mtu aḥaribu \* adalilishē wasiya<sup>520</sup>  
Whatever he prays for from the Generous One, he will be vouchsafed an answer, and let the person try [it], that he may demonstrate its wisdom.

<sup>515</sup>In fact, the R version of the ballad has 383 stanzas, not 377.

<sup>516</sup>-dhalilika, be humble, be humiliated, no agent specified.

<sup>517</sup>These claims are somewhat overblown – this is not a religious text.

<sup>518</sup>i.e. he will not remain poor.

<sup>519</sup>God will make the person succeed in whatever he asks.

<sup>520</sup>In other words, if the hearer is doubtful that this is true, let him just try it. See also the note to 208d.

أَوْمَبِلُ كَوَّ وَهَابُ \* أَتَجِبُوا جَوَابُ \* أَوْ مَتُ نَجْرِبُ \* أَدَلِّشِي وَصِيَا

waṣīyā adalilishii \* najaribu mtu aw \* jawābu atajibiwā \* wahābu kwa awmbalu

R 381 [377] aombalo kwa Wahabu \* atajibiwa jawabu \* au mtu na jaribu<sup>521</sup> \* adalilise wasiya

(٣٨٤) لَا طَرْدَ سَعْرِ \* إِسْمُ يَكِ جَبَارِ \* أُرَادِ وَكِ بَشِيرِ \* مُوسُ أَصْرُتِلَوِي

aṣizutiliway mwisu \* bashiri waki urūdi \* jabāri yaki ismu \* sa'iri lāṭrd

R 382 [378] (384) la taridi sairi \* isimu yake Jabari \* urudi wake Bashiri \* mwisu asizotiliwa

*Reject Hell in the name of the Almighty*

(٣٨٥) نِمِينَدَ كُكَّرِرِ \* نَنِي سَمَنِ صَمِيرِ \* أُتْنَدِ وَ جَعْفَرِ \* وَ مَوْلَانَا عَلِي

'aliya mawlānā wa \* ja'fari wa utendi \* ḍamīri somanī nanyi \* kukariri nimependa

Y 315 [307] (385) nimependa kukariri \* nanyi somani dhamiri \* utendi wa Jaafari \* wa Maulana Aliya

*I have been pleased to recite it, and you, read it inwardly -- the Ballad of Ja'far and Lord Ali.*

نِمِكْوَانَدَ كِكَّرِرِ \* نَوِ سُمِ إِظْهَرَا \* أُتْنَدِ وَ جَعْفَرِ \* نَمَوْلَانَا عَلِيَا

'aliyāyā namawulanā \* waja'fari utindi \* iẓharī suma nawī \* kikariri nimikwānda

R 383 [379] nimekwanda kikariri \* nawe soma idhihari \* utendi wa Jaafari \* na Maulana Aliya

(٣٨٦) تَمَتِ وَايَا الْخَيْرِ \* عَمَتِ وَصَا اللَّهُ \* عَلِي سَيِّدِ نَا مُحَمَّدِ \* وَ عَلِي آلِهِ وَصَحْبِهِ وَسَلَّمَ

tūslm wṣḥbh ālh 'lī w \* mḥmd nā sīyd 'lī \* llāh wṣā 'mt \* ālkhīr wāyā tmt

R 384 [380] (386) tamati wa al-heri \* amati wasi al-Ilahi \* Aliyi Sayidi na Muhamadi \* wa alehe wa sahabihi wa salamu

*It is accomplished with blessing.*

<sup>521</sup>i.e. if you don't believe it, try it and see.