

## 13. Bani Giise, UMAR AND THE JINNS

1. What I am going to talk about here are the great deeds of Sayku Umar.
2. When he left Halwaar, he was intent on waging holy war, and he stayed here in Hoore Foonde.
3. Now as to the reason for his stay in Hoore Foonde. Everyone knows that he spent the rainy season in Hoore Foonde, but in fact he spent the rainy season there for a particular reason. People do not know why he was traveling there, but as for him, he knew what he was going (there) for. At that time he was recruiting an army, but the army that he was recruiting, was an army of jinns.
4. When he came to Hoore Foonde he stayed at the compound of Bummuy Mammadu Hamjatu. The Bummuy was his host at that time. He spent the rainy season at Hoore Foonde.
5. While the town slept, he would slip away to a small hill called Gemmi. The chief of the jinns lived there, at a place called Koylél Tekke. He would go there, spend the night talking with him until the morning prayer, then return. The people would see him in Hoore Foonde as he arose in the morning, without knowing where he spent the night.
6. In fact each time he was with the chief of the jinns he was actively planning, asking him for an army to aid (the holy war). He (the chief) agreed to give him an army, but told him to be patient.
7. What he meant by being patient was that he had to recruit the people for the army he would give him. Some were in Casamance, some were in Jolof, some were in Siin Salum, some were in the east. Throughout the whole rainy season he (Umar) stayed there, while he (the chief) was sending messages to them that they come, that he had a plan to work out with them.
8. He (Umar) knew why he was lingering, but the people did not know. They thought that he had come to spend the rainy season at Hoore Foonde.

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3. jinns. In Arabic as well as Pulaar jinn designates a wide variety of spiritual forces who can serve good, bad or mixed purposes, related to Islam or to other religious forces.
  4. Bummuy is the title reserved to the leading male member of the Njaay lineage, who in turn are the leading lineage of the town.
  5. Gemmi, a few kilometers west of the town.
  5. Koylél Tekke, literally "the little Koyli tree (covered with) rags," was a sacred tree which lies halfway between Hoore Foonde and Jaaba. See Soh, Chroniques, p. 262.
  7. Casamance, Jolof, Siin Salum, and east have the reputation of being less "Muslim" and more hospitable to jinns than Futa.

But that was not the only reason he was spending the rainy season there, his real reason for waiting was to get the help of the army of jinns, he knew that real strength lay with the jinns.

9. Now everyone makes a mistake in saying that the Booseyaabe betrayed him. As for him, he knew that the Bosseyaabe did not betray him since he was not seeking (anything) from the Booseyaabe. He was waiting there for the army of jinn. It was the right place for him to wait, it was in Hoore Foonde that he was to wait, until he could confer with the chief of the jinns, until he gave him the assistance of the army. The chief of the jinns had told him to stay, he stayed until the end of the rainy season.
10. One day he waited until late at night, when people were sleeping. He got up, he went to the chief of the jinns. The chief of the jinns told him: "Now I have decided to give you an army, the army has come." He gave him what must have been 100,000 jinns together with their guns.
11. When the rainy season was over he (Umar) said goodbye to Hoore Foonde. At that time there was agreement that his host step down as Bummuy. Hoore Foonde was therefore without a Bummuy. Hoore Foonde called him, said to him: "Sayku Umar." He replied: "Yes." They said: "We want you to install a Bummuy for us. Here where we are, we wish to be given a Bummuy, at present we have no Bummuy."
12. He replied: "I understand, but a person must show respect for his host. Wait until I leave in the morning, where I spend the day come find me."
13. Sayku Umar left in the morning, he left with his army. What the people saw was only his army of men, they did not see the army of jinns. Those who had been planning to go with Sayku Umar went with him, those who had planned to stay stayed behind.
14. When Sayku Umar left he went out by the eastern side of the village. He crossed the field of Mboolo, that is where he passed. Where he spent that day, it was at Njafaan Beeli Cinni. That day the people of Hoore Foonde also left early, they found him at Njafaan Beeli Cinni. That day he put the turban on Bummuy Sammba Demmba, on that very day he was named Bummuy. They loaded themselves up again and returned to Hoore Foonde.

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11. step down. Mammadu was probably deposed because of age or infirmity.
  13. had been planning to go. Most of the Fuutanjkoobe had decided whether to go or stay by this time, in response to Umar's pressure.
  14. crossed the field. Umar chose to make his journey back east by following the riverfront; consequently he crossed the floodplain fields.
  14. Njafaan Beeli Cinni, a large riverfront village in Booseya.