

Text 13: Bani Giise, UMAR AND THE JINNS

Text 13 is also set in Hoore Foonde during the momentous year of 1858-9, but it focuses on a very different subject: not Umar's criticism of the regime nor even his recruitment of "human" soldiers, but his persistent search for warriors from the spiritual world. The account came from a bambaado named Bani Giise, a resident of Hoore Foonde. He gave this version at the nearby village of Aaŋam Siwol on 3 March 1968.

In the text which follows, Giise tells the story between musical interludes on his hoddu or six-string guitar. Some of the prose passages are very short, others very long and complex. The prose is delivered in a recitative form and dominates the music, but the musical changes often signal that an important substantive point in the narrative has just been or is about to be made.

The author of this story takes pleasure in the unknown and hidden dimension. Umar is ostensibly in Fuuta to criticize and recruit people, and in fact by day this is his principal activity. At night, however, he goes repeatedly to a mysterious tree to communicate with the chief of the spirits or jinneeji. Only when he has demonstrated sufficient patience to secure an "army of jinns" does he consider leaving and resuming the holy war. Umar is no longer the learned scholar and holy warrior but rather one who seeks power and knows that power comes from the spirit world. Here the worlds of Islam, nominal Islam and traditional religious practices are one. It is significant that this portrayal of Umar comes from a bambaado whose customary obligations were to the noble pastoral Fulbe rather than to the toorobbe.

Giise has two secondary themes. In the first he wishes to set the record straight about the conduct of the people of Booseya towards Umar: they did not really "betray" him as some traditions suggest. In the second Giise describes Umar's interaction with the principal chiefly lineage of Hoore Foonde, the family of the Bummuy. Giise shows the enormous authority of Umar to depose and appoint local officials. Mamsadu Biraan Wan, the Almaami at the time of Umar's arrival in Fuuta in 1858, was also deposed and no one was selected until after Umar's departure. In effect, Umar superseded the authority of all officials of the Almamate.

13. Bani Giise, UMAR E JINNEEJI

1. Kaalan-mi do ko naamgoleeji Sayku Umar.
2. Nde o ummii Halwaar, omo fella diine,
o jippoyii ko e Hoore Foonde.
3. Woni muujuba jippaade mo e Hoore Foonde nde.
Leydi ndii fof nanii maana o ruumii Hoore Foonde,
tawi ruumnino doon ko sabaabu.
Yimbe ngandaa koo yahata,
kono noon kanko, omo anndi koo yahata.
Oon sahaa o yiilotono konu,
kono konu nguu o yiilortoo, duum ko jinneeji.
4. Nde o ari Hoore Foonde o jippii ko galle Bummuy
Mammadu Hamjatu, ko Bummuy woni njaatigi makko oon sahaa.
O ruumii Hoore Foonde.
5. So wuro leliima, o fokkitat, o yaha haa kaayel Gemmi.
Mawdo jinneeji oo hodi ko do wiyetee Koylél Tekke.
O yaha, o waala yeewtidde e mum
haa salaatu, o arta.
Yimbe njiya mo e Hoore Foonde, omo fini subaka,
ngandaa doo waali.
6. Tawa o woni ko to mawdo jinneeji too,
omo fewjikinoo dum, omo naagoo dum konu ballal.
Oon wi'i moyyi, maa rokku mo konu, yoo muño tan.
7. Tawi yoo muño, woni ko e yiilaade yimbe
konu muudum nguu tottata mbo.
Bee nani Kaasamaas, bee nani Jolof,
bee nani Siin Saalum, bee nani funnaange.
Koo joodii e nduungu hee koo fof,
o woni ko e nelde e mum'en,
yoo ngar gaay, omo fewjida e mum'en.
8. Kanko omo anndi ko joyyini mo, yimbe ngandaa ko joyyini mo.
Ina cikka maa-taw o ari tan, ko omo ruuma e Hoore Foonde.

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1. naamgoleeji, sg. naamgol, "great deeds, bounty."
 2. fella diine, literally "to shoot for religion." Cf. Text 11.
 3. muujuba, > Arabic muujib, "reason."
 3. sabaabu, variant of sabu, > Arabic sabab, "reason."
 3. jinneeji, > Arabic jinn, "spirit."
 4. njaatigi, > Mandinka jaatigi, "host."
 5. salaatu, > Arabic salaa, "prayer," by extension "early morning prayer."
 6. fewjikinoo, > fewjude, "to plan," + kin, particle of simulation. It puts the stress on the long process of persuading the chief of the jinns.
 7. tottata mbo, indicates the Pulaar of the pastoral Fulbe as distinguished from the Haalpulaar'en tottata mo. The usage reflects the vocabulary of Giise, a bambaado, and the jinn who come from other parts of Senegambia.
 8. ko joyyini mo, literally "what made him stay."

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.

Kono wonaa sabu omo ruuma e Hoore Foonde tan,
tawi kanjo faandaare makko ko yiillaade ballal konu jinneeji dii.
Omo anndi doole de ko toon ngoni.

9. Yimbe fof noon, ina njogii fuujaare
ina mbiya Booseyaabe njamfiinsa mo.
Tawi kanjo omo anndi Booseyaabe njamfaaki mo
ngati o ndartaani Booseyaabe.
Kanjo o fanno doon ko konu jinneeji nguu.
Ko doon noon o waawi daaklaade,
ko Hoore Foonde o waswi wonde,
haa o yiida e mawdo jinneeji oo,
o rokka mo maana ballal konu.
Mawdo jinneeji oo wi'i mo, yoo joodo, o joodii
haa ndunngu silti.
10. Wadi sahaa gooto, o acci kadi haa jamma jenggi, yimbe lelii.
O haftii kadi, o fayi to mawdo jinneeji too.
Mawdo jinneeji oo wi'i mo: "Jooni dey hanƙadi
mi fellitii rokkude ma konu par hanƙadi, konu nguu arii."
Rokki mo maa won ujunaaje teemedere neddo jinneeji e fetelaaƙi mum'en.
11. Tawi ndunngu siltii, dum woni waynaade mo Hoore Foonde.
Oon sahaa tawi hawrii e njaatigi makko o yaltiino Bummuy.
Hoore Foonde ina joodii alaa Bummuy.
Hoore Foonde noddii mo, wi'i mo: "Sayku Umar." O wi'i: "Naam."
Be mbi'i: "Minen dey, amin njidi piilanaa min Bummuy.
Do min njoodii doo, amin njidi rokkeede Bummuy,
min ngalaa Bummuy jooni."
12. O wi'i: "Mi nanii, kono neddo ina hersa njaatigi muudum.
Ngacce haa mi dawa do ñalloy-mi fof ngabbodon mi."
13. Sayku Umar dawi, dawdi e konu muudum.
Be njiyata tan ko konu maana yimbe bee,
be njiyataa konu jinneeji nguu.
Yaadannoobe bee Sayku Umar bee njaadi e muudum,
heddotonoobe keddiima.
14. Ndeen Sayku Umar ummiima, o yaltiri ko do funnaange wuro doo.
O fecciti kolangal Mboolo, ko doon o rewi.
O ñalloyi ñande heen, ko Njafaan Beeli Cinnde.
Ñande heen Hoore Foondenaabe be ndawi Hoore Foonde kañum'en,
tawoyi mo e Njafaan Beeli Cinnde.
Ñande heen o fiili Bummuy Sammba Demmba,
ñande heen wiyaa Bummuy.
Be ndoontii, be ngarti Hoore Foonde.
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9. fanno, > fadno, > fadde, "to wait."
9. haa ndunngu silti, literally "until the rainy season stopped raining."
10. par, > French préparer, "to prepare."
10. neddo jinneeji, literally "person jinns." Jinns are often considered to be particular invisible human beings.
11. piilanaa min, literally "to put the turban on for us," > fiilde, "to wrap around."

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.