



African Studies Center  
Readers in Ajami



# WOLOF AJAMI READER & MULTIMEDIA WEBSITE

Fallou Ngom, Daivi Rodima-Taylor,  
Jennifer Yanco & Elhadji Djibril Diagne

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## **& Multimedia Website**

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**African Studies Center**  
Readers in Ajami

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*Wolof Ajami Reader & Multimedia Website*

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The images featured in this *Reader* were taken by members of the Wolof Ajami fieldwork team, unless otherwise noted.

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## Introduction: Wolof Ajami Reader

Ajami is the term used to refer to non-Arabic languages and literatures that are written with specially adapted forms of the Arabic script. African Ajami literatures hold a wealth of knowledge about history, politics, and cultural and intellectual traditions of the region, but are generally unknown due to lack of access. The rich Ajami traditions on the continent refute the assumptions that Africa lacks written traditions. Ajami remains important in urban market-places and other centers of the informal economy, and in rural areas where Quranic schools are the primary educational institutions. The result of this widespread grassroots literacy has been the production of a large corpus of Ajami documents spanning several centuries that represents an essential source of knowledge of many African cultures.[1]

Our specialized Ajami Readers in Wolof, Mandinka, and Hausa - three major African languages with rich written Ajami literatures - aim to provide students, language teachers, scholars, and professionals with the necessary linguistic, cultural, and literacy skills to engage with Ajami users of West Africa.[2]

[1] See also Ngom, F., Rodima-Taylor, D., and Robinson, D. (2023). 'Ajami Literacies of Africa: The Hausa, Fula, Mandinka, and Wolof Traditions. *Islamic Africa*, 14(2), 119-143.

[2] Our project, *Readers in Ajami and Companion Multimedia Website* (<https://sites.bu.edu/ria/>), was funded by a three-year grant from the U.S. Department of Education Title VI Program.

*Readers in Ajami* and the companion website are rich sources for students and various professionals interested in becoming bridge builders to these increasingly important Muslim societies of the Sahel region. These instructional resources cover a range of fields, including business and economy, health and medicine, agriculture and the environment, and human rights, politics, and diplomacy.

In this Reader, you will find materials in Wolof Ajami. Wolof Ajami, or Wolofal, can be found in limited forms in early 19th-century Senegambia. African oral traditions suggest that the practices of Arabic literacy may have been present in the region already in the 16th and 17th centuries due to the expansion of Islam. The main development and expansion of Wolofal occurred with the Muridiyya Sufi movement founded by Shaykh Ahmadu Bamba Mbàkke or Amadu Bamba Mbacké (1853-1927) around the end of the 19th century.[3] It developed in conjunction with the expansion of the Sufi order itself, thanks to the work of a generation of scholars and poets linked to the founder.[4]

The bulk of Wolofal materials uncovered to date in Senegal consists of manuscripts written by the members of the Muridiyya. These include official letters attesting to the birth of new Murid organizations, bilingual newspapers in French and Wolof Ajami, religious and educational texts, financial records, and genealogies of important local families. We have also found Wolofal manuscripts for teaching Arabic grammar to Ajami users. We can identify four

[3] Offering new perspectives into African written production, Thiago H. Mota (2019) contends that the 16th-17th centuries were a period of social expansion of Islam in Senegambia, prior to the seizure of political power by Muslim warriors: Thiago H. Mota, "The Ivory Saltcellars: A Contribution to the History of Islamic Expansion in Greater Senegambia during the 16th and 17th Centuries," *Afriques*, 10 (2019), pp. 1-29.

[4] His followers called Murids have established important communities well beyond West Africa: see Cheikh Anta Babou, *Fighting the Greater Jihad*, Ohio University Press, 2007, and *The Muridiyya on the Move*, Ohio University Press, 2021.

categories of Ajami scholars trained in Murid schools: 1) historians, genealogists, and biographers; 2) those who are engaged in research and dissemination of spiritual and esoteric knowledge; 3) writers of religious and non-religious poetry for recitation by specialized Ajami singers; and 4) scribes who translate Shaykh Ahmadu Bamba's Arabic poetry into Wolof, copy important Ajami manuscripts, and write letters for non-literate customers who want to communicate with their literate friends and relatives.

The Murid recitations have greatly facilitated the spread of the Muridiyya and Ajami literacy in Senegambia. Followers of the Muridiyya have made considerable investments in publishing presses and audiovisual recordings of their recited and chanted Arabic and Ajami poems. Today, they disseminate their materials in market centers throughout Senegal and online.[5]

The Wolof Reader builds on the Ajami manuscripts, texts, and records digitized by project members during fieldwork in Wolof communities of Senegal and video interviews and digital images recorded in local communities where Ajami is widely used. Our manuscript selection focused on the overall goal of the project, which is to promote Ajami literacy, cultural literacy, oral proficiency, and linguistic knowledge that is directly applicable to professional and academic disciplines. Through participatory knowledge-making, our team of researchers conducted ethnographic interviews, conversations with chanters and singers of poems and treatises, and collaborated with local experts in transcribing and translating Ajami manuscripts. Through detailed field interviews, our research team uncovered insights into the daily practices of Wolof Ajami users, their history of learning

[5] See Fallou Ngom, *Muslims beyond the Arab World: The Odyssey of Ajami and the Muridiyya*, Oxford University Press, 2016.



and using Ajami, and their assessments of the educational and cultural value of Ajami. This provides users of the Reader with significant information about the present-day role of Ajami in the Wolof-speaking communities of West Africa.

The Wolof Ajami Reader contains six thematic units with biographical information and images of the authors or discussants of the manuscripts, texts in Wolof Ajami with Latin-script transcriptions and English translations, images of Ajami user communities, glossaries and notes, and pedagogical exercises. The units are complemented by corresponding video interviews on Ajami on the project website (<https://sites.bu.edu/ria/wolof/>). The website contains video clips with Latin-script and English subtitles; metadata with information about the content and subject of the videos and their location and contributors; Ajami user community images with Latin-script and English captions; and glossaries, notes, and pedagogical exercises.

**Unit 1** features four Ajami poems by Dame Diané, a member of the new generation of Wolof Ajami poets of Senegal. He focuses on the motives of the thousands of young Senegalese people who use locally made fishing boats to migrate to Europe, especially Spain. Diané also offers a tribute to his mother for her sacrifices when raising him in the turbulent city of Rufisque, and commemorates his late father he lost when he was a child. In his video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-1/>), he shares further thoughts on the causes and consequences of the ongoing Senegalese migration to Morocco and Spain. Diané also describes his experience in the local Quranic education system, discusses how he obtained his Ajami writing skills, and reflects on his role as an educator at a local school.

**Unit 2** focuses on the topics of health and healing. It contains 10 Wolof Ajami texts written by Modou Faty Sarr, a specialist in herbal medicine, numerology, astrology, calendar-making, and celestial divination techniques. Each of his Ajami texts deals with the medicinal qualities of a particular

Senegambian plant. His books include drawings of medical plants that help local healers correctly identify them. In his video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-2/>), Sarr reflects on his family history, educational trajectory, and professional activities. His grandfather was a prominent follower of Shaykh Ahmadu Bamba. Sarr also discusses his travels to Libya and Côte d'Ivoire.

In **Unit 3**, Wolof Ajami poet Serigne Khalil Mbacké discusses the 50 states of the United States of America, their capitals, key natural resources and primary economic activities. The poem was inspired by his visit to the United States. The Senegalese poet has traveled widely and composed numerous Ajami poems about the countries he has visited, including France, Belgium, Italy, South Africa, Saudi Arabia, Cape Verde, and America. In his video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-3/>), Serigne Khalil tells us how he became literate in Wolof Ajami and his interest in traveling and world geography. He talks about the important influence of his grandfather Serigne Saliou Mbacké (1915-2007) who served as the Caliph of the Muridiyya Sufi order of Senegal from 1990 to 2007. He also reflects on the relationship between Wolofal and Arabic poetry.

**Unit 4** focuses on the topics of cultivating virtue and promoting human rights. It contains three Wolofal poems by Fallou Kane, a prolific young Murid poet residing in Touba, Senegal. Kane uses Ajami poetry to address the social ills in his home country. He calls his audience to cultivate non-violence and forgiveness and to denounce the murders that have become recurrent in Senegal. He criticizes the legal system that wrongly imprisons individuals who have no connections to powerful people, denounces poor prison conditions, and advocates for the human rights of Senegalese inmates. In the video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-4/>), Kane describes his educational path, and his diverse work experience including working as a mason in Mauritania, and as a street vendor and professional photographer in

Dakar, Senegal. Kane reflects on how he became an Ajami poet and talks about literary innovations that his generation is making in Wolof Ajami poetry.

**Unit 5** explores the topics of religion, history, and culture. It contains texts by two Ajami poets: Fatou Bintou Lo and Abdou Lahad Touré. Fatou Bintou Lo belongs to the new generation of Murid Ajami poets. She was born, raised, and educated in the religious city of Touba, which was founded by Shaykh Ahmadu Bamba in the late 1880s. Her poem presented in this unit focuses on the yearly religious pilgrimage in the city of Touba known as *Le Grand Magal de Touba* (in English: the Great Commemoration in Touba). The poem reveals some key teachings of Shaykh Ahmadu Bamba as well as some of the dos and don'ts in the religious city of Touba. In the video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-5a/>), Fatou Bintou Lo describes how Wolofal poetry reinforced her love of writing, and shares how reading and writing Ajami poetry has improved her knowledge of the Wolof language.

The second poem is written by Abdou Lahad Touré, one of the most famous singers of Wolof Ajami poems in Senegal. In the draft of the poem he shared with us, Touré gives tribute to his mentor and leader, Shaykh Abdou Lahad Mbacké (1914-1989), who served as the third Caliph of the Muridiyya Sufi order from 1968 to 1989, and celebrates his many achievements. In the video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-5b/>), Mr. Touré discusses how he became a professional singer of Wolof Ajami poetry under the leadership of Caliph Abdou Lahad Mbacké, who personally coached him to become specialized in singing the poetry of Sëriñ Mbay Jaxate (1875-1954), one of the most famous Wolof Ajami poets. In Murid communities, Caliph Abdou Lahad is known as a visionary leader who built important infrastructures in the city of Touba.

**Unit 6** examines the role of Ajami in academic research, politics, and the public sphere. It contains Ajami texts and images that reflect the “Ajamiscap[e]”[5] of the holy city of Touba. These texts and images illustrate

the significance of Ajami in research and education, a topic that Magatte Sylla and Khady Pouye, two female researchers, discussed in their interviews. In her video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-6a/>), Magatte Sylla shares her educational and professional trajectory and discusses her work as an employee of the Senegalese Ministry of Education. She reflects on the significance of Ajami literature, and talks about her Ph.D. research which is focused on Wolof Ajami literature and women's issues in Senegalese society. Khady Pouye describes in her video interview (<https://sites.bu.edu/ria/wolof/wolof-unit-6b/>) her long-standing interest in the Wolof language that led her to write her M.A. thesis on the Wolof Ajami literary tradition. She shares how her illiterate mother had memorized numerous Wolof Ajami poems and used to draw insights from them to advise her children and cultivate virtues among them when they were young.

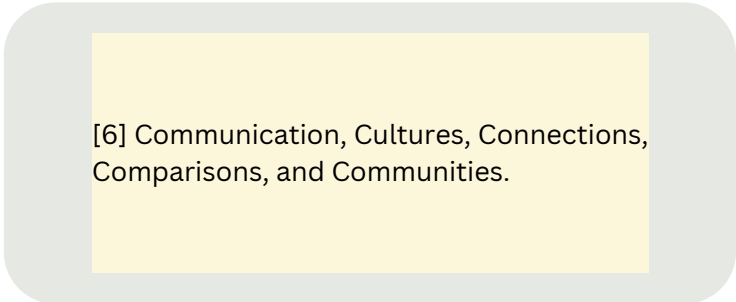
Each of the Reader units provides a glossary and notes section. The glossary includes keywords from the unit's Ajami text that may have a special meaning, be unfamiliar, or otherwise worthy of note, and provides an explanation of these. The notes section includes materials referring to local cultural practices, metaphors, idioms, proverbs, and other words that warrant explanation. This is followed by pedagogical exercises that focus on developing learners' Ajami reading comprehension and Ajami writing skills, conversational and listening skills, and cultural competence. The video interviews associated with each unit in the website contain similar sections of glossaries, notes, and pedagogical exercises, and provide access to an embedded Wolof Ajami keyboard for learners to use when completing the

[5] See also Fallou Ngom, Daivi Rodima-Taylor, and Mustapha Kurfi, "The Social Life of African 'Ajami: Connecting the Grassroots, Mediating the Mundane," 2019, *Africa at LSE*, London School of Economics, <https://blogs.lse.ac.uk/africaatlse/2019/10/01/social-commercial-african-ajami-culture/>.

exercises on the interactive multimedia website.

The primary objective of these instructional materials is to provide students, teachers, academic scholars, and professionals with the language, cultural, and literacy skills they need to engage constructively with the multitudes of Ajami users in West Africa. Although these Ajami users form major constituencies within their societies, they have been largely ignored when it comes to African language teaching and instructional materials. Anchored in the "Five Cs"[6] of the National Standards in Foreign Language Education in the 21st Century, the *Readers in Ajami* and their companion multimedia resources we have developed help learners develop specialized linguistic competencies relevant to their respective professions, but also the cultural literacy needed to foster successful cross-cultural dialogue and knowledge transmission.

The Readers also offer a template and a methodology that can be replicated for other African languages so as to incorporate important local forms of knowledge and writing traditions, which co-exist with Latin script orthographies in Africa. The Readers and associated multimedia resources provide students access to the knowledge recorded in both Ajami and Latin scripts, and complement existing Latin script materials to enhance reading, writing, listening, and speaking proficiency. They provide an excellent model of how to build, assess and sustain textual and digital instructional resources that incorporate local voices and knowledge recorded in multiple Ajami scripts – a resource that many academics and professionals have overlooked for centuries.
















[6] Communication, Cultures, Connections, Comparisons, and Communities.

## Wolofal and Modern Standard Arabic Letters


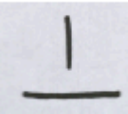
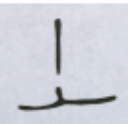



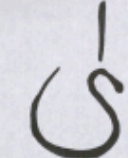
Wolof Latin Alphabet	Wolofal (Wolof Ajami)	Modern Standard Arabic
B	ب	ب
C	ڄ	
D	د	د
F	ف	ف
G	گ or ڪ	
J	ج	ج
K	ڪ	ڪ
L	ل	ل
M	م	م
Mb*	ڻ or ڻب	
Mp*	ڻ or ڻب	
N	ن	ن
Nc*	ڻج or ڻڄ	
Nd*	ڻڊ or ڻڊ or ڻڊ	
Ng*	ڻگ or ڻگ or ڪ	
Nj*	ڻج or ڻڄ	
Nt*	ڻت or ڻت	
Ñ	ڻڄ	
P	ڻب	
Q	ق	ق
R	ر	ر
S	س or ص	س
T	ت	ت
W	و	و
X	خ or ف or غ	خ
Y	ي	ي

Note: \*All prenasal consonants may be written with a preceding *nuun* (ن). Source: Fallou Ngom and Alex Zito, *Diving Into the Ocean of Wolofal: The First Workbook in Wolofal—Wolofal Ajami* (Boston, MA: African Studies Center, Boston University, 2010), xiii.

### Short Vowels

a		e	 OR 	o	 OR 
à		é	 OR 	ó	 OR 
ë		i		u	

### Lengthening Vowels

aa		ee, ée	Medial:	ii	Medial:
			 OR 		
			OR		Final:
				oo, óó, uu	
			Final:		
					

Note: Vowels are lengthened in general by adding *alif* (for *aa*), *yaa* (for *ee*, *ée*, and *ii*), and *waaw* (for *oo*, *óó* and *uu*). Also, words beginning with vowels may be written with an *alif* (or either *h* or *ayn*) accompanied by the appropriate vowel diacritics. Source: Fallou Ngom and Alex Zito, *Diving Into the Ocean of Wolofal: The First Workbook in Wolofal—Wolofal Ajami* (Boston, MA: African Studies Center, Boston University, 2010), xiv.



# Unit 1

## Migration Stories and Homage to Family

This unit features four Ajami poems by Dame Diané (or Daan Jaane, in the standard Wolof Latin script orthography), a member of the new generation of Wolof Ajami poets in Senegal. Diané, a Quranic teacher, resides in the religious city of Touba, Senegal, founded in the late 1880s by Shaykh Ahmadu Bamba (1853–1927). Born in 1986 in Rufisque (Wolof: Tëngéej), within the Dakar administrative region, Diané is not only a Wolof Ajami poet and Quranic school teacher in Touba but is also involved in creating advertisements for local entrepreneurs and politicians through Wolof language videos. He also moderates



**Figure 1:** Image of Dame Diané at his Quranic school in Touba. Courtesy of Fallou Ngom.



conferences and public lectures. In the four Wolof Ajami poems included in this unit, Diané reflects on the motivations of the thousands of young Senegalese who migrate to Europe - particularly to Spain - using locally made canoes (Wolof: *gaal*). He also pays tribute to women, especially his mother for her sacrifices in raising him, and commemorates his late father, whom he lost in childhood.



**Figure 2:** Ablaye Diakité and Sam Niang are talking with Wolof Ajami poet Dame Diané in his home.



**Figure 3:** An image of the Great Mosque of Touba. The Master of Touba [Shaykh Ahmadu Bamba] who founded the Muridiyya rests there.

Ajami Text 1: Nee leen dem naa

[Page 1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَصَلَّى اللّٰهُ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَوَسَلَّمَ  
 بِبَلَدٍ مِّنَ بِلَادِ مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا  
 مَحَمَّداً بِبَلَدِ مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا  
 سِرِّهِ بَنِي لُؤْلُؤٍ بِقَمِيٍّ لَّاهِبِيَّتِكَ بِبَلَدٍ مِّنَ  
 بِلَادِ مَنَازِلِنَا أَوْ نَاخِيَّتِنَا سِي  
 قَمِيٍّ كَمَا أَرَى وَنَمَّ كَوْمٍ بِرُفُوفِ نُورِنَا  
 بِبَلَدٍ مِّنَ بِلَادِ مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا  
 كَبِيْرٍ بِرَسَائِمٍ قَمِيٍّ شَوْكِيٍّ بِبَلَدٍ مِّنَ  
 بِلَادِ مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا  
 مَرَكِيٍّ لَّاهِيٍّ جَانِجِيٍّ بِبَلَدٍ مِّنَ بِلَادِ مَنَازِلِنَا  
 بِبَلَدٍ مِّنَ بِلَادِ مَنَازِلِنَا مَنَازِلِنَا مَنَازِلِنَا  
 لِيْنِيٍّ دُنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ  
 جَامِ لِنُفُوْدٍ جَامِ قَمِيٍّ جَامِ قَمِيٍّ  
 لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ لِيْنِيٍّ  
 جَامِ لِنُفُوْدٍ جَامِ قَمِيٍّ جَامِ قَمِيٍّ

شُكُّكَ وَأَوْجِحُكَ فِي حَبْنَةِ كَفْوَتِكَ لِحَاسِكَ  
 لَعْمَ قَمِيئِي جَرِيحُ بِلْمِ جُرِيئِي تَوْعَتَا  
 تَبَاشِيرِي بِرُشَايِكَ وَيَسَاءَ عَيْشِي  
 جَبُولُكَ بُولِ أَلِكِ كَأَيِّمَرِي  
 عَثْوِي بِسُوسِي أَيْ سَبُورِي بِرُوسِي  
 بِيَاكَ كَارِجِي عَيْشِي بِمِ وَفِيهِ تَسْتَلِ  
 بِسُرِّيَاكَ عَيْشِي جُونَاكَ يَيْتِي مَعْنِي وَخِ  
 بَيْتِي بِلَيْسِيكَ دَلَارِي عَيْشِي بِلَحْنَا  
 سَيْتِي أَنَّ مَتْرَقِي بُولِي لَيْتِي  
 جُنْتَلِي بَانِي حَبِي تَبَاشِيرِي بِجُنْتَانَا  
 أَبْلَمَاكَ مَيْمِ جَبْلَمَاكَ بِوَلْمِ  
 جِيكَ أَلَسْ كَرِي تَغَارِيكَ مَجْدِي وَجَانَا  
 بِسُكْمِ تَوْعِي تَأَوَّلِي قِيئِي قَرِي  
 عَيْشِي بِسُجِي عَيْشِي وَتَلِي وَتِي جَمَانَا  
 إِلَى بَرَشَاوِ الْبَرَزِيخِ جَعْدِي  
 عَيْشِي بِمِ بِلَيْسِي تَابِي بِجِيحِ تَبْدَمَانَا

صلى الله على محمد وسلم

## Transcription 1: Nee leen dem naa

[Page 1]

*Bismi l-Lāhi al-Rahmāni al-Rahīm*

*wa ʃalla l-Lāhu ‘alā Sayyidinā Muḥammadin wa sallim*

Nee leen dem naa. Nee leen dem naa. Damay dem.

Tugël laa jëm. Ku may laaj nee ko dem naa.

Muhammad neel ma Jàkka ak Abdu Laat Ndoŋ

Sëriñ Mbay Ló, bu may laaj seet nee ko dem naa.

Nee leen dem naa. Nee leen aw naa ci gaal yi.

Damay gàddaay wutim koom. Réew mi suur naa.

Bu dee jom, fit, ngorag njàmbaar mi ngeeg ñun.

Ku dem Barsaa amum xëy toog bi doy na.

Fal ak folleek, muñ ak xaar, xàddi naa tay.

Marok laay jaar jawal Espaañ, nde gis naa

Ña fay dem rekk a fiy dog buumi gàcce,[1]

Di war kaat-kaat,[2] tabax kër Ngor, Mediinaa.

Li nuy dundeedi, réew muy soox, doxee wet.

Ñi am lëngóog ñi am, way ñàkk wéet na.

Sunuy rongooñ a dëkke siim cereey buur.

Njunux lan toppe alternaas ba fimnaa.

[1] The word *gàcce* (shame) is written as *gàccah* in Ajami. The consonant *h* often follows words ending with vowels in Wolof Ajami writing.

[2] Here, Diané uses the Wolofized French pronunciation of 4x4 vehicles. The word is pronounced as *kaat-kaat* in Wolof (from French: *quatre-quatre*).

Sunug ndaw jeex ci njàng ak wut lijaasa.

Lu xam-xam biy jariñ ndéem cër yi toog na?

Te paaspoor, bursu yeeg wiisaa du ngir ñun.[3]

Njabootuk buur la ak gaayam ya, wér na.

Danoo depoose ay seeweeg poroose[4]

Ba yaakaar jeex. Danuy dem, fim ne sës naa.

Deseer baag ndox ma, coona ak tiit ma nuy wax,

Bu nuy dellseek dolaar ngeen xam ne neex na!

Sunuy at mat na farweer ak lu topp!

Ñu noppal baay ci deppaas bii de jot na.

Abal ma ak may ma, jàppal ma ak defal ma

Jigul as gor. Bagaanug muñ ga fees na.

Segam nooy taaw te fay faktiir yi war nu,

Danuy des fii di galeerooti? Dem naa!

*Illā Barshā awil Barzakh faqqat!*

Danuy dem delsi mbaa des géej. Te dem naa!

*Şalla l-Lāhu ‘alā Muḥammadin wa sallim.*

[3] Here, Diané uses Wolofized French loans: *paaspoor* written as *paasboor* in Ajami (from French: passport); *wiisaa* (from French: visa); and *bursu* (from French: bourse, meaning scholarship).

[4] Here, Diané also uses the Wolofized French loans: *depoose* (from French: déposer [un dossier de candidature]), meaning to apply [for a job]; *seewe* (from the French pronunciation of C.V.); *poroose* (from French: projet, meaning project); *deseer* (from French: désert, meaning desert); *deppaas* (from French: dépense, meaning expense); and *faktiir* (from French: facture, meaning bill).

## Translation 1: Tell them I am gone

[Page 1]

*In the name of God, the Beneficent, the Merciful.*

*May peace and blessings be upon our Master Muhammad.*

Tell them I'm gone. Tell them I'm gone. I'm leaving.

I'm going to Europe. Tell anyone looking for me that I'm gone.

Muhammad, please tell Jàkka and Abdulaat Ndoṅ,

if Seriñ Mbay Ló is looking for me to tell him that I'm gone.

Tell them I'm gone. Tell them I'm gone by canoe.

I'm leaving to seek wealth. I'm fed up with this country.

We are brave and courageous and we have the will and the guts.

If you go to Barça you'll get a job. Enough with the idleness here.

Promotion and demotion, forbearance and expectations. I'm out of patience.

I'll go through Morocco to enter Spain,

for only people who make it there can break the chain of public shame,

drive 4x4 cars, and build houses in elite neighborhoods of Ngor and Medina.

We live in a nation that is limping and struggling to move forward.

Wealthy folks rub shoulders with each other while the poor are left on their own.

Our tears are the sauce of the lavish dishes of the king.

The political changes we believed in have been illusions to this day.

[Page 2]

We have spent all our youth studying for degrees.

What is the value of education if you can't find any work?

And the passports, scholarships, and visas aren't for us.

They are for the king's family and his entourage. Believe me!

We have spent all our youth studying for degrees.

What is the value of education if you can't find any work?

And the passports, scholarships, and visas aren't for us.

They are for the king's family and his entourage. Believe me!

We have sent out numerous job applications and résumés.

Now, we're hopeless. I'm leaving for I ran out of options.

Stories about the dangers in the desert, the ocean, the exhaustion, and the distress they

recount will be forgotten once we come back home with dollars!

We are over thirty years old!

It's time for our fathers to stop supporting our families.

Lend me money, give me money, back me up, and help me out

are expressions unfitting of honorable people. The pain has become unbearable.

As the oldest child who is expected to pay the bills,

will I just stay here in misery? I'm gone!

We'll go to Barça[5] or die!

We'll go and come back later or rest in the Ocean. I'm gone!

*May peace and blessing be upon Muhammad.*

[5] Here, Diané renders the popular saying among the Senegalese youth who are determined to migrate to Spain *Barsaa mbaa Barsax rekk! as Illā Barshā awil Barzakh faqqat!* (Literally: Going to Barça or Barzakh only!). The Wolof and Arabic versions both mean "going to Spain or die trying." Going to Barça means to them traveling by boat to Spain across the Atlantic Ocean and going to Barsakh means dying, i.e. entering the phase between death and resurrection called *Barzakh* in Islam.



**Figure 4:** Image of local fishing canoes called *gaal* in Wolof or *pirogue* in French. It is these boats that are used by young Senegalese as they set off into the Atlantic Ocean towards Europe. Picture taken in Saly, Senegal. Courtesy of Fallou Ngom.



**Figure 5:** The area where Dame Diané resides in Touba.



Ajami Text 2: Jigéen sama kaay ma jox la tàkkaay yu taaru

[Page 1]

1 جَبْرُ سَمِ كَا مَجْرُ قَاتَا نِي تَانَا  
 وَفُوْرُ دَجْرُ لَجَالِي جَانِي نِي  
 2 جَفْرُ السِّرِّيَا كُنْزُ الْإِلَهِي  
 لِبَاخِ يَفْرُكِيَا كَ جَعُو حَبَاكُ كُونُ  
 3 جَبْرُ نَمِي جَبْرُ نَمَانِي جَبْرُ خَدَا  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 4 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 5 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 6 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 7 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 8 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 9 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 10 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 13 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 20 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي  
 جَبْرُ نَمَانِي جَبْرُ نَمَانِي جَبْرُ نَمَانِي

لَعُوْرَجِي دَوِي جَشَكَنْبَلَكِ وَاخ  
 11 بِيَسِي جِيَاوِي جَوِي وَاخِي بِيَسِي لِيَسِي  
 وَيَكْ جِيَاوِي كَرَامَاكْ اَمْرِي مَشَوِي  
 12 سَبِيَسِي لِيَسِي جِيَاوِي جِيَاوِي جِيَاوِي  
 بِيَسِي مَوَاكْ جِيَاوِي اَمْرِي كَوِي  
 14 جِيَاوِي مَوَاكْ كَرَامَاكْ رَوِي مَوَاكْ لِيَسِي  
 بِيَسِي كَوِي مَوَاكْ اَمْرِي مَوَاكْ  
 15 جِيَاوِي مَوَاكْ اَمْرِي مَوَاكْ جِيَاوِي مَوَاكْ  
 دَبِيَسِي مَوَاكْ كَرَامَاكْ قَوِي جِيَاوِي مَوَاكْ  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 16 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 17 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 18 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 19 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 20 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 21 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 22 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 23 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي  
 جِيَاوِي مَوَاكْ لِيَسِي لِيَسِي اَمْرِي مَوَاكْ لِيَسِي

## Transcription 2: Jigéen sama kaay ma jox la tàkkaay yu taaru

[Page 1]

Jigéen sama kaay ma jox la tàkkaay yu taaru.

Wurus nga wu foor. Bu kenn di la jaay ci ag neen.

*Fa khabrus sirri, yā kanzul ilāhi.*

Lu baax yaw rekk yaa ko jagoo, suba ak ngoon.

Fu Buur nàmme njub ak yërmande ciw xeet,

Fi yaw lay jaar nga nàmpal leen ci say meen.

Ba Buur sàkke adunyaa xam ne saa[6] yaw

Du dem, boobee nga ñew ngir wan ñu aw yoon.

Ñu doon ay gumba yaw ngay ngën ji njàccaar,

Di wommat gaa yi ñuy naanee ci say teen.

Ngay doon ëttub yiw ak yërmaande ngir ñun.

Ñu doon xiiboon yu lompañ xiif nga nuy foon.

Ñu doon ay baayo wéetaay tax nu sèngéem,

Nga ñew def ngën ji wéttal barke ngay xiin,

Di taw sutura aki naataangeeki xéewal.

Teraanga ak mucc yaa tax góor ñi xam leen.

Nga jëmbat ruuh tabax sun cér yi bam jub.

Yaram yeek xel yi yaa tax lépp jaar yoon.

[6] Here, Diané uses *saa* (without), the Wolofized pronunciation of the French word *sans*.

Nga boot kàngam feral tannéefi Yónen.

Dameel[7] ak mbër ya garmi ya yaay ki uuf leen.

Ba Buur bindee Aadama wéet ne cundum,

Hawaa moo teew di wéttali waay. Xalam leen!

Amut luy dund mbaa muy dox ci kaw suuf

Lu dul sag mbaax sa yiw lay wax misaal leen.

[Page 2]

Li góor ñiy daw di njëkkanteek a waaxu

ci say keppaar la jóore. Waay, teral leen!

Way ak njàmbaar karaama ak ay manoore

sa des lañ jox yónen ya ak ña fi dar leen.

Ba Firhawna ak ñoñam daan rendi aw góor

Jigéen moo aar ka aar leen raw musal leen.

Bu dul kon yaayi Muusaa góor du am tay

Ba fiy gam-gamle boppam ak jigéen! Yéen

Du ngeen maasum ku boppam xëy di jëm kaw

Ku ñuul mbaa weex lu waay am yéen a. Bég leen!

Ba Màkkay xeex Nabi sun ngën ji Yónen

Xadiijaa fob alal ja ak koom ya jóor leen.

Keroog bam tiitee ba rët naan zammilunī,

Mu doon nax tey dëfal naa: “Lii du ag neen!”

[7] The word *Dameel* is also written as *Dàmmeel*. It is the traditional title of kings in the once powerful pre-colonial Wolof state of Kajoor.

Du koon nak yaay Faatim ak Ruqayya  
Du ñooy dal baa ci diine ba ciy waxug siin  
Jigéen moo njëkk a ñàkkug ruuh ci Lislām  
ngir ug njàmbaar fit ak jom ngor ga ngeen miin  
Bu xel fàddoo ba xam-xam réer xalaat jeex,  
Ci seenum xel lanuy niitoo ba gis yoon.  
Jigéen taw biy sēqal gāncax ci dund bii.  
Lu waay mos fii ci ndam càntam ga ñehal leen.  
Jigéen géejug ngërēm guy duusu bànnex.  
Ku naan sam ndox dem baaniy leer ba far teen!

## **Translation 2: Come my lady so I may offer you beautiful jewelry**

[Page 1]

Come my lady so I may offer you beautiful jewelry,  
For you are pure gold. Don't let anyone devalue you.  
You are the holder of divine secrets; O, the treasure of God.  
You alone deserve everything good, morning and evening.  
Whenever kings desire justice and mercy for their people,  
they come to you so you may nurture them with your motherly wisdom.  
When the Lord created this world and knew without you  
it wouldn't work, you were then created to show us the way.  
We were the blind and you were endowed with the best eyes,  
guiding people so they quench their thirst in your well.  
You are a source of virtue and mercy for us.  
When we were feeble, crippled, and hungry, you embraced us.

When we were orphans and loneliness befuddled us,  
you came and were our best companion who brought us blessings,  
and showered us with discretion, prosperity, and privileges.  
It's thanks to you that men understand what hospitality and security mean.  
You've trained our souls and limbs perfectly,  
and made our bodies and minds flawless.  
You've carried on your back sages and weaned chosen prophets.  
You are the caretaker of kings, champions, and nobles.  
When the Lord created Adam and he was lonely,  
it was Hawaa (Eve) who came to be his companion. Ponder over this!  
There is nothing that lives or walks on earth  
that doesn't reflect and exemplify your kindness and virtues.

[Page 2]

What men are racing for and rushing to achieve  
is abundant in your yard. Please, honor them!  
Ingenuity and bravery, miracles and exploits,  
it's your left-over that was given to messengers of God and their circles.  
When Pharaoh and his followers were slaughtering male (babies),  
it was a woman who protected the protector of people leading them to  
safety.[8]  
Had it not been for the mother of Moses, men wouldn't exist today

[8] This refers to the story of  
Moses as narrated in the Quran.

Had it not been for the mother of Moses, men wouldn't exist today  
to compare themselves with women! You

are no match to any living being with a head above their body.[9]

Among Black or White people, whatever one has is owed to you. So, rejoice!

When Meccans were fighting the Prophet, our best Messenger of God,

it was Khadija who spent all her wealth and properties to support him.

The day he was so terrified and was saying *zammilunī*,[10]

she calmed him down, saying: "This is extraordinary!"

Had it not been for our mothers Fatima and Ruqayya,

we wouldn't have learned anything about our faith.

The first martyr in Islam came from women due to the courage,

boldness, determination, and loyalty that are second nature to them.

When morale is low and we run out of ideas and options,

we rely on their wisdom for guidance until we find the way forward.

Women are the rain that brings life to earth.

Whatever victory you may have, you owe it to them.

Women are oceans of blessings with waves of joy.

Whoever tastes your water will radiate light and become a spring!

[9] The Wolof phrase *ku boppam xëy di jëm kaw* (literally: Any being with a head above their body) is used to mean "every standing human being."

[10] Here, he uses a Quranic word *zammilunī* (cover me) referring to when the Prophet Muhammad first saw Archangel Gabriel and was frightened and sought refuge to his wife Khadija and asked her to cover his face.

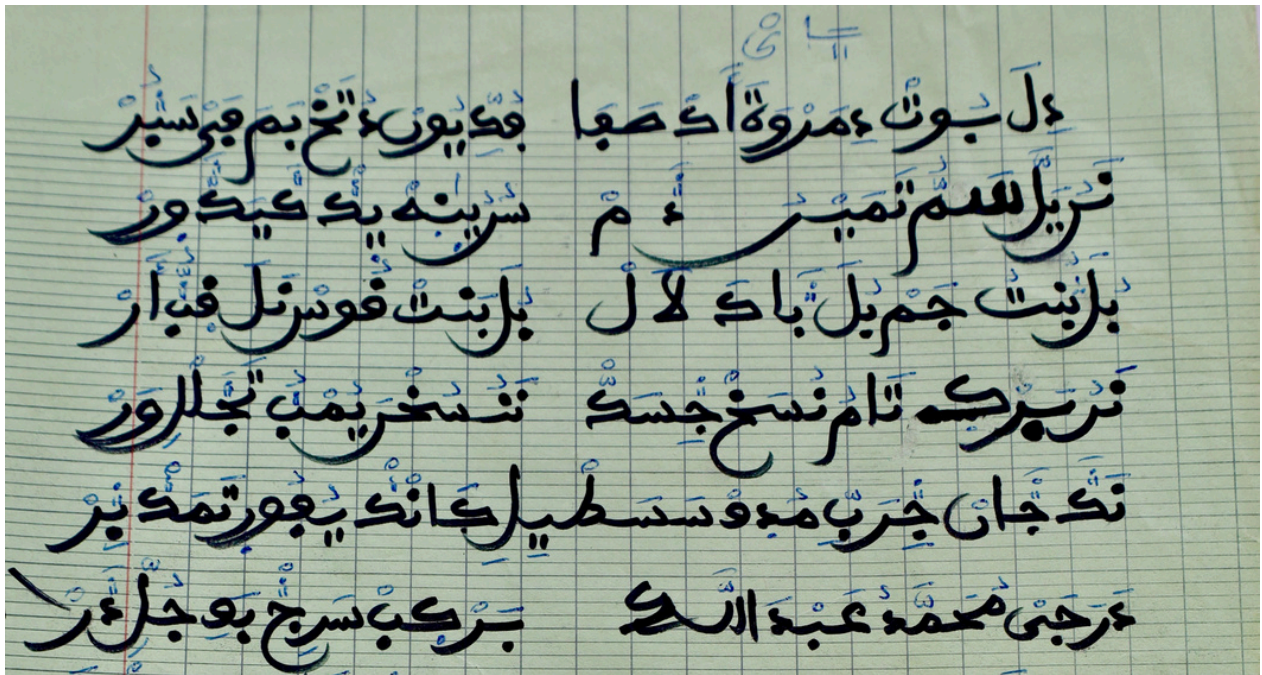
### Ajami Text 3: Su ma dee taxan di ko jaayi Ndar

[Page 1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَحَلِیْ اللّٰهِ عَلٰی سَیِّئٰتِنَا  
مُحَمَّدٌ وَوَسَلَّمَ سَلِیْمًا  
سَمَدِی تَغْنِ دِکْ جَای دَر سَمَعِنِی جَفْرِی دَسْمِ قَر  
سَمَدِی رَبِّتْ اَدِکْ قَر سَمَدِی وَرِیْلِ دِنَا شَر  
سَمَدِی فَبِکْ سَمِ دَرِ سَامِ سَمَدِی مِرَاکْ بَجِکْ مَر  
نَمَدِی فَلَکِنِی بَامِ لَوِ ا دِجْ سَرِکَلِی کَمِ بَاخْ جَر  
سَمِیای تِرَاکْ جَوْرِ جِیَو دَمِ دِجْ دِ فِجْ بَدِکْ فَر  
خَدِنَا مَامِ جَرِ فِیَا فِی سَبِکْ تِ نِکْ تَا کُور  
لِکْ دِجْ جَمْرِ بَمِ ثَلِثِ سَمَدِی کُجِبْ وَرِ دِوَسْمِ  
بِتَلِوَسْ دِوِجْ تَلِکَاو دِلِوِکْ جَوْنِ دَامِ پَمْبَرِ  
بِجِبَایِ جِکِی بَدِثَوْرِ سَوِی دَمِ دِکْ بَا دَمِ سِیْرِ سِیْرِ  
بَدِثَوْرِ سَبْعِ اَدِ سَمِجْ بِجِبَایِ جِکِی دَمِ تِرِکْ گَزِ  
بَدِثَوْرِ سَمَانِ دِکَا دِ سَجْمِ بِنِبَایِ عَدِوِ سَمْبِ کَر  
بَدِثَوْرِ سَغَلِی سَغَلِی مِ سَغَلِی مِ سَغَلِی مِ  
سَمِ پِیَایِ بَوِی سَمِ پِیَایِ بَوِی فِی سَبِکْ تِ نِکْ تَا کُور  
لِکْ دِوِجْ جَمْرِ بَمِ نِکْ نِکْ سَمَدِی لَوِثْ وَرِ دِوْنِ سَفَرِ



بجا ایلویم دک جوی لم سده سده کجک دور  
 لم تنک تنک کای کلال کسنک کونک مر  
 دم جت بو تکم رخ جناح پیربان پروت ورتو کسر  
 دم جت ورتو مدهون شوک لکام کسنک کرمور  
 دم جت نتری لیک جفم کجایک جغری جارجر  
 سکمک جاوربول جعلک دیک پسر مه کنه بر  
 سم پرای بوی سم پرای بوی بوسکت نکت ناک ور  
 دمرک دنارور سک کلم تفر کیو ول ججر  
 تیرول تراک جور چیوا دم دج د خج بک فر  
 دک جت جونب شک بور نسنه مکر دون سبر  
 نسفلم دل سمیر دیمین لک تجمای کوی پوسور  
 لم پیلوی لکدی جمن لک کوپ جتول بل ناک کر  
 لم نال تک مسوله یس ور لر د فی نونک شر  
 سم پرای بوی سم پرای بوی بوسکت نکت ناک ور  
 لیل می کرمک یای لم سوسن تخ بکنه اچ ججر  
 دم ام سبعی دم ام سبعی نیسوی مک نوا بدر



### Transcription 3: Su ma dee taxan di ko jaayi Ndar

[Page 1]

*Bismi l-Lāhi al-Raḥmāni al-Raḥīm.*

*Wa ṣalla l-Lāhu ‘alā Sayyidinā Muḥammadin wa sallama taslīman.*

Su ma dee taxan di ko jaayi Ndar,

Su ma dee ne ca xur ya di sàmmi xar,

Su ma dee rabat aka dàggi xer,

Su ma dee wëréelu di naafi tar,

Su ma dee xosit sama der di saam,

Su ma dee miraasu ba ñàkki sër,

Nu ma def liggéeyi ba am lu lew,

Di ca sargalee ki ma baaxe cër.

Sama yaay, teraanga ji war ci yaw,

Du ma deñ di dox ci ba ndëggu xar.

Xadi Naaru Maam Coro Roqqaya,

Fu sa mbégte nekkati naa ko wër.  
Li nga daj ci man ba ma tollu nii,  
Su ma dee ku jub, war a daw sa mer.  
Pàttaloo sa doom ja te làggaloo  
Defuloo ko cuune du am yàmbar.  
Ba fi baay jógee bu du toon sa way  
Duma dégg baa duma seeru yar.  
Bu du toon sa fulla ja ak sa muñ,  
Ba fi baay jógee duma teeru ngor.  
Bu du toon sa màndu ak jom  
Ba nu baay dèddoo dunu sàmp kër.  
Bu du toon sa xol bi sa xel mi set  
Ba fi baay bawoo duma ñàkk tër  
Sama yaaya bóoy! Sama yaaya bóoy,  
Fu sa mbégte nekkati naa ko wër.  
Li nga def ci man ba ma nekk nit  
Su ma dee lewet wara doon sa xar.

[Page 2]

Bu ñu daa nelaw ba ma dëkke joy,  
Lu mu sedd-sedd nga jóg di wër  
Lu mu tàng-tàng nga aayo  
Béeyo ku laal nga song ko wan ko mer.  
Duma fàtte boot nga ma dox ci naaj  
Yenu paan di root war a fóoti sër.  
Duma fàtte weer ya ma doon tawat  
La nga am nga sànk ko ngir ma wër.

Duma fàtte nàtt ya leb nga  
jox ma ko jaay nga càq ya jaayi jur.  
Sikkim ak bijjaaw terewul cofeel gi  
Di yokku, yërmande gën di bir.  
Sama yaaya bóoy! Sama yaaya bóoy,  
Fu sa mbégte nekkati naa ko wër.  
Dërëm ak dinaar wurus ak ngalam  
Taxutoon nga yeewu di wal fajar.  
Terewul teraanga ji war ci yaw  
Duma dañ di dox ci ba ndëggu xar.  
Dinga fàtte coona ba sànt Buur,  
Ne sa nenne màgg na doon sa mbër.  
Na sa xel mi dal sama yen du diis.  
Li nga tééñe maay dogu yiw sawar.  
Li ma yóbbalooy li nga def ci man.  
Li nga góobi ci tool bile naa ko gar.  
Li ma naala tàkk ma sēf lu diis  
waraloon doxiin wi ne kàkkatar.  
Sama yaaya bóoy! Sama yaaya bóoy,  
Fu sa mbégte nekkati naa ko wër.  
Li la Yàlla may gërëmee ko yaay,  
La mu soos a tax ba sa daa ji far.  
Duma am sa fay; дума am sa fay.  
Ni sa yiw yi màgge ni waa Badar.

[Page 3]

Di la boot di Marwata ak Safaa  
Fukki yoon du tax ba ma fay sa bor.

Na nu Yàlla sàmm te may nu ndam,  
Sunu yéene yegg nga yàgg a wér.

Bu la pontu jam bu la paaka laal  
Bu la bànt xoos na la xepp èr.

Na nu barke taamu nu sax ci sag.  
Na nu soxna yomb te njël li war.

Na nga ñaan ci Rabbi mu def sa sèt yile  
kaañ yu fóore te màgg mbir.

Darajay Muhammadu Abdallaah,  
Barkeb Sëriñ ba fi julli Ndar!

### **Translation 3: If I must collect firewood to sell it up to Ndar**

[Page 1]

*In the name of God, the Beneficent, the Merciful.*

*May peace and blessings be upon our Master Muḥammad*

If I must collect firewood to sell it up to Ndar,[11]

if I must be in the valley herding sheep,

if I must weave straws for roofs or cut wood poles for fences (to make a living),

if I must wander around and make piles of peanuts,

if I must scrape my skin and pile it to sell,

if I must lose everything until I have no clothing,

I have no choice but to work hard to earn a legitimate living

[11] *Ndar* is the Wolof name of the city of Saint-Louis in northern Senegal.

to honor the one who made me respected.

Dear mother, the honor you deserve,

I won't stop seeking it until my heel bone breaks.

Xadi Naaru Maam Coro Roqaya,

wherever your joy is, I will go find it.

For all the sacrifices you made for me until I became a man,

if I am fair, I must avoid everything that makes you angry.

You didn't make your child lose an eye or a limb,

nor did you make him unskillful or worthless.

Had it not been for your wit after dad died,

I would be neither educated nor disciplined.

Had it not been for your resolve and patience

when dad died, I wouldn't know honor.

Had it not been for your honesty and confidence

when dad left us, we wouldn't have a family.

Had it not been for your pure heart and mind

when dad left us, I would have flaws.[12]

O My Dear Mother! O My Dear Mother,

wherever your joy is, I will go find it.

For the sacrifices you made for me until I became a man,

[12] Diané notes in an interview that he wrote these verses to express his gratitude to his beloved mother who raised him in the turbulent city of Rufisque as a single mother, taking good care of him, disciplining him as needed, ensuring he was educated and ate and slept well, and preventing him from getting into crime and becoming a failure and useless to society.

I shall become your sheep to show my obedience.[13]

[Page 2]

When we were sleeping and I kept crying,  
no matter how cold it was, you got up to care for me.  
No matter how hot it was, you sang to me  
lullabies, and faced anyone who upset me, showing them your wrath.  
I can't forget how you carried me on your back walking under the sun,  
carrying a recipient on your head to fetch water for laundry.  
I can't forget the months I used to be ill  
and you spent everything you had for my recovery.  
I can't forget the money you borrowed  
and your necklaces and livestock you sold for my sake.  
My beard and gray hair can't prevent my admiration for you  
from increasing and my compassion from getting stronger.  
O My Dear Mother! O My Dear Mother,  
wherever your joy is, I will go find it.  
Love of money, dinars, and gold,  
was not why you used to wake up at dawn to pound.[14]  
The honor you deserve,  
I won't stop seeking it until my heel bone breaks.  
You will forget your past suffering and praise the Lord,

[13] In Senegal, sheep are known to be obedient and submissive. Children are taught to express their filial piety by obeying their parents.

[14] Here, Diané uses the verb *wal*, also pronounced *wol* (to pound), to describe the traditional pounding of millet or other grain by women at dawn for preparing daily meals.

for your baby has now grown up and is your champion.  
Let your mind rest for no load (duty) can be too heavy for me,  
for you've prepared me to be steadfast, well-mannered, and energetic.  
My provision is what you've nurtured in me.  
I intend to perpetuate your legacy and virtues.  
What I wish to carry is a heavy load.  
That's why I moved slowly like a chameleon.  
O, My Dear Mother! O, My Dear Mother,  
wherever your joy is, I will go find it.  
For everything God has given you, be thankful to your mother,  
for it's her sacrifices that made you successful.  
I can never repay you; I can never repay you.  
May your rewards be as great as those of the people of Badr.[15]

[Page 3]

Carrying you on my back and running between Marwata and Safa[16]  
ten times is not even sufficient to repay my debt to you.  
May God protect us and offer us success  
so our wishes are fulfilled and you remain healthy.  
May no nail pierce your skin and no knife touch you!  
May no stick scratch you and no ax touch you!

[15] Here, Diané refers to the popular Islamic story of the warriors of Badr, the first companions of the Prophet Muhammad who won Islam's major initial battle.

[16] Here, Diané refers to the ritual of running seven times between the two hills of Marwa and Safa located in the outskirts of Mecca in Saudi Arabia during the Islamic yearly pilgrimage.



May divine blessings favor us so we may remain honorable.

May having a wife and providing for her be easy for me.

Please implore God to make these grandchildren of yours

renowned scholars with great achievements,

by the power of Muhammad, son of Abdallah

and by the grace of the master who once prayed in Ndar![17]

[17] Here, he refers to Shaykh Ahmadu Bamba, the founder of the Muridiyya Sufi order who is said to have prayed before the French colonial officers to defy their authority and to affirm his commitment to God in 1895 when he was unfairly arrested and tried in Saint-Louis (Wolof: *Ndar*). His followers, the Murids, celebrate his prayers before the colonial authorities as a powerful act of courage and the source of his divine blessings.



**Figure 6:** Streetscape with a barbershop sign in Wolof Ajami that reads: “A clean cut!”

Ajami Text 4: Ndaw gaa taxoon taruloon ci man te tiisumawoon

[Page 1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَعَلَى اللّٰهِ عَسَىٰ أَنَا مَحْمُودٌ وَسَلِّمْ  
هُوَ خَاتَمُ النَّبِيِّينَ وَتَرْلُونَ جَمْرًا تَبِيحُكُمْ وَرَبِّ  
وَأَنَا يَوْمَئِذٍ لَمْ لَبِزْ مَا كُنْتُ جَبْنًا يَا بَابَا  
فَبُورَاكَ هَكَ بَانِي مَنِي نَبِيحُ جَمْرًا تَبِيحُكُمْ  
فَبِسْمِ اللّٰهِ كَاتَمُ بَنِي وَخُ بَرِييُونَ يَا بَابَا  
مَا كَيْ هُوَ جَبْنٌ كُونَ هُوَ مَيَّا كَمَنْ كَاتَمُ  
سُكُوْدِي لَاجُ تَسْرِجُ لَوَانِي تَبِيحُكُمْ يَا بَابَا  
يَانُوتُمْ جَمْرًا تَبِيحُكُمْ هَمَّ دَامُ تَبِيحُكُمْ  
مَائِي مَجْرُ بَقْلَتِي تَبِيحُكُمْ كَاتَمُ يَوْمَ يَا بَابَا  
لَتِي تَبِيحُكُمْ أَيُّ تَبِيحُكُمْ تَبِيحُكُمْ تَبِيحُكُمْ قُلْ  
فَلَمَّا كُنْتُ جَوْنِي لَكَبِي فَمَجْرًا تَبِيحُكُمْ يَا بَابَا  
جَمْرًا تَبِيحُكُمْ كَاتَمُ جَمْرًا تَبِيحُكُمْ وَخُ بَرِييُونَ  
سُكُوْدِي كَمَّ سَجَائِرُ بَرِييُونَ كَاتَمُ يَوْمَ يَا بَابَا  
جَبْنٌ فَبِيحُكُمْ تَبِيحُكُمْ سَوْرِي بَارْمِي بَرِييُونَ مَتَرِييُونَ  
نَعْوِي لَكَبِي فَبِيحُكُمْ كَاتَمُ يَوْمَ يَا بَابَا

سَأَلُ الْفَرَانَ لَمْ تَسْفُتْكَ نَدْبَانِي لَمْ جَز  
مَرْبُوكَ لَأَجْ أَمْ جُودُكَ يَوْمَ بَابَا  
كُنِي بِكَ جِبْتِي أَي تَسْبِي جَعَلُوا الْيَمَان  
مُنْبَرِي جُونِي لَمْ مَبْنِي اللَّهُ هُوَ بَابَا  
لِي لِي لِي مَبْنِي جَاءَ جَاءَ خَلْبِي رَاكُ جَعَسُو  
هَوَزُكَ فَا مَرْبُوكَ مَبْنِي مَبْنِي مَبْنِي بَابَا  
لِي لِي مَبْنِي جِبْتِي مَبْنِي مَبْنِي مَبْنِي  
فَلَا تَرِي يَأْ جِبْتِي مَبْنِي مَبْنِي مَبْنِي بَابَا  
جُونِي مَبْنِي أَي مَبْنِي جُونِي مَبْنِي مَبْنِي  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي بَابَا  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي بَابَا  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي  
مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي مَبْنِي بَابَا

تُخَجَّرُ بِسَيِّدِنَا مُحَمَّدٍ فِي حَقِّهِ جُودٌ  
رُكُوعٌ تَأْوِي دُجْرَانِي مَسِيحُو بَابَا  
بُورِيْلِي لِنَرَاتَانِي سَيِّدِي بِيْرِي بِيْلِي أَقْبَلُ  
بِيْرِمَانِي أَكْ جُكَلَمُ مَنِي لَوُ جِيُو بَابَا  
تُجَلِّي الْجَنَّةُ يَلُو بِيْرِي سَجْوُنِي سَيِّدِي  
مَنِي بِنِي سَلُو لِي بِيْعِنِي هَدِيْتِي بَابَا  
بُورِيْلِي بِيْرِي كُؤُ بِيْرِي قَمَرُ كَمَرُ رَج  
بِيْرِي تَنِي بِيْرِي جِيْرِي بِيْرِي لِي تَوِي بَابَا  
بِيْرِي كُنُو كِي بِيْرِي جِيْرِي بِيْرِي لُو بِيْرِي سَجْمُ  
بِيْرِي جِيْرِي بِيْرِي جِيْرِي بِيْرِي بِيْرِي بَابَا

اللهم صل على سيدنا محمد ووالديه

**Transcription 4: Ndaw gaa taxoon taruloon ci man te tiisumawoon**

*Bismi l-Lāhi al-Rahmāni al-Rahīm.*

*Wa ṣalla l-Lāhu ‘alā Sayyidinā Muḥammadin wa sallim.*

Ndaw gaa taxoon taruloon ci man te tiisumawoon.

Wéetaay tay la ma leer. Maa ngi lay janeer Baabaa.

Fanweeri at dégg baay muy neex ci man niki lem.

Xeemeem tegaat la fi bët wax benn yoon Baabaa!

Maa ngii di wàccisi ngoon doom yaa ngi may gatanduy,

Songoo di laaj sarica: “Loo àndi tay, Baabaa?”

“Yaa noon ma jàngal ma ñëw dem Ndaam te dellusiwaat.”

Maay fecci faslun yi tay guddee nga yaw, Baabaa.

Tay nettaleek ay nataal moo tuut ci nax sama xol,

Xel maa ngi jooy lu ko tee xam jëmm jii Baabaa!

Njàmbaar ak jom ju rëy ja ak muñ ga wax nañu ma.

Sag ngëm sa jaambure bir say dëkkàndoo, Baabaa.

Jub, fonk mbokk, sawar yaaram, yewen, mën a yar.

Nàngoo liggéey, xarala gi lay jooy ba tay, Baabaa.

[Page 2]

Sa Alxuraan la mu saf, sag nodd baay la mu jar

Man dégg rekk laa ci am. Foo nekk yaw, Baabaa?

Kuy deeti jubbànti ay sàppey jagoo ilimaan?

Minbar bi jooye ma Abdullaahi, woo Baabaa!

Léeg-léeg ma nekk ci ag jaaxleek rët ak jaxasoo,

Di wërtu xel mu rafet miñ lay kañe Baabaa.

Léeg-léeg ma nekk ci mbég yéenee dukkat ci sa wet,

Xalaat yaa ngi ci suuf, bët dootu gis Baabaa.

Jooy naa la ay Korite jooy lay Tabaski di muñ.

Tay jënd naa kuuy mi teg. Kuy rendi xar, Baabaa?

Nekkoo fi say sët a ngii di laajte. Baay, ana nga?

Firdawsi yaatu na, maa lay nàmm fii, Baabaa

a tur yu neex yang nu daa woowee ngi des sunu xol.

Jobbaatu ak Yaayi-baayam nàmm nañ, Baabaa

[Page 3]

Ndax Njóori bes da na miis kii Ngëj Ngalaam dëkke jooy

Ronqooñi taaw ya du fer. *I miss you*, Baabaa![18]

Buur Yàlla yal na nu taas say barke fay la ta ful

Yërmaande ak njéggalam muy law ci yaw, Baabaa.

Noflaayu Aljana yal na far sa coono yu fii,

May bay sa tool ya di génne àddiyay Baabaa.

Wërsëg, wér ak gudd fan, xam-xam, ngërëm, daraja

Ñaan nan ko Buur bi, ci barkeb lii nu woy Baabaa.

Bàyyee nga nook yaay ji gën, jooyun lu weesu sa jëmm.

Cofeel a xiir ma ci woy. *I miss you*, Baabaa!

Allāhuma ṣalli ‘alā Sayyidinā Muḥammadin wa sallim.

## **Translation 4: Because of my young age, your passing wasn't devastating**

[Page 1]

*In the name of God, the Beneficent, the Merciful.*

*May peace and blessings be upon our Master Muḥammad.*

Because of my young age, your passing wasn't devastating or painful to me.

It's today that I know what loneliness means. I dream about you, Father.

After thirty years, hearing stories about my father is as sweet as honey.

[18] Here, Diané wrote in Ajami the English phrase: *I miss you!*

I only wish I could see you again so I could call you one last time, Father!  
Here I am coming home from work and my kids are welcoming me  
joyfully asking for treats: “What have you brought us today, Father?”  
“You told me to study so you could go quickly to Ndaam and come back.”  
“And I have already studied chapters, and you came home late today, Father!”  
Today, talking about photographs is insufficient to appease my heart,  
for my heart is weeping and I am wondering why I didn’t know you, Father!  
I have been told about your bravery, courage, and patience.  
Your faith and good character were obvious to your neighbors, Father.  
You were fair, family-oriented, energetic, generous, a great educator,  
and hardworking. The skillful, I am mourning you, Father.[19]

[Page 2]

The beauty of your recitation of the Quran or your call to prayer  
I only heard about it. Where are you, Father?  
Who will now straighten the rows and lead prayers?  
O Pulpit of the Mosque, mourn with me Abdullaahi, O Father!  
Sometimes, when I am worried, terrified, and confused  
I seek the beautiful counsel you were known for, Father.  
Sometimes, when I am joyful and wish I could celebrate by your side,  
I remember you are inside the earth and no eye can ever see you again, Father.

[19] Diané notes in an interview that he calls his father “The Skillful” (Wolof: *Xarala gi*) because he has been told that his father was highly skilled and his friends used to call him *l’homme aux douze métiers* (French: the man of twelve trades or Jack of all trades). This is because he did many things while working full time in Bata shoe company, including carpentry, masonry, and intellectual work such as writing.

I have patiently mourned you during the holidays of Korite and Tabaski.

I bought a ram today. But who will slaughter it, Father?[20]

Though you're not here, your grandkids are asking about you. Father, where are you?

The Paradise of Firdawsi is certainly marvelous, but I miss you here, Father. The beautiful nicknames you used to call us by are stuck in our hearts.

Jobbaatu and Mother-of-her-Father miss you, Father!

[Page 3]

Will Njóori ever forget the man Ngëj Ngalaam mourns ceaselessly?[21]

The tears of your oldest child will never stop. I miss you, Father!

May God bestow upon us some of your blessings, reward you and increase

His mercy and forgiveness upon you so they flourish on you, Father!

May your rest in Paradise erase your worldly pains.

May I farm your farms and offer pious gifts on behalf of my Father.[22]

Wealth, good health, and a long life, knowledge, divine approval, prominence,

we ask the Lord to offer us these things by the grace of this song on my Father.

You left us with the best mother, but we still miss seeing your body.

My admiration for you inspired this song. I miss you, Father!

*O God, greet and bless our Master Muhammad.*

[20] This refers to Eid al-Adha holiday (Wolof: *Tabaski*) when Muslims slaughter a ram in commemoration of the day Abraham was prepared to sacrifice his son to demonstrate his faith to God.

[21] Here, Diané uses the loving nicknames that his father gave him (*Ngëj Ngalaam*) and his oldest brother (*Njóori*) whose real name is *Bàcc*. In Wolof society, people who are named *Bàcc* are also called *Samba*.

[22] Here, he uses a metaphor to implore God to enable him to perpetuate his father's legacy and to have the means to offer pious gifts (*àddiya*) to religious leaders so they can pray for his late father.



## Glossary

**Bagaan g-:** A bowl made from a tree trunk

**Dàggi xer:** To cut wooden poles for making traditional fences

**Dinaar:** The main currency used in several Muslim countries

**Ĕr:** To avoid, leave alone. It also means to create a space around a tree for water

**Firdawsi:** From Arabic *Jannat al-Firdaws*, the highest paradise in Islam

**Gàddaay g-:** Exile, emigration, from the verb *gàddaay*

**Gam-gamle:** To compare

**Góob:** To harvest

**Njunux l-:** Mirage, illusion

**Rabat:** To weave straw for roofs of traditional huts

**Tàneeef b-:** From *tànn* (to choose), meaning the chosen, the selected

**Tër b-:** Filth, stain, flaw or weakness

**Woy w-:** Song or poem; when used as a verb, to sing or compose a poem

**Xarala g-:** Synonym of *xareñ*, meaning a skillful or ingenious person

**Xepp l-:** Synonym of *sémmiñ*, meaning ax

**Yónen or Yónent b-:** Messenger, prophet, or Prophet Muhammad

## Notes

**Bagaan muñ gi fees na:** “The wooden bowl of patience is full,” meaning: “The pain has become unbearable.”

**Dog buumu gâce g-:** Literally, “to break the chain of shame,” meaning to fulfill one’s social obligations. Failing to fulfill one’s obligations such as having the means to support one’s family and relatives is regarded as shameful in Wolof society. Because public shame is so feared in Wolof society, people will do whatever it takes to avoid attracting shame to themselves or their families,

including taking dangerous canoes to migrate to Europe.

**Khabrus sirri; yā kanzul ilāhi:** This is a Sufi metaphor in Arabic that literally means: “The grave that holds divine secrets; you are the treasure of God.” Diané used the metaphor to mean that women are the holders of the most intimate divine secrets and that they are the treasure of God. In an interview with Diané, he notes that he used the metaphor to highlight that women are keepers of God’s greatest secrets, because He keeps in their wombs His friends (*walī* in Islam), prophets, kings, presidents, and other distinguished individuals for a long time without anyone’s knowledge.

**Korite and Tabaski:** These are the Wolof names of the two annual Muslim holidays: *Eid al-Fitr* and *Eid al-Adha*. The first celebrates the end of the fasting month of Ramadan. The second, which is also known as the Feast of Sacrifice, involves sacrificing a ram in recognition of Abraham’s willingness to sacrifice his son when God tested his faith by asking him to do so.

**La mu soos a tax ba sa daa ji far:** “It is the sauce she made that thickened your ink,” a metaphor that Diané used to mean: “It is her mother’s sacrifices that made him successful.”

**Li nga góobi ci tool bile, naa ko gar:** “What you have harvested in this farm, I shall gather,” a saying that Diané used to mean that “he intends to perpetuate his mother’s legacy and virtues.” The farm in the metaphor represents this life.

**Naafi tar:** To make large piles of peanuts using small piles, from *naaf* (large pile of peanuts) and *tar* (small pile of peanuts). In traditional Wolof society, this job is done by Fulani seasonal migrants from the southern Casamance region called *Firdu*.

**Ndaam or Ndame in the French-based spelling:** It is a neighborhood of Touba, the religious capital of the Muridiyya Sufi movement. It is one of the largest and most famous learning centers in the city of Touba. It was initially led by Sëriñ Ndaam

Abdu Rahmaan Ló (ca. 1853-1944), one of the most prominent Murid Quranic educators.

**Ndar:** The Wolof name of the city of Saint-Louis, Senegal. The city served as the capital of the French colony of Senegal from 1673 to 1902 and the capital of French West Africa from 1895 to 1902, after which the capital was moved to Dakar.

**Tugël or Tugal:** The Wolof word for Europe. It likely comes from *Tugal*, abbreviation from the word *Portugal* because the first Europeans to set foot in Wolof lands were Portuguese.

## Pedagogical Exercises

### Exercise 1: Comprehension

#### Multiple choice questions

1. Ci *Nee leen dem naa*, Jaane nee na jot na ñu noppal kan ci deppaas?
  - a. Ndeyam
  - b. Baayam
  - c. Maamam
  - d. Du benn ci tontu yii
2. Ci *Nee leen dem naa*, ku dem fan amum xëy?
  - a. Marok
  - b. Faraans
  - c. Barsaa ca Espaañ
  - d. Itaali
3. Ci *Jigéen sama...*, lu jigéen def ba Firhawna ak ñoñam daan rendi aw góor?
  - a. Moo aar ka aar leen raw musal leen

- b. Jigéen da daan joy rekk
- c. Jigéen da daan nëbbatu ba raw
- d. Jigéen da daan noppalu di seetaan

4. Ci *Jigéen sama...*, kan moo njëkk a ñàkkug ruuh ci Lislàam?

- a. Benn saaba moo njëkk a ñàkkug ruuh
- b. Jigéen a njëkk a ñàkkug ruuh ci Lislàam
- c. Benn xale bu ndaw la
- d. Benn góor gu mag mo njëkk a ñàkk ruuham ci Lislàam

5. Ci *Suma dee taxan....*, Jaane nee na ngir sargal ki ko baaxe cër, jaral na ko lan?

- a. Xoos deram saam ko
- b. Miraasu ba ñàkki sër
- c. Rabat ak di dàggi xer
- d. Tontu yii yépp la

6. Ci *Ndaw gaa taxoon....*, bu Jaane bégee léeg-léeg dafay ....?

- a. Bëgg a dem nelawi ci néegu Baabaa
- b. Yéenee dukkat ci wetu Baabaa
- c. Dem seeti ay xaritam
- d. Toog di jooy rekk

## Exercise 2: Reading

1. Ci biir daara ji, na ndongo yi ay-ayloo jàng ca kaw woyi Wolofal yii ci téere bi.
2. Ca kër ga, na ndongo yi jàng ca kaw ay jukki ci woy yi, di leen nafar aka wax-waxaat ba mokkal leen.

3. Ci daara ji walla ca kër ga, na ñaari ndongo ànd ay-ayloo, di jàng ca kaw ay jukki ci woy yi.

### **Exercise 3: Writing/Dictation**

1. Ci biir daara ji, na jàngalekat bi jukki ay bayit ci woy yi, jàng leen ndànk, jox ndigal ndongo yi ñu bind li ñu dégg ci Wolofal. Su ndongo yi noppee, na ñu méngale li ñu jot a bind ak mbindum taalif bi te waxtaane tomb yi leen wuutale. Ñaari ndongo mën nañoo ànd ay-ayloo ci liggéey bii.

2. Na ndongo yi bind ci Wolofal juróomi laaj yu jëm ci woy yi. Suñu noppee, na ñu weccoo seeni laaj ak seeni naatango ngir ñu tontu laaj yi ci Wolofal.

3. Na ndongo bu nekk tànn aw woy wu ko soob te ténk ko ci mbindum Wolofal.

### **Exercise 4: Listening/Speaking and Conversation**

*Ay laaj aki tontu yu gàtt:* Bindal ay laaj aki tontu yu gàtt ci li woy yi ëmb. Soo noppee, indi leen ci daara ji ngir laajante ci ak say naatango.

### **Exercise 5: Cultural Competence**

Woneel aada ak ngëm-ngëm yi gën a am solo ci biir woy yi.





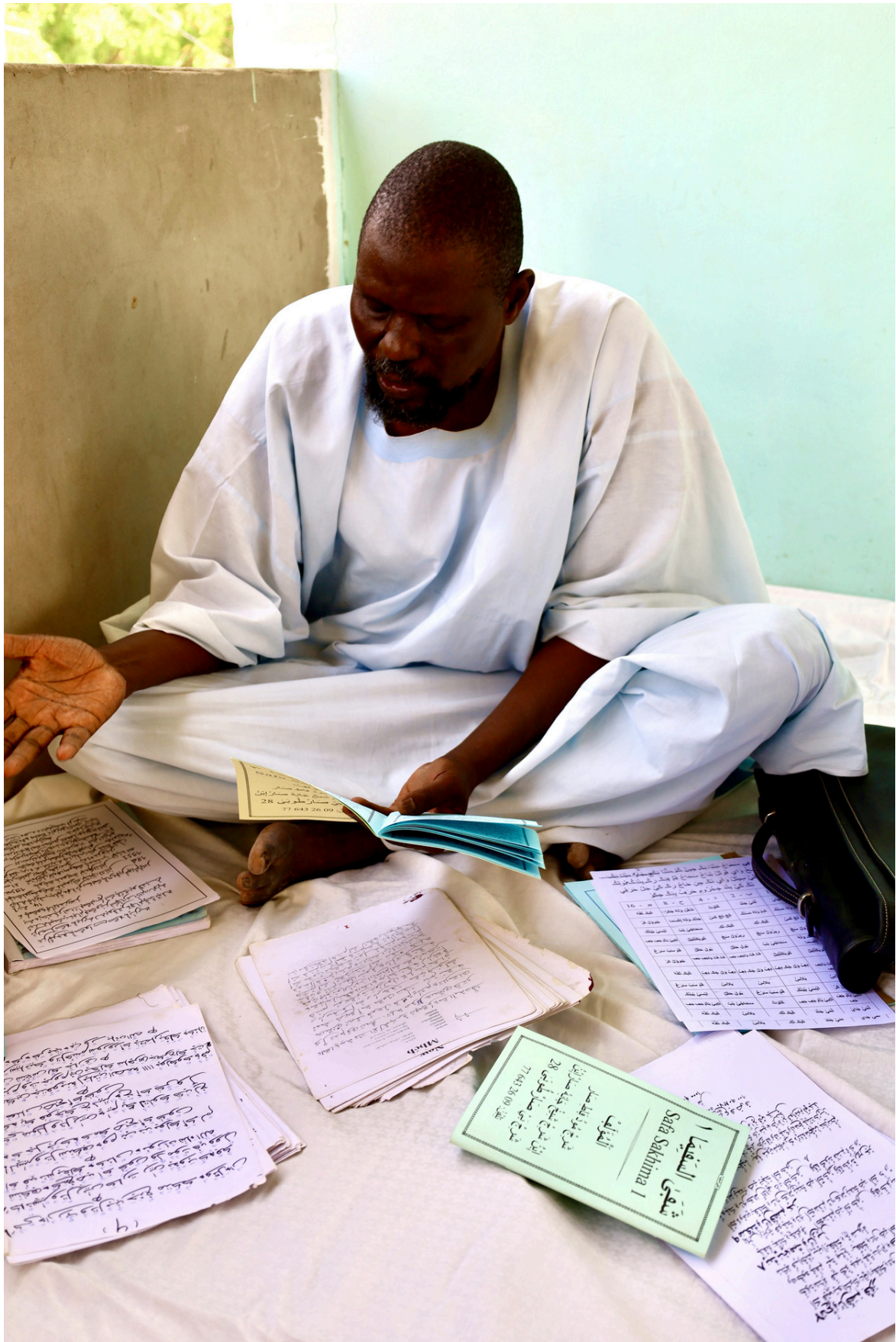
# Unit 2

## Health and Healing

The unit contains 10 Wolof Ajami texts written by Modou Faty Sarr (Móodu Faati Saar in the standard Wolof Latin script orthography). Sarr was born in 1957 in Diourbel, Senegal. Trained as a tailor after completing his Quranic education, he later studied herbal medicine, numerology, astrology, and calendar making. His Ajami manuscript collection is rich and varied, including texts on medicinal plants, astrology, astronomy, calendars, and divination techniques involving celestial bodies. He now serves as a healer, calendar maker, diviner, and religious leader in the city of Touba, Senegal. Each of his Ajami texts addresses the medicinal properties of a particular Senegambian plant. In the texts, he provides the names of most plants in the five major Senegambian languages (Wolof, Pulaar, Mandinka, Sééréer, and Joola), along with the corresponding French and scientific names when available, the illnesses they treat, and instructions on how to use them. These texts illustrate local health challenges and grassroots efforts to address them. They also reveal the belief in Wolof society that some plants possess supernatural properties, which can be harnessed for purposes such as protection against evil tongues or gaining fame.

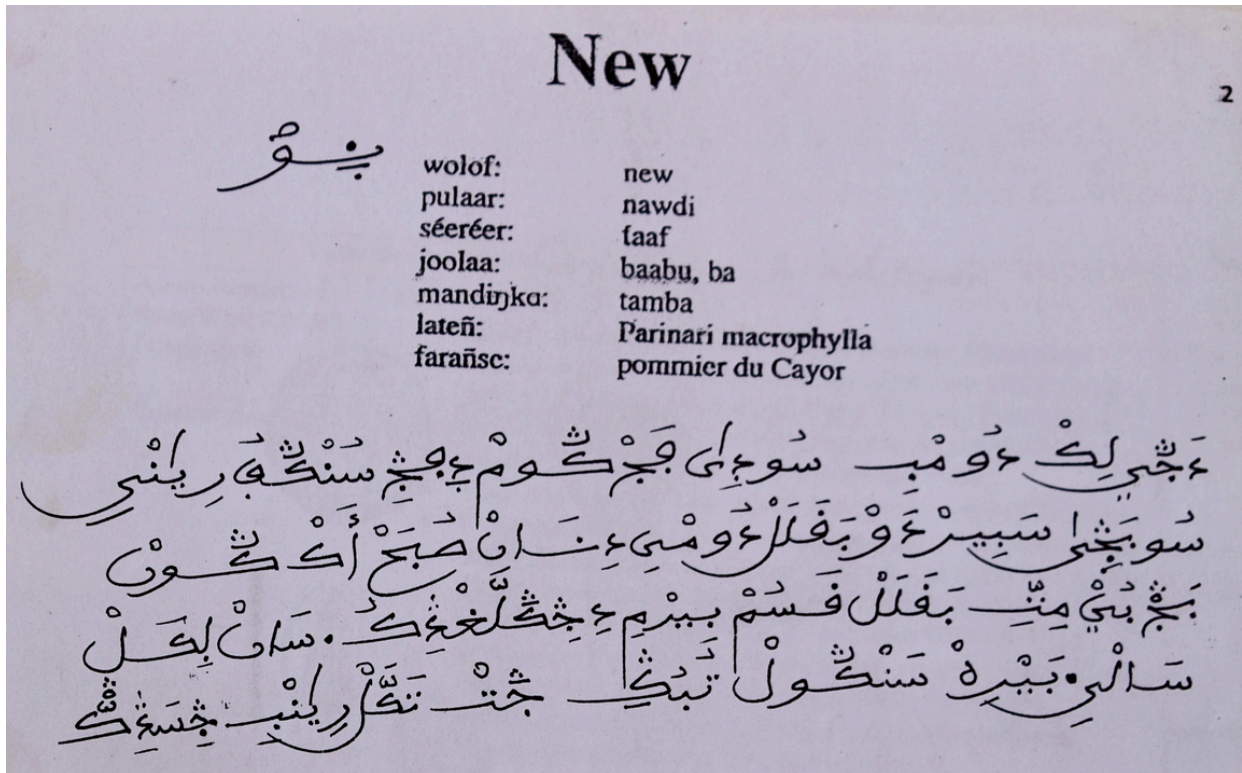
*Disclaimer: The goal of this unit is only to share local plant-based treatments of illnesses documented in Wolof Ajami texts from Senegal. The materials should not be construed as medical advice.*





**Figure 1:** Image of Modou Faty Sarr at his home in Touba, Senegal. Courtesy of Fallou Ngom.

## Ajami Text 1: New



## Transcription 1: New

Dañuy lekk doom bi. Soodee faj góom: def ci sungufu reen yi.

Soo bañee sa biir daw: baxalal doom yi di naan suba ak ngoon.

Bëñ buy mitti: baxalal xasum biir mi di ci gállaxndiku.

Saan: lekkal saal yi. Bayre: sangool tobb gi. Cat: tàkkal reen bi ci sa ndig.

## Translation 1: Parinari Macrophylla or Gingerbread Plum

Its fruit is edible. For wound treatment, apply the powdered roots to the wound.

To prevent diarrhea, boil the fruit and drink the resulting infusion in the morning

and afternoon. To treat toothache, boil the inside bark and use the concoction to

rinse the mouth. To treat intestinal worms, eat the seeds. For fame, take a shower

with a liquid made with the tobb.[1] For protection against evil tongues: wear the

root as an amulet on your waist.



## Ajami Text 2: Ngigis

**NGIGIS**

3

Wolof : ngigis  
 Pulaar : barkeehi  
 Seereer : ngayoox  
 Joola : bu falat, ka falat  
 Mandinka : faraa  
 Lateñ : *Piliostigma reticulatum*

بَجْر بِي مِنَّا بَقْلًا فَسَمِ وَلَهُ فَبِي وَشَلْخَعُكُ . نَبْتٌ بِي مِنَّا بَقْلًا  
 فَسَمِ سِيكُكُ بَمَسِنُ كَعُكُ تَفَاخِشِيرُ نَبْتِ كَوْمُ بَقْلًا فَسَمِ  
 وَلَهُ فَبِي وَكَبْرُ رَقَسُ . سَفْتُ أَكُ سَجْرُ بَقْلًا فَبِي عِنَانُ كَانَسُ مَكُ  
 صَبْعُ أَكُ كَوْنُ سَبْرُ سَبْشِيرُ . جَاسِيرُ بَقْلًا فَسَمِ عِنَانُ كَانَسُ  
 بَمَكُ صَبْعُ أَكُ كَوْنُ أَكُ بَجْكَ سَوَنْبَلِي تَوْرُخُ بَقْلًا فَبِي  
 عِنَانُ كَانَسُ بَمَكُ صَبْعُ أَكُ كَوْنُ يَمْبُ جَلْجَلُ فَبِي بِي سِي  
 أَكُ سِيكُ بَمَسِنُ فَبِي عِنَانُ كَانَسُ أَتَانِي صَبْعُ بَجْكَ  
 أَكُ كَوْنُ بَجْكَ لَكُ بَقْلًا فَسَمِ عِنَانُ كَانَسُ بَمَكُ صَبْعُ بَجْكَ  
 أَكُ كَوْنُ بَعِي فَاكَا سَا أَتَانِي بِي رَجْ أَكُ بِي رَبِي وَبَقْلًا  
 فَسَمِ عِنَانُ كَانَسُ بَمَكُ صَبْعُ بَجْكَ أَكُ كَوْنُ بَمَامُ جِينَتُ بَرُ  
 كَوْمُ وَكَا جِ كَا جِ سَبِيخُ سَنَكُهُ فَبِي عِنَانُ كَانَسُ بَمَكُ  
 بَقْلًا فَسَمِ عِنَانُ كَانَسُ بَمَكُ صَبْعُ بَجْكَ أَكُ كَوْنُ  
 بَجْكَ كَامُ كَوْمُ وَرَسْبُهُ بَقْلًا فَبِي وَشَلْخَعُكُ  
 صَبْعُ بَجْكَ أَكُ كَوْنُ كِنَا وَبُولُ كِي نَبْتُ 35 غَرَامُ  
 جَفْبُ جَلِي شَرُخُ بَقْلًا 20 مِينُ

[1] The Wolof word *tobb* refers to mistletoe, a hemiparasitic plant that is typically attached to a host tree or shrub.

## Transcription 2: Ngigis

Běñ buy mitti: baxalal xas mi walla xob yi di ko galaxndiku. Nopp buy mitti: baxalal xas mi, segg ko ba mu set, nga di ko toqal ci biir nopp bi. Góom: baxalal xas mi walla xob yi di ko ci raxas. Sëqët ak soj: baxalal xob yi di naan kaas bu mag suba ak ngoon. Sibburu, soppiis, jaasir: baxalal xas mi di naan kaas bu mag suba ak ngoon ak bëccëg. Soo tëlee tuur ndox: baxalal xob yi di naan kaas bu mag suba ak ngoon. Yàmp: jèlal ñàtti xob yu yees yi dëbb ko, segg ko ba mu set, xale bi di ci naan kaasu ataaya suba, bëccëg, ak ngoon. Bu dee xale, kaasu ataaya. Biiru tàññ ak biir buy daw: baxalal xas mi di naan kaas bu mag suba, bëccëg, ak ngoon ba mu am ñenti fan. Góom walla gaañu-gaañu: suy ci sungufu xob yi. Ndigg ak nopp, gémmiñ gu am góom, walla sofe: baxalal xob yi di galaxndiku suba, bëccëg, ak ngoon gannaaw boo lekkee ba noppi 35 garaam ci xob ci liitaru ndox, baxal ko 20 simili.

## Translation 2: *Piliostigma Reticulatum* or Camel's Foot

To treat toothache, boil the bark or the leaves and use it to rinse your mouth. To treat ear infections, boil the bark, filter the liquid, and let it cool off before using it as ear drops. For wound treatment, boil the bark or the leaves and use the solution to clean the wound. To treat a cough and cold, boil the leaves and drink a large cup in the morning and evening. To treat malaria, gonorrhoea, and sterility, boil the bark and drink a large cup in the morning, at noon, and in the evening. If you cannot, boil the bark and drink a large cup in the morning and evening. To treat severe malnutrition, pound three fresh leaves, filter the liquid, and give your child the size of an *ataaya* teacup[2] in the morning, at noon, and in the evening. For children, give them the size of an *ataaya* teacup. To treat dysentery and diarrhoea,

boil the bark and take a large cup in the morning, at noon, and in the evening for four days. To treat wounds or bruises, apply the powdered leaves around the wound. To treat back pain, ear infections, mouth wounds, or mouth infections, boil 35 grams of leaves in 1 liter of water for 20 minutes, and use the liquid to rinse your mouth after every meal in the morning, at noon, and in the evening.

[2] *Ataaya* or *attaaya* is a caffeinated tea commonly consumed in Senegambia to socialize. It is served in small cups of about 2 ounces.

### Ajami Text 3: Kàdd

كاد

wolof: kàdd  
pulaar: Caski, cayi  
joolaa: bu birik  
mandiɗ: baraɗ saɗ  
séeréer: saas  
lateñ: Acacia albida  
farañse: kade

## Kàdd

4

شوم يييسر بقلل فسم لينك ر فيد عير يفتك  
 بنك خبير سفت يرم ويتنك سكو فسم شى  
 فنج شخ متنك انان كاس بمك صبغ بيجك كوى  
 جنك جنك خبير صبغ ييل فسم كعام  
 يمينه اك عو بقلل فسم انان صبغ بيجك كوى  
 جنك فتر بقلل رياني انان كاس بمك  
 صبغ بيجك كوى كوك جوى بيئ فوجل فسم  
 انان كاس بمك صبغ اك كوى يير بييمت  
 فوجل رياني انان كاس بمك صبغ اك كوى  
 مني منيو لكل سنكو رياني فوي شواو بجيله اجلي

### Transcription 3: Kàdd

Góom yu yees: baxalal xas mi di leen ko raxase. Day ray yàqkat bi nekk ci biir. Sëqët, yaram wuy tàng: sungufu xas mi ngay def ci ndox mu tàng di naan kaas bu mag suba, bëccëg, ngoon. Bépp jàngoro ju nekk ci biir gémmin: yëyal xas mi. Gàddaam yu mitti ak ndof: baxalal xas mi di naan suba, bëccëg, ngoon. Jàngoroy xëtër: Baxalal reen yi di naan kaas bu mag suba, bëccëg, ngoon. Dog-dog, coono bu metti: xoojal xas mi di naan kaas bu mag, suba ak ngoon. Biir buy metti: xoojal reen yi di naan kaas bu mag suba ak ngoon. Mànniyu mu néew: lekkal sungufu reen yu ndaw yi ginnaaw bu ñu leen làkkee.

### Translation 3: Acacia Albida, Apple-Ring Acacia or Winter Thorn

To treat fresh wounds, boil the bark and use the liquid to clean the wound. It kills the bacteria. To treat cough and fever, infuse the powdered bark in hot water, and drink a large cup in the morning, at noon, and in the evening. To treat all mouth infections, chew the bark. To treat Turner syndrome and insanity, boil the bark and drink it in the morning, at noon, and in the evening. To treat lung infections, boil the roots and take a large cup in the morning, at noon, and in the evening. To treat exhaustion and fatigue, soak the bark and drink a large cup in the morning and

[3] The word is written as *ray* in the Ajami text. It is used interchangeably with *rey*.

[4] The word is written as *mànniyu* in the Ajami text. Its counterpart *maniyu* is also commonly used.

To treat stomach ache, soak the roots and drink a large cup in the morning and evening. To treat low sperm count, consume the powder of young roots after they have been burnt.

### Ajami Text 4: Yetu dëmm

6

## Yetu-dëmm

wolof:	Yetu dëmm - - (جيو)
pulaar:	golombi
joolaa:	kalikanoor
mandiŋ:	büwa podondiŋ, mooriyiró
séeréer:	bolnak, mamb
lateñ:	Steriospermum kunthianum

آمكش و له كس لوز ح بل فبیر فوج لیئ  
 ۽ كسكوا «كوم» بجوی قج» بقلا قسم ۽ كج  
 رفس سوئبیا كتو قسكوه قسم «بیر تچ»  
 بیئل قسم ۽ وز سنی لئ «سبیش» بقلا بیئیی  
 ۽ تاف كاش بتمك صبح بچك آك كوز  
 «سج آك سفن» بقلا قسم ۽ نازكاش بتمك صبح  
 آك كوز «كفم سیت» جكزی بیئ» فوجیل بیئیی  
 ۽ تاف كاش بتمك صبح آك كوز

## Transcription 4: Yetu dëmm

Am kàttan walla nga sonn lool: dëbbal xob yi xooj leen  
di ko sangoo. Góom yu jafee faj: baxalal xas mi di ko  
ci raxas. Soo noppee nga taf ci sungufu xas mi. Biirub tàññ:  
yëyal xas mi di wànn say lor. Soppiis: baxalal reen yi  
di naan kaas bu mag suba, bëccëg, ak ngoon.  
Soj ak sëqët: Baxalal xas mi di naan kaas bu mag suba  
ak ngoon. Ndoxum-siti, jàngoroy biir: xoojal reen yi  
di naan kaas bu mag suba ak ngoon.

## Translation 4: *Steriospermum Kunthianum* or Pink Jacaranda

To boost one's energy or combat fatigue, pound and soak the leaves,  
and shower with the liquid. To treat wounds that are difficult to cure, boil the bark,  
clean the wound with the solution, then apply the powdered bark to the wound.  
To treat dysentery, chew the bark and swallow your saliva. To treat gonorrhea, boil  
the roots, and drink a large cup in the morning, at noon, and in the evening.  
To treat a cold or cough, boil the bark, and drink a large cup in the morning  
and evening. To treat skin disease and internal pathologies, soak the roots  
and take a large cup in the morning and in the evening.



## Ajami Text 5: Sump

# سُمْب

# SUMP

7

Wolof : sump  
 Pulaar : golteeki ( muceteeki, mureteeki )  
 Seereer : model  
 Joola : bu sump  
 Mandiŋka : sumpo  
 Farañse : myrobalan d'Egypte, dattier du désert  
 Lateñ : *Balanites aegyptiaca*

دُومِي دِي جَلِيڤِي مَبَجِي بَنْتَبِي دِي جَكِي سَاجُوَا « دِي بِيَرْمَتِي »  
 فُوَجَلِي رِيڤِي اَكِي فَوَسْمِي بِيَرْمِي دِي نَاوَكَا سُبْمَكِي مَبَجِي جَوَزِي دِي بِيَرْمَلَه  
 بِيَرْمَتِي « دِي بَل فَوَسْمِي بِيَرْمِي اَكِي اَي دُوومِي فُوَجَكِي جَكِي مَلِيْمَه مَنَارْمَبِي  
 اَكِي جَوَزِي بَجَارِقِي دِي جَايسِرِي « فَوَسْمِي بِيَرْمِي دِي فُوَجِي دِي نَاوَكَا مَبَجِي كُون  
 بَمَام جَيِّقِي دِي فُوَجَاة فَوَسْمِي اَكِي رِيڤِي جَكِي اَكِي سَكُو بَرُو لِكَل  
 اَكِي رِيڤِي لِسْمِي دِي نَاوَكَا سُبْمَكِي مَبَجِي جَوَزِي دِي بِيَرْمَتِي اَكِي سِيْتِي «  
 بَقَلَارِيڤِي سُمْبِي، سَكُو، رِيڤِي، بِيَرْمِي، دِي نَاوَكَا سُبْمَكِي مَبَجِي  
 بَجَكِي جَوَزِي « سَاة » بَقَلَار فَوَسْمِي بِيَرْمِي اَكِي بِيَرْمَتِي اَكِي رِيڤِي جَفْتِي «  
 دِي نَاوَكَا سُبْمَكِي مَبَجِي جَوَزِي بَمَام جِيڤِي قَوَشَكِي سَاَمَانِي جِيڤِي بَوِيَرْمِي  
 مَنَكِي وَنَانَاتِي « تُووِي » بَقَلَار قَبِي بِيڤِي جِيڤِي جِيڤِي سَمْبِي اَكِي فَبِي  
 بِنْتَبِي اَكِي فَبِي جِيڤِي بِيَرْمِي قَرَكْتَان مَبَجِي اَكِي جَوَزِي بَمَام جَيِّقِي قَرَكْتَان  
 « سَل جَان مَبِي » مَقَل سَكُو رِيڤِي دِي كَسُو جَوْمَه

### Transcription 5: Sump

Doom yi dañu leen di macc. Bant bi, dañu koy soccoo. Biir buy metti:  
 xoojal reen yi ak xasum biir mi di naan kaas bu mag, suba, bëccëg, ngoon. Biiru  
 mala uy mitti: dëbbaal xasum biir mi ak ay doom xooj ko, jox ko mala mi mu naan,  
 suba, Doom yi dañu leen di macc. Bant bi, dañu koy soccoo. Biir buy metti:

xoojal reen yi ak xasum biir mi di naan kaas bu mag, suba, bëccëg, ngoon. Biiru mala buy mitti: dëbbal xasum biir mi ak ay doom xooj ko, jox ko mala mi mu naan, suba, ak ngoon, ba ñaari fan. Jaasir: xasum biir mi ngay xooj di naan suba, ngoon, ba mu am ñàtti fan nga xoojaat xas mi, ak reeni ken, ak sungufu beriwelngel, ak reeni siddéem, di naan kaas bu mag, suba, bëccëg, ngoon. Payiis ak siti: baxalal reen yii: sump, ndori, sangool, rand, béer, di naan kaas bu mag, suba, bëccëg ak ngoon. Saan: baxalal xasum biir mi ak bu dimb, ak reeni caxat, di naan kaas bu mag, suba, ngoon ba mu am ñenti fan nga bàyyi. Su amaatee ñenti weer mën nga koy naanaat. Tooy: baxalal xob yi nekk ci catal cari sump yi, ak xobi benteñe, ak xobi ngeer ba ndox mi far, nga naan suba ak ngoon ba mu am ñàtti fan. Su la jaan màttee: mëqal sungufu reen yi te di ko suy ci góom bi.

## Translation 5: Desert Date or Egyptian balsam

Its fruit is edible. Its twigs are used as tooth-cleaning sticks[5]. To treat stomach ache, soak the roots and the inner bark, and take a large cup in the morning, at noon, and in the evening. To treat animals' intestinal ailments, pound the inner bark and the seeds; let the animal drink it in the morning and the evening for two days. To treat sterility, soak the inner bark and drink it in the morning and the evening for three days; add *Securinega virosa* roots, powdered *Scoparia dulcis*, and jujube roots, and drink a large cup in the morning, at noon, and in the evening.

[5] *Soccu* (tooth-cleaning stick) is commonly used in Senegambia. It is used to clean teeth and keep the teeth white.



To treat yellow fever and skin disease, boil the roots of desert dates with *Maytenus senegalensis*, *Cocculus pendulus*, *Bauhinia rufescens*, *Sclerocarya birrea*, and drink a large cup in the morning, at noon, and in the evening. To treat intestinal worms, boil the inner bark (of *Sclerocarya birrea*) with the inner bark of a dimb tree, the roots of the *Leptadania hastata* plant, and take a large cup in the morning and the evening for three days and stop. You may resume four months thereafter. To treat fatigue, boil the young stem leaves with kapok tree leaves and *Guiera senegalensis* leaves till the liquid becomes thick. Then drink it in the morning and the evening for three days. To treat a snake bite, consume a powder made from the roots and apply it to the snake bite area regularly.



**Figure 2:** One healer's specialties in Wolof Ajami: Traditional healing, dermatology treatments, hemorrhoids, stomachaches, and more.

## Ajami Text 6: Xuréal

**Xurel** 8

خُرَيْلُ
wolof: xurel  
pulaar: kuruleyi, nayko  
séeréer: ngooral  
lateñ: Crateva religiosa

« بَتُّ بُيُومِي » بَقَلَلُ قُبِي سُونِبُّو كَسَكُجِي فُووَه لِي كِي سُووَرُ  
 نُووَرِيْتَمُ لَجَجِي قِي بَتُّ بُيُومِي « بِييِسُ » بَقَلَلُ قُبِي كِي سُووَرُ حُبَبِ  
 أَكْ كُووَرُ كِي نَانُ فُووَجِيْتِي رِي بِي كِي سُووَرُ « رِي بِيوَوَا لِي  
 قُبِي كِي نَانُ كِي نَانُ بُووَكُ فُووَجِي بِنِي حُبَبِ أَكْ كُووَرُ كِي  
 بُمَكُ « تَنْگَتُ » بَقَلَلُ رِي بِي أَكْ فُرُمُ كِي كِنَانُ كِي بُمَكُ حُبَبِ  
 بَجَكُ أَكْ كُووَرُ

أَسْ كَرَبَلُ سُووَفَمِي وَ لَجِي أَكْ سِرِي سِرِي جُووَا كِي جِي بِنِي  
 كَرُ كِي جِي قِي جِي كَرُ كِي مَوْلُ مَنُ

### Transcription 6: Xuréal

Bët yuy mitti: baxalal xob yi, soo noppee nga segg ci di xool mel ni kuy suuru.  
 Noonu yitam lañu ciy faje bopp buy mitti. Payiis: baxalal xob yi di suuru, suba  
 ak ngoon, di naan xoojiitu reeni mbakis. Biir buy mitti: reen yi walla  
 xob yi ngay naan, ginnaaw boo ko xoojee ba noppi, suba ak ngoon kaas  
 bu mag. Tàngat: baxalal reen yi ak xorom di ko naan kaas bu mag, suba  
 bëccëg, ak ngoon.

As ngarab la soo xam ne Wolaf yi ak Séeréer si dañoo àgg ci ne bépp  
 garab gu ñuy fajee jàngoro gii moo la mën.

## Translation 6: *Crateva Religiosa* or Sacred Garlic Pear

To treat eye illness, boil the leaves and let the vapor of the filtered water enter your eyes. The same process is used to treat headaches. To treat yellow fever, inhale the vapor from the boiled leaves in the morning and the afternoon, and drink the liquid of soaked *Tinospora bakis* roots. To treat stomach ache, drink a large cup of soaked roots or leaves in the morning and the afternoon. To treat fever, boil the roots with salt and drink a large cup in the morning, at noon, and in the evening.

Both the Wolof and Séeréer people claim that the sacred garlic pear is the best of all medicinal plants when it comes to treating any type of illness.



**Figure 3:** Another healer’s specialty in Wolof Ajami: “Here we treat eye problems, women’s breast health problems, and we remove flies that accidentally enter people’s noses.”

## Ajami Text 7: Rëb-rëb

**RËB-RËB**

رَبُّ رَبِّ

Wolof : rëb-rëb  
Pulaar : puuleemi  
Seereer : mbulem  
Joola : ka fur amandiŋ  
Mandinka : wolo foroo  
Lateñ : *Terminalia avicennoides*

« Bët yuy mitti ba gis-gis ba neexatul, walla taasyoo[6] moo yéeg,  
xoojal reen yi di naan kaas bu mag, suba, bëccëg, ngoon ak di ci sëlmu  
suba ak ngoon. Jib: xoojal xasum biir mi di naan kaas bu mag,  
suba ak ngoon ak di ci raxas jib ji. Jàngoroy bëti liir: xoojal

حَبَّ آكْ كُوْرُ ۞

### Transcription 7: Rëb-rëb

Bët yuy mitti ba gis-gis ba neexatul, walla taasyoo[6] moo yéeg:

xoojal reen yi di naan kaas bu mag, suba, bëccëg, ngoon ak di ci sëlmu

suba ak ngoon. Jib: xoojal xasum biir mi di naan kaas bu mag,

suba ak ngoon ak di ci raxas jib ji. Jàngoroy bëti liir: xoojal

Bët yuy mitti ba gis-gis ba neexatul, walla taasyoo[6] moo yéeg:  
xoojal reen yi di naan kaas bu mag, suba, bëccëg, ngoon ak di ci sëlmu  
suba ak ngoon. Jib: xoojal xasum biir mi di naan kaas bu mag,  
suba ak ngoon ak di ci raxas jib ji. Jàngoroy bëti liir: xoojal  
reen yi ba ndox mi far di ko ko tuuf suba ak ngoon. Yaay ji sax su ko dee  
naan dana dem ci meew mi. Bépp feebar bu la dal sookay faj boole ca  
juróom-ñaari xobi rëb-rëb. Bu dee góom def ci sungufi xasum  
reen yi. Jàngoroy res: baxalal reen yi di naan kaas bu mag,  
suba ak ngoon.

### **Translation 7: *Terminalia Avicennioides***

To treat eye pain that results in poor vision or to treat high blood pressure: soak the roots in water, and drink a large cup in the morning, at noon, and in the evening, in addition to washing your face with the liquid in the morning and in the afternoon. To treat melanin deficiency (vitiligo), soak the inner bark and drink a large cup in the morning and the afternoon, in addition to washing the affected area with the liquid. To treat babies' eye infections, soak the roots till the water is thick and use the solution as an eye-drop in the morning and the afternoon. If the mother drinks the liquid, it can even reach her milk. When treating any kind of illness, always include seven leaves of *Terminalia avicennioides*. To treat wounds, apply the powder of the root bark on it. To treat liver disease, boil the roots and drink a large cup in the morning and the afternoon.

[6] From French *tension artérielle*  
(blood pressure).

## Ajami Text 8: Ngeer

**NGEER**

10

نِجِير

Wolof : ngeer  
 Pulaar : gelooki  
 Seereer : ngut  
 Joola : fu funuk  
 Mandinka : maama kun koyoo  
 Lateñ : Guinea senegalensis

سَقَّة، سِبُّر، أَكْ سَجْ، بَقَلَلْ قُبِّي يَنَّاكَاسْ بُمَكْ حَبْ أَكْ كُونْ  
 بُولُجْ قِبْرَةَ أَكْ يُسَقُو، «بِيرُ تَجْ، سِيسْ، تَنَانْ، يَكْ كُورْ»  
 بَقَلَلْ قُبِّي أَكْ بَرِيئِي أَكْ جَزِي بُولُجْ قِبْرَةَ سَقَّة يَنَّاكَاسْ  
 بُمَكْ حَبْ أَكْ كُونْ هُ «كُومْ، كَانْجْ كَانْجْ شُوبْ،  
 بَجْ يَوْمِي» بَقَلَلْ قُبِّي يَ لِيئِي رَخَسْ وَ لَهْ كَيْ جِهْ  
 كَلْخِي كَيْ بِي لِي سَعْدْ وَ لَهْ تَجْ يَسْمِي مِي «جُكِي رُجُوبِيئِمْ  
 أَمْلِيو» تَبَقَلَلْ قُبِّي يَنَّاكَاسْ بُمَكْ حَبْ تَجْ أَكْ كُونْ  
 «سَجْ» بَقَلَلْ لِي تَجْ يَ فِجْ هُ وَ كَرَامْ جِ قُبِّي كَبِي تَجْ كَنَمْ  
 يَنَّاكَاسْ بُمَكْ حَبْ جِيسِي لِي تَلُوقْ تَكْ مَنَّاوَجْ  
 تَا سِيوَا «سُو بَرُوْلْ مَنِي يَ يَلْ سَجُورِيئِي» هُ

## Transcription 8: Ngeer

Sëqët, sibburu, ak soj: baxalal xob yi di naan kaas bu mag, suba ak ngoon,  
 boole ci xobi rat, ak yu sexaw. Biiru-taññ, soppiis, ngaana, yokk-ngóora:  
 baxalal xob yi ak reen yi, ak car yi, boole ca xobi sexaw di naan kaas  
 bu mag, suba ak ngoon. Góom, gaañu-gaañu, sofe,  
 bëñ buy mitti: baxalal xob yi di leen raxas walla nga di ci

Sëqët, sibburu, ak soj: baxalal xob yi di naan kaas bu mag, suba ak ngoon,  
 boole ci xobi rat, ak yu sexaw. Biiru-tàññ, soppiis, ngaana, yokk-ngóora:  
 baxalal xob yi ak reen yi, ak car yi, boole ca xobi sexaw di naan kaas  
 bu mag, suba ak ngoon. Góom, gaañu-gaañu, sofe,  
 bëñ buy mitti: baxalal xob yi di leen raxas walla nga di ci  
 galaxndiku, bu dee sofe walla bëñ buy mitti. Jigéen ju weenam  
 amul meew, na baxal xob yi di naan kaas bu mag, suba, bëccëg, ak ngoon.  
 Soj: baxalal liitaru ndox def ci 20 garaam ci xob yi, nga bàyyi ba ci kanam  
 di naan kaas bu mag ba mu jeex ci bis bi. Lii ma la wax nak mën na a wàcce  
 taasyoo. Soo bariwul maniyyu,[7] deel soccoo reen bi.

### **Translation 8: *Guiera Senegalensis***

To treat cough and cold, boil the leaves, mix them with *Combretum glutinosum* and bush tea leaves, and drink a large cup in the morning and the afternoon. To treat dysentery, gonorrhoea, leprosy, or increase sexual potency, boil the leaves, roots, and stems, add bush tea leaves, and drink a large cup in the morning and in the afternoon. To treat wounds, fresh cuts, mouth infection, and toothache, boil the leaves and use the liquid to clean the wounds, or rinse the mouth with it in case of mouth infection or toothache. For mothers whose breasts do not have milk, boil the leaves and drink a large cup in the morning, at noon, and in the afternoon. To treat a cold, boil 20 grams of leaves in one liter of water, wait for a while and drink it all in a day using a large cup. This prescription can lower your high blood pressure too. If you have a low semen rate, use the root as a tooth-cleaning stick.

[7] In the Ajami text 3, the word is written as *mànniyu* (sperm) and here it is written as *maniyyu*. Such internal variations are common in Ajami texts.

## Ajami Text 9: Siddéem

12

### Siddéem

سیدیم

wolof:	siddéem
pulaar:	jaafe
séeréer:	ngiic
joolaa:	bu tomboron, bu sedem
mandinka:	tomboron
latefi:	Ziziphus mauritiana
farafise:	jujubier

دُومِي دَجَلِيْر دِلَكُ دُ دُ بِيْر بُوْمِيْتِ « فُوَجَلْ قَسْمُ بِيْرَمِ  
 دِ نَانِ كَا سُبْمَكُ حَبَ بَجَكُ أَكُ كُوْر دُ دُ كُ كُ « فُوَجَلْ قَسْمُ  
 بِيْرَمِ دِ نَانِ كَا سُبْمَكُ حَبَ بَجَكُ أَكُ كُوْر دُ دُ قَلْبُ بِيْمَبَشِ «  
 نَدُ لَكُ « بَقَلْ قَسْمُ بِيْرَمِ أَكُ يَكُ أَكُ يَثِيْبُ « أَكُ يَسْمُ «  
 دِ نَانِ كَا سُبْمَكُ حَبَ بَجَكُ أَكُ كُوْر دُ دُ كُوْمُ « بَقَلْ  
 فُبِيْرِي كُ رَحْبِي سُو نَبِيْرِي شِيْبِي سَكُو فُبِيْرِي « شَاةُ «  
 فُوَجَلْ بِيْرِي دِ نَانِ كَا سُبْمَكُ حَبَ بَجَكُ أَكُ كُوْر  
 « شُ حَمُ سِيَةِ أَكُ شِيْبِي « فُوَجَلْ بِيْرِي أَكُ يَسْلَانُ  
 أَكُ يِيْرِي أَكُ يِيْبِي خُ أَكُ يِيْبِي خُ دِ جِنَانِ حَبَ أَكُ  
 كُوْر

### Transcription 9: Siddéem

Doom yi dañu leen di lekk. Biir buy mitti: Xoojal xasum biir mi  
 di naan kaas bu mag, suba, bëccëg, ak ngoon. Dog-dog: xoojal xasum  
 biir mi di naan kaas bu mag, suba, bëccëg, ak ngoon. Xalel bu yàmp  
 te du lekk: baxalal xasum biir mi, ak yu kàdd, ak yu mbép, ak yu sàmm,



di naan kaasu ataaya, suba, bëccëg, ak ngoon. Góom: Baxalal  
xob yi di ko ko raxase. Soo noppee nga suy ci sungufu xob yi. Ngaana:  
xoojal reen yi di naan kaas bu mag, suba, bëccëg, ak ngoon.  
Ndoxum-siti ak soppiis: xoojal reen yi ak yu salaan  
ak yu yiir, ak yu caxat, ak yu feex di ci naan suba, ak ngoon.

### **Translation 9: *Ziziphus Mauritania* or Jujube**

Its fruit is edible. To treat stomach ache, soak the inner bark and drink a large cup in the morning, at noon, and in the afternoon. To treat exhaustion, soak the inside bark and drink a large cup in the morning, at noon, and in the afternoon. To treat severe malnutrition of a child who does not eat, boil the inside bark with apple-ring acacia leaves, karaya gum tree leaves, and *Acacia macrostachya* leaves. Let the child drink an *ataaya* teacup of the liquid (about 2 oz) in the morning, at noon, and in the afternoon. For wound treatment, use the boiled leaves to clean the wound, then apply powdered leaves to it. To treat leprosy, soak the roots and drink a large cup in the morning, at noon, and in the afternoon. To treat skin disease and gonorrhoea, soak the root with balsam spurge, African mesquite, silver butterfly, and pink jacaranda roots, then drink the liquid in the morning and the afternoon.



## Ajami Text 10: Benteñe

17

# Benteñe

بنتيڻ	wolof:	bentefie
	pulaar:	batajiye
	joolaa:	bu saana
	mandiŋ:	bantarj
	séeréer:	mbudaay
	lateñ:	Ceiba pentandra
	farañse:	fromager

«بسيرو» بَقْلًا تُوْر تُوْرِي فِي نَاءِ كَاسِ بُمَكِ صَبَّ بَجَكِ أَكْ كُوْر  
 «مير» أَكْ بُبُ بُمِيْتِي « كَيْ بَلْ تُوْر تُوْرِي أَكْ كُوْر وَمِي خُوْرِي هِ  
 تُوْرِي تَسْبِيْ « جِي كِي لِي جُوْرِي تَمِ أَمْلِ مِيُوْ أَكْ سَشِيْلِسْ أَكْ كُوْر  
 أَكْ تَكُوْر أَكْ سِيْر « فُوْجَلْ رِيْئِي فِي جِنَانِ كَاسِ بُمَكِ صَبَّ  
 بَجَكِ أَكْ كُوْر « بِيْر بُيْ مِيْتِي « بِيْر بُيْ كُوْر « بِيْر تَخْ  
 تَلْبُهْ بِيْمُهْ « بَقْلًا قَسَمِ فِي جِنَانِ كَاسِ بُمَكِ صَبَّ بَجَكِ  
 كُوْر « بَجْ يُوْمِيْتِي « جِي كَرِي كِي مِيْتِي « بَقْلًا قَسَمِ  
 فِي جِي كَلْ خِي كِي « جَامِيْر « جَلَلْ جُوْر جُوْرِي مِ  
 فِي لِي خِي فِي جِنَانِ ۝

## Transcription 10: Benteñe

Seere: baxalal tóor-tóor yi di naan kaas bu mag, suba, bëccëg ak ngoon.

Miir ak bopp buy mitti: dëbbaal tóor-tóor yi ak doom yi ndaw yi

taf ko ci sa bopp. Jigéen ju weenam amul meew ak soppis ak ngóora

ak tàngoor, ak seere: xoojal reen yi di ci naan kaas bu mag, suba,

bëccëg, ak ngoon. Biir buy mitti, biir buy daw, biiru tàññ,

Seere: baxalal tóor-tóor yi di naan kaas bu mag, suba, bëccëg ak ngoon.  
Miir ak bopp buy mitti: dëbbal tóor-tóor yi ak doom yi ndaw yi  
taf ko ci sa bopp. Jigéen ju weenam amul meew ak soppis ak ngóora  
ak tàngoor, ak seere: xoojal reen yi di ci naan kaas bu mag, suba,  
bëccëg, ak ngoon. Biir buy mitti, biir buy daw, biiru tàññ,  
xale bu yàmp: baxalal xas mi di ci naan kaas bu mag, suba, bëccëg,  
ngoon. Bëñ yuy mitti, jàngoroy gémmiñ: baxalal xas mi  
di ci galaxndiku. Jaasir: jëlal njooy-njooy mi  
dolli ci ndox di ci naan.

### **Translation 10: *Ceiba Pentandra*, Kapok Tree or White Silk Cotton Tree**

To treat constipation, boil the flowers and drink a large cup in the morning, at noon, and in the afternoon. For vertigo and headache, pound the flowers and the small fruits, then apply it on your forehead. To treat a woman whose breasts have no milk, or in case of gonorrhoea, to increase sexual potency, and to cure fever and constipation, soak the roots and drink a large cup in the morning, at noon, and in the afternoon. To treat stomach ache, diarrhoea, dysentery, and severe malnutrition, boil the bark and drink a large cup in the morning, at noon, and in the afternoon. To treat toothaches and mouth infections, boil the bark and rinse the mouth with the liquid. To treat sterility, take the tree sap, mix it with water, and use it as a drink.



# Fighting Covid 19: A Senegalese Government Announcement in Wolof Ajami



Source: [www.sante.gouv.sn/www.promosante.sn/www.sneips.sante.gouv.sn](http://www.sante.gouv.sn/www.promosante.sn/www.sneips.sante.gouv.sn).

## Transcription

Ngir xeex jàngoroy Koronaa wiris

-----

- Na ñu néewal génn bi
- Moytu dajaloo bi
- Te farlu ci jëf yii di aare

-----

- Di raxasoo ndox ak saabu lu bari
- Walla di jëfandikoo ndox miy rey doomi jàngoroy yi
- Baña jegeente lu yées meetar
- Di sëqët walla di tislî ci muswaar
- Boo noppee dugal muswaar bi ci mbalit mi
- Bu muswaar amul, di sëqët walla di tislî ci biir conc

-----

- Bu ñu àndee da nañu daan Koronaa wiris
- Numéro vert: 800 005050. Woote bu amul fey

## Translation

In order to fight the Coronavirus

-----

- Let's limit going out
- Avoid congregating
- And do your best in acts that protect (from the disease)

-----

- Wash your hands with soap numerous times
- Or use the liquid that kills the viruses
- Avoid being closer to one another than a meter
- Cough or sneeze in a tissue
- When you are done, throw the tissue in the trash
- If you don't have a tissue, cough or sneeze into your elbow

-----

- Together we will defeat the Coronavirus
- Toll free number: 800 005050. Call without paying



**Figure 4:** A mural on a major underpass in Dakar urging people to fight against the Coronavirus.



**Figure 5:** Serigne Mountakha Mbacké, the leader of the Muriddiya, wearing his mask to urge people to protect themselves and their families from the Coronavirus.

## Glossary

**Béer g-:** *Sclerocarya birrea*, also known as marula tree

**Běñ b-:** Tooth

**Beriwelngel:** *Scoparia dulcis* plant

**Biir bu daw:** Diarrhea

**Biiru tàññ b-:** Dysentery

**Cat l-:** Evil tongue

**Caxat l-:** *Leptadania hastata*, also known as butterfly weed

**Dimb g-:** *Cordyla pinnata*, also known as dimb tree

**Dog-dog b-:** Extreme fatigue, exhaustion

**Feex or peex m-:** *Steriospermum kunthianum*, also known as pink jacaranda

**Gaañu-gaañu b-:** Injury

**Gaañu:** To be wounded

**Galaxndiku or gállaxndiku:** To rinse one's mouth

**Góom b-:** Wound

**Jaasir:** To be sterile

**Jàngoro j-:** Disease

**Jib j-:** Vitiligo, melanin deficiency characterized by patches of skin that have lost their pigmentation

**Kej or Keng g-:** *Securibega virosa* plant

**Mbakis m-:** *Tinospora bakis* or *Occulus bakis*, also known as *bakis* in French

**Mbép m-:** *Stergulia setigera*, also known as karaya gum tree

**Miir m-:** Dizziness, vertigo

**Mittit or mettit w-:** Pain

**Ndof l-:** Insanity, madness

**Ndoxum-siti m-:** Skin disease

**Ngeer m-:** *Guiera senegalensis* plant

**Njooy-njooy l-:** Sap

**Payiis or payis b-:** Yellow fever

**Rand g-:** *Bauhinia rufescens*, also known as silver butterfly

**Rat g-:** *Combretum glutinosum* tree

**Res w-:** Liver

**Saal b-:** Seed

**Saan w-:** Intestinal worm

**Salaan g-:** *Euphorbia balsamifera*, also known as balsam spurge

**Sangool g-:** *Cocculus pendulus* tree

**Seere:** To be constipated

**Sëqët :** To cough

**Sibburu or Sibiru b-:** Malaria

**Soj:** To have a cold

**Soppiis b-:** From French “*chaude-pisse*,” gonorrhoea

**Sungufu s-:** Powder

**Tàngat j-:** Fever

**Xas m-:** Tree bark

**Xëtër w-:** Lung

**Yàmp:** To suffer from severe malnutrition, or *kwashiorkor*

**Yaram wu tàng w-:** Fever

**Yiir g-:** *Prosopis Africana*, also known as African mesquite or iron tree



## Notes

**Ataaya or àttaaya:** This is a sweetened, caffeinated Chinese tea commonly consumed in Senegambia as part of socializing. It is usually served three times in small cups of about 2 ounces. It is also called *warga*.

**Pajum Wolof or Pajum nit ku ñuul:** This unit deals with what is locally known in Wolof society as *pajum Wolof* (Wolof medicine) or *pajum nit ku ñuul* (Black people's medicine). This traditional medicine consists primarily of plant-based concoctions, which sometimes may include Quranic verses. It is a comprehensive form of medicine designed to cure physical and psychological ailments and to address problems that are believed to have been caused by spirits, witchcraft, or other supernatural agents.

**Soccu:** This is a tooth-cleaning stick that is commonly used in Senegambia to keep the teeth white and clean. There are special plants used for these tooth-cleaning sticks, which can be purchased in local markets.

**Tobb:** The Wolof word *tobb* refers to mistletoe, a hemiparasitic plant that is typically attached to a host tree or shrub. This plant is believed to have numerous medicinal virtues.

**Wànn lor or wonn lor:** “To swallow one's saliva.” When the subject is a woman, it means to be pregnant. For example, *sama jabar dafa won lor* means “my wife is pregnant.” In such a context, it is a synonym of *biir* (to be pregnant) or *ëmb* (to contain, to be pregnant).



## Pedagogical Exercises

### Exercise 1: Comprehension

#### Multiple choice questions

1. Nan la nuy faje bëñ buy metti ak new?
  - a. Dangay yéy saal bi
  - b. Dangay baxal doom yi di naan
  - c. Dangay baxal xasum biir mi di ci gàllaxndiku
  - d. Dangay jël reen bi nga takk ko sa baat
  
2. Ban ci garab yii la ku am jàngoroy xëtër mën a fajoo?
  - a. Kàdd
  - b. Ngigis
  - c. Sump
  - d. Yetu dëmm
  
3. Ku am soppiis, gan garab la mën a fajoo?
  - a. Garabu benteñe
  - b. Mën na a fajoo yetu dëmm
  - c. Ngigis
  - d. Tontu yii yépp la
  
4. Ban ci garab yii moo mën ci bépp garab gu ñuy fajoo, ci li Sééréer ak Wolof yi wax?
  - a. Garabu rëb-rëb la
  - b. Garabu xuréal la
  - c. Ngeer la
  - d. Sump la

5. Ban garab mooy faj ngaana, ndoxun siti ak soppiis?

- a. Benteñe la
- b. Daqaar la
- c. Garabu siddéem la
- d. Xuréel la

6. Garabu sump dina faj tooy ak yan ci jàngoro yii?

- a. Biiru mala buy metti
- b. Tooy
- c. Payiis ak siti
- d. Tontu yii yépp la

## **Exercise 2: Reading**

1. Ci biir daara ji, na ndongo yi yépp ay-ayloo jàng ca kaw njariñu garab yii ci téere bi.

2. Ca kër ga, na ndongo yi jàng ca kaw ay jukki ci njariñu garab yi, di leen nafar aka wax-waxaat ba ñu xam njariñu garab gu ci nekk.

3. Ci daara ji walla ca kër ga, na ñaari ndongo ànda ay-ayloo, di jàng ca kaw ay jukki ci njariñu garab yi.

## **Exercise 3: Writing/Dictation**

1. Ci biir daara ji, na jàngalekat bi jukki aw xët wu gàtt ci njariñu garab yi, jàng ko ndànk, jox ndigal ndongo yi ñu bind li ñu dégg ci Wolofal. Su ndongo nopee, na ñu méngale li ñu jot a bind ak mbind mi nekk ci téere bi, te waxtaane tomb yi leen wuutale. Ñaari ndongo mën nañoo ànd ay-ayloo ci liggéey bii.

2. Na ndongo yi bind ci Wolofal juróomi laaj ju jëm ci njariñu garab yi. Suñu

noppee, na ñu weccoo seeni laaj ak seeni naatango ngir ñu tontu laaj yi ci Wolofal.

3. Na ndongo bu nekk bind ci Wolofal ab tënkk bu jëm ci njariñu garab yi.

#### **Exercise 4: Listening/Speaking and Conversation**

*Podkast ak widewoo:* Defaral ab podkast ci njariñu garab yi walla nga defar ay widewoo yu gàtt yuy faramfàcce mbir yi garab yi ëmb, ci sa xalaat.

#### **Exercise 5: Cultural Competence**

Méngaleel garab yii ak seeni njariñ ak ya nekk fa nga dëkk.



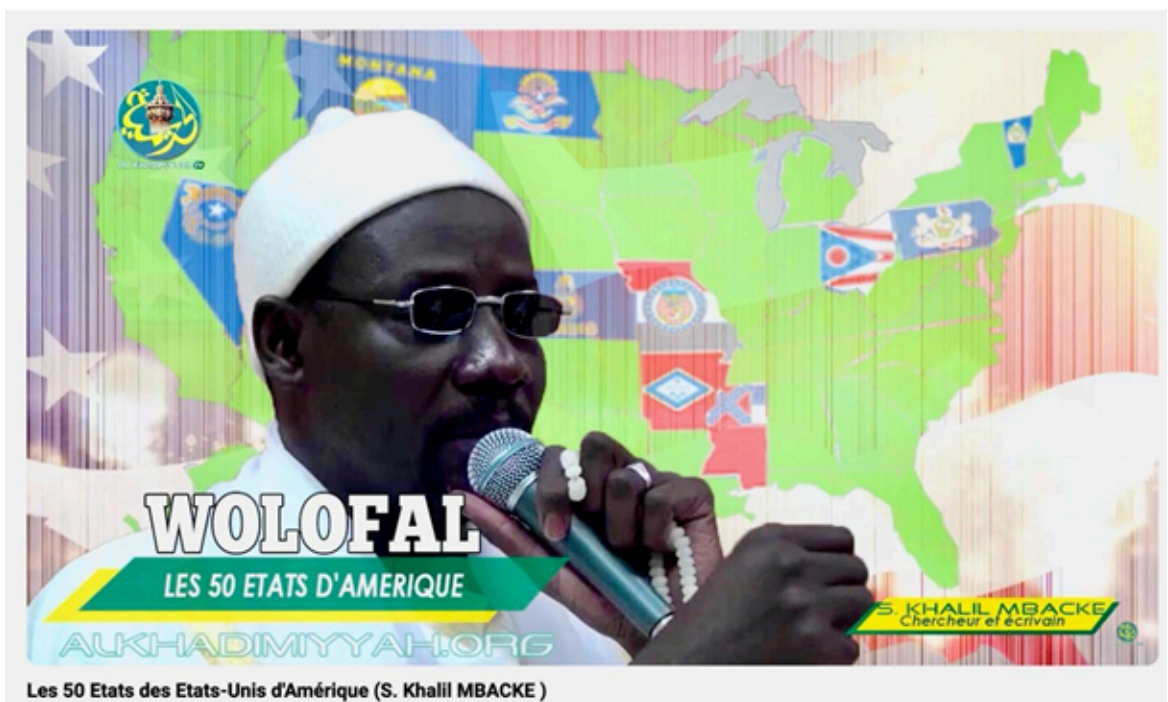
**Figure 6:** Writer Modou Sarr showing his work to Ablaye Diakite.



## Unit 3

# Exploring Worlds: Geography and Poetry

In this Wolof Ajami poem, Serigne Khalil Mbacké discusses the 50 states of the United States of America, their capitals, and his views on their key natural resources and primary economic activities. Influenced by his late grandfather, Serigne Saliou Mbacké (1915-2007), who served as the fifth leader of the Muridiyya Sufi order from 1990 to his death in 2007, Serigne Khalil developed an enduring interest in world geography. He has composed numerous poems about the countries he has visited, including France, Belgium, Italy, South Africa, Saudi Arabia, Cape Verde, and America. The Wolof Ajami poem transcribed and translated in this unit was composed during one of his visits to the United States of America.



**Figure 1:** Screenshot from a video of Serigne Khalil Mbacké reading and commenting on his Ajami poem on the United States of America. Courtesy of Serigne Khalil Mbacké.



**Figure 2:** On the way to Serigne Khalil Mbacké's home in Touba.



**Figure 3:** Ablaye Diakité (local fieldwork team leader) in the middle, Serigne Sam Niang (local facilitator) on the left discussing with Serigne Khalil Mbacke, seated on the chair.

Ajami Text: Déglul ma wax la la diy etaa ci biir Amerig

[Page 1]

لَمْبَائِ جُرُومِ بَدْعٍ كَلَامِ مَوَالِي	كَلَامِ مَوَالِي زَلَّاجِ أَمْرِكِ
تَقَلِّ	كَبِيرِ
لَتَقْبَلُوا بِهَ أَبْنَاءَ وَأَوْخَالَ بَنِي بَنِي	هَذَا كَلِمَ بَعْدَ نَبِي حَرْفِي تَقْتَلِكُو
لَتَجْعَلُنَّ نَفْسِي بِيُولِيمَ لَبَّ بَرِّ جَعَلِي	هَذَا وَنَحْ بَنِي لَمِي كَبَائِلَ أَعْتَدِ
أَمِي رُوَيْبِيَّتِمُ مَنْعَهُ وَفَتْرِي	لَمَّا جَاءَهُ كَثْرَتِي وَيَتِمُّ هَذَا جُ بَرِّتِ
بِنَجِّ جُنْحِ شَكْرِ الشَّخِ بِنَجْفِي بِنَجْفِي	بِنَجْفِي تَأَلَّاهُ مَسْكُومِ رَتَفَكِ
جَنَّتْ جَنِّ كَارِيَّتِ جَعْفُ هَذَا جَرْفِي	لَمَّا نَحَا تَوَاقُفُ غُوبِ دَاخِ يَسْتَمُ
خَالِصِ يَبِّ جُمُوعِي مَوْهِيَا كَقَبِي	بِنَجْفِي تَأَلَّاهُ أَنْظَرِ نَحَا يَلِّ رَجِي
هَذَا جَنِّي بَرِّ زَلَّاجِ مَوَالِي بِنَجْفِي	بَلَقَتِ يَتِ أَرْسُوهُ مَوْهِيَا بِنَجْفِي بَرِّ
هَذَا جَنِّي مَوْهِيَا بِنَجْفِي مَوْهِيَا بِنَجْفِي	بِنَجْفِي مَوْهِيَا بِنَجْفِي مَوْهِيَا بِنَجْفِي

بَيْنَم وَبَيْنَ سَوَاهِ مِي كَسِيَتَا تَوَلِي يَقِي  
 اَوْدَجُ وَوَهْ وَوَمَنْجَجُ كَجَبُ بَوْمِ مَقِي  
 اَبُولِمِ اِتَا يَجْرَمُو مَقْرَسُ جَلِسِ  
 لَسَا اَنْجَلِسَا اَقْرَا سَكُو تَكُو تَكُو بِيْجِي  
 اَنْجُ اَبْرُ كَتُو مَبَلَبَا اَبْرُ قَبِ  
 اَنْجُ لَجْجِي اَوِي وَا سَكُو اَبْرُ مَ اَسِ  
**اَبْرُ كَبَلَبَا اَنْجُ يَزُو كِنَا رَقِي**  
 مَوِي كِ سَالَمِ اَنْجُ سَمَّ كَبِي لَجِ  
 وَا سَا سِرِي سِرِي سِرِي مَقْرَا يَقِي  
 جُو رِي اَبْرِي سِرِي سِرِي يَمَرُ كِي  
 سِرِي سِرِي مَوِي سَكُو كَرَا اَوَلِي غُجِي  
 مَوِي اَبْرِي سِرِي سِرِي مَقْرَا يَقِي

لَمَلَا اِتَا اَبْرِي سِرِي سِرِي كَبَانِي  
 لَتَلَا كَبِي كَبَلَمَ لَوَا مَوِي اَبْرِي  
 اَبْرِي يَتَا كَبْرُ مَوِي مَوِي مَوِي  
 سِرِي كَبَلَبَا اَبْرِي سِرِي سِرِي  
 لَمَلَا اَبْرِي سِرِي سِرِي اَبْرِي  
 كَبَلَبَا اَبْرِي سِرِي سِرِي  
 لَمَلَا سِرِي سِرِي اَبْرِي مَوِي مَوِي  
 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي  
 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي  
 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي  
 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي  
 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي  
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 اَبْرِي اَبْرِي سِرِي سِرِي اَبْرِي



بَلَقْتُمْ فِي النُّورِ سَكَاتٌ مَوْزُونِيْب	أَعْبَابًا تَجَدَّدَتْ بِأَمْسِ قَبِي
لَعَلَّيْتُمْ لِقَائِي أَنَا شَيْءٌ مَعْدُودٌ	مَوْزُونِيْب بَيْنَ قَبَائِلِ كَجَمْعِ مَنِي
كَأَنَّكَ لَوْ بَدَأَ فَرَعَانٌ جُؤْفَا لَجُؤْبُورِ	أَمْرًا مِيسِيْبِيْنِ بِجُؤْمُوحِ قَبِيْرِي
وَأَيُّ مَوْزُونِيْبٍ تَبَدَّى مَوْزُونِيْبِي	تَجَدَّدَتْ رَوْحُهُ نَجْمُ بَنِي تَوَائِيْمِي
كَلِمَاتٍ لَمَّا كُنْتُ بِهَا كَأَيْدِي قَمَلِ	بَيْنَ قَبَائِلِ سَمَّ أَيْدِي مَوْعِدِ جُرْفِي
كَيْفِيَّتِ ابْنِ إِسْمَاعِيلَ مَوْعِدِ تَعْلَمُ مَسْرِ	فَرَسُ جُؤْمُوحِ مَوْعِدِ بَيْتِ بَلْبَلِ تَجْبِي
لَوْ سَيَّانُ فَرَسُ جُؤْمُوحِي لَجَزَّ جَبِي	بَيْنَ بَنِي مَوْزُونِيْبِ كَلِمَاتِ كَلَامِي هَجْمِي
مِنْ أَسْبَابِ إِسْمَاعِيلَ وَكُنْتُ رَوْحِ لَبِي	وَنَجْمُ قَبِيْلِي كُنْتُ كَيْفِيَّتِ جُؤْمُوحِي
بَنِي بَلْبَلِ كُنْتُ نَجْمُ إِكْسِيْبُورِ أَيْ بَرِي	أَلَيْسَ بَعْدَ سَبْعِ أَمْرٍ رَبِّ يَمْلِكُ مَنِي
بَلَقْتُمْ بِرَأْفَةٍ مَوْعِدِ إِسْمَاعِيلَ بِكُؤْمُورِ	أَلَيْسَ مَوْعِدِ بَيْتِ لُحُؤْمُورِ مَسْرِي
وَأَسْمَعُنَّ قَلْبِي مَوْعِدِ أَكْثَامِي كُؤْمُورِ	يَسِيْرِي كَمَا أَبْلَغْتُمْ رَوْحِي مَكْلَلِي بَيْتِي
فَوَيْلٌ لِي لَوْ سَمِعْتُ أَيْدِي مَوْعِدِ لُجْمَا	مَسْؤُومِي تَرْتِيْبِي كَمَا كُنْتُ بُوْقَلِي

يجمع اوتس خبار سترنو و سبور  
 كتارم پيپا، بو سترنيكتي قجر  
 جب جتنا، ترم كا كفور يا كجر  
 سمانس كني تو يون بوليم اوز سخر  
 حصو و تيسنوا مو، پني بجر  
 دنج فيني بو سترنيكتي قجر  
 پيپا، جكسره كني سترنيكتي قجر  
 جفسر سترنيكتي قجر اوتا بجر  
 يلنريل مسر خيت با م بجر  
 بترم پيپا، هيل ستر م مكن  
 پيپا، لكر ترموي سترنيكتي قجر  
 كارس سترنيكتي قجر لصور م لبر

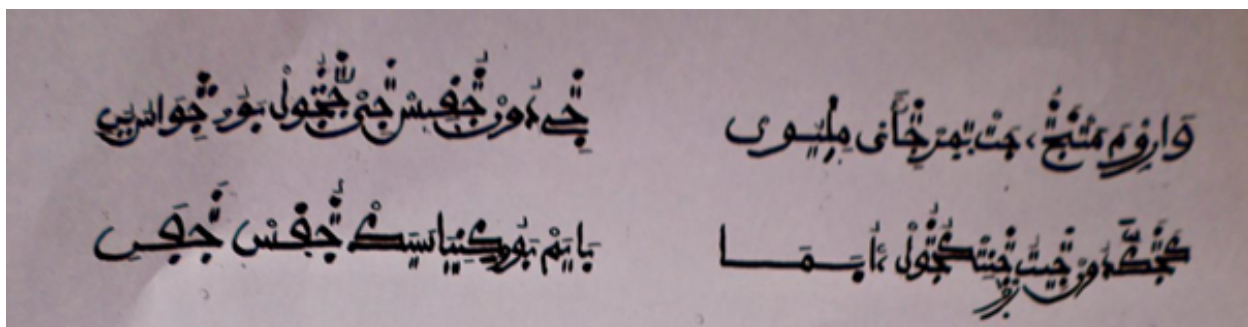
دنج، بجر خنكاني بجر خيل ستر  
 لمر بجر ماسر نو م ابا ك لبر  
 بله پت مسك، جو جاني بجر ستر  
 بين كيتا با، لا ستر ستر با ك ستر  
 خمر بجر م ستر ابا ك لبر  
 دنج، بجر خنكاني بجر بجر و ك ا  
 ميسر بجر بجر ستر ابا ك لبر  
 مسر موبج، كجر م بجر م  
 بين كيتا با ستر ابا ك لبر  
 موشان موبج ستر ابا ك لبر  
 بجر ستر، ابا ك لبر بجر ستر  
 بقاء اوز با ك لبر م بجر ستر

بنياء كلفوا جبل السور حرم قيس	بنياء بيت جبريل محمد بن موسى بن ابي اسحاق
الشيخ فزكري بن عثمان بن خوقند	بنو جبريل و تفلو و بنو بيزك شيخ و قيس
بليسي يتي كنه و بين بنك سفير قيس	تريش بن محمد بن ابي بلقأ و
مور بن ابي النبي بن ابي قيس	بنو بيزك سفير قيس بنم اناج بن فزوقا
جزوه ابن موسى بن ابي كويشرف و قيس	مور فل بن بنك بنك بنك فوف قلم
اسك ابلة نبي و بن جويشرف يتي	لقا بن و بن من عتأ بن بن كلسي تكلم
بوف بن حفر بن امل سع لهر	بنك بنك بنك قيس بنو بن و ان ركني اناج قلم
دا حفر بن كيسي كمن اموي كهي	ولع برك سنك بنو قيس بن اناج قلم
بشير بن موسى بن امل كاي بنك يميني	لقا بنك بنك يميني كوا اناج بنك
جزوه مكسي بنك بنك جك مني	بشير بنك بنك بنك بنك بنك بنك
بشير بنك بنك بنك بنك بنك بنك	ناس بنك بنك بنك بنك بنك بنك
بسماع بنك بنك بنك بنك بنك بنك	ناور بنك بنك بنك بنك بنك بنك

مَجْرَا لَسْتِكَ سَيِّئَاتٍ قَبْلِي	كَلْبَسُوا كِبَالَ الْحَارِ كَالْحَارِ قَبْر
أَكَلَا هَمَّاسَاتٍ سُرَّاسَاتٍ قَبْلِي	أَكَلَا هَمَّاسَاتٍ قَفْطَاتٍ مَوْتٍ لِحْنَا
سَلِمَ دَجْنِي دَجْنِي رَجَبِي حَمْسٍ	تَاوَرَكُنْ كِبَالَ مَوْتٍ لَكَاي دَوَّج
هَارِ سَبْكَتِي نَيْبِ أَمَّجٍ وَجِ جَوْلِي	أَمَّجٍ بِنِي وَوَيْتِ سَلَوَاتِي مَكْف
دَجْنِي لَكْمِي فَوْكَاي كَرَجْمِكِ سِرْطِي	أَمَّجٍ بِنِي وَوَيْتِ سَلَوَاتِي مَكْف
جُوجِكِ سَوَكَلِ مَوْتٍ وَوَيْتِ مَوْتِ	سُرَّاسَاتٍ مَوْتٍ لِحْنَا بَرِيدِ اسْتَكْف:
دَجْنِي بَرِيدِ أَجْسَمِي تِ مَكْفِي	سَاءَ كَرَايِزِ كَلْبِيَا دَجْنِي قَمَل
دَجْنِي بَرِيدِ جُوجِي جَوْلِي أَمَّجِي	سَاوَرَكُنْ كِبَالَ نَيْبِ مَوْتٍ بِيَسْر
تَاوَرَكُنْ لَكْمِي مَمَّجِي تِ جَوْلِي	بِيَسْرِ جُوجِي دَجْنِي دَجْنِي نَيْبِ
مَوْتِ أَلْبَانِي مَجُولِ مَمَّجِي لَفِيَرِي	مَمَّجِي لَكْمِي جَوْلِي لَوَكْرِي
فَبَرِيدِ دَجْنِي وَوَيْتِ جَوْلِي جَانِجِي	وَيْتِ مَكْفِ لِحْنَا الْوَيْتِ بَرِيدِ سَم
أَوْسُرُ لَيْبِ لَكْمِي سُرَّاسَاتٍ قَبْلِي	كَبُونِي جُوجِي كَسَا سَمَّ رِ لِحْنَم

بوئا كعقري جع بلل سكا ريق  
 هيرد بخ كطفره شو سقره  
 مسي بني ا كقنوي ا كاي سني يقين  
 اوس كيرت يني سبب جكر وفقون  
 القمياني نيب موم جولا صولر  
 موزوست وز جنياسي زرته بركي  
 لني بكو ومجنا وز جنياسي  
 ما سني كتبلالم سم ييا كقر  
 ا اجبه قز اركت بز مانر جع جقير  
 بسير كيبالباني جيس بيوي ا ككي  
 لمناك ككك ا وليب قم جكي  
 بسر كعجب واججنا كلمب موكون

لجنج اي جفكاي ريج جروم قمل  
 سز شيب موزسك لقسك تلول لمني  
 وز منك موزيلوي شيب ا اجبه بر  
 وز جنياسي موزر جمن ا جقير  
 واسنك جازل ا سيب ا ك كمن كجوش  
 بلقت جني موزوست ججك قجني  
 سير كيبالباني سز لسني كتناو كملو  
 كعج بوخمى كني وسكس ائال برني  
 ا اجبه قز شيب ا بيوي قجبر  
 قماز با كاسا سناك و ايمك ا سز برني  
 ليني جروم قير بويمه ميب لني ا مزر  
 جوه جقير جني كتم جروم بر



### Transcription: Déglul ma wax la la diy etaa ci biir Amerig

[Page 1]

Déglul ma wax la la diy etaa ci biir Amerig.

Lim baay juróom-fukk; déggul tay ma wax la bu ne.

Danaa ko lim kem na seen araf ya toftalikoo,

Li tàmbulee A ba W tàkkal la benn bu ci ne.

Danaa la wax bu ci ne lay kapitaal ba ak it

Lañ fay liggéey ba mbooleem lépp leer ci ku ne.

Limal Alabama gertey mbay ma; daañ defar it

Ay yéere fer ba yitam du mànki waxtu wu ne.

Seen kapitaal baa di Montagoomeri. Tàkk ko!

Nee nañ ñu bañ nit ku ñuul lañ fuñ fi nekke fu ne.

Limal Alaskaa te waa gox boobu daañu yëngu

Ci nàppi jën; gaaz ba yit ci gox ba daj na fu ne.

Seen kapitaal baa di Angoroj. Yal na gaa ya di roñ

Xaalis ba yóbbu ci Tuubaa. Móodu yaa nga fa ne!  
Bul fàtte yit Arisoona, moom deseer la bu rëy.  
Dañiy defar ordonaatuur, wuute na aki Bene!  
Feniksa mooy kapitaalam, waaye am na beneen  
Dëkk bu ñuy wooye Tukson; am na gaa yu fa ne.

[Page 2]

Limal etaa ba ñu naa Arkansa; seen yëngu baay  
Mbayum wëttéen. Soo demee, nga seeti tool ya fa ne.  
Lital Rokay kapitaalam, loolu mooy ci Wolof  
Aw doj wu ndaw. Mang ca diggub réew ma; ne ma nga ne!  
Bul fàtte yit Kaliforni, moom de moo gën a rëy.  
Mboolem etaa ya fa ne moo gën a riis ci lu ne.  
Seen kapitaal baa di Sakroomenta; am na yitam  
Los Anjalis, Saa Faraansiskoo. Tàkkal bu ci ne!  
Limal Kolaarodo seen péey baa di Danwa. Xamal!  
Danañ defar taraktoor; model ba daj na fu ne.  
Koniktikat moom itam Haatfoot la péeyi ba tudd.  
Danañ lëggéey awiyoo, gannaaru réew ma la ne.  
Limal yitam Dellaweya. Dowa mooy fa ñu def  
Lay kapitaal ba; Danañ yar ay ganaar fu ñu ne.  
Foloriida lim ko; péeyi baay Tallahaasi na'am.  
Moo féete saalum. Danañ sàmm aka bay lu ci ne.  
Foofee la ñay dem ca weer wa ak gox ya nekk te ñooy,  
Waa NaaSaa; seen fiise yooyee yéem na gaa ya fa ne!  
Bul fàtte Joojiya, Atlantaa di péeyi ba. Xamal!  
Ñooy ràbb yéere ya; seen tiisi ya yéem na ku ne!

Hawaayi yitam péey ba mooy Hoonluulu. Xam ko bu wér!  
Seen mbay ma mooy bànti suukar. Ndaw lu neex ci gone!  
Aydaho moom mang ca sowwu réew ma; péey ba waxal  
Ne moo di Booyis. Danañ bay pombuteer ci fu ne.

[Page 3]

Bul fàtte yit Iliinooy; Sikaago mooy péey ba.  
Dëkkub Obaama; gejang ak mboq am na fu ne.  
Waa-kër Luwis Farahaan ca foofa lañ farewoo.  
Am na fa ab miise yit buñ denc fànn yu ne.  
Limal yitam Indiyaana. Indiyaanapolis  
Mooy péey ba. Seen yëngu bay ak càmm fuñ mën a ne.  
Aayowa, seen capital baay Demooyin; ma nga ne  
Ca digg réew ma. Danañ bay mboq at mu ci ne.  
Kansas limaale ko. Toppekaa di péey ba. Xamal!  
Seen yëngu baay sàmm ay nag. Meew ma daj fu ne.  
Kentaki yit ab etaa la moom taxul mu sori.  
Farangafoot moo di péey ba; mbell yaa nga fu ne.  
Luwisiyaana Faraas ñoo yilifoon ña fa ne.  
Péey baay Bato Ruus. Kotoo ak gaas la am. Mi ngi nii!  
Meen ab etaa la bu ndaw; gànnaaru réew ma la ne.  
Danañ defar dàll akiy këyit ci waxtu wu ne.  
Péey baay Ogist; danañ eksporte ay poroodi  
Aliyatik kem sippax ak rab yu mel niki nii.  
Bul fàtte yit Mariland moom etaa la bu ndaw.  
Anaapolis moo di péey ba; sowwu réew ma la ne.



Waasinton it fa la nekk, moom la gaa ya di wax  
DC, kadhā Baltimoor. Yaw mokkalal bu ci ne.  
Foofee la kër Parsidaa ba nekk. Moom lañu naa  
Mesoo Balaas. Pentagon kadhāka foofu la ne.

[Page 4]

Danañ defar jumtukaay yu jëm ci piblisite  
Yu jëm ci ay tas xabaar. Seen ñaw ga siiw na fu ne.  
Limal yitam Maasacuusat, ab etaa la bu ne  
Gànnaar; péey baa di Booston. Baykatay ña fa ne.  
Bul fàtte yit Misigan ñooñaay defar oto ya  
Ca fa ñu naa Ditrooy. Kaan-fóore yaa nga fa ne!  
Seen kapital baa di Laasiñ; sedd ba a gën a tar.  
Samaan sa day tawi yuur mboolem iweer bu ci ne.  
Xamal ne yitam Minisoota ab etaa bu ne  
Ci sowwu réew ma, te See Pool moo di péey ba fa ne.  
Danañ defar jumtukaay yu jëm ci faj. Wa kadhā,  
Danañ fay bay mboq; sàmm it ñor na gaa ya fa ne.  
Misisipee nekk bët saalum etaa la bu rëy.  
Péey baa di Jakson; dañiy bay ceeb di yóbbu fu ne.  
Misuri moo nekk diggub réew ma, boo ko xamul.  
Jafson sitiyy péey ba. Moo wuute ak etaa bu Gine!  
Seen yëngu bay sàmm ay mbaam-àll[1] ak di yafal.  
Yal na nu Yàlla musal ci yàppi mbaam ya fa ne!  
Moontaana moo féete sowwu; oor ba am na fa ak  
Përëm ba. Peéy baa di Helena. Turam mi ngi nii.

Nebaraska yit, daañu bay danañ defar oto yit.

Péey baa di Linkon te mooy turu ootom ya fa ne.

Newaada oor baa nga fa ak màcceer palaastik itam.

Karson sitiyy kapitaalam. Sowwu réew ma la ne.

[Page 5]

Bul fàtte yit New Hams, moom réyul dafa tuut.

Péey baa di Konkord. Jàppal tur wa xam fa mu ne.

Niw Jesi moo tàqalook Niw York, ma nga ca wetam.

Danañ defar garabiy doktoor ci waxtu wu ne.

Tarantonay kapitaalam, waaye bul fa awe.

Poliis ya fay gatàndoo seen mbon ga siiw na fu ne!

Niw York siiw na ci bay pom; daañ defar fowukaay

Di móoli téere. Te Albaneey di péey ba fa ne.

Ma wax la karce yu mag ya nekk foofa nga lim

Juróom la. Booy lim, limal Kuyinsa foofa la ne.

Limal Boroos, Manhatan, ak Burkilin, te nga lim

Istaati Ayland. Yii déy ñooy yu mag ya fa ne.

Bildiñ Rokkfalee yooyee waar na kuy aji-gëm.

Boo fa demee, xam ne fii amul lu sax lu fi ne!

[1] Here, the poet uses *mbaam-àll* (warthog) to mean *mbaam-xuux* (pig).

Wold Teret Santa boo gisee na taax ma mujje,  
Daa xam ne Yàlla keseey ki man te mooy ki fi ne.  
Limal yitam Niyu Meksikoo; etaa la bu rëy.  
Seen mbay mooy soble ak kaaneek yu mel niki nii.  
Seen kàppitaal baa di Santaa Fe, ginnaaw xamuloo.  
Ci réewum Meksik la bokkoon jëkk muy deme nii.  
Naas Karalaayna etaa la buy defar sigareet.  
Seen péey ba mooy Rali. Xam ko. Sarlot it fa la ne.  
Naawus Dakostaa yitam péeyam ba mom lañu naa  
Bismaak. Danañ bay bele di dunde waxtu wu ne.

[Page 6]

Colombusay kapitaal Ohaayo. Daañu defar  
Màcceer elastik, te Sinsinaati yit fa la ne.  
Oklaahomaa kapitaal ba xam ko. Moom lañu naa  
Oklaahomaa siti; seen esaas ba foofa la ne.  
Te Ooregon kapitaal ba moom la gaa ya di wax  
Salim. Dañiy defariy rajo ci fuñ mën a ne.  
Am na bu ñiy wooye Pensalwaaniyaa. Ma nga fa.  
Haarisbogay péey ba. Am nañ weñ ci wàll bu ne.  
Am na bu ñiy wooye Rood Ayland; moo gën a tuut.  
Danañ lëggéey fowukaay ngir jox ko seen i gone.  
Seen péey ba moom lañu naa Porowedaas. Tàkk ko!  
Ñoo jëkk a sookale bennook réew ma bam deme nii.  
Saad Karalayna, Kolombiyaa di péey ba. Xamal!  
Daañu di bay furwi daaño sàmm yit niki nii.

Saawus Dakostaa etaa la; péey ba moo di Piyer.

Danañu bay mboq ñoom ca tool ya at mu ci ne.

Tenesi, ñoom daañ defar ay oto. Seen péey ba

Naaswil la tudd, ta<sup>[2]</sup> Memfis yit ca foofa la ne.

Marten Litar Kinj itam foofee la ruu ga rote.

Moo daa bañal nit ku ñuul. Memfis la xabru ba ne.

Waykat bu mag ba ñu naa Elwis Birisli yitam,

xabroom ba dañ koy wisit foofee ci at mu ci ne.

Kabooy ya ñoo nekk Teksas. Sàmm rekk lañu xam.

Oston la péey ba tudd; Yuston yitam fa la ne.

[Page 7]

Lu jëm ci ay juntuukaay yu faj ca réew ma, xamal

Yuutaa ko fay joxe mel ni seetukaay ya fa ne.

Seen péey ba mooy Solt Lak Siti, te loola la muy

firee di dex gug xorom. Turam wa siiw na fu ne.

Wermont, Moopeliyee di péey ba. Daañu defar

masiini mbay ak fëtëy ak ay yeneen ya fa ne.

Wirjinaa péey ba mooy Rijmon. Danañ fa defar

ay sigaret yuy sabab jàngoro waxtu wu ne.

[2] Here, the poet uses *ta* (and), a variant of *te*, which is commonly used in Wolof.

Waasinton it ñaar la: Dii Sii ak ganeen ga ca des.

Olompiyay péey ba; moom ci wàllu sowwu la ne.

Bul fàtte ñay defariy west ak jaget fa ñu ne.

Mooy West Wirjiniyaa; seen réer ga bir na ku ne.

Seen kapitaal baa di Sarloston. Ginnaaw xamulóo,

lay penku réew mañ naa Virginia fa la ne.

Ndax yaw xaman<sup>[3]</sup> nga ne Wisconsin etaa la bu réy?

Maadisonay kapitalam; sàmm yaa nga fa ne.

Daañu defar papiye di bay wëttéen fa ñu ne.

Daañu defar bër ak it formaas di jox ña fa ne.

Gaas ba ak esaas baa nga Waayomiñ; deser la bu réy.

Seen kapitaal baay Ceyen; niroo na ak gi fi ne!

Liyay juróom-fukki réew ya dàmbe lay Amerig.

Lim naa ko tàkk ko. Ndaw lu yomb a xam ci ku ne!

Ñoo mujj a feeñ gën a jëm kanam ci réew yi fi ne.

Seen gox ba waa jii ñu naa Colombo moo ko wone.

[Page 8]

Waa réew ma mat nañu ñatti-téeméer ci ay milyoo.

Ñii doon ñu xees ñii ñu ñuul bawoo ci waaso yu ne.

Ka njëkk a doon njiitu réew ci nit ku ñuul Obamaa.

Baayam bawoo Keniyaa sëy ak ñu xees ña fa ne.

[3] Here, the poet uses *xaman* to mean *xamoon*, the past form of the verb “to know.”



**Figure 4:** This is Serigne Fallou Mbacké's Corner in Touba.

## **Translation: Listen so that I can tell you how many states are in America**

[Page 1]

Listen so that I can tell you how many states are in America.

Their number is fifty. Listen today and I'll tell you about each.

I'll list them in their alphabetical order,

from A to W and explain each to you.

I'll also tell you the capital of each state

and what is produced there until everything is clear for everyone.

List Alabama where they grow peanuts; they also manufacture

clothes and there is never a shortage of iron there either.

List Alabama where they grow peanuts; they also manufacture

clothes and there is never a shortage of iron there either.

Its capital is Montgomery. Know this!

It is said that Black people are disliked wherever they are there.

List Alaska where the residents' main activity

is fishing. Natural gas is also found everywhere there.

The capital is Anchorage. Many people there collect

remittances and bring them to Touba. There are *Móodus* there![4]

Do not forget to list Arizona, which is in a large desert.

They make computers, unlike Benin.[5]

Phoenix is its capital, but it has another

city called Tucson. Some of our people live there.[6]

[Page 2]

List the state called Arkansas; their main activity is

cotton farming. If you go there, check out the farms.

Little Rock is its capital, meaning in Wolof

“a rock that is small.” It is in the central part of the country.

Tell me, really!

Do not forget California, the largest state.

Of all the states, it is the richest in every area.

Its capital is Sacramento, and there are other

cities like Los Angeles and San Francisco. Know each one!

List Colorado whose capital is Denver. Know this!

They make a brand of tractors found everywhere.

[4] *Móodu* or *Móodu-Móodu* is a generic name for Senegalese male immigrants in the diaspora. Many of them are followers of the Muridiyya Sufi movement whose religious center is Touba, where the author is from.

[5] Arizona is contrasted with the African country of Benin, a former French colony. The poet uses Benin for rhyming purposes.

[6] This is a reference to Murid immigrants in Tucson.

The capital of Connecticut is called Hartford.

They make planes in the state, which is in the North of the country.

Also add to the list Delaware. Dover is where

they built the capital. Poultry farming is the main activity there.

List Florida whose capital is Tallahassee.

It is located in the South. They raise cattle and farm diverse products.

It is where those who go to the moon and other planets are based,

the people of NASA whose spacecrafts are wonders to everyone!

Do not forget Georgia whose capital is Atlanta. Know this!

They make clothes and their fabrics are wonders to everyone!

Honolulu is the capital of Hawaii. Know this well!

They farm sugar cane. What a treat for children!

Idaho is in the western part of the country; its capital

is Boise. They farm potatoes everywhere.

[Page 3]

Do not also forget Illinois whose capital is Chicago.

It is Obama's hometown. Soybean and corn are everywhere.

Louis Farrakhan's followers are found there.

There is also a large museum with many sections there.

Also list Indiana. Indianapolis

is its capital. Farming and cattle breeding are their main activities.

Iowa's capital is Des Moines. It is located

in the middle of the country. They farm corn each year.

List Kansas whose capital is Topeka. Know this!

Their main activity is cattle raising; milk is plentiful there.

Kentucky is also a state that is not that far.

Frankfort is the capital. There are natural resources everywhere.



The people of Louisiana used to be ruled by France.

Baton Rouge is the capital. It has cotton and natural gas.

Here they are!

Maine is a small state in the North of the country.

They make shoes and paper all the time.

Its capital is Augusta; they export fishing

products such as shrimp and other similar ones.

Do not forget Maryland which is a small state.

Annapolis, the capital, is in the western part of the state.

Washington is located in that area, which is called

DC. Likewise, Baltimore is in the area. Memorize each name!

The President's residence is located there, which is called

The White House. Likewise, the Pentagon is located there.

[Page 4]

They make advertisement materials

for mainstream media companies. Their astuteness is known everywhere.

Also list Massachusetts, a state located in the

North. Its capital is Boston. Farmers live there.

Don't also forget Michigan where people make cars

in the city of Detroit. There are great scholars there!

Its capital is Lansing. Its winter is the harshest.

There are snowstorms there every winter.

Also know that Minnesota is a state

located in the West of the country, and Saint Paul is the capital.

They make medical devices. Likewise,

they grow corn and are interested in cattle raising.

Mississippi is a big state located in the South.

The capital is Jackson; they grow and export rice everywhere.

Missouri is located in the middle of the country if you are unaware of it.

Jefferson city is the capital. It is unlike the state of Guinea![7]

Their main activity is raising and fattening pigs.

May God preserve us from consuming the pork from there!

Montana is located in the West. It has gold and

copper. The capital is Helena. That's its name.

In Nebraska, they also farm and make cars.

The capital is Lincoln and it is the name of the cars made there.

Nevada has gold and plastic materials.

Carson city is the capital. It is located in the West of the country.

[Page 5]

Do not forget New Hampshire, which is a small state.

Concord is the capital. Memorize the name and location.

New Jersey is next to New York, on its side.

They make pharmaceutical products all the time.

Trenton is the capital, but do not travel through there.

Its state troopers are famous for their meanness everywhere!

New York is famous for growing apples, and also for making toys

and publishing books. And Albany is the capital.

Let me tell you about its large boroughs and list

five. When listing, include Queens which is located there.

List Bronx, Manhattan, and Brooklyn, and list

Staten Island. These are the major ones there.

Those buildings of Rockefeller there marvel all believers.

If you go there, you'll realize that nothing is eternal in this world!

The World Trade Center, if you see how the building ended up,  
you will realize that only God is Almighty and Everlasting.

Also list New Mexico. It is a big state.

They farm onions, hot peppers, and other similar products.

Its capital is Sante Fe, since you don't know it.

It was once part of Mexico before its current status.

North Carolina is the state where tobacco is manufactured.

Its capital is Raleigh. Know this. Charlotte is also located there.

Also, North Dakota's capital is called

Bismarck. They farm wheat as staple food all the time.

[Page 6]

Columbus is the capital of Ohio. They make

rubber products, and Cincinnati is also located there.

Know the capital of Oklahoma. It is called

Oklahoma City. Their oil is located there.

And the capital of Oregon is called

Salem. They manufacture radios all the time.

There is one state called Pennsylvania. It is there.

Harrisburg is the capital. They have iron in all areas.

There is a state called Rhode Island. It is the smallest.

They make toys for their children.

Their capital is called Providence. Know this!

They were the first precursors of the unity of the nation.

[7] Here, Jefferson city is contrasted with Guinea, a developing country in West Africa. The poet uses *Guinea* for rhyming purposes.

South Carolina's capital is Columbia. Know this!

They grow fruits and raise cattle too.

South Dakota is a state. Its capital is Pierre.

They farm corn in their fields every year.

In Tennessee, they make cars. Their capital is

Nashville, and Memphis is located there too.

It is there too that Martin Luther King lost his life.

He used to defend Black people. His mausoleum is located in Memphis.

The great singer called Elvis Presley too,

his mausoleum is visited there every year.

The cowboys are the ones in Texas. They are specialists in cattle herding.

Austin is the capital. Houston is also located there.

[Page 7]

On medical equipment in the country, know that

it is Utah that distributes it, including testing devices.

Its capital is Salt Lake City and what that

means is "river of salt." Its name is well known everywhere.

Montpelier is the capital of Vermont. They make

farming equipment, furniture, and other things found there.

Virginia's capital is Richmond. They make

cigarettes that cause diseases all the time.

There are two Washingtons: DC and the other one.

Olympia is the capital of the latter. It is located in the West.

Don't forget where the vests and jacket makers are located.

It is West Virginia. Their challenges are known to everybody.

Their capital is Charleston. Since you don't know,

the state of Virginia is located East of the latter.

Did you know that Wisconsin is a big state?

Madison is its capital. There are cattle herders there.  
They make paper and farm cotton.

They make butter and cheese for the residents.  
Natural gas and oil are in Wyoming. It has a large desert.  
The capital is Cheyenne. It resembles the one here!

These are the fifty states that form America.

I have listed and explained them. It is now easy to know for everyone!  
Its capital is Salt Lake City and what that

means is “river of salt.” Its name is well known everywhere.  
Montpelier is the capital of Vermont. They make  
farming equipment, furniture, and other things found there.

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the state of Virginia is located East of the latter.

Did you know that Wisconsin is a big state?

Madison is its capital. There are cattle herders there.

[8] Here, the poet compares Cheyenne in Wyoming with the town of Céyeen in Senegal where the founder of the Muridiyya Sufi movement, Shaykh Ahmadu Bamba (1853-1927), was kept under house arrest from 1907-1912 by the French colonial administration.

They make paper and farm cotton.

They make butter and cheese for the residents.

Natural gas and oil are in Wyoming. It has a large desert.

The capital is Cheyenne. It resembles the one here!

These are the fifty states that form America.

I have listed and explained them. It is now easy to know for everyone!

They are the latest founded states in the world and the most advanced.

Their area was discovered by a man called Columbus.

[Page 8]

The population is about three hundred million people.

Some are White and others are Black, from all ethnic backgrounds.

The first Black president of the country is Obama.

His father came from Kenya and was married to a White woman.



**Figure 5.** Mr. Fallou Ngom (left), Mr. Khalil Mbacké (center), and Mr. Sam Niang (right), all standing at the door of Mr. Khalil's home.

## Glossary

**Bañ:** To refuse, dislike, hate

**Bay:** To cultivate, to farm

**Baykat b-:** Peasant, farmer

**Bër b-:** From French: *beurre* (butter)

**Bon:** To be bad, mean, wicked, indecent

**Càmm g-:** Cattle

**Deseer or deser b-:** From French: *désert* (desert)

**Esaas:** From French: *essence* (gas, oil)

**Etaa b-:** From French: *état* (state)

**Fëtëy b-:** From French *fauteuil* (armchair, used in the unit for furniture)

**Formaas b-:** From French: *fromage* (cheese)

**Fowukaay b-:** Toy, from the verb *fo* (to play)

**Furwi:** From French: *fruit* (fruit)

**Gajan or gejang g-:** Common bean, *Phaseolus vulgaris* (scientific name), used for soybean in the text

**Gox b-:** Area, place

**Iweer b-:** From French: *hiver* (winter)

**Jëm kanam:** To move forward, progress, advance

**Jumtukaay b-:** Tool, equipment

**Kaani g-:** Hot pepper

**Kadhā, Kadhāka, kadhālika:** From Arabic: Thus, likewise

**Karce b-:** From French: *quartier* (neighborhood, used for boroughs in the text)

**Kayit or këyit -g/-w:** Paper

**Liggéey or Lëggéey b-:** Job, work

**Màcceer elastik:** From French: *matière élastique* (elastic matter, rubber products)

**Mbaam-àll m-:** Warthog

**Mbaam-sëf m-:** Donkey

**Mbaam-xuux m-:** Pig

**Mbell m-:** Natural resource

**Mbon g-:** Meanness, wickedness, lack of humane qualities

**Mboq m-:** Corn

**Mesoo Balaas b-:** From French: *Maison Blanche* (White House)

**Nàpp:** To fish

**Oor b-:** From French: or (gold)

**Orдонаatuur b-:** From French: *ordinateur* (computer)

**Papiye:** From French: *papier* (paper)

**Péey b-:** Capital

**Përëm b-:** Copper

**Pombuteer or pombiteer b-:** From French: *pomme de terre* (potato)

**Poroodi Aliyatig:** From French: *produit halieutique* (fish product)

**Réew m-:** State, country

**Sàmm b-:** Cattle breeder, herder, shepherd

**Siiw:** To be famous

**Sippax s-:** Shrimp

**Soble s-:** Onion

**Tàmbali:** To start, begin (used as *tàmbule* in the text)

**Waaso b-:** Ethnicity

**Wëttéen g-:** Cotton

**Woykat or waykat w-:** Singer, poet

**Xabru b-:** Grave, mausoleum, from Arabic *qabr*

**Yafal:** To fatten

**Yuur g-:** Hail, used for snow in the unit





## Notes

**Bañ nit ku ñuul:** It is literally translated “to hate black people,” and is the common term used in Wolof culture to describe racism against black people.

**Nàpp jën:** It generally means to fish. However, the term embraces the culture of fishing as a source of livelihood for communities involved in the activity.

**Roñ xaalis ba yóbbu ci Tuubaa:** The author uses the phrase, which means to amass lots of money and remit some of it to Tuubaa, the holy city of the Murids, as a formulation of prayer for success for senegalese migrants, particularly his fellow Murids.

**Faraas ñoo yilifoon...:** It is a phrase used to describe all former colonies under the control of France (*Faraas*, in Wolof), which are now independent.

**Gànnaru réew:** It is one of the four cardinal points in Wolof, that describes the northern part of a country.

**Kaaj-fóore:** It is the title given to people of great religious scholarship in Muslim communities, especially in Wolof country.

**Kër parsidaa:** It literally means the house where the President of the Republic lives, which is the generic phrase for Wolof people to say the Presidential Palace.

**Tawi yuur:** This metaphor is used by the author to describe winter snow storms in the United States, although such weather patterns do not exist in his environment.

**Yal na nu Yàlla musal ci...:** This expression is uttered by Muslims who seek

divine protection against performing prohibited acts punishable by sharia law.

## Pedagogical Exercises

### Exercise 1: Comprehension

#### Multiple choice questions

1. Lu tax Serigne Khalil Mbacké bind wayam wii?
  - a. Daf ko neex rekk mu bind ko
  - b. Nee na daf ci jublu jángal ndongo daara yi ci Tuubaa
  - c. Daf ciy xamle mbooleem réewi amerig yi ak la nu fay liggéey
  - d. Du benn ci tontu yii
  
2. Ban mooy fukkeelu réew bi mu lim ci wayam?
  - a. Hawaayi
  - b. Foloriida
  - c. Koniktikat
  - d. Aydaho
  
3. Lan la ñiy liggéey ci fukkeelu réew mi.
  - a. Da nañ fa bay wëttéen
  - b. Di nañ bay foofe banti suukar
  - c. Daa ñu bay pombiteer
  - d. Mbayum gerte mo fa am

4. Ban dëkku amerig mooy bay soble ak kaani?

- a. Arisoon
- b. Niyu Meksikoo
- c. Alabama
- d. Wermont

5. Ban ci etaa yii la Faraas yilifoon?

- a. Niw York
- b. Luwisiyaana
- c. Kansas
- d. Misigan

6. Ban dëkk la péeyam di firi dex gug xorom?

- a. Luwisiyaana
- b. Nebaraska
- c. Yuutaa
- d. Misisipi

## **Exercise 2: Reading**

1. Ci biir kalaas bi, na ndongo yi ay-ayloo jàng ca kaw woy wi.

2. Ca kër ga, na ndongo yi jàng ca kaw [ab jukki] ci woy wi, diko enristre aka wax-waxaat ba njàng mi moka.

3. Ci kalaas bi walla ca kër ga, na ñaari ndongo anda, ay-ayloo jàng ca kaw [ab jukki] ci woy wi.

### **Exercise 3: Writing/Dictation**

1. Ci biir kalaas bi na jàngalekat bi jukki xët wu gatt ci woy bi, jàng ko ndank ndongo yi di bind li ñuy degg ci Wolofal. Suñ nopee mengaleko ak mbind mu njëk mi, waxtaane tomb yi léen wuutale. [Ñaari ndongo mën nañu anda ay-ayloo ligéey bi]

2. Na ndongo yi bind ci Wolofal juróomi laaj ju jëm ci woy wi. Suñ noppee, wecoo séeni laaj ak séen naatango ñu tontu laaj yi ci Wolofal.

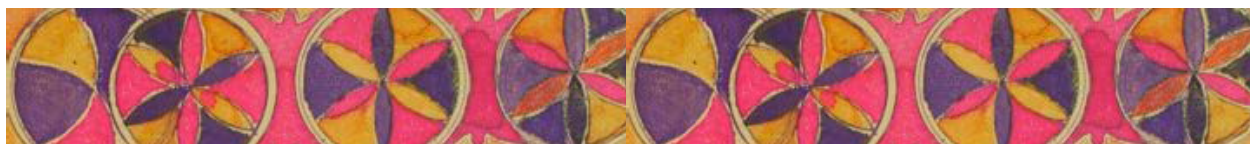
3. Na ndongo yi bind ci Wolofal ab ténk bu jëm ci woy wi.

### **Exercise 4: Listening/Speaking and Conversation**

*Podkast ak Widewoo:* Defaral ab podkast bu jëm ci woy wi, wàlla ci sa xalaat, nga defar ay widewoo yu gàtt yuy faramfàcce mbir yi woy wi ëmb.

### **Exercise 5: Cultural Competence**

Deferal ab eskets ci Wolof boo jukkee ci woy wi, wane ci aada ju am solo.





## Unit 4

# Cultivating Virtue and Promoting Human Rights

This unit consists of three Wolofal poems by Fallou Kane (Fàllu Kan in the standard Wolof Latin script spelling), one of the prolific young Murid poets who live in Touba, Senegal. Fallou Kane was born in 1981 in Mbacké in the region of Diourbel. He received his Islamic education at several local schools, including the School of Serigne Mourtalla Mbacké in Touba, the Al-Azhar school in Touba, Serigne Cheikh Ly's School in Mbacké, and the School of Serigne Khalil Mourtalla Mbacké in Touba-HLM. Fallou Kane has had several professions. He has worked as a mason in Mauritania, a street vendor in Dakar, and as a photographer. At present, his main focus is on composing and declaiming Wolof Ajami poems dealing with current issues. Kane uses Ajami poetry to address the social ills he sees in Senegal. In the first poem, he draws on Islamic teachings and the pacifist tradition of Shaykh Ahmadu Bamba (1853-1927), the founder of the Muridiyya Sufi order. Kane encourages readers to cultivate the virtues of non-violence and forgiveness and to denounce the murders that have become recurrent in his country. In the second poem, he criticizes local beliefs in the supernatural and the practices aimed at seeking wealth by all means. In the third poem, he criticizes the legal system that wrongly imprisons individuals who have no connections to powerful people, denounces poor prison conditions, and advocates for the human rights of Senegalese inmates.





**Figure 1:** Image of Fallou Kane composing an Ajami poem.

# Ajami Text 1: Salaamun alaykum ci laa leen nuyoo

[Page 1]

سَلَامٌ عَلَیْكُمْ جَلِیْلٍ نَبِیِّ  
عَمَّتْ جَلَلُ كَرِيْمَتِ عَامِلٍ  
تَكُنْ بِكُلِّ مَوْجٍ مَوْجٍ اَمِيٍّ  
تَكُنْ لِي فِي دَجْرِ جَدِّي بِمَرْفَعٍ  
وَإِنَّكَ لَعَلَى خَلْفَةٍ عَمِيْمٍ  
رَفِيْعٍ اَمِيٍّ حُطُوْعٍ تَبِيْعٍ كَرِيْمٍ  
رَفِيْعٍ جَدِّ مَوْجٍ بِنَاءٍ مَرْسُوْلٍ  
عَمَّا حَسْبُ حِرْطُوْمِي لَدَا اَوْلَادِي اَمِيٍّ  
حِرْطُوْمِي دَاوُوْدِي نَبِيِّ سَبِيْرِي  
كَبِيْرِي وَجَدِّ اَمِيٍّ دَجْرِ مَوْجِي  
حُطُوْعِي كَتَّ سَجُوْمِي كَبِيْرِي دَجْرِ  
تَكُوْرِي سَجُوْمِي جَبَالِ اَخْلَافِي  
نَسِيْبِي دَفِيْعِي جَدِّ بَلَاغِي جَرِيْقِي  
سَبِيْعِي دَاوُوْدِي اَسْرِي اَوْلَادِي  
حُطُوْعِي قَلْبِي كَتَّ سَبَاخِي جَلَلِي  
كَبُوْلَمِي بَاخْلِي جُوُوْمِي بَاخْلِي  
بَلَاوُمُوْلِي سَمِيْعِي دَجْرِ نَبِيْعِي  
كَبُوْمِي دَوُوْمِي دَوُوْلِي سَبِيْعِي دَاوُوْمِي  
كَبُوْمِي كَبُوْمِي مَنِيْمِي جُوُوْمِي  
فِيَارِي قَلْبِي وَسَلِيْمِي جَدِّي

## Transcription 1: Salaamun alaykum ci laa leen nuyoo

[Page 1]

Salaamun alaykum ci laa leen nuyoo!

Ku may fay ma xam kat ne yaw mii nayoo!

Damay fàttalee ngir ne nit daa matul.

Samam xel su gàttee du tee may jotal.

Na ngeen déglu kon tay ma wax ay ndigal,

Yu ngeen xam ne kum ne ci yaw doo fetal!

*“Wa innaka la ‘alā khuliqin ‘adhīm,”*

La Yàlla tàggee Mustafaa may Kariim.

Rafet ay jikkoo tax ba Yónen bi gën,

Te ñaaw jikko moo tax Abuu Jahli bon!

Rafet jikko moo tax ba Xaadim Rasuul

La jéggali noonam turan. Nan ko xool!

Damaa jis ci réew mii lu daawul fi am.

Te muy am. Lu tax kon dafay jar nu xam.

Ci réew mii danoo jis ni ray yiy baree.

Te daawul fi am walla kon day soree.

Ku ñaaw jikko rekk ngeen di jis muy xuloo.

Ku jikkoom ja baax kay du dox tey xuloo.

Jigéen kat su jikkoom ja baaxee dafay,

Amuw way wu dul fay ku baax far ko roy.

Te góor it su jikkoom ja baaxul du mën

Di am nit ñu baax ñii dafay wéy di bon.



Nu nuy def ba sun jikko baax jar na xam  
Ba tax ñépp jóg maase far daw ca jëm.  
Su fekkee danoo bëgg sun réew ëllëg  
Mu baax, nan fexee def sunuy ndaw ñu jag.  
Jigéen ak xalel kat su baaxee jëlal.  
Su fekkee ne baaxul xarit yaw wàccal.  
Ku toolam baaxul jiwoom baax xamal  
Su gàncax ga feeñee du moo koy bégal!  
Te aw mool su mokkee dafay neexa war.  
Su mokkal dafay bañ di wor ag gawar.  
Ku am doom dawal yót ko sēñ daara yaw,  
Su jàngee ba mokkal dafay doon ku yiw.  
Ku jàng ak ku jàngul mēnun yam ci wax,  
Jëfiin yaat dafay wuute yar baay li tax.  
Fa Yā Rabbī, ṣalli wa sallim ci gën  
Ji Yónen. Te maynooti aw ndaw yu gën!

## **Translation 1: “Peace be upon you” is my greeting to you**

[Page 1]

“Peace be upon you” is my greeting to you!

Let whoever greets me in return know they are not stingy!

I am just sending reminders, for no human is perfect.

Even if I lack wisdom, this won’t prevent me from relaying messages.

So, please listen so I can share with you some commandments,

those that will make anyone who knows them never shoot a gun!

“And indeed, you are of great moral character,”[1]

is how God had praised the Chosen and the Generous![2]

A good moral character was what made the Prophet the best,

just as a bad moral character was what made Abuu Jahli the worst![3]

Beautiful moral character was what made Xaadim Rasuul [Shaykh

Ahmadu Bamba]

forgive all his enemies. Let’s take him as an example!

I have noticed in this country things that have never happened here before.

So, we ought to know why they are happening.

In this country, we’ve seen how murders have become frequent.

Yet [before], they were infrequent or were rarely seen.

You’ll only see those with bad moral character engage in quarrels.

For those with good moral character never quarrel.

When a woman has a good moral character,

she is infinitely smart and will serve as a role model for good people.

And when a man has a bad moral character, he won’t

have good friends and will endure infinitely in immorality.

[1] Quran 68:4.

[2] Here, the poet refers to Prophet Muhammad.

[3] Here, the poet uses Abuu Jahli to refer to Abu Jahl (570-624), also known as Abu Hakam. He belonged to the Banu Makhzum group and was known for his wickedness, immorality, and opposition to Prophet Muhammad, who gave him the name of Abu Jahl (the father of ignorance).

What to do to cultivate a good moral character is worth knowing  
so that everyone can rise and pursue it with determination.

If we want our country's future  
to be bright, let's then take care of our youth.

When women and young people are good, support them.

If they are bad, leave them alone, my friend.

If you have a bad farm but plant good seed in it, know that  
when the plants grow you won't be pleased!

And when a young horse is well trained, it is easy to ride.

But when it is not, it resists and betrays its riders.

If you have children, run and entrust them to a Quranic teacher  
so that once they are well educated, they'll become honorable.

The educated and the uneducated can't be similar in words  
and deeds because of their educational background.

O My Lord, blessings and peace be upon the Best

Prophet [Muhammad]. Please offer us again the best youth!



Ajami Text 2: Waraat naa samaw fas te nar koo dawal

[Page 1]

وراثنا سَمَوِيسَ نَزْرُوعَ وَوَلِ  
دَجَائِلَ دَوِي نَخْ وَلَوْ قِسَ دَخِجْ  
تَعَابِيرَتِي مَجَلِ يَوْمَكِ جِرْ  
كَيْفِي نَجْفِيَا نِيْتَرَا دَفَلِجْ  
تَكْتُ فَيَدَلَاوُكُ لِيْتَابِي جَمْ  
تَأْوِيونَ سَجِي دَدَفُكُ فِرِجْ  
وَيِيئُو أَلِ وَي جَدُكُمَلِ دَوِي  
تَجَكُلُ تَبَاخُلُ فَنَا دَنُكُ مَجْ  
دَكْبُ جِرْ دِيُولِي جِرْ كِرَالِ  
كَلِي فِيرِجِي كُ بَكُ بِيُونَدُكُ جِجْ  
تَدَبِ دَف رِي دُ تَكُ كَتِي سَدَامْ  
جَفِنَانِ جِي جَف جَلُكُ دَدُكُ سَجْ  
كَجَلِ دَوِجِ يُولِيكُ كِرَامِ أَلِ  
بِيَاوُجِ جِي سَلِ دُورُكُ دَجِجْ  
كَتِي جِي مَجَاكُ نَا فَنَا دَقَمَلِ  
أَلِ جَوِجِ جِي جِي تَجَفِ جِي دَجِجْ  
دَجَائِلِ كَتِي جَلِ بِي جِي مَدَفِ  
دَرُكُ تَبَاكُ يَمْبَا دَمْ جَمْ بَكِجْ  
لَعَلِ دِي عَمَاوِجِي لَوَا مَجِ كِي  
تَلِي دِي سَمَلِ لَكِي جَعِ شَرِجْ  
سُورَسُكُ وَيُورِ دَفْ أَزَلِ دَكُجِبْتِ  
تَكُ كِرُكُ جِكُ لَوِي مَوَلِي جِرِجْ

جزل سنج خور و جزل کف بست  
رسل پل یوتا کرس سنج سنج  
کس بی کنی روت کنت کس  
تلو دی قمل تک تیو کس رنج  
کجس نیت مام یو فمونت مامی  
نگی ما کس کنی شکر کت مامی جرنج  
کتم ناجر نانیل تکبار کتم  
وکی اسی ککل بسو کیم جف داغ  
ال بو کدی وک و فیل مانی جلو  
کستجا دیو و ممانی جرنج  
تفونائتالین برو مبی کتم  
یتا ورا رچی فیرج اک کرج  
له نو و امیز جده امیل 12  
دجیک سبت یسع مکره دوج  
و حل صلاه علی المنکبری  
وسلم سلما علی جرد کرج

## Transcription 2: Waraat naa samaw fas te nar koo dawal

[Page 1]

Waraat naa samaw fas te nar koo dawal

Di jaabal di wéy, ndax wilew fas du bañ!

Te da daa bemeer, tay ma jël buum ga far

ko yaxban, ni jeexit yu tar laa, di xeñ!

Tegug fayda laa tooge laytaaye jom,

Te aw yoonu soñnee di dàqeg xereñ!

Wutiinuy alal wii ñu dëgmal di wéy,

Te jekkul te baaxul, xanaa dun ko muñ?

Dogub cër di yoolee jinne ngir alal!

Ku lay xiir ci lii yaw mbokk nang ko foñ.

Tëddeb dof rayuk nit ku cay sàkku am,

Defoon naa ne jii jëf jullit duñ ko sañ!

Ku jël doom ja yoolee ko ngir am alal

Bu faatoo ñu jiital di dóor ak di jañ.

Ku nuy fay mu faat nit, xanaa daa xamul

Alal jooja day jee te jëf jii du deñ!

Di jaay lol ku koy jël bu yàggee mu dof

Dorog mbaate yàmbaa, di dem jëm ba kañ?

Lu dul doy damaa wax loo am ca kon

Na lay doy te sàmmal li ngay jox sèriñ.

Sa wërsëg wi Buur def asal dang ci jot

Na ngay kar ko cig lew, ne moo lay jariñ!

Jarul sàcc, doo raw! Jarul kēf poset!

Rusal Yàlla yaw mbaa nga rus sax sa ñoñ.

Dëkkun fii danuy root ku nekk ak sa ndab,

Te loo duy xamal nak yaw dong ko roñ!

Ku jis nit mu am yaw xamoo num amee

Na ngay màndu, day lor ko mbaa muy jariñ.

Ndégam naaj na, naa noppalu ci keppaaru ngëm

Wëgee ay ndigal fas wi tiim jëf di añ.

Alal boo ko dee wut, fexeel muy ju lew

Nga mën caa jëfuw yiw mu mën laa jariñ.

Taxaw naa te naa leen Boroom bii gëmul

Te nit war na ràññee fëriñ ak këriñ!

Le 22 Nowambar ci dëemiil 12

Dajeeg Sabti tishun Muharram du deñ.

Wa şalli şalātan ‘alā l-Muşţafā

Wa sallim salāman kilee jar di kañ!

## **Translation 2: I have mounted my horse again and plan to ride it**

I have mounted my horse again and plan to ride it

and to gallop forward, for this horse is tame!

I used to restrain it, but today I hold the ropes

and have even set it free, for I am gallant and creative!

I have saddled it with courage and dignity,  
and have taken the path of inspiring people and pursuing excellence!  
This relentless quest for wealth that we've begun and are pursuing,  
which is neither pretty nor good, why don't we stop it?  
Cutting limbs for sacrifices to jinns for wealth!  
Shun anyone inviting you to do this, my friend![4]  
Sex with the mentally ill or killing for the sake of wealth,  
I thought no Muslim would ever engage in such acts!  
Whoever sacrifices their child for wealth  
will be herded along with punishment and torment when they die.  
To those hired to kill people, don't they know  
their material payment will not last forever but their crime will!  
Selling things that lead regular consumers to madness  
such as drugs or marijuana, when will this end?  
What can't be enough [wealth], I say whatever you have,  
be satisfied, and watch your gifts to religious leaders.[5]  
Your luck the Lord decreed will absolutely come to you,  
so seek it through licit means, for that's what will benefit you!

[4] Here, the poet criticizes those who engage in unusual rituals such as offering human limbs to jinns (spirits) for the sake of wealth, i.e., those who have made a pact with the devil for the sake of material wealth.

[5] In the Sufi tradition, disciples offer *hadiyya* (pious gifts) to their religious leaders to seek prayers and attract divine blessings. Here, the poet urges people to make sure to only offer licit gifts to their *Sēriñ* (Wolof: religious leader, Sufi spiritual master, educator).



No need to steal, you can't escape! No need to snatch purses!

Be ashamed of God or be ashamed of people.

This world is not an eternal home and everyone fetches water with their own vessel;

whatever quantity you fetch, know that you alone will carry it![6]

If you see a wealthy person and don't know how they became wealthy,

don't judge them, for their wealth may either harm or benefit them.[7]

Since it's late morning, let me now rest under the shade of faith

and give directives as water to my energetic horse that is eating lunch.

When seeking wealth, do so through lawful means

so you can invest it in righteous deeds that can benefit you.

I will stop here, and will tell you that the Lord's eyes aren't closed,

and a human being ought to distinguish flour from charcoal![8]

[Completed on] November 22, 2012,

corresponding exactly to Saturday 9 in the Muslim month of Muharram.

May prayers and blessings be upon the Chosen Prophet,

and may much peace be upon him who deserves to be praised!

[6] Here, the poet uses a metaphor to suggest that everyone is responsible for their actions in this world and that those actions have consequences in the hereafter where good deeds will be rewarded and bad ones will be punished.

[7] Here, the poet urges people to refrain from judging people who happen to be wealthy, for their wealth could have been acquired licitly and used for good purposes; and similarly, it could have been acquired through illicit means and used for bad purposes, and that is the responsibility of the wealthy and not anyone else.

[8] Here, the poet plays with words by asking people not to confuse *fēriñ* (flour) and *kēriñ* (charcoal), urging people to be smart and use their brains.

### Ajami Text 3: Kaso

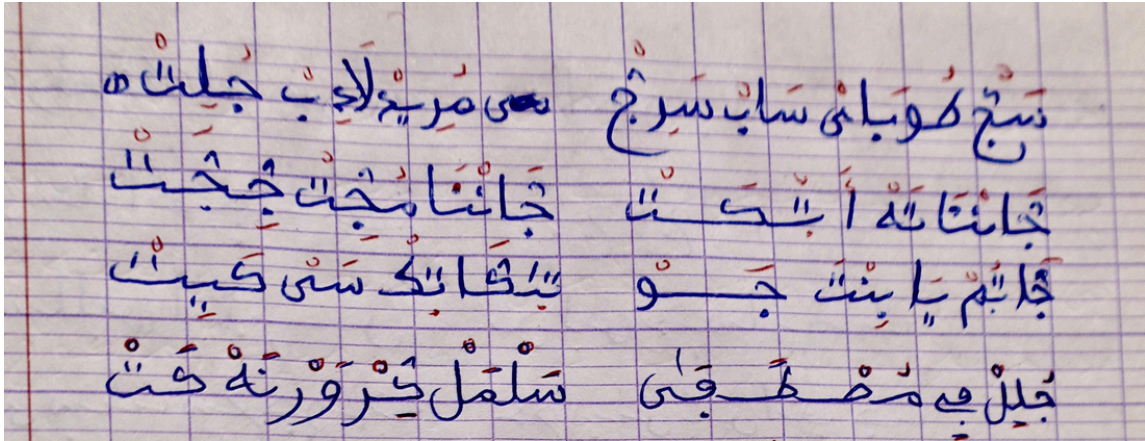
[Page 1]

کس

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تِنْتَمَ كَمَت مَت	کَمَنَابُورِيَه تَم
حَم وَجُوهِيَلِي جَت	کَم بُولِيَم بِيرِيَاک
قَم يَابُون قَمِه تَت	قَمَنَاکَج قَم بِيَس
رَجِي کَن آک سَوَت	قَمِي رَت آک سَفُو
قَمَنَاسَف قَم لَبُوَت	قَمَنَآمَاک جَوَل
دَآي وَخ لَل دَآي سَوَت	بُولِيَن قَلِي کَن
جَم بُول وَت يَنَت فَت	کَن قَمَلُو لَسَوَاک
لَک يَنَتَم فِرک سَت	سَوَس دَآجَل لَجِيَسْتَم
وَوِيکُوَت دَآي لَجَت	تَرِيَنَدَاک وَتِه وَآي
مَوَدَس کَن کِير دَبَت	تَت جِيغَنه آي بِيَوِي
يِي جَان سَن آک کَت	يِيَنَالُوَل مَن کَلَس
يِيِي لَج کَد دَبَت	جِي قَمِي کَا يِي دَف
وَدَايَم قَمِيَل مَسَبَت	لِيک لَک سَس دَلَوَنَت
حَم جِيَل بُو مِيَنُوَت	بُوَامِيَل آو کَا
سِيَل جِيَبَت لَآک رَت	جِيَل مَان يِي مَجَوِي
لَم دَبِيَل کَر مِيَت	اَقَبَت تَغ تَنَد وَخ

مَتَا جَوَّجِل سَعِيَّتْ	خَوْر لِي فِكْمَا سِ كَرَاي
أَمْ جَجْجِجْ جِجْ لِي سَتْ	إِنُوسَايَاكْ جِلْ
تَجَلِيو دِي سَايِي مَتْ	مَسَلَلِيو أَيْلِي سِ
تَخ سِسْ لِي لَو جِتْ	بَوِي سِتْ سَخْ جَو سِنَه
لَو دَو لِي لَو لِي بَتْ	دَلَم يَو هَمُو بِي رَا
فَو لَو سَخْ سِسْ كِي تْ	تَجْ أَيْجِي تْ أ تْ أ تْ
سِنَا دَسِي سِي جِكْ جِتْ	دَن فَي دَم تَرِي نَا ل
نِي نَو جِي لِي پَتْ فِتْ	بِر سَجِي يَا كْ جُو ي
كَب مَنِي لِي رِي تْ	سَا مِي تْ أ كْ كَمِي شَا ل
مَتَا تَمْ أَمْنِي تْ	أ كْ جَار لَمْ أ كْ رِي سِ
جِي تْ وَهْ دَلِي فِتْ	بِن كِنِي سِي جِر و م
دَو سِ أ كْ دَا كْ بِنِي تْ	وَسِي كَدَن تْ جِي نَا كْ
أَمْ جِي دَن دَهْ كِ نِي تْ	دَر وَا دَ لَمْ أ نَم
أ كْ فَمَلِي تْ كِ تْ	دَم كَسْ تَكْ و ل
أَي نِي تْ دَن أَي تِكْ كِ تْ	يَا تَلِي سِ جِي لِي وَا ي
جَجْجِجْ جِجْ أَيْ وَا تْ	مَا ي و وَا مَا ي وَا ل
أَمْنَا بَ لَجْمِ لِي جِتْ	فَمَا سِ لِي لَوَا



### Transcription 3: Kaso

Kaso

*Bismi l-lāhi al-Raḥmāni al-Raḥīmi*

Gëm naa Buur Yàlla gëm

Yónentam gëm gu mat!

Gëm mboolem téere yeek

Ñim wàccoon seeni wet.

Xam naa géej xam tefes!

Xam yaabóoy xàmmeé ngot!

Xàmmeé rat ak sexaw!

Ràññee guy ak sawat!

Xàmmeé ndaama aki njool!

Xam naa saf xam lewet!

Teewal leen xel yi kon

Daay wax lol day tawat!

Kan Fàlloo delsiwaat!

Dem tool wut bantu xat!

Soos daa, jël lañsetam

Ak bantam far ko sot,

Ngir bindaat wenn way

Wow way koot day lu jot!

Ngot jeex na; ab yaabooy

Moo des, booy giir, di fàtt!

Tiit naa lool man Galas

Tey ñaan sun àttekat

Ñuy xàmme gaa yi def

Bàyyee tëj kok defut!

Léeg-léeg sos dal fi nit

Weddeem taxtil mu set!

Boo amtil awokaa,

Dem jeel boo moytuwut!

Jeelmaan yee tax ma jooy

Seen njàmbat yaa ngi rot.

Ànket tax nit ki wax

Lum deftil ngir metit!

[Page 2]

Dóor liif ak maas kuraŋ

Mën naa ñëw jël sa fit!

Inoosaa yaa ngi jeel,

Am ñoñ dañ leen a sot,

Sosal leen, àtte leen,  
Těj leen diisaa yu mat!  
Booy seet sax ñoo tane,  
Ndax seen peen lañ fi jot!  
Ndéem yaw amoo baraa  
Loo, dootun teg la bët!  
Těj ay nit ati-at  
Xoolun sax seen kayit;  
Dun xëy dem tirbinaal;  
Seen dosyee ñang ko fat!  
Pirisoñe yaa ngi jooy  
Nee nañ jeel yépp a xat!  
Saameet ak Kàmpenaal,  
Kap Maniwel rëyut.  
Ak Njaaréem ak Rëbës  
Tàmbaa tam am na yit.  
Bun génnee tay juróom,  
Jàppaat we daldi fat!  
Wen seenk nit ci néeg  
Duus ak nda, ak benn pot!  
Durwaa da lom ana mu?  
Am ñii dun dooti nit?  
Dem kaso tekkiwul  
Ag mbon. Xam leen ko kat!  
Yaatal leen jeel yi waay,  
Ay nit dun ay paket!

Maay wookaa maay waxal

Ñiñ tēj ñiñ àttewut!

Xam naa luy luwaa,

Am naa ab yar jom e fit.

[Page 3]

Sěñ Tuubaay saab sěriñ.

Murit laa dib jullit.

Ñaan naa tē àttekat,

Ñaan naa muccit ci cat!

Caatum Yaa Binta Jaw

Tee ngaa teg say kayit!

Jullil fii Mustafaa

Sělmal, ngir war na kat!

### Translation 3: Jail

[Page 1]

Jail

*In the name of God, the Beneficent, the Merciful*

I believe in God and believe

in His Prophet absolutely!<sup>[9]</sup>

[9] Here, the poet refers to Prophet Muhammad.

I believe in all the books and  
in those on whose sides they descended.[10]  
I know the ocean and I know the beach!  
I know sardines and I can recognize bluefish!  
I can recognize *combretum glutinosum* and *micranthum*!  
I can distinguish a baobab tree from *combretum aculeatum*!  
I can recognize short and tall people!  
I know what is tasty and what is tasteless!  
So, open your minds to me  
for I have grievances to convey!  
It's Kan Fàllu who has come back again!  
He went to the farm looking for a reed stick!  
He made ink and took his blade  
and reed stick and made a pen,  
to compose a poem  
that is due to be composed!  
Bluefish are no more; only sardines  
are left and when you overeat them, you'll choke![11]  
I, Galas, am very concerned  
and I ask our judges

[10] Here, the poet refers to the three Abrahamic traditions, their revealed (holy) books, and their prophets: Moses, Jesus, and Muhammad.

[11] Here, the poet refers to the problems of Senegalese fishing communities who criticize the government for making deals with Chinese and European fishing companies and vessels. These have contributed to the destruction of local livelihoods due to overfishing and led some fishermen to use their traditional fishing canoes to migrate to Europe in search for better life opportunities.



to recognize the criminals  
and stop locking up innocents!  
Sometimes, some are falsely accused  
and their denial can't clear them!  
If you don't have a lawyer,  
you'll go to jail if you aren't careful!  
I weep for the sake of the people in jail  
for their grievances are unheard.  
[Rough] interrogations led some  
to accept crimes they didn't commit due to pain!

[Page 2]

Beating with police batons and electrocution  
can take away your courage!  
Innocents are in jail,  
and some were attacked collectively,  
accused falsely, tried,  
and locked up for ten full years!  
If you look carefully, they are even better off,  
for they received a sentence [at least]!  
But if you have no connections,  
no one will ever see you again!  
Locking up people for many years  
without even looking at their file;  
they don't even go to court,  
and their files are closed!  
Inmates are weeping,

saying that all the prisons are overcrowded!  
Cent Mètres, Camp Pénal,  
and Cap Manuel aren't big.  
The same is true for Njaaréem and Rëbës,  
and the one in Tàmbaa.  
When five inmates are released today,  
twenty more are arrested and jailed!  
Twenty-five inmates in a cell,  
sharing one toilet, water pot, and drinking cup!  
Don't human rights apply to them?  
Or are these no longer human beings?  
Going to jail does not mean  
being a bad person. Please, know this!  
Please, enlarge the prisons  
because human beings cannot be packed like boxes!  
I am the lawyer and the advocate  
of those locked up without trial!  
I know the law,  
and I'm disciplined, brave, and courageous.

[Page 3]

Sëriñ Tuubaa is my religious leader,  
and I am Murid and a Muslim.  
I pray no [corrupt] judge can subdue me,  
and also pray to be saved from evil tongues!

Youngest child of Mother Bineta Jaw,[12]

why don't you put down your papers,  
pray upon the Chosen Prophet  
to conclude, for it's a duty!

[12] Here, the poet talks about himself, revealing his position and the name of his mother.



**Figure 2:** One of the shops in Touba selling images of Murid leaders, books, and various other items.

## Glossary

**Attékat b-:** Judge

**Awokaa or wookaa b-:** Lawyer, from French *avocat*

**Bantu xat b-:** Reed stick used to make pens in Quranic schools

**Baraa loo:** To have a long arm, being well connected; from French *bras*

**Bemeer:** To restrain

**Boroom b-:** The Owner, Lord, God; equivalent of *Yàlla*

**Caat b-:** Last-born child

**Cat l-:** Evil tongue, the belief in the negative influence of people's words

**Dawal:** To ride, drive

**Dem jeel:** To go to jail, from *dem* (Wolof to go) and jail (English)

**Diisaa:** Ten years, from French *dix ans*

**Dosyee b-:** File, from French *dossier*

**Durwaa da lom:** Human rights, from French *droit de l'homme*

**Duus b-:** Shower, from French *douche*; used in Wolof to mean toilet

**Fas w-:** Horse

**Fàtt:** To choke, written as *fot* in the text

**Fëriñ or fariñ b-:** Flour, from French *farine*

**Fetal:** To shoot a gun, wage war. When used as a noun (fetal g-): gun

**Foñ:** To shun, avoid, keep one's distance, stay away

**Galas:** A nickname for people called Fàllu, Falilu or Fallou

**Gàncax g-:** Greenery, vegetation, flora

**Gawar g-:** Horse rider, cavalier

**Giir:** To overeat, gorge oneself, amass more than normal

**Inoosaa b-:** Innocent, from French *innocent*

**Jeel b-:** From English jail

**Jeelmaan b-:** Inmate, from English jail man

**Jëfiin or jëfin j-:** The manner of doing something or behaving

**Jullit b-:** Muslim

**Kàmpenaar:** Name of a prison in Dakar, from French *Camp Pénal*

**Kap Maniwel:** Name of a prison in Dakar, from French *Cap Manuel*

**Kar:** To intercept, block one's way

**Kaso b-:** Dungeon, from French *cachot*

**Këriñ g-:** Charcoal

**Lew:** Lawful, licit

**Luwaa b-:** Law, from French *loi*

**Màndu or Maandu:** To be wise, neutral, nonjudgmental

**May or mey:** To give, offer. When used as a noun (*may/mey g-*), material or spiritual gift

**Mokk:** Well-trained, when used for animals and humans. Also, to turn into powder

**Mool b-:** Fisherman

**Mool w-:** Young horse, foal

**Mucc:** To be saved from, preserved from

**Naaj w-:** The sun, heat of the sun. When used as a verb (*naaj*), to be late in the morning

**Ndigal or ndigël l-:** Directive, instruction, commandment

**Ngot w-:** Bluefish

**Njàmbat l-:** Grievance, complaint

**Paket b-:** Packet, from French *paquet*

**Peen b-:** Penalty, sentence; from French *peine*

**Pirisoñe b-:** Prisoner, from French *prisonnier*

**Rëbës or Reubeusse:** Name of a prison in Dakar

**Rot:** Fall off, in the text used to mean unheard

**Saameet:** Name of a central prison in Dakar, from French *Cent Mètres*

**Sëlmal:** To conclude a prayer

**Sëriñ or Sëñ Daara b-:** Quranic teacher, educator

**Soññee:** To encourage, motivate, inspire

**Sos:** To invent, defame, falsely accuse someone

**Tefes g-:** Beach, littoral

**Tëj:** To close, lock up, imprison

**Tirbinaal b-:** Court, from French tribunal

**War:** To mount

**We:** Twenty, from French *vingt*

**Wëgg:** To give water to an animal

**Wen seenk:** Twenty-five, from French *vingt cinq*

**Wërsëg w-:** Luck, opportunity

**Yaabóoy or yabóy b-:** Sardine

**Yar:** To educate, discipline. When used as a noun (*yar b-*): politeness, whip

**Yaxban or yaxbal:** To set free

**Yiw:** To be honorable, respectable

## Notes

**Al-Karīm:** The Generous (from Arabic), a name the poet uses to refer to Prophet Muhammad.

**Bismi l-lāhi al-Raḥmāni al-Raḥīmi:** In the name of God, the Beneficent, the Merciful (from Arabic), a formula that Muslims generally use when beginning

something, including a poem or another piece of writing.

**Murid:** A follower of the teachings of the Muridiyya Sufi order founded by Shaykh Ahmadu Bamba (1853-1927) in Senegal.

**Mustafaa:** From *al-Muṣṭafā* (Arabic: the Chosen), one of the names of Prophet Muhammad.

**Njaarém:** Also called Jurbel or Diourbel, the name of an administrative region located in central Western Senegal. It was where Shaykh Ahmadu Bamba, the founder of the Muridiyya was put under house arrest by the French colonial administration from 1912 to 1927. The city of Tuubaa (Touba in the French-based spelling), the epicenter of the Muridiyya, is located in this region.

**Rat g-:** A plant commonly consumed in Senegambia known for its therapeutic virtues. Its scientific name is *Combretum glutinosum*.

**Sawat or sewat m-:** A climbing shrub whose leaves are used as fodder and the stem-sap, leaves, roots, and bark are used in Senegambia for medicinal purposes such as diuretics and laxatives. Its scientific name is *Combretum aculeatum*.

**Sexaw m-:** A plant also known as bush tea or kinkeliba, widely consumed in Senegal due to its therapeutic virtues. Its scientific name is *Combretum micranthum*.

**Xaadimu Rasuul:** From Arabic *Khādim al-Rasūl* (Servant of the Prophet [Muhammad]), a name that Shaykh Ahmadu Bamba adopted in his classical Arabic writings. Bamba is known through different names, including *Sëriñ bu Mag bi* (The Great Leader/Teacher), *Boroom Tuubaa* (The Master of Tuubaa), *Sëriñ Tuubaa* (The Leader/Teacher of Tuubaa), *Sëriñ bi* (The Leader/Teacher), or just Bamba.



## Pedagogical Exercises

### Exercise 1: Comprehension

#### Multiple choice questions

1. Ci woy wu njëkk wi, lan la Fàllu Kan jis ci réew mi muy am te daawul am?
  - a. Ni njiiti tay yiy doxalee jaarul yoon
  - b. Nit ñi amul fu ñu dëkk dañoo bari lool
  - c. Ni xale yiy taxawaaloo ci mbedd yi moo ko metti
  - d. Ni ray yi baree la Fàllu Kan gis ne daawu fi am
2. Ci woy wu njëkk wi, lu tax ki jàng ak ki jàngul yamuñ ci wax walla jëf?
  - a. Seen yarin a tax
  - b. Da ñoo bokk fu ñu yaroo
  - c. Yamuñu ndax bokkuñu jëmukaay
  - d. Du benn ci yii tontu
3. Ci woyu ñaareel wi, nan la Fàllu Kan tooge ciw fasam?
  - a. Tegug fayda ak laytaayu jom la tooge
  - b. Mu ngi tooge ci cat li
  - c. Fàllu Kan a ngi tooge laytaayu yàq
  - d. Toogaayu wet la tooge
4. Ban ci wutiini alal yii la Fàllu Kan wax du jëfu jullit?
  - a. Dogub cër
  - b. Téddeb dof
  - c. Ray nit mbaa yoole doom
  - d. Tontu yii yépp la



5. Lu Fàllu Kan di ñaan àttekat yi ci woyam wi mu tudde Kaso?

- a. Ñu bàyyi sosal inoosaa yi
- b. Mu ngi leen di ñaan ñu xàmmee gaa yi def
- c. Na ñuy ubbi dosyee yi balaa ñuy àtte kenn
- d. Tontu yii yépp la

6. Ñu tax Fàllu Kan di jooy?

- a. Jàngalekat yi amul dara
- b. Woy kat yi dul dunde seeni woy
- c. Jeelman yi la Fàllu Kan di jooy
- d. Amul dara lu koy jooyloo

## Exercise 2: Reading

1. Ci biir daara ji, na ndongo yi ay-ayloo jàng ca kaw woyi Wolofal yi.

2. Ca kër ga, na ndongo yi jàng ca kaw ay bayit ci woy yi, di leen nafar aka wax-waxaat ba mokkal leen.

3. Ci daara ji walla ca kër ga, na ñaari ndongo ànd ay-ayloo, jàng ca kaw ay bayit ci woy yi.

## Exercise 3: Writing/Dictation

1. Ci biir daara ji, na jàngalekat bi jukki ay bayit ci woy yi, jàng leen ndànk, jox ndigal ndongo yi ñu bind li ñu dégg ci Wolofal. Su ndongo yi noppee, na ñu méngale li ñu bind ak bayit yi ci taalif bi te waxtaane li leen wuutale. Ñaari ndongo mën nañoo ànd ay-ayloo ci liggéey bii.

2. Na ndongo yi bind ci Wolofal juróomi laaj yu jëm ci woy yi. Suñu noppee, na ñu weccoo seeni laaj ak seeni naatango ngir ñu tontu laaj yi ci Wolofal.

3. Na ndongo bu nekk bind ci Wolofal ab tënkk bu jëm ci wenn ci woy yi.

#### **Exercise 4: Listening/Speaking and Conversation**

*Ay laaj aki tontu yu gàtt:* Bindal ay laaj aki tontu yu gàtt ci li woy yi ëmb. Soo noppee, indi leen ci daara ji ngir laajante ci ak say naatango.

#### **Exercise 5: Cultural Competence**

Méngaleel ay fànn ci woy yi ak ya ñu niroot ca fa nga dëkk.



**Figure 3:** Image of Shaykh Ahmadu Bamba, the Master of Tuubaa, who founded the Muridiyya. Until recently, this iconic photograph was the only known photograph of Bamba.



## Unit 5

# Religion, History, and Culture

This unit contains texts by two Ajami poets: Fatou Bintou Lo (or Faatu Bintu Ló) and Abdu Lahad Touré (or Abdu Lahad Ture). Fatou Bintou Lo belongs to the new generation of Murid Ajami poets. She is in her twenties and was born, raised, and educated in the religious city of Touba, which was founded by Shaykh Ahmadu Bamba (1853-1927) in the late 1880s. She is married and lives with her husband in the town of Nguékhokh in Senegal. She has authored poems dealing with diverse subjects, including the one presented in this unit that focuses on the yearly religious pilgrimage in the city Touba known as *Màggal* or *Le Grand Magal de Touba* (English: the Great Commemoration in Touba). The event commemorates the day French colonial authorities arrested Shaykh Ahmadu Bamba on the 18th of the Muslim month of Safar in 1895 (August 10, 1895), which led to his exile to Gabon (1895-1902). His followers called Murids (or Mourides in French) come from different parts of the world to commemorate the day in Touba. They treated the 18th of Safar as the day Bamba began his work of purchasing his exceptional divine blessings with exceptional suffering and virtue. In her poem, Mrs. Lo shares the advice that her mother gave her when she went to her to say goodbye before traveling to Touba for the yearly commemoration. Her poem reveals some key teachings of Shaykh Ahmadu Bamba as well as some of the do's and don'ts in the religious city of Touba.





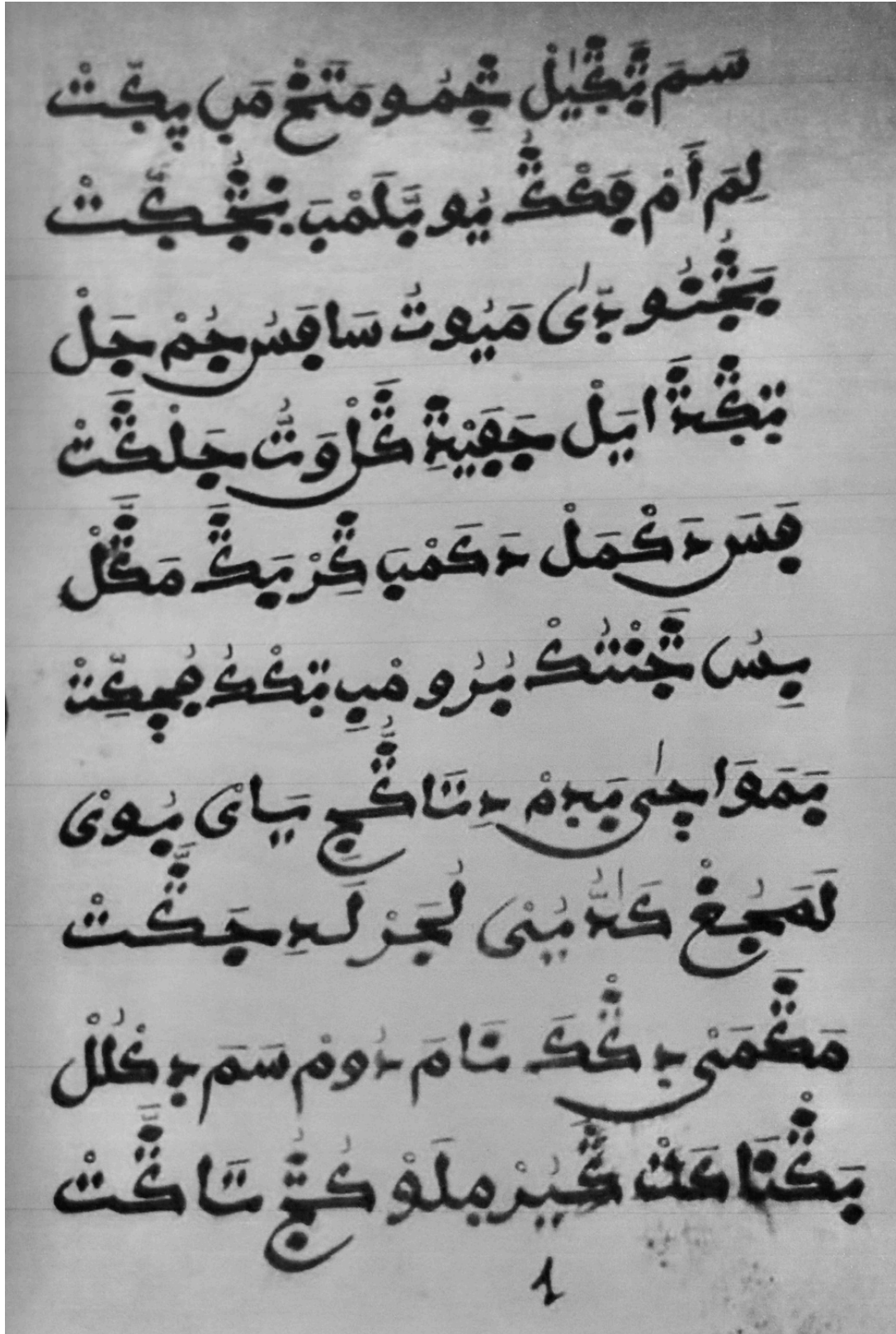
**Figure 1:** Image of Fatou Bintou Lo at her home in Nguékhokh. Courtesy of Fallou Ngom.



**Figure 2:** The mosque of Touba where Shaykh Ahmadu Bamba's mausoleum is located. Courtesy of Fallou Ngom.

Ajami Text 1: Sama mbëggéel ci moom [Bamba]

[Page 1]



مَنْكَ وَرَمَالَءُ كَبِ شَرِيحَ بِيكَ جَمْتِي  
مَنْكَ شَوْشِي شَكْلَ بِيهِ يَسْلَ جَمِيَّتْ  
لَمْ يَكُونْ مَتَاكَ دِعَامِي كُجِبْ  
مَنْكَ جِنِّي سَعِ تَسَعِ تَبْرِيْمِ بِجِيَّتْ بِيَّتْ  
جَامِ يَلَاكَ لَكِيْنِي لَعْمِ جِلَهْ اَجْمِ  
أَكْ بِلَا جِيْمِ يَمُوُوِيْجَ أَكْ مِيَّتْ  
دَعُوُوْرَاءُ نَاكَ بِيْرَمِ تَبْ شِيْتَمِ  
دَعَا مِيَّتْ بِيْكَمِ مَسْكُوُوْمِيَّتْ  
مُسْتِ جَمِيَّتْ مَشُوُوْمِي أَكْ لَمْ رِيَارِي  
دَعَا سَبْ يِلْ بُوُوْرِي دَعَا تَكْفِيَّتْ

بیسروم جیظیلک - طب لموی  
تتکریوک وزمالک ورن شیشکت  
بیظقمی لو یلک - بیو لنتی بیج  
یک سم قبل قلم بنده ی لو چکت  
سبت بزیل ورن کای بکویبی  
- کتوک سبب پزل مم - بیو یومیت  
- بوری - متب لایرومیل مرکبی  
کتک ام ورنک خمر سبتک بیومیت  
کتک عن سبت موی - بیو لک تارل  
میت تفلک تی بسل لیشکت  
3

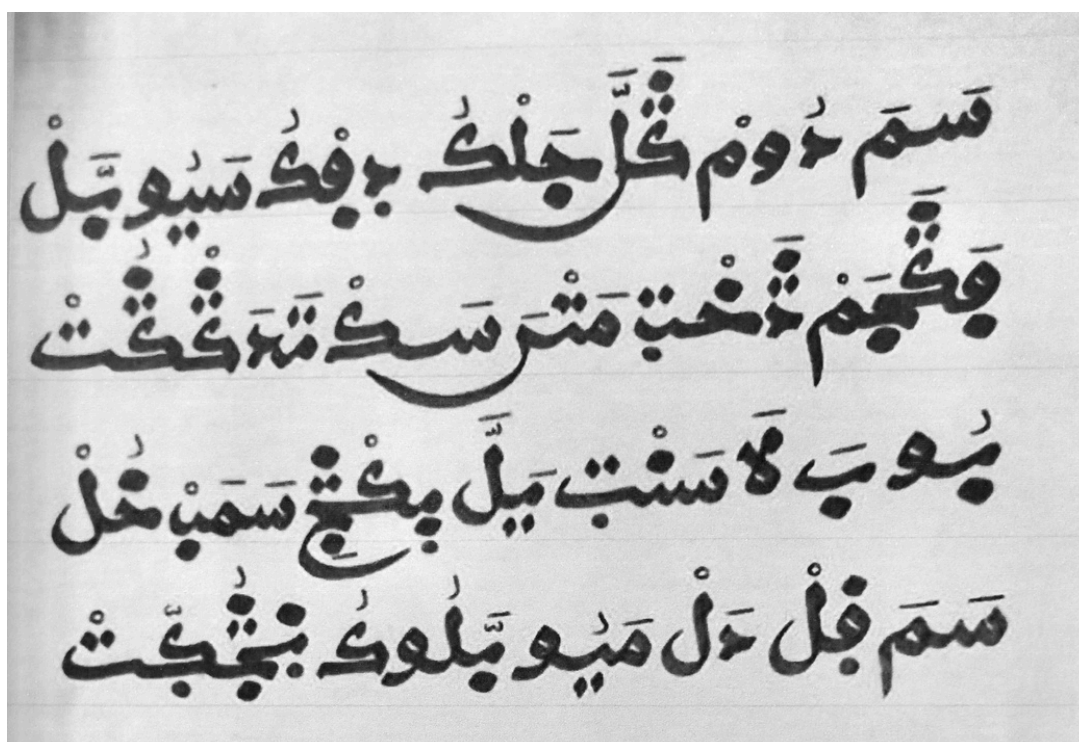
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 كَفَمَنْ جَعَلَ مِنْ تَبْلِ جَنِينٍ لَمْ يَكُنْ  
 سَمٌ دَوْمٌ يَوْجِيكَ أَنْ قُلْ وَأَيْكُنْ  
 بِعَسَلٍ تَجَلُّبِرٍ بِجَايٍ دَكْرُ وَجِيَّتْ  
 نَكٌ جَبٌ جَكَ أَوْ دَحِيرٌ تَسْبِيهِ جَكَ  
 بَلَدٌ خَيْرٌ وَكَهْرٌ وَبِشْمٌ كَلْبٌ جَت  
 دَكْرٌ تَيْبٌ شَرِيحٌ بِبِثٌ دَحِيْسَلٌ  
 وَوَلٌ جَوْكُمُ كَوْرٌ دَقِيٌّ جِيٌّ وَزَكْتُ  
 بَلَدٌ جَمِيلٌ دَحِيْسٌ بِأَمَكٌ أَمِيٌّ تَوْبٌ  
 بَكٌ مِنْ بِيْتِ بِيْتِ بَدٌ بَرَسِيٌّ كَشْتُ

٩



تَحْكُمِي عَائِي شُجُول بِمَهْدَل مَنَدَل  
ءء شِي وَزَم ءء لِي شِر مِيكَت  
يَوْمِي بِيكَ بَم ءء سَاكُ فَيُول  
مَكُ سَمَلُكُ وَزَم يِي بِقَمِي مَت  
كُرْمَكِي لُو شُجُوخُ بِيْرِي سَا لُو يُو  
لَمُ پَلُو شُجُو بِلِه ك ءء مَت  
كَمَسْتُ جِر سَجِبُ سَع شَجَلِي بِكَ بِمَكُم  
جِيُو بِيَكُ كَانِي تِي بَلُو بِل جَلِيكُ  
جَمَبَتَلُ تُو شِيْلُ لَا كُ شُجُ آكُ شَاغُ  
خُسُ شُجِيِي كَمِيْلُكُ مِيْتُ لِبَسَلُكُ

عَمَلْمَنِ سَخ بِنُو شِ فَرِيكَ وَنِيهِ فِي  
وَل كَيْفِيكَر كِه فِدْ عَمَطِب پِلْت  
كَيْفِيَرَاكْ شِيوَت مَعْرَل شِيَر لِيَنِ  
بَشْرَا شِي يِيَا حِيَاكْ يِيَهْجَكْ  
بِت لِي سَبَا شِي جَكْ تَكْنِي وَ  
دَكْ وَر مَال تِي جِه مَلِبْ شِي جَكْ  
نَخْ حَم كَت بِنَه كِبِي بِمَكْنِي سَسِ  
جِنَكْ لِيكْ جِنَكْ مُوْتَفُونَاكْ يَزِيَت  
وَنَخْ آوِيُونْ عَمَلْجْ بَكْ بِرُومَم  
بَجْتُو شِي تَكْلِي مَخْ جَاوِيَت  
6



### Transcription 1: Sama mbëggéel ci moom [Bamba]

Sama mbëggéel ci moom a tax ma ni yékket

Li ma am fàggu yóbbalam ba ni ñokket!

Ba ñu noddee, ma yóotu saa fasu jom jël,

Te gën a daayal jëf ay ndigal wàttu jalgat,

Fas a dëgmal dëkkam ba ngir bëgg a màggal

Bisu Cantug Boroom bi teg ko fu jekk it.

Ba ma waajee ba dem di tàgguji yaay bóoy,

La ma jox kàddu yoy lu jar la di jàngat.

Ma nga may dénk naa ma: “Doom sama, déglul!

Bëgg naa kat nga yor melow ku ñu tàggat.

Na nga wormaal dëkkub Sëriñ ba nga jëm tay,

Te nga toppiy ndigal ba deesu la jàmbat.

La mu bëggoon te daan ko digle, mu dig njub,[1]

Na nga cay sax, te sax tereem bu ca teg bët.

Jaamu Yàlla ak liggéey la xam ca la daa jëm.

Aka sellal jëfam yamoowu ca ak nit.

Dëdduwoon àdduna ak mbiram topp[2] ñiitam.

Musta[3] jàmbat nattoom ya, ak lu mu rëy-rëy.

Da ko daa sante Yàlla Buur, di ko tàgg it

Ba Boroomam jagleel ko dëkkub Tuubaa.

Na nu koy weg, wormaal ko war na ci ñun kat!

Nekk[4] fay luubal aka def lu nu fay bañ,

Bu ko sam xel xalam, ne day lu fa jekkut.

Sant Buur Yàlla war na gaa ya fa Tuubaa

Dëkkandook Sëñ bi mbir la moom dafa yombut.

[1] Here, the poet uses *dig njub* (which is righteousness, uprightness), a contraction of *di ag njub*.

[2] Here, *topp* (to follow) is written as *tapp* in the Ajami text.

[3] Here, the poet uses *musta* (he never). Its counterpart *mësta* is also commonly used in Wolof.

[4] Here, *nekk* (stay, live) is written as *neek* in the Ajami text.

Na nga koy sante mooy di def lu ko taaral,  
Moytu taqal ko, tay setal lu ca bokkut.

[Page 4]

Bañ a ñaawal ca biti ak la ca biiram.

Gumba cik moy, te bul janéer la mu buggut.[5]

Sama doom, yaw jigéen nga, ey ngàlla waay kon,

Bu fa sol col gu bon, di jaay dëgëruw fit!

Na nga jub, jekk aw doxiin, te sa jëf jag.

Bul di xiirook a def mbañum ka la fob fat.

Dëggëranteek Sëriñ bi bopp di xeesal

Wàlla jokkum kawar dafay jëfi wor, kat!

Bul di càmbal, di xiinu mbaa tëgg ay ndab.

Ne, ku moy buntu bëtt dég bënn say gët!

[Page 5]

Tux akay naani ñoll bam di la màndal,

Da dutiy worma; dëddu leen mbiri moykat.

Yaw mi fay bëgg a dem di sàkkuji xéewal,

Na nga sàmmal ko worma yii fexe muy mat.

Kon na ngay luu ci wax ju bon, fésaluw yiw.

La mu yelloo ci àq bul di ko dàmmat.

[5] *Bëggut* (he doesn't like) is written as *buggut* in the Ajami text. These two words and *bëggul* are interchangeable.

Gëstujil Sëñ bi sax ca lay bëgg-bëggam.

Jëfe ndénkaan ya tay meloo melo jullit.

Jëmbëtal topp Yàlla làggi ci ag mbaax

Xuus ca géēju ngénéel ga moytu lu sellut.

[Page 6]

Xam la muy bañ ba noppi far nga ko fay def,

Wàlla ngay far ka def ko, xam nga ne yellut.

Ku fa yor ag njaboot na farlu ci yar leen,

Ba ñu ràññee yu baax ya ak ya fa jekkut,

Lépp luy safaan ñu bañ ko te koy daw,

Dëkke wormaal te buñ di mel ne ñu jàngut.

Na ñu xam kat ne dëkkam bii ba mu koy sos,

Jàngaleek jàng moo taxoon aka yar it.

Wan ñu aw yoon xamal ñu bëggi Boroomam.

Bu ñu toppee ndigal ya mucc ci aw yat!

[Page 7]

Sama doom, ngàlla jël ko def ko sa yóbbal

Fa nga jëm ndax te mat na sëkk te dëngut!”

Booba laa sant Yàlla, bég ci sama xol,

Sama xel dal, ma yóbbaloo ko ni ñokket!

## **Translation 1: It's my love for him [Bamba]**

[Page 1]

It's my love for him [Bamba] that made me suddenly

take my belongings and provisions, and stand up immediately!

At the call to prayer, I stretched my arm and took my horse of courage,  
followed more strictly the injunctions and avoided the prohibitions,  
committed to visit his city (Touba), for I wished to commemorate  
the Day of Gratitude to the Creator and to do so beautifully.  
When preparing for my trip, I went to say goodbye to my dear mother,  
and she offered me some words of advice worth pondering over.  
She counseled me, saying: “My child, listen!  
I want you to have the manners of a well-raised person.

[Page 2]

Honor the city of the Master [Bamba] you’re about to visit today,  
and follow the instructions so no one complains about you.  
What he wanted and used to enjoin people to do, which is righteousness,  
focus on that, and don’t even let your eyes see his prohibitions!  
Worship of God and work were what he knew and focused on.  
In purified [righteous] acts, he was unmatched.  
He turned his back to the world and its affairs, and followed his leader.[6]  
He never complained about his ordeals, no matter how great they were.  
He was grateful to the Lord for them, and would praise Him

[6] In this and subsequent verses, the poet refers to key themes in Murid narratives. These narratives emphasize that the Sufi master, Shaykh Ahmadu Bamba, was not interested in things of this world. The poet highlights that Bamba was focused on achieving spiritual and moral perfection following the steps of his leader (Prophet Muhammad). The poet treats the unjust suffering Bamba experienced at the hands of French colonial administration (the exile to Gabon from 1895 to 1902 and to Mauritania from 1903 to 1907, and his house arrests from 1907 to his death in 1927) as the price he had to pay for his divine rewards, including the city of Touba.

[Page 3]

until his Owner honored him with the city of Touba.

So let's respect it, for honoring it is indeed our duty!

While there, getting involved in mischief and prohibitions,

don't think about it, for it is inappropriate.

Anyone in Touba must be grateful to God,

for being a neighbor of the Master is a privilege difficult to have.[7]

It is a great privilege from the Creator. So,

if you're blessed with it, you ought to be thankful to Him.

And the way to be thankful is by doing what makes the city splendid,

avoiding staining it, and keeping it clean from what doesn't belong there.

[Page 4]

Avoid ugly deeds inside and outside.

Be blind to whatever is sinful, and don't even imagine what he dislikes.

My child, you're a woman, so please

don't dress indecently there, pretending to be fearless!

Be righteous, walk decently, and act appropriately.

Don't quarrel or engage in anything that your host dislikes.

Being stubborn with the Master's instructions like engaging in skin bleaching,

or hair addition is an act of betrayal, indeed!

[7] Because Shaykh Ahmadu Bamba is buried in the holy city of Touba, the poet treats the inhabitants of the city and visitors as privileged because they are his neighbors who benefit from his divine blessings.



Don't wander around, beat drums, or use bowls as drums.[8]

Remember, if you go through a fence rather than a door, thorns will poke your eyes!

[Page 5]

Smoking and drinking alcohol until you're wasted

isn't respectful. So, turn your back on such sinful acts.

Since you want to go there to seek blessings,

comply with the prescriptions and strive to perfect them.

Be mute in bad language and always show grace,

and don't break the mandatory rules there.

Go inquire about the Master and dwell in his wishes.

Follow his teachings and carry yourself as a good Muslim.

Plant the seeds of worship of God in you and persevere in goodness,

and walk into the ocean of blessings and stay away from anything impure.

[Page 6]

Knowing the prohibitions there and yet breaking them

or siding with those who do, know that that's really unfitting.

Those with families there must strive to educate them,

so they can distinguish what is good from what is unsuitable there,

[8] Sometimes, metal bowls are used as drums. The point here is that all forms of drumming are prohibited in the city of Touba.

so they reject anything unrighteous and run away from it,  
and are respectful, and not like uneducated folks.

They should know that when he [Bamba] founded his city,  
he intended it to be a place of teaching, learning, and education.

He showed us a path and taught us love of his Creator.

If we follow his injunctions, we'll be saved from punishment [in the hereafter]!

[Page 7]

My child, please take this as your provision

for your destination, for it's truly comprehensive and flawless!"

At this moment, I praised God and felt joy in my heart.

My mind appeased, I took the provision and stood up immediately [to travel]!



**Figure 3:** A drawing showing Mame Cheikh Ibra Fall (in the front with the long hair and the club) and the men and women who followed him in his commitment and dedication to work.

The second poem is written by Abdou Lahad Touré, also known as Abdu Lahad Ture or Abdul Ahad Ture, one of the most famous singers of Wolof Ajami poems in Senegal.



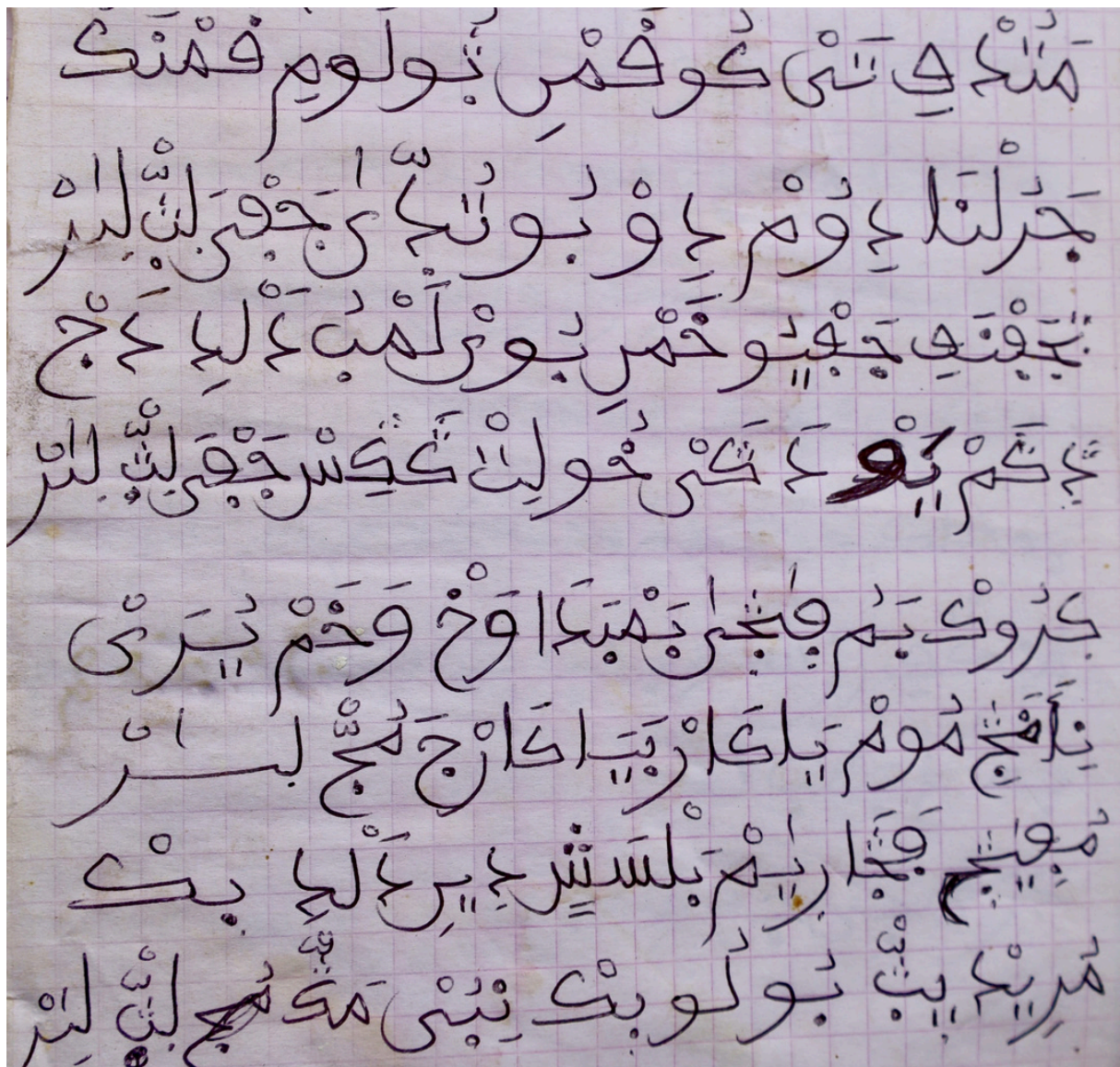
**Figure 4:** Image of Abdou Lahad Touré in his Murid attire at his farm in Touba. Courtesy of Fallou Ngom.

Abdou Lahad was born in 1960 and was raised as a farmer in the region of Louga, Senegal. He did his initial Quranic studies in his older brother's school in Louga, and later pursued his advanced studies in Touba under the supervision of Serigne Djily Mbacké (also known as Sëriñ Jiily Mbàkke), a son of Shaykh Abdou Lahad Mbacké (1914-1989). His namesake, Shaykh Abdou Lahad Mbacké, also known as Abdul Ahad Mbàkke, was a son of Shaykh Ahmadu Bamba, and he served as the third Caliph of the Muridiyya Sufi order from 1968 to 1989. Abdou Lahad Touré became a famous Wolof Ajami poetry singer thanks to Shaykh Abdou Lahad Mbacké for whom he collected,

chanted, and recorded in cassette tapes hundreds of poems by Serigne Mbaye Diakhaté or Sëriñ Mbay Jaxate (ca 1876-1947), a renowned Ajami poet. In the draft of the poem below that he shared with us, Touré gives tribute to his mentor and leader, Shaykh Abdou Lahad Mbacké, and celebrates his many achievements.

## Ajami Text 2: Ma tudd fi ta koo xam ni mbooloo mi xam na ko

[Page 1]



لَمَّا جَزَيْتَ جَعْفَرَ وَتَمَّ جَمْعُكَ بِطَرَفِ  
 مَنَاءِ رَجِي عَيْسَى لَوَيْحَالِ لَيْتَ لَيْسَ  
 مَوْحَقَ يَيْسَ بَرِيئِي خَجَلِ سَاخِ خِيَامِ كَيْتِ  
 دَائِي تُجَّ لَمْ يُوِي بِي وَوَحَلِي يَيْسَ يَلِي  
 جَزَلِ سَاخِ مَنَاءِ وَوَمُوكَ جَمْعُكَ كَيْتِ  
 وَوَيْكَتِ يَيْسَ وَوَلَوِ وَوَحَلِي وَوَحَلِي  
 تَكْنَاوِي وَوَيْكَتِ يَيْسَ جَمْعُكَ يَيْسَ يَلِي  
 يَيْسَ يَلِي جَمْعُكَ يَيْسَ يَلِي وَوَحَلِي  
 مَبْنِي رُشَاخِ يَيْسَ يَلِي وَوَحَلِي وَوَحَلِي  
 يَيْسَ يَلِي وَوَحَلِي وَوَحَلِي  
 يَيْسَ يَلِي وَوَحَلِي وَوَحَلِي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 كَتَبْتُ لَكُمْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 جَدِّكَ وَجَدِّكَ وَأَبَاكَ وَأُمَّكَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 جَدِّكَ وَجَدِّكَ وَأَبَاكَ وَأُمَّكَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 جَدِّكَ وَجَدِّكَ وَأَبَاكَ وَأُمَّكَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 جَدِّكَ وَجَدِّكَ وَأَبَاكَ وَأُمَّكَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 جَدِّكَ وَجَدِّكَ وَأَبَاكَ وَأُمَّكَ

3 سرج و فضل ایا

تَسْرِحُ بِكُلِّ أَكَلٍ نَدَا لَوْ جِئْتُكَ بِوَرِيحٍ  
 لَتَجِدَنَّكَ رَائِبٍ هَبْ بُولُو شَيْخٍ لِيَسْرَ  
 مِنْكَ تَهْ وَرَيْشِيخٍ فِي صُلْبِ رُؤُوسِهِ قَمَنْدَ  
 مَكِّ وَرَيْشِيخٍ وَرَأْسُهُ فِي وَكِي يَزِمُ بَيْتَ بَيْلِسَ  
 بِتَبِيخٍ بِكُلِّ لَقْوٍ يَزِمُ جَوْتُو كَجَلْبَانَهُ  
 خَدَا لِيكَ يَكْرَهُمْ وَأَجْمَرُوهُ بَيْلِسَ لِيَسْرَ  
 مَكِّ وَرَأْسُ لِيَكْفِيَهُمْ بِكُلِّ لِيَسْرَكَ أَمْ مَكَّا جَوُ  
 بِلِيَسْرَ لِيَسْرَ وَرَأْسُهُ فِي وَرَيْشِيخٍ لِيَسْرَ  
 مَكِّ وَرَأْسُهُ فِي وَرَيْشِيخٍ لِيَسْرَ وَرَأْسُهُ  
 مَكِّ وَرَأْسُهُ فِي وَرَيْشِيخٍ لِيَسْرَ وَرَأْسُهُ

4 مہر جماعہ

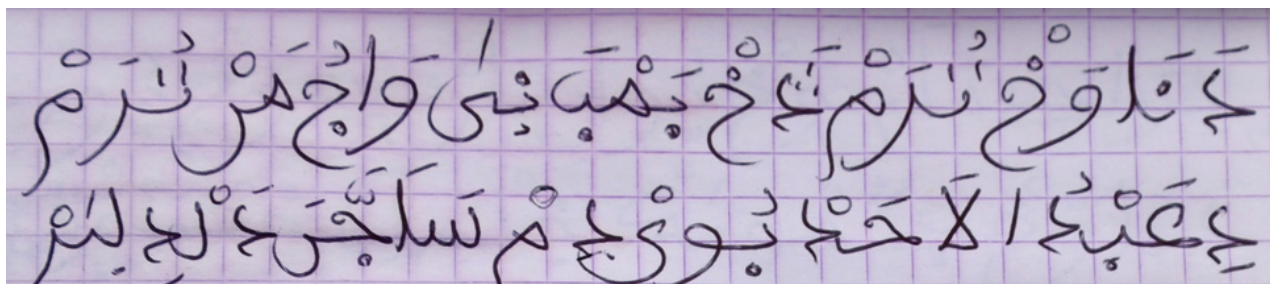
مِير جَمَاحِ مِير مُسَمِّ بِتَبِ تَو  
مَمْرِيكَ كَلِي لَمِي بِرِيكَ بِدَلِي  
مَسَنَكِ بِرَبِّ كَلِي تَبِ لِي كَج  
مِيكَ اَوْر جَعُو قِيَامِي بِوَجَسَرِي لِي  
مِيكَ بِبِلِيكَ بِوَمَرِي بِرَمِي وَشِي  
وَصِيكَ اَدَمَدِي شِيكَ اَلْفَرَانِمِ جَلِي لِي  
مَسِي جَلُولِي كَلِي سَنَكَاكَ كَرَمِي  
بِقَلِيكَ تَسْرِي طَوْبِي كَمِي مَوْمِي مَوْمِي  
اِنِي رَسِي بِتَسْرِي بِتَسْرِي زَوْرِي خَلِي  
بِمَوْمِي مَوْمِي لِي لِي بِتَسْرِي وَخِي لِي لِي

5 مَوْمِي بِتَسْرِي



بِعَفْوٍ بِالسَّلَامِ عَيْنُؤْمِي رَحْمَةً  
 كَبْرًا نَافِحًا بِوَمْنِكِ كَسْبَرِيَّتْ كَالِ لِي  
 بِقَرَاهِنًا بِوَمْنِكِ بِوَمْنِكِ رَوْفًا  
 بِعَفْوٍ بِالسَّلَامِ كَسْبَرِيَّتْ كَالِ لِي  
 بِقَرَاهِنًا بِوَمْنِكِ بِوَمْنِكِ رَوْفًا  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي  
 بِعَفْوٍ وَرَبِّ كَرِيْمٍ بِمَدِّ كَالِ لِي

کذا و غیره



## Transcription 2: Ma tudd fi ta koo xam ni mbooloo mi xam na ko

[Page 1]

Ma tudd fi ta koo xam ni mbooloo mi xam na ko.

Jarul naa diw am diw, boo tuddee jëf ya lépp leer!

Te jëf na fi jëf yoo xam ni booy làmb daldi daj.

Ndégam yaw da ngay xool it, nga gis jëf ya lépp leer!

Keroog ba mu feeñee Bàmba daa wax waxam yu rëy.

Ne am na ci moom yaakaar ba yaakaar ja mujj leer.

Mu feeñe fa Njaaréem Balsashin, diine daldi bég.

Muriid yépp booloo bég, ne buy màgg lépp leer!

[Page 2]

Mu jël *Fuzti* jox kow mag ñu jàng ko, ñépp bég.

Mu naa darajal lisaa la wàccaale, lépp leer!

Mu wax fa yeneen mbir yuy xajul sax ci ay kayit.

Danuy mujj lem yooyee te wax leen yeneen yu leer.

Jarul sax ma naa diw moo ko jàngal ca dëkk bee,

Nde waykat ya jëkkoon loola wax nañ ca wax yu leer,

Gàннаaw ba mu jóg, dem jàngi Téere bu Màgg bii

Ba mokkal ko jóg dem jàngi xam-xam bu leer-a-leer!

Mu nekk fi ron Seex Bàmba tey wéy ci ay waxam,  
Bi seex Bàmba làqoo,  
Di roy ciy jëfam moo, tax mbiram yépp daaldi leer!

[Page 3]

Bi Seex Bàmba làqoo Wamsashi ñépp far gëlëm,  
Mu toppi magam Seex Mustafaa, lépp daaldi leer.  
Ñu déggoo juuboo tey ànd lu mu wax mu daaldi def.  
Ba bay tool bi mbay moo xam ni àll bi lépp a leer!  
Jumaa jii Boroom Tuubaa digal nit ñi door a dem,  
Mu ànd ci ak Seex Mustafaa, wii defiin a leer!  
Mu ñoddi fi raay bii daaldi woo nit ñi dénk leen:  
“Na ngeen aw ngirub jub moo ma doy mooy lu wér te leer.”  
Ba Seex Mustafaa làqoo ca Daşsashi, mbër ma jóg!  
Ne Seex Fàllu: “Jiitul maa ngi topp ci yaw bu wóor!”

[Page 4]

Sëriñ Fàllu àggal naal wi jullee ko doora dem.  
Mu ñoddi kuraa bii fépp booloo ni nàññ leer.  
Mu nekk ndawal Seex Fàllu réew mépp xam na ko.  
Mu doon ndaw lu mat ndaw kii mbiram yépp-yépp a leer.  
Ba Seex Fàllu làqoo mbër ma ñëw toog ci jal bi nak.  
Xanaa léegi ngeen xam waa ji may wax, te lee mu leer!  
Mu door ab liggéeyam. Déglu leen, gaa yi maa ngi ñëw!  
Di leeral mbirum waa jii ma doon junj lépp leer.  
Mu def pabiyon boo xam ni yéemeem ga raw na xel.  
Mu wër xabru bii lii moo di ndoortel liggéey bu leer!

[Page 5]

Mu miire jumaa jii miir bu yéeme bu ñépp naw.

Mu marbu ko dolliy làmp biir gépp bokk leer.

Mu song barab bii daaldi koy tàppi lépp daj.

Mu def oor ca kaw xubbaam ba foo geesu lépp leer.

Mu def biblotek boo xam ni tééréem ya fees na ko,

Xasiida ak Adiis ak Alxuraanam ju leer-a-leer.

Mu noppi ca loolee daaldi songaat këram gu rëy,

Defal ko Sëriñ Tuubaa, ku mag moom ko moom gu leer!

Iniwersiteb Seex Bàmba yaatoom ga raw na xel.

Te moom moo ko def! Xam ngeen ki may wax, te lee mu leer.

[Page 6]

Mu faf yeesalaat Aynoom ya ridan wa rahmatan.

Ku dem naan ca boo màndee sa mbir yépp daaldi leer.

Defar hoppitaal boo xam ni yaatoom ga raw na xel,

Te kat postu santeek postu leetar ya yépp a leer.

Defar otoruut boo xam ni baagante yomb na.

Mu faf wërëleb korniis dem ak dikk daaldi leer.

Mu yokkal nu Tuubaa pénku ak sowwu fépp a rëy.

Wetug sowwu ak gannaar ga yokkiin wu leer-a-leer.

Mu yokkaat jumaa jii muy rawanteek ju Màkka ja.

Ki def lii jarul wax tur wi, jëf jee ko wax bu leer.

[Page 7]

Danaa wax turam ndax Bàmba nee waa ju mën turam,

Di Abdu Lahad booy dem sa àjjana daaldi leer!

## Translation 2: Let me acknowledge here a well-known member of the community

[Page 1]

Let me acknowledge here a well-known member of the community.

No need to call his name, just mention his tangible achievements!

And his achievements are here for everyone to see.

And if you scrutinize them, you'll only find beautiful deeds!

The day he was born, Bamba made a major announcement.

He said he had great hope in him [Abdu Lahad], and that hope has materialized.

He was born in Njaarém in Balsashin [1914], a joy for the believers.

All the Murids were happy and were saying everything will be fine when he grows up!

[Page 2]

[Bamba] gave his poem *Fuzti*[9] to an elder who chanted it, and everyone was pleased.

[Bamba] said he was born with the stature of Jesus, and everything was clear!

[Bamba] said other things that cannot be mentioned on paper.

We'll skip those and tell you about other tangible things.

No need even to say so and so taught him in that village,

for the previous poets already dealt with that extensively.

[9] A poem on Mariama (the Virgin Mary).

He later attended Quranic school, studied The Great Book [the Quran]

Until he mastered it before pursuing advanced studies in their purest forms!  
All this time, he stayed under Shaykh Bamba's guidance, and followed his teachings,

when Shaykh Bamba passed away.

He emulated his acts, which illuminated all his endeavors!

[Page 3]

He later attended Quranic school, studied The Great Book [the Quran]

Until he mastered it before pursuing advanced studies in their purest forms!  
All this time, he stayed under Shaykh Bamba's guidance, and followed his teachings,

when Shaykh Bamba passed away.

He emulated his acts, which illuminated all his endeavors!

When Shaykh Bamba left this world in Wamsashi [1927] and everyone was bewildered,

He followed the steps of his older brother, Shaykh Moustapha and everything went well.

They got along well and he implemented all his orders.

Together, they farmed the farm in a way that enlightened the entire forest![10]

The mosque the Master of Toubba asked his disciples to build before leaving,

He fully supported Shaykh Moustapha in the project. What a beautiful act!

[10] This metaphor means that they served their communities well.

[Shaykh Moustapha] brought the railways and summoned people telling them:

“Follow the path of righteousness, for I trust it and it’s the true and best path.”

When Shaykh Moustapha left this world in Daşsashi [1946], the champion rose up!

He had told Shaykh Fallou: “Please lead, knowing I am fully behind you!”

[Page 4]

Serigne Fallou finished his mission, led the prayer at the mosque, and left this world.

He brought electricity and made everywhere crystal clear.

He was a well-known assistant of Shaykh Fallou throughout the country.

He was a worthy assistant with no reproachable act.

When Shaykh Fallou left this world, the champion took on the leadership.

I hope you’ll soon recognize the man I’m referring to, and it’ll be obvious soon!

He then began his mission. Please listen, and bear with me!

I’ll share details about the man I’m referring to so that everything is clear.

He built a magnificent building that is astonishing

surrounding the mausoleum [of Bamba], the first step of his flawless work!

[Page 5]

He then built the walls surrounding the mosque that astounded everybody.

He put marble tiles and added interior lights to illuminate everywhere.

He then focused on this place [the mosque] and put carpets everywhere.

He put gold on Bamba’s mausoleum that glitters everywhere you turn.

He built a library that’s filled with books,

including poems, prophetic traditions, and the flawless Quran.

After completing these projects, he began building his big house,

for the sake of the Master of Touba, making it the property of whoever is the oldest!

The space he dedicated to the University Shaykh Ahmadu Bamba is astounding.

He did all of this! You know who I'm talking about, if not you'll find out soon!

[Page 6]

including poems, prophetic traditions, and the flawless Quran.

After completing these projects, he began building his big house,

for the sake of the Master of Touba, making it the property of whoever is the oldest!

The space he dedicated to the University Shaykh Ahmadu Bamba is astounding.

He did all of this! You know who I'm talking about, if not you'll find out soon!

He then restored his Well of Mercy,[11] seeking God's merciful reward.

Anyone who quenches their thirst from the well will see their problems solved!

He built a hospital in a space that is beyond imagination,

Not to mention the health center and post office that are both bright.

He then built a highway that has improved people's mobility.

To top it off, he added a beltway that has eased traffic flow.

He then expanded Touba city limits eastward and westward.

The westward and northward expansions are even greater.

[11] This refers to *Aynu Rahmati*, a well with holy water in Touba.



He expanded again the space of the mosque to rival that of Mecca.

No need to say the name of the one behind all this since his acts reveal his identity!

[Page 7]

But I'll say his name, for Bamba once said anyone who knows his name, Abdu Lahad, if you leave this world, your access to paradise is clear!



**Figure 5:** Image of Serigne Abdoul Ahad Mbacké (aka Sëriñ Abdu Lahad Mbàkke or Shaykh Abdul Ahad Mbàkke) on a Wolof Ajami book entitled *Waxtaan yi Shaykh Abdul Ahad Mbàkke daa def* (Discussions that Shaykh Abdul Ahad Mbàkke Used to Have) written above the image, and *Dundub Muriid Saadiq* (The Life of a Sincere Murid) written at the bottom.

## Glossary

**Boroom b-:** The Owner, Creator, God

**Càmbal:** To wander around

**Cant g-:** Gratitude, thanks, from the verb *sant* (to thank)

**Col gu bon g-:** Bad, indecent, or inappropriate clothing

**Daaldi or daldi:** Then

**Dénk or dénkaane:** To counsel, offer advice, entrust

**Digle:** To recommend, enjoin

**Doxiin or doxin w-:** Walking style, manner of walking, from the verb *dox* (to walk)

**Gët:** Plural for *bët* (eye)

**Gumba g-:** Blind person

**Hoppitaal or loppitaan b-:** Hospital, from French *hôpital*

**Jalgat or jalgati:** To violate rules or prohibitions, to commit an offense

**Jàmbat:** To complain

**Juñj:** To allude to

**Mbëggéel g-:** Love

**Nattu b-:** Challenge, test, ordeal, suffering (often of divine origin)

**Ndigal or ndigël l-:** Instruction, recommendation, injunction, commandment, directive

**Nodd g-:** Call to prayer, from the verb *nodd* (to call to prayers)

**Ñokket:** To stand up immediately, suddenly

**Ñoll w-:** Alcohol

**Tagg:** To praise, eulogize

**Tàggat:** To train

**Tàggu:** To say goodbye, request permission

**Waaj:** To prepare for a trip

**Wormaal:** To respect, venerate, honor

**Yékket:** To take something suddenly

**Yóotu:** To stretch one's hand to grab something, reach out, aspire

## Notes

**Balsashin:** This is the Murid chronogram for 1914, based on the Maghribi alphanumeric system. For more information on this dating system, see *Muslims Beyond the Arab World: The Odyssey of Ajami and the Muridiyya* (Oxford University Press, 2016), page 267.

**Bisu Cantug Boroom bi:** “Day of Gratitude to the Creator” refers to the *Màggal* or *Le Grand Magal de Touba*, which is the yearly commemoration of Shaykh Ahmadu Bamba’s arrest by French colonial authorities on the 18th day of the month of Safar in the Muslim calendar in 1895 (August 10, 1895). Pilgrims come to Touba to celebrate his achievements, pray, and seek his blessings on this day.

**Daşashi:** This is a chronogram for 1946, based on the Maghribi alphanumeric system. For more information on this dating system, see *Muslims Beyond the Arab World: The Odyssey of Ajami and the Muridiyya* (Oxford University Press, 2016), page 267.

**Jaamu Yàlla ak liggéey:** “Serving God and Work,” a key teaching of the Muridiyya Sufi order. Shaykh Ahmadu Bamba emphasized in his teaching the sincere worship of God and a strong work ethic.

**Ku moy buntu bëtt, dég bënn say gët:** Literally, “if you go through a fence rather than a door, thorns will poke your eyes.” This Wolof saying emphasizes the importance of following instructions and the negative consequences of not doing so, which include painful punishment and loss of privileges.

**Shaykh Abdu Lahad Mbàkke (1914-1989):** Also known as Shaykh Abdul Ahad Mbàkke, Serigne Abdoul Ahad Mbacké, or Baye Lahat, he is the subject of the second poem in this unit. He served as the third caliph of the Muridiyya from 1968 to 1989, succeeding his brother, Shaykh Fàllu Mbàkke.

**Shaykh Fàllu Mbàkke (1888-1968):** Also known as Seex Fàllu Mbàkke in the standard Wolof alphabet and Cheikh Fallou Mbacké in the non-standard French-based spelling, he was the second oldest son of Shaykh Ahmadu Bamba. He is also known as Serigne Fallou Mbacké and Serigne Falilou Mbacké. He served as the second leader of the Muridiyya from 1945 to 1968 after the death of his brother Shaykh Mustafaa Mbàkke.

**Shaykh Mustafaa Mbàkke (1888-1945):** Also spelled as Seex Mustafaa Mbàkke in the standard Wolof alphabet and Cheikh Moustapha Mbacké in the non-standard French-based spelling, he was the oldest son of Shaykh Ahmadu Bamba, the founder of the Muridiyya Sufi order of Senegal. He is also known as Serigne Mouhamadou Moustapha Mbacké and Sëriñ Muhammadu Mustafaa Mbàkke. He served as the first leader of the Muridiyya from 1927 to 1945 after the death of Bamba.

**Wamsashi:** This is a chronogram for 1927, based on the Maghribi alphanumeric system. For more information on this dating system, see *Muslims Beyond the Arab World: The Odyssey of Ajami and the Muridiyya* (Oxford University Press, 2016), page 267.



## Pedagogical Exercises

### Exercise 1: Comprehension Multiple choice questions

1. Nan la Faatu Bintu Ló duppe Màggal Tuubaa?
  - a. Bisu Cantug Boroom bi la ko duppe
  - b. Mu ngi ko duppe bisu Tabaski
  - c. Bisu Tamxarit la ko duppe
  - d. Bisu juddug Yónnent bi la ko duppe
  
2. Ban melo la yaayam bëgg mu yor saa su demee Tuubaa?
  - a. Melow xale bu jigéen
  - b. Dafa bëgg mu yor melow ku ñu tàggat
  - c. Xanaa jikko yu ñaaw la bëgg mu yor
  - d. Daa bëgg mu am jikkoy ku ñu yarul
  
3. Ñan la sant Buur Yàlla war ci gis-gisu Faatu Bintu?
  - a. Xanaa bépp jullit
  - b. Gaa ya fa Tuubaa
  - c. Sëriñ bu mag bi aki njabootam
  - d. Moom Faatu Bintu ci boppam ak waa-këram
  
4. Kan la Abdu Lahad Ture di woy te tuddu ko?
  - a. Sëriñ Tuubaa lay woy
  - b. Sëriñ Saaliw Mbàkke lay woy
  - c. Sëriñ Abdu Lahad Mbàkke lay woy
  - d. Sëriñ Fàllu Mbàkke, soppeem, lay woy

5. Nan la Faatu Bintu Ló duppe Màggal Tuubaa?

- a. Bisu Cantug Boroom bi la ko duppe
- b. Mu ngi ko duppe bisu Tabaski
- c. Bisu Tamxarit la ko duppe
- d. Bisu juddug Yónnent bi la ko duppe

6. Kii Abdu Lahad Ture di woy lan la def ca Tuubaa?

- a. Moo fa tabax hoppitaal bu yaatu
- b. Moo miire jumaa ji miir bu ñépp naw
- c. Mooy ki fa defar biblotek bu feesi téerey Sëriñ Tuubaa
- d. Tontu yii yépp la

## **Exercise 2: Reading**

1. Ci biir daara ji, na ndongo yi ay-ayloo jàng ca kaw woyi Wolofal yi.

2. Ca kër ga, na ndongo yi jàng ca kaw ay bayit ci woy yi, di leen nafar aka wax-waxaat ba mokkal leen.

3. Ci daara ji walla ca kër ga, na ñaari ndongo ànd ay-ayloo, jàng ca kaw ay bayit ci woy yi.

## **Exercise 3: Writing/Dictation**

1. Ci biir daara ji, na jàngalekat bi jukki ay bayit ci woy yi, jàng leen ndànk, jox ndigal ndongo yi ñu bind li ñu dégg ci Wolofal. Su ndongo yi noppee, na ñu méngale li ñu bind ak bayit yi ci taalif bi te waxtaane li leen wuutale. Ñaari ndongo mën nañoo ànd ay-ayloo ci liggéey bii.

2. Na ndongo yi bind ci Wolofal juróomi laaj yu jëm ci woy yi. Suñu noppee, na ñu weccoo seeni laaj ak seeni naatango ngir ñu tontu laaj yi ci Wolofal.

3. Na ndongo bu nekk bind ci Wolofal ab tënkk bu jëm ci wenn ci woy yi.

### **Exercise 4: Listening/Speaking and Conversation**

*Podkast ak widewoo:* Defaral ab podkast bu jëm ci woy yi walla nga defar ay widewoo yu gàtt yuy faramfàcce mbir yi woy yi ëmb.

### **Exercise 5: Cultural Competence**

Méngaleel ay fànn ci woy yi ak ya ñu niroot ca fa nga dëkk.



**Figure 6:** Writer Ibrahima Lo is demonstrating his use of colors in his work while sitting with one of his students, who is learning to copy Arabic and Wolof Ajami texts.



## Unit 6

# Ajami in Research, Politics, and the Public Sphere

The unit contains seven Ajami texts and six images that reflect the Ajamiscap of the holy city of Touba. The first text is an extract from a biography of Mame Diarra Bousso (aka Maam Jaara Buso), the mother of Shaykh Ahmadu Bamba (1853-1927), founder of the Muridiyya Sufi order of Senegal. The second text is extracted from *Xarnu bi* (The Century), a popular poem by Serigne Moussa Ka (aka Sëriñ Muusaa Ka), the most famous Wolof Ajami poet. The poem is a prayer in which Ka implores his spiritual master, Bamba, to intervene to help his followers who were going through hard times arising from drought and the economic impact of the Great Depression of 1929. The third Ajami text, which deals with politics, is by Professor Cheikh Anta Diop (1923-1986), the world-renowned Senegalese scholar and Egyptologist who led the former Political Party called *RND (Rassemblement National Démocratique)*.<sup>[1]</sup> The fourth, fifth, sixth, and seventh Ajami texts are documents that come from the personal archives of Serigne Sam Niang (aka Sëriñ Sam Ñañ), an archivist at the central library of Touba called Daaray Kaamil. Together, these texts and images illustrate the significance of Ajami in research and education as Magatte Sylla (aka Màggat Silla) and Khady Pouye (aka Xadi Puy), the two female researchers below, emphasize in their video interviews.<sup>[2]</sup>

[1] National Democratic Rally

[2] For video 6A, see <https://sites.bu.edu/ria/wolof/wolof-unit-6a/>; and for video 6B, see <https://sites.bu.edu/ria/wolof/wolof-unit-6b/>





**Figure 1:** Mrs. Magatte Sylla in her living room in Mbour, Senegal. Courtesy of Fallou Ngom.



**Figure 2:** Mrs. Khady Pouye in her home in Dakar, Senegal. Courtesy of Fallou Ngom.

Ajami Text 1: Biography of Mame Diarra Bousso

[Page 1]

1833 هَيْبُ جَمْبُورُ مَا مَ جَارِ بَيْبِ جَيْبُورِ جَلْفِ  
مِيَلَا يَهْ جَيْكُ وَوَنَ دَا بَيْحِي وَتُخْ كِلِرْ جَيْبُورِ  
مَا مَ عَشْتِ وَالْمَوِي وَاجْرَمَ آدُ شَرِيحُ مَحْمَدُ  
بَيْبِ مَا مَ جَارِ بَيْبِ جَيْبُورِ جَوَ كَرَمَا مَ مَوْرَاتِ هَلِ  
جَيْبُ بَوَلْ قَلَا مَا مَ مَوْرِ جَارِ مَيْبُورِ آدُ شَيْخِ  
الْحَدِيدِ مَا مَ مَوْرِ أَنْتِ هَلِ جَيْبُورِ مَ كَرِ  
نَجَايْمِ شَرِيحُ أَحْمَدُ بَيْتِ كَنْ جَهْ كَنْ يَزْ بَيْبُورِ  
مَا مَ مَوْرِ أَنْتِ هَلِ شَيْخِ فُرْتِيكُ : هَلِ شَرِيحُ حَيْبِ اللّهِ  
هَيْبُورِ آدُ بَيْبُورِ قَادِ بَيْبُورِ مَا مَ مَوْرِ نَيْبُورِ جَيْبُورِ  
حَسْمُ مَيْبُورِ بَيْبُورِ وَوَشَرِيحُ سَيْرِ سَالْمِ : مَا مَ مَوْرِ  
دَا كَنْ جَيْبُورِ بَيْرْفَانِ مَا مَ جَارِ نَيْبُورِ بَيْبُورِ 1866  
مَوْجِ آدُ لَيْبُورِ كَنَاوْ بَيْبُورِ مَا مَ مَوْرِ جَيْبُورِ مَ بَيْبُورِ

Source: Magazine Yaatal Khéwal: Aperçu sur la vie et l'œuvre de Sokhna Diarra Bousso (Touba, Senegal: nd) page 3.

## Transcription 1

Feeñ jamanook Maam Jaara Buso ca Mbusóobe Jolof 1833 milaadiya. Jógewoon dëkk bu ñiy wax Golléré ca Fuuta. Maam Asta Waalo mooy waa-juram ak Sëriñ Muhammadu Buso. Maam Jaara Buso jóge fa ñów[3] kër Maam Moor Ànta Sali ca Mbàkke-Bawol. Fa la Maam Moor Jaara feeñ ak Seexul Xadiim. Maam Moor Ànta Sali jóge fa dem kër nijaayam Sëriñ Ahmadu Binta Kan ca Kan. Diir bu néew, Maam Moor Ànta Sali sanc Xuru Mbàkke. Fa la Sëriñ Habiibullaah feeñ ak Soxna Faati Mbàkke. Maam Moor nekk fa juróom ñetti at ma[4] Maba Jaxu Ba woo sëriñ su bari Saalum. Maam Moor dëkk ak njaboot gi Poroxaan. Maam Jaara nekk fa ba 1866 mu wàcc ab liggéey. Gàннаaw ba, Maam Moor jóge fa dem Pataar.

## Translation 1

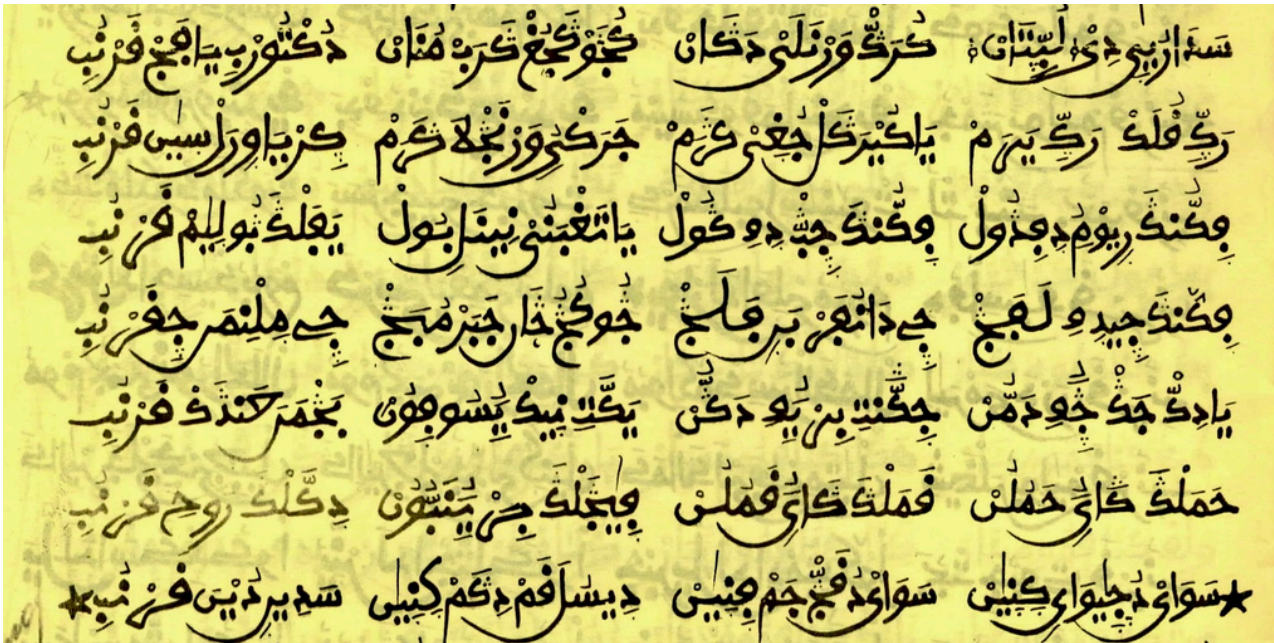
She was born into the Mbousso family in Jolof in 1833 CE. She came from a village called Golléré in Fouta. Mame Asta Walo is her mother and Serigne Mouhamadou Bousso is her father. Mame Diarra left there and went to the home of Mame Mor Anta Saly (her husband) in Mbacké-Baol. Mame Mor Anta Saly left there to relocate to his uncle Serigne Ahmadou Binta Kane in the village of Kane. Shortly afterwards, he founded the village of Khourou Mbacké. Serigne Habiboullah and Sokhna Faty Mbacké were born there. Mame Mor stayed there for eight years until Maba Diakhou Ba asked many religious leaders to relocate to Saloum. Mame Mor and his family lived in Porokhane. Mame Diarra stayed there until her death in 1866. Afterwards, Mame Mor left there to go to Patar.

[3] *Ñów* and *ñëw* are used interchangeably for “to come.”

[4] The word *ma* should have been *ba* (until).

[5] Maba Diakhou Ba (1809-1867), a religious leader, led a holy war in Senegambia. During his conflict with the French colonial administration, he urged religious leaders in French-controlled regions to relocate to Saloum, under his control. Among those who relocated were Mame Mor Anta Saly and his wife, Mame Diarra Bousso, parents of Bamba.

## Ajami Text 2: Your Schools are Hospitals



Source: *Xarnu bi* (The Century) by Muusaa Ka (Touba, Senegal: Imprimerie Cheikh Ahmadou Bamba, nd), page 37.

### Transcription 2

Sa daaru yee diy lóppitaan	Ku ràgg war na lay dagaan
Ku ñëw nga jox garab mu naan	Doktoor bi yaa faj xarnu bi
Ràggi xol ak ràggi yaram	Yaa koy ràggal joxey ngërëm
Jarag yi war nañ laa gërëm	Ngir yaa wéral seen xarnu bi
Fekkoon nga réew mi defi ndóol	Fekkoon nga ñépp defi gool
Yaa tax ba nuy niinali bool	Yafal nga mboolem xarnu bi
Fekkoon nga ñii defi lafañ	Ñii daanu far ba ne fëlëñ
Ñoo ku ñu ñaan jabar mu bañ	Ñii mel ni man ci xarnu bi
Yaa dikk jag ñi fi dàmmoon	Jégganti mbir ya fi dëngoon
Yékkati néeg ya suufewoon	Bañ mën a ànd ak xarnu bi
Amal nga gaa yu amuloon	Xamal nga gaa yu xamuloon
Feeñal nga mbir yi nëbbuwoon	Dekkal nga ruuhi xarnu bi

Sa waay du ñee waa yi keneen

sa waay du xàcc jëm feneen

Deesul a xam di gëm keneen

sa diine doy na xarnu bi

## Translation 2

Your schools are hospitals

where all the sick people must go

You treat anyone who comes

you are the physician of the century

Sicknesses of the heart and of the body

you cure them all until people are thankful

The sick must be grateful to you

for you have cured their century

You found the country impoverished

and found everyone miserable

You fed us with luxurious food

and nourished everyone in the century

You found some crippled

and some completely depressed

Others were refused spouses

and some were unimportant like me

You mended those who were broken

straightened what was not straight

Elevated homes that were modest

until they could cope with the century

You gave to the have-nots

educated the uneducated

You revealed concealed treasures

you have revived the soul of the century

Your friend can't envy anyone else

your friend won't quit and go to anyone else

Whoever knows you can't believe in anyone else

Your piety has satisfied the entire century!





**Figure 3:** Mural of Professor Cheikh Anta Diop at the University Cheikh Anta Diop, which is named after him. Courtesy of Gana Ndiaye.



**Figure 4:** A mural in Mbour advocating against COVID-19, featuring the French phrase "Stay home."



### Transcription 3

Sengoor ne na juróom ñaari fan ci Awril ci Konsey Nasyoonaalu partéem ne:  
“Baykat yi fayul seeni bor, kenn du leen jox jiwu walla mataryeel.” Ndax gornamaa bi xalaat na musiba mi dogal boobu mën a jur? Ndax dal nay dogal ni koppe yi fay lu mat 65 pur saa rekk lañuy jox jiwu walla mataryeel. Ministar bi yore mbirum mbay mi wax na ca konsey ba ni li baykat yi yoreel gornamaa bi mat na juróomi milyaar ak juróom ñent téeméeri milyoŋ ak ñaar fukk ak juróom. Loolu ñu wax ne moom la leen baykat yi yoreel daanaka mook bonafisu isin buy defar dëwlin gi ñoo yem, ndax menn atom 1976 isin boobu ñu di wax SONACOS am na ca bonafisu juróomi milyaar ak juróom ñaar téeméeri milyoŋ ak fanweer ak ñaar ak fanweeri junni ak ñent. Ministar bi waxaat na taw yu mujj yi yàq na lu bari ci mbay mi. Nee na gëstu gi ñu doon gëstu jiwu wi wone ni jiwu wi ren du sax na mu daan saxee. Dana waññiku bu baax, ta ku ne xam na ni su mbay mi baaxul, dara du baax. Baykat yi dootuñu jënd la ñu daan jënd, ndax dootuñu am ag njëg. Komirs bi dootu dox; taraaspoor bi dootu dox; indistiri bi dootu dox na mu daan doxe. Mbay mi daal bu doxul, darra du dox. Kon nak, li waroon mooy gornamaa bi dem sowwu bitim réew wuti fa jiwu jox ko baykat yi. Waaye, ñoom xalaatuñu loolu. Waaye, lu bon-bon war nañoo jox baykat yi aw jiwu ñoom ñépp, te bañ cee seet ku fay ak ku fayul, te gaaw joxe ko, ndax fi mu ne nawet bi aksi na. Luy jot jot na. Loolu rekk mooy ñariñul réew mi. Lii mooy deklaaraasiyoo RND, bar bi RND bi mu genne te jox ko gornamaa bi.

Seex Anta Jóob

### Translation 3

On April 17, Senghor stated at his party’s national council that “Farmers who do not pay back their loans will not receive seeds or equipment.” Did the government think about the consequences that such a decision could engender, since it determined that only the farmers’ cooperatives that paid up to 65% would receive



seeds or equipment? The Minister of Agriculture also said at the council that the debt owed to the government by the farmers amounted to five billion nine hundred million one hundred and twenty-five (5,900,000,125 francs CFA). But the amount they say the farmers owed them equals the amount of profits made by the oil factory, because just in 1976, the factory called SONACOS[6] made a profit of five billion three hundred fifty-two million one hundred fifty-four thousand (5,352,154,000 francs CFA). The Minister also said that the last rain has destroyed many crops. He said that the study conducted on the seeds showed that they will not grow the way they used to. Their growth will be greatly reduced, and everyone knows that if the farming season is not good, nothing will be good. Farmers will not be able to buy what they used to buy, since they will not be able to afford it. Businesses will be negatively impacted; the logistics will suffer; industries will no longer operate properly. If farming is not successful, nothing else will work properly. Therefore, what the government should have done was to go abroad to Western countries, buy seeds and distribute them to farmers. But they did not see it this way. The least they must do is to provide seeds to all the farmers, regardless of who paid or did not pay and distribute them quickly, because the rainy season has come and time is of the essence. This will benefit the entire nation. This is the official declaration of the RND,[7] which the masses of RND delivered to the government.

Cheikh Anta Diop

[6] SONACOS: *Société Nationale pour la Commercialisation des Oléagineux du Sénégal*, National Company for the Commercialization of Oilseeds of Senegal.

[7] RND: *Rassemblement National Démocratique*, National Democratic Rally.



**Figure 5:** Serigne Sam Niang, owner of the next four Ajami texts. Courtesy of Fallou Ngom



**Figure 6:** Picture of the library of Touba, called Daaray Kaamil or Maktabul Shaykhul Khadim, which was built by Cheikh Abdoul Ahad Mbacké and which is discussed in the letter below. Courtesy of Fallou Ngom.

Ajami Text 4: Letter by Caliph Abdoul Ahad Mbacké

عبيد ربه وابن شيخه عبد الاحد امبا  
ال خليفة العام للطريقة المرينية  
صندوق البريد: ٥ - تلفون: ٧٧

Cheikh Abdoul Ahad M'BACKÉ

KHALIF GENERAL  
DE LA CONFRÉRIE  
DES MOURIDES  
BOITE POSTALE ٥ - TÉLÉPHONE 77  
TOUBA (M'BACKÉ) SÉNÉGAL

TOUBA, LE ١٩٧٥

« بِرَأْسِ شَهْرِ مُحَرَّمٍ ١٩٧٥  
بِرَأْسِ سَنَةِ ١٣٩٥ هَجْرِيَّةً، بِرَأْسِ عَهْدٍ جَدِيدٍ »

Cheikh Abdoul Ahad M'BACKÉ  
KHALIF GENERAL DE LA CONFRÉRIE DES MOURIDES

à M **يُحَمَّدُ جَايْجِي**

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ،  
نَيْتَال لَبِي سَنْتَال، كَرَمَتَال خَسْبَسْتَسْ خَسْرَجْ يَنْهَمَالِدُ لَدُومِ  
تَنِي آكْ آكْ، دِي تَيْتَالِي دِي بَهْم لَيْتَالِي بُمَنْدَرْدِي قَل بُرُومْ كَلُوبِي  
بِي بَطُوبِي بِي، تَدُجِي بِي، تَوْرَ كَوِي تَكَل، وَرَ كَوِي تَكَل  
بِي كَكِي تَار، لَو لُوم: كِي كَمْبِيلُ لِنِي سَرْجِبِ الْفَرَقَةِ إِن،  
مُودُونُون لَيْتَالِيم بَكْتُون سَعَل، كَنْكُو هَيْل، مِينْ كَوِي كَجْ  
بِكَلُورُونِي كَكْ سَوْب، كِرْمِي بِي كَجْ كَوِي وَرَ،  
مُورَل مِينْ بِي بِي مِينْ بِي دِي كَكْ دِي جِيلِي بِي بَكْرَمْ كَكْ  
بَطُوبِي بِي، كِرْتَبْ دِي كَلَم، آكْ فِجْتْ بُورَم، آكْ سَكْ كَرَم  
آكْ سَكْ كَكْ بِي كَكْ هَنْدَل، بِي كَكْ تَكْ بِي بِي بِي وَرَ،  
كِرْتَابْ بَكْ كَشْ جُمُوم، مِينْ كَوِي لَيْل بَرَجْ بِي، بِي، بِي  
بُرُومْ بِي لُوم، كِي كَوِي لُول سَكْ كَلَاكْ دِي بِي بِي بِي جَمَال  
دِي قَرَلْنَا تَلَاكِب، بِي كَكْ لَعْنِي أَرْسِيَاكْ بَجْعَنْدَا أَنْتَلْبُرُونِ  
بُنْدِي، بَوخْتِينِسْ جُورْمُوكْ مِيلِيك: 50,000,000 قَرَنْدْ



## Transcription 4

Yaw Sëriñ Muhammadu Jaañ

*Assalāmu ‘alaykum wa raḥmatu l-Lāhi ta’āla wa barakātuhū*

Nuyu naa la lu bari. Sant naa la. Gëram naa la ci sa pas-pas ci Sëriñ bi nu amul lu dul moom Tay ak Èllëg. Di la yëgal ne da fa am liggéey bu ma nësër a defal Boroom Tuubaa fii fi[8] Tuubaa-Mbàkke. Te dogu ci def ko, te war la koo yëgal. War koo yëgal képp ku ko yaakaar. Loola moo di: kénn umpulewul ni Sëriñ bi Alxuraan moo doonoon liggéeyam bi ko gënoon a soxal, gënoon koo ittéeel. Mu nekkoon ca nekkluwoon ca ku ko soob, ngir mu féete ko ca googa wàll.

Moo waral mayitam[9] téere yii may móol di ko ko dajaleel fii fi këram gu mag gi fi Tuubaa-Mbàkke ngir topp ndigalam ak xeñtu mbooram, ak sàkku ngëramam, ak sàkkul ko képp ku ma àndal. Léegi nak, téere yi yegg na fof. Kër gaa ngi bëgg a xat ci moom. Ma bëgg koo liggéeyal barabu boppam, bu yaa, bu rëy, bu rafet bu yellook moom. Ci kaw loolu, sàkkal naa ko daaray boppam fi penku jumaa ji. Defarlu naa palaŋ bi ba teg ko ci loxoy arsitek ba jox na ko antalparinoor bu nu doy, ba waxante nanu ci juróom fukki milyoŋ 50.000.000 Faraŋ.

[8] *Fi* or *ci* are both used for *in*. In this text, *fi* is used.

[9] *Man itam* (me too) is written here as *mayitam* in Ajami.

## Translation 4

To Serigne Mouhamadou Diagne

*May peace, mercy and God's blessing be upon you*

I send you my warmest greetings. I thank you. I praise your steadfastness for the Master who is our only hope Today and Tomorrow.[10] I inform you that I intend to undertake a project for the Master of Touba[11] here in Touba-Mbacké. I am committed to it, and I must inform you about it. I must also inform everyone who relies on him. That is: everyone knows that the Quran was the Master's main preoccupation, and he accorded it the utmost importance. He was so dedicated to it that he would delegate people to assist him in this area.

This is why I am also printing these books and collecting them on his behalf in his primary residence in Touba-Mbacké in order to follow his injunction, look up to him, and seek his spiritual endorsement for myself and anyone involved in the project. Now, the work on the books has been completed. We will soon run out of space in the house. So, I want to build a suitable place that is spacious, wide, beautiful, and appropriate (for the books). For that, I have designated a space on the eastern side of the mosque. I have the blueprint drafted, which I gave to the architect who already gave it to a trustworthy building contractor who agreed with us, after discussion, to be paid 50,000,000 francs.


[10] *Today and Tomorrow* (Wolof: *Tey ak Ëllëg*) refers to this world and the hereafter.

[11] *Boroom Tuubaa* (Wolof: The Master of Touba/ The Owner of Touba), and *Sëriñ Tuubaa* (Wolof: The Spiritual Leader of Touba) are some of the titles used for Bamba.

TEL: 33 974 20 00 / 76 681 05 26 / 77 445 88 87 / 77 532 90 88



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ  
 جَاءَ كُلُّ سَرِيحٍ سِيحٍ لِمُخْتَارِيكَ كَرَامَاءَ الرَّحْمَةِ مِثْعَوْجٍ  
 يَكُ يَخْتَلُّ أَكْ سِلْسَلٌ دُفْمٌ لُوبِي مَوْلَانِي يَكُ بِنِي بِنِي  
 أَمَلٌ يَكُ وَخْتَارِي بِنِي كَرِيْتِي دُفْمٌ لُوبِي جَارِي مَسْ  
 لِيَدُوهُ مَنِي سَمِي 17 سَاوِي أَكْ دِمَانِلَه 18 سَاوِي  
 جَكُ سَرِيحٍ لُوبِي كَجْ دَارِ الْمَنَاءِ دُفْمُكُ أَيُّ جِكَاوِي  
 جَلْبِكُ وَفَتٌ جِي جِيْتَلُ سَرِيحٍ بَشِيرِيكَ تَجْبَهُ الْفَايَزُ بَرِيْتُ  
 بَرُونُ جِيْتَكُ سَارِ سَمِيحٍ دُفْمُكُ لُوبِي دَارِ الرَّحْمَةِ  
 جِي جِيْتَلُ سَرِيحٍ تَسِيحُ بَارْمِي لِي جِي دِمَانِيحُ سَدُكُ يَنْدُو  
 بَكُ وَهْ جِي دَارِ الْمَنَاءِ جَكُ سَرِيحٍ لُوبِي دَارِ سَرِيحٍ تَسِيحُ  
 مَوْكِي تَجْ كَنَاوُتَكُ سَارِ نُوِيكَ سَكُ سَبْ تَوَانِي  
 «وَالسَّلَامُ»

 Comité d'Initiative  
 pour l'eau de Touba  
 ماء الرحمة Le Président



## Transcription 5

*Assalāmu ‘alaykum wa rah̄matu l-Lāhi ta‘āla wa barakātuhū*

Ci ndigalul Sëriñ Siidi Muxtaar Mbàkke, Kuréelu Maa’ul Rahmati miy taxaw ci yokk, yaxanal ak sellal ndoxum Tuubaa moo leen di yëgal bis yuñuy amal ngir waxtaane nu ñuy gën a saytoo ndoxum Tuubaa. Ñaari bis lay doon, muy Samedi 17 Saawiyee, ak Dimanche le 18 Saawiyee[12] ca Kër Sëriñ Tuubaa ga ca Daarul Mannaan. Da nañ ko ubbi ci Gaawo bi ci fukki waxtu ci njiital Sëriñ Basiiru Mbàkke Abdul Xaadir porte-parole. Ci tàkkusaani Samedi ji da nañ daloo fooraasu Daarul Rahmaan ci njiital Sëriñ Seex Baara Mati-Léy. Ci Dimanche ja, sunu ko yendoo ba ngoon ca Daarul Mannaan ca Kër Sëriñ Tuubaa ga, Sëriñ Muntaxaa Mbàkke moo koy tëj gannaaw tàkkusaan. Noo ngi sàkku seenub teewaay. Wa salaam.

**IET**                      Comité d’Initiative  
Maa’ul Rahmati      Pour l’eau de Touba  
Le Président

[12] The following are loans from French: *Samedi* (Saturday), *Dimanche* (Sunday), *Saawiyee* from *Janvier* (January), and *fooraas* from *forage* (water tower).

## Translation 5

*May peace, mercy, and God's blessing be upon you*

Following the injunction of Sidy Moukhtar Mbacké, Maa'ul Rahmati, the organization in charge of improving the water supply of Touba, its rational distribution and purification, invites you to the events it will host to discuss the most efficient way to manage the water supply of Touba. The event will take place in two days, namely on Saturday, January 17 and Sunday January 18 at the Residence of the Leader of Touba<sup>[13]</sup> in Darou Manane. The opening ceremony, which is scheduled on Sunday at 10 :00 a.m., will be presided over by Serigne Bassirou Mbacké Abdoul Khadir, the spokesperson (of the Caliph of the Muridiyya). Afterwards, we will go visit the water tower of Darou Rahmane on Saturday late afternoon under the leadership of Serigne Bara Maty Lèye. On Sunday, after spending the day at the Residence of the Leader of Touba located in Darou Manane, Serigne Mountakha Mbacké will close the ceremony after the late afternoon prayers (between 4 :00 and 5 :00 p.m.). We request your attendance. Peace be upon you.

**IET**                      The Initiative Committee

Maa'ul Rahmati      For the Water of Touba

The President

[13] Here, the writer used *Kër Sëriñ Tuubaa* (Residence of the Leader of Touba). There are many such residences in Murid communities in Senegal and abroad. They host visiting Murid leaders, disciples in need, and events, and they are also used as meeting places for community members.



Ajami Text 6: Open Letter by Hizbut Tarqiyyah late leader,  
Serigne Atou Diagne

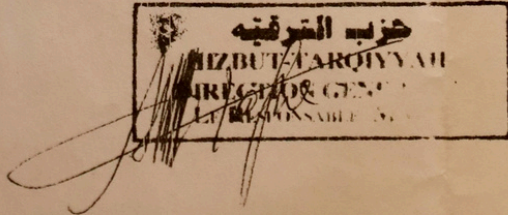
  
حزب الترقية  
HIZBUT-TARQIYYAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HIZBUT-TARQIYYAH - DIRECCION GÉNÉRALE  
Siège et Centre Culturel à TOUBA Route de Bélé  
Derrière les HLM. Tél. 975 10 29 Fax : 975 52 40  
Web : www.htcom.sn E-mail : rm@htcom.sn



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِرُوحِ بَرُّومِ مُوَيْ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ  
عَارِ حَزْبِ التَّرْقِيَّةِ يُجْتَرِّجُونَ رَجْمَ شَرْحِ عَمَاتِ جَانِجِ  
مُوي أم بكتي مزي كنا وسجوتك أك كيرك  
إليك فوفو بتمك بئج قسو أم بسب شكاو  
شمارين شوي رات 2003 و شجتك بول بلواز شكاوان  
لورل شج منك مؤي ساجنت جلف من  
أى نغلات عاري أك سرتسيو جليل  
شرح مؤي جك شكوك يد لك سب مؤي  
بجمرتل تملاج قبوات  
وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ

  
حزب الترقية  
HIZBUT-TARQIYYAH  
DIRECCION GÉNÉRALE  
LE RESPONSABLE

## Transcription 6

*Bismi l-Lāhi al-Raḥmāni al-Raḥīmi. Barkeb Boroom Tuubaa*

*Assalāmu ‘alaykum wa raḥmatu l-Lāhi ta‘āla wa barakātuhū*

Daara Hizbut-Tarqiyyah, ci turu jëwriñam di Sëriñ Aatu Jaañ mooy am mbégte mu rëy, gànnaaw safoo gi ak kóllëre gi, di la yégal xew-xew bu mag bu ñu fasoo amal bisub Gaawo, ñaari fan ci weeru Uut 2003 ci Mbàkke-Bawal, Bulowaar Gaawaan. Li waral ndaje mi nak mooy soññante ci loo xam ne day dundalaat daara yi ak sunu pastéef ci liggéeyal Sëriñ Tuubaa. Jóg googu it li ko sabab mooy fi jamono tollu te mu laaj fobuwaat.

*Wa salāmu ‘alaykum wa raḥmatu l-Lāhi ta‘āla wa barakātuhū*

Hisbut-Tarqiyya official seal

## Translation 6

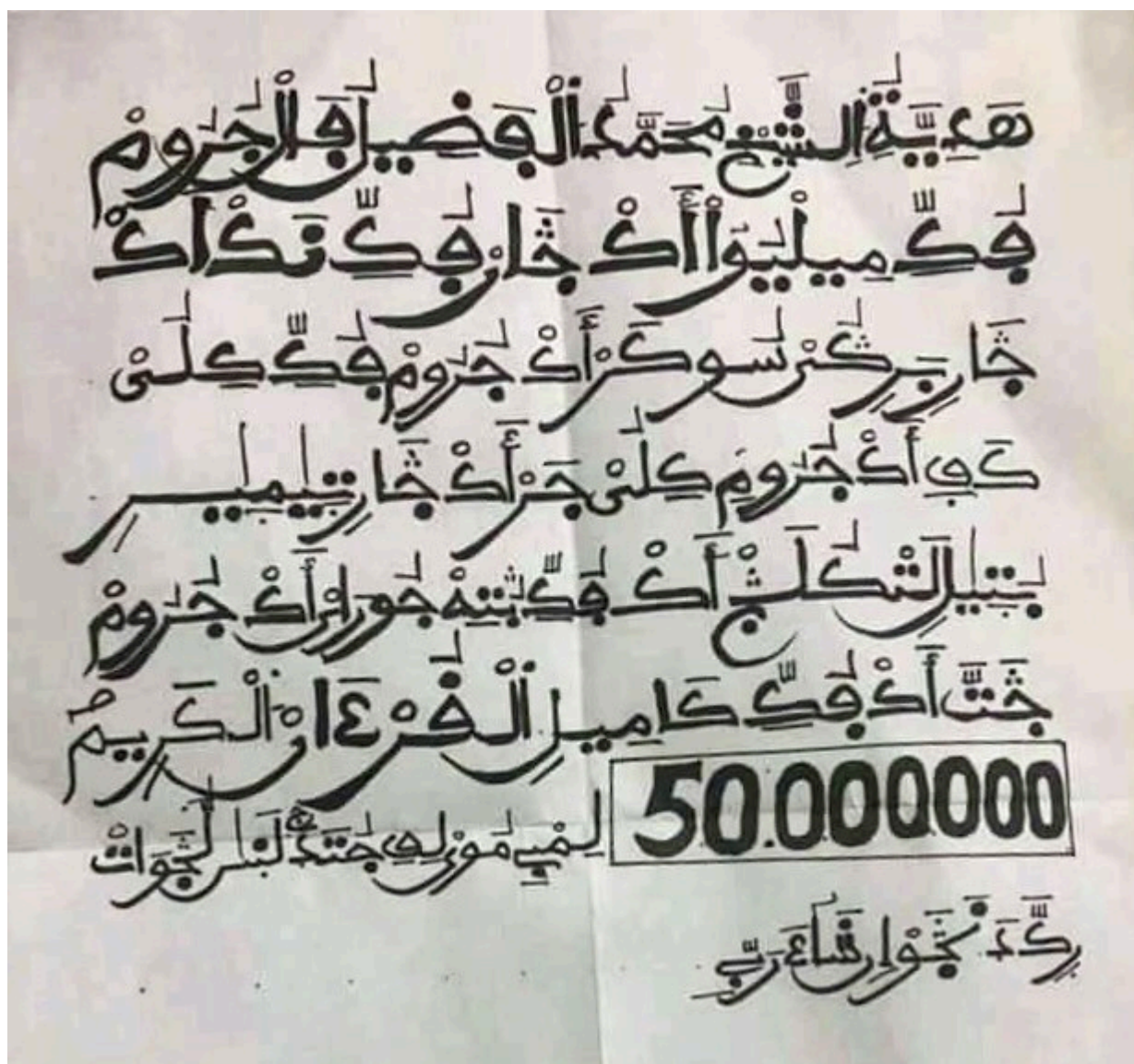
*In the name of God, the Beneficent, the Beneficent. By the grace of the Master of Touba. May peace, mercy, and God’s blessing be upon you.*

Hizbut-Tarqiyyah Organization, on behalf of its leader, Serigne Atou Diagne, is very pleased, besides the (mutual) gratitude and loyalty, to invite you to the major event it will host on Sunday, August 2, 2003 in Mbacké-Baol, Gawane Boulevard. The purpose of the meeting is to encourage each other regarding the revitalization of Quranic schools and our dedication to the work we are doing on behalf of Serigne Touba. What motivates this event is that the contemporary world in which we live requires that we are up to date.

*May peace, mercy, and God’s blessings be upon you*

Hisbut-Tarqiyya official seal

## Ajami Text 7: Pious Gift from Cheikh Mouhamadou Falilou Fall



### Transcription 7

Hadiyyatil Shaykh Muhammadul Faliilu Faal, juróom fukki milyon, ak ñaar fukki nag, ak ñaari barigoy suukar, ak juróom fukki kiloy kafe, ak juróomi kiloy jar, ak ñaari téeméeri butéeli latkolañ, ak fukki poti cuuraay, ak juróom ñatt ak fukki kaamiil Alxuraan al-Kariim. 50,000,000. Lim bii mooy li fi jotadi. Lenéen luñëwaat rekk, dana ñëw, inshaa Rabbii.

## Translation 7

Pious gifts from Mouhamadou Fall: fifty million; twenty cows; two barrels of sugar; fifty kilos of coffee; five kilos of cloves; one thousand bottles of cologne perfume; ten jars of incense, and eighty copies of the Holy Quran. 50,000,000 Francs CFA. This is the amount collected so far. Anything else that we receive will be sent to you, God willing.



## Ajamiscape



**Ajamiscape image 1:** Signage on a shop in Touba reading: *Ma'ul Rahmatī* (from Arabic *Mā'u l-Rahmatī*: Water of Mercy). *Maou Rahmati* in the non-standard French spelling. *Yaxanal, sellal, yokk ndoxum Tuubaa* in Ajami (English: Preserve, purify, increase the water of Touba). Courtesy of Fallou Ngom.



**Ajamiscape image 2:** A billboard near the mosque of Touba highlighting key prohibitions. Courtesy of Fallou Ngom.

The image illustrates the digraphia situation in the religious city of Touba, the use of multiple writing systems for Wolof. Two languages and three writing systems are used in the billboard to convey the same information effectively. The first part of the billboard is in French, the second part is in Wolof written with the non-standard French orthography, and the third part is in Wolof written with the Ajami script. The Ajami text reads as follows:

*Fii dañu fiy tere kuy jaay walla kuy yalwaan ci biir jumaa ji; walla oto widaas, walla sareet, walla benn xeetu piblisite; walla di fi jaarale ag jur ak lépp luy xotti wormay béréb bi.*

(English: Here, it is forbidden to sell or beg inside the mosque; or to bring sewage removal trucks; horse/donkey carts, or make any kind of advertisement; or for livestock to pass through the area, and anything else that violates the honor of the place).



**Ajamiscape image 3:** A mural with the image of Bamba in white and his closest follower Shaykh Ibra Fall in black with the common Murid phrase in Ajami in Touba: *Jërējēf Sëriñ Tuubaa!* (Thank you Serigne Touba, referring to Bamba). Courtesy of Fallou Ngom.



**Ajamiscape image 4:** A billboard highlighting a construction project by the group called *Touba Ca Kanam* (Touba Forward). Courtesy of Fallou Ngom.

The Ajami text reads:

*Lii mooy wanag yi waa Tuubaa Ca Kanam di tabax ci ndigalu Sëriñ Muntaxaa Mbàkke. Yal na fi yàgg lool te wér.*

(English: This is the toilet system that the Touba Ca Kanam group is building following the injunction of Serigne Mountakha Mbacké. May he live long and be healthy).



**Ajamiscape image 5:** A bilingual sign in Ajami and French-based spelling in Touba. The Ajami text reads: *Fii mooy kër Sëriñ Mustafaa Mbàkke-Caytu ibn Maam Seex Anta Mbàkke Boroom-Gaawaan* (This is the home of Serigne Moustapha Mbacké-Thiaytou, son of Mame Cheikh Anta Mbacké, The Master of Gaawan). Courtesy of Fallou Ngom.



**Ajamiscape image 6:** A billboard by Expresso (a telecommunication company) in Touba. Courtesy of Fallou Ngom.



## Transcription

## English

### Àdiyya

### Gift

*Ekseperesoo Tuubaa.*

Expresso Touba.

*Amul fey. Lépp xeewal la!*

Free of charge. Everything is a blessing!

*Internet ak jokkoo bu amul dayo*

Internet and calls without limit:

*Jumaay Tuubaa ju Mag ji*

In the Great Mosque of Touba

*Kër Sëriñ Tuubaa yi ci dëkk bi*

In the Residences of Serigne Touba

in the city

*Iniwersite Seex Ahmadul Xadiim*

At University Shaykh Ahmadul Khadim

*Daara Maam Jaaraa Poroxaan*

At Mame Diarra School in Porokhane

*Ci ndigalul Sëriñ Muntaxaa[14] Mbàkke.*

Following the injunction of Serigne

*Yal na fi yàgg to wér!*

Mountakha Mbacké.

May he live long and be healthy!

[14] This part of Ajami writing is blocked by the metal frame.

## Glossary

**Àddiyya b-:** A gift offered to a religious leader, from Arabic *hadiyya* (pious gift)

**Bar b-:** Mass, crowd, people, group

**Bataaxal:** Letter, correspondence

**Béréb b-:** Place, site

**Béréb or barab b-:** Place, site

**Diir b-:** Duration, period, moment

**Feeñ:** To appear; in a religious context means to be born

**Gaawu or gaawo:** Saturday

**Jar m-:** Clove, a spice used in tea and coffee

**Jarag j-:** Patient, sick person

**Jur g-:** Livestock

**Koppe b-:** An organization of farmers, from French *coopérative*

**Lafañ b-:** Crippled person, disabled person with limited or no mobility

**Lóppitaan, loppitaan, or hoppitaal b-:** Hospital, from French *hôpital*

**Ñaxtu:** To protest, to contest, to question

**Nijaay j-:** Uncle

**Njaboot g-:** Family

**Oto widaas b-:** Trucks used to empty sewage tanks, from French *auto(mobile)*

*vidange*

**Sanc:** To settle, found a village

**Sareet or saret b-:** A horse or donkey cart, from French *charette*

**Sowwu or Sowu:** West

**Tabax:** To build

**Wanag w-:** Toilet

**Xarnu b-:** Century

**Yalwaan or yelwaan:** To beg

**Yaxanal:** To save, to use wisely

**Yëgle or yégle:** To inform, announce

## Notes

**Boroom Gaawaan:** “The Master of Gawaan,” a title referring to Shaykh Anta Mbàkke (1867-1941), also known as Cheikh Anta Mbacké, who founded the village of Gaawaan (Gawane in French). Shaykh Anta was a younger brother of Shaykh Ahmadu Bamba and was a successful businessman and one of the first millionaires in colonial Senegal.

**Daarul Mannaan:** Also written as Darou Mamane or Darou Marnane in the French-based spelling, it was one of the first villages that Shaykh Ahmadu Bamba founded in the vicinity of Touba in the late 1880s to educate his followers in his Sufi teachings.

**Daarul Rahmaan:** Also written as Darou Rahmane in the French-based spelling, it was another village that Bamba founded near Touba in the late 1880s to educate his followers.

**Goléré or Golléré:** A village located in the region of Fuuta Tooro (Fouta Toro in French) in northern Senegal, the homeland of the Pulaar speakers called Tukulóor in Wolof.

**Hisbut-Tarqiyyah:** A Murid organization founded in the 1980s by Serigne Atou Diagne at University Cheikh Anta Diop of Dakar. Its members seek to emulate Shaykh Ahmadu Bamba’s ethos, disseminate his teachings, and realize his vision.

**Pataar:** Also written as Patar in the French spelling, it is a town located in the present-day administrative region of Fatick. It used to be part of the traditional region of Saalum (Saloum in the French spelling).

**Poroxaan:** Also written as Porokhane in French, it is a town in Saalum where

Maam Jaara Buso (or Mame Diarra Bousso in French), the mother of Shaykh Ahmadu Bamba rests. The place has become a major pilgrimage site for the followers of the Muridiyya.

**Sëriñ Seex Baara Mati-Léy or Serigne Sidy Mokhtar Mbacké (1924-2014):** He was Bamba's second grandson to serve as caliph of the Muridiyya (2010-2014). Xuru Mbàkke, also written as Khourou Mbacké in the French-based spelling, is a town located near the city of Diourbel. It is where Sëriñ Mbay Jaxate (ca. 1876-1947), one of the greatest Murid Ajami poets, lived.

## Pedagogical Exercises

### Exercise 1: Comprehension Multiple choice questions

1. Ci taalif bu njëkk bi, kan moo yóbbu Maam Moor Ànta Sali ak njabootam Saalum?
  - a. Moo fa yóbbu boppam
  - b. Kenn yóbbuwu ko fa
  - c. Maba Jaxu Ba moo ko fa yóbbu
  - d. Du benn ci tontu yii
2. Ci ñaareelu woy wi, Xarnu bi, lu tax Muusaa Ka di méngale daaru Sëriñ bi ak lóppitaaan?
  - a. Ndax Sëriñ bi mooy faj ku feebar
  - b. Ndax Sëriñ bi moo feeñal mbir yi nëbbuwoon
  - c. Ndax Sëriñ bi moo xamal gaa yi xamuloon
  - d. Tontu yii yépp la

3. Ci ñetteelu Wolofal bi, lu Seex Anta Jóob di ñaxtu?
  - a. Li gornamaa Sengoor bañ a jox jiwu baykat yi lay ñaxtu
  - b. Dafay ñaxtul baykat yi ñu wax ne fayuñu seeni bor
  - c. Musiba miy dal réew mi su baykat yi amul jiwu walla mataryee
  - d. Tontu yii yéep la
  
4. Lu Xalifa Abdoul Ahad Mbacké di yëgle ci ñenteelu bataaxal bi?
  - a. Da ciy yëgle yéeneem ci defar kërug téere gu mag ci Tuubaa
  - b. Day yëgle ndajem juumay Tuubaa bi muy waajal
  - c. Day yëgle di sant Sëriñ Muhammadu Jaañ ci àddiyyaam
  - d. Day woo Murid yépp ngir ñu takku liggéey
  
5. Lan moo di liggéeyu *Maa'ul Rahmati* ca Tuubaa bi ci juróomeelu bataaxal bi?
  - a. Mooy setal mbeddi Tuubaa yi
  - b. Ñooy taxaw temm ngir yokk ndoxum Tuubaa
  - c. Seen liggéey mooy yaxanal ak sellal ndoxum Tuubaa
  - d. Tontu B ak C la
  
6. Ci juróom benneelu bataaxal bi, lu Sëriñ Aatu Jaañ di séenu ci ndajem Hisbut-Tarqiyyah mi?
  - a. Dafa bëgg ñu soññante ci seen biir ci liggéeyu Sëriñ Tuubaa bi
  - b. Daa bëgg dooleel daaray Alxuraan yi ngir Sëriñ Tuubaa
  - c. Daa bëgg waa Hisbut-Tarqiyyah tolloog jamono ndax day dox
  - d. Tontu yii yéep la

## Exercise 2: Reading

1. Ci biir daara ji, na ndongo yi ay-ayloo jàng ca kaw woy yi walla bataaxal yi.

2. Ca kër ga, na ndongo yi jàng ca kaw ay jukki ci woy yi walla bataaxal yi, di leen nafar aka wax-waxaat ba mokkal leen.

3. Ci daara ji walla ca kër ga, na ñaari ndongo ànd ay-ayloo, jàng ca kaw ay jukki ci woy yi walla bataaxal yi.

### **Exercise 3: Writing/Dictation**

1. Ci biir daara ji, na jàngalekat bi jukki am xët nu gàtt ci woy yi walla bataaxal yi, jàng ko ndànk, jox ndigal ndongo yi ñu bind li ñu dégg ci Wolofal. Su ndongo yi noppee, na ñu méngale li ñu bind ak mbind yi ci téere bi te waxtaane li leen wuutale. Ñaari ndongo mën nañoo ànd ay-ayloo ci liggéey bii.

2. Na ndongo yi bind ci Wolofal juróomi laaj yu jëm ci woy yi ak bataaxal yi. Suñu noppee, na ñu weccoo seeni laaj ak seeni naatango ngir ñu tontu laaj yi ci Wolofal.

3. Na ndongo bu nekk bind ci Wolofal ab ténk bu jëm ci woy yi walla bataaxal yi.

### **Exercise 4: Listening/Speaking and Conversation**

*Podkast ak widewoo:* Defaral ab podkast ci mbiru woy yi ak bataaxal yi, walla nga defar ay widewoo yu gàtt yuy faramfàcce mbir yi ñu ëmb.

### **Exercise 5: Cultural Competence**

Deferal ab eskets ci Wolof boo jukkee ci saar wi buy fësal aada ju am solo.



## Recommended Further Reading

- Ngom, F., Rodima-Taylor, D., and D. Robinson. 2023. ‘Ajamī Literacies of Africa: The Hausa, Fula, Mandinka, and Wolof Traditions. *Islamic Africa*, 14(2), 119-143.
- Ngom, F. 2015. Murid Ajami Sources of Knowledge. *The Myth and the Reality, in From Dust to Digital: Ten Years of the Endangered Archives Programme*, edited by Maja Kominko. Cambridge, UK: Open Book Publishers, 119-164.
- Jamra, M, and N. Patel. 2024. African ‘Ajamī in the Digital Environment: Typographic and Technological Challenges. *Islamic Africa*, 15(1), 38-50.
- Ndiaye, G., Rowley, M., and E. Diagne. 2024. “Beating the Drums in God’s Wrestling Arena”: Spirituality Translated into Local Metaphor in Wolof Sufi ‘Ajamī Poetry. *Islamic Africa*, 15(1), 13-37.
- NEH Ajami Project. 2019-2023. Ngom, F., Rodima-Taylor, D., et al. <https://sites.bu.edu/nehajami/>

## Answer Key for Exercise 1: Multiple Choice Questions

	1	2	3	4	5	6
Unit 1	b	c	a	b	d	b
Unit 2	c	a	d	b	c	d
Unit 3	c	a	b	b	b	c
Unit 4	d	a	a	d	d	c
Unit 5	a	b	b	c	b	d
Unit 6	c	d	d	a	d	d