

Notes and News

Chain-rhymes in Senegambian Languages

In his article 'Proverbial lore and word-play of the Fulani' (*Africa*, October 1957, pp. 379-96), D. W. Arnott has drawn attention to chain-rhymes in Fulani, in which the last word of each line suggests the theme of the next. In songs recorded in April 1958 at Brikama (Central Kombo) in the Gambia, this feature emerged not merely in the songs of the Fulbe, but also in those of the Wolof and Mandinka. It was found particularly in songs sung to quieten small children.

The classic example among the Wolof is the song '*Ai yoo, neene*'.

*Ai yoo, neene tuuti,
tuuti lu mo jooi?
hana reeu la jooi,
reeu mutul a jooi,
dunda mut a jooi,
so dunde am sa muur,
am sa muur i ndei,
am sa muur i bai,
bai Modu Laamin,
Modu Laamin teere,
bindal ma ci teere,
bi maa jobu Saalum,
Saalum nyet i neeg la,
nyanentel ba di waany wa,
waany wa, waany i buur la,
buur ba, buur i Saalum,
ai yo ai, ai yo, neene tuuti.*

Hush, little baby,
Little one, what has made you cry?
Perhaps badness¹ has made you cry,
Badness is not worth crying,
Life is worth crying,
If you live, there is your happiness,
There is your mother's happiness,
There is your father's happiness,
Father Modu Laamin,
Modu Laamin's book (?)²
Write for me in the book,
Which I'll take to Saalum,
Saalum is three houses,
The fourth is the kitchen,
The kitchen is the kitchen of the king,
The king is the king of Saalum,
Hush, hush, little baby.

There are numerous variations, an alternative ending, for instance, being :

*Saalum nyet i neeg la,
nyanentel ba di waany wi,
waany wi di waany i buur bi,
buur bi di buur i geec 'i,
geec 'i di geec i Saalum.*

Saalum is three houses,
The fourth is the kitchen,
The kitchen is the kitchen of the king,
The king is the king of the sea,
The sea is the sea of Saalum.

A Mandinka song is as follows :

*ai, juma le ka kumbo jang?
denano le ka kumbo jang.
n'a kumbota, n s'a buute,
ng'a samba Bai faaro to?
faaro jamfata jang ning j jang,
jang ning jang mang wo bee si . . .*

Oh, who is crying here?
It is the baby crying here.
If he cries, I shall beat him,
Am I to take him to Bai swamp?
The swamp is very far from here,
Very far is not worth all that. . . .

¹ i.e. bad upbringing.

² Modu Laamin's book should be '*teer*' i Modu Laamin'. There could possibly have been a play on

tere (prevent) as in *Yalla tere*, God forbid, and *teere*, a book.

And finally, a Fula song, in the dialect of the Haabooße.

ai yo, ai yo
ai kuuru kuuru bambale,¹
Samba yahi Jeeri,
addanoi ma jaabe,
jaabel ngel ne ko gootel,
ngel ne yani he maayo,
maayo ngo ne ko mango,
mango Samba Laamin,
Samba Laamin Tuuri,
Tuuri wulletaake,
Wulli Tuuru laape,
lappe adda gondi,
gondi Samba Laamin.

Hush, hush, little baby,
 Samba went to Jeeri
 Went to fetch me jujubes (fruits),
 The jujube was just a little one,
 It fell in the river,
 The river was big,
 Big was Samba Laamin,
 Samba Laamin Tuuri,
 Tuuri is not for crying,
 (translation uncertain)²
 beating would bring tears,
 Samba Laamin's tears.

DAVID P. GAMBLE

Rhodes-Livingstone Institute Conferences, 1958

Two Conferences were held by the Rhodes-Livingstone Institute in 1958, one in January in Lusaka, the other in September in Bulawayo.

The subject of the first conference was 'Present Interrelations in Central African Rural and Urban Life'. The transactions are in five groups: the first comprises opening addresses on current sociological research and teaching in the Belgian Congo, South Africa, the University College at Salisbury, and the Rhodes-Livingstone Institute, by Professors Maquet, Irving, and Mitchell, and Mr. Fosbrooke; the last group presents a general hypothesis in the field of rural-urban social changes (Apthorpe), and suggestions arising from the conference itself for future research. The main body of the proceedings is devoted to rural-urban migration, its causes and its relation to rural development, urban ecology with special relation to city growth, and sociological aspects of urban African society discussed with an emphasis on the problems of adaptation to a money economy. The paper speakers in addition to those already mentioned include Messrs. Bettison, Argyle, Nyirenda, and Ng'wane of the Rhodes-Livingstone Institute staff, and Messrs. Cousins, Coltman, and Coleman of Government and statutory bodies.

The subject of the second conference was 'Social Relations in Central African Industry'. Speakers at this meeting were also drawn from different walks of life in Central Africa. The main representatives of the Institute were Messrs. Matthews, Fosbrooke, and Clack, while Dr. Biesheuvel of the National Institute for Personnel Research at Johannesburg was a welcome visiting participant. Interested government departments in all three Federal territories sent delegates; other speakers were leaders of commercial life in Bulawayo and Southern Rhodesia. The proceedings of this second conference consist of symposia on the impact of administrative decisions on social and economic development, labour policies, social group relations at the plant level, and personnel control in Central African industry. The following three papers were given by David Matthews, Head of the Industrial Sociology Section of the Rhodes-Livingstone Institute: The study of social relations in industry; The systematic study of large-scale group conflict; and The impact of industrialization on race relations in underdeveloped economies. The proceedings end with an assessment of some social research needs in the Central African industrial field.

Copies of the proceedings of both conferences, roneographed, between printed covers,

¹ Presumably related to root *wambu*—carry on the back. though possibly it implies that 'crying would end in beating'.

² This appears to be a play on the various syllables,