

## Oyowatahjbáwá n' endyoka<sup>1</sup>

- a. Hábya kíró kígumá, omúkam' amátahyá múkalí wíwe. Amáby' abítahyá múkalí wíwé, nery' omúkaly oyó amábut' ómwána, ówobúkalí. Oyúwene kutsíbu. Neryo íniawíte ámeno awágangeré ng' enyóta. At' ín' oyúkandisyanyítahyá, akásyayir' ámeno alíng' awáge. Neryo abálumé bámábyá bákamuhjikákó ínianémuganábô.
- b. Bási ndambí néné, karíbhú abosí bámábyá bákamuhjikákó ínianémuganábô. Neryo bámáyábwirá n' omúkamá w' olúsi, oyúwikere omó lúsi. Oyó amáhangána. Amáby' abílwámó ínianawíte ámenó nga wíwe. Amáhik' éká. Omúkaly aty ee.
- c. Amáby' abírígá, omúkam' amábug' at' íno tukágendâ. Omúkaly aty ee. Omúkaly amábwir' ábo mwábo at' íno twámâgênda, mubyâhó tukândísubúla. Bámâgênda, bâmâgênda, bâmâgênda. Enzirá bakálabámó íyinémugend' íkayílíba, íkásubámw ebíti. Omúkaly aty eyíhi námâbíhéra.
- d. Hámábyá hálaba katámí, íbáyátoger' omo magétse. Bámábyá bábitober' omo magétsé, bábhíkámó, omúlumé amáyayihindulá mó nzóka. Ábiyihindulámó nzóká, neryo amáyíríngír' ókwiyô. Amáby' abíyíríngír' ókwiyó, tatá wíw' amáhik' éká. Ati náho mwálí wage alíhi ? Amáyasondy' abálúme. At' íno ngásond' omúlum' oyúwasy erígus' erítúmo. Amáhikáhô. Omúlumé amábagalirá mátúmo asátu. Bámâgênda, bâmâgênda. Bámâgêndá n' omúkumú. Omúkumú amâgêndá n' obúbatsi bw' íwe. Bámábyá bahíkáyó, bámátober' omo magétse, bámíngirámô.
- e. Neryo omúkumú amákamulir' omó lúsi mw' omúkambi wíwe. Amáby' abíkamulirám' omúkambi wíwé, neryo endyoka yámáyátô, otúgotserí ótwolúhúndahúnda. Yámábyá yábiyátó, bâmîmy' ómwaná wáb' oyô, bámálw' omó lúsi, bâmâgênda, bâmâgênda, bâmâgênda. Bakásub' éká.
- f. Báberé bahíká hanó ng' eBéní, omúkamá w' omó lúsi íniátsúbuka. Áberé ábitsumbuká neryo íniabug' atí múkalí wage alíhi ? Neryo amálw' omó lúsi. Amáby' abíhik' emúsiké w' áló, neryo amáyíkakyá, amáyíkakyá, amáyíkakyá, amábya múlimúli. Nábo banémugênda, babíríheryá, babíríyálengalenganjá. Náyo kayámáyíkakya, kayámáyíkakya. Yiti yágúluka, íyabulá kw' íkáhíká kubô.
- g. Yiti yágúluka, íyatálúka. Kandi yámáyíkakyâ. Yiti yáhíká kubó, omúlume ati eí n' ítúmo. Lyámálába. Banémugênda, náyo ínábákwámíre. Ati erí ní rindi. Náyo lyámálába. Bámábyá banahambíríryá baty' okó lúkyó náyo yamábahíkákô. Yiti yabhakábó , omúlume ati erí n' ítúmo. Yámáhóla.
- h. Íbw' ékyalekíre kyêkyó ambu omúkali ísyáby' ákagan' abálúme.

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<sup>1</sup> This is a Nande tale (number 35) from Kavutirwaki (1975 :218,219), from his book entitled *Contes Folkloriques Nande Tome I, Archives d'Anthropologie* No. 22, Musée Royal de l'Afrique Centrale – Tervuren, Belgique. The author mentions in the introduction to the book that the tapes on which he recorded these tales are kept at the Tervuren museum. I have made very small corrections. I have made an effort to keep my English translation close to the original text. I wish to express my gratitude to Prof. Yvonne Bastin and Prof. Claire Grégoire who gave me the two books containing these tales as a gift, and mostly because they believed I would be able to exploit them to enrich the Kinande dictionary the manuscript of which Kambale Kavutirwaki had left to the linguistics department of the Tervuren museum and that I was to finalize to make it publishable.

**La fille qui se maria avec le Serpent d'eau** (as translated by Kavutirwaki)

- a. Un beau jour, un roi se maria. Quand il se fut marié, sa femme lui donna un enfant et c'était une fille. Cette fille était très belle. Ses dents brillaient comme les étoiles. « Celui qui m'épousera, dit-elle, devra avoir les dents comme moi. » Et voici que des jeunes gens venaient, mais elle les refusait chaque fois.
- b. Des années passèrent et elle refusait toujours de se marier. On alla avertir le Maître de l'eau, celui qui habite dans l'eau. Celui-ci se leva. Il avait des dents en perles. Il arriva chez la fille. La fille accepta.
- c. Quand la fille l'eut ainsi accepté, le Maître de l'eau lui proposa de la prendre. et la fille tomba d'accord. La fille annonça son départ aux membres de sa famille. « Nous partons, » leur dit-elle, « mais nous reviendrons ». Ils allaient et allaient, ils allaient toujours sans fin. Mais voici que le chemin se refermait derrière eux. La femme eut peur et se dit en elle-même : « Malheur à moi, car me voici perdue ! »
- d. A un moment donné, ils tombèrent dans l'eau. Quand ils furent ainsi arrivés dans l'eau, l'homme se transforma en Serpent et ce Serpent s'enroula autour de la fille. Pendant ce temps, le père de la fille, le roi, arriva au village. « Où est ma fille ? » demanda-t-il. Il alla rassembler des hommes. « Je cherche un homme adroit », dit le roi, « un homme qui sait manier la lance. » Il trouva un homme adroit. Celui-ci prit trois lances. Ils partirent. Ils partirent avec le Guérisseur. Le Guérisseur prit un fétiche. Arrivés à cet endroit, ils entrèrent eux aussi dans l'eau.
- e. Le Guérisseur mit le fétiche dans l'eau. Grâce à ce fétiche, voici que le Serpent s'endormit dans un très profond sommeil. Quand le Serpent se fut ainsi endormi, ils prirent leur enfant, sortirent de l'eau et s'en retournèrent. Ils rentrèrent au village.
- f. Quand ils arrivèrent comme d'ici à Beni, le Maître de l'eau se réveilla. Quand il se fut réveillé, il se demanda : « Où est partie ma femme ? » Il sortit de l'eau et, arrivé au bord de la rivière, le Serpent s'étira. Il s'étira tellement qu'il devint très long. Eux cependant étaient partis et étaient arrivés très loin.
- g. Le Serpent filait à toute allure, mais ne parvenait jamais à les atteindre. Le Serpent s'allongea davantage. L'homme lui lança une lance. La lance tomba à côté ! Ils partaient et le Serpent les suivait. L'homme lui lança une autre lance. Celle-ci aussi tomba à côté. Arrivés au seuil de la maison, le Serpent les atteignit. Quand le Serpent voulut les saisir, l'homme l'assomma d'un coup de lance. le Serpent mourut.
- h. Voilà pourquoi les filles ne doivent jamais refuser ceux qui viennent les demander en mariage.

**The girl who got married to Ndyoka ( this is a Snake-like being that lives in the water.)**

- a. Once upon the time, a king got married to his wife. After he got married, his wife delivered a baby, it was a girl. This girl was very beautiful. She had teeth shining like stars. “The one who will marry me must have teeth like mine”, she said. Many boys came to woo her, but she always refused them.
- b. Years passed by and she always refused to get married. The Lord of the waters was then informed, the one who inhabits inside the water. This one got up. When he got out of the water, his teeth were like hers. He got home (i.e. to the girl’s house). The girl nodded as he saw him (i.e. she said “ yes, this is the one who will marry me.)
- c. After the girl had thus accepted him, the Lord of the waters asked her to take her with him and the girl accepted. The girl announced her departure to her relatives. “We are leaving”, she said, “stay here, we will be back soon.” They went and went and went. Every time, the path behind them closed on them, as the bush grew back onto it. The woman said to herself: “oh no! I am lost!”
- d. At a certain time, they fell into water. When they thus got into the water, the man changed himself into a Snake and this Snake enrolled itself around the girl. As soon as that happened, the girl’s father, that is, the king, arrived at the village. He asked: “where is my daughter?” He then went to look for men. “I am looking for a man who is highly skilful in throwing a spear,” said the king. A man with that quality got there. This man took three spears with him. They then took off. They went with a witchdoctor. This witchdoctor took a fetish with him. When they got there, they also entered the water.
- e. The witchdoctor then squeezed some liquid from his fetish into the water. Thanks to this fetish, the Snake fell into a deep sleep. When the Snake was thus sleeping, they took their child, got out of the water and went back. They were now returning to the village.
- f. When they got to a distance similar to the one from here to Beni, the Lord of the waters woke up. After waking up, he wondered: “Where is my wife?” He got out of the water and, after getting at the bank of the river, he stretched himself, continuously, to the extent that he became elongated. As for the king and his group, they were still trekking, they had covered a long distance; they were far away. As for the Snake, it kept on stretching itself. It is as if it wanted to fly, but it could not reach them.
- g. It tried to fly, but it could not. It then stretched itself further. As it was about to reach them, the man threw a spear onto it. The spear fell beside it. They went on, and the Snake pursued them. The man threw another spear onto it. This also fell beside it. When they were about to get to the entrance of their house, the Snake reached them. As it was about to snatch them, the man killed it with a spear. It died.
- h. The moral of the story is that a girl should never be refusing men.