

Text and audio of another *slufay* recording

This *slufay* was recorded in 1988 in Haylotto in the house of John Daafay who had organised a party for the help by his neighbours to clear a field but also for my benefit to record Iraqw verbal art. The main performer is Hhawu Tarmo, his neighbour, who is well-known in the wider area for his skills in performing *slufay*. This text is also presented in Beck and Mous (2015) but here it is slightly adjusted to standard Iraqw orthography and some footnotes to explain the text are added. In the first the recording is distorted at one point for a short period of time.

0	Fiiro	Prayer
1	umuú heewo iia ngi qaasi. axweesanto mutuwa har neetaan gan. (ee) ¹ atén barakae tina aleedoogaán doi. (aae) do'o doó Daaxoo. ² gar(i) á kitángw doorén. (ee) atén sleemee barake'e dahay(e) a koomaán. (aha) dahaye kawa koomaan yâ. (ee) kar masó sleemee ti axweesani axweesaán. (eeít) gimsé ti slaa'asla'aán. (aha)	Everybody, prick up your ears! Don't fool us with words! We are here; we are together at Daaxo's house. Here is our meeting place. And here we have guests too. When we have guests, we listen to each other's stories. We like each other.
2	axay iia tsuwa qaasaak waay (ee) nee sleemee mituwa harniqimaan (aha) asma hamí aga bumburitaán. (eeít) aná káh yâ, (ee) aga bará doi dahaaniike? (yahi) tawa bará doi dahaan yâ, (ee) ateetá amorká bará doihee i deér. (ee) umuú heewo aa tó dahiiká. (aha) ateetá amorí iwa deer, (eeít) sleemee aángxw aforí kawa /iis'áwa oó', (aha) tay dír doi fi'iitaan. (eeít) alá muruú tawa fi'imitaan i deer. (ee) bar lawalu a lawlu, (ee) bar diraango nguwa gasaan. (eeít) aga axsiike? (ee)	Prick up your ears! Let us not be sarcastic, now that we are gathered. I say, didn't we enter the house? Now that we are in this house, wasn't there a call to come? Nobody came in vain. And this voice said yesterday, we should come together to this house. But there are reasons for us to come together. If it is for spears, let it be spears. If it is a lion, let's kill it. Didn't you hear?
3	aná kah yâ, (ee) gim ti afó sla'aán waay. (eeít) ham muuko bahh alé i bará shidadu (ló') bará ayarén kwihee. (ee) toka toomák matlatleero ana ga/andikee?, wawitá gana tó tsaát bará ofisi. (ee) geerawo bará gajeerihee ka tlaakwee? (eeít) tí doihee lawlu	I said, we like the voice. Some among us have some problems in our land. Didn't you see?, sometime in the morning, the leaders resolved issues in the office. First of all, is there anybody who is bad at work? They have come together with their spears

¹ Between brackets the supporting additions from someone from the audience: *ee* and *eeít* 'yes', *ló'* 'true', *aha* is simply asserting. Letters between brackets within words are skipped in the speed of performance.

² Daaxo is John Daafay.

	ginar fi'it. (aha) dirángxw do'o ngwa qo gaás waay. ³ (eeít) ala ham ta dirí doogaaniike? (aha)	and the lion of the house has been killed. Didn't we meet here?
4	aná kah yâ, muuko faltá yaamu i tiiqe? (eeít) anúwí a adorír axweés hám sleemee a lawiimaká (ee) slaqwato. (ló') umuú heewo aángxw i sluu' bará slaqwato ga tsatsahhan. (a ló') tam heewarí kurkí kan tlaakw a xuu'aká. (eeit) bará ayarnee. (aha) aná káh yâ, (ee)	I say, is there anybody lying ill on the mat? I who am talking, I am not completely healthy myself. Everybody recognizes it in his own body. This year, the weather is bad, it is unheard of in our country.
5	án ngu firiim waay. (ee) iia qaasaak waay. (ee) <u>xooróo faltaá yaamu i tláy.</u> ⁴ aná káh yâ, (ee) ar tsár niwa kii/ a tí, (mmm) atén fi'itú tawa awaan dír dowihee, daaqaydá' a fi'it ar lawlu. (eeít) atén meetango u sla'aán. (oo) án muruú tas qwalala'aan, (ee) oonarka niina hám diriyee a koomaanaake? (eeít) hám gár tasa doi dahaan (aha) na/amiis sleemee gwa /ayaán. (alo) a alá hiinslaana? daxta. (haya) bara daxta qwalala/aanaakee?, (qwalá/) ala án ni slaá', a qwalala/aán waay. (alo)	I ask you, prick up your ears, people on the mat get well! I say, for the second time I say, when we gathered here to this house, we and the young men with their spears, and those who stayed behind, we love each other. And why are we happy? Don't we have this small gourd of beer? Why did we enter this house. We also ate the maize-and-beans dish. Are we puffing now? Aren't we happy now? I want us to be happy.
6	aná kah yâ gan, (ee) daaqaywí oo doowí fi'ita gwa áy. (ee) nee mukí oo bará gurú doi dirí' sleemeero. (aha) <u>meetangú bará gamu dabema ngis qwaatlír.</u>	I say, the boys of this house came to do the communal work with all the people who are present inside this house. What is left over in the fields is only women's work.
7	orioók afér /ayma i <u>tsaúr bará gamu.</u>	People!, the mouths to be fed are satisfied in the fields.
8	orioók <u>tsa/ato hhoohhó' tis tluwi.</u>	People!, this beautiful drizzle is for our sake!

Now the *slufay* proper starts.

9	hhoo' koomaane.	Let us have peace.
10	hhoo' koomaan.	Let us have peace.
11	hhoo' ka koomaan.	Peace we have.

³ The spear refers to the hoe and the lion refers to the harsh work of clearing a field for the first time.

⁴ The underlining indicates a raised voice used for oaths and curses.

12	hhoo' ka koomaan.	Peace we have.
13	siiwa matlee, ⁵	The time of the morning
14	siiwa matlér ló',	the time of the early morning
15	matlér ló' tsatsa/aar,	the early misty morning
16	matlér ló' tsatsa/aar,	the early misty morning
17	xa ka aandú /ayaane,	let us share the food
18	ka aandú /ayaane.	let us share the food
19	hiikwatén niwa tlayé'	when our cattle have set out
20	ay geetú tlooma	to the slope of the mountain
21	ay geetú tlooma.	to the slope of the mountain
22	kar gitsiimír nuqunuuq	with the fresh grass
23	gitsiimír nuqunuuq	fresh grass
24	xa ló' ngir daafiyé'	and we bring them home
25	xa ló' ngir daafiyé'.	and we bring them home
26	xa gitsimír qarqaar	The bitter grass
27	ngi sla'ati geexay	those we leave aside in the bush
28	ngi sla'ati geexay.	those we leave aside in the bush
29	kar hiikwá doorén	the cattle of our house
30	kar Kitoláy ngu de'én	and the cattle of Kitolay
31	kar geetú ló' kur de'én.	herd them on the slopes
32	kar hiikwá doorén	The cattle of our house
33	kar hhayso (i)ri slaa'	are happy swinging their tails
34	kar hhayso (i)ri slaa'.	are happy swinging their tails
35	kar ki/imá doorén	when returning to our house
36	/alay girwa booluus	the cattle birds dancing on them
37	girwa booluus.	with them dancing on them
38	kar yaqaambú yakwa	and the leading bull of the cows
39	kar yaqaambú yakwa	and the leading bull of the cows
40	yae ngiwa taarin	stampedes with his leg
41	yae ngiwa taarin	stampedes with his leg
42	kar ngiwa taarin	and he stampedes
43	kar ló' uuír ló'	and the cry
44	xa uuír sawes	the cry that goes far
45	/umt(i) á leehhaan ⁶	looking for the hump
46	/umt(i) á leehhaan	looking for the hump
47	ar dahhaseeno.	at the rainpools
48	xa lóy (lói) foolitiyé'	let them gather
49	xa lóy (lói) foolitiyé'.	let them gather
50	kar qwarú doorén	The lost one of our house
51	a tlatla/ángw qwaar	lost at midday
52	kar ni marí watli.	let her return home
53	kar nee /amenár migirí	with the women and their firewood
54	tar marí doogír.	let them meet at home
55	kar pupuhhoó doorén	And our neighbours
56	pupuhhay ló' ti slaai	we love each other
57	pupuhhay ló' ti slaai.	we love each other

⁵ At that moment it is afternoon but the orning refers to the time when the *slufay* is supposed to be performed.

⁶ The cattle is of the Zebu type with its characteristic hump.

58	dir(i) á hootaán	here we live
59	gím dir(i) á hootaán	here is where we live
60	gim gar(i) a mangoót ⁷	at this mangoot-tree
61	mangór gwa/ame.	the old mangoot-tree
62	Hhayloto sagaleehh	Hhayloto goes for the top
63	Hhayloto sagaleehh.	Hhayloto goes for the top
64	Hhaylot(o) i aandur. <u> ⁸	Hhayloto is sweet
65	ayarén guhuú naa/	our land at the green slope
66	ayarén guhuú naa/	our land at the green slope
67	kar buru beerami	and at the beerami-tree
68	kar buru beerami.	and at the beerami-tree
69	ayarén ngu af'urá lot.	our land moves the troubles away
70	ar daaqay yaariit	with many young men
71	ar daaqay yaariit	with many young men
72	kar dir(i) á laqwali	let them be born here
73	kar dir(i) á laqwali	let them be born here
74	diraangw ló' yaqamba	the male lion
75	diraangw ló' yaqamba	the male lion
76	diraangw ló' yaqamba ⁹	the male lion
77	hoomo amó(r)wa hi('i)it	who comes from far away
78	hoomo amó(r)wa hi('i)it	who comes from far away
79	har wan(é) á masongomo	maybe a white man
80	tsifrirén aandur	our tongue is sweet
81	tsifri lói aanduur.	a sweet tongue
82	kar ló' naanú ku tikisaan.	let us eat the vegetables
83	kar wa naanú dixte.	even the last ones
84	kar oo aayór doorén.	from the mother of our house
85	kar ló' ku eemaane.	let us share them
86	tsifiri lóy aandur. ¹⁰	the tongue is sweet
87	xaa nee wawitá.	and the new leaders
88	oo bará ayarén.	and those of our land
89	tsifiri lóy aanduur.	let the tongue be sweet
90	maso ti sla'aasla'aán.	we must like each other
91	maso ti sla'aasla'aane.	we must like each other
92	hayrír lóy tseegin.	let us stop with witchcraft
93	hayrír Gado Laawi.	like that of Gado Lawi
94	ar Gado Laawi. <u>	that of Gado Lawi
95	án ur Gado Laawi.	I am big Gado Lawi
96	atén tloom'i ti yawiyé',	We are protected by mountains
97	tlooma ló' ti yawiyé',	the mountains protect us
98	Hharu ¹¹ ló(') tír yab,	Hharu protects us
99	/Aanka tir /eetin,	we descend Aanka

⁷ There is a characteristic *mangoot* tree in Hayloto and trees are beacons in the landscape where meetings can take place.

⁸ <u> indicates ululation by the audience

⁹ somebody shouts

¹⁰ *aandu* is an archaic word for anything that tastes well

¹¹ *Hharu*, *Aanka*, *Guwang*, *Kandami* are all names of mountains which indicate the boundaries of Iraqw land are seen as protecting the area.

100	/Aanka ló' tir /eetin,	from Aanka we descend
101	/Aanka ló' tir /eetin,	from Aanka we descend
102	Guwang ló' tir ga/ay,	Guwang we look at
103	Guwang ló' ir xuumis,	Guwang is watching
104	Kandami (i) /uumin,	Kandami fosters us
105	Kandami ló(')y /uumin.	Kandami fosters us
106	ta /iikwi diifitaan.	Let us spread out to the North
107	ay ayá Sandeemo ¹²	to the land of Sandeemo
108	ay ayá Sandeemo.	to the land of Sandeemo
109	bar Duwanqeedamo	the Maasai man
110	án ku lu/uusaká.	I don't curse him
111	xaa ti slaa'aslaa'aane.	let us love each other
112	kar sixmó dakók	and the bracelet on his arm
113	aakó doorén ngu qaasi	will be worn by our father
114	kudú daktó /iiyai.	the one of his right hand
115	bar tsataydú doohúng	and the knife of your house
116	kudú bará Duwanqheet	the one of the Maasai
117	i yaami huwi	will fall into the ground
118	i yaami huwi.	will fall into the ground
119	bar tseepá doohúng	and the milk gourd of your house
120	bar tseepá doohúng <u>	and the milk gourd of your house
121	kar lo /ameenár doorén	well the women of our house
122	/ameena girwa xúf	the women will drink from it
123	/ameena girwa xúf.	the women will drink from it
124	bar manomó /uuwa 2	The Bantu from the west
125	nee dasú doorén	let the girls from our house
126	dasú Maanda	and the Bantu girls
127	kar boyo dinkwa	dance together
128	xa boyo dinkwa.	dance together
129	masombár doorén	and let the boys of our house
130	xaa láy alxawiín	sleep with them
131	xaa láy alxawiín	sleep with them
132	xa tar láy duuruux	and marry them
133	xa tar láy duuruux	and marry them
134	gim doorén tsa/(a)tay tsara.	from our house, double birth water
135	dooroó mangór gwa/ami.	our house at the old mangoot tree
136	kar tsa/(a)tay tsara	double birth water
137	ngi tlafírwa /a/akuut.	will flow from the bedroom
138	yaqambú saga boo/	a black headed bull
139	ngi tlafirwa giiriin.	will come out of the bedroom
140	kar koko matla/angw	and another one from the cattle room
141	ku matla/angwi ay,	will be met in the cattle room
142	kur xatsti /aytiis ¹³	and let it drop into the valley
143	kur xatsti /aytiis.	and let it drop into the valley
144	kara tarmoó oorí <u>	As regards the Datoga
145	bar tarmoó oorí	regarding the Datoga

¹² Sandeemo, presumably the names of a person, is used to refer to the Maasai. From here one all neighbours of the Iraqw will be discussed from North to West, South and East with the same message of peace and integration.

¹³ i.e. the flow of birthwater

146	bar tarmoó oorí	regarding the Datoga
147	naanú ku eemaan	let us share the vegetables
148	kar naanú dixte.	even the last ones
149	bar sixmoó dakw(')eé'	and the bracelet of my arm
150	kar ló' aayór doorén	the mother of our house
151	ngu b(a)rá pwiiwa sleér 2	let her get it among the pumpkin vines
152	bará pwii ar /aamu	among the vines of the pumpkin
153	kar gur dakosi qás	and put it on his arm
154	kar gur dakosi qás.	and put it on his arm
155	bar seepá tara	The milk gourds of the Datoga
156	aayór doorén ngirwa xuf.	let our mother drink from them
157	kar lay girwa xuf.	let her drink from them
158	bara bas(a) u xuu'i	When we look South
159	amór gorto'o.	the place of the Fiome
160	kar ki mayeguus	let you disperse
161	kar mayeguus	disperse
162	xaa l(ó)i mayeguut.	let you be dispersed
163	/Anáng ki xuumiis ¹⁴	Hanang watches you
164	/Anáng ki xuumiis <u>	Hanang watches you
165	kar Q(w)ari uumiin	Kwara fosters you
166	kar Q(w)ari uumiin.	Kwara fosters you
167	bar manamó da/aw	About the Bantu of the East
168	kar nee aakó doorén	and the father of our house
169	tumbi naanaaqaak	beware of the beer-sieve
170	tumbi ló' ka alaan	let us inherit the beer-sieve
171	tumbi ló' a Manda	the Bantu beer-sieve
172	tumbi lo(' oo) Manda.	the Bantu beer-sieve
173	gim barisér doorén	and the elders of our house
174	gim sagee tlaaqaro,	with grey and bald heads
175	ar masombár ló'	and the young men
176	kuungá' iindalay	with their long plaited hair
177	iindaloó tseegaak	bind your dreadlocks
178	kara kudú gooranga	those of the hero's praise
179	kara kudú goorango.	those of the hero's praise
180	bar kaamuseero	and our spokesmen
181	sagee atlatliin.	let their hairline recede
182	kar bara qwasleeri	as if they are doctors
183	sagerh(úng) í fox.	let their heads be clear
184	kar tsafay tiri slay	and let us get the blessing
185	tsafoó qwasleeri.	the blessing of the doctors
186	dir(í) á Hhayloto	here in Hhayloto
187	Hhaylotór bohong <u>	Hhayloto of the pit
188	at(én) á dírgwa/ami	we are at the old tree
189	at(én) á dírgwa/ami.	we are at the old tree
190	gim xuumpa slaqwá muu	the flu in the peoples' bodies
191	xuumpa slaqwá muu.	the flu in the peoples' bodies
192	at(én) á aamá Neegiit	we are the Neegiit
193	gari doorí tlayé'	let us go up to heaven

¹⁴ Hanang and Kware are names of mountains.

194	muu nee yakwawo.	people and cattle
195	lóy doorí tlayé'.	let them go to heaven
196	múk siptaariri dirii'	some are in the hospital
197	ni slaqotee watli.	let them return in their body
198	fiitú matlo bara kwí	let tomorrow's work be like today's
199	fiitú matlo bara kwí. <u>	let tomorrow's work be like today's
200	ila'oha meera'a	you are losing your grip on the refrain ¹⁷
201	ila'oha meera'a.	you are losing your grip on the refrain
202	giito nar /aymaak 2	eat in style
203	yaamu i muundiri	the word is in the courtyard.
204	muundirá toorén.	in our courtyard
205	atá ulayár hootaán. ¹⁵	We live in Europe
206	iimír aamá Neegiit.	the people of Neegiit
207	gaa Neegír iraqw	the Iraqw Neegiit
208	doorén aandwi.	our house is sweet
209	danú aa hamaar.	the honey is ripe
210	xa ló' kur /ayaan.	let us eat it
211	gár kudá' /eetl ló'	and the unripe things
212	xa ku daamaan,	we will wait for them
213	xa de'etidá' tisi qwat	let us not lose the cream
214	ga de'etír qalma	nor the rain
215	ga de'etír qalma.	nor the rain
216	metángw bará qamu	What is left over in the field
217	dabér ló' ngis qwaatli	with bare hands it will be attacked
218	tidár ló' ar /ameena	the hands of women
219	biri tsitay ¹⁶	or the knives
220	kudú' ló' /ameena.	those of the women
221	kar lo' i naa/i.	Let the land be wet
222	dabe l(o')í /aandur. <u>	and the hands be sweet
223	dabe l(o')í /aandur.	and the hands be sweet
224		

225	daxa yâ daxa yâ daxa ta dirí aleedoogaan adorí, daxta ngu tsár tleéhh. daxta adorihee ga faakír. (ee) aakodú giraydú slaá'. daxta giraydawós ngu ooi. afor'eé' tí masó /aymu kilá' u malé axaas.	Young men! now that we are together, let us do it twice. I have finished now. Those old men want to do a poetic contest, let them sing it. I would like to hear my voice.

¹⁵ This part of Iraqw country is often likened to Europe because of its wet and cold climate.

¹⁶ false start with br

¹⁷ Hhawu Tarmo is urging the audience to keep up their *haya* at then end of every line.

226	án ka hhoó' koomaane.	Me, let us have peace
227	hhoo' ka koomaan	let us have peace
228	hhoo' ka koomaan.	let us have peace
229	do' oo doó Boo/ay	at the house of Boo/ay
230	doó Boo/oó Daafáy.	of Boo/ay Daafay
231	xa doowí aandwi ¹⁸	let this house be sweet
232	xa doowí aandwi	let this house be sweet
233	do' oo doó Johni	The house of John
234	doó Johnú Daafáy.	of John Daafay
235	ló' xooro gu slaa',	is loved by the people
236	dabe ló' ti slaa'aslaa'	the hands love each other
237	nee dahayér doorén.	and our guests
238	doorén ngus af'uray lot.	let us be without trouble
239	kar ló' sibér doorén	and the wife of our house
240	kar nee dahaymo ló'	and the guest
241	tar dinkwari qwalaá/.	let them be happy together
242	kar muruú /ayma dabawós	and the food in his hand
243	xa ló' guru tsaag.	let him taste it
244	da(h)ay(e)r na doorén keér	let guests come to our house
245	da(h)ay(e)r na doorén keér	let guests come to our house
246	kar maray'íni ki/.	and return to our houses
247	kar dukusomó hhoohhoó'	let any stumbling block be soft
248	kar kudú tsuunki	like cow droppings
249	ngur maray'ini waatl.	let them thus return home
250	kar sayuú hhoohhoo'	and in good health
251	ngur ayaíni huuw	let them bring to their land
252	án a hhoohhooá	the goodness
253	ngi doorén geexay <u>	when he leaves us
254	ngi doorén geexay	when he leaves us
255	bar heé /awaakee	Take a white man
256	bar heé /awaakee	Take a white man
257	heeko areng bihhieé'	like this one here
258	kar wan(é) á hoomo,	even if he is from far
259	kar wan(é) á hhiyaeé'. <u>	he is also our brother
260	kar tsifrír aandur,	let the tongue be sweet
261	tsifrír aandur.	sweet tongue
262	atén ti slaa'asla('a)an.	Let us love each other
263	atén bara gitsiimi	We are like our grass
264	atén bar gitsiimír naa/.	we are like our wet grass
265	xa masongomo,	you are a white man
266	án ti boo/aboo/.	I am deep black
267	ís kudú /awaák <u>	he is white
268	xa naanu ku eemaan	let us eat vegetables together
269	ga naanú dixte	even the rotten ones
270	ga naanú dixte ¹⁹	even the rotten ones
271	ga naanú dixte.	even the rotten ones
272	gim dir(i) á hootaan	we live here

¹⁸ John interrupts to get his name right

¹⁹ excitement in audience

273	ga dir(i) á hootaán	we live here
274	Hhaylotór bo(h)ong.	in Hhayloto of the pit
275	xay dir(i) á laqwal	let there be birth here
276	doorén baalin.	let our house overcome
277	atén lo bar ti'ita	we at the <i>ti'ita</i> -tree
278	bar ti('i)tú gwa/ami	the old <i>ti'ita</i> -tree
279	bar ti('i)tú g(w)a/ami.	the old <i>ti'ita</i> -tree
280	ayarén ngus af'uray lot	let our land be relieved from
281	ar daaqay yaariit.	trouble of the many young men
282	oo tlaakweema tleehhiit	he who does wrong
283	bará Hhaylot(o)ee 2	in Hhayloto
284	laqaá doó Boo/oó Daafáy	or at Boo/aay Daafay's house
285	gim aáng ku lu/uusaká	well, I won't curse him,
286	iim(i) mungu har'oohi	let God stop the people
287	mungu har'oohi. <u>	let God do it
288	un amór hhoó'i kii/iisi	and lead them back to goodness
289	un amór hhoó'i kii/iisi	and lead them back to goodness
290	gim ti sla'asla'aane.	let us love each other
291	tlawu nee daanda.	the coat and the back
292	ya/ati nee kolo.	the sandal and the heel
293	ya/ati nee kolo.	the sandal and the heel
294	dawa nee picha.	the hand and the camera
295	át kuqú masongomo. <u>	us and the white man
296	án nee gitsiimi .	I and my grass

297	aga faakaan. anága waátl doorén alé. aná Hhawú Tarmo ²⁰ aná Hhawú Tarmo balokaro masonge.	We have finished. I am going home. I am Hhawu Tarmo, some day a white man
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²⁰ Hhawu Tarmu “signs” the recording.