

Bingal Tupe Bumbu

Inna Leeli Ye Leeli Ye

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Chorus : **Inna leeli ye leeli ye leeli ye.**

Pleasant sounding vocables without any meaning

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| Joomiraabe Tanna Manga gam Tanna wala janaa no. | Those in charge of the village Tanna Manga demonstrate that in Tanna there are no strangers. <i>The singer reminds the bride that has married a man and moved to the village of Tanna, that she is not an outsider but that the two villages/families are seen as equals.</i> |
| Joomiraabe mawli jalbi, meter minjaaru banki. | Those who raised the lazy black one, (who became) the teacher and little brother of the bank. <i>The parents of a dark-skinned boy, typically unfavored in Fulani culture, who was also lazy, were blessed when he became a schoolteacher with a salary that he regularly receives at the bank.</i> |
| Joomiraabe kolkotiji say kootin Tanna Manga. | Those that raised the impossible child, let's return to Tanna Manga. |
| Henna, Gaati Bongu kam gaati ko yaafanaka | Henna, Gaati Bongu that the "gaati" has not been forgiven. <i>The singer is explaining a very specific situation that has occurred with a specific bride and groom that would be understood by close relations but not to outsiders. Just before the wedding to young man left for the village of Gaati-Bongou for either personal reasons or to herd, but he spent a few days there. The girl was not happy that he had left her without notice and was not around to visit her especially leading up to the wedding. She had not forgiven him for this. In Fulfulde, it is common to associate a proper noun to reference a particular act, in this case using "gaati" to reference abandoning his fiancée without notice and for his own business. This also serves as a moral shaming, a way for girls and women to provide social commentary, and as a warning to young men and adult alike about keeping girlfriends and wives happy.</i> |

Henna, Kanca Woobe kan kanci ko rimtataa dum.

Henna Kanca Woobe that the “kanci” has brought him nothing.

Kanca Woobe, another village that the groom travelled to with the phrase “has brought him nothing” meaning that in the end he will have to come back home anyway.

Henna, Kanca Woobe kan kanci ko yafanaa ka.

Henna Kanca Woobe that the “kanci” is that which we don’t forgive.

JoomiraaBe mawli jalbi meter minjaaru banki.

Those who raised the lazy black one, (who became) the teacher and little brother of the bank.

Henna yaafanaa ma gam (inaudible.)

Henna has forgiven you since (inaudible).

Henna yaafanaa ma, minjaado Sago e Haaran.

Henna has forgiven you, little sister of Sago and Haran.

Again referring to her family forgiving her from leaving home to live with her new husband.

JoomiraaBe Tanna Manga gam tanna wala janaango.

Those in charge of the village Tanna Manga demonstrate that in Tanna there is no stranger.

Henna jeewaano kam wonno jeewo Adu.

Henna the pretty one is Adu’s pretty one.

Henna Gatti Bongu kam gaati ko yaafanaka.

Henna Gaati Bongu that has “gaati” which we have not forgiven them for.

JoomiraaBe mawli jalbi meter minjaaru banki.

Those who raised the lazy black one, (who became) the teacher and little brother of the bank.

Kanko, wojji, woodi, kanko minji Rouke e Maata.

She, the light-skinned, the beautiful, she the big sister of Rouke and Mata.

The singer praises the bride, using “wojji,” meaning red, to refer to her light-skin that is preferred among the Fulani, while identifying her younger sisters following the identification of her older sisters several lines ago, indicating her place among the daughters of their family.

JoomiraaBe mawli jalbi meter minjaaru banki.

Those who raised the lazy black one, (who became) the teacher and little brother of the bank.

**Henna kooni ando lintam be, sukaabe
Doori.**

**Henna jaado makko kan woni mawnu
kumbo.**

Henna you also acknowledge them, the
youth of Doori.

*This demonstrates the bride's gratitude for the youth
from the village of Dori that came to support her
marriage.*

Henna your friend is Koumbo's big brother.