

## 12. Hammadi Saayaande Njaay, THE TRIAL OF CEERNO FAALIL

1. He (Umar) headed back to Fuuta.  
This was when he came and told Fuuta to emigrate.
2. He spent the rainy season among them in Hoore Foonde,  
he stayed there until the hot humid season started.  
It happened that they were trying to deceive him,  
they had resolved to betray him.
3. He however stayed, he was praying to God for them  
until the arbitration between him and Ceerno Faalil.  
That was when he sued Ceerno Faalil and won his case.
4. He said he had found in the country that the Fuutankooɓe,  
learned and followers alike, failed God in ten ways.  
In ten things they were disobeying God.
5. They called him to justice.  
They said that now he must tell them the ten things he spoke of.  
If he won the case against them, they would be punished.  
If they won the case against him, he would be punished.  
He said: "All right!"  
He said they should choose a judge. They chose a judge.  
He said they should choose defendants. They chose defendants.  
Ceerno Faalil then said he would be the defendant.  
They chose the cleric of Aaŋam Siwol, he was the judge.  
They said now he should speak.  
They (Umar and Ceerno Faalil) got down and knelt (before the judge).
6. He said that he had found in the country  
that they would allow a male (to wait) until the age of twenty  
to be told he should be circumcised.  
In fact, once a man is twenty, (he should no longer) be circumcised  
or be stripped before another man.
7. He asked whether they did it that way, they said they did.  
He said: "Is it forbidden?" They replied: "It is forbidden."
8. He said that he had found in the country

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2. betray. According to some traditions, the Fuutankooɓe at Hoore Foonde tried to undermine Umar's recruitment. See Text 13.9.
  4. ten ways. The informant in fact only gives six accusations.
  5. Ceerno Faalil. Faalil was a Talla from Siŋcu Bammambe in the highlands of eastern Fuuta.
  5. cleric of Aaŋam Siwol. The Kan of this Booseya village, ancestors of the informant Maaɗakite Siisee of Texts 7 and 15, often supplied judges to the Islamic regime.
  7. "Is it forbidden?" This line acts as a refrain throughout the text; the audience in effect becomes judge and jury.

- that a person would allow a young woman, even at the age of 15, to leave her place and go (as far away as) Seeno Paalel. The men would urge her to stay, take her to the home of a casted person, and have her stay there while they slaughtered a sheep. Only when it was finished did they let her mount her horse and go home.
9. The men of the village do not get angry, the cleric does not get angry, (even) her father does not get angry but asks that milk be brought, that tufam be prepared for the person to drink.
  10. He asked: "Is that forbidden or permitted?" They said it was forbidden. He asked: "Do you do this or do you not?" They said that they did.
  11. He said that he had found in the country that someone asks for your daughter, you give her according to the law. You celebrate the marriage, it is sealed, the marriage is lawful, the witnesses chosen, the man is given his wife. When it comes to go, he goes with his age mates. When it comes to approaching the woman, his age mates are there watching.
  12. (He asked): "Is it forbidden or permitted?" They said it was forbidden. He asked: "Do you do this?" They said that they did.
  13. He said that he had found in the country that if someone committed adultery, and got pregnant out of wedlock, she should normally be killed or beaten. If she were a virgin, beaten; if she were married, killed. But (instead) they come, survey the house, take the goods away, while nothing is said to the adulteress. They take away the lawful property of the house and divide it up.
  14. He asked: "Do you do this?" They said that they did. He asked: "Is it allowed or forbidden?" They said it was forbidden.
  15. He said that he had found in the country (in which) God had given instructions about alms, designating the recipients, saying that these people deserve alms. (But here), for any one named as an inheritor, it is said that the cleric should possess it and do the collection. If he should die, his son says that it is enough, those God designated he had eliminated, he would consume it from now on.
  16. (He asked): "Do you do this?" They said that they did. He asked: "Is it allowed or forbidden?" They said it was forbidden.

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8. casted. The implication is that the aristocracy could do whatever they wished at the home of a person of caste.
  9. tufam, a drink made of sour milk, fresh water and sugar and used to welcome strangers to the house.

17. He said that God had declared:  
 "The mosques belong to me.  
 Your homes, keep them. Your fields, keep them. Your wealth, keep it.  
 But every house that you build for me belongs to me (forever).  
 Anyone who would pretend to share that house with me, when he dies,  
 I will make him enter the eternal fire.  
 Anyone called to lead prayer, when he has served as imaam and finished,  
 and if he has fathered a son who has not led prayer nor studied,  
 (this son) will claim: 'This mosque is the mosque of my father,  
 or it is the mosque of my grandfather.'  
 But God has said that no one should claim that.
18. (He said): "Do you do this?" They said that they did.  
 He asked: "Is it allowed or forbidden?" They said it was forbidden.
19. He said: "Therefore it is not the (right) path that you are on."
20. The cleric had lost.  
 He (Umar) told him to lie down and be beaten.  
 He (Faalil) lay down, but called in a great spirit who lay on his back.  
 They whipped him twice with cords.  
 The third time, he (Umar) said: "Bring me the cord!"  
 It was given to him. He told the great spirit: "Get out of there!"  
 The great spirit left.  
 He whipped the man twice. He (Faalil) screamed.
21. He (Umar) asked: "My Lord, it is you that he denied, show him Hell!"  
 The ground split, he (Faalil) saw Hell and cried out.  
 They asked him: "What is it?"  
 He replied: "I have just seen Hell. God just showed me Hell."
22. He (Umar) said: "Stand up and look at the sky."  
 He looked at the sky, he saw the reflection of heaven.
23. He continued: "Do you still say that I do not surpass you?"  
 He replied: "You do indeed surpass me Taal!"
24. He (Faalil) stood up abruptly, swore allegiance and gave him his hand.  
 Eighty-three persons submitted on the spot.  
 Each one there was joined by his family.
25. That was the beginning of the migration.  
 People came in steadily until he arrived in Nabbaaji.  
 From Naabaaji on it was a matter of coercion.

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23. Taal, the patronymic, is a way for Faalil to show his respect for Umar.  
 24. swore allegiance. In fact, archival reports from September 1858 indicate that Ceerno Faalil died as a result of a beating inflicted by Umar. See Robinson, Chiefs and Clerics, p. 46.  
 25. Nabbaaji, a village in the highland zone of eastern Fuuta.  
 25. coercion. As the column of migrants swelled on the movement to the east, an increasing number of people were forced to go with it.