<table>
<thead>
<tr>
<th>64-A-4</th>
<th>Song About St. Jak</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sen Jak Majè a&lt;br&gt;voye di m gason deja!&lt;br&gt;Sen Jak o&lt;br&gt;voye di m gason deja!&lt;br&gt;Sen Jak Majè a&lt;br&gt;voye di m gason an gèrye!&lt;br&gt;Sen Jak o&lt;br&gt;voye di m gason an gèrye!</td>
<td>Saint James the Greater, sent to tell me he is already a man!&lt;br&gt;Oh Saint James, sent to tell me he is already a man!&lt;br&gt;Saint James the Greater, sent to tell me he is a warrior!&lt;br&gt;Oh Saint James, sent to tell me his is a warrior!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>64-B-2</th>
<th>Ogou’s House is Burning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pierre, Pierre Narsise o!&lt;br&gt;Yago moula e!&lt;br&gt;Pierre, Pierre Narsise o!&lt;br&gt;Yago moula e!&lt;br&gt;Kay Ogou boule,&lt;br&gt;Gildiv Ogou bèl o!&lt;br&gt;Nou konsole!</td>
<td>Oh Pierre, Pierre Narsise!&lt;br&gt;Yago moula e hey!&lt;br&gt;Oh Pierre, Pierre Narsise!&lt;br&gt;Yago moula hey!&lt;br&gt;Ogou’s house is burning,&lt;br&gt;Oh Ogou’s distillery is beautiful!&lt;br&gt;We will console ourselves!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>64-B-3</th>
<th>Song about Feray’s goat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inosan, pa wè m insoan!&lt;br&gt;Se Bondye nan syèl la ki pou degaje mwen!&lt;br&gt;Inosan, pa wè m inosan!&lt;br&gt;Se Bondye nan syèl la ki pou degaje mwen!&lt;br&gt;Kabrit Feray la chache chemen dlo!&lt;br&gt;Kabrit lèsen an&lt;br&gt;chache chemen kay la!&lt;br&gt;Lan Ginen tout moun malad oh!&lt;br&gt;Papa m, sove yo!</td>
<td>Innocent, don’t you see I am innocent!&lt;br&gt;It is God in Heaven who will help me!&lt;br&gt;Innocent, don’t you see I am innocent!&lt;br&gt;It is God in Heaven who will help me!&lt;br&gt;Feray’s goat looks for the road to the water!&lt;br&gt;The goat of the saints looks for the road to the house!&lt;br&gt;Oh in Ginen everyone is sick!&lt;br&gt;My papa, save them!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>65-A-1</th>
<th>Song about Azui</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azui, o, se koulev o!&lt;br&gt;Azui Papa, m se koulev o!</td>
<td>Oh Azui, oh he is a snake!&lt;br&gt;Azui Papa, oh I am a snake!</td>
</tr>
</tbody>
</table>

---

1 The rest of Courlander’s songs can be found in *Vodou Songs in Haitian Creole and English* (Hebblethwaite et al. 2012).
5 *Moula* is ritual language.
6 Rum is used in services for Ogou.

---

1 Benjamin Hebblethwaite, Megan Raitano and Tahiri Jean-Baptiste
UF Vodou Archive, Copyright © 2013, funded by the UF-Duke NEH Collaborative Grant
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ou pa wè pwen gate?</strong>&lt;br&gt;Don’t you see the pwen is spoiled?&lt;br&gt;Don’t you see the pwen there is spoiled?&lt;br&gt;They are rolling me in the mud!&lt;br&gt;I’m going to sound the ason!&lt;br&gt;<strong>Song to Ayizan</strong>&lt;br&gt;Ayizan, Ayizan!&lt;br&gt;For a long time&lt;br&gt;they’ve been talking about me!&lt;br&gt;What is it they want?&lt;br&gt;Their mouths are so paya paya!&lt;br&gt;Their jaws go paya paya!&lt;br&gt;What is it they want I ask you?</td>
<td><strong>Ayizan, Ayizan!</strong>&lt;br&gt;<strong>Depi tan,</strong>&lt;br&gt;y ap pale sou mwen!&lt;br&gt;<strong>Kote sa yo genyen?</strong>&lt;br&gt;<strong>Bouche a yo paya paya!</strong>&lt;br&gt;<strong>Bouche a yo paya paya!</strong>&lt;br&gt;<strong>Kote sa pou yo padon ou?</strong>&lt;br&gt;<strong>Song to Ayizan</strong>&lt;br&gt;Ayizan, Ayizan!&lt;br&gt;For a long time&lt;br&gt;they’ve been talking about me!&lt;br&gt;What is it they want?&lt;br&gt;Their mouths are so paya paya!&lt;br&gt;Their jaws go paya paya!&lt;br&gt;What is it they want I ask you?</td>
<td><strong>Mèt Bwa,</strong>&lt;br&gt;<strong>ki soti nan bwa o!</strong>&lt;br&gt;<strong>Nan Ginen plezi a bèl, o!</strong>&lt;br&gt;<strong>An ale wè yo!</strong>&lt;br&gt;<strong>Mèt Dlo lan bwa!</strong>&lt;br&gt;<strong>Mesye nan Ginen la plezi a bèl, o!</strong>&lt;br&gt;<strong>A n ale wè yo!</strong>&lt;br&gt;<strong>Mèt Dlo,</strong>&lt;br&gt;<strong>ki soti nan dlo!</strong>&lt;br&gt;<strong>Mèt Bwa,</strong>&lt;br&gt;<strong>ki soti nan bwa, o!</strong>&lt;br&gt;<strong>Nan Ginen plezi a bel, o!</strong>&lt;br&gt;<strong>A n ale wè yo!</strong>&lt;br&gt;<strong>Abobo!</strong>&lt;br&gt;<strong>Song for a sick ounsi</strong>&lt;br&gt;Oh I am going to see,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh I am going to see, oun gan,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh I am going to see, oun gan,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh hey I am going to see, oh my ounsi is sick!&lt;br&gt;Oh I am going to see, my ounsi is sick!&lt;br&gt;I am going to see the oun gan,&lt;br&gt;<strong>In Africa pleasure is beautiful</strong>&lt;br&gt;Master of the Woods,&lt;br&gt;Oh who comes from the woods!&lt;br&gt;Oh in Africa things are fine!&lt;br&gt;Let’s go see them!&lt;br&gt;Master of the Water in the woods!&lt;br&gt;Gentlemen in Africa, oh things are fine!&lt;br&gt;Let’s go see them!&lt;br&gt;Master of the Water,&lt;br&gt;who comes from the water!&lt;br&gt;Oh Master of the Woods,&lt;br&gt;who comes from the woods!&lt;br&gt;Oh in Africa pleasure is beautiful!&lt;br&gt;Let’s go see them!&lt;br&gt;Abobo!</td>
</tr>
<tr>
<td><strong>65-A-2</strong></td>
<td><strong>65-B-2</strong></td>
<td><strong>66-B-2</strong></td>
</tr>
<tr>
<td><strong>Ou pa wè pwen la gate?</strong>&lt;br&gt;Don’t you see the pwen there is spoiled?&lt;br&gt;They are rolling me in the mud!&lt;br&gt;I’m going to sound the ason!</td>
<td><strong>Kote sa yo genyen?</strong>&lt;br&gt;<strong>Bouche a yo paya paya!</strong>&lt;br&gt;<strong>Bouche a yo paya paya!</strong>&lt;br&gt;<strong>Kote sa pou yo padon ou?</strong></td>
<td><strong>A n ale wè yo!</strong>&lt;br&gt;<strong>Let’s go see them!</strong>&lt;br&gt;<strong>Abobo!</strong>&lt;br&gt;<strong>Song for a sick ounsi</strong>&lt;br&gt;Oh I am going to see,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh I am going to see, oun gan,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh I am going to see, oun gan,&lt;br&gt;my ounsi is sick!&lt;br&gt;Oh hey I am going to see, oh my ounsi is sick!&lt;br&gt;Oh I am going to see, my ounsi is sick!&lt;br&gt;I am going to see the oun gan,</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------</td>
<td>---------------</td>
</tr>
<tr>
<td><strong>My ounsi is sick today!</strong></td>
<td><strong>Song to the Gede family</strong></td>
<td><strong>Song to Sousou Yemain</strong></td>
</tr>
<tr>
<td><strong>M ap pale.</strong></td>
<td><strong>I am speaking.</strong></td>
<td><strong>Sousou o Yèmen o!</strong></td>
</tr>
<tr>
<td><strong>M pral pale Gede Nibo.</strong></td>
<td><strong>I will speak to Gede Nibo.</strong></td>
<td><strong>Sousou oh Yemen⁷ oh!</strong></td>
</tr>
<tr>
<td><strong>M ap rele.</strong></td>
<td><strong>I am calling.</strong></td>
<td><strong>O Sousou o Yèmain o!</strong></td>
</tr>
<tr>
<td><strong>Brav Gede,</strong></td>
<td><strong>Brave Gede,</strong></td>
<td><strong>Oh Sousou oh Yemen oh!</strong></td>
</tr>
<tr>
<td><strong>Gede menm, papa mwen,</strong></td>
<td><strong>Gede, my father,</strong></td>
<td><strong>Oh Sousou , give me my oungan’s life⁸!</strong></td>
</tr>
<tr>
<td><strong>kote m te ye a,</strong></td>
<td><strong>where I was,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>m te tout byen o.</strong></td>
<td><strong>Oh I was very well.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Gede Nibo, Sèklekite,</strong></td>
<td><strong>Gede Nibo, Sèklekite,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Ti W a Wè, Manman Bridjit,</strong></td>
<td><strong>Ti W a Wè, Manman Bridjit,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Gede menm, papa mwen,</strong></td>
<td><strong>Gede, my father,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>kote m te ye a,</strong></td>
<td><strong>where I was,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>m te tout byen o.</strong></td>
<td><strong>Oh I was very well.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>M ap pale Gede Nibo,</strong></td>
<td><strong>I am speaking to Gede Nibo.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>M ap tande,</strong></td>
<td><strong>I am listening.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>M pral rele Bawon Samdi,</strong></td>
<td><strong>I will call Bawon Samdi.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>M ap pale.</strong></td>
<td><strong>I am speaking.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>O Brav Bridjit,</strong></td>
<td><strong>Oh Brave Bawon Samdi,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Gede menm, papa mwen,</strong></td>
<td><strong>Gede, my father,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>dèyé lakwa,</strong></td>
<td><strong>behind the cross,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>M te tout byen, o.</strong></td>
<td><strong>Oh I was very well.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Kote yo, kote yo?</strong></td>
<td><strong>Where are the Rada drums</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sobo mande tanbou Alada,</strong></td>
<td><strong>Where are they, where are they?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Kote yo, bò kote yo?</strong></td>
<td><strong>Sobo asks for his Alada drums,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Kote yo, kote yo?</strong></td>
<td><strong>Where are they, where are they?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Kote yo, kote yo?</strong></td>
<td><strong>Where are they, where are they?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sobo mande ounsi Alada,</strong></td>
<td><strong>Sobo asks for his Alada ounsi,</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Kote yo, kote yo?</strong></td>
<td><strong>Where are they, where are they?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Where are they, where are they?</strong></td>
<td><strong>Where are they, where are they?</strong></td>
<td></td>
</tr>
</tbody>
</table>

---

⁷ Courlander writes “Yèmain” in the original.
⁸ That is, preserve his life for us.
<table>
<thead>
<tr>
<th>69-B-2</th>
<th>70-A-1</th>
<th>70-B</th>
</tr>
</thead>
</table>

| Give me my oungan’s life, give me his life! | Give me my oungan’s life! | Give me my oungan’s life! |
| Give me life, give me my life! | Give me life, give me my life! | Give me life, give me my life! |

| Ban mwen lavi oungan m, ban mwen lavi! | Ban mwen lavi oungan m yo! | Ban mwen lavi, oungan m yo! |
| Ban mwen lavi, Nèg Ginen! | Ban mwen lavi, ounsi kanzo, ban mwen lavi! | Ban mwen lavi, ounsi kanzo, ban mwen lavi! |
| Ban mwen lavi, oungenikon! | Ban mwen lavi, laplas kanzo, ban mwen lavi! | Ban mwen lavi, laplas kanzo, ban mwen lavi! |

| Dance song | Celebrate hey oh we are celebrating today! | Celebrate hey oh we are celebrating today! |
| . . . . . . e oungan mwen! | Celebrate hey oh we are celebrating today! | Celebrate hey oh we are celebrating today! |
| Pou la e o nou pou la e jodi a! | Celebrate hey oh celebrate hey our oungan! | Celebrate hey oh celebrate hey our oungan! |
| Pou la e o nou pou la e, oungan mwen! | Hey celebrate hey celebrate hey, we are celebrating today! | Hey celebrate hey celebrate hey, we are celebrating today! |

<table>
<thead>
<tr>
<th>69-B-2</th>
<th>70-A-1</th>
<th>70-B</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>70-B</th>
</tr>
</thead>
</table>

| Ban mwen lavi, oungan m yo! | Ban mwen lavi, Nèg Ginen! |
| Ban mwen lavi, ounsi kanzo, ban mwen lavi! | Ban mwen lavi, laplas kanzo, ban mwen lavi! |

<table>
<thead>
<tr>
<th>Marimba song</th>
<th>Song about Banbara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Danbala! Call Danbala, oh consecrated Danbala!</td>
<td>Banbar is walking, low hips</td>
</tr>
<tr>
<td>Hey Danbala! The saints are consecrated! Danbala! Call Danbala, oh consecrated Danbala!</td>
<td>Banbara is walking, low hips</td>
</tr>
</tbody>
</table>

---

3 French
9 The higher rank of ounsi. Those that have passed the fire ordeal
10 Assistant to the oungan. One rank lower than laplas kanzo
11 Next in rank to the oungan
12 “low hips” refers to the crab-like posture of the lwa, which is characteristic of the dance.
<table>
<thead>
<tr>
<th>71-A</th>
<th>Song to Mondong</th>
</tr>
</thead>
</table>
| Mondong o!  
Wa wa wa Mondong o!  
Sa ou manje jodi a?  |
| Oh Mondong!  
Wa wa wa Mondong oh!  
What did you eat today?  |
| O wa wa wa Mondong o-e!  
Mondong o!  
Wa wa wa Mondong o!  
Sa m manje jodi a!  |
| Oh wa wa wa Mondong oh hey!  
Oh Mondong!  
Oh Wa wa wa Mondong!  
What am I going to eat today?  |
<table>
<thead>
<tr>
<th>71-B</th>
<th>Song to Mondong</th>
</tr>
</thead>
</table>
| Ya ya ya Mondong o!  
A Dye Mondong o!  
Ya ya ya Mondong o!  |
| Oh ya ya ya Mondong!  
Oh God Mondong oh!  
Oh ya ya ya Mondong!  |
| Ya ya ya Mondong o!  
A Dye Mondong o!  
Ya ya ya Mondong o!  
Mondong manje zase!  
Ya ya ya Mondong o!  
Mondong kote manje?  
Ya ya ya Mondong o!  
Mondong o se manje!  
Ya ya ya Mondong o!  
Mondong o se manje!  
Ya ya ya Mondong o!  |
| Oh ya ya ya Mondong!  
Oh God Mondong oh!  
Oh ya ya ya Mondong!  
Mondong eats enough!  
Oh ya ya ya Mondong!  
Mondong, where is the feast?  
Oh ya ya ya Mondong!  
Mondong oh, it is a feast!  
Oh ya ya ya Mondong!  
Oh Mondong, it is a feast!  
Oh ya ya ya Mondong!  |
<table>
<thead>
<tr>
<th>72-A</th>
<th>Song to Mèt Gran Chimen</th>
</tr>
</thead>
</table>
| Tan chanje, nouvèl ale nou!  
Bonjou Papa bonjou!  
Mèt Gran Chimen!  
M mande Papa, sa m fè?  
Bonjou Papa bonjou!  
Mèt Gran Chimen!  
M mande Papa sa m fè?  
Papa m pa mayi moulin!  
Nou di na boujit mwen!  |
| Time passes, the news goes out!  
Good day Papa, good day!  
Master of the Highway!  
I ask you Papa, what shall I do?  
Good day Papa, good day!  
Master of the Highway!  
I ask you Papa, what shall I do?  
Papa, I am not corn meal!  
You say you will grind me!  |
<table>
<thead>
<tr>
<th>73-A</th>
<th>Song to Gede</th>
</tr>
</thead>
</table>
| Lawouze, rele lawouze!  
O se mwen memm,  |
| The dew, call the dew!  
Oh It’s me,  |
<table>
<thead>
<tr>
<th>vanyan gason mache wè yo!</th>
<th>the valiant man who goes to see them!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lawouze, rele lawouze!</td>
<td>The dew, call the dew!</td>
</tr>
<tr>
<td>Lawouze, rele lawouze!</td>
<td>The dew, call the dew!</td>
</tr>
<tr>
<td>O se mwen menm,</td>
<td>Oh it’s me,</td>
</tr>
<tr>
<td>vanyan gason mache wè yo!</td>
<td>the valiant man who goes to see them!</td>
</tr>
</tbody>
</table>

73-B

| . . . pa mouri, ban m pa Kita! | . . . don’t die, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

| Ayi ti gason, ban m pa Kita! | Ayi little boy, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

| Manman pa mouri, ban m pa Kita! | Mother is not dead, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

| M di ptit gason, ban m pa Kita! | I say little boy, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

| Papa pa mouri, ban m pa Kita! | Father is not dead, give me the Kita steps! |
| Kita Kongo o, ti gason, ban m pa Kita! | Oh Kita Kongo, little boy, give me the Kita steps! |

74-A

<table>
<thead>
<tr>
<th>Kita Demanbre, pinga ou fè m sa ankò, o!</th>
<th>Song reprimanding Kita Demanbre</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nan Leyogàn, ti poul la mouri nan ze!</td>
<td>Oh Kita Demanbre, be careful not to do that to me again!</td>
</tr>
<tr>
<td>Nan Leyogàn, ti poul la mouri nan ze o!</td>
<td>In Léogâne, the little chicken died in its egg!</td>
</tr>
<tr>
<td>Kita Demanbre, pinga ou fè m sa ankò o!</td>
<td>Oh Kita Demanbre, be careful not to do that to me again!</td>
</tr>
</tbody>
</table>

74-B

<table>
<thead>
<tr>
<th>Kita comes out of the water</th>
<th>Kita comes out of the water</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
</tbody>
</table>
| . . . mouye!  
O Danbala Wèdo li tou mouye!  
Ti Kita soti nan dlo, li tou mouye!  
O Kita e soti nan dlo, li tou mouye!  
O Kita soti nan dlo, li tou mouye!  
O nanpwen oungan pase Bondye nan peyi la!  
Kita la soti nan dlo, li tou mouye!  
E Kita o soti nan dlo, li tou mouye!  
O Kita soti nan dlo, li tou mouye!  
O nanpwen oungan pase Bondye nan peyi la!  
Abobo!  
Abobo!  

75-A-1 |
| Dechouke, fanmi dechouke la!  
Gwo Wòch o, Gwo Wòch o!  
Ban nou dechouke!  
Dechouke o, dechouke la ye!  
Gwo Wòch o, Gwo Wòch o!  
Ban nou dechouke!  

75-A-2 |
| Grann Simba o!  
Grann Simba, se mwen, lawouze, kote ou konnen mwen?  
Grann Simba, lawouze, kote ou konnen mwen?  
Grann Simba o!  
Grann Simba, se mwen, lawouze, kote ou konnen mwen?  
Grann Simba, lawouze, kote ou konnen mwen?  |
| . . . wet!  
Oh Danbala Wèdo, he is wet!  
Ti Kita comes out of the water, he is wet!  
Oh hey Kita comes out of the water, he is wet!  
Oh Kita comes out of the water, he is wet!  
Oh there is no oungan greater than God in this country!  
Kita comes out of the water, he is wet!  
Hey, oh Kita comes out of the water, he is wet!  
Oh Kita comes out of the water, he is wet!  
Oh there is no oungan greater than God in this country!  
Abobo!  
Abobo!  

Moving a rock |
| Move it, the family moves it there!  
Oh Gwo Wòch 13, oh Gwo Wòch!  
Let us move it!  
Oh Move it, move it there!  
Oh large rock, oh large rock!  
Let us move it!  

Song to Grann Simba |
| Oh Grandmother Simba!  
Grandmother Simba, it is I, the dew, how do you know me?  
Grandmother Simba, the dew, how do you know me?  
Oh Grandmother Simba!  
Grandmother Simba, it is I, the dew, how do you know me?  
Grandmother Simba, the dew, how do you know me?  |

---

13 *Gwo Wòch* literally means “Big Rock,” but here refers to the name of a lwa.

---

7 Benjamin Heblethwaite, Megan Raitano and Tahirii Jean-Baptiste  
UF Vodou Archive, Copyright © 2013, funded by the UF-Duke NEH Collaborative Grant
75-B

<table>
<thead>
<tr>
<th>Ibo lele!</th>
<th>Like this we dance Ibo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ibo lele!</td>
<td>Ibo calls out(^{15})!</td>
</tr>
<tr>
<td>Nanchon Ibo, sa ou genyen konsa,</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ibo lele!</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ibo lele!</td>
<td>Ibo nation, what are you doing there(^{16}),</td>
</tr>
<tr>
<td>Nanchon Ibo sa ou genyen konsa Ibo lele!</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman, sa, konsa,</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman, konsa m danse Ibo!</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman, sa, konsa,</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman, konsa m danse Ibo!</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman, sa, konsa,</td>
<td>Ibo calls out!</td>
</tr>
<tr>
<td>Ianman!</td>
<td>Ibo calls out!</td>
</tr>
</tbody>
</table>

76-A

| Nanchon Ibo, m ta manje gwo kòk, | Ibo people, I could eat a large rooster, |
| o nanchon Ibo!                  | oh Ibo people! |
| Nanchon Ibo, m ta manje gwo kòk! | Ibo, people, I could eat a large rooster! |
| Nanchon Ibo, m ta manje gwo kòk, | Ibo people, I could eat a large rooster, |

\(^{15}\) *Ibo lele* is translated here as “Ibo calls out.” The two words are often taken to be the full name of one of the Ibo lwa, but some believe *lele* is the Igbo verb “to call out.”

\(^{16}\) Literally “What do you have like that”

\(^{17}\) The name of an Ibo diety
oh Ibo people!
Ibo, people, I could eat a large rooster!
Wele, wele, wele\textsuperscript{18}!

Spirit conversation

I.
Ago! Danbala Wèdo!
O Danbala Wèdo \textit{kyan} kyan!
O Danbala Wèdo kyan kyan!
(O \textit{ha ha ha}) Danbala Wèdo kyan kyan!
O Danbala Wèdo kyan kyan!

II.
Ayida Wèdo e ago!
Ayida Wèdo e ago!
Ayida Wèdo e ago!
O Danbala Wèdo e ago-e!
O Danbala Wèdo e ago-e!
Danbala Wèdo e ago!

III.
Ago-e (pitit mwen)!
Atibon Legba \textit{kele manyan}!
Ayida Wèdo e kele manyan!
O Danbala Wèdo e kele manyan!

IV.
Ago e Atibon Legba o e!
O Danbala Wèdo e kele manyan!
O genyen jou yo ta chonje mwen la,
kele manyan!
O Danbala Wèdo e kele manyan!
O Ayida Wèdo e kele manyan!
(O genyen jou pou ou chonje mwen la),
kele manyan!

82-A-2

---

\textsuperscript{18} Ritual language
\textsuperscript{19} Harold Courlander notes that the words consist mainly of repetition of the name of the Iwa Danbala Wèdo. Kyan and ago are ritual language.
\textsuperscript{20} Harold Courlander notes that this song shows the repetition of the name of the Iwa, Ayida Wèdo and Danbala Wèdo. Some hold that the names represent different Iwa, others that they are the same Iwa.
\textsuperscript{21} Harold Courlander notes that Except for ago and kele manyan, which are ritual language, and pitit mwen (my children), the song consists of the names of three Iwa.
\textsuperscript{22} Ritual language
A la la ya an Kongo!
M prale nan peyi sila an Kongo!
M prale nan peyi sila an Kongo!
M prale nan Kanga sa, Loango!
M prale nan peyi sila an Kongo!
M prale nan peyi sila an Loango!

83-A-1

Boumba, ki kote w prale?
Boumba, ki kote w prale?
Boumba, ki kote w prale?
Boumba, ki kote w prale?
M plante manje!
Plante patat!
Plante joumou!
Plante bannann!
Way, Boumba, ki kote prale?

83-A-2

Pinga mayi moulen mwen!
Pinga mayi moulen mwen!
An e! An e!
An e! An e!
O kou wè maman pa la,
pinga mayi moulen mwen!

83-B

Witi yo, witi yo!
Sobo mande pwen Alada!
Witi yo, witi yo!

Kote yo bò, kote yo!
Sobo mande pwen Alada!
Witi yo, witi yo!

84-B

Atibon Legba!
Keke!

---

A la la ya in Kongo!
I am going to that country in the Kongo!
I am going to that country in the Kongo!
I am going to that Kanga, Loango!
I am going to that country in Kongo!
I am going to that country in Loango!

Planting Song

Boumba, where are you going?
Boumba, where are you going?
Boumba, where are you going?
Boumba, where are you going?
I am planting food!
Planting sweet potatoes!
Planting pumpkins!
Planting plantains!
Oh my, Boumba, where are you going?

Take care of my flour

Be careful with my corn flour!
Be careful with my corn flour!
Oh hey! Oh hey!
Oh hey! Oh hey oh!
Oh when you see your mother isn’t there,
be careful with my corn flour!

Alada cult song

Where is it, where is it!
Sobo asks for the Alada pwen
Where is it, where is it!

Where is it, where is it!
Sobo asks for the Alada pwen!
Where is it, where is it!

Song to Legba

Atibon Legba!
Atibon Keke!

---

23 See 89-A-2 also
24 Alada fetish or magic
<table>
<thead>
<tr>
<th>Enheid</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atibon mwen yo!</td>
<td>My Atibon!</td>
</tr>
<tr>
<td>Atibon mwen la e!</td>
<td>My Atibon here!</td>
</tr>
<tr>
<td>Atibon e!</td>
<td>Atibon hey!</td>
</tr>
<tr>
<td>Atibon Legba!</td>
<td>Atibon Legba!</td>
</tr>
</tbody>
</table>

**85-A-1**

| Legba Ibo rwo! | Song to Legba Ibo<sup>25</sup> |
| Legba Ibo! | |
| Legba Ibo! | |
| Legba Ibo! | |
| Legba nanchon o! | |
| Legba Ibo! | |
| E Legba nanchon e! | |

**85-A-2**

| Enhen enhen o! | Oh yeah, yeah<sup>26</sup>! |
| Papa Ogou wi genyen manje tout moun pa manje! | Papa Ogou, yes, there is food, not everyone eats! |
| Papa Ogou wi genyen chwal tout moun pa monte li! Enhe enhe o! | Papa Ogou, yes, there’s a horse, not everyone mounts him! Oh yeah, yeah! |
| Papa Ogou genyen kouvè, tout moun pa manje! | Papa Ogou who has a feast, not everyone may eat it! |

**85-B-2**

| Potomitan o potomitan se sa! Siyale o ey potomitan o! | Song to the center post |
| Sinyale Papa, potomitan e! | Oh center post, center post here! Oh signal hey, oh center post! |
| Sinyale Papa, potomitan e! | |

**86-A**

| . . . o! Èzili Nennen o! M’ap monte anwo Yagaza! Èzili Nennen o! | Supplication to Èzili |
| . . . oh! Oh Èzili Nennen! | |
| I am going above to Yagaza! Oh Èzili Nennen! | |

---

<sup>25</sup> This text consists almost entirely of repetition of the name of the lwa with interspersed exclamations (rwo, o, e) (From Harold Courlander’s notes).

<sup>26</sup> Exclamation. (From Harold Courlander’s notes)
Èzili Nennen o!
M’ap monte anwo Yagaza!

Jeneral Jean Baptiste, wi Parenn!
N’ap antre nan kay la, wi Parenn!
Madanm yo a jenou, chaplèt yo nan men yo,
N’ap grennen mizè yo!
Madanm yo a jenou, chaplèt yo nan men yo,
N’ap plenn mizè yo!

Èzili Nennen o, Yagaza!
Èzili Nennen o!
N’ap monte anwo Yagaza!

Jeneral Jean Baptiste, wi Parenn!
N’ap antre nan kay la, wi Parenn!
Madanm yo a jenou, chaplèt yo nan men yo,
y’ap plenn mizè yo!
Madanm yo a jenou, chaplèt yo nan men yo,
y’ap plenn mizè yo!

Èzili Nennen o!
Èzili Nennen o!
Èzili o, se mwen, Yagaza!

Jeneral Jean Baptiste o, ti Parenn!
Jeneral Jean Baptiste antre nan ti kay la,
wi Parenn!
Ou jwenn madanm yo a jenou yo, avèk chaplèt
yo nan men yo, yo a nou penitans myse yo!
Ou jwenn yo yo avèk chaplèt yo nan men yo,
yo mete a jenou yo nou penitans myse yo!

Èzili Nennen o!
Èzili Nennen o!
Èzili o, se bò mwen, Yagaza!

Madanm yo an fè bounda
y’ap tann mwen, kouraj,
solèy pa lèvè!
Madanm yo an fè bounda
y’ap tann mwen, kouraj,
solèy pa lèvè!

Oh Èzili Nennen!
I am going above to Yagaza!

General Jean Baptiste, yes Godfather!
We will enter the house there, yes Godfather!
The women are on their knees, their beads in
hand, they recount their griefs!
The women are on their knees, their beads in
hand, they recount their griefs!

Oh Èzili Nennen, Yagaza!
We are going above to Yagaza!

General Jean Baptiste, yes Godfather!
We will enter the house, yes Godfather!
The women are on their knees, their beads in
hand, they recount their griefs!
The women are on their knees, their beads in
hand, they recount their griefs!

Èzili Nennen oh!
Èzili Nennen oh!
Èzili oh, it is I, Yagaza!

Oh General Jean Baptiste, little Godfather!
General Jean Baptiste enters into the little
house, yes Godfather!
You find the women on their knees, with their
beads in their hands, reciting their griefs!
You find them with their beads in their hands,
yield to recite their griefs!

Èzili Nennen oh!
Èzili Nennen oh!
Èzili oh, it is over here, Yazanga!

The women will play
they’re waiting for me, courage,
sun hasn’t risen
The women will play
they’re waiting for me, courage,
sun hasn’t risen!
<table>
<thead>
<tr>
<th>Lawouze fè bounda tout tan solèy pa lèvè!</th>
<th>The dew plays before the sun rises!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lawouze fè bounda tout tan solèy pa lèvè!</td>
<td>The dew plays before the sun rises!</td>
</tr>
<tr>
<td>Èzili Nennen o! Èzili o Nennen o se mwen Yazaga! Abobo.</td>
<td>Oh Èzili Nennen! Oh Èzili Nennen oh it is I, Yazaga! Abobo.</td>
</tr>
<tr>
<td>86-B-2 Èzili fre, fre, Èzili Freda! Dahomen kò aniye!</td>
<td>Èzili is beautiful, beautiful, Èzili Freda! Dahomey, we are assembled!</td>
</tr>
<tr>
<td>Èzili fre, Èzili Freda! Dahomen kò aniye!</td>
<td>Èzili is beautiful, Èzili Freda! Dahomey, we are assembled!</td>
</tr>
<tr>
<td>Èzili fre, li fre, Èzili fre, e! Dahomen, kò aniye!</td>
<td>Èzili is beautiful, she is beautiful, Hey Èzili is beautiful, Dahomey, we are assembled!</td>
</tr>
<tr>
<td>87-B-1</td>
<td>Song to St. Bartholomew, St. Jacques, and Ogou Badagri</td>
</tr>
</tbody>
</table>

---

4 Kò aniye translated as “assembled” by Harold Courlander

27 “When the cat is away the mice will play.” (From Harold Courlander’s notes)

28 Osodjabe is an unidentified lwa. (From Harold Courlander’s notes)

29 A lwa of Haitian origin. (From Harold Courlander’s notes)

30 Harold Courlander notes that the song consists of the recital of Èzili’s names. Dozado is the name of a Yanvalou dance involving back-to-back movement that is also used to refer to Èzili Freda.
Batelmi o, Sen Jak o!
Batelmi o, Sen Jak o!
Batelmi o, Sen Jak o!
Ogou Badagri voye mwen pou mwen mande charite!
Batelmi o, Sen Jak o!
Batelmi o, Sen Jak o!
Batelmi o, Sen Jak o!
Ogou Badagri voye mwen, m pral mande charite!
Batelmi o, Sen Jak o!

88-A

Atibon o, Legba e!
Atibon o, Legba o!
O dantan, o dantan!
O Zo, Zo!

Atibon, wi Zo!
Atibon Sobo Legba e!
Abobo sa! Abobo sa!
Atibon Legba e!
E dantan, e dantan,
O Zo, Zo!

Agovia! Agovia!

Atibon, wi sobadji mwen, Legba e!
Atibon, wi, Sobo, wi, Nèg Gran Chimen oungenikon gwo Legba o!
O dantan, o dantan!
O Zo, Zo!

O Atibon Loko Atiso,
Gwo Nèg Gran Chemen, Nèg Sobadji . . . .
aboba sa!
Atibon o Legba e!
E dantan, e dantan!
O Zo, Zo!

Oh Bartholomew, Oh Saint James!
Oh Bartholomew, Oh Saint James!
Oh Bartholomew, Oh Saint James!
Ogou Badagri sent me to ask for charity!
Oh Bartholomew, oh Saint James!
Oh Bartholomew, oh Saint James!
Oh Bartholomew, oh Saint James!
Ogou Badagri sent me,
I am going to ask for charity!
Oh Bartholomew, oh Saint James!

Song to the ancient lwa Zo

Oh Atibon, hey Legba!
Oh Atibon, oh Legba!
Oh ancient one, oh ancient one!
Oh Zo, Zo!

Atibon, yes Zo!
Hey Atibon Sobo Legba!
Abobo sa! Abobo sa!32
Hey Atibon Legba!
Hey ancient one, hey ancient one,
Oh Zo, Zo!

Agovia! Agovia!

Atibon, yes my altar, hey Legba!
Atibon, yes, Sobo, yes, Man of the Big Path oungenikon33 great Legba!
Oh ancient one, oh ancient one!
Oh Zo, Zo!

Oh Atibon Loko Atiso,
Great Man of the Highway, Man of the Altar abobo sa!
Oh Atibon, hey Legba!
Hey ancient one, hey ancient one!
Oh Zo, Zo!

---

31 Zo also means “bones” in English.
32 Abobo sa is ritual language; it is a praise term roughly equivalent with “hallelujah” in English.
33 The oungenikon is the leader of singing in Vodou.
Hey Atibon Legba, hey enough Alada!
Oh we shall see oungenikon,
sweep and sprinkle **something with a sickle**?
oh laplas, the house, we shall see.
Yes Atibon, oh you bear the name Legba!
Oh Ancient one . . . . .

**Song to Boumba**

Boumba, where are you going?
Boumba, where are you going?
To plant sweet potatoes,
to plant mangos,
to plant plantains,
to plant corn,
King Boumba, where are you going?

**Simba Song**

Simba come see me
Simba come see me!
Oh Simba, come see me, oh Saints!
Simba Kita, come see me!
Ah Simba, you’ll come see me oh,
oh Saints!
Simba come see me!
Simba come see me, oh Saints!

**Rooster Song**

Who is it, who is it?
It’s the oungan they’ve taken!
You think it’s true?
It’s the oungan they’ve taken!
Don’t you think it’s true?
It’s the oungan they’ve taken!
The chickens think?
It’s the oungan they’ve taken!
Don’t you think it’s true?
It’s the oungan they’ve taken!

---

34 Kaplwa is another name for a Vodou priest.
35 Koukou is a nickname for the priest in this song, or possibly his name. The song may be part of a cante-fable in which the koukou plays the part of the oungan.
<table>
<thead>
<tr>
<th>Koudoukoudoukoudoukoudoukouk!</th>
<th>Cock-a-doodle-doo!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oungan yo pran!</td>
<td>It's the oungan they’ve taken!</td>
</tr>
<tr>
<td>Koudoukoudouk!</td>
<td>Koudoukoudouk!</td>
</tr>
</tbody>
</table>

115-B-3

<table>
<thead>
<tr>
<th>Konpè an mwen, konpè w malonnèt!</th>
<th>You are a hypocrite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ou malonnèt, konpè, konpè an mwen, ou malonèt!</td>
<td>My comrade, comrade, you are disloyal!</td>
</tr>
<tr>
<td>Premye pitit mwen fè, m ba w batize!</td>
<td>You are disloyal, comrade, my comrade, you are disloyal!</td>
</tr>
<tr>
<td>Malè rive m nan ounfò; ou pa vini wè mwen!</td>
<td>The first child I had, I had you baptize (her)!</td>
</tr>
<tr>
<td></td>
<td>Misfortune came to my ounfò; you didn’t come see me!</td>
</tr>
</tbody>
</table>