

MAGYAR AFRIKA TÁRSASÁG
AFRICAN-HUNGARIAN UNION



AHU MAGYAR AFRIKA-TUDÁS TÁR
AHU HUNGARIAN AFRICA-KNOWLEDGE DATABASE

TORDAY, Emil

Azande Folklore / (A)zande folklór

Eredeti közlés /Original publication:

Man, 1929, Vol. 29, Sep., 164. old.

elektronikus újraközlés/Electronic republication:

AHU MAGYAR AFRIKA-TUDÁS TÁR – 000.000.055

Dátum/Date: 2018. július / July

filename: torday_1929_AzandeFolklore

Ezt az információt közlésre előkészítette

/This information prepared for publication by:

B. WALLNER, Erika és/and BIERNACZKY, Szilárd

Hivatkozás erre a dokumentumra/Cite this document:

TORDAY, Emil: Azande Folklore / (A)zande folklór, **pp. 1–4. old.**, No. 000.000.055, <http://afrikatudastar.hu>

Eredeti forrás megtalálható/The original source is available:

Közkönyvtárakban / In public libraries

Kulcsszavak/Key words

magyar Afrika-kutatás, egy jellegzetes afrikai állatmese alak, a hol sikeres, hol vesztes „kulturális hős” (itt Tule) a zande folklórban, újabb nemzetközi kutatások elterjedt megnevezése: kópé (angolul: trickster)

African studies in Hungary, a typical African animal figure of the tales, the trigger, once successful, sometimes loser "cultural hero" (here Tule) in Azande folklore, a widespread name or sign in the new international research: "trickster"

AZ ELSŐ MAGYAR, SZABAD FELHASZNÁLÁSÚ, ELEKTRONIKUS,
ÁGAZATI SZAKMAI KÖNYV-, TANULMÁNY-, CIKK- DOKUMEN-
TUM- és ADAT-TÁR/THE FIRST HUNGARIAN FREE ELECTRONIC
SECTORAL PROFESSIONAL DATABASE FOR BOOKS, STUDIES,
COMMUNICATIONS, DOCUMENTS AND INFORMATIONS

* magyar és idegen – angol, francia, német, orosz, spanyol, olasz és szükség szerint más – nyelveken készült publikációk elektronikus könyvtára/ writings in Hungarian and foreign – English, French, German, Russian, Spanish, Italian and other – languages

* az adattárban elhelyezett tartalmak szabad megközelítésűek, de olvasásuk vagy letöltésük regisztrációhoz kötött/the materials in the database are free but access or downloading are subject to registration

* Az Afrikai Magyar Egyesület non-profit civil szervezet, amely az oktatók, kutatók, diákok és érdeklődők számára hozta létre ezt az elektronikus adattári szolgáltatását, amelynek célja kettős, mindenekelőtt sokoldalú és gazdag anyagú ismeretekkel elősegíteni a magyar afrikanisztikai kutatásokat, illetve ismeret-igényt, másrészt feltárni az afrikai témájú hazai publikációs tevékenységet teljes dimenziójában a kezdetektől máig./The African-Hungarian Union is a non-profit organisation that has created this electronic database for lecturers, researchers, students and for those interested. The purpose of this database is twofold; on the one hand, we want to enrich the research of Hungarian Africa studies with versatile and plentiful information, on the other hand, we are planning to discover Hungarian publications with African themes in its entirety from the beginning until the present day.

AZANDE FOLKLORE

TORDAY, Emil

Man, 1929, Vol. 29, Sep., 164. old.

Sangbwa Tule. Tule, the henpecked, mischievous, tragi-comical hero of this delightful cycle of Zande legends, has been described by de Calonne-Beaufaict's literary executor (Bertrand), as a culture hero; the equal of Mboli¹, whereas Mgr Lagae assigns to him the role of the Zande Till Uylenspiegel.²

The stories published certainly support rather the latter view. Neither of these authors, however, mentions that *tule* is the Zande word for "spider",³ a fact which naturally reminds one of a very old friend in African folklore.

Of course, Tule has travelled far and wide and may have lost something of his original West African character as he conquered tribe after tribe in the wake of Zande Expansion; by force of repetition his legends may now be taken more seriously than in the old days when they were told simply for amusement.

The objection may also be raised that Tule is always referred to by the masculine personal gender and not by the animal one; but this appears to be a common practice whenever an animal is personified in a story.⁴

"In legends when animals are made to speak, the use of the masculine and feminine gender is common."⁵

When a culture hero dies, he dies for good, but African animal heroes seem to be endowed with innumerable lives. Tule manages to die

¹ *Notre Colonie*, Oct., 1920, p. 12.

² Mgr. Lagae, *Les Azande*, p. 72.

³ Lagae and Vanden Plas, *La Langue Azande*, III, p. 153.

⁴ *Ibid.*, I, p. 238.

⁵ *Ibid.*, I, p. 207.

several times and by this probably puzzles Zande boys as much as Brer Rabbit's resurrection intrigued Uncle Remus's little friend. Like all heroes of African animal stories,

Tule is "as saucy as a jay-bird" and the Azande describe him as "*ira sawiya nga kù*," translated Mgr. Lagae as "un monsieur qui fait de sa poire",⁶ which may be rendered in English slang as "a fellow who swanks." And that is exactly what Spiders and Brer Rabbits, always do.

Without attaching an exaggerated significance to the matter, it is worth noting that the hero of a similar series on Mangbetu legends is Azapane, a word meaning "spider's web"⁷, and that the equivalent of Tule among the Ababua, Mba is credited with having woven the universe on his loom."⁸

⁶ Mgr. Lagae, *Les Azande*, p. 73.

⁷ A. Vekens, *La Langue des Makere, des Medje, et des Mangbetu*, p. 123.

⁸ A. de Calonne Beaufaict, in: *Mouv. Sociologique Internationale*, Vol. x, p. 397.