tures of the widespread Kanta legend, my attention was attracted to the narrative of Sargon of Akkad (XIV; 1995e). But comparisons of such a far-reaching nature seemed too speculative as long as they were based only on oral data. Therefore I turned my attention to the Hausa legend and focused on how it was embedded in cult-mythological and social structures. Exploring at the same time the North African and Canaanite horizon of West African history I finally came to the conclusion that the history of contacts with Phoenician North Africa is important for understanding a number of significant features of the Hausa and other Sudanic states (XII).

To Article X (1987d: "Evolution – Bayajidda")

As a first attempt at examining the age of one of the great oral traditions of West Africa, this study considers the reflexes of the Bayajidda legend in various written sources and reaches the conclusion that the core elements of the narrative are older than the available texts. Furthermore, it subscribes to the Bornu tax list theory, according to which a tributary relationship between Bornu and the Hausa states is evidenced in the legend.35 Neglecting the distortions and simplifications of the Hausa tradition of origin in other Hausa towns, the study proposes the erroneous concept of an early nineteenth-century enlargement of the story that was done for the purpose of concealing the former political dependency of the Hausa states on Bornu. The single most important argument in favour of an ancient form of the legend, with Bayajidda as the primordial foundation hero and his two sons as the ancestors of two sets of states, is provided by the parallel Israeliite narrative of Abraham and his two sons, Isaac/Jacob and Ishmael, defined as tribal ancestors of the Israeliite and Arab tribes (1993b: 56; XII: 235-236). However, the real character of the Bayajidda legend as an ancient foundation charter can only be established by recognising the close connections which exist between the main components of the legend and the different cult-dramatic performances of the Gani festival. Involving the participation of key officials of the Daura state, the re-enactment of the legend during this pre-Islamic festival points to the legend’s elaboration as early as the period of state formation (see above pp. 221-229 and 285-286).

To Article XI (1995a: “Pre-Islamic dimension”)

Based on field research in Daura, this article shows that the Bayajidda legend is more than a purely oral narrative since its most significant features are related to ceremonial in the right context: performances of origin (1999b). By former deity form the Hausa mythology practices by former Methodologists comes close to ritual school in the West The shortcoming in the reference to the study of parallel does not provide any the societies south of approach systematic full account of transformation processes - is now 36 of Gebir.

Section Four: Yoruba

The history of the Yoruba with written texts. Kebbi on the Kanta is clearly connected to royal title to the name of a popular understand Biodun Adediran on Itapa festival of Ife, Pursuing my reading interviews with Ife.