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A MANDINKA NARRATIVE - "MANDING KUNO"

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16 pp.

It should be noted that the material is all in the old Mandinka script. In modern writing vowel length is shown by doubling the vowel - aa, ee, ii, oo, uu. In the 1950s the assumption was made that those who spoke Mandinka would have little trouble in dealing with vowel length.

In the old style	ny	was used where	\tilde{n}	is used now.
	ng	" " "	ŋ	" " "
	ch	" " "	c	" " "

The sounds	ai	are now written	ayi
	ei		eyi
	oi		oyi
	ui		uwi etc.

Original versions 1976, 1977.

MANDING KUNO : JARA MANSA JASE BANA YE KUNO FA MANDING*The Manding bird: Jase Bana, King of Jara, kills the bird in Manding*

By A.K.Rahman

(1948)

Banku kiling le be tilibo,
i ka a fo a ye Manding,
Mandinkolu be bamba bota wo banko
le to.
Sate ba fanang be je,
i ka a fo a ye Manding.
i la Mansa Keo be wo le to.
Wo sateo be konko le bala.

Sang kiling sotota kunu ba nata
Manding,
nying kuno mang ke kunu kenseng ti,
a kungo fanuta bake.
Biring kuno futata Manding,
a boita konko kang,
a ye a dampangolu werendende
sateo kunto,
wo nyala a dunta sateo ning tilo
tema;
dibi ba dunta sateo kono.
Biring a ye wo ke, sate molu
kawata bake, i silangta fanang,
katung tilo la malo buka futa
molu ma, i tuta dibo kono dorong;
suto ning tilo be kanyanta.

Wo tembo la Manding Mansa la ke
fati balu be ye i siti,
i ko i be ta la kuno fa la.
Baring biring i futata ,
mo mang hanyi la futa la konko ma,
katung woto dibo warata bake.
Mansa la ke fatolu muruta suo kono
i mang kuno je no.

Manding Mansa nata banko
kungfanunteolu kili
fo i si a makoi kuno to,
baring i dodo mang ku no kuno ma.

Dolu ko kuno ye kunfanunte jama fa.
Bitung Manding tuta dibo kono,
su buka ku je,
fani buka ke je.
Wo nyala kibaro janjangta banko
kang.

There is a country in the east
called Manding,
All the Mandinka peoples came from that
country.
There was a large town there also,
called Manding.
Their King was there.
That town was beside a hill.

One year it happened that a large bird
came to Manding,
this bird was not a mere bird,
it had magical powers.
When the bird reached Manding,
it settled down on the hill,
it spread its wings
over the town,
in that way it came between the town and
the sun;
a great darkness covered the town.
When it did that, the townspeople
were astonished, and also afraid,
because the sunshine did not reach people,
they remained in darkness alone;
night and day were all the same.

Then the King's great warriors
all girded their loins,
and said they would go and kill the bird.
But when they reached it,
no one dared go near the hill,
because there the darkness was very great.
The King's warriors returned home
without seeing the bird.

Then the King of Manding went on to
summon the magicians
to help him against the bird,
but not one of them was able to do anything
about the bird.
Some say the bird killed many magicians.
Then Manding remained in darkness,
night did not fall there,
dawn did not break there.
In that way the news spread over the
land.

Biring Manding Mansa ye a long
 a te ku no la je,
 adung kuno toro warata molu fe,
 a ye kilalu ki dunia kono.
 A ko mo-o-mo ye kuno fa,
 a si feng-o-feng keme di a mari la:
 ninso keme, suo keme, jongo keme.

When the King of Manding knew
 he could not do anything there,
 and the trouble the bird brought was
 heavy on people,
 he sent messengers throughout the world.
 He said, if anyone killed the bird,
 he would give him a hundred of everything:
 a hundred cows, a hundred horses, a hundred
 slaves.

II

Biring kuno kibaro futata tiliji,
 Mansa keolu kumata ko
 "Ali nga ta kuno kamma Manding."
 Wo tembo la i lafita i la Mansaia
 makamo yitandila nyola,
 meng keta kung fanuntea ti.

When the news of the bird reached the west,
 the Kings said
 "Let us go to Manding because of the bird."
 In that way they wanted to show the power
 of their kingships,
 who was the greatest magician.

Kiang Mansa Mamba Sane,
 Badibu Mansa Sankalang Marong,
 Nyomi Mansa Jurundung Koli Jame¹
 Jara Mansa Jase Banna Damfa aning
 Fonyi Mansa Sanyang Wuleng - 2
 nying mansa ke lulo ye i dada
 tiliji jang, i tata Manding.
 I tato futata Nyamina tumo meng
 Jara Mansa Jase Banna Damfa ye
 a barindingo samba nyola,
 i ka a fo wo ye Yalang Damfa.
 I bee tata nyola hanifo lung kiling
 i futata le ba kono
 sanjio ye i bute je.
 Biring sanjio teta, i kumata ko,
 "Ali nga nyo kotobo jang."
 Fonyi Mansa Sanyang Wuleng ko
 "Jang mu leo kono le ti,
 lo te jang,
 ali nga nna fanolu jani fo i si ja."
 I bee sonta, i kumata ko
 "Ali nga fanolu jani."
 Wo nyala i bee ye i wurang,
 ye fanolu jurumi nyo kang
 ye dimba dung i la.
 Biring fanolu banta jani la
 i kumata ko
 "Mo bē ye i la fano ta, nga ta."

The King of Kiang Mamba Sane,
 the King of Badibu Sankalang Marong,
 the King of Nyomi Jurundung Koli Jame,
 the King of Jara Jase Banna Damfa and
 the King of Fonyi Sanyang Wuleng -
 these five kings prepared themselves
 here in the west, and went to Manding.
 On their way they reached Nyamina,
 the King of Jara Jase Banna Damfa
 was accompanied by his nephew
 called Yalang Damfa.
 They all went together until one day
 they reached the river (were on the river ?)
 rain soaked them there.
 When the rain stopped, they said
 "Let us compete here."
 The King of Fonyi Sanyang Wuleng said
 "Here is in the middle of the swamp,
 there is no firewood here,
 let us burn up our garments to dry them."
 They all agreed, and said
 "Let us burn our garments."
 So they all took off their clothes,
 and heaped them together,
 and set fire to them.
 When the clothes had finished burning
 they said
 "Let each one take up his clothing, and let
 us go on."
 The King of Kiang put in his hand
 and took out his clothes.
 The King of Badibu also put in his hand
 and took out his clothes,
 The King of Nyomi took out his
 in the same way,
 The King of Jara took his as well.

Kiang Mansa ye a bulu dung
 a ye a la fanolu bondi.
 Badibu Mansa fanang ye a bulo dung,
 a ye a la fanolu bondi,
 Nyomi Mansa ye a talu bondi
 nya kilingo nyama,
 Jara Mansa fanang ye ate ku kilingo
 ke.

Fonyi Mansa ye a kata nya-o-nya,
 a mang a ta bondi no,
 a la fengolu bee tuta sebutiato.
 A kafu nyolu ko a ye ko
 "Hani bi ntelu si i makoi,
 katung i la Mansaia mang tima,
 junjungolu te kuma la i te ma." 3

Wo nyala ye a long ko
 Fonyi Mansa kungo mang fanu ko
 itelu ta be nyameng.
 Jara Mansa le mu i be kono dindingo
 ti baring ate le fanang kungo
 fanuta i bee ti.
 Biring ye nyo kotobo ke
 hanifo i lakurata
 i bee tata nyola
 hanifo i futata Manding.

III

Tiliji Mansakeolu dunta Manding
 sateo kono lungu meng na
 Mandinkolu sewota i kumata ko
 "Silang nga fabandirilalu soto."
 I futata tumo meng,
 i jiata Manding Mansa kunna.
 Manding Mansa ye i bunya.
 Wo kola tiliji Mansakeolu
 nata i la silo danta, i ko:
 "Nga kunu le kibari moi,
 n ko n si na wo le fa."
 Manding Mansa fanang ye kuno
 ke nya bee fo i ye,
 a ko i ye ko "Meng-o-meng ye
 nying kunu fa n si nafulo feng-o-
 feng keme di i mari la."

Mansakeolu tara je hanifo ye wati
 jang soto je.
 Lung kiling Kiang Mansa Mamba Sane
 ko "Nte bi ta kumo kama bi."
 Biring a futata kumo ma,
 kuno ye a kunung,
 a funtita kuno juo la.
 A fanang ye kuno kunung,
 kuno funtita a juo la.
 Ye a ke wo le nya ma hanifo i bee
 batata,
 Kiang Mansa saita nang suo kono.

Badibu Mansa fanang tata a kama,
 kuno ye a fanang kunung,
 a funtita kuno juo la,
 A fango ye kuno kunung,
 kuno funtita a juo la,

However much the King of Fonyi tried,
 he could not recover his,
 his things all remained in ashes.
 His companions said to him
 "Nevertheless we will help you, (but)
 because your kingship is not complete,
 drums will not sound for you."

In that way they knew that
 the King of Fonyi was not a magician
 like they were.
 The King of Jara was the youngest among
 them but he was the greatest magician
 among them.
 When they had competed
 until they were ready
 they all went on together
 until they reached Manding.

The western Kings entered Manding
 town on that day
 the people of Manding were glad and said
 "Now we have people to help."
 When they reached,
 they stayed with the King of Manding.
 The King of Manding gave them gifts.
 After that the western Kings
 went on to explain their journey:
 "We heard the news of the bird,
 so we said we should come and kill it."
 The King of Manding also
 explained about the bird,
 and said to them "Whoever kills this
 bird, I shall give a hundred of
 every form of wealth to that person."

The Kings remained there for a
 long time.
 One day the King of Kiang Mamba Sane
 said "I am going to fetch the bird today."
 When he reached the bird,
 the bird swallowed him,
 he came out of the bird's behind.
 He himself swallowed the bird,
 the bird came out of his behind.
 They continued until they all
 were tired,
 (then) the King of Kiang returned home.

The King of Badibu also went to fetch it,
 the bird swallowed him too,
 he came out of the bird's behind.
 He himself swallowed the bird,
 the bird came out of his behind,

ye nyo ke wo le nya ma
hanifo i bee batata,
a fanang saita nang.

Nyomi Mansa tata wo nyong.
Mansakeolu ye a kata nya-o-nya,
i mang ku no kuno ma,
fo lung kiling wo ye a tara
molu be jikila teta,
Jara Mansa Jase Banna Damfa
wulita suto ba, a tata kuno kama.

a tato mang sara mo-o-mo la.

Biring a futata kuno ma,
kuno ye a kunung,
a funtita kuno juo la.
A fanang ye kuno kunung,
kuno funtita a juo la.
Ye a ke wo le nyama hanifo a meta.
Jara Mansa Jase Banna barimuso
meng i ka a fo a ye ko Mari Fatuma,
wo muso keta kung fanunte ba ti.
Jara Mansa Jase Banna ning kuno be
nyo kunung na tumo meng,
wo ye a tara Jara Bureng,
baring a nya be a baringkeo kang
Manding.
Biring a ye a long ko kuno be na
a baringkeo batandila,
a ye i nyung da ning nyintingo
la Bureng, kung fanuntea kono,
a futata a baringkeo ma
Manding konko to
nya kati ning nya yele tema.

Biring a futata a baringkeo ning
kuno ma Manding, a ko a baringkeo
ye ko "M batu nga da jonki,
ning ye kuno kunung,
i si i juo lo da kunto,
ning kuno funtita nya meng,
a si bula a kono,
n si nyintingo lo a kang,
nga a noto."

Mari Fatuma ye da jonki,
a ye dimba dung a koto,
Jara Mansa Jase Banna ye kuno kunung,
a ye a juo lo da kunto,
kuno funtita a juo la,
a dunta da kono,
wo le to Mari Fatuma ye nyintingo

they continued in that way
until they were both tired,
and he too returned home.

The King of Nyomi went in the same way.
However much the kings tried,
they could not do anything to the bird,
until one day it happened everybody
was disappointed,
the King of Jara Jase Banna Damfa
rose up in the middle of the night,
and went out for the bird,
and on going, he told no one.

When he reached the bird,
the bird swallowed him,
and he came out of the bird's behind.
He also swallowed the bird,
the bird came out of his behind.
They continued in this way for a long time.
The sister of the Jara King Jase Banna
who was called Mari Fatuma,
that woman was a great magician.
When the Jara King Jase Banna and the bird
were swallowing each other,
it happened that she was at Bureng in Jarra,
but her eyes were on her brother in
Manding.
When she knew that the bird was going
to trouble her brother,
she put a pot and steaming pot on her
head, and by magic,
she reached her brother
on the Manding hill
in the blink of an eye.

When she reached her brother and the
bird in Manding, she said to her brother
"Let me put my pot on the fire,
when you swallow the bird,
you should sit down over the pot,
as soon as the bird comes out,
it will fall into it,
and I will put the steaming pot on top of it,
and stick it down."

Mari Fatuma set up the pot,
lit the fire under it.
Jara Mansa Jase Banna swallowed the bird,
squatted over the pot,
the bird came out of his behind,
and fell into the pot,
then Mari Fatuma placed the steaming pot

lo da kang, a ye noto hanifo
 a bambangta.
 Kuno fiti fiti ta da kono
 nya-o-nya, a mang funti no.
 Ye a ke wo nya ma hanifo
 kuno fata.
 Mari Fatuma ning a la da ning
 nyintinggo saita Bureng.
 Jara Mansa Jase Banna ye kuno kungo
 kuntu a ning a tata hanifo
 suntukung ba to,
 a ye a landi je,
 a tata i la a la bungo kono.

Biring molu kuninta,
 ye banta je fanuring,
 mo be seota.
 Mansa ye tabulo kosi,
 mo bee benta Jara Mansa Jase Banna
 kola.
 Wo tumo ye a tara sino la.
 Biring molu bee benta Manding Mansa
 ko "Juma le ye kuno fa ?"
 Mansakeolu bee kumata ko
 "Nte le ye a fa."
 Manding Mansa ko "Baring Jara Mansa
 te jang, ali a kili, nga a nyininka."

I tata Jara Mansa kumandi nang.
 Biring a nata Manding Mansa ye a
 nyininka, a ko a ye ko
 "I ma a long meng ye nying kuno fa
 bang ?"
 Jara Mansa ko a ye ko
 "Molu ye mune fo ?"
 Manding Mansa a ko a ye ko
 "Mansakeolu meng-o-meng ko le
 ate le ye a fa."
 Jara Mansa ko a ye ko
 "Woto a fo i ye ko,
 ye ta suntukungba to kuno kungo
 be je, ning meng ye a samba no nang,
 i si a long ko wo le ye kuno fa."

Manding Mansa ye wo sindi molu ma.

Mansakeolu tata kuno kungo kama,
 baring i dodo mang a samba no nang,
 ning meng futata wo mari te kungo
 sika no la.
 Biring i bee korita, i saita nang.
 Jara Mansa Jase Banna ko i ye ko
 "ali batu nga ta a kama nang."

on the other pot, and stuck it down
 so that it was strongly held.
 However much the bird struggled in the pot,
 it could not get out.
 They did it in this way until the
 bird was dead.
 Mari Fatuma and her pot and her steaming
 pot returned to Bureng.
 The King of Jara, Jase Banna cut off
 the head and carried it to
 the big rubbish heap,
 and put it down there,
 and went back to his house to sleep.

When people rose up in the morning,
 they saw it clear outside,
 and everyone was happy.
 The King had the drum beaten,
 everyone assembled but for the King of Jara
 Jase Banna.
 That time found him sleeping.
 When people all met the King of Manding
 asked "Who killed the bird ?"
 The kings all said
 "It was I who killed it."
 The King of Manding said "But the King of
 Jara is not here, call him, so that I may
 ask him."
 They went to call the King of Jara.
 When he came the King of Manding
 asked him, and said
 "Do you not know who killed the bird ?"

The King of Jara said to him
 "What do people say ?"
 The King of Manding said to him
 "Each of the Kings said it is he who
 killed it."
 The King of Jara said to him
 "Well then tell them to go to the
 big rubbish heap, the head of the bird
 is there, whoever can carry it here,
 you will know that he is the one who killed
 the bird."
 The King of Manding made him sit down
 among the people.
 The Kings went to fetch the bird's head,
 but not one of them could bring it,
 whoever reached it, that person could
 not lift up the head.
 When they were all worn out, they came back.
 Jara King, Jase Banna said to them
 "Wait for me to bring it."

A tata suntukungba to aning kuno^{kungo} / He went to the big rubbish heap
 nata, a ye a londi Manding Mansa and brought the bird, and laid it down /head
 singo koto. at the feet of the King of Manding.
 Wo tumo la leng i nata a long Then they knew it was the King of
 ko Jara Mansa le ye kuno fa. Jara who had killed the bird.

Mandingkolu juso lata, The people of Manding were glad,
 ye junjungolu kosi, they beat the drums,
 a keta jong ba ti. and it was a great festival.
 Manding Mansa ning a la molu ye The King of Manding and his people
 Jara Mansa tentu bake, praised the King of Jara,
 wo kola Manding Mansa ye nafulu then the King of Manding gave him
 ba di a la. great wealth.
 A ye fengo bee di a la, He gave him everything,
 hanifo a ye kongolu ning bong turo, even baboons and bamboo seeds,
 ning bang turo di a la, and raffia palm seeds.
 Wo tumo kongolu te tiliji jang, At that time there were no baboons in the
 west,
 bongo fanang te jang, there was no bamboo here,
 bango fanang te jang. there was no raffia palm here.
 Biring Manding Mansa ye nafulo jama When the King of Manding gave much
 di Jara Mansa la, a ko a ye ko, wealth to the King of Jara, he said to him.
 batu nga kongolu fanang di i la, let me also give you baboons,
 ning i tata i si kari silolu bo when you go they will open up paths
 i ye i la banko kang. for you in your land.
 A ye bong turo di a la, He gave him bamboo seed,
 a ko a ye ko "Nying si i nafa and said "This will be useful in
 bung dokuo to." house building."
 A ye bang turo di a la, He gave him raffia palm seed,
 a ko a ye ko "Nying ne ka ke baso and said "This can be made into mats."
 ti."
 A ye kongolu to la: He gave names to the baboons:
 a ye do to la "Kumbanding nama" ti. He called on "Kumbanding nama",
 do "Dali folang," do "Sanka te one "Dali folang", one "Sanka is not
 jang." here."
 Wo bee kola tiliji Mansolu nata After all that the western Kings
 i dada i ko i be saila nang. began to get ready to go home.

IV

Wo tembo la Manding Mansa ding At that time the daughter of the King of
 muso konomata, Manding became pregnant,
 biring Manding Mansa ye wo je, when the King of Manding saw that,
 a ye sunkuto nyininka. he asked the girl.
 Sunkuto ko Nyomi Mansa le ye a The girl said it was the King of Nyomi who
 konoma. had made her pregnant.
 Manding Mansa ko luntangolu The King of Manding said to the strangers
 Kana ta folo, katung ku tilingbalu that they should not go yet, because
 le keta a la suo kono. a wrong thing had happened in his house.
 Manding Mansa ye tiliji Mansakeolu The King of Manding asked the western Kings
 nying kuo la, about this matter,

Nyomi Mansa ko "Tonya, nte le ye
Manding Mansa ding muso konoma."

Manding Mansa ko "Wo to
m be i fa la le."
Molu ye Manding Mansa dani
nya-o-nya, a mang song,
a ko fo a ye Nyomi Mansa fa dorong.

Nyomi Mansa ko Manding Mansa ye ko
"Sanying i namuna n fa, m be dani la,
ye yamfa n ye nga ta mansa nyarolu
dandang Nyomi;
wo kola n si na ye n fa."
Manding Mansa ko a te wo ke la,
fo ning tiliji Mansakeolu kiling ye
fang bo tolomo ti,
a si wo mari muta je,
hani Nyomi Mansa ye ta nyarolu
dandang Nyomi a ye na.
Nyomi Mansa ye nying kumo sindi
Mansakeolu bee ma,
baring i do-o-do mang wakili no
wo kang.

Jara Mansa Jase Banna nata wuli
a ko "Nte si n fang bo tolomo ti."
Manding Mansa ko a ye ko:
"Ite si tu jang hanifo
Nyomi Mansa ye ta nyarolu dandang
Nyomi a ye na."
Jara Mansa ko "Ha."
Manding Mansa ko a ye ko:
"Ha, ning a mang na,
m be i fa la le ko."
Jara Mansa ko a ye ko:
"N sonta katungko nying mu foro
dingo le ti, ko nte be nyameng,
ning a tata a be na la le,
saia mang wo bee si."
Manding Mansa ko "Bisimilai,
baring ali nga sarto ta,
Nyomi Mansa si lung di n na,
ning wo lunggo sita ning a man na,
n si Jara Mansa fa."
Ye lunggo muta, lung meng Nyomi
Mansa ye a long ko a te na bai la
wo to.
A lunggo jamfata, baring a kanyanta
Arjumo fe.
Wo le keta Jara Mansa tu-nya ti
Manding.
Wo Mansake dolu fanang mang ta ko,
i bee sita Jara Mansa fe je,
i be wato batula,

The King of Nyomi said "It is true,
it is I who made the daughter of the King
of Manding pregnant."

The King of Manding said "Well then
I am going to kill you."
However much the people begged the
King of Manding, he did not agree,
and said he had to kill the King of Nyomi.

The King of Nyomi said to the King of Manding
"Now before you kill me,
allow me to take my royal regalia back
to Nyomi;
after that I will return for you to kill me."
The King of Manding said he would not do that,
unless one of the western kings
pledged himself,
and he would hold that person there,
until the King of Nyomi took his regalia
to Nyomi and returned.
The King of Nyomi laid this before all
the kings,
but none of them promised that.

Jara King Jase Banna finally rose up
and said "I will pledge myself."
The King of Manding said to him:
"You shall remain here until
the King of Nyomi has taken his regalia to
Nyomi and returned."
The King of Jara said "Yes."
The King of Manding said to him:
"Yes, if he does not come,
it is you I am going to kill."
The King of Jara said to him:
"I agree because this is a noble person
like myself,
if he goes he will come back,
death is insignificant."
The King of Manding said "As you wish,
but let us make an agreement,
the King of Nyomi shall give me a date,
when that day comes and he has not returned,
I shall kill the King of Jara."
They selected a day, a day by which the King
of Nyomi knew that he would not fail to come.

The day was far off, but it was to be
on a Friday.
That was why the King of Jara remained
behind in Manding.
The other Kings also did not go,
they all remained with the King of Jara there,
waiting for the time,

baring itelu do-o-do mang a mira
ko Nyomi Mansa si na.
Jara Mansa kiling ne dankeneata wo
la.
Wo tolu bee ye nying dankenea soto
ko Jara Mansa be fala le,
katung Nyomi Mansa te na la kotengke.

Nyomi Mansa ye silo muta, a tata
Nyomi.
Biring a futata Nyomi a ye banko
molu bee bendi, a ye a la silo
kenya bee fo i ye.
Nyominkolu ko a ye ko
"Si, i kana muru je kotenke.
Ntelu si nafulu jama kafu nyoma,
nga ta Manding Mansa manene
Nyomi Mansa ko i ye ko
"N te wo ke la katungko nga nyong
Mansa le tu tolomoto je,
ning wo Mansakeo mang a fang
tolomila nung, ali te nte je la.
Sanying al la mansa nyarolu fele,
nte be muru la Manding."
Nyomingkolu ye a kata nya-o-nya,
i mang a bondi no a kango kang.

Biring Nyomi Mansa ye mansaia
ning nyarolu sai Nyomingkolu ma,
a ye silo muta, a be Manding
waling na.
Alla nata a lanyining
a futata ba ma,
a ye ba tara balanding,
aning a la suo mang te no bala.
A ye tili jama si je,
a mang ba te no,
wo tumo dung ye a tara aning
Manding Mansa ye sarto meng ta,
a sutiata nang bake
Alla nata a makoi a ye ba te.
Biring a ye ba te,
a ye suo bori bake,
baring wo ye a tara wato sita.

but some of them did not think
that the King of Nyomi would come.
The King of Jara alone was certain
of that.
All of them were certain
that the King of Jara would die,
because the King of Nyomi would not come
back again.

The King of Nyomi set off, and went to
Nyomi.
When he reached Nyomi, he gathered all
the people, and told them all that had
happened on his journey.
The people of Nyomi said to him
"Stay, do not return there again.
We shall gather much wealth together
and go and beg the King of Manding."
The King of Nyomi said to them
"I will not do that, because I have left
a King like me there as a pledge,
if that King had not pledged himself
you would not have seen me here today.
Now here are all the royal regalia,
I am returning to Manding."
However much the people of Nyomi tried,
they could not change his mind.

When the King of Nyomi had returned the
kingship and regalia to the people of
Nyomi,
he set out, in the direction of Manding.

God sent misfortunes (?),
he reached the river,
he found it in flood,
and he could not cross with his horse.
He remained there many days,
but could not cross the river,
it happened that from that time and the
time agreed upon with the King of Manding,
it was very short.
God happened to help him cross the river.
When he crossed the river,
he rode his horse hard,
but it happened the time had come.

V

Lungo mulunta ko sama Manding Mansa
ye Jara/Jase Banna kili a ko a ye ko:
Mansa

The day before the due date the King of Manding
called the King of Jara, Jase Banna and said
to him:

"Wato sutiata ko adung i la mo mang na hani bi."

Jara Mansa ko a ye ko
"A bi na la le, n dankeneata wo la."

I be je hanifo wo samo
Nyomi Mansa mang funti nang.

Manding Mansa ko Jara Mansa ye ko
"I la mo mang funti nang folo de !"

Jara Mansa ko a ye ko
"M ma a long meng keta a la,
baring n dankeneata a be silo kang nang."

Manding Mansa ko "Bi salifana le mu sarto ti,
ning a mang na, n si ite fa."

I be wo to hanifo salifana wato
Nyomi Mansa mang na.
Mo bee kumata ko "Nying te na la kotengke, a fele ding beto kalo be filu la kenseng."

Tiliji Mansakeolu ko Jara Mansa ye ko "Ko di, i ma a je ye fang fa kenseng."

Baring Jara Mansa mang jikilate, a mang sila sako a si pisali.

Jara Mansa ko a kafunyolu ye ko
"N na foroia mang tambu Nyomi Mansa ta la,
a dung nga a long ko hani ning mune keta, a be silo kang nang."

Salifana lengkata tumo meng ye ye tabulo kosi mo bee benta mansakunda.

Manding Mansa ko Jara Mansa ye ko
"Wato sita le ko."

Jara Mansa ko a ye ko "Ha."
Wo nyala ye Jara Mansa Jasse Banna tambindi i ning i bita keno kono, fo i si a fa je.

Jalolu ning junjungolu kumata a ma, baring Jara Mansa mang sila.

Biring i bi na futa la keno kono, mo do ye suo je,
a ye kankango tindi nang wo loto a ye mo je suo koto,
a be fani koio finjala nang bari a be jamfaring.
Wo nya la keo kumata ko
"Ali lo bang, nga mo le haina suo koto, a ka fani koio finja nang, jamfajangoto."

"The time is short, but your person has still not come."

The King of Jara said to him
"He is coming, I am certain of that."

They waited until next morning, the King of Nyomi had not come.

The King of Manding said to the King of Jara.
"Your person has not come yet !"
The King of Jara said to him
"I do not know what has happened to him, but I am certain he is on the road coming."

The King of Manding said "Today at two o'clock prayer time is the agreement, if he has not come, I will kill you."

They remained there until two o'clock time, the King of Nyomi did not come. Everyone said "This one will not come again, look at this fine son who will be lost for nothing."

The western kings said to the King of Jara, "What do you say, don't you see you have killed yourself for nothing."

But the King of Jara did not lose hope, he was not afraid, let alone that he made an error (?).

The King of Jara said to his companions
"My nobility does not surpass that of the King of Nyomi,
and so I know that whatever has happened, he is on the way."

When two o'clock prayer time came, they beat the drum for all to assemble at the King's palace.

The King of Manding said to the King of Jara
"The time has come."

The King of Jara said to him "Yes."
Then they had the King of Jara Jasse Banna come forward, and went with him to the open area outside the town, to kill him there.

The griots and drummers spoke about him, but the King of Jara was not afraid.

When they had reached the open area, someone saw a horse,
it was raising dust coming then,
he saw a person on the horse,
who was waving a white cloth,
but was far off.

Then the man cried
"Stop, I have seen a man on a horse,
he is waving a white cloth,
in the distance."

Mo bē lota ye silo kang jube,
 ye mo haina suo koto,
 a mari ka fani koio finja,
 i kumata ko "Alinga a batu
 fo tumo do a si ke Nyomi Mansa ti,
 baring m ma mira."

I be bo la ku kalama tumo meng
 a ye a tara Nyomi Mansa futata i ma.

Biring a futata, a jita suo kang,
 a ye Manding Mansa kontong,
 a ye Jara Mansa fanang kontong,
 a ye a tentu a la bara ku nyima la,
 wo kola a nata a la silo dante
 Manding Mansa ye, a ko a ye ko
 "Ya a long ko bi le mu sarto ti,
 baring ning ye a je m mang na biring,
 nga tara le ba be balanding bake,
 adung m mang lafi fa la silo kang.
 N lafita la la jang ne,
 nga wo le lahido ta.
 Wo kola Jara Mansa la kuo ye
 ndewng bake,
 katungko a ye a la nio le faling
 nta la,
 wo dalilo ye a tina
 nte na lahido bai la."
 Jara Mansa ye a jinkang wo to
 a kumata molu ye ko
 "Muna molu le ke i fang batandi
 nte nga long ko Nyomi Mansa bi na,
 katung yelo meng ka bori nfasolu
 kono le nyongo ka bori a ta kono.
 Saia te Nyomi Mansa dung na
 fania fo to.

Biring Nyomi Mansa ning Jara Mansa
 lakurata nyo tento la,
 Manding Mansa kumata ko
 "Al tolu mo fulo la nying ke baro
 ye nte seo baki.
 Nying nyong mang sia.
 Jara Mansa, ye kuo meng ke
 mo jama te wakili no la wo kuo kang.
 Foroia ba aning fatia ba
 ye wo le ke teng.
 Nyomi Mansa, i fanang ye kuo meng ke
 mo jama wakili no la wo kang,
 i nyongo mang sia, katung
 i si no Nyomi nung i ti na,
 adung ku te ke la i la,
 baring i mang wo do-o-do ke.

Everyone stopped and looked down the road,
 they saw a person on horseback,
 who was waving a white cloth,
 they said "Let us wait
 in case it should be the King of Nyomi,
 though I don't think so."

When they had finished the discussion (?),
 it happened that the King of Nyomi reached
 them.

When he reached them he came down from his
 horse, and greeted the King of Manding,
 he greeted the King of Jara too,
 he praised him for his noble action,
 after that he related the story of his journey
 to the King of Manding, and said to him
 "You know that today is the agreed time,
 but if you see I did not come sooner,
 I found the river greatly in flood,
 and I did not want to die on the way.
 I wanted to die here,
 I made that promise.
 Besides the King of Jara's action
 worried me greatly,
 because he had exchanged his life for mine,

that is the reason
 I would not fail in my promise."
 The King of Jara responded then
 and said to people
 "Why were the people troubling themselves,
 I knew that the King of Nyomi was coming,
 because the blood that runs in my veins,
 is of the same sort that runs in his.
 Death would not cause the King of Nyomi
 to tell a lie.

When the King of Nyomi and the King of Jara
 had finished praising each other,
 the King of Manding said
 "The noble actions of you two
 have pleased me very much.
 These kinds of things are few.
 King of Jara, the thing you have done,
 few men would have trusted in it.
 Great nobility and great bravery
 have made you do so.
 King of Nyomi, what you have done also
 few men would have kept their trust,
 your like is few, because
 you could have stayed in Nyomi and not come,
 and nothing would have happened to you,
 but you are not like others.

I fanang na nying mu foroia ba le ti,
aning fatia ba.

Altolu nyongo mang sia,
ali nyanta ali si nyo muta beteke.
Nte la karo la kasi wo kasi te
nte ya,

fo al la kuo seo dorong,
Jara Mansa mu-o, Nyomi Mansa mu-o
ali bee si ta hera kono."
Biring Manding Mansa ye nying kumo
fo banko mo bee kawata nying
Mansa fulolu ma.

Ka i la kanunteya bambandi
Nyomi Mansa wulita
a ye a bulo dung Jara Mansa bulu.
"Dankuto dunta n tema bi,
mo-o-mo ning a keta Nyomi dingo
le ti ning a ye Jara dingo kumbondi
warang a ye a juso kandindi,
Alla ma a mari halakila,
Alla ma a mari kata la,
Alla ma a mari labango tinyala."
Jara Mansa fanang ko a ye ko
"Mo-o-mo ning Jara dingo le mu
ning a ye Nyominko kumbondi
warang a ye a juso kandindi,
Alla ma a mari halakila,
Alla ma a mari kata la,
Alla ma a mari labango tinyala."
I bee ye i kali wo kango kang je.
Nyomi ning Jara la dankuto dunta
teng ne,
wo le keta i la sanawia ti
hani bi.
Nying si fulolu la sanawia le
bambanta sio bee ta ti.

Hani bi Jaranko te hanyi la
Nyomingko juso kandindi la
hani ning a ye mune ke,
Nyomi fanang wo nyong.

Nying be kering bandingo Jara Mansa
ye a la nafulo kafu nyoma a ning a
kafunyolu ye silo muta nang
i be saila tiliji.
Biring i futata Nyamina,
a barindingo Yalang la banko kang,
Yalang kumata a fang ye ko
"M baring be a la nying turolu bee
samba la Jara, ntelu te feng soto
la je,

Your coming was an indication of great
nobility and bravery.
Your like is not plentiful,
you should link your lines (people) well.
As for my part there is no complaint

except for your gladness,
the King of Jara, and the King of Nyomi,
you should both go in peace."
When the King of Manding said this word
all the people of the land were astonished
at these two Kings.

To strengthen their mutual love
the King of Nyomi rose up and
took the hand of the King of Jara.
"There is a pact between us today,
anyone who belongs to Nyomi
if he makes a person from Jara cry
or makes him angry,
may God make that person perish,
may God cause that person calamities,
may God destroy that person's end."
The King of Jara also said to him
"Anyone who belongs to Jara
if he makes anyone from Nyomi cry
or makes him angry,
may God make that person perish,
may God cause that person calamities,
may God destroy that person's end."
They both took an oath on that agreement.
The pact between Nyomi and Jara began
in this way,
and became their "joking relationship"
down to the present.
The "joking relationship" between these
two peoples is stronger than between any
others.

Even today a person from Jara will not dare
make a person from Nyomi angry
no matter what he does,
and a person from Nyomi acts in the same way.

After this had happened the King of Jara
collected up his wealth and
set off with his companions
to return to the west.
When they reached Nyamina,
to his nephew Yalang's country,
Yalang said to himself,
My uncle is going to take all this seed
to Jara, we will not get anything there,

m batu nga sufuro so fo nying bang turo do si bong, n na banko kang, fo a si faling jang."

Wo ye a tara sufuro be Yalang kunto to wo be faring bang turo la. Biring Yalang ye sufuro so, bang keso yuru-yuruta a noma taring,

hani kese killing mang futa Jara, sako Kiang. wo le y'a tina bango siata Nyamina,

adung (a) mang soto Jara ning Kiang banko kang.

Biring i futata Jara Mansa la sateo ma, Bureng, Jara Mansa ye Kiang Mansa so bong turu jama la, ye kong killing fana di a la i ka a fo kongo meng ye ko, 'sanka te jang', a ko a ye ko 'Nying si silo bo i fanang ye.'

Nying ne keta bongo ning kongolu na nya ti Kiang.

A ye kong do (di) Badibu Mansa la i ka a fo kongo meng ye ko, 'kumbanding nama', a ko Badibu Mansa ye ko 'Nying samba fo a si silo bo i fanang ye.'

A ye bong turu jama di Nyomi Mansa la, baring wo jamano la bongo mang na nyinya Nyomi.

Kongolu na nya Badibu ning a dala bankolu keta teng ne.

Bongo meng tuta a ye wo janjang Jara kono, a ye a la kongo bula Bureng wulu kono, i ka a fo wo kongo ye ko 'dali folang.'

Kongolu ning bongo ning bango na nya keta teng ne tiliji.

Nying ne y'a tina Jara ning Kiang ne bongo siata dula bee ti, da-o-da ye bongo soto i si a long ko a bota Jara ning Kiang ne.

Nying ne fanang ye a tina Jara kongolu siata dula bee ti, baring i la tinyaro mang sia ko dula dolu, katung Jarankolu ye i sabu nying banku kang, i keta i sinyo ti.

let me make a hole in the bag, so that this raffia palm seed shall fall out on my country, and spring up there."

It happened that the bag on Yalang's head was full of raffia palm seed. When Yalang cut the bag, raffia palm seeds kept dropping out on the way behind him,

not even one seed reached Jara, let alone Kiang, that is why raffia palm seed is plentiful in Nyamina, and is not plentiful in Jara and Kiang Districts.

When they reached the home of the King of Jara, Bureng, the King of Jara gave the King of Kiang bamboo seed, and also gave him one baboon,

the baboon called 'sanka is not here', he said to him 'This will open paths for you too.'

This was how bamboo and baboons came to Kiang.

He (gave) another baboon to the King of Badibu, the one called

'kumbanding nama', and said to the King of Badibu

'Take this one to open paths for you too.'

He gave much bamboo seed to the King of Nyomi but at that time bamboo was not doing well in Nyomi.

The coming of baboons to Badibu and neighboring districts came about thus.

The bamboo that remained he scattered in Jara, he let his baboon loose in the bush at Bureng,

the one called 'dali folang.'

Baboons and bamboo and raffia palm came in this way from the east.

This is why bamboo is plentiful in Jara and Kiang everywhere, everywhere that has bamboo you should know it came from Jara and Kiang.

This is why also in Jara baboons are plentiful everywhere,

but their destruction is not as much as in other places,

since Jara people are the reason for their being in this country, and they are their neighbors.

Kuno bireta Manding,
Su buka ku Manding,
Fani buka ke Manding,
Juma le kuno fa Manding ?
Jase le kuno fa Manding.

The bird was spread over Manding,
Night did not fall in Manding,
Dawn did not break in Manding,
Who killed the bird in Manding,
It was Jase who killed the bird in
Manding.

Another account of the Manding Kuno that I came across, was written in 1933 by K.F.Damfa, while at the Armitage School, Georgetown. I made a copy of it in 1948, but have no exact location for the item. It might well have come from one of the files in the Senior Commissioner's Office, which dealt with the Niamina Districts, and at present may be in the Public Record Office in Banjul.

D.P.G.

Niamina

"The Kings who went to Manding for the Crown were:-

1. Jaseh Damfa, the King of Jarra from Sukuta Sawon up to Jifini-nomboto.
2. Yallam-Mariba Damfa, the King of Niamina from Dankunku Mangkunda up to Gida Jankankunda. He was the nephew of Jaseh Damfa.
3. Mansa Jofuyan Koto Sanneh, the King of Kiang from Chipanpangoto up to Kurunkoto.
4. Sabjanwulen the King of Fenie (?) (Fonyi) from Marriholi up to Bantangkoto.
5. Sankalang Marong, the King of Baddibu, from Dutajuba up to Kambejasekolong.
6. Samake Manneh, the King of Niumi from Jafandori up to Chubukiling.
7. Ndeni Njie, King of Saloum.
8. Walijimamu Njie, King of Kasine.

These were the kings who went to Manding for the Crown. When they went to Manding, they met a king named Sunjata Keita who asked them where they came from and what they wanted. They replied "We have come from West Africa. We come to find crown from you, because you are our leader." Sunjata told them "We have a bird here named Mansa Kuno, i.e.

King Bird. If any of you kills it he must be the greatest king amongst you. Because this King Bird has put up its wings upon Manding and here we never see the sun, only the dark. Every night the whole of these kings used to go on hunting the King Bird, but they never saw it. One day Jaseh Damfa told the king he must kill the King Bird, and the king said "I will not break my word. If any of you kills the King Bird, I must do what I told you. As they all went hunting, Jaseh Damfa saw the King Bird. His sister who was then at Jarra said to the people "My brother has seen the King Bird, and he is going to fight with him just now." As they were fighting Jaseh Damfa's sister boiled water in a big pot and went to Manding the same night and threw the hot water on the head of the King Bird, and it died, and she returned to Jarra the same night. Jaseh Damfa cut the head of the King Bird and brought it to the junction of the road. In the morning the whole of the people saw the sun rise in the east. When the whole of these kings came home from hunting saying "I have killed it, I killed it," Jaseh Damfa went to the King and told him to send his man to go and bring the head of the King Bird, and the whole of the people were saying "Oh, Jaseh Damfa, you have no shame ! You short fellow can't kill this King Bird. The King told the people "Don't say that because I dreamt and saw this Jaseh Damfa yesterday night, and it must be something. Let us go and look whether it is true or not." As they went a little farther, they saw the head of the King Bird, and they were afraid and ran home and told the King that Jaseh Damfa can't (have) killed the King Bird. Jaseh told the King "I am going to bring it just now," and he put his second finger inside the King Bird's mouth and brought it to the King's palace, and all the people came and looked in wonder. The King gave him the crown and sacred wood (a staff ?). "When you go," said the King, "You can put these kings on their own land, but you must be a king forever and also your sons and your grandsons."

The rulers of Niamina were (1) Jaseh Damfa (2) Yallan Mariba
Damfa (3) Mansa Suteh (4) Mansa Niado Damfa (5) Mansa Mansali Damfa
(6) Samarijuma Damfa (7) Mamadi Damfa (9) Sampakuran Damfa.

The second Mamadi Damfa became a Headman of Piniai.

K.F.Damfa. 1933 at Armitage School.

Footnotes

1. Foloto Jamekundankolu le ka mansaia Nyomi, baring i nata i barindingolu fu nafo la, wolu le mu Sonkolu ti. Originally the Jame line ruled Nyomi, but they went on to lend the 'crown' to their nephews, the Sonkos.
2. Sanyang Wuleng mu Kabunko le ti. Jola mang mansa soto. The Sanyang Wuleng were people from Kabu. The Jola have no king.
3. Nying ne ye a tinna junungo buka kuma Fonyi Mansa ma hani bi. This is the reason no drums sound for the King of Fonyi even now.