

ELEMENTARY MANDINKA

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## Introduction

This present work is essentially a revision of the Elementary Mandinka Sentence Book (Revised Version), issued in 1955 through the Research Department of the Colonial Office in London. This 1955 version itself superseded Notes on Mandinka, Banjul: Government Printer, 1949; and Elementary Mandinka Sentence Book, Banjul: Secretariat, Dec. 1951, and August 1954.

Since 1955 various unapproved reproductions have continued to be made in The Gambia, so the work has apparently continued to be of use to those learning Mandinka.

The major changes in the present version are:

- 1) Essential tones ˘ low, ˙ high are indicated, where similar words are differentiated by tone.
- 2) Vowel length is shown by the doubling of the vowel in the case of long vowels - aa in contrast to a, ee in contrast to e, etc.
- 3) Diphthongs such as ai, ei, oi, ui, etc. have been eliminated, the sounds being changed to ayi, eyi, oyi, uwo, etc.

For ease in typing, however, I have retained ny instead of ñ, and ng in place of ŋ. Readers should have little difficulty in adapting to either form.

## Orthography

a	as in	hat	aa	as in	hand	
e		let	ee		fate	
i		sit	ii		seat	iy = ii
o		hot	oo		low	
u		shoe	uu		good	uw = uu

c = ch as in chapter

j as in jar (Corresponds to di-,dy- in some French scripts)

g as in garden

s as in house

w as in we

y as in yes

Other consonants correspond to normal English usage (b,d,f, h, k, l, m, n, p, r, t)

ny as in Kenya, onion , ñ in Spanish

ng as in singer, bring. This sound also occurs initially. in phonetic script.

Other double consonants which occur are mb, mf, mm, ll, nj, nd, nt.

Tones     ˘ high tone     ˘ low tone

Greetings

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| A. Kayira (kaira) be ? <sup>1</sup> | Are you at peace ?                   |
| B. Kayira dorong.                   | Peace only.                          |
| A. Suu-mool' lee ? <sup>2</sup>     | How (where) are the people at home ? |
| B. ĩ be jee.                        | They are there.                      |
| A. Kor' tana nte ?                  | I hope there is no trouble ?         |
| B. Tana nte.                        | There is no trouble.                 |
| A. Barak' Alla !                    | Thanks be to God !                   |
| <u>or</u> Alhamdulilayi.            |                                      |

1. Also heera be ?
2. One generally hears mool' instead of moolu before lee, la, etc.

Vocabulary:

Alla	(Arabic)	God
baraka	"	blessings
be		is (continuous sense, with verbs)
dorong		only
ĩ		they (cf. ĩ you (sing.))
jee		there (cf. je to see)
kayira	(Arabic)	peace
kori		to hope
lee ?		where ?
moolu		people
nte		is not (cf. te negative of be = is not)
		( ĩte I (emphatic form))
sũu		home
tana		trouble

Sentence words

haani	no
haa )	yes ( in reply to a question)
haa de )	yes indeed
yóo	yes (indicating agreement with the speaker)
dii ?	really ?

# Demonstrative pronouns

<u>nying</u>	this	<u>wo</u>	that
nying musoo		this woman	
nying kidoo		this gun	
nying bungo		this house	
nying siiseewo		this fowl	
wo kûnoo		that bird	
wo bungo		that house	
wo musoo		that woman	
wo tumoo		that time	
	1		
kana wo ke		don't do that	
kana wo foo		don't say that	
al kana nying ke		don't do this (plural)	
wo mu bambango le ti		that is a bush cat (wild cat)	
haani, nying mang ke (4)		no, this is not a bush cat	
bambango ti			
wo mu mun ne ti ? )		what is that ?	
mun ne mu wo ti ? )			
wo le mu (2)		that's it	
wo taalingo banta le		that tale is finished	
wo mang jamfa baake		that was not very long	
nyin ne <sup>3</sup> mu ñ taa ti		this is mine	
wo le mu í taa ti		that is yours	

wo can be used to refer to the last character or place mentioned in a narrative:

a ye musu-keebaa tara	he met an old woman
siloo kang,	on the road
wo ye loo nyining...	she had gathered wood...
biring a bota wo le to..	when he left that (place)..

- Note that the object always precedes the verb.
- mu is  
mu....ti is (in descriptive contexts, he/she/it is a.....  
in contrast to is in verbal action, he is going,  
a be taa . )  
le is an emphatic word. After ng and n it changes to ne.)
- nyin ne - contraction from nying + le.
- The negative of mu is mang ke (lit. has not become).

Vocabulary

al, ali	you (plural)
bambango	bush cat, wild cat
bang, banta	to finished, finished
biring	when, since
bo	to come from
bungo	house
foo	to say
haani	no
kana	do not
kang	on
ke	to do
kidoo	gun
kūnoo	bird
le	an emphatic particle
loo	firewood
mang	not
mu	is
mu....ti	
mung, mun'	what
musoo	woman, wife
musu-keebaa	old woman
ne = le	
nyining	to look for
siloo	road, path
siiseewo	fowl
taa	possessive form (mine, yours, his)
taalingo	tale, story
tara	to meet
to	to, from
tumoo	time

PERSONAL PRONOUNS

	Simple form	Emphatic form
I	ń, ń, ńg	nte
you	í	íte
(he		
(she	a	ate
(it		
we	ň, ń, ńg	ntolu, ntelu
you (pl.)	al, ali	altolu, altelu
they	ĩ	ítelu

The possessive form adds  
la/na

The reflexive form adds  
sing. -fango      pl. -fangolu

my	ń na	myself	ń fango	nte fango
your	í la	yourself	í fango	ite fango
his, her, it	a la	himself etc.	a fango	ate fango
our	ň na	ourselves	ň fangolu	
your	al la	yourselves	al fangolu	
their	ĩ la	themselves	ĩ fangolu	

In the case of the first person:

m is used before words beginning with the letters b and m.  
ng is used before vowels e.g. ng'ee je      I saw you  
n is used before ye, etc.

There are tonal differences between:

the first person singular and plural. (Where Mandinka are talking to non-Mandinka, they may use the emphatic forms to avoid any misunderstanding.)

and between the second person singular and the third person plural.

e.g.	ń be taa	I am going
	ń bee benta jee	we all met there
	í be taa ?	are you going ?
	ĩ bee taata	they all went



# Possessive case

- (a) The possessor precedes the object possessed and the particle la (or na after n) is inserted between them.

Njundu la muroo lee ?	where is Njundu's knife ?
í la naafoo lee ?	where is your hat ?
í la bukoo lee ?	where is your book ?
a la maanoo	her rice
a la muraadoo	his affair
í la luntango	your stranger
ń na bungo	my house
ń na musoo	my wife
ń na bankoo	our country
Dembo la musoo wuluuta	Dembo's wife gave birth

bukoo is often used for a European book, magazine etc.  
An Arabic book is kitaaboo.

- (b) With parts of the body, kinsfolk, mental attributes, and a few other words such as too (name), the personal pronoun or noun is used alone without any la.

ń singo	my foot
í daa	your mouth
a buloo	his hand
í faa	your father
ń baa	my mother
ń baring	my maternal uncle
ń kotoo	my elder brother
ń teeri	my friend
ń hakiloo	my sense, my mind
ń kijoo	my spirit
ń niyoo	my soul, my life
ń too mu.....	my name is .....

In the case of musoo, woman, wife, the situation is variable, the la sometimes being added, sometimes omitted.

í la musoo	your wife
í musu	your wife
a la musoo	his wife

# Noun endings

The ending -o is roughly equivalent to the word the

a taata faroo to	she went to the rice swamp
a be bungo kono	he is in the house
a taata kolongo to	she went to the well

When the noun stem ends in a short vowel, the addition of the o results in dropping of the stem ending, and a lengthening of the o to oo.

fara	rice swamp	faroo	the rice swamp
------	------------	-------	----------------

When the noun ends in -ng, o is added.

bung	house	bungo	the house
kolong	well	kolongo	the well

In compound words, the o is added only to the last word.

fara-buloo	tract of rice swamp
banta-faroo	upper edge of rice swamp
siisee-kiloo	hen egg

When an adjective is used, the o is added to the adjective.

bete	good
n̄ teeri betoo	my good friend

When a noun ends in aa, or oo the o is not added.

kolong-daa	well mouth
bung-daa	house door
a too	his name
bāa to	to the river

With long vowels, ee, ii, uu an o plus a glide (w or y) are added.

siisee	siiseewo	fowl	nyee-wo	fish
saatee	saateewo	town		
sūu	- sūwo	home		
sūu	sūwo	horse		
siisi	- siisiyo	smoke		
jii	- jiyo	water		

(In some languages -uw is used for the long uu.\* It seems to be unnecessary to write suuwo, or jiiyo.)

\* and  
iy = ii

### Plural of Nouns

The plural is formed by the addition of -lu.

baa	mother	baalu	mothers
moo	person	moolu	people
dindingo	child	dindingolu	children
musoo	woman	musoolu	women

Sometimes in conversation the u is not fully pronounced so that one hears:

mool' bee	all the people
dindingol' ye	to the children

### Gender

This is generally shown by the addition of:

	musoo	female, woman
	kee, keewo	male, man
e.g.	a doo-musoo	his younger sister
	a doo-keewo	his younger brother
	kong musoo ning	a female baboon and a male baboon
	kong keewo	

Separate words are used in a few instances:

făa	father	băa	mother
kambaano	youth	sunkutoo (u)	girl
siisee-musoo	hen	duntungo	cock
ninsi-musoo	cow	tuuraa	bull

(Sometimes one hears siisee-duntungo, ninsi-tuuraa )

băa (goat) and sâa (saajiyo) (sheep) have the following forms:

băa-musoo	goat	băa-kotongo	billy goat
(sâa-musoo	ewe	sâa-kotongo	ram
(sâajii-musoo			

# Noun formation

- (a) The suffix -laa (-naa) added to the verbal root, indicates an agent.

kii	to send	kiilaa	messenger
sii	to sit	siilaa	settler
bajonki	to migrate	bajonkilaa	migrant
tambi	to pass	tambilaa	passer-by
sene	to farm	senelaa	farmer
dong	to dance	donna	dancer

Agents can be formed from the verbal noun.

lii	to shave	liiroo	shaving	liirilaa	barber, shaver
kuu	to wash	kuuroo	washing	kuurilaa	washerwoman
tuu	to pound	tuuroo	pounding	tuurilaa	pounder
tabi	to cook	tabiroo	cooking	tabirilaa	cook

(Often the i is virtually eliminated in speech so that one hears tabir'laa, etc. )

- (b) The suffixes, -rango, -dango, -lango indicate instruments.

sii	to sit	siirango	seat
laa	to lie	laarango	bed
muta	to hold	mutarango	peg, handle
fita	to sweep	fitarango	broom
santi	to comb	santirango	comb
ming	to drink	mindango	cup

Where there is an r in the preceding syllable the form is -lango

lii	to shave	liirilango	razor
kati	to cut	katirilango	(rice cutting) knife

- (c) -duu land of.

Sanduu  
Fula-duu

- (d) - nka, nkoo, nkoolu indicate origin, person from, people of ...

Mandinka kango	Mandinka speech
Tilibo-nkoo	person from the east
Mandinkoo	a Mandinka person
Jaali-nkoolu	the people of Jaali
bolong-kono-nkoolu	people up river

- (e) - tiyo possessor of, owner of

suu, suwo	yard, compound	suu-tiyoo	yard owner, compound owner
saateewo	town, village	saatee-tiyoo	village head
maanyoo	bride	maanyo-tiyo	bridegroom
bankoo	land	banku-tiyo	landowner
kafoo	age set	kafu-tiyo	leader of age set
bungo	house	bun-tiyo	house owner

- (f) - nding(o) - ringo - dingo (after ng)

Liisa	a girl's name	Liisanding	little Lisa
Nyaara	" " "	Nyaaranding	little Nyaara
duntungo	cock	duntundingo	little cock
dingo	child	dindingo	little child
mirango	calabash	mirandingo	little calabash
minango	antelope	minandingo	little antelope
ninsoo	cow	ninsi-ringo	calf
bàa	goat	baa-ringo	kid, little goat
Keemoo	a man's name	Keemooring	little Keemoo

- (g) - ding attached to many verbal roots gives a contemptuous form.

sunkang	to stink	sunkanding	stinking (person)
kuntango	headless	kuntanding	stupid fool
barakantango	without blessing	barakantanding	accursed (person)

- (h) - yaa abstract noun

hadamayaa	politeness		
siimaayaa	long life		
mansayaa	kingship	(mansa	king)
musuyaa	womanhood	(musu	woman)
beteyaa	goodness		

- (i)     -baliyaa           indicates a lack of

mali-baliyaa )	shamelessness
malu-baliyaa )	
kumpa-baliyaa	inquisitiveness (no restraint, no sense of doubt)

- (j)     - ntang           lacking, without

kee-ntango	without a husband
musu-ntango	without a wife
kuntango	without a head, senseless

- (k)     - ri,-roo           indicate verbal nouns

tabi	to cook	tabiroo	cooking
domo	to eat	domoroo	eating
suunyaa	to steal	suunyaaroo	stealing

- (l)     - maa           used with a number of words indicating relatives or people close to one.

faa-maa	father
baa-maa	mother
kee-maa	husband
musu-maa	wife
teeri-maa	friend

- (m)     - too           is used with certain bodily defects

lanjūrutoo	cripple
bala-jawu-too	leper

VerbsImperatives

- a) In a number of common words the verbal root alone is used:

tǎa	go
naa	come
sii	sit down
wuli	stand up
loo	stand, wait
tambi	pass

- b) In the case of most personal activities a pronoun is added, í (sing.), al, ali (plural), something like the reflexive form in French.

í daha	wait, rest (sing.)
í batu	wait
í laa	lie down
í dee	be silent
í bambang	hurry
í fonyoo	rest
í dong	dance
í bori	run
al s̄ii	sit down (plural)
al naa	come
al w̄uli	get up
al tǎa	go
al bàtu	wait
al t̄ambi	pass
al f̄inti	go out
ali b̄ambang	hurry
ali dahaa	wait, rest
ali munya	be patient
ali w̄uli	get up
ali bàtu	wait

- c) When there is a transitive verb (i.e. when there is an object), the singular personal pronoun is omitted. The object always precedes the verb.

a kii	send him
a kuu	wash it
a bayi	drive it away
a siti	tie it
a fàa	kill it
a domo	eat it
a juubee	look at it
a tu	leave it
a tuu	pound it
n joo	pay me
n tu	leave me
a fayi	throw it away
a muta	take it
nying muta	take this
nying muta n ye	hold this for me
a safee	write it
n too safee	write my name
a batu	wait for him
ĩ batu	wait for me
ĩ batu	wait for us
a bula	leave him alone, let it alone
m bula	leave me alone
a firing	loosen it
a maaboo	keep it safe
a nyininkaa	ask him
a sika	pick it up
paanoo sika	pick up the basin
daa yele	open the door
ĩ daa yele	open your mouth
siimango batu	wait for supper
tantango kosi	play the drum
binoo moyi	listen to the horn
jiyo naati	bring water

- d)
- |              |                   |
|--------------|-------------------|
| al' aa muta  | catch it (plural) |
| al' aa tu    | let it alone      |
| al' aa domo  | eat it            |
| al' aa samba | take it away      |

( Here I have assumed that ali + a produces a long a.  
This point needs further checking.)

- e) A strong pronoun form may be added to the imperative singular for emphasis.

ite wuli jee	you, get out of there
--------------	-----------------------



- f) Adverbs follow the verb as in English.

naa jang	come here
sii jang	sit here
taa jee	go there
taa suu	go home
ali bo jee	get away from there (plural)
a tũ jee	let it alone (leave it there)
n danta jang	I've stopped here

- g) The negative of the imperative is kana do not.

kana taa	don't go
kana taa suu	don't go home
kana baayi	don't fail
kana bori	don't run
kana sii jang	don't sit here
kana nying maa	don't touch this
kana nying domo	don't eat this
kana n na lōo taa	don't take my firewood
kana nte neng	don't curse me
kana a buutee <sup>1</sup>	don't beat him
kana a safee	don't write it
kana a faa	don't kill it
kana a tinyaa	don't spoil it
kana a wutuu	don't pull it out
kana a batandi	don't annoy him
al kana bori	don't run (plural)
al kana m faa	don't kill me (plural)
ali kana wo ke	don't do that (plural)
kana wo ke	don't do that (sing.)
n kana wo ke ?	I mustn't do that ?

1 pronounced kan'aa buutee etc.

- h) The words bang and ko are sometimes added after imperatives. Bang modifies the imperative and makes it not so brusque. Ko seems to be an emphatic word.

a foo bang	do say it
naa bang	do come
loo bang	wait (stand)
wuli bang	do get up
sii ko	sit down then
a dii n na ko	give it to me then
wuli ko	get up then
taa ko	go then

Verbal Tenses

- (a) "To be" in the sense of "to be in a place" is:

be , the negative being te

a be jee	he is there
a te jee	he/she is not there
a be jang	he is here
a te jang	he is not there
a be bungo kono	he is in the house
a be kolongo to	she is at the well
a be saateewo kono	he is in the town/village
a be kunkoo to	he is at the farm
a be faroo to	she is at the rice farm (swamp)

- (b) Whenever an explanation is being given or required the word mu is used, together with the emphatic particle le or ne. (See page 46 ). The particle ...ti is added is often added at the end of the sentence.

Mandinkoo le mu	he is a Mandinka
n teeri le mu	he is my friend
wo le mu ?	is that it ?
a ding foloo-foloo mu	his first child was Saalum
Saalum	

munne mu wo ti ?	what is that ?
Kadi dingo le mu nyin'ti ?	is this Kadi's child ?
Sambujang le mu nyin'ti ?	is this Sambujang ?
ite mu tubaaboo le ti	you are a European
doobaa le mu ite ti ?	is it a poor man you are ?

Quite often the final mu is not carefully pronounced, so that one hears le m'. In some areas leng may be used instead of le mu. Sometimes all one hears is the le.

munne mu ?	what is it ?
donkiloo le	(it is) a song

- (c) The negative form of mu is n-te.

toonyaa nte	it is not the truth
n-te nte	it is not I. it wasn't me.
n-te-taa nte	it is not mine
beroo nte	it is not a stone
kor' tana nte	I hope there is not trouble

- (d) Intransitive verbs which describe continuous action have the form be..... la.

a be diyaamu la	he is talking
a be dahaa la	he is resting
Keebaa be jele la	Keebaa is laughing
deenaanoo be suusuu la	the baby is sucking
i be kacao la ?	you are chatting ?
ning tiloo be boyi la	when the sun is setting

The same form can be used for future actions.

m b'aa domo la	I am going to eat it
m be i (bee) buutee la	I am going to beat you
i be laa la jang ?	are you going to sleep here ?
m b'aa kii la bolong kono	I am going to send it up-river

- (e) For the negative form the be is changed to te.

wo te baayi la	that will not fail
n te wo ke la	I will not do that
a t'aa ke la	he will not do it
a t'aa domo la	he will not eat it
a te mee la	she will not be long
a te balan na*	he will not refuse
a te son na	he will not agree
a te kun na jang	it will not fit in there

\* balang + la becomes balan na

- (f) Descriptive verbs have the form be.....ring.

a be dee-ring	he is silent
a be loo-ring	he is standing
a be noo-ring	it is dirty
a be siiring *	she is sitting
a be koyiring	it is white
tilo be kandiring	the sun is hot
mool' bee be hawujiring	all the people are hurrying
a buloo be fooyaaring	his hand is soft
a be sinanding	he is wet (soaking)

\*If a man was just sitting down and one asked the question "What action is he performing ?" the reply would be "a be sii-la", as in section (d).

- (g) The same form is also used when describing continuous action in the past.

wo tumoo konkoo be keering	at that time hunger was happening
kari fula a be laaring	for two months he was lying (ill)
wo tumoo m be looring jang	at that time I was standing here
wo tumoo duniyaa be diyaaring	at that time the world was pleasant
mansa be siiring siirang kang	the king was sitting on his throne (seat)

- (h) The verbs naa come and taa go generally do not take either the .....la or the ....ring form.

m be taa faroo to	I am going to the swamp
a be taa jaamango to	he is going to the mosque
m be naa	I am coming
í be taa ?	you are going ?
a be naa	he is coming
a te naa kotenke	he is not coming again
suutoo m be naa	night time I am coming
bii al be taa ?	are you (pl.) going today ?

Only very occasionally does one hear:

í be taa la ?	are you going ?
---------------	-----------------

# The Past Tense and Completed Action

- (a) The past tense of intransitive verbs is formed by the addition of -ta to the verbal root, as well as the present tense of descriptive verbs.

dindingo bori-ta	the child ran off
í bo-ta minto ?	where have you come from ?
í taa-ta minto ?	where did you go ?
í naa-ta ?	you've come ?
í taamata ?	you've been out of town ?
a boyita !	he's fallen !
a funtita	he has gone out
ń nyinata	I forgot
m bataata	I am tired
a nyaamenta	he is cunning, clever
sumayaa warata le !	it is very cold (lit. cold is strong)
tiloo kandita	the sun is hot
a bungo nyiinyaata baake	his house is very fine
a diyaata	it is sweet, sharp

Mandinka has few adjectives in the English sense (See pp. 28-31.) Instead it has verbs which have the meaning "to be cold", "to be tired", etc.

These can be constructed with the ..ta form, generally representing a state which has come into being and can change, or with ...ing, generally indicating an inherent quality.

For instance is one asked "what color is the cloth ?" one might be told "a be koyiring", it is white, but if a woman was washing a cloth and was asked "Is it clean enough ?" she might reply "a koyita", it is white, it is clean.

- (b) The past tense of transitive verbs is formed by the addition of ye, which comes before the object.

a ye daa soron ne	he has locked the door
í ye munne domo ?	what have you eaten ?
í ye munne tu jee ?	what did you leave there ?
í y'aa bang ?	have you finished it ?
a ye maanyoo taa	he has taken a wife (bride)
a ye montoroo juubee	he looked at the watch
a ye faanoo dii a la	he gave a cloth to her
a ye toonyaa le fo	he told the truth
í y'aa je ?	did you see it ?

The first person singular has the form    ńg, ńga                    nga + i contracts to ngee  
    plural            "            "            "            ńg, ńga

ńg' aa moyi le	we have heard it
ńg'aa dii a la	I have given it to him
ńg' aa wo long	I know that

- (c) Sometimes the form with ye has a sense which would require a present tense in English.

f y'aa moyi ?	do you hear ? (lit. have you heard it ?)
Alla y'aa long	God knows it
ate le y'aa long	he knows it

- (d) Ye is also used to connect two imperatives .

wuli ye taa	get up and go
naa loo jee, ye m̄ batu	come and stand there, and wait for me
taa tiyo taa, y'aa nyimi	go and take groundnuts, and chew them

No ye is necessary after taa (go), or naa (come)

naa sii	come and sit down
taa sii Faatu daala	go and sit beside Faatu
naa n deemaa	come and help me

- (e) With past tenses and adjectival verbs which have the past tense form, the negative is mang (variations mam, man, ma' ).

a kandita	it is hot
a mang kandi	it is not hot

a naata	he has come
a man naa	he has not come

nga wo long	I know that
m̄ ma' wo long	I don't know that

a banta	it is finished
a mam bang	it is not finished

wo keta	that happened
wo man ke	that did not happen

a diyaata	it is sweet
a man diyaa	it is not sweet

a la maanoo moota	her rice is ripe	(can also be used to mean cooked)
a la maanoo mam moo	her rice is not ripe	not ready)

a siyaata	it is plentiful
a mang siyaa	it is not plentiful

(f) mang (mam, man, ma') when followed by i contracts to mee .

m̄ mee je	I did not see you
m̄ mee tara jee	I did not meet (find) you there
í mee 'la tiyo busa ?	you've not beaten your groundnuts ?
ñg'ee kibaaroo moyi	I heard the news of you

(g) Often the negative with mang corresponds to the English won't, don't.

taa	go
m bang	I refuse
i man taa ?	you won't go ?
taa	go
m man taa	I won't go
i mang song ?	you don't agree ?
i mang sii ?	won't you sit down ?
i man Nanding batu ?	won't you wait for Nanding ?

Auxiliary verbs

- (a) ka negative buka (in some areas bika).

Used as an emphatic present, e.g. he is coming, and for habitual action.

í ka tiyo nyimi ?	do you eat groundnuts ?
í ka munne safee ?	what do you write down ?
í ka wo le safee ?	is that what you're writing ?
n sisoo ka diming	my chest is painful
n kungo ka n diming	my head is paining me
ĩ bee ka taa dookuwo la	they all go to work
ĩ ka mool' domo baake	they cheat (lit. eat) people very much
ń ka taa faroo le to	I do go to the rice swamp
a ka naa	he <u>is</u> coming

n te buka taa	I do not go
í buka bataa ?	you don't get tired ?
a bukaa doo ke	he does not do work
a bukaa song	he does not agree
a bukaa finti banta	he does not go outside
mool' buka wo ke	people don't do that

ka + i forms kee

ĩ kee kili	they are calling you
ń kee batandi ?	am I troubling you ?

- (b) si must, should. Also used as a very emphatic future.  
 "He will come", as distinct from "He is going to come".  
 In the second person it is often used as a mild imperative.

í si n kontong	you should greet me
í si n danku	you should answer me
í si taa doo sang	you should go (and) buy another
wuraaroo i si naa	you should come in the evening
A kan'aa ke	don't do it
B n s'aa ke	I shall do it

(In Gambian pidgin English one will hear the word "must" used instead of the future. "Is the driver coming today ?" "He must come." )



- (c) nyang ought, past tense form nyanta, negative man nyang + la .

ĩ nyanta m maakoyi la	you ought to help me
a nyanta taa la le	he ought to go
a man nyang doo la	she ought not to work
a man nyang wo ke la	he ought not to do that

- (d) noo to be able

a man taa noo	he is not able to go
m man taa noo	I am not able to go
m bataata, n te taamoo noo la	I am tired, I am not able to walk
a t'aa foo noo la	he cannot say it

- (e) maa may (used in prayers)

Alla maa deenaanoo balu la	may God make the baby live (long)
Alla maa fuu la	may God cure it
Alla maa ñ nii siimaayaa la	may God grant us long life
Alla maa ñ deemaa	may God help us
Alla maa ñ deemaa la,	may God help us
fo ñ s'aa soto	to obtain it

Exhortations

ngà                    let us.....  
ali ñga

ña                    shall I....

ña taa suu  
ali ñga taa  
ali ñga taa nyoo la  
ali ñga wuli  
wuli, ñga taa  
ali ñga janjang

let us go home  
let us go  
let us go together  
let us get up  
get up, let's go  
let us scatter

ñ batu, ñga taa nyoo la  
ñg'aa dii a la ?  
ñg'aa buutee ?  
nga nying kuntu ?  
nga nying taa ?

wait for me, let's go together  
shall I give it to him ?  
shall I beat him ?  
shall I cut this ?  
shall I take this

buree kiling dii n na,  
ña taa sang taba la

give me a penny,  
so that I can go and buy tobacco

Passive voice and impersonal usage

An impersonal form is used by adding -ta to the verbal root.

munne filita ?

what is lost ?

munne keta ?

what has happened ?

n na tikoo farata

my head tie has become torn

n na faanoo firinta

my skirt has come loose

Where a person is involved, instead of saying "I was sent", one says  
"They sent me".

ĩ ye n kii le

they sent me. I was sent

ĩ y'aa dii n na le

they gave it to me. it was given to me

ĩ y'aa muta

they have caught it. it has been caught

ĩ ye n samba Janjambure

they brought me to Georgetown . I was taken to G.

Causative verbs

Causative verbs are formed by adding the suffix -ndi

laa	to lie	landi*	to set down
taa	to go	tandi	to make go
loo	to stand	londi	to set down
boyi	to fall	boyindi	to make fall
wuli	to rise	wulindi	to raise up
bataa	to be tired	batandi	to make tired, to trouble
boo	to come out	bondi	to take out
jii	to come down	jindi	to take down
siinoo	to sleep	siinondi	to make sleep
song	to agree	sondi	to make willing
sila	to fear	silandi	to frighten
ming	to drink	mind	to give to drink

\* The effect of the nd is to shorten the aa vowel.

a bondi  
 a landi  
 kana a sindi jang  
 kana mool' batandi  
 kana m boyindi  
 a y'aa/kidoo londi  
 la

bring it out  
 set it down  
 don't set it down here  
 don't annoy people  
 don't knock me down  
 he put down his gun

# Verbal nouns

Verbal nouns are formed by the addition of -ri, -roo to the verbal root.

suunyaa	to steal	sunyaaroo	stealing
domo	to eat	domoroo	eating
safee	to write	safeeroo	writing
tabi	to cook	tabiroo	cooking
talaa	to divide	talaaroo	dividing
kati	to harvest	katiroo	harvesting, cutting
tinyaa	to spoil	tinyaaroo	spoiling
kanta	to guard	kantaroo	guarding

a be domoroo la	he is eating
a be safeeroo la	he is writing
a be katiroo la	she is harvesting
m be tabiroo la	I am cooking
f be fiiroo la	you are planting

Where the verb has an object, the form in -ri, -roo, is not used.

Instead an o coalesces with the final vowel of the verbal root to form oo.

m̄ be kōntong taboo la	I am cooking lunch (lit. lunch-cooking)
m̄ be maani katoo la	I am cutting rice (lit. rice cutting)
m̄ be tiya fiyo la	I am planting groundnuts
a be b̄aa kantoo la	he is goat herding
a be kunu-kantoo la b̄aa to	she is driving off birds at the river (deep water swamps)
nte be jii-biyoo la	I am drawing water

### Questions

Questions can be indicated purely by intonation.

í naata ?	you've come ?
í lakuraata ?	you are ready ?
í taamata ?	you've been out of town ?
í buka bataa ?	you don't get tired ?
a funtita ?	has he gone out ?
a te naa kotenke ?	won't he come again ?
a y'aa foo í ye ?	did he tell it to you ?

Bang may be added as a sign of a question.

í lafita dutoo la bang ?	do you want a mango ?
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A noun or pronoun plus lee ? has the sense of "where is ....."

In such a case one is asking primarily for the object or person mentioned, and not for information about the place they are.

a lee ?	where is he/she/it
í la musoo lee ?	where (how) is your wife
lampoo lee ?	where is the lamp
í la bukoo lee ?	where is your book
í faa lee ?	where is your father ?
í lee ?	where are you ?
Usman lee ?	where is Usman ?
í kee lee ?	where is your husband ?

When one wishes to know about the place, one uses ming, minto (where).

í taata minto ?	where did you go ?
í bota minto ?	where have you come from ?
Keemoo be ming ?	where is Keemoo ?
í y'aa tombong minto ?	where did you pick it up ?
í bota nang ming ?	where have you come from ?

For nang see p. 40.

A í baa lee ?	where is your mother ?
B a te jang	she is not here
A a taata ming ?	where did she go ?
B kolongo to	to the well

jumaa = who, which ?

jumaa lee ?	who is it ?
jumaa le be jee ?	who is there ?
í ka jumaa le batu ?	who is it you are waiting for ?
jumaa le ye kunoo faa ?	who killed the bird

mu, mung, mun ne (mung + le) = what ?

í ko mu ?	what do you say ? really ?
mun ne mu nyin ti ?	what is this ?
mun ne mu wo ti ?	what is that ?
í ko mun ne ?	what did you say ?
mun ne filita ?	what is lost ?
al naata munne la ?	what have you (pl.) come for ?
mun ne keta ?	what has happened ?
a be mun ne la ?	what is he doing ?
mun ne be nying kono ?	what is in this ?
i ye mun ne domo ?	what did you eat ?
i ye mun ne tu jee ?	what did you leave there ?
i ka mun ne sli jang ?	what are you sitting here for ?

mun tuma = when ? (tuma, tumoo - time)

í naata mun tuma ? )	
mun tum' í naata ? )	when did you come ?

dii, ndii = what ? how ?

í too ndii ?	what is your name ?
nying too ndii ?	what is the name of this ?
í la mool' be dii ?	how are your people ?
a ko dii ?	what does he say ?
í ko dii ?	what do you say (normally in sense of really ? you don't say ?)
dii ?	really ?

nyaa dii = how ?

m be ke la nyaa dii ?	what shall I do ?
í ko nyaa dii ?	what do you say ?
nga fo nyaa dii ?	what (sort of things) shall I say ?
=kaa i ka ke nyaa dii ?	how do you do it ?
m b'aa ke la nyaa dii ?	how shall I do it ?
	what shall I do with it ?
nga ke nyaa dii ?	how am I to do it ?

## Adjectives

- (a) Mandinka has few words corresponding to English adjectives, the

commonest ones being	jamaa	many
	bee	all
	baa	big

Baa, however, can also be used as a verbal infix.

a beeteeyaa-baa-ta	it is very good
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- (b) The adjective normally follows the noun or pronoun it qualifies.

ĩ bee taata	they all went
moo jamaa naata	many people came

When baa follows a noun ending in ng -ngo, this ng changes to m.

bungo	house
bum baa	big house

jonkongo	yard
jonkom baa	big yard

tili fula	two days
faani koyoo	white cloth

- (c) The noun is in its stem form, and the adjective takes the suffix, -o -olu,

- (d) Words indicating nationality, ethnic group etc. precede the noun.

Mandinka kango	Mandinka speech
tuubaab' nyoo	European millet, i.e. maize, corn
Bambarang basoo	Bambara sorghum

When nouns are used adjectivally they precede the noun qualified.

nee baaroo	iron bar
nee binoo	bugle (iron horn)



- (e) When several adjectives are used, color precedes size, and numerals come last.

faani koyoo	white cloth
faani koyi baa	a big white cloth
faani koyi baa fula	two big white cloths

The -o ending is added (if appropriate) only to the last adjective.

- (f) In most cases where English uses adjectives, Mandinka has adjectival verbs, using either the present participle form in .....ing, or the past tense form ..... ta.

An adjectival form can be formed from the present participle.

findi taaringo	early findo
feng nooringo	a dirty thing
tuubaanyoo mooringo	ripe corn
nyee fajiringo	boiled fish
subu tabiringo	cooked meat

Cf. í ma'a je siiring	don't you see him sitting
í ma'a je looring	don't you see him standing
nga a tu siinooring	I left him sleeping
í meeta siiring	you were a long time sitting
nge ñ je jãaring	I saw them drying

- (g) Various adjectival forms:

i.	<u>-maa</u>	possessing the quality		
	hakiloo	sense	hakilimaa	wise
	too	name	toomaa	namesake
	konoo	belly	konomaa	pregnant
	jiyo	water	jiimaa	watery
	fing	to be	fimmaa	the black one
		black		
	tiyo	hair	tiimaa	hairy

Often the -maa indicates the....one.

í lafita jumaa la ?	which one do you want ?
koyi-maa	the white one
fim-maa	the black one

ii    bali, baloo                    -less, without

tiling	to be upright, straight	tilim-baloo	unjust
kumpa	to be in doubt	kumpabaloo	inquisitive

iii    -ntang, ntango                    -less, without

hakili	sense	hakili-ntango	senseless
baraka	blessings	baraka-ntango	accursed
kodi	money	kodintango	moneyless
kee	husband	keentango	without a husband

iv    -taa                                    -able

domo	to eat	domotaa	( for eating
ming	to drink	mintaa	( eatable,
sang	to sell	san(g)taa	drinkable
			for sale

túroo le mu fo domotaa                    is it seed or for eating ?  
 maani santaa t'ali yaa bang ?            isn't there rice for sale at  
    your place ?

v    -too                                    used with bodily defects, illnesses, etc.

saasaa	to have a cold	saasaatoo	person with a cold
kuurang	to be sick	kuurantoo	sick person
bala-jawoo	leprosy	balajawutoo	leper

The same form can be used with animals.

saaji kurantoo                                    a sick sheep

vi    -nding                                    indicates a                    -ish.

sutu	short	sutunding	shortish
koyi	white	koyinding	whitish

(An adjective derived from a verb ending in -ng also produces a form in -nding

tiling	to be straight	tilinding	straight
tenkung	to be quiet	tenkunding	quiet

- (h) A number of verbs are formed by adding the suffix -yaa to the adjectival stem.

moo betoo	a good person	a beteyaata	he is good
jii sumaa	cold water	a sumaayaata	it is cold
* musu keebaa	old woman	a keebaayaata	she is old
kee fatoo	brave man	a fatiyaata	he is brave
moo jawoo	bad person	a jawuyaata	he is bad

\*keebaa            which means big man, has become an adjective meaning old.

musu keebaa	old woman
keebaayaa	old age

Numerals

1	kiling
2	fula
3	sàba
4	naani
5	luulu
6	wooro
7	woorowula
8	seyi
9	kononto
10	tang
11	tang ning kiling
12	tang ning fula etc.
20	muwang
30	tang saba
40	tang naani
50	tang luulu , etc.
100	keme
1000	wúli

kiling is used both in the sense of one and alone.

Rowlands indicates a tonal difference:

ate kiling tuta	he alone remained
a ye soli kiling ne faa	he killed one leopard

kiling can also be used in narratives in the sense of a certain...

silang kee kiling be jee	now there was a certain man there
fo kee kiling, i k'aa fo ye Jaase	except for a certain man, called Jaase

kiling also means the same :

ĩ bee kiling le mu	they are all one (the same)
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Ordinals are formed by the addition of -njango.

fulanjango,	sabanjango,	naaninjango,	luulunjango,	etc.
second	third	fourth	fifth	

The word for first is foloo.

a ding foloo	her first child
--------------	-----------------

sanji tang ning wooroo  
lung kiling  
moo keme fula

sixteen years  
one day  
two hundred people

tili sabanjango  
dalaasi keme  
tang luulu 'ning seyi

the third day  
a hundred dollars  
fifty eight

a mang tambi mo tang naani ti

there were not more than 40 people

# Adverbs

These are formed by the addition of -ke.

baa	big	baake	well, very much
jawu	bad	jawuke	badly, extremely
muumee	whole	muumeeke	at all

a timiyaata baake	it is very sweet
tiloo kandita baake	the sun is very hot
a dimoo warata jawuke	its pain is very great
wo koleyaata jawuke	that is very hard
a mam bang muumeeke	it is not finished at all
a muta kendeke	hold it firmly

The verb itself may be modified by an infix.

a fisayaa-baa-ta	it is greatly better
a keebaayaa-baa-ta	it is very old
a wara-baa-ta	it is extremely big
a jamfa-jawu-ta	it is terribly far
a diyaa-jawu-ta	it is terribly sweet
a noo-jawu-ta	it is extremely dirty
a dadaa-kuu-ta	it is well made
í sii-kuu-ta ?	are you firmly seated ?
í munya	wait
í munya-ndinke	wait a little
naa kacaa	come and chat
naa kacaarinke	come and chat a little
al nyori	move away (pl.)
al nyori-ndinke	move away a little (pl.)
í taama-ndin-ta ?	did you go for a little walk ?
a fisayaa-rin-ta	it is a little better
a mee-rin-ta saaying	he is a little time away now

Very many verbs have emphatic terms associated with them:

a faata tep	it is completely full
a wuleeta tawu	it is very red
a meseyaata yer	it is very thin
a dunta suruk	he rushed in
a boyita pitim	he fell with a thud
a be nooring tok	it is very dirty
a be sutiyaaring dokot	it is very short
a be koyiring lew-lew-lew	it is very white
i y'aa faa dek	they killed it completely

Some, like those above, are of fairly widespread usage, others vary from district to district.

	Kiyang	McCarthy Island	Upper River
strong - a bambanta	kat	kang	kadang
finished - a banta	per	fereng	fereng
black - a be finding	kiir)	kirim	kirim )
	not )		yim )
stinking-			
a be sunkanding	fat	fit	fit
broad - a fanuta	hap	warang	warang
dry - a be jaaring	hak)	kawu	kot
	hap)		
hot - a kandita	wut	wit	wut

The consonant-vowel-consonant structure of many of these words is unusual for Mandinka. It should be noted that a similar system of emphatic words is to be found also in Wolof, Serer, and Fula.

Sometimes the emphatic word may clarify the word meaning:

a diyaata yem	it is very sweet
a diyaata teleng	it is very sharp
a boyita pitim	it fell with a thud
a boyita puram	it fell with a splash

Some emphatic words can be used initially:

taraas, a y'aa kannateyi	with one sweep, he cut its throat
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Prepositionsye to, for

a sang n ye	buy it for me
tikoo sang n ye	buy me a head tie
wo diyaata n ve	that is sweet to me (i.e. I like that)
meng diyaata i ye) w	whatever you like
diyaat'ee ye) s	
nying faling n ye	change this for me
dimbaa mala n ye	light the fire for me
nying muta n ye	hold this for me
Usman kòntong n' ye	greet Usman for me
a mang a (maa) fo n ye	he did not tell it to me
n̄ga wo le f'aa ye	that is what I told him

la, na to, at (na follows an n )

a dii a la	give it to him
nying dii a la	give this to him
kinoo dii a la	give him food
sinsingo dii a la	give him the basket
a dii n na (=dii)	give it to me
nying dii n na	give me this
jiyo dii n na	give me water
n na tikoo dii n na	give me my head tie

n + la becomes n na

nenoo le be n na	I am cold
kònkoo le be n na	I am hungry
mindoo le be n na	I am thirsty
nenoo le be f la ?	are you cold ?
sinoos le be f la ?	are you sleepy ?

The word so to give as a present, to 'dash', is followed by the object given plus la.

n̄ so wo la	give me that
n̄ so koparoo la	give me a penny
n̄ so kaboo la	give me the bottle
n̄ so saafunoo la	give me soap
n̄ so kuruwo la	give me a kola nut
n̄ so kodoo la	give me money
n̄ fuu kodoo la	lend me money
denaanoo so saafunoo la	give the baby soap
mool' so kuruwo la	give the people kola



la also follows the verbs naa to come, and taa to go, when used as auxiliary verbs.

n naata kacao la	I have come to chat
nte be taa fiiroo la	I am going planting
a be naa safeeroo la	he is about to write
m man naafen na	I have not come for anything
n ka taa baaroo la	I do go hoeing
a be naa boyi la	(he is going to fall) he nearly fell

-----

a taata motoo la	he went by truck/lorry
ĩ ye a) bung kidoo la	they shot it with a gun
y'aa)	
n takita beroo la	I struck (my foot) on a rock
a jeleta wo la	he laughed at that
ĩ bataata taamoo la ?	are you tired of walking ?
a te son na wo la	he will not agree to that

m̃ mang song wo la	we won't agree to that
silang m̃ mang <u>song</u> bo <u>la</u>	now, we do not agree to leave there
jee	
ñ <u>lafita</u> wo <u>la</u>	I want that
a ko wuloo ka <u>jele</u> ate <u>la</u>	he thought the dog was laughing at him
a mang <u>haanyi</u> wo <u>la</u>	he was afraid (not brave about) of that
ĩ <u>nyanta</u> taa <u>la</u> saaying	you ought to go now

ñ naata i yaa deberoo la	I have come to your place for hair dressing
a ko ĩ ye taa nyantang-	he said they should go and cut thatch
teeyo-la	
a taata timbing-katoo la	she went to cut timbingo (fruit)

Words showing place, motion to, motion from etc.

jang      here

m be jang  
ĩ be jang ?  
a be jang  
naa jang  
ĩ te jang  
al loo jang  
m batu jang  
Loli te jang

a folota jang  
a man naa jang  
moo te jang  
a jamfata jang

I am here  
you are here ?  
he is here  
come here  
they are not here  
stand here (pl.)  
wait for me here  
Loli is not here

he was the first here  
he did not come here  
there is no one here  
it is far from here

jee      there

a be jee  
ĩ be jee  
fen te jee  
a te jee  
wuli jee  
bo jee  
bori jee  
n taata jee  
ĩ samaata jee ?  
a tu jee  
jee jamfata  
i be n tara la jee

he/she/it is there  
they are there  
there is nothing there  
it is not there  
get up from there  
get out of there  
run there  
I went there  
did you spend the rainy season there ?  
leave it there, let it alone  
it is far there  
you will find me there

to      to, at, from

a be faroo to  
m be taa faroo to  
a be kolongo to  
m be taa kolongo to  
i be heera to ?  
Satu be luwo to ?  
ĩ naata bengo to ?  
a taata saateewo to  
taa mariseewo to  
nte man ta baa to  
a taata kunkoo to  
a taata tulungo to  
ĩ bee taata faroo to  
a samba tubab' bungo to

al bo daa to  
m bota nang kunkooto

si bentengo to  
kana sii bankoo to

she is at the rice swamp  
I am going to the rice swamp  
she is at the well  
I am going to the well  
are you at peace ?  
Satu is in the compound (open yard)  
you've come to the meeting ?  
he has gone to the town  
go to the market  
I did not go to the river  
he has gone to the farm  
she has gone to the play (dance)  
they have all gone to the rice swamp  
take it to the European's house

get away from the door (pl.)  
I have come from the farm

sit on the platform  
don't sit on the ground

To is not used with suu home, or with place names.

m be taa suu	I am going home
a bota Jaali	he came from Jaali
a taata Baabaa	he went to Europe

With ming (where) the use of to is optional.

i be taa ming ? )	where are you going ?
i be taa minto ? )	

To is also used with the verb maakoyi to help

m maakoyi kayitoo to	help me with paper (i.e. give me some paper)
m maakoyi dookuwo to	help me with work (i.e. give me work)

banta outside

taa banta	go outside
a buka finti banta	he does not go outside

kono inside

í daa kono	in your mouth
a be bungo kono	he is in the house
a be sinsingo kono	it is in the basket
a taata bungo kono	he went into the house
a boyita dinkoo kono	he fell into the hole
í bota bolong kono ?	you've come from up river ?
m be taa suwo kono	I am going home
a man ta wíloo kono	he has not gone to the bush
al a samba suwo kono	carry it home (pl.)
bolong-kono nkool'lee ?	how are the people up river ?
î bee taata wíloo kono	they have all gone to the bush
í buloo bula jifoo kono	put your hand in the pocket

kang on

sii laarango kang	sit on the bed
sii nying kang	sit on this
kana loo n na maanoo kang	don't stand on my rice
kana í buloo laa a kang	don't put your hand on it
a seleta suwo kang	he mounted the horse
al sii bâsoo kang	sit (pl.) on the mat
a be looring siloo kang	he is standing on the road
a boyita n kang	he fell on me / he assaulted me
n jikoo be i kang	my hope is on you
m b'aa kang	I am busy with it

nyaa to            in front

bo n nyaa to	get out of my way
bo a nyaa to	get out of his way
a be nyaa to	he is ahead

kooma            behind

deenaano be i kooma	the baby is behind you
a be f kooma jan ne	he is behind you here
n kōntonta f kooma	I had lunch in your absence (lit. behind you)
a banta f kooma	it was finished in your absence
a y'aa taa n kooma	he took it in my absence

daala            beside

sii a daala jang	sit beside him here
f la tubaaboo be i daala	your European is beside you
mo fula be looring a daala	two people are standing beside him
a fele looring bungo daala	there he is, standing beside the house
a siita bundaa daala	he sat down beside the door

santo            up

santo juubee	look up
a seleta yiroo santo	he climbed up the tree

noo to            behind  
noo ma

bula a nooma	follow him
kana bula n nooma	don't follow me

mool' naata i noo-to bang ? have people come to replace them ?

nang            from

i bota nang ming ?	where have you come from ?
i bota nang wūloo kono ?	have you come from the bush ?
naa nang	come
a samba n nang bang	bring it to me
i bori nang	run
m be seyi la nang	I am returning
al jii nang	come down (pl.)
a hayinaa nang	there he/she/it is
tambi nang	pass
a naata nang	it happened that
a dii n na nang	give it to me
a sorita nang faroo to	she went early to the rice swamp

Words indicating time

Days of the week	tenengo	Monday
	talaatoo	Tuesday
	araboo	Wednesday
	araamiiso	Thursday
	arijumoo	Friday
	sibitoo	Saturday
	dimaasoo	Sunday

teneng lungo m be naa

I am coming on Monday

bii - today

sanjiiyo warata bii  
a man taa wuloo kono bii  
bii m mang daaroo ke  
bii m be naa  
bii al be taa ?  
bii i baa man taa faroo to ?

the rain is heavy today  
he did not go to the bush today  
today I have not done any weaving  
today I am coming  
are you (pl.) going today ?  
today your mother did not go to the swamp ?

kunung - yesterday

kunung m man taa n na  
faroo to  
i naata kunung ?  
kunung m mee i je  
n taata Saabaa kunung

yesterday I did not go to my  
rice swamp  
you came yesterday ?  
yesterday I did not see you  
I went to Saba yesterday

saama )

sooma )- tomorrow

soomandaa - in the morning

sooma m be taa Jookaduu  
saama soomandaa i be taa jee ?  
saama seyiloo m be naa

tomorrow I am going to Jokadu  
tomorrow morning you are going there ?  
tomorrow morning I am coming

suutoo - night, night-time

suutoo a be naa  
hani suutoo a be yaayi la

night time he is coming  
even at night time he is wandering around

wuraaroo - evening

wuraaroo i be naa a fee ?

in the evening are you coming with it ?

juuna - early

nga tuuroo bang juuna  
a y'aa tabi juuna  
i man naa juuna bii  
a taata juuna

I finished pounding early  
she cooked it early  
you did not come early today  
he went long ago

silang - now

silang i bataata taamoo la  
nga a je silang  
mool' meeta siiring silang

now you are tired of walking  
I see it now  
people are a long time sitting now

saaying - now, at once

saaying kodoo mang siyaa  
saaying a be naa  
a man naa hani saaying

now money is not plentiful  
he is coming now  
he has not come even now

hani bii - still

hani bii a man taa noo  
Fodebaa be tendaa la hani bii ?

he has still been unable to go  
is Fodebaa still at the wharf ?

wo tumoo - at that time

wo tumoo moolu be maani-katoo la  
wo tumoo konkoo be keering  
wo tumoo m be looring jang

at that time people were rice cutting  
at that time hunger was prevalent  
at that time I was standing here

nung - formerly

nung nyamboo ka siyaa baake  
i tamaata le nung ?  
a meeta jang nung  
nunto a be jang, bar' saaying  
a te jang

formerly cassava was very plentiful  
did you travel a while ago ?  
he was a long time here formerly  
formerly he was here, but now  
he is not here

folo - yet

a mang futa jee folo  
a man naa folo  
i mam moo folo  
n so koparoo la folo  
a man sii folo

he has not yet reached there  
he has not yet come  
they are not yet ripe  
give me a penny first  
it is not yet time

bitung - then

taa bitung  
al taa bitung  
ali nga taa bitung, a banta

go then  
then go (pl.)  
let us go then, it is finished

# Indefinite Pronouns

## feng - something, anything

fen te jee	there is nothing there (lit. there is not anything there )
hani fen te jee	there is nothing at all there
a buka feng dii n na	he does not give me anything
n te mam fem fo	I did not say anything

## doo (pl. doolu) - some, other

foolee suu doo lee ?	where is the other bicycle ?
i si taa doo sang	you should go and buy another
doo fo	say another, tell another
doolu ka fo 'sooma,'	some say 'sooma', others say 'saama'
doolu ka fo 'saama'	
wo doo dii n na	give me that other

## nyoo - one another

ali nga nyoo finjang	let us swing one another
kana nyoo bung	don't shoot one another
al kana nyoo boyindi	don't knock one another down
nga taa nyoo la	let us go together
ali nga taa nyoo la	let us go together
n te ning Abdu naata nyoo la	Abdu and I came together*
ali bee a muta nyoo la	all take it together
ite ning Jonfola man nyoo je?	did you and Jonfola not see one another ?
i kafuta nyoo ma	they collected together

\*(Mandinka says 'I and Abdu', not 'Abdu and I'.)

## tuus(i) - nothing

wo koola tuus te jang	besides that there is nothing here
hani tuus a te je	nothing at all is there
i mang tuus fo n ye	they did not tell me anything

## teng - thus

a ke teng	do it thus
teng maafang	in that direction

## wandi - someone else's

wandi tikoo be m bulu	I have someone else's head-tie
i ka taa wandi dutoolu le	you go and cut someone else's mangoes ?
kati ?	

moo

- person

moo te jee  
moo t'aa sunyaa la  
mool' buka wo ke  
moo te wo to

no one is there  
no one will steal it  
people don't do that  
there is no one in that place



Emphasis

Le, an emphatic particle, is added wherever emphasis is desired.

siinoo <u>le</u> be i la ?	are you sleepy ?
Samba le y'aa kii	it was Samba who sent him
tubaaboo le be jang	it is the European who's here
wo le mu	that is it
a ye wo <u>le</u> fo	that is what he said
a ye toonyaa <u>le</u> fo	it was the truth he spoke
í ka wo le safee ?	is that what you write ?
a bota nang nyaamoo <u>le</u> kono	it is from the grass that he's come
a bota nying bungo le kono	it was this house she came from
a be kuneewo le kono	it is inside the box
a taata wúloo le kono	it is the bush he has gone to

Where the sentence is a short one, and particularly where adjectival verbs are being used, le is generally added at the end.

i taamata <u>le</u> ?	did you go out of town ?
tiloo warata le	the sun is strong
a siyaata le	it is plentiful
jee diyata le	it is pleasant there
a tiita le	it has flown away
a taata le	he has gone
a wuluuta le...keewo	she has given birth....a male

ko also used either for emphasis, or to make the sentence less abrupt

sii ko	do sit down
kopaaroo dii n na ko	give me a penny
taa ko	go then
a jamfata ko	it is indeed far
í meeta ko	you were a long time
haa ko	yes indeed
i be taa ko ?	are you going ?

Sometimes both the le and ko are combined. In rapid speech the o of ko is slurred over, so that one hears le k'.

a be jee le ko	he is there
wo le mu ko ?	is that it ?
í tariyaata le k'	you were quick
toonyaa le mu ko	it is the truth
í meeta le ko	you took a long time
a kuranta le ko	he is sick

muk (from Wolof) at all

a buka song, muk he won't agree, at all

hani - even

sutoo m buka siinoo, at night I don't sleep,  
hani domanding (not) even a little

### Conjunctions

aning, ning	and
bàring, bari, bar'	but
kabiring	since, when
biring	since, when
ni, ning	when (in future tenses), if
ko	as, like
fo,	as far as, until, or, except for

-----

There is no word in Mandinka corresponding to the English and which connects sentences. An example of Mandinka narrative style is given below:

a naata Jēnyer, a mang Jēnyer noo,  
a y'aa suki, hani fo a samaata jee.  
Musa Molo naata suka boo,  
a naata Kiyang-nkoolu makoyi.

he came to Jenyer, he was not able to  
take Jenyer, he blockaded it, even so  
that he spent the rains there. Musa Molo  
came to break the blockade.  
he came to help the Kiang people.

a ma'a noo,  
a y'aaa suki,  
Soninkeelu bee benta,  
i y'aa bung,  
i y'aa wutundi,  
a taata,  
a man naa kotenke.

he was not able  
he blockaded it  
the Soninkes all met,  
they shot at him,  
they drove him out,  
he went away,  
he did not come again.

For and between two imperatives see page 18.

The word aning or ning is used to connect nouns or noun equivalents.

Mansakonkoo aning jang  
sanjiyo ning fiiroo benta  
i faa ning nte faa, i bee  
faa kiling, baa kiling

Mansakonko and here  
rain and planting met (were in agreement)  
their father and my father, they all  
(had) one father, one mother

Ning sometimes translates with.

i ning pootoo be naa ?  
fte ning motoo naata ?  
fte ning foolee-suwoo naata ?

are you coming with a pot (tin)?  
did you come by motor ?  
did you come on a bicycle ?

bari but

a fisayaata, bar'aa man  
kendeyaa folo  
a be naa Kerewaan, bar' aa man  
naa folo  
a naata, bar'aa taata  
a taamata, bar'aa naata  
bar'fi si n kontong  
a man naa folo, bari saaying  
a be naa

he is better, but he is not  
yet cured  
he is coming to Kerewan, but he has not  
yet come  
he came, but he has gone  
he went out of town, but he has come (back)  
but you should greet me  
he has not yet come, but now he is coming

bari + a = bar'aa  
bari + i = bar'ii

biring since, when

biring fanoo keta  
biring kununko a be jang  
biring m bota Foonyi,  
hani bii m man taa jee  
biring a futuuta, i mang kumoo ?

when dawn broke  
since the day before yesterday he is here  
since I left Fonyi,  
I have not gone there  
when she married, didn't you cry ?

kabiring when

kabiring m bota karambungo to,  
n taata dookuwo la Balingo  
kabiring n naata jang, aning bii  
teemoo, tanoo-wo-tanoo mang soto  
kabiring i futata jee, i dunta  
wuloo kono  
kabiring suwo kuuta, a taata  
tabiri-bungo kono

when I left school I went to work at  
Balingo  
since I came here and the present day,  
no trouble at all has occurred  
when they reached there, they entered  
the bush  
when night fell, he went  
into the kitchen

ni, ning

when, if

ni í y'aa tee (teyi), i s'aa joo  
 ni í taata jee, i s'aa nyininka  
 ni í boyita, í b'aa lon na  
 n'aa taata baa to, a buka nyeewo  
     soto  
 ni í naata, i t'aa soto la

i b'aa soto la, n'aa mam bang  
 ni í y'aa ke, i s'aa je

ni í y'aa kili, a te danku la  
 ni sanjiyo teeta, í be taa ?

ning doo taata liifoo la,  
 doo s'aa batu banku kunna

if you break it, you will pay for it  
 when you go there, you should ask him  
 if you fall, you will know it  
 when he goes to the river, he does not  
     catch fish  
 if you come, you won't get it (any)

you will get it, if it is not finished  
 if you do it, you will know about it  
     (lit. see)

if you call him, he will not answer  
 when the rain stops, will you go ?

when one went on leave, the other would  
     wait for him in charge of the district

Proverbs: (Kumo kotoolu)

ni kaleeroo ko nenoo le b'aa la,  
     jiibidaa s'aa fo nyaa dii ?  
 ni luntango meeta kolongo to  
     julu tiyo b'aa tara la jee

if the cooking pot says it is cold,  
 what will the water pot say ?  
 if the stranger stays long at the well,  
 a bucket owner will meet him there

ko

as, like

a be foyaaring ko kotondi munkoo  
 a be yaayi la ko wūloo  
 a mulunta ko bāyi koyoo  
 a ka tootoo ko munne  
 a be finding ko nuuroo  
 ite nooring ko kōo-bootoo  
 sunkanding ko Kasinkoo la caali  
     jaaro

it is as soft as cotton wool  
 he is wandering about like a dog  
 it is like white cloth  
 he coughs like anything  
 he/it is as black as a leech  
 you (are) as dirty as a salt bag  
 stinking like a Kasinko's dried fish

Comparisons are known as tombindiro.

fo

(1) as far as

í taata fo ming ?

how far did you go ?

biring jang fo tubaabuduu  
m be taa fo í la bungo to

(lit. you went as far as where ?)  
from here to Europe  
I am going as far as your house

(2) or

nga taa ko, fo í man taa

let us go, or aren't you going ?

í bota Fajara, fo í bota bolong kono ?

did you come from Fajara, or from up-river ?

(3) so that

ali bambang, fo banku jiyo si sii

hurry (pl.) so that water for the clay  
shall be sufficient

(4) except for, only

n na dondikoo bee farata fo nying  
tilibuloo i buka laa, fo sùutoo

my clothes are all torn except for this one  
in the day time you don't sleep, only  
night time

í man na fen na fo taamoo

you have not come for anything except for  
walking (a walk)

mool' bee y'aa soto fo nte

everyone has got it except for me

(5) for (of time), until

a siita fo kari fula  
a ye n jara fo n kendeyaata  
i keleta fo i bataata  
í batu, fo ning baa jaata  
a te naa koteke fo jaari

he remained for two months  
he treated me until I was well  
they fought until they were tired  
wait until low tide  
he will not come again until next year

(6) whether

m maa long f'aa be jee

I don't know whether he is there

Various words and phrases which connect sentences.

wo koolaa after that, in addition, as well

wo koolaa, i la keebaa taata after that, their headman went  
Soomita alikaaloo ya to Somita's village head

Niyaani banko maralaalu ye kiiti- Niani District Authority have built  
bung kutoo loo Kuntaur. Wo koolaa a new court house at Kuntaur. In addition  
ye lopitaanoo kuto fanang loo they also built a new dispensary at  
Nyanga-bantang. Nyanga-bantang.

wo le to thereupon

wo le to a taata kumfaa to, thereupon he went to the shop,  
a ye baiyi-dampoo sang and bought a roll of cloth

wo le to a taata kiitilaalu yaa, thereupon he went to the court members,  
a ye nying keewo samaane. and took out a summons against this man

wo le to alikaaloo y'aa samba thereupon the village head took him to  
seefoo to the chief

wo le y'a tinna (ting na) that is why

wo le y'aa tinna hani bii i that is why even now they do not agree  
buka beng (still do not agree)

wo le nyaama in that way, that is the way in which

wo le nyaama seefoo fanang ning in that way the chief also and  
a la moolu naata Sutukung his people came to Sutukung

fanang also

alimaamoo fanang ye safoo safee, The Imam also wrote a charm, (and)  
a y'aa (ye a) dii a la gave it to him

wo lung fanang ye siinaama bondi that day also they arranged a cinema (show)  
seefoolu ye jee for the chiefs there

Alikaali-kundaa fanang janita le Alikalikunda was also burnt

tumoo men na at the time when

nying be ke la tumoo men na, at the time this was happening,  
a mang seefoo tara jee, wo it did not find the chief there,  
y'aa tara a taata kunkoo le to it happened that he had gone to the farm

tukung again

salifanaa koolaa m benta tukung

after the two o'clock prayer we met again

bitung then

ĩ taata Buyam, bitung wo saamoo  
ĩ taata motoo la fo Kanlaji

they went to Bwiam, then the next morning  
they went by motor to Kanlaji

bitung lung kiling Kanjaa taata  
loo nyinoo la wũloo kono

then one day Kanjaa went  
to look for firewood in the bush

labango la in the end, finally

labango la nying baa-tiyo taata  
wandi baa-musu doo suunyang

finally this goat-owner went (and)  
stole someone else's female goat

labango la danna kiling le naata  
nying bamboo kelendi

finally one hunter came to fight with  
this crocodile

nyaa-wo-nyaa however much, in spite of  
ninsoo

Suuteering ye ~~nisi~~ nyini nyaa-  
wo-nyaa, a mang a je

however much Suterling looked for the cow,  
he did not see it

a ye beeyango nyini nyaa-wo-nyaa,  
a mang a soto

however much he searched for the animal,  
he did not get it

wo kamma la on account of that

a fatiyaata, a kungo fanuta,  
wo kamma la Kanjaa y'aa kong

he was brave, he was far sighted,  
on account of that Kanjaa hated him

.....nyaameng as soon as

duntung kumoo siita nyaameng,  
a yooleeta  
fanoo keta nyaameng, keebaa sorita  
ñ futata Jeenyeeri nyaameng, jee  
saatee-moolu ko n ye ko "Keebaa  
banta."

as soon as it was cock crow time,  
he crept away  
as soon as dawn broke, the old man set off  
as soon as I reached Jenyer, the  
townspeople there said to me "Keebaa  
is dead."

ĩ teyita nyaameng ĩ ning maloo  
benta tintoo kang

as soon as they crossed they and  
a hippopotamus met on the bank

a ye kumoo dantee nyaameng,  
dindingo faamaa ning moo jamaalu  
ning kidoolu taata bolongo to

as soon as he related this matter  
the child's father and many people  
with guns went to the creek

# Relative clauses

mang, mem, men  
daa-meng  
nyaa-meng

which, who  
where  
how

musoo mem be Jeenyeeri  
suboo mem be wuloo kono

the woman who is at Jenyer  
the wild animal which is in the bush

The relative pronoun when an object must still conform to the rule that the object precedes the verb.

fen te jee, a mam meng long  
i ka men dii dindiol' la,  
n so wo la  
i ka mem fo teng  
i la naafoo le, i ye meng sang ?

there is nothing which he does not know  
that which you give to the children,  
give me that  
what you say thus  
where is your hat, that you bought ?

i be taa daa-meng, taa wo to  
m mal long a taata daameng  
alkaaloo yaa, i taata daameng

the place you are going to, go there  
I don't know where he went  
the alkalo's place, where you went

i ka ke nyaadii ?  
i maa je n ka ke nyaa meng ?  
a maa long a be jii la nyaa meng  
keewolu mang long, i be ke la  
nyaa meng

how are you doing it ?  
don't you see how I am doing it ?  
he did not know how he would come down  
the men did not know what they  
would do

When one asks a question it is common to have it repeated back generally with i ko (you say) in front, while the reply is being thought out. Sometimes the i ko is omitted, but the indirect form is substituted for the direct.

A. i b'aa ke la nyaadii?

how are you going to do it ?

B. (i ko) m b'aa ke la nyaa meng ?

(you say) how am I going to do it ?



fo )            to tell  
foo )

ko        to say

a fo ko...	"tell him say...."(pidgin English)
n ko ..	I say..
a ko..	he says
a f'aa ye ko	tell him ..
a ko i ye taa	he says you should go
a k'aa t'aa ke la	he says he will not do it
a mang ko nga joo	he did not tell me to pay

Sambujang k'aa mang kōntong        Sambujang says he has not had lunch

k'aa be....        be about to

wo le to a wulita, a k'aa (ko a)	thereupon she got up, just as she
be lampoo dadaala nyaameng dorong,	was about to light the lamp,
dĩmbaa y'aa buloo jani	first burnt her hand
a ko a b'aa muta la nyaameng	he was just about to catch it

Miscellaneous idioms and phrasesfee

with

naa a fee	bring it (come with it)
m̄ be naa fee, i y'aa moyi ?	I will bring it, do you hear ?
keewo te m fee	I have no husband
tubaabool' b̄ jele la nyoo fee	the Europeans are laughing at one another
wo kanyanta i fee	that is enough for you
a beteyaata m fee	it is good in my view
misali fee	for example

fele

to look at, here is , there is (of something fairly close)

a fele	here it is
jiyo fele	here's water
t̄abaa fele	here's tobacco
a fele looring bungo daala	here he is standing beside the house
ī la dondikoo fele	here is your dress
a fele looring je	here he is standing there

hayinaa

to see from a distance , there is (of something far off)

a hayinaa	there he is
a hayinaa nang	" " "

kuwo

affair, matter

maanyoo kuwo mang feeyaa	bride affairs are not easy
a mang kuu long	he does not know anything (he is stupid)

kuwo (kuu)

desire, need

tabaa kuwo le be n na	the desire for tobacco is upon me
kodi kuwo be n na baake	the desire for money is great
kodi kuwo be m faa la	the need for money is killing me

sii

to reach, to be enough (Pidgin English "fit")

laa tumoo siita	sleeping time has come
a ye sanji tang sii	it was ten years ago (lit. it reached 10 years
woro ? a te wo sii la	six ? it won't amount to that
a mang sii folo ?	is it not yet time ?
a la taa waatoo siita	his going time has come
nga taa ko, waatoo siita	let us go then, it is time

ke to do, make, become, put, etc.

a ke teng  
bii m mang daaroo ke  
jiyo ke jee  
boroo ke n singo to  
boroo ke n nyaa kono

fonyoo keta bii  
munne keta ?  
munne be keering ?

nte mang ke ite ti  
a keta seefoo ti  
a mang ke n na jongo ti  
a ye nte ke kanasorilaa ti

do it thus  
today I have not done any weaving  
put water there  
put medicine on my leg  
put medicine in my eye

a storm (wind) came today  
what has happened ?  
what is happening ?

I am not you  
he became the chief  
he is not my slave  
they made me an interpreter (I became an..)

....ti

ke.....ti

become

daa.....ti

make into

muta.....ti

regard as

yelema...ti

change into

a fango ke.....ti

to pretend to be...

lese... ti

carve into

dindingo keta mansa ti  
a yelemata tungo ti jee  
a keta wontoo ti  
a b'aa lese la juwaanoo ti

the boy became king  
she changed into an ant-hill there  
she became an antelope  
he is carving it into a canoe

soto to have, possess, to own, to be available

kodoo mang soto	there is no money available
m mang kodoo soto	I have no money
m b'aa soto la minto ?	where shall I obtain it ?
i bee y'aa soto	they have all got it
a soto man diyaa	getting it is not easy
fonyoo sotota bii	there was a big wind today
tanoo-wo-tanoo mang soto	no trouble at all occurred
a t'aa soto la boroo la	he will not catch him (with his) running

buloo hand

a be i bulu	it is in your hand i.e. it is in your possession
a te m bulu	I haven't got it
kodoo b'aa bulu	he has money
almeetoo banta m bulu	my matches are finished
a buloo jaata	his hand is dry, i.e. he is stingy

táa share

n-te taa dii n na	give me my share
n-te taa lee ?	where is mine ?
n-te taa wuleeta	mine is red
n-te le taa mu	it is mine
juma le taa mu ?	whose is it ?
n-te taa nte	it is not mine
i la tubaabu taa fele	here's your European's share

nyaa method, means

see page	nyaa meng	how (relative)
	nyaa dii	how (interrogative)
soto nyaa		means of getting
kacaa nyaa		opportunity for talking
a soto nyaa t'aa ye		he has no means of getting it
m buka doo nyaa soto		I don't have the opportunity to work
i ka a ke wo le nyaa ma		they do it in that way

nyaa is also used in exclamations

a la sangara nyaa !	his bad temper
a la wara nyaa !	how big it is (lit. its great size)
a la wara nyaa juubee !	look at its size !

noo

to be able, to be good at

Fatu ye dongo noo  
a ye boroo noo

Fatu is good at dancing  
he is good at running

yaa

to, place

taa seefoo yaa  
taa Usman yaa  
ali yaa nkool'lee ? )  
ali yaa mool'lee ? )  
/i la i ye/sigaretoo tu i yaa  
m be taa ali yaa  
munne be i yaa ?  
nte yaa mu jee  
taa suu, i baa yaa

go to the chief's place  
go to Usman's  
how are the people of your place ?  
you've left your cigarettes at home  
I am going to your (pl.) place  
what is at your place ?  
my place is there  
go home, to your mother's

Reduplication

wo tumoo saatee doo-wo-doo mang loo  
tana-wo-tana mte

yiri-kuntoo si mee baa kono nyaa-wo-  
nyaa, a te ke la bamboo ti

a y'aa nyining nyaa-wo-nyaa, a mang  
 a jee daa-wo-daa

m buka feng-o-feng batu

lung-o-lung a ka naa jang

at that time no other town at all  
 existed  
 there is no trouble at all

however long the log is in the river,  
 it will not become a crocodile (Proverb)

no matter how much he sought it, he  
 did not see it anywhere

I am not waiting for anything at all

every day he comes here

Idioms involving parts of the body, etc.

í daa te jee	your mouth is not there i.e. you are not concerned
í tuloo loo bang	listen
a buloo jaata	his hand is dry, i.e. he is stingy
a la nengo koyita	his tongue is white, i.e. he is fluent, quick-witted.
a mang koyi	it is not white, i.e. is is not good, appropriate
a kungo mam faa	his head is not full, i.e. he is stupid
a jusoo be laaring	his liver is quiet (at rest), i.e. he is glad
ń singo baabaata	my foot is like white ants , i.e. I have pins and needles
ń kijoo ye ń fara	my spirit split me, i.e. I was greatly startled
a ye i muta	it suits you (lit. it has caught you)

PART II.      MANDINKA TEXTS

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# Greetings.

On entering a house or compound one says:

salaam akeekum                      (Arabic)                      peace be to you

The reply is:

aleekum salaam    on you be peace

The Arabic bisimilayi (bisimilayi) is used as an invitation to enter a house, to sit down, to eat, to begin a ceremony etc.

When one encounters a door on which one cannot knock (e.g. a door of matting), one can say "kong-kong".

General greetings for different times of the day are:

i (sing.)	saama	good morning (early morning)
ali (plural)	siilinka	good morning (late morning)
	tiinyang	good day
	wuraara	good evening

One asks:

heera laata ?	have you spent the night in peace ?
heera tinyang ?	have you spent the day in peace ?

Reply: heera dorong                      peace only

The surname of the person addressing the greeting is also used as an acknowledgement. If one does not know his/her surname, one can ask by saying i kontong ? your surname ?, and then repeating it after being told.

A person arriving greets those already there. A junior greets those who are older. An ordinary person greets those in position of authority - village head, chief, almaamoo, etc.

The greetings between two persons run as follows:

Q	heera be ? / kayira be ?	are you at peace ?
A	heera dorong/ kayira dorong	peace only
Q	suu-mool'lee ?	how are the people of your place ?
A	ĩ be jee	they are there
Q	kori tanaa nte	I hope there is no trouble
A	tana nte	there is no trouble
or	tana-wo-tanaa nte	there is no trouble at all
or	heera dorong	peace only

One can ask after various people:

ĩ musu lee ?	how is your wife ?
ĩ faa be jee ?	is your father there ?
ĩ dimbaayaa lee ?	your dependants ?

If one encounters a stranger it is in order to ask where he has come from and where he is going ?

ĩ bota minto ?	where have you come from ?
ĩ be taa minto ?	where are you going ?

One being told, one asks after the people of the place he/she has come from.

Jaali-nkool'lee ?	how are the people of Jaali ?
bolong-kono-nkoolu lee ?	how are the people up river

When the stranger departs one sends greetings to the people of the place he/she is going to.

Mansakonkoo-nkool' kóntong ñ ye	greet the people of Mansakonko for me
ali yaa nkool' kóntong	greet the people of your place
i si Jaali-nkool' kóntong	you should greet the people of Jaali

The reply to these is:

ĩ s'aa moyi	they shall hear it
-------------	--------------------

When one is leaving a person or group one says:

m be taa	I am going
m be seyi la	I am going back

The usual reply is the question:

ĩ be taa ?	you are going ?
------------	-----------------

One may be wished in return:

í wuraara jee	good evening there
sutoo ye diya	good night
í tinyang jee	good day there
nga laa heera to	let us sleep in peace

If one has been away a long time, someone may say:

í faamata jang	you were a long time away from here
<u>or</u> fo faamoo	

The reply is:

wo keta le	that happened
faamoo keta	absence happened
í bee ning faama	they all (experienced) absence

There is also a proverb which may be used.

faamoo fisayaata saayaa ti    long absence is better than death

CHILDREN'S SONGS ETC.

## The ground-hornbill.

mansa dibongo,  
 daa kala baa  
 kana n na tiyo maa  
 daa kala baa  
 a maarii be jan ne  
 daa kala baa

ground-hornbill,  
 with the big beak,  
 don't touch my groundnuts,  
 with the big beak,  
 its owner is here,  
 big beak.

## What the bees say

uuuuuu ali nga taa  
 uuuuuu ali nga dung jang,  
 uuuuuu lii te jang,  
 uuuuuu ali nga bo jang  
 uuuuuu ali nga muru,  
 uuuuuu

uuuuuu let us go,  
 uuuuuu let us enter here,  
 uuuuuu there is no honey here,  
 uuuuuu let us go from here,  
 uuuuuu let us return,  
 uuuuuu

## How to count

(Children have a counting game.)

- |                     |                             |
|---------------------|-----------------------------|
| 1. dindingo !       | child !                     |
| 2. ee?              | yes ?                       |
| 3. í baa lee ?      | where is your mother        |
| 4. a te jang.       | she is not here             |
| 5. a taata ming ?   | where has she gone ?        |
| 6. kolongo to.      | to the well.                |
| 7. taa a kili nang. | go (and) call her.          |
| 8. naa oo !         | mother !                    |
| 9. ee ?             | yes ?                       |
| 10. i ko i ye taa.  | they are calling you to go. |
| 11. jumaa leng ?    | who is it ?                 |
| 12. m mal long.     | I don't know.               |

Each time through gives a total of twelve. Some children instead of 4, 5, and 6, say 'a taata kolongo to' , making a total of ten each time.

A similar rhyme was heard among the Temne of Sierra Leone (Malal Chiefdom.)

1	wath u feth !	child !
2	e ?	what ?
3	o na mu a ?	where is your mother ?
4	a ko ro bath ?	she has gone to the stream
5	ko muti ko.	go and call her.
6	na !	mother !
7	e ?	what ?
8	am ko	
9	kone	go
10	kane me der-e ?	who has come ?
11	u tik	a stranger

### TERMS OF RESPECT

In speaking to elderly men one uses special words for certain parts of the body and certain actions as a sign of respect. The following examples come from Western Kiang.

	normal word	term of respect
leg	singo	tuundoo
hand	buloo	konjoo
eye	nyaa	kulumoō
belly	konoo	deboo
head	kungo	saloo
tooth	nyingo	keboo
to sit	sii	nomoo
to lie down	laa	bele
to go	taa	seeni
to sleep	siinoo	keenye

ĩ keenyeeta kayira to ?

did you sleep in peace ?

ĩ konjoo dung m bulu

give me your hand (shake hands)

In greetings one sometimes hears "i saloo ?" your head ? to which the reply is "n kundinding", my little head.

NENDIRO - TERMS OF ABUSE

the addition of -ding intensifies the abuse

moo kuntang	stupid person (lit. headless person)
kuntanding	stupid fool
moo kurungo	wicked person
kurunding	" "
horomantang	disrespectful
horomantanding	"
ite buka malu	you have no shame
malibaliding	shameless person
moo fuuring	foolish person
i kungo mam faa	your head is not full
kum-faa-bali-ding	stupid fool
kalabantee	rogue
tapalee (Wolof)	"
í mam baraka	accursed (lit. you are not blessed)
barakantango	lacking blessing
barakantanding	" "
í mang kuu long	stupid (lit. you don't know anything)
	(a strong term of abuse)
kuulom-bali-ding	idiot
hakilintang	senseless
hakilintanding	"
ye wulu	you dog (an impolite way of calling someone a liar)
wulu-ding	son of a bitch
bataradingo	bastard
jeeneding	"
sunkanding	stinking
solimaa	uncircumcised
toolee	fool

PRAYERS

Alla maa deenaanoo balu la  
Alla maa ñ nii siimaayaa la  
Alla maa ñ maabee la jaari la  
Alla maa ñ tanka la wo ma  
Alla maa ñ deema la fo ñ s'aa  
soto  
Alla maa fuu la

May God make the baby live  
May God grant us long life  
May God make us meet again next year  
May God save us from that  
May God help us to get it

May God make it better (addressed to  
a sick person)

TOMBONDIROO - COMPARISON

í ka domoroo ke ko faloo	you eat like a donkey
a be nyiinyaaring ko jinoo	she is as beautiful as a spirit
a be finding ko nuuroo	he is as black as a leech
a be mulunjawuyaaring ko seewoo	he is as ugly as a pig
a be nooring ko duwoo	he is as dirty as a vulture
a be yayi la ko wulo	he is wandering around like a dog
a be taama la ko njosoo	he walks like a crab
i tulo be wararing ko sang'	your ears stick out like a hare
barandi fita koto	behind a shrub
a be nyaamending ko woloo	he is as cunning as a bush fowl
i sing kala meseng ko teme-temoe	your thin legs like a (thin legged bird)
i nyaa fala siiring ko kari	crossed eyed like the moon coming out
bota sita kooma	behind a baobab tree
a be namaring ko saa	he is as slippery as a snake
a be diyamoo la ko kacoo	he chatters like a weaver bird
a ka domoro ke ko luntang tambilaa	he eats like a passing stranger
a ka domoro ke ko fina nyaa	he eats like a one eyed 'griot'
kilingo	(fina - a member of the musician caste who specializes in shouting praises.)
a be wuleering ko patapaaree	he is as red as a red monkey
i be sunkanding ko baa-kotong	you stink like a billy goat's tail
fenyoo	
a meseyaata ko taling julo	it is as thin as a spider's web
a be diyaaring ko liyo	it is as sweet as honey
a be boyiring ko misiroo kono	he is wasted away like a Mosque mouse
nyinoo	
a be beteyaaring ko sali-lung	it is as good as prayer day meat
suboo	
a be nunkuring ko fuu-dindingo	he is as fat as an adopted child
a be jooteeyaaring ko wiya-wiya	he is as cowardly as a wiya wiya bird
a be tariyaaring ko fonyotoo	he is as quick as a whirlwind
a be teema ko durang diimaa	he is in the middle like sweet sauce



PROVERBS

- |  |   |
|--|---|
| 1. ni i ye murooje suboo to,<br>moo le y'aa ke jee.                                      | If you see a knife in the meat,<br>someone put it there.  |
| 2. duniyaa ko le<br>"nyoo tinewo domo,"<br>bari a mang a fo<br>"nyoo suboo domo."        | The world said<br>"Eat one another's profit,"<br>but it does not say<br>"Eat one another's flesh."        |
| 3. ni ila wulundingo buu-domolaa<br>k'aa mu buu-domola baa ti,<br>a samba koreewo to.    | If your little excrement eating puppy<br>says it is a big excrement eater,<br>take it to the cattle herd. |
| 4. Siisee kilo ning beroo<br>te taki nyoo ti,<br>seelingo ning puraa te kele<br>nyoo ti. | An egg cannot clash with a stone,<br><br>a hawk and a pigeon cannot fight<br>together.                    |
| 5. Keebaa siitoo ka da-mento je,<br>dindingo lootoo wo t'aa je<br>noo la muumee          | What a sitting old man sees,<br>a standing youth cannot see at all.                                       |
| 6. Nyiinyaa te moo bali saayaa la,<br>jimbilaaroo jama le be banko kooto.                | Beauty cannot prevent one from death,<br>many head decorations are under the<br>earth.                    |
| 7. I namunang i la siiseewo faa,<br>i si i la luntango daajikoo<br>nyininka.             | Before you kill your fowl,<br>you should ask about your guest's<br>taste.                                 |

Many such proverbs are taught in the form of songs during the period after circumcision.

The double form as in item 4, is characteristic of the song form, whereas the spoken proverbs are generally used in a single form.

8. Podongo si mee santo nyaa-wo-nyaa,  
a te jamboo ke noo la jee.      However long a stick is up in the  
air, it cannot bring forth leaves there.
9. Yiri-kuntoo si mee baa kono nyaa-wo-  
nyaa, a te ke la bamboo ti.      However long the log is in the river,  
it will not become a crocodile.
10. Sosoo kana nyoo faa,  
nyoo kana sosoo faa.      Let not beans kills millet,  
let not millet kill beans.  
(Live and let live benefits both.)
11. Sula fenyoo si jangayaa nyaa-wo-nyaa,  
ni í y'aa nyopoti, a s'aa dimi.      However long a monkey's tail,  
if you pinch it, it will hurt him.  
  
(Wo le mu nyin'ti. Moo ning a  
baadingo kuyaata nyaa-wo-nyaa,  
ni í ye kuu jawu ke a la,  
a si í kamfaa.)      (The explanation is this. However  
estranged are a man and his relative,  
if you do a bad thing to the relative,  
the man will be angry with you.)
12. Sibi jang dibengo.      The tall rhun palm's shade.  
  
(Wo le mu nyin' ti. Moo meng buka  
kuu betoo ke a baadingool'ye,  
fo moo koteng.)      (The meaning is this. A person who  
does not do good for his relatives,  
but for other people.)
13. Kunu-kantalaa, a buka a yaa jee.      The bird watcher does not see his  
own (farm).  
(People in glass houses should not  
throw stones.)
14. Muroo buka a kungo lii noo.      A knife cannot shave its own head.
15. Pataparee kiling be kongoolu kono.      A red monkey is among the baboons.
16. Moo s'aa fo Alla ye, í be kayira to ?      Shall a person ask God 'Are you at peace?
17. Dukati le ka dakati bondi.      (This means : if you expect to receive  
something, you must give something  
first.)

18. Suluu tambita, ninsiringo kumboota. The wolf passed, the calf cried.  
(Ni í dunta dulaa to, feng filita jee, moolu si i sobi la.) (If you entered a place, and something was missing, people will suspect you.)
19. Ni santo kerengo ye bamboo la kung-dimoo long, jumaa le y'aa f'aa ye ?  
If the tree squirrel knows of the crocodile's headache, who told him ?  
Ans. Kaanaa. The monitor lizard (which goes on both land and water).
20. Tiyo ning kerengo la teeriyaa. The friendship of groundnuts and squirrels.  
(Kerengo ka fo ñga taa tiya yaa, tiya buka fo ñga taa kerengo yaa.) (The squirrel says let us go to the groundnuts, the groundnuts do not say "let us go to the squirrel's place."  
(Said of a friendship where the advantage is all to one side.)
21. Yiri doo ning fantango mulunta, bari i domo nyaalu mang kiling. A certain tree and 'fantango' resemble each other, but their eating is different.  
( 'Fantango' is the name of a fish, the scales of which are like the bark of a certain tree.)
22. Naanaa buka boyi banko to kensenke. A swallow does not drop down to the ground without reason.
23. Yiri diimaa, hani n'aa seloo kuyaata, ka fending jolong. A sweet tree (i.e. fruit tree), even if climbing it is difficult, still lets something drop.
24. Sũloo k'aa faata bantabaa to duutoo la, a y'aa tara a soto-nyaa le t'aa ye. The monkey says he does not want the mango from the village meeting place, it means he has no way of getting it.  
(Wo le mu nyin' ti, í lafita fen na, í t'aa soto noo la, i s'aa fo ko "a mang beteyaa.) (The explanation is this: you want something, but cannot get it, so you say "it is no good".)
25. kungo si men noo, nyaa y'aa lon' ne. What the head is capable (of carrying) the eyes know.
26. Kunku muta í daa la, a ning dookuu la mang kiling. To talk about making a farm, and actually working are not the same.

- |     |   |   |
|-----|---|---|
| 27. | Wūloo meng ka moo ngong--ngong<br>a buka moo king, bari wūloo<br>meng lafita í kin' na, a ka<br>tambi í nooma,<br>f'aa si í king. | The dog which barks at people,<br>does not bite them, but the dog<br>that wants to bite,<br>goes round behind you,<br>in order to bite you. |
| 28. | Dolo-bata kotoo, a buka a<br>sunkango bo.<br>(I si jiyo ke jee nyaa-wo-nyaa,<br>a si sunkang.)                                    | An old palm wine calabash does not<br>lose its smell.<br>(No matter how much water you put<br>there, it will still smell.)                  |
| 29. | Kacaa meeringo ka laarang<br>koto fengo bondi.  | A long chat brings out the thing<br>hidden under the bed.   |
| 30. | I ye suwo siti, í mang nyoo<br>dii a la.  | You've tied up the horse, but you've<br>not given it any millet.  |
| 31. | Timbingo - podong buka a jolong,<br>fo ni í y'aa kati í buloo la.   | Timbingo fruit, a (thrown) stick<br>does not bring it down, you must<br>break it with your own hand.  |
| 32. | I bulu kono nyeewo, kana a<br>bula i sing koto nyeewo ye.   | Don't leave the fish in your hand<br>for the fish under your foot.  |
| 33. | Kumoo kuntu ka keloo tariyaa.   | To break off talking hastens fighting.  |
| 34. | Moo buka fo bamboo ye tuneng.   | A person does not tell a crocodile to<br>dive.  |
| 35. | Ninsoo, ni kantala t'aa nooma,<br>a si fili.  | A cow, if the herdsman is not behind,<br>will become lost.  |
| 36. | Nyankumoo la kulliyo, nyinoo<br>buka kuruwo talaa jee.  | At the cat's naming ceremony, the mouse<br>does not share out the kola there.   |
| 37. | Kunku wuloo la feeroo, nyankaroo<br>y'aa long.  | The wild dog's cunning, the crab<br>knows it.   |
| 38. | Buroo ning kamindoo keta taanyoo<br>ti.   | The duck and the crane (?) have<br>become companions.   |
| 39. | Mem be laarango to, wo le ye<br>daboolu long jee.   | Whoever is on the bed,<br>knows the bed-bugs there.   |
| 40. | Tonsoo nte suboo ti.  | A bat is not meat.  |

41. Kùta fula ye nyoo king dulaa long. Two tortoises know where to bite one another.
42. I nene mang yeewo soo, í be jiyo le foloo soo la. Before you pierce the fish (with a fishing spear), you will pierce the water first.
43. Fankanta mang jauwiya. Self-protection (foresight) is not bad.
44. Toonyaa buka teeriyaa tinyaa. Truth does not spoil friendship.
45. Ni i y'aa moyi 'hung, hung', a sunkanta le. If you hear "hung, hung", it is something that stinks.
46. Bii namunang foloo, kunung ne foloota. Before today happened, yesterday happened.  
(Think of the past.)
47. I si Kiyang long nyaa-wo-nyaa, jang Kiyang ne y'aa long ite ti. However much you know Kiang, the people there know it more than you.  
(I si saatewo long nyaa-wo-nyaa, saatee dingo le y'aa long ite ti.) (However well you know a village, someone born there knows it better than you.)
48. Ning sango ye kuukuwo tombong, a nyanta jobo jayi la. If the hare picks up kukuo fruit, it ought to thank the parrot.  
(Ning i ye kayira sotoo saatewo to, i nyanta i jiyaati jayi la.) (If you have good fortune in a place, you ought to praise your host.)
49. Ninsi kotoo buka nyaamoo tinyaa. An old cow does not spoil the grass.  
(Keebaa mang nyang kuu kurungo ke la.) (An old man should not perform a bad action. )
50. Kantarilaa y' aa la booloo maaboo daameng, a buka doko fayi jee. Where the herdsman has put down his gourd, he does not throw a stick in that direction.  
(Moo te a fansung fengo tinyaa la.) (A person will not carelessly destroy his own property.)
51. Taaliboo mang foodee kuwo long, bari foodeewo ye taalibe kuwo long. A pupil does not know what the teacher knows, but a teacher knows what the student does.  
(Dindingo mang keebaa la feeroo long, bari keebaa ye dindingo la feeroo long, kaatuko a foloota dindingyaa le to.) (A child does not know an elder's plans, but an elder knows a child's intentions, because he was first a child.)



RIDDLES

1. Q. mini mini fo mini fo ?<sup>a</sup> (no literal meaning)  
 A. ninsi finta, bar'aa nono koyita. the cow is black, but its milk is white.
2. Q. corok condong ? (No literal meaning, but said to  
 represent the sound of a stone thrown  
 into a pool of water.)  
 A. bendang bulata baaraa kono. the needle is lost in the grass.
3. Q. kirikap ?<sup>b</sup> (no literal meaning)  
 A. sama nyoyita bere kang. an elephant knelt on a rock.
4. Q. kitiri katara (kaba) nombo ?  
 A. mo ning samatoo te sele noo la santo. a person can climb up wearing shoes.
5. Q. nyinkinki nyankanka ? (no literal meaning)  
 A. konomaa fuloo te nyoo bambu noo la. two pregnant women cannot carry one another.
6. Q. basa baa koo-baloo ? the big mat without a back ?  
 A. bankoo. the earth.
7. Q. kotondi fee baa bo-bale ? the big cotton field which cannot be  
 A. looloo. picked ?  
 the stars.
8. Q. n taata Njang yaa, I went to Njang's place,  
 m mang Njang tara jee, I did not find Njang there,  
 Njang na wuloo ye n king. Njang's dog bit me.  
 A. ni i taata tomborongo tombong, if you go to pick tomborongo fruit,  
 ni i mang tomborongo soto, you don't obtain any,  
 tomborong nganingo ye i so. but the tomborong thorns pricked you.
9. Q. kolondaa la kee wuleng ?<sup>c</sup> the well's red husband ?  
 A. dumboo. water jar.
10. Q. kolondaa la kee koyi ? the well's white husband ?  
 A. mirango. calabash.

- a. mini fo mini mini fo in Kombo area.  
 b. kipiring kap " " "  
 c. kolondaa = area around well mouth

11. Q. kolondaa la kee fing ? the well's black husband ?  
A. kunango. wooden bowl.
12. Q. kolondaa la kee jang ? the well's tall husband ?  
A. julu-kesoo. the well rope.
13. Q. n taata m bitang-kundaa to, I went to my in-laws' place,  
ye basoo feenee n ye, they spread a mat for me.  
n nene mang sii, before I had sat down,  
dinding nyaa kandi ye n a hasty child sat down before me there ?  
saabang jee ?  
A. siyo. a fly.
- First line -sometimes n taata luntang yaa dulaa,  
I went to a stranger's place.
14. Q. feng neng, bul' t'aa la, there is something, it has no hands,  
sing' t'aa la, it has no feet,  
a ka jambu yerenke. it makes little balls of grain.  
A. pakaya. pawpaw (which has seeds like 'jambu').
15. Q. feng neng, bul't'aa la, there is something, it has no hands,  
sing' t'aa la, it has no legs,  
a ka dinka sing. it can dig a hole.  
A. sumuna. urine.
16. Q. feng neng, m borita, m borita, there is something, I ran and ran,  
m mang a muta noo, I could not catch it,  
n naata, n jonkotota, I came back and squatted down,  
nga a muta. and caught it.  
A. n niniyo. my shadow.
17. Q. sũtoo kono duntunding nyaa the red eyed cock in the bush ?  
wuleng ?  
A. tenkuloo. palm kernel.
18. Q. sũtoo kono fandi fing the black strip in the bush  
tombombaloo ? which cannot be picked up ?  
A. biida. the black cobra.
19. Q. Nga n na ninsoolu siti nyoo I tied up my cows beside each other,  
daala, sanji wuli, i mang after a thousand years, they have not  
futa nyoo ma ? approached one another.  
A. bung fuloo. two houses.  
kankarang fuloo. two roofs .



## (Riddles from the Kombo area)

20. Q. Wende wer ? (No literal meaning, but Wende is one of Hare's nicknames)  
A. sango borita leewo kono. the hare ran across the grassland.
21. Q. nsinding sorok ? (No literal meaning).  
A. woloo bulata sooling kono. the bush fowl went into the long grass.
22. Q. n taata luntang yaa dulaa,  
dinding keebaa,  
i bee ning i la naafoolu.  
A. kutifingo. I went to a stranger's place,  
young and old,  
they all had hats.  
kutufing fruit (which has a little cap on it.)  
  
kutifing = Kombo dialect  
kutufing = Kiang
23. Q. sunkutu keme,  
jooni julu kiling ?  
A. fitarango. a hundred girls,  
a single set of waist beads ?  
a brush (all the strands being tied with a single cord).
24. Q. fulanding keme,  
kurutu julu kiling ?  
A. fitarango. a hundred twins,  
one trouser cord ?  
a brush.
- (An alternative form to item 23, found in Kiang).

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## (Riddles from Eastern Kiang)

25. Q. ntondo kulondong ? (no literal meaning)  
A. nyankumoo te batoo kono  
newung noo la . a cat cannot lick inside a bottle gourd.
26. Q. n tinkin ne ye bung tankang ti, (No literal meaning)  
bari n tankang ne ye bung tinkin' (tree)  
ti.  
A. sita sungo le ye bung njen' a baobab/is larger than a pumpkin plant,  
sungo ti, bari njen'dingo le ye but a pumpkin seed is larger than a  
bung sita dingo ti. baobab seed.

27. Q. sing naani loota sing naani kang,      Four legs stood on four legs.  
       a be sing naani batu la.                waiting for four legs.  
 A. nyankumo be looring taabuloo kang,      The cat was standing on the table,  
       a be nyino batu la.                    waiting for a mouse.

(This, I believe, was introduced by George O'Halloran.)

28. Q. Dingo ye boora soto,                    The child has a beard,  
       a faa mang booraa soto.                its father has not a beard.  
 A. tubab-nyoo.                                Maize. (The seed has no hairs,  
    the cob has.)

(This was introduced by myself, and has now gained wide currency.)

- 
29. Q. kuyam baa ninintang ?                The big shed (covering) which does  
       A. sāngo.                                    not provide shade ?  
    The sky.
- \*
30. Q. Nga n na ninsoo siti bungo kono,      I tied my cow in the house,  
       a binoolu be banta ?                    its horns are outside ?  
 A. dimbaa ning sisiyo .                    Fire and smoke (which comes through  
    the thatched roof.)
31. Q. Tili jelu be duniyaa kono ?            How many days are there in the world ?  
       A. Tili saba, kunung tambita,          Three days, yesterday has passed,  
       m be bii kono, sooma je naa.          we are in today, tomorrow is to come.
32. Q. fen(g) neng, a kungo firing,          There is something, with loosened  
       a taata a la Maari Alla yaa          hair, it went to its Lord God's place  
       debero la.                                to have its hair done.  
 A. tengo / sibi-karango.                    palm tree / rhun palm leaves.
33. Q. fen(g) neng, a k'aa be a la          There is something, it looked as if  
       Maari Alla junku la                    it was about to strike Lord God.  
 A. kudaa.                                    The pestle (which is raised upwards  
    with each stroke.)
34. Q. fen(g) neng, a ye daa yele,          There is something, it opened its  
       a k'aa be Maari Alla kunung.          mouth wide, as if to swallow Lord God.  
 A. kulungo.                                  The mortar (the open mouth of which  
    faces skyward.)
35. Q. kuring kese batanding faa.          The little calabash full of cowries.  
 A. nying kesoo.                                (mouth full of) teeth.

\* A variant is "keebaa be bungo kono  
    a booraa be banta."

The old man is in the house,  
 his beard is outside.

36. Q. moo fuloo be bung kiling kono,  
i buka nyoo je.  
A. berekiloo. Two people are in one house,  
they don't see each other.  
Testicles.
37. Q. nga n na duntunding ne sareng,  
sanjiisaba, ni nga a wura,  
a kokoleeta.  
A. talango. I buried my little cock,  
after three years, if I dug it up,  
it would crow.  
a bell.
38. Q. nga n na turanding ne faa,  
sanjiisaba, ni n taata jee,  
waati-yo-waati n si a noo tara jee.  
A. kemboo. I killed my little bull,  
three years later, if I went there,  
I would always find its traces there.  
charcoal.
39. Q. lembere meseng larijaa.  
A. yiroo si jangayaa nyaa-wo-nyaa,  
basoo si sele a santo. (no translation)  
However tall a tree,  
a lizard will be able to climb it.
40. Q. ntimining bos.  
A. siseewo, i y'aa long ko nying'  
t'aa daa kono,  
hari a la buwo ka nunku la. (no translation)  
A fowl, you know that there are  
no teeth in its mouth,  
but its excrement is soft.
41. Q. yirinding be faafaa la jonkongo to,  
a la baalu buka a domo,  
fo wandi baa.  
A. barimusoo s'aa baringkeewo futuu  
noo la ? A little tree is in father's back  
yard, his goats don't eat it,  
only some one else's goat.  
Can a sister marry her brother ?
42. Q. basaa-baloo, wo mu mun ne ti ?  
A. tongoo, ni i ye laa,  
a buka futa basoo to. Lacking-the-mat, what is that ?  
The nape of your neck, when you lie  
down, it does not touch the mat.
43. Q. kurutoo janita,  
kurutu juloo mang jani.  
A. nyaamoo janita,  
siloo mang jani. The trousers burnt,  
the trouser cord did not burn.  
The grass burnt,  
the road did not burn.
44. Q. n taata luntang yaa dulaa,  
nga kontondiroo ke,  
kendoo man n joo, fo fureewo.  
A. jamba jaaro ning jamba kitingo. I went to a stranger's place,  
I greeted (them)  
the living did not reply, only the  
dead.  
dry leaves and fresh leaves.

(Fresh leaves make no sound when you tread on them, only dry leaves.)

The first example is that of a chain rhyme, in which the last words of a line form to first words of the next line.

ayi, jumaa le ka kumboo jang ?  
deenaanoo le ka kumboo jang.  
n'aa kumboota, n s'aa buutee.  
nga a samba Bayi faaroo to ?  
faaroo jamfata jang ning jang  
jang ning jang mang wo bee sii...

Oh, who is crying here ?  
It is the baby who is crying here.  
If he cries I shall beat him.  
Am I to take him to Bayi rice fields ?  
The rice swamp is very far from here,  
Very far is not worth all that...

A common song is:

n doo, n doo, n doo  
n doo ka mun' kumboo ?  
a k'aa ka a baa kumboo.  
a baa taata minto le ?  
a baa taata faaroo to.  
a yoo, n doo, n doo.

my younger brother, my younger brother  
(sister)  
what is my younger sibling crying about ?  
He/she says he/she is crying for mother.  
Where has his/her mother gone ?  
His/her mother has gone to the rice field  
yes, my younger sibling....

Sometimes after a baa taata faaroo to lines are added such as:

tuloo ke a maanoo to.	put oil on his/her rice, (then if any is left.. )
tòo dii saalu la.	give the remainder to the sheep.

Where a child refuses to sleep, there is a little song:

dinding meng mang siinoo bii,  
Manka Njayi jee naa (i kamma),  
                    si naa  
an a la faani baa,  
an a la dinding buuteerango,  
ng, ng, mabiloo, ng ng, mambiloo )  
ng, ng, mandiro, ng,ng, mandiro )

The child who does not sleep today,  
Manka Njayi is coming (to fetch you)  
                    will come  
with his big cloth  
and his rod for beating children,  
(variants..no meaning)

A little children's rhyme on the sound of the weaver is

daarilaa ko maanoo,  
waladoo ko dempeteng.

The weaver says 'rice',  
The shuttle says 'dempeteng' (parched  
fresh rice) .

SONGS SUNG AT SEWRUBAA DANCES

- |   |   |  |
|---|---|--|
| 1 | faro daala Sandeng,<br>Jatabaa nkool' yaa,<br>nte man naa ali yaa,<br>foroo meng ka jong sang,<br>wo le ka jong kuwo long.  | Beside Sandeng swamp<br>in Jataba people's country,<br>I have not come to your place,<br>The free man who buys a slave,<br>he is the one who knows slave business. |
| 2 | Jamba man taa karang na,<br>a taata feeyaa la,<br>taaliboo Jamba,<br>Jamba ye bang karango la,<br>a taata feeyaa la.        | Jamba has not gone for studying,<br>he had gone to play,<br>Jamba the student,<br>Jamba has refused learning,<br>he has gone off to play.                          |
| 3 | Lang Nyoomi, Jenyer,<br>liirlang t'ali yaa ?<br>i kungo bee be nyanding<br>Lang Nyoomi, Jenyer<br>liirlang t'ali yaa bang ? | Lang Nyoomi, of Jenyer,<br>is there no razor at home ?<br>your head is all shaggy,<br>Lang Nyomi, of Jenyer,<br>is there no razor at your place ?                  |
| 4 | Jame Kori, i la nyiinyaa,<br>a ka m baloo naariyaa,<br>Jame Kori i la nyiinyaa.   | Jame Kori, your beauty,<br>makes my body lazy,<br>Jame Kori's beauty.  |
| 5 | Siisee i la jali-so,<br>fuwaaro t'aa noo la,<br>m be taa n teeri yaa,<br>Alfa Siisee i la jali-so,<br>fuwaaro t'aa noo la.  | Sise, your presents to griots,<br>a poor man could not do it,<br>I am going to my friend,<br>Alfa Sise, you presents to griots,<br>a poor man could not do it.     |
| 6 | Mfamara la toroo,<br>niidiyaa moyi,<br>m be Jeere la,<br>Mfamara la toroo,<br>niidiyaa moyi.                                | Mfamara's whistle,<br>listen to its pleasure,<br>I mean Jere,<br>Mfamara's whistle,<br>listen to its pleasure.   |
| 7 | Finding ko nuuroo,<br>maaneenee dokoo je,<br>m be kitimoo la<br>kaari billaahi<br>nyantang kumbaa<br>toriso                 | As black as a leech,<br>see the 'begging staff',<br>we are at Kitimo,<br>by God<br>the grass storage basket<br>(a term of appreciation tourist ?)                  |

*(This obscure song refers to a girl who was beaten on Kitimo day,  
 and hid behind one of the storage baskets in which rice is kept.)*

- 8    ni i taata Baabaa,  
      Berry kontong n ye,  
      kulung tiilaa  
      n ko ni i taata Baabaa  
      Berry kontong n ye.
- When you go to England,  
 greet Berry for me,  
 aeroplane,  
 I say, when you go to Europe  
 Greet Berry for me.

*(A song referring to Dr. Berry originally in charge of the  
 Nutrition Field Working Party at Jenyeri.)*

*These songs were originally dictated at Jenyeri in 1949, and checked again  
 in 1951.*

SONG SUNG WHILE WEEDING

Jaaraa ye tabiroo noo la,  
 maanoo dii Jaaraa la.

Jara is good at cooking,  
 give the rice to Jara.

*(Heard at Kerewan, July 1948.)*

SONGS SUNG AT GIRLS' LIP TATTOOING

Jenyeri (Eastern Kiang), 1949.

- |   |   |  |
|---|---|--|
| 1 | ali dong a ye oo,<br>nyin dinding mam balang' long. | Dance for her,<br>this child does not know disobedience. |
|---|---|--|

- |   |  |  |
|---|--|--|
| 2 | hombong, horompoti hambong*<br>nte meng ka siiri-siiri,<br>fo m buka boyi. | (Empty, empty stomach ?)<br>I who stagger,<br>would I not fall ? |
|---|--|--|

\* no literal meaning for these words.

- |   |                                       |  |
|---|---------------------------------------|--|
| 3 | ee jongo, ee jongo,<br>jonding jongo. | oh slave, oh slave,<br>slave of a slave. |
|---|---------------------------------------|--|

- |   |  |   |
|---|--|---|
| 4 | nyin' dinding nyon' ne b'aal<br>fee bang ?<br>a yoo, a nyoo nte. | Have you a child like this ?<br><br>Behold, there is none like her. |
|---|--|---|

- |   |  |  |
|---|--|--|
| 5 | tinkilele, tinkile yoo,*<br>tinkilele, tinkile yoo,*<br>a bota a baa la,<br>Layibendingo jusoo bota,<br>a bota a baa la. | (baby, baby o,<br>(baby, baby o<br>she takes after her mother,<br>the little Laibo is angry<br>she takes after her mother. |
|---|--|--|

\* no literal meaning for these words

The term Layiboo is used as a term of contempt. The Layibolu are Fula speaking woodworkers who travel around like gypsies.

- |   |   |  |
|---|---|--|
| 6 | nyaama nyaama nyandindore*<br>bii n si n dong n sin' na | grass, grass, nyankindore<br>today I shall dance on my legs. |
|---|---|--|

\* no literal meaning.

- |   |  |  |
|---|--|--|
| 7 | nga awa,nga awa,<br>suloo naata ali yaa. | let's go, let's go<br>the monkey has come to your place. |
|---|--|--|

(A song indicating that a stranger has come to the gathering.)

SIIMAAYAA BOOROOTHE MEDICINE FOR LONG LIFE

This was told to me by Jeeri Job (a Jola brought up in the Kombo), repeating what had been told to him by Keebaa Dafee, from Jookaadu. (Transcribed from a dictaphone recording, August 1951.)

a ko ni suwo kuuta baake,	He says 'In the middle of the night
kana taama.	don't travel.'
wo bee mu siimaayaa boori le ti.	All that is medicine for long life.
a ko ning tiloo loota kunto,	He says 'If the sun is overheard,
kana taama.	don't travel.'
wo bee mu siimaayaa booroo le ti.	All that is medicine for long life.
a ko yiroo mem jamfata,	He says 'A tree that is far (tall),
kana sele a la,	don't climb it.'
wo bee mu siimaayaa booroo le ti.	All that is medicine for long life.
keebaa meng siyaata í ti,	'A man who is older than you,
kana a neng,	don't curse him.'
wo bee mu siimaayaa boori le ti.	All that is medicine for long life.
í kotoo fulango, kana a neng,	'Your elder brother, don't curse him!
wo bee mu siimaayaa boori le ti.	All that is medicine for long life.
a banta, a dango bee mu wo le ti.	It is finished, that's the very end.

Keebaa Dafee later dictated the following version:

dinding, naa nang,	Child, come here,
nga siimaayaa boori fo í ye	so that I may tell you the medicine for
	long life.
yiroo meng jangayaata,	The tree that is tall,
kana sele a la.	don't climb it.
jii meng siyaata,	Water that is abundant*
kana bula a la.	don't embark on it.
sutoo baa tampering,	In the middle of the night,
a te song na taa la	he will not agree to go,
tilibuloo baa tampering	In the middle of the day,
a te song na taa la.	he will not agree to go.
keebaa meng siyaata í ti	An elder who is older than you
kana a neng.	don't curse him.
lonna la musoo	A learned man's wife,
í te song na a kanu la	you will not agree to make love to her,
kaatuko a si í ning jinol'	because he will turn evil spirits against
fayi nyoo kang.	you
wo bee mu siimaayaa boori le ti.	These are all medicines for long life.

\* Could refer to abundance of water e.g. flood water, perhaps a vast expanse of water.