

MANDINKA NARRATIVES FROM KIBARO

With a literal translation.

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The original study was a revised and enlarged edition of a work prepared in January 1958, and issued through the Secretariat, Banjul, The Gambia.

The 1985 revision has adopted many features of the latest orthography in use in The Gambia.

- 1 Vowel length is shown by doubling the vowel , a long a is now written as aa, a long e as ee etc.
- 2 Sounds which were formerly regarded as glides between two vowels are now written, e.g. divaa instead of dia, saatewo for sateo.
- 3 Accents have been added to indicate tone, where this is essential for the meaning of a word.

ˊ rising í you

ˋ falling ì they

I have, however, retained ny , though current orthography uses ñ , Ñ.

Where speech contracts words, producing a long vowel form, I have preferred to use the pronounced rather than the written form.

e.g. ko + a = k'aa

ye + a = y'aa etc.

The material that follows is intended to help bridge the gap between the acquisition of elementary Mandinka sentences and the ability to follow Mandinka narratives.

In the first part are given some of the commonest words and phrases used in linking sentences. The second part consists of a number of Mandinka texts taken from the newspaper Kibaro, formerly published monthly by the Senior Commissioner, and to which I have added literal English translations.

I

kabiring : since, when

kabiring i futata jee,
i dunta wuloo kono.

when they reached there,
they entered the bush.

kabiring fanoo keta.

when dawn broke (lit. happened).

kabiring suwo kuuta, a taata
tabiri-bungo kono.

when night fell, he went into
the kitchen.

wo koolaa: after that, in addition, as well

wo koolaa, i la keebaa taata
Soomita alikaaloo yaa.

after that their headman went
to Somita's village head.

Niani bankoo maralaalu ye
kiiti-bung kutoo loo Kuntaur.
Wo koolaaye lopitanoo kuto fanang
loo Nyanga-bantang.

Niani District Authority have
built a new court house at Kuntaur.
In addition they also built a new
dispensary at Nyanga-bantang.

wo le to: thereupon

wo le to a taata kumfaa to,
a ye bayi-dampoo sang.

thereupon he went to the shop,
and bought a roll of cloth.

wo le to a taata kiitilaalu yaa,
a ye nying kewo samaane.

thereupon he went to the court
members, and summonsed this man.

wo le to alikaaloo y'aa (ye a)
samba seefoo to.

thereupon the village head took
him to the chief.

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

wo le y'aa tinna hani bii i
buka beng.

that is why even now they do not
agree (i.e. still do not agree.)

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

wo le nyaama seefoo fanang ning
a la moolu naata Sutukung.

in that way the chief also and
his people came to Sutukung.

fanang : also

alimaamoo fanang ye safoo safee,
a y'aa (ye a) dii a la

the Imam also wrote a charm,
(and) gave it to him.

wo lung fanang ye siinaama
bondi seefolu ye jee.

that day also they arranged a
cinema (show) for the chiefs there.

Alikaali-kundaa fanang janita
le.

Alkalikunda was also burnt.

tumoo men na: at the time when

nying be ke la tumoo men na,
a mang seefoo tara jee, wo
y'aa tara a taata kunkoo le to.

at the time this was happening,
it did not find the chief there,
it happened that he had gone to
the farm.

tukung: again

salifanaa koolaam benta tukung.

after the two o'clock prayer we
met again.

bitung : then

i taata Buyam, bitung wo saamoo
i taata motoo la fo Kanlaji.

they went to Buyam, then the next
morning they went by motor to
Kanlaji.

bitung lung kiling Kanjaa taata
loo nyinoo la wuloo kono.

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

labango la: finally, in the end

labango la nying baa-tiyo taata
wandi baa-musu doo sunyang.

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

* some texts give danoo, others dannoo.

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

Suuteering ye ninsi nyini nyaa-wo-nyaa, a mang a je. however much Sutering 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 Kanja y'aa kong. he was brave, he was far-sighted, on account of that Kanja hated him

.....nyaameng: as soon as

duntung kumoo siita nyaameng, a yooleta. as soon as it was cock crow time, he crept away.

fanoo keta nyaameng, keebaa sorita. as soon as dawn broke, the old man set off.

n futata Jeenyeeri nyaameng, jee saatee-moolu ko n ye ko, "Keebaa banta." as soon as I reached Jenyeri, the townspeople there said to me, "Keebaa is dead."

i teyita nyaameng i ning maloo benta tintoo kang. as soon as they crossed they met a hippopotamus on the bank.

a ye kumoo dantee nyaameng, dindingo faamaa ning moo jamaalu ning kidolu taata bolongo to. as soon as he related this matter. the child's father and many people with guns went to the creek.

(a) k'aa be..: be about to

wo le to a wulita, a k'aa (ko a) be lampoo, dadaala nyaameng dorong, dimbaa y'aa (ye a) buloo jani. thereupon she got up, just as she was about to light the lamp, fire burnt her hand.

a ko a b'aa muta la nyaameng. he was just about to catch it.

(1) April 1951

Badibu tilijii bankoo to saatee kiling ne bajonkita jee,
Badibu west land at village one migrated there,
 ka bo nang Faransi. Wo saatee kutoo y'aa too laa¹ jee
came from Senegal. That town new they it named there
 seefoo le la Nfamara Singati, i ka fo a ye ko
chief for Nfamara Singati, they call it
 "Ker Nfamara". Nying bajonkilaalu y'aa je ko saatee kuta
"Ker Nfamara". These migrants it saw that village new
 loo mang diyaa, kaatuko kolong te i bulu. Bitung
building not easy because a well is not available. Then
 banku moolu ye kodoo bondi i la rankeeso to,
the district-people money took their Treasury from
 i ye kolong bete dadaa i ye, men(g) nyong te Badibu.
they well good made them for, which likeness is not (in) Badibu.
 A konoto ning a banta bee simonta le.
Its inside and outside all are cemented.

In Lower Badibu (Western Badibu) a village migrated there from French (Senegal). That new village was named after the (District) Chief, Nfamara Singati, and called "Ker Nfamara." These migrants found that building a new village was not easy, because they had no well. Then the people of the district took money from their Treasury, and made a good well for them, the like of which is not (to be found) in Badibu. Both the inside and the outside (top) are all cemented.

1 too name too laa to give a name to
to at. Used after a noun.

2 be i bulu. lit. is in their hands. to have, to be available.

3 jee there ; je to see.

4 le an emphatic particle, emphasizes a particular word or phrase.

(2) September 1951.

Kunku-tii kiling fanang taata a la kunkoo to, a y'aa tara
Farm-owner one also went his farm to, he found
 seewoo b'aa la tiyoo sing na. A y'aa nyente hani fo a
a pig was his groundnuts digging. He it stalked until he
 futata a ma. a y'aa wuuri, seewoo kidita, wo y'aa tara
reached it, He it shouted, the pig was alarmed, it happened
 sibusung kiling b'aa daala jee, a bori to, a ye sibusung
a rhun palm one was beside there, its running on, it rhun palm
 seyi a kungo la, tiroo y'aa taa, a busandita, yara
struck its head with, stunning it took, it was knocked over, behold
 wo y'aa tara a kungo bee le teeta, bitung a mang taa
it happened its head all was broken, then it not go
 noo, a faata jee.
able, it died there.

A farm owner went to his farm, (and) found a pig digging up his groundnuts, He stalked it, until he got near, and shouted. The pig was alarmed. It happened that there was a rhun palm near there. As it ran it struck the rhun palm with its head, was stunned, and knocked over. It resulted in its head being broken, then it was not able to move and died there.

(3) September 1951

Kee kiling ne bota Komboo, a naata Banjunu jang fooleesu
Man one came Kombo he came Banjul here bicycle
 sango la. Kabiring a futata jang, a taata Sarkiskundaa,
buying When he reached here, he went to Sarkis' place,
 a ye foolee-suwo sang jee. A sayito a la foolee-suwo joloo
he bicycle bought there. On his going his bicycle chain
 bota, a jiita, a b'aa dadaa la siloo kang. A meeta jee,
came off, he got off, he was fixing it road on. He was long there,
 a mang a dadaa n^oo, fo kee kiling y'aa tara jee, wo k'aa
he not it fix able, until man one him found there, that one said to
 ye ko "ngee (nga í) maakoyi a dadaa la ?" A y'aa dii wo la ^{him:}
shall I you help it fix ?" He it gave that to
 nyaameng, wo ye joloo bulandi. Nying kewo k'aa ye kotenke.
as soon as, that one chain fixed. This man said to him again.
 "M batu, nga juubee, fo a beteyaata le. A y'aa dii a la.
"Me wait for, let me look if it is good. He it gave him to.
 an a taata fo a jamfata, an a muruta nang, hani bii, kewo
and he went until he was far, and returned still (even today), the man
 k'aa ye ko: "A mang beteyaa baake." Bitung nying kewo jimita
told him "It is not good much." Then this man bent down
 foolee-suwo kang, a b'aa dadaa la kotenke, kabiring a lakuraata
bicycle on, he was it fixing again, when he was ready
 wo la, a k'aa ye: "M batu tukang, nga juubee. Foolee-su
that with, he said him to, "Me wait for again, let me look." Bicycle
 tiyo k'aa ye ko: "Yoo, taa a juubee kotenke." Kewo seleta a
owner said him to "Yes, go it look at again." The man mounted it

kang, an a taata fo a ye foolee-suwo tiyo nyáa dang¹. Bitung
on and it went until he bicycle owner's eye outdistanced. Then
 a mang song muru la nang foolee-suwo fe kotenke, a ning a
he not agree return bicycle with again he and it
 yemanta saateewo kono. Hani bii foolee-su tiyo mang keendingo
disappeared town into. Even yet bicycle owner not little man
 ning a la fooleesuwo je.
and his bicycle see.

1 i.e. until he got out of sight.

A man came from Kombo, he came to Banjul here to buy a bicycle. When he reached here, he went to Sarkis (Madi)'s place, and bought a bicycle there. As he was setting off, his bicycle chain came off. He got off and tried to fix it on the road. He was a long time there, and was not able to fix it, until a man happened on him there and said "Shall I help you fix it?" As soon as he gave it to that man, the chain was put on. This man said to him again: "Wait, let me see if it is all right." He gave it to him, and he went for a distance, and returned. Still the man said to him "It is not very good." Then this man bent down over the bicycle, and was adjusting it again. When he was ready he said to him "Wait for me again, while I see." The bicycle owner said to him "All right, go and test it again." The man mounted it, and went off until he was out of sight. Then he did not agree to return with the bicycle again, but disappeared with it in the town. The bicycle owner has not yet seen the man and his bicycle.

(4) November 1951

Nying karoo kono November tili kilingo Karantabaa Tendaa

*This month in November day one Karantabaa's wharf
la sirinkoolu bee fáata nung waame jiyo le la. Jee Tendaa-la-
streets all were full of flood water with. There wharf-
nkoolu bee sawunta santo saateewolu le to. Ì ye la bungol'
people all moved up towns to. Their houses
mennu tu ì kooma jee, wolu bee be kiling kiling boyi la jee.
which (were) left behind there, those all one by one falling there.
Karantabaa alikaaloo be murung murungo la, a taata tara ì la
Karantaba village-head was going around, he went & found their
lopitanoo fanang bee fáata jiyo la. Wo le to a ye lopitaani
dispensary also all full of water. Thereupon he dispensary
fengolu bee sawundi Palmine perengo koto. Wo koolaaa ye
things all transferred UAC veranda under, That after he
lopitaani bung-daalu ning palanteerolu bee wutu.....
dispensary doors and windows all removed....*

One day this month (November), Karantaba wharf's streets were all filled with flood water. The people of the wharf all moved to higher villages. The houses they left behind there, all fell one by one. Karantaba village head was going round, and found that their dispensary was also flooded. Thereupon he transferred all the dispensary things to the UAC veranda, and after that removed the dispensary doors and windows....

(5) April 1952

Nyoomi Tubaab-kolong janita, koridaa tang naani le janita

*Nyumi Tubab-kolong was burnt, yards tens four (40) were burnt
jee, a ning siimang buntung jamaalu fe fanang janita jee.
there & food stores many also were burnt there.*

Tubab-kolong in Nyumi was burnt, forty compounds were burnt there,
and many food stores also were burnt there.

(6) June 1952

Nyinand motoo kiling ne bota nang bolongo kono, a bita

*This year truck one came from river up, it was going
Banjunu, bari kabiring a futata Burumang Tendoo la, soofeeroo
Banjul, but when it reached the Burumang crossing the driver
ning motoo lafita bula la kulungo kono daameng to, i boyita
and truck were about to embark ferry on where they fell
baa kono. Moo jamaa te nung motoo kono, bari moo fanang
river into. People many were not then truck in, but person also
mang tu. Tabora Marong, Jatabaa, wo le jiita motoo kang,
was not (drowned). T. M. of Jataba, that one went down truck on
baa kono, a y'aa siti, motoo tiyo y'aa joo dalasi tang ne la.
river in, he it tied, truck owner him paid dollars ten with.*

This year a lorry (truck) came from up river on its way to Banjul,
but when it reached the Brumang Crossing, and the driver and the truck
were about to embark on the ferry, they fell into the river. There were
not many people on the truck, but no one was drowned. Tabora Marong of
Jataba, went down to the truck in the river and tied on (a rope). The
truck owner paid him ten dollars.

bolongo = creek
bolong kono = up river

(7) September 1953

Kee fula le sotota nung, doo mu ninsi-tiyo le ti,
Men two were once, one was cow-owner
 doo mu kunku-tiyo le ti. Ninsi tiyo y' aala ninsoo bula,
the other a farm-owner The cow-owner his cow left,
 ninsoo taata kunku tiyo la nyoo domo. Kabiring kunku-tiyo ye
the cow went farm owner's millet ate. When the farm owner
 nying ninsoo tara a la kunkoo to, a ye ninsoo fàa. Ninsi
this cow found his farm in, he cow killed. Cow-
 tiyo naata, a k'aa ye ko: "Munne y'aa tinna (ting na) í ye
owner came, he said him to "What it caused you
 nna ninsoo faa. Kunku tiyo k'aa ye ko: "I la ninsoo ye nna
my cow killed. Farm owner said him to "Your cow my
 nyoo le domo. Ninsi tiyo k'aa ye ko: "Wo to, í si nna ninsoo
millet ate. Cow owner said him to "Then you must my cow
 joo, n fanang si i la nyoo joo." Kunku-tiyo fanang sonta wo
pay for. I also must your millet pay. The farm owner also agreed that
 la. Kunku tiyo ye ninsoo joo. Ninsi-tiyo fanang ye nyoo joo.
to. The farm owner cow paid for. Cow owner also millet paid for.
 Ì ko bitung ninsi furewo jumaa le nyanta a taa la
They said then cow dead who ought it take
 nying moo fuloo kono.
these people two in.
(which of these two).

Once there were two men, one was a cow owner, the other a farm-owner. The cow owner left his cow, it went and ate the farm owner's millet. When the farm owner found this cow in his farm, he killed it. The cow owner came, and asked him "What is the reason you killed my cow?" The farm owner replied: "Your cow ate up my millet." The cow owner said to him "Then you must pay

for my cow, I also must pay for your millet." The farm owner agreed. The farm-owner paid for the cow. The cow owner paid for the millet. The question remained: which of these two people should take the dead cow ?

(8) February 1954

Sungolu ye Galo Sow la kumfaa sing¹ nyinang. Galo Sow mu
Thieves Galo Sow' s store dug this year. Galo Sow is
 Jappeni fiirilaa le ti. Sungolu naata a la kumfaa to suutoo menna,
a Jappeni trader. Thieves came his store to night on which
 wo y'aa tara waacimanoo be jee, bari dung siinoo y'aa taa le,
it happened a watchman was there, but then sleep had overcome him.
 a mang sungolu kalamuta....sungolu taato, ddo ì kono nyinata a la
he not thieves aware of... the thieves on going, one of them forgot his
 naafoo ning sindango la kumfaa kono. Wo le to Jappeni seefoo naata
hat and digging tool store in. Thereupon Jappeni chief came
 moolu wulindi, ì ning naafoo taata saatee doo to. Wo saatee moolu
& people got up, they and hat went village another to. That village people
 naata naafoo suutee, ko M. J. le taa mu. Nying naafa yitandi
happened hat recognize that M.J. owned it. This hat showing
 waatoo mang M. J. tara saatewo to, bari dung kabiring a naata
time did not M.J. find village in, but then when he came back
 seefoo la moolu y'aa muta, i y'aa samba Mansakonkoo.
chief's people him arrested, they him took (to) Mansakonko.

 1. sing to dig (either through or under the mud walls).

Thieves broke into Galo Sow's store this year. Galo Sow is the trader at Jappení. The night the thieves came to his store, it happened that there was a watchman there, but sleep had overcome him, and he was not aware of the thieves... On leaving one of the thieves forgot his hat and digging tool (which he left) in the store. Thereupon the Jappení chief roused his people, and they went to another village with the hat. Those village people happened to recognize the hat, that M.J. was the owner. When the hat was shown it happened that M.J. was not in the village, but then when he came back the chief's people arrested him, and took him to Mansakonko [the Administrative Headquarters].

(9) December 1954.

Kee kiling ne be nung Jara Bureng, a la faloo filita a ma
Man one was (in) Jara Bureng, his donkey was lost him from
 suutoo kiling na. A naata wuli wo suutoo la, a b'aa la faloo
night one on. He came get up that night on, he was his donkey
 nyini la. A taata hani fo dulaa jang, a ye faloo tara looring
looking for. He went as far as a place far he donkey found standing
 wo to. A ye faloo waling a ko a b'aa muta la nyaameng, faloo
there. He donkey approached, he was about to it catch as soon as, donkey
 y'aa damfu a buloo to. Damfuroo y'aa buloo bo, a fanikewo
him kicked his arm on. Kicking his arm dislocated. Next dawn
 fali-tiyo ning kuurango wulita. A sinindingo salifanaa a keta
donkey owner and illness rose up. Two days later at two o'clock he became
 furee ti.
a dead person.

There was once a man in Bureng in Jara. One night his donkey was lost so he went that night searching for his donkey. He went very far, and found his donkey standing there. He approached the donkey, and just as he was about to catch it, the donkey kicked him on his arm. The kick dislocated his arm, and the next morning the donkey owner got up ill. Two days later in the early afternoon he died.

Salifanaa: The two o'clock prayer time.

(10) December 1954

Konkoo kiling ne be Jara Bureng daala meng too mu Tikoje ti.

Hill one is Jara Bureng beside which name is Tikoje.

Dana kiling na kunkoo be nying konkoo daala jee. Lung

Hunter one 's farm was this hill beside there. Day

kiling sula-wulengolu naata nying danoo la kunkoo to, ì b'aa tinyaa

one monkeys red came this hunter 's farm to, they are it spoiling

la. Danoo ye ì je, a ye kidoo taa, a ye fayi. Bitung kidi kesoo

The hunter them saw, he gun took, & shot. Then gun shot

doolu boyita tambilaa buloo kang, ì y'aa barama jawuke. Tambilaa

some fell passer by's hand on, they him wounded badly. Passer-by

taata nying danoo samaane Mansakonko Kumandango yaa. Kumandango ye

went this hunter summon Mansakonko Commissioner at. The Commissioner

ì kitindi, a ye danoo alamaane dalasi tang saba la.

them tried, he hunter fined dollars ten three (30).

There is a hill beside Jara Bureng which is called Tikoje. A hunter's farm was there beside the hill. One day red monkeys came to this hunter's farm, and were destroying it. The hunter spotted them, took his gun and shot... Then some of the shot struck a passer by on the hand, and wounded him badly. This passer by went and summonsed this hunter before the Mansakonko Commissioner. The Commissioner tried the case, and fined the hunter thirty dollars.

(11) September 1955

Nying September karoo kono, musu kiling ne ning a dingo taata
This September month in woman one and her child went
 tuturi dulaa. Musu futaringo faroo to koolaa, a y'aa dingo bula
transplanting place. Woman reaching swamp to after, she her child left
 mirango kono, ate be tutuuro la. A tutuuri to baa faa naata, a
calabash in, she herself was transplanting. While she was high-tide came it
transplanting
 dunta deenaanoo ning mirango koto, a ye i bee yankandi. Mirango
entered baby and calabash under, it them all floated. The calabash
 tuta yankala hanifo waati jang, bitung fonyoto naata, a ye mirango
remained floating for time long, then a gust of wind came, it calabash
 kupindi, deenaanoo boyita fara jiyo kono, a faata
upset, the baby fell swamp water in, it died.

l baa faa: high tide.

This September a woman went with her child to transplant (rice). On reaching the rice swamp, she placed her child in a calabash, while she was transplanting. During this time, high tide came, the water came under the calabash with the baby and floated it off. The calabash remained floating for a long time, then a gust of wind came and upset it. The baby fell into the rice swamp water, and died.

(12) December 1955.

Nyinand sunkutunding fula le be nung jii-biiyo la Kuntaur
This year little girls two were then water-drawing Kuntaur
 baa to. Nying sunkutoo fuloo ye jii biiyo bang nyaameng,
river at. These girls two water-drawing finished as soon as
 ì tententa ìla boloolu ning mirangolu josila. Ì ye mirang josi
they began their basins and calabashes rubbing. They calabash rubbing
 bang nyaameng, ì bee ye ì wura, ì be kuu la. Ì kuu to
finished as soon as, they all undressed, and were bathing. Their bathing in
 sunkutunding kiling meng mang jiiyo noo,¹ a tunenta, a mang a
girl one who not water able, dived she not
 fang funtindi noo, jii boroo y'aa samba baraa²kiling koto,
herself bring out able, water current her took boat one under,
 a faata wo le to.
she died thereupon.

1 i.e. was not good at swimming.

2 baraa: a factory boat.

This year two little girls had gone to draw water at the river at Kuntaur. As soon as these two girls had finished drawing water, they began to clean their basins and calabashes. When they had finished their cleaning, they took off their clothes and were washing themselves. During their bathing one little girl who was not good at swimming dived down, but was not able to come up, the current took her underneath a factory boat, and she died immediately.

(13) January 1956

Nying karoo kono nyooboring mbiri kiling ne bota nang Kaasamaasi,
This month in wrestling champion one came from Casamance
 a naata Kambiyaa jang. Nying mbiroo ning a la dinding moo luulu
he came Gambia here. This wrestler and his boys people five
 nyong ne naata. Kabiring i dunta Kambiyaa, i foloota loo la Komboo
about came. When they entered Gambia, they first stopped Kombo
 Birikaama le. I ye tili fula dorong ne sotoo nung Birikaama,
at Brikama. They days two only had then (at) Brikama,
 Banjunu moolu taata i kamma nang. Nying mbiroo kibaaroo¹ le y'aa
Banjul people went them fetch. This wrestler's news him
 fango saabang Kambiyaa jang.
self anticipated (in) Gambia here.

1. *The reputation of this wrestler had gone ahead of him.....*

This month a wrestling champion came from the Casamance to The Gambia. This champion and about five of his people came. When they reached The Gambia, they stopped first at Brikama (Kombo). They had spent only two days there, when people from Banjul went to fetch them. The reputation of this wrestler had gone ahead of him in The Gambia here.

(14) February 1956

Lung kiling tukung danoo naata wuli, a taata deemoo la.

Day one again a hunter came & got up, and went hunting.

Wo lung fanang, a taata le hanifo bolondingo to. A futata
That day very, he went as far as little creek to. He reached
 bolongo ma nyaameng, a ye bamboo je laaring tintoo la, a be
the creek as soon as, he crocodile saw lying on the bank, it was
 siinoola. Wo le to nying dano y'aa kidoo taa, a ye bamboo bung,
sleeping. Thereupon this hunter his gun took, he crocodile fired at
 a y'aa fayi.

he it shot.

Again one day a hunter happened to get up and go hunting. That very day
 he went as far as the little creek. As soon as he reached the creek, he saw
 a crocodile lying on the bank sleeping. Thereupon he took his gun, fired at
 the crocodile and shot it.

(15) March/April 1954 Kodi Koto
Money old

Kodi kiling ne tombonta Banjunu jang bii, Allen Street siloo
Coin one was picked up Banjul here today Allen Street road

kang. A kodoo dadaata King George III (Sabanjango) le jamaanoo to.
on . Coin was made King George III (Third) time in.

Wo ning bii teema mu sanji keme ning sanji tang naani ning sey¹
Then & today between is years hundred & years tens four and eight

le ti. Nying kodoo mu koparoo le ti.

This coin is a penny.

¹ 148 years old

A coin was picked up in Banjul here today on Allen Street. The coin was
 made in the time of King George III. Between then and now is 148 years.
 This coin is a penny.

(16) January-February 1956

Nying tubaabu sang kuto kari foloo kono, dimbaa bota Komboo
This European year new month first in, fire broke out Kombo
 Kunjuur. Dimbaa bo-nyaa keta teng ne. Leebolu le be suukuwo la
 Gunjur . *Fire outbreak happened thus. Lebus were hymn singing*
 suutoo ì la bungo kono, bitung ì ye dimbaa mala bungo kono ì la
at night their house in, then they fire lit house in their
 hataaya mingo kamma la. Bari Leebolu la nying dimbaa mala dulaa ning
tea drinking because of. But Lebu's this fire lighting place and
 esansi paanoo/le be nyoo kang. *bee*
 Leebolu suukuwo to dimbaa naata
petrol can all were together. Lebu's singing fire came
 esansi paanoo waling, a mutata, a fetenta, ì bee barata. Wo le to
gas
petrol can towards, it was caught, it exploded, they all were scared. Then
 ye jiyo taa, ì y'aa bong esansoo kang, bari dung/jiyo ye semboo le
WO
they water took, they it poured petrol on but then /water strength
 dii dimbaa la. Labango la ì ye esansi paanoo funtindi banta
gave fire to . Finally they petrol can took outside
 nyaameng, dimbaa ye ì la bungo muta, a y'aa bee jani. ndung a ye
as soon as fire their house caught, it it all burned. Then it
 Leebu kiling fanang jani le. Kunjuur nkoolu ye ì la tabullo kosi,
Lebu one also burned. Gunjur people their drum beat
 moolu funtita nang daa-wo-daa, ka naa dimbaa faa. Dimbaa faaringo
people came out from everywhere, came fire to put out. Fire putting out
 koolaa, Leebolu ye ì la moo janiringo samba Banjunu lopitaane.(to).
after, Lebus their person burnt took to Banjul hospital.

tabullo: The drum used to summon people to religious festivals,
 ceremonies at the Mosque, to announce deaths, etc.

In the first month of the new European year (January), fire broke out in Kombo Kunjur. The outbreak of fire happened in this way. Some Lebus were singing hymns at night in their house, then they lit a fire in the house for their tea. But the Lebu's fire place and a can of petrol (gas) were close together. As the Lebus were singing, the fire came near the petrol can, it was caught and exploded, scaring them all. Then they took water, and poured it over the petrol, but this water served merely to spread the fire. Finally they got the petrol can outside. As soon as they had done this the house caught fire, and was burnt down. One Lebu was also burnt. The Gunjur people beat their alarm drum, people came out from all sides to put out the fire. After the fire had been put out the Lebu took the burnt person to Banjul hospital.

(17) March 1953KUMANDANGO NING SENELA

(A story by Abdulayi S. Bojang)

Serung Kumandango doo le y'aa tiya-turoo dii samaa-maneelaa
Last year Commissioner a certain his groundnut-seed gave strange-farmer
 kiling na meng ko Kumandango ye ko: "N too mu i te ne je la."
one to who told Commissioner saying "My name is you will not see me."
 Kabiring Kumandang yetiya turoo dii a la, a y'aa sene, a y'aa
When Commissioner groundnut seed gave him to, he it planted, he it
 bindee, a y'aa soo, a y'aa busa fo a tuta sango dorong na
weeded, he it dug, he it threshed until there remained selling only,
 nyaameng, a ye nyung a la tiyo la, a taata a fee tendaa la.
then he loaded up his nuts, he went with them wharf to.
 A futata fiirilaa ma nyaameng a ning kumandango taata a laa
He reached trader to as soon as, he and the Commissioner happened
 nyoo bulu. Katabaa kiling kumandango y'aa suutee. Kumandango
to run into one Quickly Commissioner him recognized. Commissioner
another.
 ye bukoo to juubee, kumandango fanang k' aa ye ko: "I too mu
book in looked, Commissioner also said him to "Your name is
nge je le, bari í si nying jùloo joo katabaake. Senelaa ye
I have seen you, but you must this debt pay immediately." Farmer
 a la juloo joo.
his debt paid.

Last year a certain Commissioner gave out groundnut seed to a strange-farmer who told the Commissioner "My name is 'You will not see me (again)'," When the Commissioner had given him the seed, he planted it, weeded it, harvested it, threshed it, so that there remained only the selling. He loaded up his groundnuts, and went with them to the wharf. As soon as he reached the trader he happened to run into the Commissioner. The Commissioner immediately recognized him. He looked in his book and said "Your name is 'I have seen you'. You must pay this debt at once." The farmer paid up.

(18) September 1953

BALAF A KUWO

(A tragic incident)

Nying August kari faala kono, a tili muwang ning luulu
This August month end in, its day twenty and five
 wuraaro kee kiling ne be nung Kau-ur, a taata a la kunkoo to
evening man one was then at Kau-ur. He went his farm to
 a ning a la kidoo. A ye sula-wulengou tara jee. Bitung a y'aa la
and his gun. He monkeys red found there. Then he his
 kidoo sele, a ye fayi, kidoo teyita a bulu, a y'aa barama
gun raised he shot, gun burst his hands (in) & it wounded
 a buloo to, baramanyaa jawu la.
his hand on, wounding bad with.

At the end of last August, the evening of the 25th, there was a man at Kau-ur who went to his farm with his gun. He found red monkeys there. Then he raised his gun and fired, but the gun burst in his hands, and severely injured his hand.

(19) December 1953

JASAYA KUWO

(A remarkable event)

Musu kiling ne be Jaara Sutukungmeng too mu Bintanding Caam ti.
 Woman one is in Jarra Sutukung whose name is Bintanding Cham
 Nying Bintanding jidita jee le nung nyinang, a ye deenaane saba
 This Bintanding gave birth there this year, she babies three
 le wuluu. Bintanding na deenaanolu bee mu musolu le ti. Nying
 gave birth to. Bintanding's babies all are girls. These
 deenaanolu faa too mu Sidii Maane le ti. Nying deenaanolu
 babies' father's name is Sidi Mane. These babies
 toolu nyanta ke la, Hawa, Hadam, a ning Saajo.
 names should be Hawa Hadam and Sajo
 (Eve) (Adam)

There is a woman in Jarra Sutukung whose name is Bintanding Cham.
 This Bintanding gave birth there this year, and had triplets. All
 Bintanding's babies were female. The father of these babies is Sidi Mane.
 The names of these babies should be Eve, Adam, and Sajo.

(20) January 1954SIBAANOR KIBAAROO*Sibanor News*

Nying January karoo tili seyi lungo la, kee dōo le y'aa la
This January month day eight day on man one his
 tiyoo sang Sibaanor fali tang ning fula. Bitung kabiring a ye a
groundnuts sold Sibanor donkeys ten and two. Then when he them
 sang fo a lakuraata, a ye a la tiya-sang kodoo k'aa la jifoo kono,
sold & he was ready he his groundnut money put his pocket into.
 a ye siloo muta, a be seyi la. A taato siloo kang, a ye a la
He road took, he was returning. On going road on, he his
 kodoo ke kalipewo meng kono, wo jolonta a ma, a mang a kalamuta.
money put purse in, that fell him from, he not it realize .
 A taata wo le nyaama hanifo a futata a yaa. A y'aa la jifoo ma,
He went that manner until he reached home. He his pocket touched,
 kodoo ko a ye " i ye n ke ming to le ?" Wo le nyaama a muruta
money said him to "you me put where ? " That way he returned
 nang a noo kang, a naata kalpewo tara laaring siloo kang, bari
back his path on, he came purse found lying road on, but
 dung kabiring a y'aa tombong, a y'aa kono yele, a mang kodi tara jee.
then when he it picked up, he its inside opened, he not money find there.

On the eight day of this month of January, a man sold his groundnuts - 12 donkey loads - at Sibanor. Then when he had completed selling them, he put his groundnut money in his pocket, and set off on the way home. As he went along the road, the purse in which he had put the money fell out, and he did not realize it. He went on until he reached home, then he felt his pocket, the money said to him "Where did you put me ?" So he returned back on his tracks, he came across the purse (wallet) lying on the road, but then when he picked it up and opened it, he did not find any money inside.

(21) September/October 1954

JANJANBURE

Nyinand sunktunding saba le bi taa nung mirang kuwo la i la
This year little girls three went then calabash-washing their
 baá to, bitung i ye mirang kuwo bang nyaameng, i ye feeyaa dati.
river to, then they calabash washing finish as soon as, they play began.
 I feeyaa to i be nyoo bayindila waafoo kang hani kiling i kono
Their playing in, they were one another chasing on the wharf, until one among them
 boyita baá kono. Sunkutoo meng boyita baá kono, a fulango wuurita,
fell river into. Girl who fell river into her companion shrieked,
 saatewo bee benta baa daala, bari wo y'aa tara jii-boroo ye
townspeople all gathered river beside, but it happened river current
 sunkutoo samba le. Saatee moolu ye a nyini nyaa-wo-nyaa, hani bii
girl carried off. Town people her sought however still
 sunkutoo mang je.
girl was not seen.

This year three little girls went to wash their calabashes at the river. As soon as they had finished washing the calabashes they began playing. In their play they were chasing one another on the wharf, until one of them fell into the river. The companion of the girl who fell in the river shrieked, all the townspeople gathered at the river's edge, but the current had carried her off. No matter how much the townspeople searched the girl was not found.

EXPRESSIONS OF TIME

nying waatoo kono	recently
nna baa-musu kiling ne	my female goat
filita nying waatookono	was lost recently.
nying karoo kono	in this month
nyinang January karoo kono	this year in the month of January
nyinang tilikandoo kono	this year in the dry season
nying karoo tili seyi	on the 8th of this month
nying August kari faala kono	at the end of this August
nying sibiti (lung) tambila	this last Saturday
kunung suutoo	last night
kunung Arajuma wuraroo	yesterday Friday evening
kari dantan'nu koomanto	a few months ago
hani fo waati jang	for a long time
a mang mee	not long ago, not long after
a tuta domanding	in a little while
a man(g) mee domanding	a little while after.