

Gambian Studies No.6

MANDINKA STORIES FROM BOOKS PUBLISHED

PRIOR TO 1960

(Mandinka texts with translations)

By

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SAN FRANCISCO

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GAMBIAN STUDIES- MANDINKA LANGUAGE

Material edited and translated by David P. Gamble

Gambian Studies

- No.3 MANDINKA DILEMMA STORIES, PUZZLES, RIDDLES & PROVERBS.
28 pp.
- No.4 ACCOUNTS OF SUPERNATURAL BEINGS, SPIRITS, WITCHES,
WEREWOLVES, NINKINANKO, ETC. FROM THE MANDINKA
NEWSPAPER, KIBARO.
11 pp.
- No.5 MEDICAL MANDINKA.
5 pp.
- No.6 MANDINKA STORIES FROM BOOKS PUBLISHED PRIOR TO 1960.
28 pp.
- No.7 MANDINKA TALES FROM THE NEWSPAPER 'KIBARO': 1951-1955. 49 pp.
- No.8 MANDINKA STORIES- DICTATED, WRITTEN OR RECORDED.
39 pp.
- No.9 A MANDINKA NARRATIVE- "MANDING KUNO" by A.K.Rahman.
16 pp.

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

In the old style	ny	was used where	ñ	is used now.
	ng	" "	ŋ	" "
	ch	" "	c	" "

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

Original versions 1976, 1977.

Introduction

One day I happened to think that it would be useful to collect up the various stories that had been published in Mandinka. Some were already translated, but it was clearly going to be more useful to a wider public to provide translations for the remainder. As literal translation as possible has been given, so that the stories can also be of use to those studying Mandinka.

I did not realize how many stories had already been published in various places, and when this became apparent, I decided to prepare the collection as a series of separate parts. Dilemma stories and puzzles were the subject of Study No.3, stories published in regular books before 1960 are the subject of the present collection, those published in the newspaper Kibaro are the topic of Study No.7, and those from manuscript, typewritten, and duplicated sources Study No. 8.

The stories reproduced here are from:

1. W.T.Hamlyn: Mandinka Kitabo Follo, 1930. (Bathurst, Government Printer).
2. W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935
(Crown Agents for the Government of Gambia)
3. A.K.Rahman: Mandinka Talingo, 1948 (Printed by the Gambia Echo Press for the Nutrition Field Working Party, Genieri).
4. D.P.Gamble: Mandinka Reading Book, 1956 (Bathurst, Government Printer).

All are out of print. Few copies of 1 and 3 are to be found now.

Hamlyn's text has been followed without change. A few minor revisions have been made in my own text. The printing of Rahman's book was of poor quality, in places the text is very hard to read and I have had to leave several gaps. A few changes have been made in word division to make the text easier to follow. No attempt has been made to standardize the spelling throughout.

The stories vary in sophistication. Hamlyn's material is for the most part elementary, the sort of material that might be written by schoolchildren (or by a foreigner learning the language), whereas Rahman writes in the way that an adult would tell a story. All but one were written in the days before portable tape or cassette recorders were available, and tend towards a written rather than

spoken style. The story in my own book (A Mandinka Cinderella) was transcribed from a dictaphone recording, and is closest to the spoken form in its attempts to show elisions, etc. in speech. The original dictaphone belt no longer exists.

D.P.Gamble

CONTENTS

W.T.Hamlyn: Mandinka Kitabo Follo

Page

- | | | |
|---|--------------------------------|---|
| 1 | The jackal and the cock | 1 |
| 2 | The hippopotamus and the horse | 2 |

W.T.Hamlyn: A Short Study of the Western Mandinka Language

- | | | |
|---|--|---|
| 3 | A weapon is not a bad thing | 3 |
| 4 | The sheep and the leopard | 4 |
| 5 | Why women's hair is long | 5 |
| 6 | Why the people of Dumasansang do not agree to
any one speaking of hunting lions | 6 |
| 7 | The fox and the cock | 7 |
| 8 | Akiti the hunter | 8 |

A.K.Rahman : Mandinka Talingo

- | | | |
|----|--|----|
| 9 | Mamadi Kinding Kondong and the old man | 9 |
| 10 | Hare, hyaena, and pig | 13 |
| 11 | The animals went as strange farmers | 17 |
| 12 | The crocodile and the child | 21 |

D.P.Gamble: Mandinka Reading Book

- | | | |
|----|-----------------------|----|
| 13 | A Mandinka Cinderella | 25 |
|----|-----------------------|----|

Source: W.T.Hamlyn: Mandinka Kitabo Follo, 1930, p.17.

KUNKUWULO ANING DUNTUNGO

Tumo killing sottota,
 kunkuwulolu silata duntungonya.
 Lung killing, duntungo ye kunkuwulo
 tarandi, kunkuwulo burita.
 Duntungo kaiyeko, Batu domanding,
 muneatina i burita ?
 Kunkuwulo jabita, akaiyeako,
 n silatela katuko i dimba sotto
 i kungo kang !
 Duntungo ko, Haniko ! mang dimba
 sotto, gne duntung-turo dorong !
 Na jang, n kungo ma,
 a sumeiatata, a mang kandi !
 Kunkuwulo kattata, a turo ma,
 a ko, A! i kungo sumeiatata,
 a mang kandi !
 Bitung a tata, ala terimalu aning
 kaffunyolu benta, a koiyako,
 intelu mang kungo sotto,
 katuko n silata duntungonya,
 a mang dimba samba a kungo kang,
 a turo dorong ne sotto.
 Y jabbita muniatina i a long ?
 A ko, katuko a fonyeko.
 Woleatinna kunkuwulolu bey
 funtita, y bey tata
 duntungolu be daming,
 Kunkuwulo-kunkuwulo aye
 duntung fa, ye a samba a ya,
 y'a ke simungoti !

THE JACKAL AND THE COCK

Once upon a time,
 jackals were afraid of cocks.
 One day. a cock met a jackal,
 the jackal ran away.
 The cock said to him "Wait a moment,
 what is the reason you ran ?"
 The jackal answered (and) said to him,
 "I am afraid of you, because you have
 fire on your head."
 The cock said "No ! I have not fire,
 I have only a comb !
 Come here (and) touch my head,
 it is cool, it is not hot !"
 The jackal approached, and felt the comb,
 and said, "Ah ! it is cool,
 it is not hot."
 Then he went, his friends and
 age-mates met, he said to them,
 we have no sense (lit. head),
 because we were afraid of the cock,
 he does not carry fire on his head,
 he has only a comb.
 They replied "How do you know it ?"
 He replied "because he told me so."
 That is why all the jackals
 came out, they all went
 where the cocks were,
 each jackal
 killed a cock, carried it home,
 and had it for dinner !

(Translated by D.P.Gamble)

A version of this tale, said to be a Temne story, appeared in The Sierra Leone Messenger, No. 170, January 1937, pp. 6-7. It is also given by F.W.H. Migeod in A View of Sierra Leone, 1926.

A Mende version is given in:

Marion Kilson: Royal Antelope and Spider. West African Mende Tales, 1976, pp. 277-279 (Recorded in 1960).

A Bambara version in which the "tiger-cats" fear the cock because they believe the crest to be a sharp horn, is given in:

Moussa Travélé: Proverbes et Contes Bambara, 1923, pp. 92-93

A similar story "How Dog and Rooster became enemies" is given in A. Doris Banks Henriès: Liberian Folklore, 1966 (Macmillan), p. 98. The ethnic affiliation of the narrator is not given.

Source: W.T. Hamlyn: Mandinka Kitabo Follo, 1930, p.18.

MALO ANING SUO

Lung killing, malo ning suo
benta ba dala.
Suo ko malo ye ko,
Ite, ininti mulunta baki,
barri ite le warrata'nti,
adung i sutuyata'nti
barri ila fenyo le warrata
'ntati.
Saing na 'nga fengolu¹ faling.
Malo sonta ye fengolu faling,
tumameng, Suo kaiyeko,
I namanna ila fenyo sotto kotenke,
foye 'm baindi,
ni ye 'n sotto,
n' si ila fenyolu² dila.

THE HIPPOPOTAMUS AND THE HORSE

One day, Hippopotamus and Horse
met beside the river.
Horse said to Hippopotamus,
"You and I are very much alike,
but you are bigger than I,
also you are shorter than I,
but your tail is bigger than mine.

Now let us exchange our things (tails ?)
Hippopotamus agreed to exchange things,
and then, Horse said to him,
"Before you get your tail again,
you must chase me,
if you catch me,
I will give you your tails."

(Translated by D.P.Gamble)

1 tail is fenyo ; fengo is thing.

2 Plural form is given. Perhaps meant for fenyo le.

Source: W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.92.

1. FANGKANTALA MAN JOW.

Tumo kiling sottota,
keo tata wulo konno,
jato y'a bai,
a seleta yiro santo.
Bitung kabring a seleta
a fututa ¹ turoto
a ye santo jube,
a ye solo je yiri-bulo santo.
Bitung a ma long a be munne kela.
Niamena a y'a tara muro b'a-bulu,
a ye muru ta, a ye yiro-turo kuntu.
Solo boita, jato y'a muta.
Bitung keo kanata, a tata.
Woleatinna Mandinkolu ko:
Fangkantala man jow.

A WEAPON IS NOT A BAD THING.

Once upon a time.
a man went into the bush,
(and) a lion chased him,
(and) he climbed to the top of a tree.
When he climbed
and reached the small branches,
he looked up,
and saw a leopard on a bough above.
Then he did not know what to do.
However, he found that he had a knife,
and took it, and cut the branch.
The leopard fell and the lion seized him.
Then the man escaped and went.
Therefore the Mandinkos say:
A weapon is not a bad thing.

1 Should be futata (DPG)

Source: W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.93

2. BAA MUSO ANING SOLO.

Lung killing sottota
 baa muso tata wulo konno,
 a ye solo tara je.
 A kaiako: I nata munne nyining jang ?

Baa muso ko: N nata katcha,
 Solo kaiako: I muneatinna nata
 katcha ?
 Solo ko: M be i fala
 m be i nimila.
 Baa ko: M batu nga ta ming sateoto,
 n si sei na saing.
 Solo sonta, a kaiako:
 Ta, i si sei na saing.
 Baa muso fana ko: N nata kotenke,
 barri i te me domola kotenke.
 Solo mirata a ye baa muso nyente,
 barri a ma muta no.

THE SHEEP AND THE LEOPARD.

One day
 a sheep went into the bush,
 she met a leopard there,
 He said to her: What have you come here
 to seek ?
 The sheep said : I came to chat.
 The leopard said to her : Why have you come
 to chat ?
 The leopard said: I am going to kill you
 and eat you.
 The sheep said "Give me leave to go and drink
 in the town. I will return here soon.
 The leopard agreed, he said to her:
 Go, you must return here soon.
 The sheep at length said: I have come again,
 but you are not going to eat me yet.
 The leopard thought that he would stalk
 the sheep, but he could not take her.

Source: W.T. Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.94

3. MUNIATINNA MUSOLULA-KUNTINYO
JANGIATA.

Muso fulale sonkata nung.
Killingo, wo sutiata, a funtita.
A tata a ye dinko ba sing silo
temoto meng si bo ala jowla
kordato ka ta kolongoto
Wo sinning somanda junala,
kabring musolu bey be ta ji bila
kolongoto aning mirang kuliaringolu,
wo musola-jowo boita dinko konno,
a wurita makoirola.
Ala terimalu burita, y nata,
y'a muta ala kuntinyoto.
Kabring y b'a sabbala fo a si bo
dinko konno y'a je ala kuntinyo
be jangiala wo watola.
Kabring a funtita dinko konno
a be loring silo kang,
a y'a je ala kuntinyo be jangiaring
ko kambano-bulo.
A y'a malundi baki, a burita,
a tata nung.
Bari kabring a yamolu ko ala
kuntinyo nyinata, a ka jelli
wo muso dolula mennuna kuntinyo be
sutiaring.
Wo musolu fanang mala ye muta,
y ka foyeko: ntolufana ye
kuntinyole sotto.
Wonyala wo musolu aning mennu
buluta y noma, y buluta¹ dinko
konno killing, killingo
ala terimalu nata y'a funtindi.
Wonyale mu musolu ye kuntinyo
jango sotto.

WHY WOMEN'S HAIR IS LONG.

Two women had quarreled.
One, that was short, went away.
She went and dug a large hole
in the middle of the road which her enemy
would go out from the gate to the well.
The next morning early,
when all the women were going to draw water
at the well with heavy calabashes,
that woman's enemy fell into the hole,
she called for help.
Her companions ran and came
they took her by her hair.
When they were drawing her so that she
would come out of the hole they saw that
her hair was becoming long at that time.
When she came out of the hole,
she was standing on the road
she saw that her hair was long as a
youth's arm.
She was very much ashamed, and ran
and went away. (DPG:went and hid)
But when her yard-people said that her
hair was fine, she was able to laugh
at those other women whose hair
was short.
Those women also were ashamed,
they said: we also have
hair.
In that way those women, with those who
should pull them following,
they pulled them out of one hole, each one
her friends came and took her out.
In that way it is that women have long hair.

1 buluta should read bulata (DPG)

Source: W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.96

4. MUNIATINNA DUMASANSANGKOLU Y BIKA
SONG Y'A FOYEKO JATO DEMO.

WHY THE PEOPLE OF DUMASANSANG DO NOT
AGREE TO ANY ONE SPEAKING OF HUNTING LIONS.

Tumo killing sottota satele be
Jarra, a to mu Dumasansangleti.
Jatolu ka y la ninsolu fa.
Lung killing, sate-molu bey benta
y ko y si fero ke fo y si wo
jata muta.
Y tata ye bung-kankarango dada,
y ko ning y tata ni y katata
jatoma y s'a fai a kang
fo y s'a muta.
I bey ye y la kidolu ta,
ye kankarango ta y'a duni
y'a muta y-bulo marala,
y kidolu muta y bulo bala.
Y ko fo ning y tata y s'a fai a
kang,
fo y's'a bung kidola.
Kabring y futata jatoma
mo killing a bung.
A kamfata, a kidita y kang
nyamenna y ko y be kankarango
faila a kang,
wonyala a ye bey fa.
Kabring wo tumola Dumasansang-
kolu bika song mo y'a foyeko
jata demo.

Once upon a time there was a town in
Jarra, the name of which was Dumasansang.
Lions used to kill their cows.
One day, the townspeople all met
and said they should make a trap so that
they would catch the lion.
They went and made a house-roof,
and said that when they went if they
approached the lion they would throw it on
him so that they could take him.
They all took their guns.
and took the roof and carried it,
and held it in their left hands,
they took their guns in their right hands.
They said when they went they would throw
it on him,
that they would shoot him with their guns.
When they reached the lion
one man shot at him.
He was angry, he sprang on them
when they said that they were going to
throw the roof on him,
in that way he killed them all.
Since that time the people of Dumasansang
do not agree that any man should tell them
of lion hunting.

A similar story is given in Béranger-Féraud: Recueil de contes populaires de la Sénégambie, 1885, pp. 83-87. "La Chasse au Lion des Bagnouns."
There it is considered a Bainounka story.

'I shall here abridge one of [the stories] for the reader's amusement.'

"Many years ago (said the relator), the people of Doomasansa (a town on the Gambia), were much annoyed by a lion, that came every night, and took away some of their cattle. By continuing his depra-dations, the people were at length so much enraged, that a party of them resolved to go and hunt the monster. They accordingly proceeded in search of the common enemy, which they found concealed in a thicket; and immediately firing at him, were lucky enough to wound him in such a manner, that, in springing from the thicket towards the people, he fell down among the grass, and was unable to rise. The animal, however, manifested such appearance of vigour, that nobody cared to approach him singly; and a consultation was held, concerning the properest means of taking him alive; a circumstance, it was said, which, while it furnished undeniable proof of their prowess, would turn out to great advantage, it being resolved to convey him to the Coast, and sell him to the Europeans. While some persons proposed one plan, and some another, an old man offered a scheme. This was, to strip the roof of a house of its thatch, and to carry the bamboo frame (the pieces of which are well secured together by thongs), and throw it over the lion. If, in approaching him, he should attempt to spring upon them, they had nothing to do but to let down the roof upon themselves, and fire at the lion through the rafters.

"This proposition was approved and adopted. The thatch was taken from the roof of a hut, and the lion-hunters, supporting the fabric, marched courageously to the field of battle; each person carrying a gun in one hand, and bearing his share of the roof on the opposite shoulder. In this manner they approached the enemy; but the beast had

by this time recovered his strength; and such was the fierceness of his countenance, that the hunters, instead of proceeding any further, thought it prudent to provide for their own safety, by covering themselves with the roof. Unfortunately, the lion was too nimble for them; for, making a spring while the roof was setting down, both the beast and his pursuers were caught in the same cage, and the lion devoured them at his leisure, to the great astonishment and mortification of the people of Doomasansa; at which place it is dangerous even at this day to tell the story; for it is become the subject of laughter and derision in the neighbouring countries, and nothing will enrage an inhabitant of that town so much as desiring him to catch a lion alive."

Source: W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.97

5. BAMBANGO ANING DUNTUNGO.

Lung killing sottota bambango
 aning duntungo benta silo kang.
 Bambango ko duntungonye;
 Na alinga ta kelola wulo konno.
 Duntungo ko: Hani, ni ifang song
 nga ta kelola suo konno.
 Bambango aning duntungo keleta,
 bitung duntungo kokoleta,
 molu nata ye bambango fa.

THE FOX AND THE COCK.

One day a fox
 and a cock met on the road.
 The fox said to the cock:
 Come, let us go and fight in the bush.
 The cock said: No, if you yourself agree,
 let us go and fight at home.
 The fox and the cock fought,
 then the cock crowed,
 and men came and killed the cock.

Source: W.T.Hamlyn: A Short Study of the Western Mandinka Language, 1935, p.98

6.

AKITI

Akiti mu dano baleti aning
nyoboringola ba, a y'afang ke ko
atele bambanta molu aning wulo-
konno-fengolu beyti.
A y'afang ke ko jatolu, aning
sololu, aning suluolu, a dung
mo-o-mo meng ala fero long fo:
A k'afang kili wulukonno manso.
A tata da-o-da a be ala
nyoboring donkilola,
n'a ye wo ke mo-o-mo si sila ateye,
y s'a bunya fana.
Bari a nyinata samola,
meng y'a long ko subo nyamending
bale mu,
adung a ye boro jama long,
Lung kiling samo ko Akitiye:
I mang sila-o-sila soto,
y fo i be ifang kilila wulo-konno-
manso ti. A dung, samole mu
wulo-konno mansoti,
a ye feng-o-feng bai no.
Akiti ye ala tambo aning muro
fai akang,
barri a mang tusi ke samola
kartuko samo ye boro jama long.
Akiti ye ala kalo ta kotenke,
a ye kuno ke je,
a y'a fai samo kang,
bari hani saing a man tusi ke
samola.
Bari hani saing dano ye boro ke,
a yelemata jatoti,
a saunta samo kang,
bari samo y'a muta a y'a fai.
A y'afang yelemendi sati,
bari a mang samo fa no.
Sabbangola a y'afang yelemendi
sioti, a dunta samola-tuloto,
a tata konnoto fo a fututa¹
jusoto, a yelemata moti kotenke,
a ye ala muro ta, a y'a juso kuntu.
Labangola samo nata fa,
Akiti nata ke wulo-konno-mansoti.
Mo-o-mo ma hainyi kotenke.

AKITI

Akiti was a big hunter and a
big wrestler, he made himself that he
was stronger than men and all things
in the bush.
He made himself as lions, and
leopards, and hyaenas, and then
everyone who knew his deeds said:
He calls himself the king of the bush.
Everywhere he went he used to sing of
his wrestling.
when he did that every one feared him,
they respected him also.
But he forgot the elephant,
who is known to be an animal of great
cunning,
and who also knows much magic.
One day the elephant said to Akiti:
You have not got any fear,
it is said that you call yourself
king of the bush. But the elephant is
the king of the bush,
he can drive away everything.
Akiti threw his spear and knife against
him,
but he did not do anything to the elephant
because the elephant knew too much magic.
Akiti then took his arrow,
he put poison there,
he shot it against the elephant,
but until now he did not do anything to
the elephant.
But now the hunter made medicine,
he changed into a lion,
he sprang upon the elephant,
but the elephant took him and threw him off.
He caused himself to change into a snake,
but he was not able to kill the elephant.
Thirdly he caused himself to change into
a fly, he entered the elephant's ear.
he went inside until he reached
his liver, he changed into a man again,
he took his knife, he cut off his liver.
At last the elephant came to die,
Akiti came to be the king of the bush.
Everybody did not dare approach him again.

1 should read futata (DPG)

A.K. Rahman: Mandinka Talingo, 1948, pp. 1-3

MAMADI KINDING KONDONG

NING KEBA

Folo folo to keba fangkama
kiling tara Manding,
a keta diamula ba ti.
Molu be kawata a la hakili dia la.

Lung kiling sotota a ya la ninso
ta, a ka bi ta dunia kono,
ning a ye mo je meng si kuma fa ye
a mang meng koto long,
a si wo ninso di ala.
A tamata fo a batata,
a mang a soto.

A ko a be muru la tumo meng
a futata satering kiling to,
a dunta korda kiling kono
a ka be ming na.

A mang mo tara je fo dinding
kiling.

A ye kontondiro ke,
dindingo ye a jo.

A ko dindingo ye ko

"N so jio la nga ming."

Dindingo tata, a meta a mang na.

Biring a nata, keba ka ye ko
"bari i meta, i be mune la nung ?"

Dindingo ka ye ko

"nga tara serung jio ning

nyinang jio dunta nyoto,
n ke wo le bo nyoto nung."

Keba ye mira a ka ye ko

"m me la kumo koto long,
a fo n ye bang."

Dindingo ka ye ko "nga tara le
jibida kono jio be during,
n ka wo le (l-moi ?) fa si tenkea."

Keba kawata. A ko dindingo ye ko
"n so dimba la, nga na tabanda
mutandi."

Dindingo tata kotenke, a meta je
a nata na.

Biring aning dimba nata,
keba ka ye ko "bari i meta."

Dindingo ka ye ko "nga tara le

MAMADI KINDING KONDONG

AND THE OLD MAN

Long ago there was a rich old man
in Manding,

He was a great talker.

Everybody was astonished at the keenness of
his mind.

One day it happened that he took his cow,
and said he was going about the world,
if he saw anyone who could tell him something
the answer to which he did not know,
he would give him that cow.

He travelled until he was tired,
he did not find him.

When he was about to return

he reached a little town,

he entered a compound

so that he could drink.

He did not meet anyone there

except for one child.

He greeted (the child),

The child answered him.

He said to the child

"Give me water to drink."

The child went, for a long time he did not
come back.

When he came, the old man said to him

"But you were a long time, what were you doing ?"

The child said to him

"I found last year's water and this

year's water were mixed up,

I was separating them."

The old man thought and then said to him

"I don't know the explanation of your
saying, tell me please."

The boy said to him "I found the water
in the water pot stirred up,

I was waiting until it settled."

The old man was amazed. He said to the child

"Give me fire, to light my pipe."

The boy went again, he was a long time there,
(before) he came back.

When he came with the fire

the old man said to him "But you were a long
time."

The boy said to him "I found the

dimba kenyeMBOLU ye la dondikolu
dung n ka wo le bo i la."

Keba ye mira a ma bulandi no.
A ye dindingo nyininka koteke,
dindingo ka ye ko "nga tara le
dimba dubenta, sebuto ye be mura,
n ka sebuto le ko nung,
fo n si dimba kenyeMBOLU tara duma,
wo le ya tina m meta."
Keba sonta a ye ala tabanda
mutandi.

Biring a ye bandi tabanda mutando
la, a ko dindingo ye ko
"i ba le ?"
Dindingo ka ye ko "m ba be saia
ning baluo tema."
Keba ye mira nya wo nya,
a mang bulandi no.
A ye dindingo nyininka kote,
dindingo ka ye ko
"M ba be tingo to, wo le ya tina
n ko ye ko a be saia ning baluo
tema."
Keba kawata hanifo a tambita,
a ka ye ko "dinding i fa le ?"
Dindingo ka ye ko
"n na banta kunkolu le jamfata,
a tata wo le sutuiandi."
Keba ko 'je'.
A ye dindingo nyininka wo koto la,
dindingo ka ye ko "wo le be
(talinding ?) kungkuto silo kang.
somanda la kombo ka je tamu
koleandi. Kunko si jamfa i fe.
Keba ko "tonia."

A ka ye ko "i koto le ?"
Dindingo ko "n koto ye saia le
kibaro moi a tata wo le bendung."
Keba barata a ka ye
"i ko mung ?"
Dindingo ko "wandi muso le la
n koto ya,
a tata a wo le bondi.
Ndung wo kema be muso nyining kang,
adung a fanang bina ate wo sila
kilingo le la.
Wo le ya ting n ko a tata saia
bendung a la."

Keba kawandita.
A ye dindingo dango jube,
a ya hakili dia jube,
a ko "tonia la mo kana kuwa i fang."

charcoal pieces in the fire
had put on their clothes, I was undressing
them."

The old man thought, but could not solve it.
He asked the child again,
the child said to him "I found the
fire had gone down, ashes had covered it all,
I gathered up the ashes,
so that I could find the charcoal below,
that is why I was long."
The old man agreed, and lit his pipe.

When he had finished lighting his pipe,
he said to the child
"Where is your mother ?"
The child said "my mother is between death
and life."
However much the old man thought
he could not solve it.
he asked the child again,
the child said to him
"My mother is in childbirth, that is why
I told you she is between death and life."

The old man was greatly astonished,
he asked "Child, where is your father ?"
The child said to him
"Our outside farms are far off,
he went to shorten the distance."
The old man said 'Oh !'
He asked the child the answer,
the child replied "he is (weeding ?) on
the path to the farm,
in the morning the dew makes the going
hard. The farm will be far for you."
The old man said "It is true."

He asked him "Where is your brother ?"
The child said "My elder brother heard
news of death, he went to meet it."
The old man was startled, and said
"What did you say ?"
The child said "Someone else's wife slept
at my brother's place,
he went to see her off.
Now that husband is looking for her,
and he himself is coming on that very
same path.
That is why I say he has gone to meet death."

The old man was astonished.
He measured the child,
and saw the sharpness of his mind
and said "In truth no one should disagree
with you."

A ye ninso di dindingo la, a tata
 Wo kola, dindingo fa nata.
 Dindingo ye kumo be sata,
 a ye ninso fanang yita a la.
 A ko a fa ye ko
 "m be nying ninso samba la mansa
 la koreo to, nga a karafa je
 hani nga kebaia."
 A fa sonta.
 Dindingo tata ninso karafa mansa ya.
 Wo kola dindingo la ninso nata
 ding jama wulu.
 Dindingo nata mansa ya,
 a ka ye ko
 "n nata na ninso le kama."
 Mansa ye a la ninso sai a ma.
 A ko mansa ye ko
 "Nna ninsiringolu dung ?"
 Mansa ka ye ko
 "na tura le wulu wulu."
 A ka ye ko "tura ye be
 ninsiringo wulu ?"
 Mansa ko "ha"
 Dindingo tata a ya fo a fa ye.
 A fa ka ye ko "nga fo ye
 mansa te fai nyo ti."
 Dindingo ka ye ko "i la moi
 dorong n te ba soto la le."
 I sita fo a ye kari fula si.
 Dindingo ye ala terango sika,
 a tata Mansa la korda to,
 a ye mansa la daba yiro se,
 kang, kang, kang.
 Molu funtita i ko "juma le mu ?
 juma le ka mansa la daba yiro se ?"
 Dindingo ko ye ko "nte le mu."
 I ye a muta,
 i ye a samba mansa ya.
 Mansa ye a nyininka
 "mune ya tina i be na daba yiro
 te la ?"
 A ko Mansa ye ko
 "M fa le wuluta nying suto tambi
 la, n ka wo le la jiba lo nyining."
 Mo be kumata "i fa wuluta ?"
 A ko ye ko "ha".
 Mansa ka ye ko "hani, biring nte
 wuluta n nene mang moi ko keo
 wuluta."
 Dindingo ka ye ko "hani ko,
 i nene ya je le,
 katung i la tura wuluta le."
 Mansa ye mira, a ye nying dindingo
 dango jube, ye a la fatiya,
 na la hakili dia jube, a kawata.
 A ko a la molu ye ko

He gave the cow to the child, and went off.
 After that the child's father came.
 The child related everything,
 he showed him the cow too.
 He said to his father
 I am going to take this cow to the king's
 herd to keep it there, until
 I grow up.
 His father agreed.
 The child went to entrust his cow to the king.
 After that the boy's cow came to
 give birth to many calves.
 The boy came to the King's place,
 and said to him:
 "I have come to fetch my cow."
 The King returned his cow to him.
 He said to the King
 "What about my calves ?"
 The King said to him
 "It is my bull that gave birth to them."
 He said to him "Does a bull
 give birth to calves ?"
 The King said "Yes".
 The boy went and told his father.
 His father said to him "I told you
 the king will not (?)"
 The child said "By what you hear
 I haven't got a mother."
 They remained until two months had passed.
 The boy picked up his ax,
 he went to the King's compound,
 and cut the king's courtyard tree,
 kang, kang, kang.
 People came out and said "Who is it ?
 who is cutting the King's courtyard tree ?"
 The boy said "It is I."
 They arrested him,
 and took him to the King.
 The King asked him
 "Why are you cutting my courtyard tree ?"
 He said to the King
 "My father gave birth last night,
 I am looking for the childbirth-firewood."
 Everybody exclaimed "Your father gave birth ?"
 He said to them "Yes".
 The King said to him "No, since I was
 born, I have never heard of a man
 giving birth."
 The boy said to him "No, indeed,
 you have never seen it,
 except for your bull giving birth."
 The King reflected, he measured the child,
 and his braveness,
 and the sharpness of his mind, and was amazed.
 He said to his people

"ali nying dindingo la
ninsiringolu di a la, a ye ta."
Dindingo ning a la ninsiringolu
saita.

Biring a futata a ya kenya be fo
a fa ye.

Nying dindingo ye koreo soto teng
ne.

Biring a keba a keta hakili ti ba ti.
Mansa keo fata tumo meng,
ya ate tolo a keta Manding Mansa ti.
Nying dindingo to mu Mamadi Kinding
Kondong ne ti.

"Give this boy's calves to him,
and let him go."
The boy went home with his calves.

When he reached he told his father how he
had done it.

This was the way the boy got his herd.

When he was grown up he became very wise.

When the King died,

they chose him, and he became King of Manding.

The boy's name was Mamadi Kinding Kondong.

(A.K. Rahman)

(Translated by D.P. Gamble)

Source: A.K.Rahman: Mandinka Talingo, 1948, pp. 4-6

SANGO, SULUO ANING SEO

I ko sang kiling sotota
sango ning suluo aning seo
samata sate kiling,
i be ye sosofeo bo.
Biring sama jamfata, sango la
sosofeo mang nyinya.
Wo ye tara seo la sosofeo be
dibiring,
suluo fana la sosofeo woyota
hanifo dolu firita
Biring sango ye nying je, a
diminta, a ma long a si meng ke.
A saita suo kono,
a ye mira fa meta, a ko
"bawo, nte la soso mang kati,
nyinu fanang la sosolu si tinya."

A dunta a la bungo kono,
a ya la tamandingo deng,
a borimborinto funti ta,
a ba la tamo kosi la,
a be kankularo la.
Bari a buka kuma fo,
a ka fo le dorong
"al ya moi le de."
A ye tambi.
Na ko deng..deng..
"al ya moi de."
A ye tambi.
A futata suluo la korda dala tumo
meng, a kumata ko "al ya moi le de."
A tambita.
Suluo dung mang lafi kumpa la,
a jakalita.
Katung a mang kumo keso soto.
A funtita a ye sango baindi,
a ka ye "n do sang, n do sang."
Sango lota. Biring suluo futata ma,
a ka ye ko "n do sang, i fana ya
long ko ndamangolu be jang,
ye bula kankularo la.
I mang futa ma,
ye kumo dante n ye
fo i ka tambi na,
i ka fo "al ya moi le de."
Sango ka ye ko "Koto Sulu,
ite la kuo ning molu ta buka ke
kiling ti, wo le ya tina.
Katung nga long ne ko,
ning nga fo ye fana,
i te song na."
Sango ya fang balandi,
bitung suluo ya manende.

HARE, HYAENA, AND PIG

They say one year
hare and hyaena and pig
spent the rains in one town,
they all planted bean farms.
Well into the rainy season, hare's
bean farm was not doing well.
It happened that pig's bean-farm
was dark,
also hyaena's bean farm had spread
and some had flowered (?)
When hare saw this, he was
pained, he did not know what to do.
He returned home,
he thought for a long time, and said
"However, my beans are no good,
the beans of these too should spoil."

He went into his house,
he put on his little drum,
he came out running,
and striking his drum,
and was shouting out news.
But he did not say anything,
he would only say
"Listen."
And he would pass on.
He would strike deng...deng..
"Listen."
And would pass on.
When he reached beside hyaena's compound
he cried out "Listen."
He passed by.
Hyaena then did not like to be in doubt,
he was puzzled.
Because he had not even a bit of information.
He came out and chased hare,
and said "Brother hare, brother hare."
Hare stopped. When hyaena reached him,
he said to him "Brother hare, you
know that we alone are here,
but you stopped giving out the news.
You did not reach me,
to tell me the news,
but passed me,
and were crying "Listen."
Hare replied to him "Brother hyaena,
your affairs and other's are not
the same, that is why.
Because I know that
if I told it to you also,
you would not agree."
Hare pretended to refuse,
then hyaena coaxed him.

Sango ka ye ko "bataio le nata
sateo to i ko molu be si la
sosolu yari, ning ya yari
i sa je a soronta katabake.
A si ding, molu ta bana kati la
nyinang.
Ning wonte sosolu si woyo
a si dibi, bari a te dinna,
wo le ya tina mansa ko n sa
kankula molu ye taring."
Suluo ka ye ko "woto ali nga ta
n do seo ya, fo a ma fo a fanang ye."

I tata nyoti seo ya.
Ya kumo be fa ye.
I mo sabo song ta.
I ko bitung, I namuna kiling
kiling yari i sabo si deng
i si kari ta nyo la sosofeo to
hani fo ya be yari.
Lung folo suluo ko "i be folo la
n te le ya."
Sango ko "hani, wo mu nyamengo le
ti."

Bitung ye nyosaba wo kumo la,
sango nata fo ko suluo lemu i be
keba ti,
i si folo wo ya,
ning wo ta banta i si ta seo ya,

Sango meng mu i be dindingo ti
wo ta si labang.

Fano keta i be sorita suluo la
suluo la sosofeo to i ning
hafisarolu.
Kontongolu namunang bang ya bang
yari la.
Wo samo i sorita seo ta to
ye wo fana bang.
Wo samo i nyanta ta la sango la
soso feo to,
Sango futata a ya tumo meng,
a ye forondumbe duntungo muta,
a ye murufe wulengo nyining
aning satio, a ye wolo landi a
kunato (?) la.
A ya la muso kili, a ka ye ko,
"Somanda juno sulu nyolu be na
jang,
i sa fo kalia le ye m boindi,
n kono le ka n diming."
Duntungolu kumata sulu ning seo
nata sang kuning to,
i si sori a la soso feo to.
Sango ya fang nguntandi,
a be birimintina,
a ba fo la "n kono, n kono."

Hare said to him "A circular letter has come
to the town in which it is said people should
cut down their beans, when they have cut them
they will see they come up again quickly.
They will bear, people will not cut self-sown
beans this year.

If it is not done, the beans will spread,
they will darken, but not bear,
that is why the King says I should
announce it to people quickly."

Hyaena said to him "Then let us go to
brother pig's place, so that he will not lose
too."

They went together to pig.

They told him everything.

The three agreed.

They said that rather than cut one by one
the three should join together
and cut so and so's farm
until they had cut all.

The first day hyaena said "You should begin
with my place."

Hare said "No, that is cunning."

Then they argued about that matter,
hare ended by saying that hyaena was the
eldest of all,
they should begin with that one,
when that one was finished they should go to
pig's place.

Hare who was the youngest of all
His should be last.

When dawn broke they all went out early
to hyaena's bean-farm with

Before lunch was finished they had finished
cutting.

Next morning they went early to pig's place
they finished that too.

The next morning they ought to go to
hare's bean farm,
when hare reached his place,
he took a cock

he took a piece of red cloth
and a piece of wool, and put those down
near his head (?).

He called his wife and said to her,
"In the morning early hyaena and his people
are coming here,
you should say "Worms have sickened me,
my belly is hurting me."

When the cocks crew hyaena and pig
came to waken hare,
so that they should go early to his farm.
Hare made himself groan,
he was rolling about,
and was saying "my stomach, my stomach."

Sang na muso ko sulu ye ko
 "n ke la kalialu le ya boindi,
 biring kunung wuraro a be kumbo
 ning fono dorong ne la."
 Sulu dunta a kang a ka ye
 "n do sang mune mu ?"
 Sango ka ye ko "n kono le mamanta
 koteke."
 Sulu ka ye ko "ma fo le ye
 ko i kono jara, i mang sene,

bari hani bi nte ning n do seo
 si ta katung kafunyo ya mu "
 Sang ko ye ko
 "bitung al si m makoi katu (m)
 mang kendeya.
 N ali tata al si boi tungo sina (?)
 yiri jaro be loring dameng."
 Suluo ka ye ko
 "ning Ala sonta, i juso be lala
 katung ye dokuo meng ke ntelu ye
 nga long ne."

Biring i funtita dorong,
 sango ya la murufe wulengo dung,
 a ya la satio siti,
 a ye hafisaro ta,
 a seleta forondumbo kang.
 A tata lamfe silo la,
 a ye sabang a la sosofeo to.
 A lota tungo kang ana la feng
 wulengolu aning sati jang ba
 a ye hafisaro la a wuto kang,
 a ya nyalu fete.

A mang me, suluo aning seo fanang
 futata.
 Biring i nata tungo sina (?)
 sulu ka ba la dondiko wurana
 a ye feng wuleng ba je tungo kang.
 I nyalu benta tumo mena,
 sango ka ye ko "ali nim bara."
 Suluo ka ye ko "kontongo ?"
 Sango ko "Saia."
 Sulu fana ko "Saia."
 Wotumo suluo silata hanifo a ka
 jara jara, seo be loring a koma.
 Biring sango ye seo nyingolu je
 banta, a ko suluo ye ko,
 "i la nying kafunyo dung
 ka ng jele le bang ?"
 Suluo ye koma fele,
 a yala dondiko fai seo nyada kang,

Hare's wife said to hyaena
 "My husband's worms have upset him,
 since yesterday evening he is crying
 and vomiting continuously."
 Hare went in and said to him
 "My brother hare, what is the matter ?"
 Hare said to him "My stomach is upset
 again."
 Hyaena said to him "I....say
 (until) your stomach is cured, you should not
 work,
 but still I and brother pig
 will go because a companion is ... "
 Hare said to him
 "Then you should help me because (I)
 am not well.
 When you go you should set to at the anthill
 where the dead tree is standing."
 Hyaena said to him
 "If God agrees, you will be glad
 because the work you have done for us
 we know it."

As soon as they had gone out,
 hare put on his red cloth,
 and tied his sheep's wool,
 and took his cutlass (?)
 and mounted the cock.
 He took a roundabout way,
 but reached the bean farm before them.
 He stood on the anthill with his red things
 and long wool,
 and put his cutlass on his thigh,
 and rolled his eyes.

Not long after hyaena and pig also arrived.

When they came to the anthill,
 hyaena was about to take off his shirt,
 he saw a great red thing on the anthill.
 When their eyes met,
 hare said "Well done" (Lit. 'you and the work')
 Hyaena said to him "Your surname ?" 2
 Hare said "Death."
 Hyaena also replied "Death."
 Then hyaena was so afraid that he was
 trembling, pig was standing behind him.
 As soon as hare saw pig's tusks (teeth)
 sticking out, he said to hyaena,
 "What about your companion
 is he laughing at me ?"
 Hyaena looked back,
 and threw his garment over pig's face,

1 The printing is very poor in the original. Parts of the text are unreadable.
 2 The standard reply to this greeting is to say the surname of the first speaker. If it is not known, then one asks for it.

a ka ye ko "n ko ye le ko i si
kari nyingolu mabo."
Seo barata, a ya mira ko feng
wulengo le sapita a kang. A burita.
Biring seo kidita, sulu fana ya
mira ko fengo le ka waling a
fana ya nganya seo noma.

Sango jita katabake,
a burita, a ye sabang suo kono.
Biring a futata, a ye wo fengolu
be bo, a ye la, a be nguntang na,
a ba fang fonondi la.
Suluo ning seo borimborinto nata
(a) kang.
Sulu ka ye ko "n do sang."
A ka ye "hu." (?)
A ka ye ko "ndo sang, ning (m) mang
ke keo ti nung bi, teng nung m fata."
Sango ya fang nguntandi a ko ye
"kori al ya bang ?"
Suluo ka ye ko "ndo sang
ntelu ye meng tara i la kunko to bi,
hani ning mune keta,
nte te murula je koteke.
Ntelu ye saia fango le tara je,
an a la fang ba,
ning na ke ya
a be n soto la le."
Bari nte te ta je koteke."
Seo fana ko ate te tala je koteke.

Sango ye fang kumbondi a la larango
kang, a ko ye ko,
"m balanta nyin ne la nung,
biring koto ke, nga long ko al
bi na m jamfa la.
Ala akuba, kurango mu ku ba ti.
Bari nga tu Ala ma dorong."
Suluo ka ye ko "hani wo de,
nte o te ta saia be dameng."

I janjanta woto.
Sango la soso nata nyinya
a dinta hanifo a tambita.
Suluo ning seo la soso be fata.
I la sama keta i bulu kensengo ti.

and said to him "Didn't I tell you
to hide your teeth." (tusks).
Hare was startled and thought that the
red thing had pounced on him. He fled.
When pig was scared away, hyaena also
thought that the thing was approaching him
and he took off after pig.

Hare came down quickly,
he ran, and reached home before them.
When he arrived, he took off all those things.
he lay down, and began groaning,
and making himself vomit.
Hyaena and pig came running up to him.

Hyaena said to him "Brother hare."
He replied "What is it ?"
He said to him "Brother hare, if I had not
been a man today, I would have died."
Hare made himself groan and said
"I hope you finished it ?"
Hyaena said to him "Brother hare
what we found on your farm today,
whatever happens (in no circumstances)
we will not go there again.
We met Death himself there,
and his big knife, (cutlass)
if (we go again ?)
he will catch us.
but I will not go there again."
Pig also said he would not go there again,

Hare made himself cry on the bed,
and said
"I should have refused before,
since, elder brother, I should have known
you were going to trick me.
God, illness is a hard thing.
But I will leave it in God's hands."
Hyaena replied "Nevertheless,
I will not go where death is."

They then scattered.
Hare's beans ended by being fine
and bore wonderfully.
Hyaena and pig's beans all died.
They spent the rainy season in vain.
(empty handed)

(Translated by D.P.Gamble)

Source: A.K.Rahman: Mandinka Talingo, 1948, pp.7-9

DAFENGOLU TATA SAMA MANEO LA.

Sang kilung sotota samo,ning jato,
ning solo, ning suluo, ning seo,
ning sango tata sama maneo la.
Ye kunku ba bo, ya be ke sanyo ti,

i be denta ya doku.
Biring sanyo mota, ya te,
ya be padung siti.
Biring ya be siti
i benta i ko "silang ali nga
buntungo lo, nga nyo be ke a kono.

m be si janjang,
bao sanjano lemu,
n si ta da nyiningo la dunia kono.

Mo o mo i si ta tilikandi maneo la
dulato,
hanifo sanji folo
m be si beng jang.
Wo tumo la n si na nyo bondi,
n sa tala.
Ning a talata, sama kono, n si
kari n da nyining wo la,
n si kunku ba do fana doku."
Biring nying kumo fota,
i be sonta.
I denta ye buntungo lo,
ye nyo padungolu ke je,
ye a da siti.
Biring ye bandi wo la, i ko
"bitung ali m be ye n ta dula fo,
nga lungu muta n si beng jang
wo lungu la."

Mo be ye ta dula fo.
suluo ko ate bi (ta) dula jang ne
to, fo a si nyina nyo la,
a kana ta a hame.

Sango ko ate bi ta Manankasi
Wurumbe.

I ko sango ye ko "kori Manankasi
Wurumbe dung mang jamfa ?"
I ko ye ko "Ni bori bata i si tambi,
ni tamakuta i si dasa."

I ka ye ko "dukare, kana na molu
mendi i batungo la jang."

A ko ye ko "nga n nata le long,
m mang na na long."

I ko "yo, ali nga ta."

I janjanta.

Sango kidita, a borinborinto,
a ye kankango wulindi
a tata fo a jamfata,

THE ANIMALS WENT AS STRANGE FARMERS.

One year it happened that elephant, and lion,
and leopard, and hyaena, and pig,
and hare went as strange farmers.

They made a large farm, and planted it
all with millet,
they all joined in working it.

When the millet ripened, they cut it,
and all tied the bundles.

When they had tied all
they gathered and said "Now let us
build a storehouse, and put all the millet
in it.

we should all separate,
for it is the fall (autumn),
we should go to look for sustenance in the
world.

everyone should go and spend the dry season
elsewhere,
until at the beginning of the rainy season
we all should meet here.

At that time we should take out our millet
and divide it.

When it is divided, in the rains, we
should live on that,

and should make another large farm."

When this word was said,

they all agreed.

They joined and built a storehouse,
and put the bundles of millet there,
and fastened the door.

When they had finished that, they said
"Then let us all tell our going-places,
and choose a day to meet here."

Everyone told their destination,

Hyaena said he himself was going to a far place,
to look for millet,

(?)

Hare said he was going to Manankasi Wurumbe.

They asked Hare "I hope Manankasi Wurumbe
is not far ?"

He said to them "If you run fast you will
pass it, if you walk slowly you will not
reach it."

They said to him "Please do not keep our people
waiting for you long here."

He said to them "I know my going,
I do not know my coming back."

They said "Well, let us go."

They scattered.

Hare sprang up, and ran off,
he raised dust,

he went until he was far off,

a muruta nang kankango kono,
a dunta buntungo koto.
Sulo ko "ali ye a je a tata le ko
nying na m mang na jang
feng te me la wo ti."

I be y'a mira sango tata le,
wo ya tara sango be bitiring
buntungo koto.

Sango batuta hanifo i be tata,
a ya long ko silang i be futata
i ta dulalu to.

Sango ya la muso na dingolu kili
ye nyo be yoronda,
ya samba i la korda to.

Ye nyo be yoronda fo padung fula
tuta buntungo kono.

A tata sulu buo nyining ka yoronda,

hanifo a ye sulu bu jama kafu
nyoma,

a tata ke buntung kono
fo a fata tep.

A ye padung fulolu ke da mafang,
a ye da siti, a tata a la murado la.

Sango na la dimbalalu tilikandita
wo nyo le domo la,
fo sanjifolo sita.

Biring lungu sita, i be nata
i sita buntung da la.

Jato barata a ko "m be nata le bang ?" Lion started up and asked "Have we all come ?"
I ko "sango be koma."

Suluo ko "kodi, ko nga fo le nung,
sang ta dula jamfa-jau-ta le."

I meta siring i mang sango je.

I nata fo ko "silang ning a mang na,
nyo be tala la le,
a nyo si tu a ye je."

I be wo fo la , ya la kankango je
nang.

Suluo ko "kodi, a haina a bi na."

Sango borimborinto na ta,
a ye afang busandi i kono,
a ye a fang ke ko a ketuta le.

Suluo ko "ali jio nati nga so a kang,
boro le ye a batandi."

Biring ye ji suma bong a kang,
a wulita.

Jata ka ye ko "bari i buribata."

A ka ye ko "biring kununko m be
buro dorong ne la."

I ko "bitung ali nga nyo tala."
Samo ko "suluo si nyo bondi."

Suluo ye da firing,

he returned in the dust,
he went in under the storehouse.
Hyaena said "You see he has gone

They all thought that hare had gone,
it happened that hare was crouched down
under the store.

Hare waited until they had all gone,
he knew that now they had reached
their destinations.

Hare called his wife and children
to load up all the millet,
and take it to their compound.

They loaded all the millet until two ties
remained in the store.

He went and looked for hyaena dung and
brought it back,

until he had gathered much dung
together,

he went and put it in the store
until it was full up.

He put the two ties near the door,
he fastened the door, and went about his
business.

Hare and his family spent the dry season
eating that millet,
until the first rains were due.

When the day came, they all came back,
and sat down by the store door.

Lion started up and asked "Have we all come ?"
They said "Hare is behind."

Hyaena said "What do you say ? That was what
I said, hare's destination is very far."

They were sitting a long time, and did not
see hare.

They went on to say "Now if he does not come,
the millet will be divided,
his own millet will be left for him."

When they were saying that, they saw his
dust coming.

Hyaena said "What do you say, there he is
coming."

Hare came running,
he knocked himself over among them,
and pretended he had fainted.

Hyaena said "Bring water to pour on him,
running has worn him out."

When they poured cold water on him,
he rose up.

Lion said to him "But you have run hard !"

He replied "Since the day before yesterday
I have been running continuously."

They said "Then let us divide our millet."
Elephant said "The hyaena should take out
the millet."

Hyaena loosened the door,

a dunta buntungo kono,
 a ye padung kilung bondi,
 i ko "samo le ta mu."
 A ye fulanjango bondi,
 i ko "jato le ta mu."
 A ya bulo la feng fingo kang,
 a ya saba a fang kang.
 A tara sulu buo ti.
 A ya janjang a mang feng je,
 fo sulu buo dorong.
 A barata, a ka a fang ye ko
 "hani nte te song na,
 m mang ma a la mumeke."
 A tuta wo le folo dorong,
 i be siring, i ba batu la.
 A meta tumo meng i ka ye ko
 "sulu nyo bondi molu ye".
 A ko ye ko "Hani nte te."
 I dunta ye sulu buo tara je,
 i ka ye ko "sulu nying dung ?"
 A ko "nte te."
 I ka ye "i la buo le be jang."
 Sango ko "mo o mo te, sulu le
 ye bey jo."

I ko "bitung ali nga n la jang,
 ning suo kuta, meng ye nying ke
 lolo si boi a mari kang."
 I sonta, suluo fanang wakilita.
 Ye la, biring suo kuta,
 sango nata i la suluo dala.
 I be sinota fo sango dama,
 ate ba nya la.
 Biring duo talata,
 lolo boita sango kang,
 wo dolu na munang kuning,
 sango ye lolo ta,
 a ya ke suluo kang.
 Suluo kuninta a ko,
 "Sango le ya ke n kang."
 I be kuninta, ye nyo soso, i ko
 "bitung a mang koi.
 Ali nga batu fano ye ke."
 Wo samo, ye la koteke.
 Suo kuta tumo meng lolo boita
 sango kang, a ya sika,
 a ka ba lala suluo kang,
 suluo ya bulo muta a ko
 "nga muta le."
 I be kuninta ye lolo tara sango
 bulo kono.
 I ko "ning fano keta n si a fa."

he entered the store,
 he took out one bundle,
 they said "It is the elephant's".
 they took out a second,
 they said "It is for the lion."
 He put his hand on something black,
 and drew it to himself.
 and found it was hyaena dung.
 he shook it and did not see anything,
 but only hyaena dung.
 He was startled, and said to himself
 "No I don't agree,
 I did not touch it at all."
 He remained there at first,
 they were sitting waiting for him.
 When he was a long time they said to him
 "Bring out the hyaena's millet for people."
 He replied "No, it was not I."
 They entered and found hyaena dung there,
 and said to him "Hyaena, what is this ?"
 He said "It is not I."
 They said to him "Your dung is here."
 Hare said "It is not anyone else, hyaena
 must pay everyone."

They said "Let us sleep here,
 when night falls, whoever did this
 a star will fall on that one."
 They agreed, hyaena also was eager.
 They lay down, when night fell,
 hare came beside hyaena.
 They all slept except for hare,
 he kept his eyes open.
 in the middle of the night,
 a star fell on the hare,
 before the others had wakened,
 hare took the star,
 and laid it on the hyaena.
 Hyaena woke up and said
 "It was hare put it on me."
 They all woke, and were arguing, and said
 "Then it is not clear.
 Let us wait until dawn."
 Next day they lay down again.
 When it became night a star fell
 on hare, he picked it up,
 and was about to put it on hyaena,
 hyaena caught his arm and cried
 "I've caught him."
 They all woke up, they found a star
 in hare's hand.
 They said "When dawn breaks we shall kill him."

Fano keta tumo meng ye sango muta,
ya dung suluo bulo,
i ka ye ko "a kanate."

Suluo ya muta, a ya landi,
a ko a ba kanate la.

Sango ka ye ko "ni ali be n
kanate la, ali ng misilme kanate,
dukare a la ke Ala ye."

Suluo ka ye ko

"misilme kanatero dung be nyadi le ?"

Sango ka ye ko "dukare, m batu,
nga yita i la fani koio di na."

A ye fanikoio ta,
a ye suluo nya siti,
a y'a landi,

ka nya tiling tilibo la.

A ka ye ko

"ya je, ning ye nying ke,
i sa fo bisimilai."

Bitung a ye wo fo tafas

a ye suluo kango kuntu, a ya fa.

Jato ya muta,

a ye wo nyongo ke a la.

Sango ye ke teng ne hanifo a ye
be fa, a na la muso tata.

As soon as dawn broke, they took hare,
and handed him over to hyaena,
and said to him "Cut his throat."

Hyaena took him and laid him down,
and was about to cut his throat.

Hare said "If you are about to
cut my throat, cut my throat in a religious
please, for God's sake." ^{way}

Hyaena said to him

"How is Muslim throat cutting done ?"

Hare said to him "Please let me
show you, give me your white cloth."

He took the white cloth,
he tied the hyaena's eyes,
he set him down,

and faced him to the east.

He said to him

"You see, when you have done this,
you should say "In the name of Allah."

When he said this, immediately
he cut hyaena's throat and killed him.

Lion caught him,

and he did the same thing to him.

Hare did thus until he had

killed them all, then he and his wife went off.

(Translated by D.P.Gamble)

A strange farmer is one who leaves his home village to go and work elsewhere
-usually to earn money for marriage payments - generally concentrating on peanut
cultivation.

A shorter version (the first part of the story) was recorded at Keneba,
Western Kiang, from an adult woman in December 1965.

A Fula version "Les animaux qui avaient cultivé un même champ." is given in
Henri Gaden: Le Poular. Dialecte Peul du Fouta Sénégalais, 1913, pp. 236-239.

The story has also been reproduced in:

Sidibe, Bakari , ed.

Dafengolu tata manewo la: Mandinka talingo. (The animals went as strange
farmers: a Mandinka tale.)

Banjul: Gambia Cultural Archives, November 1976. 16 pp. Illustrated by
Winifred Galloway.

The tale also occurs in Hausa. "How the Beasts of the Bush had a Farm,"
Given by Skinner. (Hausa Tales and Traditions, by Frank Edgar, translated
by Neil Skinner, Vol.I 65-67.)

Source: A.K. Rahman : Mandinka Talingo, 1948, p. 10-12.

BAMBO NING DINDINGO.

Lung kiling sotota dindingo tata
lo nyiningo la wulo kono.
A ya tara bambo be bitiring a la
kilo kang kenye tinto kang.
Biring bambo ye dindingo je,
a ka ye ko "makoi ye n samba ba to,
fano le keta ma jang, tilo dung
kandita, n te ta la no."
Dindingo ko bambo ye ko,
"ning a ya tara i te n domo la,
n si makoi."
Bambo ko "n te wo ke la."
Dindingo balo fata ye,
a tata farajuo to, a ye julo bo,

a nata, a ye bambo singolu siti,
a ya duni, a na tata ba to.

Biring i futata ba kangkango la,
dindingo ko a ba jindi la.
Bambo ka ye ko "i la betea timandi,
kana n jindi jang,
n futandi jio to."
Dindingo sonta, a na jita pototo,
a ko a ba landi la je,
bambo ko "dukare, n samba jio kono,
m be batarang bake,
m buka tama no."
Dindingo na dunta jio kono
hanifo jio ya soto a teo to.
Bambo ka ye ko "n jindi."
Dindingo ya jindi, a ya firing.
Biring a ya firing, bambo ya
singo muta, a ka ye ko
"m be i domo la."
Dindingo ka ye ko "i be na
nyinya jo la n ye jawia la ?"
Bambo ka ye ko "dunia mu wo le ti-
nyinya sara mu jawia le ti."
Dindingo ko "wo to, m batu
nga sedo nyining."
Bambo ka ye ko "Ha, sede saba,
ning i be ko nyinya sara mu
nyinya le ti, n si bula.
Bari ni i ko nyinya sara mu
jawia le ti, n si fa."
Dindingo ko "n sonta."
Dindingo ning bambo tuta je,
hanifo fali koto kiling nata,
a ka be ming na,

THE CROCODILE AND THE CHILD.

One day it happened a child went to
look for firewood in the bush.
He found a crocodile sitting on its
egg(s) on the sandy bank.
When the crocodile saw the child,
he said to him "help to carry me to the river,
dawn found me here, the sun then is
hot (and) I am not able to go."
The child said to the crocodile,
"if it happens that you will not eat me,
I will help you."
The crocodile said "I will not do that."
The child was sorry for him,
he went to a fara tree, and stripped off some
cord,
he came, and tied the crocodile's legs,
He put him on his head, and went with him
to the river.
When they reached the edge of the river,
the child was about to put him down.
The crocodile said to him "Complete your
goodness, do not put me down here,
take me to the water."
The child agreed, and went down with him to
the mud, and was about to put him down there,
the crocodile said "Please, take me into the
water, I am very tired,
I cannot walk."
The child with him entered the water
until the water came to his waist.
The crocodile said to him "Put me down."
The child put him down, and loosened the cords.
When he loosened him, the crocodile seized
his leg, and said to him :
"I am going to eat you."
The child said to him "Are you going
to repay my kindness with wickedness ?"
The crocodile said to him "The world is that
way - the payment for goodness is wickedness."
The child said "Well then, let me look for a
witness."
The crocodile said "Yes, three witnesses,
if they all say the reward for kindness is
kindness I shall let you go.
But if they say the reward for kindness is
wickedness, I shall kill you."
The child said "I agree."
The child and the crocodile remained there,
until an old donkey came,
who wanted to drink,

bambo ko "juma le mu ?"
 Falo ye dankung.
 Bambo ka ye ko "i namune ming,
 i si tonya fo ning nying dindingo
 tema."
 Falo ka ye ko "a fo."
 Bambo ye kumo be sata.
 Fali koto ka ye ko, "Nying dunia
 kono, nyinya sara mu jawia dorong
 ne ti. I ma je nte be nyameng ?
 m be dindingo tumo meng,
 sembo be na, n ka duno ke,
 m mari ka n sele,
 wo tumo a ka nyo di na n ka nyimi,
 dindingolu ka nyamo tei n ye,
 i ka na bungo fita,
 i ka jio di na nga ming.
 Baring i ma je sanying n kebaiata,
 m mang sembo soto, m buka dokuo no,
 mo buka n dankung.
 m mari ma long ko m be suo kono
 fang.
 a buka na bungo sisindi,
 susulalu be n king na.
 I nyinata na dokuo be la,
 i buka n dankung fang.
 Nte nga long ko Hadama dingo ka
 nyinya sara jawia le la."
 Bambo ko dindingo ye ko
 "ye a moi ?"
 Dindingo ko "ha".
 Fali koto ye ming a tata.
 A mang me, su koto nata
 a ka be ming na.
 Bambo ka ye ko "su, munne ye
 ite sabu jang ?"
 Suo ka ye ko "hu, Hadama dingo
 la jusu ja le mu,
 nte be fondinke ye ala tumo meng,
 m mari ka nganya nte le la.
 a ka samba dula jangolu to,
 a ka n dondi, wo tumo n ka balu
 nyo keso dorong ne la,
 lung o lung, i si m balo ku,
 i si jio bi n ye,
 n ka na bungo fita,
 i ka kuo be ke n ye,
 baring i ma je biring n kebaiata,
 m fasolu be kuntuta,
 i buka n dankung,
 ye n fili wo nyama.

 Nying wo nte nung n ti na
 ji nyiningo la jang.

The crocodile asked "Who is it ?"
 The donkey replied.
 The crocodile said to him "Before you drink,
 you should decide the truth between me and
 this child.
 The donkey said "State your case."
 The crocodile explained everything.
 The donkey said to him, "In this world
 the reward for kindness is only wickedness.
 Don't you see how I am ?
 When I was young,
 I had strength, I carried loads,
 my owner used to ride me,
 at that time he used to give me millet to eat,
 the children would cut grass for me,
 they would sweep my house,
 they would give me water to drink.
 But don't you see now I am old,
 I have no strength, I cannot work,
 people ignore me (do not answer me).
 my owner does not even know if I am at home.

 he does not smoke my house,
 the mosquitoes are biting me.
 They have forgotten all my work,
 They do not even answer me.
 As for me I know that humans
 repay goodness with wickedness."
 The crocodile said to the child
 "You hear ?"
 The child said "Yes".
 The old donkey drank and went off.
 Not long after, an old horse came
 and was about to drink.
 The crocodile said to him "Horse, what is
 the reason you are here ?"
 The horse said to him "Hn, Man's
 wickedness,
 the time I was young,
 my owner used to be concerned about me.
 he would take me to far-off places,
 he would make me dance, at that time I would
 live only on millet grain,
 every day my body would be washed,
 water would be drawn for me,
 my house would be swept,
 everything would be done for me,
 but don't you see now that I've become old,
 my sinews (veins ?) are all cut,
 they ignore me,
 they have tossed me to one side in that way,
 (lit. lost me)
 If it were formerly I would not have to come
 to look for water here.

Baring ye na nyinya jo n ye
jawia la."
Bambo ko dindingo ye ko
"ye sede fulanjango moi ?"
Dindingo ko "ha."
I be wo to ye je sango boring-
borinto ka na.
A ka be tambi la bambo ya kumandi
a lota, a ko "Mune mu ?"
Bambo ka ye ko "Kiti le be jang,
n lafita fo i sate."
Sango ka ye ko, "a fo, i bambang,
mang lafi kuntangia la."
Bambo ye kumo be sata a ye,
Sango ye dindingo nyininka,
dindingo fana ya fo.
Sango ko "hani, nte mang song ko
nying dindingo le ye i nati jang."
Bambo ko "ha".
Dindingo fana ko "ha".
Sango ko ye ko "woto, altelu be
ye funti nang jang bang."
Bambo ning dindingo funtita
jio kono.
I nata lo tinta kang.
Sango ko "n te lala ala kumo la,
fo ning m be tata al la n je dula to.
Dindingo, i si bambo siti,
ya duni koteke, hani nga ta je."
I be sonta.
Dindingo ye bambo siti, a ya duni.

Sango bulata i no ma,
hani fo i futata kenye tinta kang.
Dindingo lota a ko "jang ne mu."
A lota a ka be bambo jindi la.

Sango ka ye "i batu,
i fa ka bambo domo bang ?"
Dindingo ko "ha".
A ka ye "i ba ka domo bang ?"
A ko "ha".
A ko bambo ye ko
"nying dindingo ye tara jang ne ?"
Bambo ko "ha".
Sango ka ye ko, "ning nying
dindingo me i makoi ke futandi
bato mune be kele la ?"
Bambo ko "wulolu si n tara jang
i si m fa, warang te danolu."

Sango ko dindingo ye
"a samba i ba ni i fa ye,
al ya domo."
A ko bambo ye ko "bi kola,
nyinya sara mu nyinya le ti."

But they have paid my kindness with
wickedness."
The crocodile said to the child
"You've heard the second witness."
The child said "Yes".
They were there, they saw a hare running
along towards them.
As he was about to pass, the crocodile called
him, he stopped and said "What is it ?"
The crocodile said to him "There is a court
case here. I want to explain it to you."
The hare said to him "Tell it, but hurry,
I don't want nonsense."
The crocodile explained all to him.
The hare asked the child,
the child also told him its case.
The hare said "No, I don't believe that
this child brought you here."
The crocodile said "He did".
The child also said "I did".
The hare said to them "Well, then you all
should come out please."
The crocodile and the child came out
of the water.
They came and stood on the shore.
The hare said "I shall not believe your tale,
unless we all go to your seeing (?) place.
Child, you must tie the crocodile,
and carry him again, until we go there."
They all agreed.
The child tied the crocodile, and put him on
his head.
The hare followed behind them,
until they reached the sandy bank.
The child stopped and said "It was here."
He stopped and was about to put down the
crocodile.
The hare said "Wait,
does your father eat crocodile ?"
The child said "Yes".
He asked "Does your mother eat it ?"
The child said "Yes".
He said to the crocodile
"Did this child meet you here ?"
The crocodile said "Yes".
The hare said to him "If this child
had not helped you to reach the river
what would have happened to you ?"
The crocodile said "the dogs would have found
me here, and would have killed me or else
hunters."
The hare said to the child
"Take him to your father and mother,
and eat him."
He said to the crocodile "After today,
the reward for kindness is kindness."

Dindingo na la bambo tata suo kono
a fama ye a busu,
a ye a ke simango ti.

The child went home with the crocodile,
his father cut it up,
and had it for dinner.

Nying ne ya tina ning meng ye ku
nyima ke ye, i sa jo ku nyima la.

That is the reason if someone does
a good thing to you, you should repay it
with goodness.

(Translated by D.P.Gamble)

1. A version of this tale was published in Kibaro, December 1953, p.2, written by K.M.Sedileigh.

2. H.Labouret: Les Manding et leur langue, 1934
gives the following versions:

In the Malinké dialect of Guinea (pp. 249-253)
Extracted from Dictionnaire Français Malinké et Malinké Français
par un Missionnaire du Saint-Esprit, Conakry, 1906, p. XXXVIII.

In the Bambara dialect of Ségou (pp. 253-256)
Extracted from the Dictionnaire Bambara-Français du R.P. Bazin,
Paris, 1906, p. 690.

3. A Bambara version "Le chasseur, le boa et le lièvre", which involves a hunter carrying a python back to the water, and in which an old cow and an old horse are called as witnesses before hare, is given in Moussa Travélé: Proverbes et Contes Bambara, 1923, pp. 188-195. Labouret, pp. 258-261 also gives a version in the Malinké dialect of Kouroussa in which the main character is the snake.
4. A Wolof version (in French translation) is given in Birago Diop: Les Contes d'Amadou Koumba, Paris: Presence Africaine, 1947 (?), pp.97-104.
5. The story has also been reproduced in :
Bayo, Abdoulie (Transcriber)
Dindingo aning Bambo: Mandinka Talingo. (The boy and the crocodile: A Mandinka story), Banjul: Gambia Cultural Archives, 1976, 18 pp. Mimeo.
6. The fable of the ungrateful crocodile also is to be found in E. W. Lane: The Thousand and One Nights, (1859 1st edition). Vol.1 p.84, and note 28 on page 114, where the story is given in full (1889 edition). Here it is found in an Egyptian context.
7. A Portuguese translation of a version from Guinea-Bissau is given in Manuel Belchior: Contos Mandingas, Porto:Portucalense Editora, n.d. 207-211. "A sentença da lebre."
8. A Hausa version is given in Hausa Tales and Traditions by Frank Edgar, translated by Neil Skinner, Vol. 1, 249-250.

9 See also:

Mariku, Kéletigui

Sur les rives du fleuve Niger: Contes Sahéliens.

Paris: Karthala, 1984, 99-101 (Manding)

Source: D.P.Gamble : Mandinka Reading Book, 1956, pp. 12-15

A MANDINKA CINDERELLA

A story told by Usman Bajo of Kunjur, Kombo

Ke kiling sotota,
a ye musu fula futu.
Wo musu fulolu, i bee ye dingo wulu.

I bee keta ding muso ti.
Nying ding musu dong, wo bama fata.
Saying a fama y'a ta,
a y'a di nying musu do la,
a k'a s'a jube, a s'a kulu a ye.

Sunkutu fulo bee be musukeba
kiling ne bulu.
Bari' nying muso meng ba fata,
a keta sunkuto nyima ti.
Wo sunkuto nyinyata bake.
Sate bee lafita a la.
Musukeba, a kiliyata.
A mang lafi wo sunkutundingo je
la koteke, katu, ning sunkutindingo
be je, ate ding muso, wo te futu la.
Bari ku-o-ku n'a koleyata,
wo ding sunkuto kal' la ke..
tabiro, ji-bio, fitaro, turo..
a ka dindingo le ki,
wo le ka bee ke a ye.
A ding muso buka dokuo ke.
A be siring dorong.
Ning sunkutindingo balanta,
a y'a bute.
Hani n'a kuranta, a k'a mang
kurang.

Lung kiling, ke nata,
m'i y'a long kat, a keta luntango
ti. Nafulo siyata a bulu.
A ye i je, a ye i je.
Wo ye sunkuto je, a lafita a la.

Musukeba y'a long.
A nata fo luntango ye ko :
"Nying sunkuto jongo le mu,
A mang ke ntol' din' ti.
Nna jongo le mu.
Nying ding musu do, wo le mu
nte dingo ti.
Ni i si wo futu, m b'a di i le la.

There was once a man,
he had married two wives.
Those two wives, they both gave birth to
a child.
They all were daughters.
This other daughter, her mother died.
Now her father took her,
he gave her to this other wife,
he said she should look after her,
she should train her for him.
The two girls were both in the hands of
the one old woman.
But this girl whose mother died,
she became a beautiful girl.
That girl was very beautiful.
All the town loved her.
The old woman was jealous.
She did not want to see that little girl
again, because, if the little girl were
there, her own daughter would not get married.
But everything that was hard,
that girl used to do it...
cooking, drawing water, sweeping, pounding..
she used to send the child (on messages),
it was she who did everything for her.
Her own daughter did not do any work.
She was just sitting.
If the little girl refused,
she was beaten.
Even if she was sick, she (the old woman)
would say she was not sick.

One day a man came,
whom you know, was a stranger.
He had plenty of wealth.
He saw them, he saw them.
(When) he saw the girl, he fell in love with
her.

The old woman got to know it.
She came and said to the stranger
"This girl is a slave.
She is not our child.
She is our slave.
This other child, she is my child.

If you marry that one, I will give her to you.

Luntango ye musukeba dingo futu.

Wo sunkutindingo meng ba fata,
wo mang keo soto;
a be je f'a be na sanji muwang
ning lulu soto la,
a mang ke soto.
Ate le mu musu nyima ti.
Wo musu la jawiya y'a tinna
a mang keo soto.
Lung kiling be je, ye kafo kili;
y'a long ko i si ta kompino la,
sunkutol' damma i ning
kambanolu ka bo i la sateo to,
ka ta sateo do le to.
Musukeba ko nying sunkutu do te ta,
baring a y'a la sunkutu bula
wo ning kafu mol'ye ta.
A ko "nying dong te ta fo n'a ye
tabiro ke, a ye nyelengo tu.

Wo kola n s'a bula a ye ta."
Nying muso ye sunkuto bee debe;
nying sunkutu do k'a be debe la,
musukeba ko a te kodi di l'a la,
n'a s'a kungo jo pur i s'a debe.
A be kumbo la, a be dokuo la,
a be kumbo la, i b'a bute la.

Bari' wo sunkuto a ye kafunyo
soto m'i y'a long ko a ye sunkuto
kanu bake.
Wo fana' mu muso le ti.
A k'a ye ko "N'i ye tabiro bang,
n'i be na, n'i futata sila fato to,

m be jambo kuntu la,
n'i ye jamba kitingo je laring
silo meng kang,
i si na wo silo la."
Dindingo ye tabiro ke,
A ye kafu mol' noma.
A kungo mang debe,
a balo bee be noring,
a mang dondiko soto a be meng dun'na.

Bari' jan'n'a be futa la sila
fato to, jino ye jambo ta,
a y'a landi sila do kang,
silo m'i y'a long ko
mo man' nyan'na a ta la.
Dindingo tata, a futata wo la,
a ye jambo je silo meng kang,
a ye wo silo ta.

The stranger married the old woman's
daughter.

That little girl whose mother had died,
did not get a husband'
she was there until she was nearly twenty-
five, (and still)
she did not get a husband.
It was she who was the beautiful one.
That woman's wickedness was the reason
she did not get a husband.
One day the kafo (age set) was called;
you know they should go in a company,
girls and boys only
were to go from their village
and go to another village.
The old woman said this other girl should
not go, but her own daughter she allowed
to go with the kafo.
She said "This other will not go until
she has done the cooking, and pounded the
nyelengo (millet)
After that I shall allow her to go."
This woman did the hair of all the girls;
this other girl wanted to have her hair done,
(but) the old woman said she would not give
her money, to pay for the hair dressing.
She was crying, she was working,
she was crying, she was being beaten.

But that girl had a companion
whom you must know loved the girl
very much.
That one also was a woman.
She said to her "When you have finished
cooking, and are coming, when you reach the
fork in the path,
I'll break off a leaf,
the path on which you see a fresh leaf
lying,
you should come by that path."
The child did the cooking,
She followed after the kafo people.
Her hair was not done,
her body was all dirty,
she had not a dress to put on.

But before she reached the fork in the path
a spirit took the leaf,
and put it on the other path,
the path you know
a person ought not to take.
The child went, she reached that (place),
the path she saw the leaf on,
that was the path she took.

A tata, a ye jina musukeba
 tara siring silo kang.
 A y'a nyininka, a k'a dindingo ye
 "I be ta ming ?"
 A k'a ye "M be ta kafo le noma.
 Bari' nte na, a mang n kanu.
 A mang lafi nga n debe,
 a mang lafi nga feng bete soto,
 a mang lafi nte ning kafu molu
 nga ta nyo la. (Kafu molu ?)
 ye n fili.
 M man na ta dula long."

Wo musukeba a ye sunkuto samba
 a la suo kono.
 A tata, a y'a mabo, a y'a kungo
 debe, a ye fengol' sang a ye
 feng-o-feng a y'a bee sang a ye,
 a y'a parendi.
 A n'a tamata fo ye kafo tarandi.
 I tata wo kafo to.
 I be kafo la, mansa nata, a ye
 i jube.
 Ye bee londi, wo muso meng ye i
 bee bayi.
 mansa ye wo musundingo ta.
 Wo sunkuto le ye sate mol'bee bayi.
 Mansa y'a futu, a y'a ke a la muso
 ti.

Nying musukeba meng mang lafi
 a y'a je, a nya nata finki;
 a bukali je.
 A mang feng soto, a keta fuwaro ti.
 A nata ke sada danila ti.
 A be sada dano la, f'a nata,
 a futata nying muso la,
 meng be futuring mansa ye.
 A be a la sada dano la,
 ate futata je.
 A mang sunkuto long,
 sunkuto y'a sute,
 wo ye sada bondi, a y'a di a la.
 A ye musukeba sindi suo kono,
 a ye moro nyining;
 a ye musu-keba nya dada.
 f'a nya kendeayata,
 Kabiring a ye sunkuto je,
 a kijo y'a fara, a maluta,
 a ye muso nyininka, a k'a ye,
 "Juma le ta mu nying suo ti ?"
 a k'a ye "N kema la suo le mu."
 Nying mansa wo le ye n futu saying.
 M be siring nyin'ne bulu."

She went on, and met an old woman
 spirit sitting on the road.
 She asked her, and said to the child
 "Where are you going ?"
 She told her "I am going after the kafo.
 But my mother, she does not love me.
 she does not want me to have my hair done,
 she does not want me to have any fine thing,
 she does not want me and the kafo people to
 go together. (The kafo people) have
 left me behind.
 I do not know where I am to go."

That old woman took the girl to her home.

She went and kept her, and did her hair,
 bought things for her,
 everything - she bought all for her,
 and dressed her up.
 She escorted her until they met up with the
 kafo. They went to that kafo.
 They were with the kafo, the king came,
 to see them.
 They stood them all up, that women who was
 the finest of all,
 the king took that woman.
 It was that girl who was the finest of all.
 The King married her, and made her his wife.

This old woman who did not want to see her,
 her eyes became blind,
 she could not see.
 She had nothing left, she became poor.
 Eventually she became a beggar.
 She was begging, until she came,
 and reached this woman,
 who was married to the king.
 She was begging for alms, (when)
 she reached there.
 She did not know the girl (but)
 the girl recognised her,
 and took alms, and gave to her.
 She kept the old woman in her home,
 she looked for a learned man;
 he treated the old woman's eyes,
 until her eyes were cured.
 When she saw the girl,
 she was shocked, she was ashamed,
 she asked the woman (and) said to her,
 "Who owns this home ?"
 She said to her "It is my husband's home."
 It is this king who has married me now.
 I am staying with him."

Sunkuto y'a nyininka a k'a ye
 "I ding sunkuto le ?"
 A k'a ye "A n'a ke fututa,
 bari i la futuo banta.

Wo fanang be suo kono,
 a mang feng soto."
 Musukeba le be sada dani la,
 a b'a samba la a ye.
 Nying sunkuto tata wo ding
 sunkuto kamma ; a nata,
 a be siring suo kono,
 a be kuo ke la a ye.
 Bari' musukeba labango la,
 a nata ke sunkuto la dindingo ti,
 ate le ka dindingo la suo kono
 dokuo bee ke.
 Mansa ye meng fo,
 musukeba le b'a baro bee ke la.

Wo le y'a tinna Mandinkol' ko
 "Ning mo ye i jauwiya i s'a la
 julo jo nyinya la."

The girl asked her, and said
 "Where is your daughter ?"
 She replied "She and her husband married,
 but they are divorced (their marriage is
 finished).
 He also is at home,
 He has not got anything."
 It was the old woman who was begging for
 alms , and sending them to him.
 This girl went and brought the daughter,
 she came,
 and stayed at her home,
 and did work for her.
 But in the end the old woman
 became the girl's servant,
 it was she who had to do all the girl's
 housework.
 the King said it,
 the old woman should do all her work.

That is why Mandinko say
 "If someone has done you wrong,
 you should repay the debt with kindness."

(Though not published until 1956, this version was originally transcribed during the rainy season of 1952 from a dictaphone recording . A version was published in Kibaro in August 1952, p.4 - Usman Bajo's tale.)