

MANDINKA TALES FROM THE NEWSPAPER KIBARO

1951-1955

Edited and translated

by

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SAN FRANCISCO

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GAMBIAN STUDIES- MANDINKA LANGUAGE

Material edited and translated by David P. Gamble

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

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

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

Original versions 1976, 1977.

In August 1950, when Mr. Humphrey Smith was Senior Commissioner, a Mandinka newspaper was started, and published monthly (11 issues a year), continuing until 1956, being ably edited by Mr. Sherif T. Jammeh. Copies are now hard to find, but a vast amount of interesting material was contributed by a variety of writers - school pupils, teachers, civil servants, chiefs, traders - and rather than see this material lost or ignored, I have put together selections which will be of interest to both folklorists and language students.

So far as possible the original spelling has been retained. But Kibaro did contain frequent typographic errors, and where these are obvious they have been corrected. Occasionally the word division has been altered.

As regards the tales themselves, they vary in sophistication. Some were clearly written by schoolchildren, others were sent in by adults. Some changes were made by the editor, and it seems that because of limitations of space episodes would sometimes be condensed. e.g. in Kibaro, December 1953, p.2 we find "What the horse said, the donkey also said", whereas in oral narratives a full episode would be related.

It should also be noted that all of the contributors were male. At this time few Mandinka girls went to school, but at home women and girls tell stories more frequently than do the men. In the tales told by women and girls songs form an essential part of the narrative. In the written stories prepared by men songs, however, do not appear. The themes also reflect the male side of Mandinka culture, and themes which appear frequent in the women's stories, such as the fate of a disobedient daughter who does not marry the man her parents have chosen for her, are absent here.

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Source: Kibaro, May 1951, p.3

(1)

KINTEKUNDA KARANBUNG DINDINGO

KINTEKUNDA SCHOOLBOY

(Refers to the fact that the author was a schoolboy at Kintekunda)

Lung kiling s~~ota~~ Kuto ning Sulu
denta i ye wayeo fa.
Silang Kuto k'a ye ko
"nnga nyoboringo ke ni ye meng
busandi wo si subo ta."
Sulu k'a ye ko "yo n ko ning i
ye meng busandi wo le be subo ta la."
Kuto k'a ye ko "ha."
I ye dung Kuto ye Sulu busandi.
A ye ko a tata ala muso ya.
Ala muso to mu Sira le ti.
A k'a ye ko "Sira, Sulu le ?"
Sira k'a ye ko "Sulu tata wulo kono."

Kuto k'a ye "bari ila nyintingo
da mang dimba soto,
adung n'a bota nang wulu kono
a konko to le bi na."
Sira k'a ye ko "wo te i kang."
Kuto ye dimba malo bayi
bitung a barata
a ye nyintingo da wura.
A ye Sulu je,
fatap ! a sipita a kang,
i ye dung, timu !
a ye Sulu boi, tarasi !
a y'a kanatei.
Wo kuya le be Sulu ning Kuto tema.

Wo le y'a tin'na hani bi i buka
beng.
Ila kuo labanta jan'ne.

(Ba Saiku Jawara)

One day it happened that Tortoise and Hyaena
joined to slaughter an animal (for meat).
Then Tortoise said to him
"Let us wrestle, whoever wins
should take the meat."
Hyaena replied "Yes I agree, whoever wins
should take the meat."
Tortoise said to him "Agreed."
They began and Tortoise threw Hyaena.
Then he went to his wife's place.
His wife's name was Sira.
He said to her "Sira, where is Hyaena ?"
Sira said to him "Hyaena has gone into the
bush."

Tortoise said to her "But your steaming pot
has no fire under it,
and if he comes from the bush,
he is coming back hungry."
Sira said to him "That is not your concern."
Tortoise had nearly lit the fire,
then he was startled
and took off the cover from the steaming pot.
He saw Hyaena,
fatap ! he fell on him,
he began to fight, timu !
he knocked Hyaena over, tarasi !
he cut his throat.

That disagreement is between Hyaena and
Tortoise.

That is why even now they do not agree.

Their affair finished here.

(Translated by D.P.Gamble)

Source: Kibaro, November 1951, p.3

(2)

TALINGO

Kending kilin ne bita nung a
bitankunda to a ning ala kido tata
nyo la.

Silo kang taring, a ye kami seto
je sila da la.

A ye fai, a ye kami kiling fa i
kono.

A ye nying kamo samba a bitangolu
ya.

Wolu fanang y'a wutu, i ya busu,
i ya jonki.

Bitangolu hamo, i lafita nying
kamo kela keo ye dasomo le ti,

bari keo mang wo long,

Kabiring simang waato sita,

a mang kami subu je ala simango
to, a jakalita,

a ko a fang ye ko :

"mbitangolu ye m bali nna subo la."

Bari wo nya o nya, kabiring suo kuta,

a tata tabiribungo kono,

a ye da tara jonkiring je,

a y'a wura,

a y'a kamo tara je,

a fanang y'a kisa,

a y'a (ke) a la sufuro kono,

duntung kumo sita nyameng,

a yoleta, a tata

a ning ala kami jonkiringo.

(Sheriff T. Jammeh)

A TALE

There was once a man who was going
to his in-laws' place with his gun.

On the way going, he saw a flock of
guinea-fowl beside the path.

He shot at them, and killed one bird in
the flock.

He took this bird to his in-laws's place.

They plucked it, cut it up, and
put it in the pot to cook.

The intention of the in-laws,

they wanted this guinea-fowl to be breakfast
for this man,

but the man did not know that.

When dinner time came,

and he did not see guinea-fowl meat with
his dinner, he was puzzled,

and said to himself:

"My in-laws have denied me my meat."

However, when night fell,

he went into the kitchen,

he found the pot standing there,

he uncovered it,

he found his guinea-fowl there,

he took it,

and (put) it in his bag,

as soon as dawn broke,

he slipped away,

he and his cooking guinea-fowl.

(Translated by D.P.Gamble)

Source: Kibaro, July 1952, p.4

(3)

TALINGO

Sulu ning Sang ne tata demo la.
 Biring i tata demo la,
 Jata le mu ila keba ti.
 Silang biring i tata hani fo
 kolong kiling to,
 Sang ko Sulu ye ko
 "nte fundinkeo i kang
 nte fenyo muta n ka jio bi molu ye."
 Wo le to Sulu k'a ye ko
 "Wo feyata le,
 ali nte fenyo muta
 n ka jio bi ali ye,
 ali ke ming."
 Bitung Sang ning Jata ye Sulu yora
 kolongo kono.
 Kabiring Sang ning Jata ye ming
 hanifo i nyeleta
 i ye Sulu bula kolongo kono.
 Wo le to Sang ko
 "Fa Jata, he ! nnga Sulu tu kolong
 kono."
 Jata ko a ye ko "Ha, nnga fili je."

Kabiring i ye Sulu tu kolongo kono,
 Jata ko sang ye ko
 "I ning Soli ye ta dimbata la
 nnga na tabiro la."
 Sang ning Soli dimba ta to,
 Sang ko Soli ye
 "Wandi ba-muso fele a muta nnga
 domo."
 Wo le to Soli tita fiu,
 a sapita ba-muso kang a y'a fa.
 Bari ba faringo kola
 Soli ye ba fureo la Sang kang
 bari a ning a man ta no.
 Sang ko Solo ye ko
 "N koto Soli, nte te nying no la,
 i fango ye la ba subo samba."
 Wo le to Soli ye nyung ala ba
 fureo la.
 I tato i ye Mansa la Takabolalu
 tara silo kang.
 Sang barata a ko "N koto Soli,
 ning nte mu ti, m beng faila
 nying dimba le kono,
 nga nna subo jani je."
 Wo le to Soli fanang, fiu,
 a ye sei dimba kono
 a ning ala subo bee tuta dimba kono.
 Bitung Sang kiling muruta Jata kang.

A TALE

Hyaena and Hare went hunting.
 When they went hunting,
 Lion was their leader.
 Now when they went as far as
 a certain well.
 Hare said to Hyaena
 "I am the youngest among you,
 take my tail so that I may draw water for you."
 Thereupon Hyaena said to him
 "That is easy,
 you should take my tail
 so that I can draw water for you
 to drink."
 Then Hare and Lion let Hyaena down
 into the well.
 When Hare and Lion had drunk
 until they (were satisfied ?)(stole off ?)
 and left Hyaena in the well.
 Thereupon Hare said
 "Father Lion, hey, we have left Hyaena down
 the well."
 Lion said to him "Yes, let us leave him there."

After they had left Hyaena in the well,
 Lion said to Hare
 "You and Leopard go and fetch fire
 so that we may cook."
 When Hare and Leopard had taken the fire,
 Hare said to Leopard
 "There is someone's female goat, catch it
 and let us eat it."
 Thereupon Leopard flew
 and fell on the goat and killed it.
 But after killing the goat
 Leopard placed the dead goat on Hare
 but he could not move with it.
 Hare said to Leopard
 "Brother Leopard, I am not strong enough,
 you yourself should carry the goat."
 Then Leopard loaded the dead goat on his
 head.
 On their way they met the King's bush-fire
 makers on the road.
 Hare was startled and said "Brother Leopard,
 if I were you, I would throw myself
 into the fire,
 to cook the meat there."
 Thereupon Leopard too, suddenly,
 threw himself into the fire,
 and he and the meat all perished in the fire.
 Then Hare alone returned to Lion.

Sang ko "n koto Jata, ning Soli ye
Mansa la Takabolalu le tara silo kang,
a ye seing ila dimba kono
a ning ala subo bee tuta je."
Jata ko Sang ye ko
"A fili je, a siwo le banta,
n ko i diamuta a ye
ne a me moi."

Wo le to Jata ko Sang ye ko
"I ning Wolo si ta dimba ta la
nang suo kono."
Sang ning Wolo tata.
Sang ko Wolo ye ko
"Ning nte mu ite nung,
kampang fannu meng be la,
tennung n si dimba ke a kono,
n ning a ye ta."
Wolo fanang k'a ye ko
"Tulufita wara meng be la,
ning a be nna,
nfanang si dimba ke je."

Wo le to i muruta Jata kang.
Wolo ko "N koto Jata,
yana, i ka Sang ning men'nu ki,
ate le k'a i bee fa."
Wo le to Jata ko
"Sang fanang sio le banta."

Bitung Sang ko "N koto Jata,
i nene mang fa,
batung nga Soli fanya yitandi ila."
Bitung Sang ye i laa, a ko
"Bari ni be n fa la,
kana n kafiri kanatei de,
katu nte mu moro le ti."
Wo le to Jata ye muro la Sang
kango to nyameng,
Sang ka ye ko
"M batung, ite ma a nya no."
Jata ye laa a ko Sang ye ko
"Mori kanateinya yitandi nna."
Sang ye muro ta,
a ye Jata kantei
fo a ye banko nama

Wo to kola Sang ning dongo
wututa a ye ko.

(Kebba Binta)

Hare said "Brother Lion, I and Leopard
met the King's bush-fire makers on the road,
he threw himself into their fire,
and perished along with all the meat."
Lion said to Hare
"Leave him there, his line has perished,
you spoke to him,
he did not listen to you."

Then Lion said to Hare
You and Bush fowl should go and fetch
fire from home."
Hare and Bush fowl went off.
Hare said to Bush fowl
"If I were you,
and also had your wings,
then I should put the fire in them,
and carry them that way."
Bush-fowl said to him
"The long ears which you have
if I had them,
I too should put the fire there."

Then they returned to Lion.
Bush-fowl said "Brother Lion,
behold, whoever you send with Hare,
it is he who kills them all."
Then Lion said
"Hare's time has come." (His line is finished).

Then Hare said "Brother Lion,
before you kill me,
let me show you how leopard was killed.
Then Hare lay down, and said
"But when you are killing me,
don't cut my throat in a pagan way,
because I am a Muslim."
Then/Lion put the knife to Hare's throat,
as soon as
Hare said to him
"Wait, you don't know the way."
Lion lay down and said to Hare
"Show me the Muslim way of cutting throats."
Hare took the knife,
and cut Lion's throat
(right through) so that he marked the ground.

After that Hare danced away.

(Translated by David P. Gamble)

Source: Kibaro, July 1952, p.4

(4) TALINGO

Jata kiling ne sotota nung,
a ko a lafita wulo kono fengolu
bee la bengo la, fo binamalu dorong.
Kabiring Jata be nying fo la,
Sanding do be loring a dala,
wo ka ye ko "he!
nte be mabe la le ko,
katunte fele ba te n fe,
fa te n fe,
al'tolu le ka n danyini".
Jata ko "Yo, i si ta Nyankume
kili nang,
m be tama la le, tama jang,
bari Sulu be m baindi la le ko,
bari mo kana a danku.
nte ning al'tolu mo fulo le bita."
Biring i bita wo tama silo kang,
konko ning mindo ye i muta,
Nyankume ko Sang ye ko,
"a fo Jata ye ko
nte batata le saing,
n ti ta no kotoke."
Jata ko Sang ning Nyankume ye ko,
"ali m batung jang,
m bita domoro nyini la ali ye,
sambi m bi na."
Biring Jata tata,
a ye wandi ba kango kati nang,
a nata a fe,
Sang ning Nyankume y'a domo.
Kabiring i ye nying ba domo,
i bee siraringo ye la
i be sino la, hani fo suto.
Sulu nata i nyente nang,
Nyankume barata,
a y'a nya yele nyameng,
a ye Sulu je loring i kunto
a be la subo domo la.
Nyankume ko "n koto Jata,
feng ne ka ma jang de."
Bitung Jata fanang wulita,
a ye Sulu je nyameng,
a y'a bai,
bari Jata nene mang muru nang
Sang ning Nyankume ya, Sang ko
"Nyankume, na nntolu ye ta ko,
katu sembe te nntolu la."
Sang ning Nyankume tato,
ye kumu kolo tara silo kang,
wo le to, Sang ko "Nyankume,

A TALE

There was once a lion,
he said he wanted a gathering of all animals,
except for the horned ones.
When Lion was saying this,
a certain hare was standing beside him,
and said to him "Hey,
I will be present there,
because here I am- I have no mother,
I have no father,
you will provide for me."
Lion said "Well, you should go and call
Cat,
I am going on a journey, a long journey,
but Hyaena is driving me out,
but no one should answer him,
just I and you two are going."
When they were going on that journey,
hunger and thirst caught them,
Cat told Hare,
"Tell Lion
I am tired,
I can't go on."
Lion told Hare and Cat,
"Wait for me here,
I am going to look for food for you,
and am coming back at once."
When Lion went,
he broke the neck of someone's goat,
and brought it back,
Hare and Cat ate it.
When they had eaten this goat,
they were all lying down full
and were sleeping, into the night.
Hyaena stalked up on them,
Cat was startled,
as soon as he opened his eye,
he saw Hyaena standing at his head,
eating their meat.
Cat called out "Brother Lion,
something is touching me here."
Then Lion himself stood up,
as soon as he saw Hyaena,
he drove him off,
but before Lion returned
to Hare and Cat, Hare said
"Cat, let us go away,
because we have no strength."
As soon as Hare and Cat went off,
they came across a bee-hive on the road,
thereupon, Hare said "Cat,

ite ye dung ko i ye nying lio bo,
 katu nte mang li bo no."
 I li domo to,
 lio ye sang muta a kango a ma bo no.

Nyankume nata a singo lo a kango
 kang nyameng,
 Sang ye lio bee fono,
 bari lio mang a tu,
 a fata le.

(Maja Sidibe)

you go in and take out this honey,
 because I am not able to remove the honey."
 When they were eating the honey,
 the honey caught in hare's throat, and he
 could not get it out.

Cat went and put his foot on hare's neck,

and Hare vomited the honey,
 but the honey did not (all) leave him,
 and he died.

(Translated by David P. Gamble)

Source: Kibaro, August 1952, pp. 2-3.

(5) TALINGO

Jine musu Kun'fanunte le be Foyani
Bolong Ba,
a y'a dingo to la N'Junku la.
Nying N'Junku wulu ba, Fenda,
wo ye Yai wulu.
Yai ye Biram Ba Teneng Tamba wulu.
Biram Ba Teneng Tamba wo ye
Mafenda Jabali wulu.
Mafenda Jabali ye Tamba Kamara wulu.
Silang nying Tamba Kamara nata
numolu soto.
Nying numolu, numu ke kononto
i ning i ding kononto.
Nying numu kononto,
i bee ning ila tunkang kung kononto
a ning ila keng podong kononto,
Silang nying ding ke kononto.
ding ke killing be je,
wo le nata ke dano ti.

Dinkeo seo (?) nata fo ko
i doma meng mu dano ti,
wo le be kela ila kila ti.
Bitung wo le nyama
nying dano lota kilariya da to.

Kabiring ila dimba fata, i ko
"dano ta dimba kama nn ye nang."
Dano tata dimba ta la nyameng
a y'a tara dimba ye dondika koyo
dung.
Dano muruta a koto-nyolu kang,
i k'a ye ko "dano bari i me
kolenta."
Dano ko ye ko "Nga tara le dimba
ye dondika baa dung,
wo le y'a tinna m me kolenta."
A koto-nyolu k'a ye ko
"Nntolu mang ila nying kumo koto
long ko, a fasari nn ye bang
Dano ko ye ko "Nga dimba le tara
fatiyaring, m mang kata no a la."
Bitung dano koto nyolu k'a ye ko
"Woto ta jio kamma nang
katu mindo le beng nna."
Dano tata ji ta la,
biring a muruta nang a koto-nyolu ya,
i k'a ye ko "bari i fanang
i meta jau ke le."
Dano ko a koto-nyolu ye ko
"Nga serung jio ning nyinang jio
tara kitio la."
Dano koto-nyolu k'a ye ko

A TALE

There was a wise old spirit who lived
at Foyani Creek,
she called her child N'Junku.
Njunku's mother, Fenda,
gave birth to Yai.
Yai gave birth to Biram Ba Teneng Tamba.
Biram Ba Teneng Tamba gave birth to
Mafenda Jabali.
Mafenda Jabali gave birth to Tamba Kamara.
Now this Tamba Kamara happened to have
blacksmiths.
These smiths, nine man
and nine children.
These nine smiths
each with their nine anvils
and nine hammers.
Now among these nine sons,
there was one son there,
he became a hunter.

The other sons said
to the younger brother who was a hunter
he would become their messenger.
Then in that way
this hunter began carrying out errands (?).

When their fire died out, they said
"Hunter, go and fetch fire for us."
When the hunter went to fetch the fire
he found the fire had put on a white
garment.
The hunter came back to his elder brothers,
they said to him "Hunter, but you were a
very long time away."
The hunter said to them "I found the fire
had put on a large garment,
that is why I am very long away."
His elder brothers said to him
"We do not know the explanation for what you
've said, explain it to us."
The hunter said to them "I found the fire
very strong, I could not approach it."
Then the hunter's elder brothers said to him
"Then go and fetch water
because we are thirsty."
The hunter went to fetch water,
when he returned to his elder brother's
place, they said to him "But you were
terribly long away."
The hunter said to his elder brothers
"I found last year's water and this year's
water disputing (in court)."
The hunter's elder brothers said to him

"ila nying kumo firing bang,
 nntolu ma long."
 Dano ko a kotonyolu ye ko
 "Nga jio ning poto le tara during
 (ji-duro), n sita nga la tenkaya
 batu."

Nying kilariya fulo kola,
 a koto-nyolu k'a ye ko
 "Silang nn te i kila kotenke,
 bari i si na ta nn ye demo la,
 katuko subo le ye nn lo jau ke."

Dindingo (dano) tata sara a fa la,
 a k'a ye ko "N fa, m bi ta wulo kono."
 A fa k'a ye ko "i si hakilo tu de,
 adung i fele i bi ta wulo kono,
 adung Mina be je le,
 Mina mang beteya de."
 Silang dindingo tata wulo kono,
 a mang subu je.
 A muruta suo kono.
 A ko a fa ye "Nte ning fen'nelu
 benta wulo kono de,
 i bee ning feng kɔikenseng."
 Dindingo fa k'a ye ko
 "Wolu mu morolu le ti,
 i mang ke Mina ti."

Tili fulanjango, dindingo
 sarata a fa la kotenke,
 a k'a ye ko "bi fo nga subo fa de."
 Dindingo ye i bo,
 a tata a ning feng wuleng tiolu
 dorong ne tata beng.
 Wo lung fanang dindingo mang
 subu fa,
 a muruta nang a fa ya,
 a k'a ye ko "nte ning feng wuleng
 tiolu le benta bi."
 A fa k'a ye ko
 "Wolu mu Soninkeolu le ti,
 hani sang i ning Mina mang beng de."
 A f'a ka ye ko
 "M batung nga ta jamba nyino la
 i ye, fo i si ku ala,
 i si na ta wulo kono.
 Kabiring a ye ku jambo la,
 a tata wulo kono,
 a ning Mina seleta nyo kang.
 Kabiring a ye Mina je,
 a y'a la kido lo a kang,
 a k'a be Mina bung na nyameng,
 Mina tita nang a kamma,
 a sapita nya kang,
 a y'a balo bee barama.
 Dindingo saita suo kono,

"Explain what you have said,
 we do not know it."
 The hunter said to his elder brothers
 "I found the water muddy,
 I sat down (waited) until it settled.

After these two errands,
 his elder brothers said to him
 "Now we will not send you on errands again,
 but you shall go hunting,
 because animals (are all around ?)

The child (hunter) went to tell his father,
 and said "Father, I am going into the forest."
 His father said to him "Take care,
 look, you are going into the forest,
 and Mina is there,
 and Mina is not good."
 Now the child went into the forest,
 but did not see any meat (animal).
 He returned home.
 He said to his father "I met with things
 in the bush,
 all clothed in white."
 The child's father said to him
 "Those are Muslims,
 they are not Mina."

The second day, the child
 went to tell his father again,
 and said to him "Today I will kill an animal."
 The child came out,
 he happened to meet only something with red
 hairs.
 On that day also the child did not
 kill an animal,
 he returned to his father,
 and said to him "I met something with
 red hair today."
 His father said to him
 "Those were Soninkes (pagans),
 you have still not met Mina."
 His father said to him
 "Let me look for leaves (medicine)
 for you, to wash with,
 and go with into the forest.
 When he washed with the leaves,
 he went into the bush,
 and immediately encountered Mina.
 When he saw Mina,
 he pointed his gun at him,
 but as soon as he was about to shoot Mina,
 Mina flew at him,
 and fell on him,
 and wounded all his body.
 The child returned home,

a ko a fa ye,
 "Bio n ning Mina seleta nyo kang ne.
 Minari Nyankong Demba,
 a bulu be nyunkusang,
 a singo be nyunkusang,
 a da be nyunkusang,
 Mina kungo be nyunkusang."

A fa k'a ye ko
 "N ding nge dandala Mina la le,
 Mina Nyankong Demba,
 katu nte kononya folo
 Mina le y'a fa,
 n kononya fulanjango fanang
 Mina le y'a fa,
 n kononya sabanjango fanang
 Mina le y'a fa,
 a k'a ye "N dingo m mang hanyi
 Mina la,
 Mina le kido sing ma,"
 Dindingo fa k'a ye ko
 "N kononya nanijangolu,
 wo le tata Baabaa,
 dolu keta bambo,
 dolu keta kuto ti,
 dolu keta baso ti,
 A k'a ye "N dingo nya na
 i be fa la le fang,
 bari i nene mang fa,
 m batung nga Alla dani fo
 a si i tu m bulu lokung kiling
 dorong."
 Lokung kilingo tambita nyameng
 nying fondinkeo nata fa.
 Kabiring fondinkeo fata,
 jinolu nata sanga kontongo la.
 Seitanolu fanang nata sanga
 kontongo la le.
 Seitanolu ko Jinolu ye
 "M bari ali si nying dindingo
 fansung julo tei a ye,
 katu ate le ka nn danyini
 kabiring a be baluring."
 Kataba kiling Seitanolu ye nying
 donkilo la fureo ye:
 "Dundunyang, yara a fata le,
 Dundunyang."
 Dindingo wulu ba fanang ye
 donkilo la a dingo ye a ko
 "Keng kenyelando keng
 Samba sio banta."

(Maja Sidibe)

who told it to the Editor of
Kibaro

and told his father,
 Today I and Mina encountered each other.
 Minari Nyankong Demba,
 his hands are (bushy ?)
 his feet are ...
 his mouth is ...
 Mina's head is ...

His father said to him
 "My child, it was I who warned you about Mina,
 Mina Nyankong Demba,
 because my firstborn
 it was Mina who killed him,
 my second born also
 it was Mina who killed him,
 my third born also
 it was Mina who killed him,
 He said to him "My child, I am
 scared of Mina,

?

The child's father said to him
 my fourth born
 went overseas (Europe)
 some became crocodiles,
 some became monitor lizards,
 some became lizards.
 He said to him "The way it was with my children
 they will kill you also,
 but before they kill you,
 let me beg Allah so that
 he shall leave you with me for just one
 week

As soon as one week passed
 this young man died.
 When the young man died,
 spirits came to the mourning.
 Evil spirits (devils) also came to the
 mourning.
 The Devils said to the Spirits
 "You should break this child's bonds for
 him (?),
 because he used to provide for us
 when he was living."
 At once the Devils raised this dirge over
 the corpse:

"Dundunyang, behold he is dead.

Dundunyang."

The child's mother also raised this dirge
 over her child

"Keng kenyelando keng

Samba's line is finished."

(Translated by David P. Gamble)

Source: Kibaro: March/April 1954, p.2

(6)

Ngoroboti le, ngondondo,
sa wo te dinka sing na
bari a ke i laa dinko suma suma.
Jine musu kung baa le be
Foyali bolong baa
wo le y'a dingo to laa Njunku la,
Njunkuba Fenda, Yai Ba Fenda,
ning ba be fala jiyo
y'a la talo ma,
ning ba be jala jiyo
y'a la talo ma,
Njunku k'a ye "Yai muna i kiling
kana kumbo,
i kiling te nyano ti."
Yai fanang ko Njunku ye ko
"kucha ning kumbanding ndumari
loto m ma silang
m bi na n dingolu le kilila.
kononya kononto nge wo le ke,
bari n nying kononya kononto,
m be karafa la Mina le ma,
katu do le be je i ka fo meng
ye Nyankong Demba, bria (?)
Minari longo mang diya ko."
Wo le nyama Nyankong
Demba wulita a tata demola nyameng
a tata Mina dingolu je.
Wo le nyama Nyankong Demba muruta
suo kono a ko Mina ye ko
"Nte nga fennelu je
i dalu be nyunkusang,
i bulu be nyunkusang.
Mina nata fo Nyankong Demba ye ko
"N ding taa ila murado la,
wolu mu morolu le ti."

A samo Nyankong Demba muruta
wulo kono koteng
aning feng wuleng tiyolu benta,
a muruta suo kono koteng
a ko Mina ye ko
"Nte ning mennu ye nyo je bi
wolu balo bee ning feng wuleng,
i nyalu fanang bee ning feng wuleng."
Mina k'a ye ko
"Wolu mang ke feng jau ti,
wolu mu soninkelu le ti."

a snake does not dig a hole,
but it lies in a cool hole.
There was a very wise Spirit in
Foyali creek
she called her child Njunku,
Njunkuba Fenda, Yai Ba Fenda,
when the tide was coming in
she would ?....
when the tide was going out
she would
Njunku said to her " Yai, why do you alone
never cry,
you alone do not

Yai also said to Njunku
(obscure)
.... I am not afraid
I am going to call my children.
I have given birth nine times,
but this ninth birth,
I am going to entrust him to Mina,
because there is another one called
Nyankong Demba,

knowing Mina is not easy.
In that way Nyankong
Demba rose up, as soon as he went hunting,
he went and saw Mina's children.
In that way Nyankong Demba returned home
and said to Mina
"I saw things
their mouths were (bushy ?)
their hands were ..?
Mina told Nyankong Demba
"My child, go about your business,
those were Muslims."

The next day Nyankong Demba returned
to the forest again
and found something with red hairs,
he returned home again
and told Mina
"What I met with today
their bodies were all red,
their eyes also were all red."
Mina said to him
"Those were not bad things,
those were Soninkes (Pagans)."

(Translated by D.P.Gamble)

Some parts of this were difficult to translate. I have nevertheless included it because of its similarity to the previous tale.

Nying bayoringo le nyinyata
musukeba fango dingo, bari
musukeba la jauya le y'a tinna
a mang ke soto.

Lung kiling ne sotota, je molu
ye kafo kili, kafo keta kafu baa
le ti.

Sunkutolu ning kambanolu be ta
ning nala ila je sate fulolu tema.
Bari musukeba ko nying bayoringo
ti ta,
bari sunkutu tomalu a yamfata
wolu la ta la le.

Musukeba ko "nying bayoringo
ti ta fo n'a ye tabiro ke,
a ye nyelengo tu,
wo kola n s'a bulu a ye ta."

Deberila nata, a ye sunkutolu
bee debe, nying bayoringo
k'a be debe la, musukeba ko
ate kodi di ala, n'a s'a
kungo deberirang jo.

Bayoringo ye sunkutu teri soto,
meng y'a kanu bake.

A nying tero ka ye ko
"N'i ye tabiro bang, n'i bi na,
n'i futata sila fatoto,
n'i ye jamba kitingo je laring
silo meng kang,
i si wo silo ta."

Dindingo ye tabiro bang,
a ye kafu molu noma.

A kungo mang debe,
a balo bee be noring,
a mang dondika soto,
Bari jang n'na be futa la sila
fato to,

jino ye jambo ta,
a y'a landi sila do kang,
sila meng mu sila tabalo ti.
Dindingo futata sila fato to,
a ye jambo je silo meng kang,
a ye wo silo ta.

A tata a ye musukeba tara siring
silo kang.

Musukeba y'a nyininka,
a k'a ye ko "dinding i bi ta
ming to ?"

Dindingo k'a ye ko,
"M bi ta kafo le noma."

Sunkuto ko nying musukeba do ye ko
"m bi ta le ko, bari n ti na,
katu nna musukeba mang n kanu,
a mang lafi nga debe,
a mang lafi nga feng soto,

This orphan was more beautiful
than the woman's own child, but
the woman's wickedness was the reason
she had no husband.

One day, the people there
called out the age set, the age set was a big
one.

The girls and boys were coming
and going between their two towns.
But the woman said this orphan should
not go,
but the girl's namesakes she let go.

The old woman said "This orphan can't
go until she has done the cooking, and
pounded the nyelengo,
after that I shall let her go."

The hairdresser came, and did all
the girls' hair, this orphan
wanted her hair done, the old woman
said she would not give her any money,
to pay for her hairdressing.

The orphan had a girl friend,
who loved her very much.

This friend said to her

"When you have finished cooking and are
coming, when you reach the fork in the path,
the path you see fresh leaves lying on,

you should take that path."

The child finished cooking,
and followed the age-set.

her hair was not done,
her body was all dirty,
she had no dress.

But before she reached the fork in the path,

a Spirit took the leaf,
and put it down on the other path,
the path which was the one not to take.
The child reached the fork in the path,
the path she saw the leaf on,
that is the path she took.

She went on, she found an old woman sitting
on the path.

The old woman asked her,
and said to her "child, where are you going ?"

The child said to her,

"I am following the age-set."

The girl told this old woman

"I am going, but I shall not return,
because my old (step) mother does not love me,
she does not want me to have my hair done,
she does not want me to have anything,

adung a mang lafi n ning kafu molu
 ye ta nyola."
 Bari kafo finja bulo,
 dindingo ma a long.
 Nying musukeba do y'a samba suo
 kono, a tata a y'a mabo,
 a y'a kungo debe,
 a ye fengolu sang a ye,
 feng o feng a y'a bee sang a ye,
 a y'a jankundi,
 a n'a tata nyola
 hani fo i ye kafo je.
 Kabiring i futata kafo to,
 mansa nata a ye molu bee jube,
 bari nying bayoringo le ye i bee
 bai nyinya la.
 Mansa y'a ta, a y'a futu, a y'a ke
 ala muso ti.
 Ba sina meng mang lafi la a je la,
 wo nata finki, a buka i je,
 a mang na feng soto wo kang.
 A keta fuware baa ti.
 a nata ke sada danila ti.
 Nying musukeba folo b'a la nying
 sada dano la taring,
 hani fo a nata futa nying
 bayoringo ma,
 a y'a tara a be futuring mansa ye.
 Nying musukeba be sada dano la,
 wo sateo to, hani a futata
 bayoringo ma,
 ate mang wo sute,
 bari wo y'a sute le,
 wo nata sada bondi,
 a y'a di a la.
 Nying bayoringo ye musukeba
 samba a ya,
 a ye nya-jarala kili,
 wo ye musukeba nya jara hani a ke
 je.
 Kabiring a nyalu yeleta,
 a ye bayo sute, a maluta,
 Musukeba ye bayo nyininka,
 a k'a ye ko "juma le mu nying
 su tio ti ?"
 Bayo k'a ye ko
 "n ke le su tio ti.
 Ate le mu Dumara manso ti."

(Usman Bajo)

and she does not want me and the age-set
 people to go together."
 But the kafo playing-place ? the child
 did not know it.
 This other old woman took her home,
 and went and kept her,
 and did her hair,
 she bought things for her,
 everything she bought for her,
 she put ornaments on her,
 and they went together
 until they saw the age-set.
 When they reached the age-set,
 the king came and looked over everyone,
 but this orphan was the finest of all.

The King took her, and married her, and
 made her his wife.
 The stepmother who did not want to see her,
 she became blind, she could not see,
 she did not come to have anything for that (?).
 She became very poor,
 she became a beggar for alms.
 This first woman was going around
 begging,
 until she happened to reach this little
 orphan's,
 who happened to be married to the king.
 this woman was begging alms,
 in that town, until she reached
 the little orphan,
 she did not recognise her,
 but that one knew her,
 she came and took alms,
 and gave them to her.
 This orphan took the woman home,

 she called an eye-doctor,
 he treated the old woman's eyes until she
 could see.
 When her eyes were opened,
 she recognised the orphan, she was ashamed,
 The old woman asked the orphan,
 and said to her "Who is the owner of this
 compound ?"
 The orphan said to her
 "My husband is the owner of the compound.
 He is the King of the Country."

(Translated by D.P.Gamble)

1. In 1952 a dictaphone recording of this story by Usman Bajo was made,
 but was not published until 1956, in D.P.Gamble: Mandinka Reading Book,
 pp. 12-15. The text is very close, but not identical.

Kibaro: September 1952, p.3

(8)

TALINGO

Terima fula le sotota.
 Lokung i be wulo kono seno la
 fo i bee batata.
 Kabiring i bota kunku to,
 i be saila su,
 i tato ye Dafeng ne je nyato
 jamfajango to.
 Teri do ko a teri ye,
 "He ! yo, bi le be du la,
 nte o ye selo no le fang ko
 a be du la m be sele la santo
 hani fo nying Dafengo ye tambi."
 A teri do k'a ye ko:
 "Bi o nte be tilibulo lolo je la le,
 katu nte mang selo no,
 adung n te nying Dafengo dang no
 la boro la,
 bari ning a futata a ma,
 m be nfang ne fai la banko to,
 nga n jang burai (?) ko fureo,
 nte hani n niji la fang,
 ning nying Dafengo futata m ma,
 a s'a mira ko n fata le,
 a si tambi nna."
 Nying teri selenobalo ko,
 a teri selenola ye tukung,
 "nga moi le ko, nying Dafengo
 buka ku ke fureo la."
 I ye fonyo ila kumola la nyameng,
 Dafengo futata i ma,
 a kafunyo selenola podita,
 a ye yiri bulo muta,
 a seleta santo, kataba kiling
 a tata si yiri turo to.
 A kafunyo do selenobalo, "pirim"
 wo fanang ye i fai banko to,
 Kabiring Dafengo futata a ma,
 a y'a taking taking nya o nya,
 kendingo mang mamang.
 Dafengo tambita le,
 a tata la murado la.
 Kabiring Dafengo tata hani fo
 dula jang,
 kendingo wulita, a y'a fang
 konkong.
 A teri do meng seleta santo
 jita nang a kang, a k'a ye ko
 "Dafengo lota i dala le,
 a ye mune fo ye ?"

A TALE (TWO FRIENDS)

There were once two friends.
 One week they were in the bush farming
 until they were tired.
 When they left the farm,
 (and) were returning home,
 on their way they saw a Creature in front
 in the distance.
 One friend said to the other,
 "Alas, indeed, it is a dark day,
 as for me I can climb myself
 it is a dark day I will climb up
 until this Creature has passed."
 His friend said to him:
 "Today I shall see stars in the daytime,
 because I cannot climb,
 nor can I get away from this Creature by
 running,
 but if it reaches me
 I shall throw myself on the ground,
 and stretch out like a corpse,
 I shall not even breathe,
 when this Creature reaches me,
 it will think that I am dead,
 it will pass by me."
 The friend who could not climb said
 to his friend who could climb again ,
 "I have heard, this Creature
 does not do anything to a dead body."
 As soon as they had ceased their talking,
 the Creature reached them,
 the friend who could climb, jumped,
 he took hold of the branch,
 he climbed up, and at once
 went and sat on the tree top.
 His friend who could not climb, "pirim"
 threw himself down on the ground.
 When the Creature reached him,
 however much he touched him with its feet,
 the little man did not stir.
 the Creature passed,
 and went about its business.
 When the Creature had gone far away,

 the little man rose up, and
 dusted himself off.
 His friend who had climbed up
 came down to him, and asked
 "The Creature stood beside you,
 what did it say to you ?"

A kafunyo k'a ye ko
 "a ko n ye le ko,
 n si n hakilo tu,
 n tero to meng y'a long ko
 ning koleya nata,
 a buka a teri mira,
 fo a fango kungo dorong.

His friend said to him
 it said to me,
 I should beware (take care)
 of a friend, whom you know,
 if hardship comes,
 he does not think of his friend,
 but of himself (his own head) only.

(J.M.Saidy)

(Translated by D.P.Gamble)

A version of this story recorded on the Georgia Coast is given in
 Charles C. Jones : Negro Myths from the Georgia Coast, 1888, XXIX, pp. 65-66.

This tale type is listed in the Aarne/Thompson "Types of the Folktale", p.65
 179 What the Bear Whispered in his Ear. Paid guide climbs tree and leaves
 traveller to mercy of a bear. Traveller feigns death and the bear sniffs at him
 and leaves. The guide: "What did the bear say to you ?" "He said, never trust a
 coward like you." (Motif J1488).

The tale was printed in a book in use in Gambian schools in the 1950s -
 I have not yet been able to trace the title - and became familiar to
 a large number of Gambians. One Gambian who had not read the tale since
 his schooldays, gave me a complete version in English in March 1978,
 and a letter from J.M.Saidy indicated that his text was in fact a translation,
 made when he was at school. The story was originally one of Aesop's fables.

On a visit to The Gambia in 1979 I was unable to find out in which
 particular schoolbook the fable had been printed. Mr. John Baldeh,
 the retired head teacher of the school at Mansajangkunda near Basse,
 told me that he had had pupils act out this story, and one of the
 teachers at present at the school had an outline of the story in his
 notebook - though the bear had been changed to a lion.

Source: Kibaro: October 1952, p.4, December 1952, p.4

(9) TAPALEYA

Nying talingo mu tonya le ti
meng sotota nung.
Kambane kiling ne sotota
meng y'a bama nyininka a fama
la murado la.
A bama ka ye ko "i fama la murado
mu tapaleya le ti nung.
A ye nte futu ala wo tapaleya
nafulo le la,
hani fo nnge to wulu wo kono."
Bari nying kambano nata a fo
a bama ye ko
"nte be tapaleya meng kela
wo le be tambi la n fama taa la."
A bama y'a soso, a ka ye ko
"ite si tapaleya nya o nya
i te i fama sila."
Kambano ko a bama ye ko
"nnga si bitung hani fo nyato."

Lung kiling sotota kambano
y'a fama la suwo ta a ning a bama
la sani tulutotalu,
a ka bita ila banko mansa kontong
na.
Jang ning a be futa la,
a y'a la suwo domorindi a bama la
sanolu la.
Kabiring a futata mansa ya,
a y'a la silo dante mansa ye,
Mansa ko wo y'a jusula bake,
adung a bunya ta a ma fanang
Kabiring i meta kacha la,
suwo ye monyo,
bari mansa ning ala molu
ye sani-monyo dorong ne je bo la
suwo koma.
Mansa ye kambano nyininka
"nying sabo mu mune ti?"
Kambano ka ye ko "suwo danya
le mu nying ti."
Mansa ka ye ko "a ka sano le
monyo bang waati o waati bang ?"
Mansa nata lafi fo kambano
si suwo sang a ma.
Kambano ko mansa ye ko
"nta sang na, katu nte ning m
bama ka n danyini nying suwo le la."
Mansa nata fo kambano ye ko
"n si feng o feng keme kiling
di i ning i bama la, alako
dorong ali ye nying suwo sang m ma."
Mansa la nying diro kang,

ROGUERY

This tale is a true one
which happened long ago.
There was once a youth
who asked his mother his father's
profession.
His mother said to him "Your father's
profession was rascality.
He married me with the wealth from that
rascality,
until I gave birth to you in it."
But this youth went on to say
to his mother
"The rascality that I will do,
that will surpass my father's."
His mother doubted him, and said to him
"However much you perform rascality
you will not reach your father."
The youth said to his mother
"Let us wait then until the future."

One day the youth took his father's
horse and his mother's
gold earrings,
(and) said he was going to greet the king
of their country.
Before he reached,
he fed his horse with his mother's
pieces of gold.
When he reached the King's place,
he related his journey to the King,
the King said he was very glad,
and then took the gift from him also. (gave to ?
When they had been chatting for some time,
the horse deposited its manure,
but the King and his people
saw only gold-manure coming out behind
the horse.
The King asked the youth
"What is the reason for this ?"
The youth replied "This is the horse's way
of doing it."
The King asked him "Does it always produce
gold manure ?"
The King ended by wanting the youth
to sell the horse to him.
The youth said to the King
"I shall not sell it, because for me and my
mother it provides a living."
The King ended by telling the youth
"I will give a hundred of everything
to you and your mother, if
only you sell this horse to me."
On the King's giving this,

kambano sonta, a ye suwo sang
mansa ma.

A y'a la fengolu bee samba a bama
ma wo le nyama.

Kabiring kambano bama ye a dingo
la nying nafulu jamaa je,
kataba kiling a sonta ko
a dingo le y'a fama no tapaleya la.

Bari kambano ning a bama la nying / ^{hero}
mang i nafa bake,
katu kataba kiling mansa ye
dindingo la kurunya long,
a nata kilalu bula a noma,
i ko a bama ye ko
"i dingo ye suwo meng sang mansa ma,
kabiring a ye sano monyo kiling ke,
a mang na do monyo kotenke."
Wo le to, kambano ye i dada
a bita i danku la mansa ma.
Mansa ko "m b'a fa la ning a nata."

Nying kumo ye kambano bama juso
kuyandi bake.

Bari kabiring kambano bita
a y'ala baa fa,
a y'a yelo ke ala sufuro kono,
a ye sufuro da siti,
A ko a bama ye ko "nna nnga ta
mansa ya."

A bama bulata a noma.
Kabiring i bi na futa la mansa ma,
a ko a bama ye ko
"ning n futata m be lipa la,
i si i fang boindi,
i ye i fang ke ko mang fata,
ning i boita nyameng,
m bi na i dala,
nga nna sufuro da kuntu muro la.
ning yelo sarita mansa kang,
a ning ala molu,
i s'a fo ko nge kana le tei.
Bitung ning i ye wo fo,
n si na, nge lipa ninsi fenyo la.
Ning nge lipa, i si wuli,
i si bori ko feng mang ke ila."
Kambano bama sonta.

Kabiring i futata, a y'a bama
lipa dorong,
wo ye fai banko to.
A nata a dala, a ye sufuro da
kuntu, yelo sarita,
Mansa ning ala molu bee ko nyola
"kambano y'a bama fa."
Bari kambano ko ye ko
"n si n bama balundi no le."
Mansa ko a ye ko

the youth agreed, he sold the horse
to the King.

He took all his things to his mother
in that way.

When the youth's mother saw her son's
wealth, at once she agreed that
her son was better than his father at
rascality.

But this youth and his mother's good luck
did not benefit them much,
because quickly the King
realized the boy's rascality,
and went on to send messengers after him,
they said to his mother,
"The horse your son sold to the King,
when it produced one lot of gold manure,
it did not make any again."

Thereupon the youth prepared
to go and reply to the King.

The King said "I am going to kill him when
he comes."

This information made the youth's mother
very sad.

But when the youth was going he killed
his sheep,

and put its blood in a (leather) bag
and tied the mouth of the bag.

He said to his mother "Let us go
to the King."

His mother followed him.

When they were about to reach the King,
he said to his mother

"When we reach I am going to strike you,
you should fall down,
you should pretend you are not yet dead,
as soon as you fall,

I will come beside you,

I will cut the mouth of my bag with a knife.

When the blood spurts out on the King,

and his people,

you should pretend it is your throat I've cut.

When you have said that,

I will come and strike you with a cow tail,

When I strike you, you should get up,

and run as if nothing had happened to you."

The youth's mother agreed.

As soon as they arrived, he struck his
mother,

she threw herself on the ground.

He came beside her, he cut open the

mouth of the bag, blood spurted out,

The King and his people all said to one

another "The youth has killed his mother."

But the youth said to him

"I can make my mother live."

The King said to him

"na, i y'a wulindi ko."

Wo le to kambano y'a bama lipa
ninsi fenyo nyameng, rid,
a bama wulita.

Nying kuo ye mansa ning ala
molu bee jakali le.

Kotenke, mansa ye feng o feng
keme kiling di kambano la kotenke,
hake kambano la ninsi fenyo kamma la.

Kambano ning a bama ye ila nafulolu
bee samba i ya.

Kabiring i funtita mansa la suwo
kono nyameng,
kambano ye dalasi keme saring je.
Su komo to a ye keme do fanang
saring je.

Wo le to kambano ning a bama saita.
Bari, ila hero mang me domo la.

Katu i ye i ko di nyameng,
mansa y'a la mo jamaa le fa.

Mansa ye wolu busa nya o nya
mo mang wuli i kono.

Wo le to mansa ye kilalu ki,
ko i si kambano ning a bama samba
nang,

katu kambano y'a tapale le kotenke.
Bari silang ning a ye nying kambano
muta a b'a fa la le,

Mansa korontota, a tata dindingo
batu keno kono.

Kabiring kambano futata ala kodi
saring dula fulanjango ma,
wo y'a tara mansa be siring wo
le dala,

kambano y'a fang fai banko to,
a ko mansa la molu ye

"ali jang sing ali be dalasi keme
le tara je."

Mansa la molu ye je sing,
i ye dalasi keme bondi je.

Mansa ning ala molu bee jakalita.
Wo to kola kambano ning mansa
ning ala molu tata nyola hanifo i
bi na futa la mansa la bung da to
nyameng, "fiu", kambano y'a fang
fai kotenke banko to.

Kataba kiling, mansa la molu ye
kambano boi dula sing,
i ye dalasi keme do fanang
bondi woto.

Mansa ning ala molu bee jakalita
kotenke.

Kambano nata a fo mansa ye ko
"n ning nte boita da o da,

ning meng ye je sing,
i si dalasi keme tara je."

Mansa ko a ye ko "ning ye ila

"Come, and make her rise up."

Thereupon as soon as the youth struck his
mother with the cow-tail, (suddenly)
his mother rose up.

This thing astonished the King and
all his people.

Again, the King gave one hundred
of everything again,
on account of the youth's cow-tail.

The youth and his mother took their
possessions home.

As soon as they had left the King's place,

the youth buried a hundred dollars there.
On the outskirts (?) he buried another
hundred there.

Thereupon the youth and his mother went home.
But their luck was not long in being consumed.

Because as he had been told,
the King killed many of his people.

However much the King struck them,
not a single person rose up among them.

Then the King sent messengers,
that they should bring the youth and his
mother,

because the youth had tricked him again.

But now if they caught this youth,
he would kill him,

the King rushed out, and went to wait for
the youth outside the town.

When the youth reached the second place
where he had buried the money,
it happened the King was sitting beside it,

the youth flung himself on the ground,
and said to the King's people,

"Dig here, you will find a hundred dollars
there."

The King's people dug there,

they found a hundred dollars there.

The King and all his people were astonished.

After that the youth and the king
and his people went together until they
were about to reach the King's doorway,

"fiu", the youth flung himself
again down on the ground.

Quickly, the King's people dug
at the youth's falling-place,
they took out another hundred dollars
from there.

The King and all his people were astonished
again.

The youth went on to say to the King

"Wherever I fall,

whoever digs there,

would find a hundred dollars there."

The King said to him "If you tell me

sabo fo nye,
 n te i fa la kotenke."
 Kambano ko mansa ye ko
 "saa baa le be baa tema,
 wo le y'a din'na."
 Kambano ko mansa ye ko
 "ning i lafita a sabo la,
 n si bula boto kono,
 nga a da siti julukeso la,
 nga n'i fai baa kono."
 Nying mansa kuntango sonta.
 Kambano y'a ke boto kono,
 a y'a samba baa to,
 a y'a fai baa tema.

the reason for it,
 I will not kill you again."
 The youth said to the King
 "There is a big snake in the middle of the
 river, which gave it to me."
 The youth said to the King
 "If you want the reason,
 I shall put you in a sack,
 and tie the mouth with a cord,
 and throw you into the river in it."
 This senseless King agreed.
 The youth put him in a sack,
 and carried him to the river,
 and threw him into the middle of the river.

(Alhasan Manneh)

(Translated by D.P. Gamble)

This is Folklore Tale Type 1539

A Bambara version of this tale is given in:

Moussa Travélé: Petit Manuel Français-Bambara, 1947, pp. 75-85

The translation of a Limba version, from Sierra Leone, is given in:

Ruth Finnegan: Limba Stories & Storytelling, Oxford, 1967,
 pp. 179-181

Another Bambara version is given (in French) by Mamby Sidibe: Contes populaires di Mali I, 1982, pp. 55-66.

The story also turns up in Irish folklore.

George Gmelch: To Shorten the Road: Traveller Folktales from Ireland,
 1978, pp. 126-129 ("Buddy")

Kevin Danaher: Folktales of the Irish Countryside
 (Carroll the Carman. Tale 6) , 1967

Source: Kibaro, November 1952, p.3

(10) TALINGO

Nyina kiling ne sotota nung,
meng habuta bake,
Suto kiling a ye bombongo tombong
bung ne kono,
adung nying bombongo balo bee
ning kuno le mu.
Kabiring a b'a domo la,
ate nyina keba doma y'a dani,
bari a ko wo ye
"silo kang jube,
katu nyankume mang jamfa jang na."
Kabiring a doma be sila jubeo la,
a ye bombongo bee domo,
a y'a bali.
Wo nya leng nyina keba kuranta,
A doma tata jaralila kumandi nang.
A k'a ye ko "na n kotoma jube n ye.
katu kuno y'a torandi le bake."

Jaralila nene mang futa,
nyina keba fata.

(Musa Jallow)

A TALE

There was once a mouse,
who was very greedy.
One night he picked up a biscuit
in the house,
now this biscuit's surface all
was (covered with) poison.
While he was eating it,
the big mouse's younger brother begged him,
but he said to him,
"Watch the path,
because the cat is not far from here." me?
When his younger brother was watching the
road, he ate all the biscuit,
and refused him (any).
In that way the big mouse sickened.
His younger brother went to call a doctor.
He said to him "Come and look at my elder
brother for me, because poison has troubled
him very much."
Before the doctor reached,
the old mouse died.

(Translated by D.P.Gamble)

This story looks as if it is based on one found in an English story book or school reader. (DPG)

The issue, in fact, in which this appeared contained the following notice:

Tubabu karandingolu men'nu ka mansalolu ning talingolu safe nang Kibaro to, ali s'a long ko, i moyolu diyata bake, bari ali si fonyo tubabu mansalolu ning a talingo fasari la Mandinko to. N lafita meng na, wo le mu, Mandinka Du fansung mansalolu ning i talingolu la. Wo le mu.

Students who write proverbs (sayings) and tales for Kibaro should know that it is nice to have them (lit. hear them), but you should cease to translate European proverbs and tales into Mandinka. What we want are the genuine proverbs and tales from Mandinka country itself. That is it.

Source: Kibaro, November 1952, pp. 3-4

(11) TALINGO

A TALE

Keba kiling ne sotota,
a ye musu fula futu, Kanja ning Jati.
Kanja le mu Keba la kanu muso ti.
Kanja wuluta la dinke saba.
Kanja nying dingolu tolu mu
Tomborong, Ninkong a ning Taba le ti.
Jati wo ye dinke kiling ne soto
meng to mu Timinderi ti.
Nying Timinderi keta dinding nyimma
le ti, a fatiyata, a kungo fanuta,
wo kamma la Kanja y'a kong,
a ka ku jawolu bee mira a ye.
Timinderi bama nata fa.
Biring Jati fata, Kanja y'a lo
Timinderi noma, a ka doku kolengo
dorong ne la a kang.
Bitung lung kiling Kanja tata lo
nyino la wulo kono.
hanifo a ye lo jamaa soto.
a y'a siti bari a mang i nyung no
ala lo la.
a ye Toti kili,
bari wo mang a makoi no.
Kanja muruta a ye lo do kafu
ala lo sito kang,
a be loring a dala,
Buntali futata a ma.
Kanja ko Buntali ye ko
"ite buka malu, i mang i fang no,
i si nte nyung no bang ?"

Wo kola Basa Komborong nata,
Kanja ye wo fanang neng,
wo fanang tata a y'a tu je,
Wo le to Sa baa nata funti a kang,
wo k'a ye ko "ite Kanja,
i ka mune ke jang ?"
Kanja k'a ye ko
"nga lo le soto jang,
m mang fang nyung no,
silang n ka mo le batu
meng si nyung a la."
Sa k'a ye ko "nte si i nyung
ne le ko, bari fo ning i ye n jo."
Kanja ko "Ha, n si jo."
Sa k'a ye ko "i be n jo la mune la ?"
Kanja k'a ye ko
"m be jo la mo le la."
Sa k'a ye ko "i be nte jo la mo
la nyadi le, nte mang tara su kono."
Kanja k'a ye ko "m be jo la meng
na to mu Timinderi ti,

There was once a man (who)
had married two wives, Kanja and Jati.
Kanja was the man's favorite wife.
Kanja gave birth to three sons.
The names of Kanja's three sons were
Tomborong, Ninkong, and Taba. (Tree names)
Jati had only one son whose name was
Timinderi.
This Timinderi was a fine child,
he was brave, his head was wide (had second-
sight), for that reason Kanja hated him,
and used to think of bad things (for ?) him.
Timinderi's mother happened to die.
After Jati died, Kanja would keep
after Timinderi, and would lay hard work
only on him.
Then one day Kanja went to look for wood
in the bush,
until she had got plenty of wood,
She tied it but could not load it up on to
her head.
She called Frog,
But he could not help her.
Kanja returned, and added some wood
to her bundle,
she was standing beside it (when)
Scorpion reached her.
Kanja said to Scorpion
"You have no shame, you are worthless,
how would you be able to lift the load
on my head ?"
After that Lizard came,
Kanja abused that one too,
he too went and left her there.
Thereupon a big Snake came out upon her,
and said to her "You Kanja,
what are you doing here ?"
Kanja said to him
I have firewood here,
I cannot load it up on my head myself,
now I am waiting for someone
who will load it for me."
Snake said to her: "It is I who will help
you load it, provided you pay me."
Kanja said "Yes, I will pay you."
Snake said to her "What will you pay me with ?"
Kanja said to him
"I will pay you a person."
Snake said to her "How are you going to pay
me a person, I am not at your home."
Kanja said to him "I am going to pay you one
whose name is Timinderi,

ning a ning dindingolu
 bi na kuku kato la,
 i si tulo lo, i s'a moi dindingolu
 ko "Timinderi na jang,
 jang ne kukuo siyata."
 Bitung sa y'a nyung, a tata.
 Kanja futata nyameng,
 Timinderi k'a ye "Nna i ning bara."
 Kanja ko Timinderi ye ko
 "kana nte kontong,
 ta kuku kato la n ye saing."
 Timinderi dung sobita nying kuo
 la le, katu kunfanunteo le mu a ti.
 Timinderi ko Kanja ye ko
 "nte kungo le ka n dimi."
 Kanja ko Timinderi ye ko
 "Ni man ta n si bai suo kono."

Bitung Timinderi silata,
 a y'a muru baa diya,
 a tata a teri ya a k'a ye ko
 "m bita kuku kato la,
 bari ite kana bula n noma,
 katu nga ku le je."
 A teri ka ye ko
 "I ye mune je, hani meng be nte
 ning ite bali la tala ?
 Hani dima kono, n si noma je."
 Timinderi k'a ye ko
 "Kanja ye n di wula kono fengo le la,
 silang a ko nte ye
 ta kuku kato la."
 A terima k'a ye ko
 "silang m bee ye ta nyola."
 I bi ta dinding jamaalu bulata
 i noma.
 Kanja dingolu ko i bi ta,
 Kanja mang song.
 Kabiring i bi ta Timinderi
 terima ning kumbo,
 Timinderi k'a ye ko "i dei."
 Kabiring dindingolu futata kukuo to,
 i seleta, dolu b'a fo la
 "Timinderi na jang, na jang."
 Kabiring Sa ye wo moi dorong,
 a funtita nang, a b'a fola
 "Timinderi n nata i kamma."
 Kabiring dindingolu ye wo moi,
 i bee ning kumbo wulita
 Sa ko ye ko "Ali kana kumbo,
 m be Timinderi dorong ne noma."
 Sa nata i la kuku juo to,
 a ko dindingolu bee si killing
 killing ji,
 ning a futata a ma,wo s'a to
 f'a ye.

when I and the children
 come to pick kukuo fruit,
 you should listen, you will hear the children
 say "Timinderi come here,
 here the kukuo fruits are plentiful."
 Then Snake helped load, and she went off.
 as soon as Kanja reached,
 Timinderi said to her "Well done."
 Kanja said to Timinderi
 "Don't greet me,
 go and pick kukuo fruit for me at once."
 Timinderi now was suspicious of this matter,
 because he had second sight.
 Timinderi said to Kanja
 "I have a headache."
 Kanja told Timinderi
 "If you don't go I shall drive you away from
 home."
 Then Timinderi was afraid,
 he sharpened his big knife.
 he went to his friend and said,
 "I am going to pick kukuo,
 but don't follow me,
 because I have seen something."
 His friend said to him
 "What have you seen, which would
 separate what is between us ?
 Even into (fire ?) I would follow you there."
 Timinderi said to him
 Kanja has given me to a wild animal,
 now she has told me
 to go and pick kukuo fruit."
 His friend said to him
 "Now let us all go together."
 When they were going many children followed
 after them.
 Kanja's children wanted to go,
 Kanja would not agree.
 While they were going Timinderi's
 friend was crying,
 Timinderi said to him "Be quiet."
 When the children reached the kukuo tree,
 they climbed up, some were saying
 "Timinderi come here, come here."
 When the snake heard that
 he came out, and said
 "Timinderi I have come for you."
 When the children heard that,
 they all got up crying.
 Snake said to them: "Dont cry,
 it is only Timinderi that I'm after."
 The Snake came to their kukuo tree,
 he said that all the children should come
 down one by one,
 when one reached him, he should tell his
 name to him.

Dindingolu bee jita,
 fo Timinderi ning a terima.
 Timinderi ko a terima ye
 "ji, i ye ning sa jube."
 Timinderi nata hani fo
 a ko Sa ye ko "nte le mu Timinderi
 ti."
 Sa ye dada, a ye Timinderi kunungo
 dati,
 bari wo y'a tara, Timinderi la
 fango be diyaring, a b'a bulu.
 Sa y'a kunung nyameng,
 Timinderi y'a kono fara fango la.
 Sa fata.

(Alieu Dabo)

All the childrren came down,
 except for Timinderi and his friend.
 Timinderi said to his friend,
 "Go down and watch me and the snake . (?)
 Timinderi came and
 said to the Snake "I am Timinderi."
 Snake prepared, and began to swallow
 Timinderi,
 but it happened that Timinderi's
 knife was sharp, and in his hand.
 As soon as the Snake swallowed him,
 Timinderi split its belly with his cutlass
 (big knife).
 The snake died.

(Translated by D.P.Gamble)

Source: Kibaro, April/May 1953, pp. 3-4

(12) TALINGO

Lung kiling ne sotota Foni Mansa
ye wula kono dafengolu bee kumandi.
a ko i si beng
katuko kuma le b'a da.
a lafita meng fola i bee ye.
Kabiring wula dafengolu bee benta,
Mansa nata fo i bee si muru
fo Sulu ning Sang dorong.
Mansa ko ning y'a je a ye dafengolu
bee kuma nyola,
ning a mang wo ke,
fo a ye Sulu ning Sang dorong
kumandi,
tennung i te song na nala.
Wo le to Mansa nata fo Sulu ning
Sang ye ko
"n lafita ali bula la baa kanto le
la, adung a bi kali a sing na le."
Sulu wulita, a ko Mansa ye ko
"nte le folo bita."
Sulu tententa a ko Mansa ye ko
"bari i s'a long ko baalu mu
dafeng haburing baalu le ti,
adung wula dafeng baa jamaalu le
lafita baa la."
Sulu be nying bee fola tumo meng na,
Sang be dering,
a mang feng fo.
Ku kola, Mansa nata fo ko
"Sang folo si ta kantari."
Lung folo Sang ning baalu tata
kantari,
Sulu tuta suo kono.
Wuraro sita nyameng,
Sulu sarata, a ko Mansa ye ko,
"m bita keno to."

Mansa y'a bula.
Sulu tata Sang tara kantari,
a ye Sang nyente,
Sang mang a je, hani fo a sapita
baamusu kiling kang, a ye wo fa.
Sang tamang tamang to
a tata tereng Sulu ma.
Sulu barata, a ko Sang ye ko
"bari, n do Sang, nga mira
dafengo bee kono Sango le
beteyata i bee ti,
katuko, ite n do Sang,
i buka faniya fo,
i buka mo ning Mansa fai nyo kang,
i buka mo wanyari fanang."

A TALE

One day it happened that the King of Foni
called together all the animals of the bush.
he said they should meet,
because he had something to say,
which he wanted to say to all.
When the wild animals all met,
The King said they all should return
except for Hyaena and Hare.
The King said that the reason for calling
all the animals together,
if he did not do that,
if he called only Hyaena and Hare,

then they would not agree to come.
Then the King said to Hyaena and Hare

"I want you to do sheep-watching,
then he did not (agree -song ?) to come ??"
Hyaena got up, and said to the King
"It is I who will go first."

Hyaena began to say to the King
"But you should know that sheep
are very greedy animals,
and also very many wild animals
like sheep."

When Hyaena was saying all this,
Hare was silent,
and did not say anything.

After this, the King went on to say
"Hare should go first to watch them."

The first day Hare went with the sheep to
guard them,

Hyaena remained at home.

As soon as it was evening,

Hyaena announced, and said to the King,

"I am going to the latrine (open area near
village).

The King let him go.

Hyaena went to find Hare guarding,

he crept up on Hare,

Hare did not see him, until he pounced
on one ewe, and killed her.

When hare was walking about

He went and surprised (?) Hyaena.

Hyaena was startled, he said to Hare,

"But, Brother Hare, I think

among all animals Hare is

the best of all,

because, you brother Hare,

you do not tell lies,

you don't cause trouble between people and
the King,

you do not betray people either."

Sang y'a la nying kumolu bee koto long,
 bari a ye dei, a mang feng fo
 Mansa ye kabiring a saita.
 Tili fulanjango Sulu fanang tata
 kantari a ning Mansa la baalu.
 Wo lung a tinyanta wulo kono
 a ning baalu,
 bari wo lung kilingo a ye baa keme
 le fa Mansa la baalu kono.
 Mansa la baalu mu nung baa keme
 fula le ti aning baa tang lulu.
 Sulu sainya suo kono,
 katu a be meng fola Mansa ye
 hani a ye kana, a m'a long.
 Tilo boita, fitiro dunta,
 suo kuta, bari wo nya o nya
 Sulu be wulo kono a mang jofi.

Wo le to Mansa ye Sang ki
 a ka ye ko "ta Sulu jube nang."
 Sang tata a ye Sulu tara je,
 a y'a nyininka ala jofibaliya
 dalilo la.
 Sulu ko Sang ye ko "baa keme fula
 le domota m bulu."
 Sang ko Sulu ye ko "bula n noma
 dorong, m be sutura la le."
 Kabiring Sang ning Sulu futata
 Mansa ma, Mansa ko ye ko,
 "ali baalu kiling kiling dundi
 fo n si i dang no."
 Mansa fango lota baa bung da la.
 Sang ko Sulu ye ko "m batu
 nte nga baalu dundi."
 Sang barata a ye baa bungo koma so,

ning Mansa ye baa o baa dang
 wo si dung bungo kono
 a ye funti so la
 a dung baalu kono koteke.
 Sang y'a ke teng ne hani fo wo
 lung Sulu kanata.
 Wo le to Sulu ning Sang borita,
 i tata i fansung daka muta
 wula do kono.
 I be je fo waati jang,
 Sulu nata wula kono subu baa fa,
 a ye Sang bali.
 I be wo wulo kono nya o nya
 Foni Mansa be i nyining na dorong.
 Sang y'a long ne ko Mansa y'a long
 ne ko Sulu le y'a baalu fa.
 Sang kanfa to, a ko Sulo ye ko
 "nnga ta Mansa y'a fo a si m
 makoi doku do la."
 I tata nyameng, kabiring i ning

Hare knew the reason for all this speech,
 but kept silent, and did not say anything
 to the King when he returned.
 The second day Hyaena also went to
 guard the King's sheep.
 That day he spent the whole day in the bush
 with the sheep,
 but on that one day he killed a hundred
 of the King's sheep.
 The King's sheep had numbered two hundred
 and fifty.
 How he would return home
 because what he would say to the King to
 escape, Hyaena did not know.
 The sun set, evening came,
 night came, but still
 Hyaena was in the bush and had not come home
 with the animals.
 Thereupon the King sent Hare
 and said to him "Go and look for Hyaena."
 Hare went and found Hyaena there,
 and asked him the reason for his failure
 to return.
 Hyaena said to Hare "Two hundred sheep have
 been eaten from me."
 Hare said to Hyaena "Follow me only,
 I will conceal you."
 When Hare and Hyaena reached
 the King, he said to them,
 "Let the sheep go in one by one
 so that I can count them."
 The King himself stood by the door of the shed.
 Hare said to Hyaena "Wait for me (let me)
 to put in the sheep."
 Hare rushed off and made a hole in the back
 of the shed,
 every sheep that the King counted
 entering the shed,
 would go out through the hole,
 and enter among the sheep again.
 Hare did thus until that day
 Hyaena escaped.
 Then Hyaena and Hare ran off,
 and found their own place to stay
 in the bush elsewhere.
 They were there for a long time,
 Hyaena came to kill big bush-animals
 but refused Hare (the meat).
 However long they were in the bush
 the King of Foni was still looking for them.
 Hare knew that the King knew
 it was Hyaena that had killed his sheep.
 As Hare was angry, he said to Hyaena
 "Let us go to the King so that he
 may help us with some other work."
 As soon as they had gone, when they

Mansa nya keta nani ti,
 Sang ko Mansa ye ko
 "Mansa ila baalu menmu bee filita
 i ma, kana kang la mo la je de,
 Sulu le ye ila baalu bee fa,
 a fango fele siring."
 Wo le to Mansa ye Sulu muta
 a y'a fa.

Duniya mu a kenya le ti, ng'a ke ye.
 Ning mo ye i sutura,
 i fanang s'a jo nyinya la.
 Julu dung mu julu jo le ti.

(J. M. Saidy)

and the King stared at one another,
 Hare said to the King
 "King, the sheep which all were lost
 from you, do not (blame anyone else ?),
 it was Hyaena who killed all the sheep,
 and here he is sitting."
 Immediately the King seized Hyaena,
 and put him to death.

That is the way of the world.
 If someone has protected you,
 you yourself should repay him with kindness.
 To incur a debt is to repay a debt.

(Translated by D.P.Gamble)

Source: Kibaro, June/July 1953, p.3

(13) TALINGO

Keba kiling ne be kering nung,
a ye sosofo baa bo.
Kabiring ala soso boita firi kang,
a y'a dingo bula a kanta la,
fo beyangolu kana ma.
Dindingo to mu "Siyaka" le ti.
Lung kiling Siyaka sorita sosofo to,
biring silinka sita nyameng,
Sanding nata, a ka ye ko
"Siyaka, i fa ko soso dibita
dameng to, i si n siti wo to
nga domo, ning tilo sita kunto,
i si m bula,
nga ta m ming bulo to."
Wo le to Siyaka fanang tata Sanding
siti soso junkutungo to.
a ye soso domo hani fo a fata.
Sanding tuta nying ne
hani fo lung kiling Siyaka fama
nata kunku miningo la,
a y'a tara ala soso jamaa le
domota je.
Siyaka fama y'a nyininka,
wo dalilo la.
Siyaka ka ye ko "feng ne ka na
jang lung o lung,
a ka fo ko ite le ko a si na
nga siti soso junkutungo to
a y'a domo hani fo kontong waato
nga bula a ye ta i ming."
Siyaka fama nata a fo a ye ko
"silang ning a nata,
i s'a muta, i y'a samba nang
suo kono."
Wo samo Sanding fanang mang ala
na bai,
a nata, Siyaka y'a muta,
a ko a b'a samba la suo kono.
Sanding y'a tulolu wulindi
a ka ye ko "m be so la le ko."
Siyaka silata, a y'a bula.
Biring Siyaka futata suo kono
a y'a fo a fama ye.
A fama ka ye ko "a te i so no la,
bina t'a la,
a ka mennu wulindi wolu mu a
tulolu le ti."
A sinindingo Sanding nata koteke.
Siyaka y'a muta,
a ye su kono silo muta.
Sanding y'a tulolu wulindi
a ka ye ko

A TALE

There was once a man (who)
had a large bean farm.
When his beans were about to ripen.
he left his child to guard it,
so that animals would not touch it.
The little child's name was Siyaka.
One day Siyaka went early to the bean farm,
as soon as mid-morning came,
Little hare came, and said to him,
"Siyaka, your father says where the beans
are dark you should tie me there,
so that I can eat them, when the sun is
overhead, you should let me loose,
so that I may go and drink."
Thereupon Siyaka went and tied little hare
in the middle of the beans,
he ate the beans until he was full.
Little hare continued this
until one day Siyaka's father
went round the farm,
he found many beans had been eaten there.

Siyaka's father asked him
the reason for it.
Siyaka replied "Something comes here
every day,
and says you said he should come for me to
tie in the middle of the beans,
he eats until lunch-time
when I release him to go and drink."
Siyaka's father said to him
"Now if he comes, catch him,
and bring him home."

Next morning little hare did not fail to come

(when) he came, Siyaka caught him,
and was about to take him home.
Little hare raised his ears
and said to him "I am about to stab you."
Siyaka was afraid, and let him go.
When Siyaka reached home
he told his father.
His father said to him "He is not able to
stab you, he has no horns,
what he raises up, those
are his ears
The day after little hare came again.
Siyaka caught him,
and set off for home.
Little hare raised up his ears
and said to him

"m be so la le ko."
 Siyaka ka ye ko
 "wo nya o nya bi fo nge samba
 suo kono dorong."
 Wo le to Siyaka y'a samba suo kono.
 a y'a siti luto yiri baa bala.
 Kabiring Siyaka fama nata,
 a y'a je, a ko "sama m be kela
 dasamo le ti."

Wo lungo suto Sulu buka bo ala
 tamo meng to,
 a nata Sanding tara sitiring
 keba la luo to,
 aning ninsi tura kiling
 Sulu ka ye ko "n do Sang,
 ite ka mune ke jang ?"
 Sanding ka ye ko "n nata nying
 keba le kontong,
 a nata fo ko nte saila
 fo ning a ye m bunya nying tura la."
 Sulu ko Sanding ye ko
 "na nge firing, i ye nte siti i
 noto."
 Sulu ye Sanding firing,
 Sanding nata Sulu siti kudeng,
 a tata la murado la.

Su kuta fani keta.
 soile juno, Siyaka nata Sanding
 jube.
 Kabiring a y'a je, a barata,
 a ko "he ! Sanding yelemata Suluo
 ti."
 Siyaka borita, a tata a fama kang,
 a ka ye ko "Baba, na, fendingo
 keta feng baa ti."
 Keba funtita , a y'a jube,
 a fanang ko "Suluo le mu."
 Wo le to keba ye doko sika
 a ye Sulu lipa.
 Sulu kidita, a ye julo kuntu,
 a borita.

(Kekota B. Manneh)

"I am going to pierce you."
 Siyaka replied
 "However that may be I am going to take
 you home."
 Thereupon Siyaka took him home,
 he tied him to the large tree in the compound
 When Siyaka's father came,
 he saw him, and said, "Tomorrow I am going
 to have him for breakfast."

That night Hyaena didn't cease from his
 travels,
 he came and found little hare
 tied up in the old man's compound,
 along with one bull.
 Hyaena said to him "Brother Hare,
 What are you doing here ?"
 Little hare said to him "I came to
 greet this elder,
 he happened to say I should not return
 until he had honored me with this bull."
 Hyaena said to little hare,
 "Let me loosen you, and you can tie me in
 your place."
 Hare loosed little hare,
 little hare tied Hyaena fast,
 and went about his business.

Night passed, dawn broke,
 in the morning early, Siyaka came to
 look at little hare.
 When he saw him, he was startled,
 he exclaimed "Hey ! Little hare has changed
 into a hyaena."
 Siyaka ran, and went to his father,
 and said "Father, come, a little thing has
 become a big thing."
 The big man came out, and looked at him,
 and he too said "It is a Hyaena."
 Thereupon the big man took a stick
 and struck the Hyaena.
 Hyaena was startled, broke the rope,
 and ran off.

(Translated by D.P.Gamble)

This story was not quite completed in the June/July issue of Kibaro . There seems to have been a concluding incident when Hyaena caught up with Hare, but I have been unable to trace the conclusion.

The French translation of a Wolof version by A. Sadji is given in René Guillot: Contes d'Afrique, 1933, p. 7. and in L.Senghor & A.Sadji: La Belle Histoire de Leuk-Le-Lièvre, Hachette, 1953, 7-8.

Source: Kibaro, July 1953, p.4

(14) MUSUKEBA NING SULUO

THE OLD WOMAN AND THE HYAENA

Lung kiling ne sotota Suluo ye wolo muta wolo kono.
 Biring a y'a muta, a tata a fe su kiling kono,
 a ye musukeba kiling tara je.
 Nying Musukeba dingo fututa Jato le ye,
 adung nying Musukeba mu beyang ti baa le ti.
 Sulu fanang y'a long ne ko Musukeba mu beyang tiyo le ti.
 Sulu nata fo Musukeba ye ko "nna nying wolo muta n ye."
 Lung o lung Sulu si na ala wolo jube, fo a meta.
 Lung kiling a ko Musukeba ye "a fo le ite nying wolo fala bang ?"
 Musukeba ka ye ko "muna nying dung i ye n so a la le bang ?"
 Sulu ka ye ko "ha."
 Wo le to Musukeba ye wolo fa.
 Wolo faring kola, tili fula dorong, Sulu nata, a ko Musukeba ye ko "nna wolo le ?"
 Musukeba ka ye ko "n ko i ye n so a la le, nga fa."
 Sulu ka ye ko "i be n jo la ila nying beyangolu le la."
 Lung o lung Sulu si na beyang kiling muta, a y'a samba.
 Lung kiling Musukeba bitang nata a kumpa bo, Jata,
 a y'a tara labararing a y'a nyininka.
 Musukeba bota kumo bee fe, a y'a fo a ye.
 Jata ka ye ko,
 "ila nying beyang kilingo siti ila larang dala,
 i ye nte siti a noto."
 Musukeba y'a ke.
 Wuraro sita, sulu nata.
 Musukeba ka ye ko "ila kilingo samba fo n si daha."
 Jata yelemata Sulu kang, a y'a fa.

(Saiku Kamara)

One day it happened that Hyaena caught a bush fowl in the bush. When he caught it, he went with it to one home,
 he found an old woman there. This old woman's daughter was married to Lion,
 and so this old woman was the owner of many livestock.
 Hyaena also knew that the old woman was a livestock owner.
 Hyaena came and said to the old woman, "Take care of this bush fowl for me."
 Every day Hyaena would come and look at his bush fowl, until a long time passed. One day he said to the old woman "Won't you kill this bush fowl ?"
 The woman asked "Then have you given it to me ?"
 Hyaena replied "Yes."
 Thereupon the old woman killed the bush fowl. After the killing of the bush fowl, two days only, Hyaena came, and said to the old woman "Where is my bush fowl ?"
 The old woman replied "But you gave it to me, and I killed it."
 Hyaena replied "You will repay me with your animals."
 Every day Hyaena would come and seize one animal, and take it away.
 One day the old woman's son in law, Lion, came on a visit,
 he found her thin, and asked her (the reason).
 The old woman came out with everything and told him.
 Lion told her, "tie your one animal by your bed,
 and tie me in its place."
 The old woman did so.
 In the evening, hyaena came.
 The old woman said to him "Take your one so that I may rest."
 Lion changed on the Hyaena, and killed him.

(Translated by D.P.Gamble)

A French version, presumably based on a Wolof original, is given in L.Senghor & A. Sadji : La Belle Histoire de Leuk-Le-Lièvre, Hachette, 1953.

Source: Kibaro : August 1953, p. 3

(15) ALMAMO

Sate molu ye f'a ye ko
 "Ni i be duwa la n ye
 i s'a fo ko 'Alla ma n tanka
 la kutuma fengo la."
 A k'ate ma wo long.
 Saing kambani kiling be je,
 a kungo bambanta bake.
 Lung kiling, a ye batu,
 almamo tata jamango to,
 a y'a la dondiko sunya.
 Molu bee y'a long ko almami le
 ta mu wo dondiko ti.
 Saing kambano tata sunyaro la.
 I y'a bai menna, a ye dondiko
 fai.
 I ma a muta, bari ye dondiko ta.

Fano keta menna, ni mo-o-mo ye
 dondiko je, i s'a fo almamo
 le ta mu dondiko ti.
 Saing sateo bee sita;
 ye dondiko funtindi.
 I ko "Mo kiling tata sunyaro
 la kunung suto, nga a bai,
 m ma a muta,
 bari nga la dondiko soto."
 Ye dondiko bondi,
 y'a yitandi mol'bee la.
 Mo-o-mo a bee s'a fo ko almami
 le ta mu.
 Almamo ko "M fana si kuma."
 A ko "Tonya le. Nte le ta mu
 dondiko ti.
 Bari m man ta sunyaro la."
 I k'a ye "I te koila je,
 katu dondiko wo le mu sedo ti."
 A ko "N sonta."
 I k'a ye ko "N si i bulo kuntu;
 sariango wo le fo."
 I pareta menna, i ko i b'a bulo
 kuntu la,
 kambano meng kungo bambanta,
 a wulita, a ko "Ali batu.
 Kuma be n da to n si meng fo.
 Nte le tata sunyaro la kunung.
 Nte le almami la dondiko samba je.
 Ni y'a je, nga meng ke,
 nga yitandi a la,
 n ko f'a si duwa wati-o-wati,
 "Alla ma n tanka la kutuma
 fengo la."

(Submitted by D.P.Gamble)

THE IMAM

The townspeople said to him:
 "When you are praying for us
 you should say 'May God save us from
 treachery.'"
 He replied that he did not understand that.
 Now there was one young man there,
 who was very headstrong.
 One day, he waited,
 the Imam went to the Mosque,
 he stole his gown.
 Everybody knew that it was the Imam who
 owned that gown.
 Now the youth went stealing.
 As soon as they chased him, he tossed
 away the gown.
 They did not catch him, but they took the
 gown.
 When dawn came, anyone who saw
 the gown, would say that it was
 the Imam who owned the gown.
 Now all the town sat down,
 they brought out the gown.
 They said "One person went stealing
 last night, we chased him, (but)
 we did not catch him,
 but we have his gown."
 They brought out the gown,
 and showed it to everybody.
 Everybody would say that the Imam owned it.

The Imam said "I also should speak."
 He said "It is the truth. I own the gown.

But I did not go stealing."
 They said "Not so,
 because the gown is the witness."
 He replied "Very well then."
 They said to him "We will cut off your hand;
 the law says so."
 Just as they were ready, and about to cut
 off the hand,
 the youth whose head was strong,
 rose up, and said "Wait.
 I have something to say.
 It was I who went stealing yesterday.
 It was I who took the Imam's gown there.
 What I did, you see,
 I will explain to him,
 it was so that he should always pray,
 "May God save us from treachery."

(Translated by D.P.Gamble)

I have now no record of its original source.

In finding this story in Kibaro attributed to me, I was somewhat puzzled by it, for I could find no record of my having recorded it from anyone, nor was there any copy of the text in my field notes. Yet the story was familiar. On a visit to The Gambia in 1979 I discovered that this was, in fact, a story from A.J. Knott: Kumolu aning Talingolu. Mandinka Stories and Proverbs, Collected and Translated by A. J. Knott, Bathurst, 1938. 68 pp. Bound typescript, now to be found in the National Archives, Banjul. I drew the attention of the editor of Kibaro to this story, and it was attributed to me in error. "Alla ma n tanka la kutuma fengo la."

Source: Kibaro, September 1953, pp. 3-4

(16) MAMDI KINDING KONDONG NING KEBA KILING MAMDI KINDING KONDONG AND THE OLD MAN

Folo folo to keba fankama kiling
ne be nung Manding,
a keta diyamula baa le ti
hani fo ala kuo ye Manding bee
jakali.

Lung sotota a y'a la ninso ta,
a ko a ning a bita duniya kono,

ning a ye mo je, meng si kuma
f'a ye a mang meng koto long,
a s'a la ninso di wo mari la.
A tamata fo a batata, a mang
mo soto no.

A muruto a ye sila do taa.
A futata satering kiling to,
a dunta su kiling kono,
a ko a be ming na,
bari a mang mo tara je,
fo dinding kiling.

A ye kontondiro ke,
dindingo y'a jabi.

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 le
dunta nyoto, n ka wolu 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 tenkeyandi."

Keba jakalita, a ko dindingo
ye ko "n so dimba la nga nna
tabanda mutandi."

Dindingo tata kotenke,
a meta je, a nata na.

Biring a ning dimba nata,
keba ka ye ko "bari i meta la
tukung."

Dindingo ka ye ko "nga tara le
dimba kenyebolu ye dondiko le dung."

Once upon a time a rich old man lived in
Manding,
he was a great talker
until his affair made all Manding marvel.

One day he took his cow,
and said he was going with it throughout
the world,

if he saw anyone, who should tell him
anything whose answer he did not know,
he would give his cow to that person.
He traveled until he was tired, he
could not find anyone.

On his way back he took another road.

He came to one little town,
he entered a compound,

he wanted to drink,
but he did not find anyone there,
except for one child.

He greeted him,
the child replied.

He said to the child

"Give me water to drink."

The child went, he was a long time, and
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
mixed together, I was separating them."

The old man thought and then said to him:

"I don't know the explanation,
tell it to me please."

The child said to him "I found the
water that was in the water-jar was stirred up,
I settled it."

The old man was amazed, he said to the child

"Give me fire to
light my pipe."

The child went again,

he was a long time (before) he came back.

When he came with the fire,

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

The child said to him "I found that

the fire's charcoal had put on a garment."

Keba ye mira, a mang bulandi no.
 A ye dindingo nyininka kotenke,
 Dindingo ka ye ko "nga tara le
 sebuto ye dimba kenye mbolu
 bee mura,
 n ka wo le bo nung i kang."
 Keba ye dimba taa a bulu,
 a y'a la tabanda mutandi.
 Kabiring keba y'ala tabanda
 mutandi, a ko dindingo ye ko
 "i baa le ?"
 Dindingo ka ye ko "m baa be
 saya ning baluo le tema."
 Keba mang nying kumo bulandi no,
 a ye dindingo nyininka,
 dindingo ka ye ko
 "m baa be tingo le to."
 Keba ka ye tukung, "dinding,
 i fa le ?"
 Dindingo ka ye ko "nna banta
 kunkolu le jamfata,
 a tata wolu le katandi nang su
 dala.
 Keba ka ye ko "dinding, m mang
 ila nying kumo koto long."
 Dinding ka ye ko
 "nyamolu mennu be kunku to silo
 kang, a tata wo le lu binde,
 katu ning a mang wo ke,
 soile kombo ka silo janfandi
 nn fe le."
 Keba sonta dindingo la kumolu
 bee tumo meng na,
 a y'a la ninso di dindingo la.

(Lamin Seck)

The old man thought, but could not solve it.
 He asked the child again,
 the child said "I found
 the ashes had covered the charcoal,

I was separating them from it.
 The old man took the fire from him,
 and lit his pipe.
 When the old man had lit his pipe,
 he said to the child
 "Where is your mother ?"
 The child said to him "My mother is
 between life and death."
 The old man could not solve this problem,
 and asked the child,
 the child said to him
 "My mother is in labor."
 The old man said to him again, "Child,
 where is your father ?"
 The child said to him "Our away farms
 are far off,
 he went to make them nearer to home.

The old man said to him "Child, I do not
 know the meaning of what you've said."
 The child said to him
 "The grass which is on the path to the fields,
 my father went to weed it,
 because if he did not do that,
 the morning dew makes the path long
 for us."
 When the old man agreed to the explanations
 of the child,
 he gave the cow to the child.

(Translated by D.P.Gamble)

1. This tale is also given by A.K.Rahman in Mandinka Talingo, 1948, pp. 1-3
2. I recorded a version on tape from an adult woman at Kerewan, Baddibu in 1966.

Source: Kibaro, September 1953, p.4

(17) SANDING

Sang kiling ne sotota nung,
lung kiling a wulita du jang tamo
la,
a y'a la fengolu bee la nyola. ,
a ye siti, a ye nyung,
a ye tilibo duni (?)
A tato suto muwang ning woro lungu
a ning Sulu keba kiling tata a
laa nyo bulu.
Sanding ning Sulu keba ye nyo
famandi bake.
I be nung laring jala sungo le
koto.
Kabiring i ye nyo kido fata,
Sanding ko Sulu ye ko
"I ye nte kili jong baa le to
Sira Dujang Kunda.
Ila nying jongo to, i ko i be
ninsi jamaalu la fa la je."
Kabiring Sulu ye wo moi nyameng,
a ko Sanding ye ko
"nn si ta nyola."
Kabiring i tata hanifo i futata
Sira Dujang Kunda,
jenkolu ko ye ko
"nntolu te luntang jiya la
meng mang bina soto."
Kataba kiling Sanding y'a
tulufitolu wulindi,
i keta a ye binolu ti.
I ko Sanding ye ko
"yo ite ye binolu soto le.
Sulu, ite dung ?"
Sulu ko ye ko "kunung neng nga
m binolu kolong."
I ka ye ko "woto taa i kamma nang."
Sulu borita a tata numu keba
kiling ya, a ko wo ye ko
"m makoi ne bina fula to."
Wo le to numu keba ye ne bina
fula tunkang,
a ye penpeng Sulu kungo to.
Sulu ning ne binolu kidita,
bari a futata nyameng
a boita a fata.

(O. Jallow)

THE LITTLE HARE

There was once a hare,
one day he rose up to travel to a far place,

he put all his things together,
he tied them, and put them on his head,
and (set off for ?) the east.
On the twenty sixth day of his journey,
he encountered an old Hyaena (he & an old
hyaena happened to sleep beside each other ?)
Little Hare and Big Hyaena told each other
the news.
They were lying under a big jalo tree.

When they had given each other the news,
the Little Hare told Hyaena
"I have been called to a big feast (play)
at Sira Dujang Kunda.
At their festival, they say they are
going to kill many cows there."
As soon as Hyaena heard that,
he said to Little Hare
"We should go together."
When they went until they reached
Sira Dujang Kunda,
the people there said to them
"We shall not be host to a stranger
who does not have horns."
At once Little Hare
raised up his ears,
they became like horns.
They said to Little Hare
"All right, you have horns.
Hyaena, what about you ?"
Hyaena said to them "Yesterday I
took off (?) my horns."
They said to him "Then go and fetch them."
Hyaena ran and went to an old blacksmith,
and said to that man,
"Help me with two iron horns."
Then the old blacksmith made two iron
horns,
and nailed them to Hyaena's head.
Hyaena started off with the iron horns,
but as soon as he reached,
he fell down and died.

(Translated by D.P.Gamble)

Source: Kibaro, November 1953, pp. 2-3

(18) MO JAU SABA

Nying mo sabolu ka nyo saba jauya
le la,
i be killing killing na ko
i bee mu mo jau le ti.
Do bota tilibo, do bota tiliji,
do bota nang buluba karo la.
Kabiring i benta, i be ko nyo ye ko
"i ye nte bai le i ko n jauyata le."
Silang i bee ko nyola ko
"ali m bee ye ta nyola."

I tato i ye sita juo je, do ko
"ali m makoi fo n si sele
nying sita sungo la,
katu a mota le."
Kiling seleta, kabiring a seleta,
a ye sita ding kiling kati,
a y'a jolong,
bitung dumankolu, mo kiling ye
sita dingo tombong,
bitung santoko ko,
"Mo kana nna sito tei de !"
Dumankolu kiling wakilita,
a ye sita dingo tei.
Santonko ye damfo fai nang,
a kanata, a boita, a fata.

A tuta mo fula.
Kabiring a ye sito tei,
kiling do ko "m batu nga ta
jio bi nang."
Jibila tato, a b'a fola taring
do ye ko
"kana bee domo n koma de !"
A bita ning a julo
hani fo a boita kolongo kono,
a fata je.

A tuta mo kilingo.
Nying mo kilingo tata jibio la,
a ye jio bi, a nata,
a ye sito noni, ala sito noniringo
kola, a wulita,
a ko a bita sumuna la,
wo le to, minang kiling bori to
singo bulata a la sito mirango
kono.
Sita tio ye i ko minango noma,
tilo bee la, hani fo a tata muta.

(Yayha Jallow)

THREE WICKED PEOPLE

These three people competed in wickedness.

Each separately said that
he was the most wicked of all.
One came from the east, one came from the west,
one came from the north.
When they met, they all said to one another
"They drove me out because I was wicked."
Now they all said to one another:
"Let us all go together."

On their way they saw a baobab tree, one said
"Help me to climb up
this baobab tree,
because it is ripe."
One climbed up, when he had climbed,
he broke off one fruit,
and threw it down,
then of the people below, one man
picked up the baobab fruit
then the person above said
"No one should break open my fruit."
One of the people below was too eager,
and broke open the fruit.
The person above kicked out,
he slipped, fell, and died.

There remained two people.
When he had broken the fruit,
the other said "Wait for me to go
and fetch water."
When the person was going to fetch water,
he kept saying to the other
"Don't eat it all in my absence."
He went with his rope,
until he fell into the well
and died there.

There remained one person.
This one person went to draw water,
he drew the water, and came back,
he mixed it with the baobab, after mixing it,
he got up,
with the intention of going to urinate,
thereupon one antelope running
caught its foot in the baobab calabash

The baobab owner followed the antelope,
the whole day, before he caught it.

(Translated by D.P.Gamble)

This is a poorly told version of a widespread tale-type. William R. Bascom in African Dilemma Tales, 1975, pp. 35-36, summarises versions from the Kono, Temne, Limba, Vai, and Mano.

In other versions the individual who goes for water tries to keep an eye on his companions and walks backwards, falling into a hole or into a river.

In the Temne version the man who caught the gazelle tried to lick its foot (because food was on it) but the gazelle kicked him and burst his throat. In the Mano version he also grabbed its foot to lick it, but the antelope put out his eye. In the Sierra Leone versions the dilemma is posed at the end- "Which of these three men was the greediest?"

Compare also a Mende version "Three Hunters" given by Marion Kilson: Royal Antelope and Spider. West African Mende Tales (1976) - Tale 82, pp. 298-300.

A Liberian version from Jangaba Johnson and Bai T. Moore, "Crime Does Not Pay," -originally heard from a man in Freetown, is given by Richard M. Dorson in African Folklore 1972/1979, 392-394.

Source: Kibaro, November 1953, p.3 & December 1953, p.3

(19) TALINGO

Ke kiling ne sotota nung,
a ye fatara keme da,
a y'a bee ke kuriti kiling ti,
A ye keme kote da,
a ye wo fanang bee ke dondika
kiling ti.

A ye keme da koteke,
a ye fanang bee ke jibolu ti.
Wo le to a ye sanji tang tura
muta, a y'a k'a la jibo kono,
a ko a bita nyoboring nyino la.

A futata sate kiling to,
a ye musu keba kiling tara woto,
a ko wo ye ko "musu keba nte
nata nyoboring nyino le la."
Musu keba ye sateo bee kumandi,
kabiring sateo bee benta,
sate molu ko musu keba ye ko
"nying mbiro te dunnyo soto la jang."

Nying keo tambita sate do fanang to,
a ye musu keba kiling tara woto,
a ko wo fanang ye ko
"m be nyoboring nyino le la."
Nying musu keba fulanjango ka
ye ko "n dingolu batung,
i be wulo le kono,
ning wolu nata i be dunnyo
soto la i kono le."

Musu keba y'a ka ji nyameng,
a y'a dingolu je nang,
i be bola dema dula,
i mo nani, mo o mo ye sama nani
ke a dabakunkungo to,
i ning i bina.

Musu keba ko nying nyoboring
nyinila ye ko
"n dingolu haina nang,
ta i ye i bendung."

Janing nying nyoboring-nyinila
bita musukeba dingolu bendun'na,
musukeba ka ye ko

"ta jonkongo la folo bang,
sanji kiling dindingo be je,
i ye ta wo jube folo."

A dunta jonkongo kono tumo meng na,
a ning dindingo nya keta nani ti
nyameng, a silata, a muruta a
jula (?)

A TALE

There was once a man,
he made a hundred strips of cloth,
and made them all into one pair of trousers.
He made another hundred,
he made those all also into one shirt.

He made a hundred again,
he made them all into pockets.
Then he took a ten-year old bull,
and put it in his pocket,
and said he was going to look for a
wrestling opponent.
He reached one town,
he met one old woman there,
and said to that one "Old woman, I
have come to look for wrestling."
The old woman called the whole town together,
when the whole town had met,
the townspeople told the old woman
"This wrestler will not get an equal opponent
here."

This man passed on to another town again,
he found an old woman at that one,
he said to that one also,
"It is wrestling I am looking for."
This second old woman said to him
"Wait for my children,
they are in the bush,
when they come you will get an opponent
among them."

When the old woman was looking after him,
she saw her children coming,
they were coming from the hunting place,
the four of them, each had put four elephants
on his shoulder,
and were coming with them.

The old woman said to this wrestler
looking for an opponent,

"Look at my children afar,
go and meet them."

Before the wrestling-seeker
went to meet the old woman's children,
the old woman said to him

"Go to the back-yard first,
a one year old child is there,
go and see that one first."

When he went into the back yard,
as soon as he and the child started at one
another, he became afraid, he returned
..(?)

Wo le to a tententa a bita
 dindingo koto nyolu bendung na.
 Kabiring nying demalalu bina,
 i bee kiling kiling na ye sama
 kononto la i dabakunkungo to.
 Kabiring nying nyoborin-nyinila
 futata nying demalalu ma nyameng,
 a ko do ye ko
 "na nge muta duno la."
 wo ka ye ko "hani, i t'a no la,

bari ta koma, n kotoma be je,
 i si wo la samato muta a ye."
 Nying dana keba ye samato
 dung a bulu nyameng, fiu,
 samato y'a busandi,
 a mang a fang wulindi no je.
 Kabiring nying danolu futata
 suo kono, i ye koma fele,
 i mang ila luntango je.
 Wo le to danolu bee doko
 muruta silo kang,
 a tata samato tara laring ila
 luntango kang.
 Kabiring a ye samato sika a kang,
 kendingo ye kulla bai,
 a sonta a fang ma ko
 nying musukeba dingolu mang ke
 a dung nyo ti.
 Wo le nyama a sarata kuke,
 a saita.

(Yahya Jallow)

Thereupon he set off and went to
 meet the child's elder brothers.
 When these hunters were coming,
 each had nine elephants on his shoulders.

When this man who was looking for a wrestler,
 reached these hunters,
 he said to one
 "Shall I take your load ?"
 that one said to him "No, you would not be
 able,
 but go behind, my elder brother is there,
 you should carry his sandals for him."
 As soon as this old hunter had handed his
 sandals to him, fiu,
 the sandals knocked him over,
 he could not raise himself up there.
 When these hunters reached home
 they looked back,
 they did not see their stranger.
 Thereupon the youngest of all the hunters
 returned along the road,
 and went and found the sandals lying on
 top of their stranger.
 When he picked up the sandals from him,
 the little man(?)...
 he agreed in his mind that
 this woman's children were not
 equal opponents.
 So he said good-bye,
 and went back home.

(Translated by D.P.Gamble)

This tale is given also by Moussa Travele in Proverbes et Contes Bambara
 1923/1977, Tale 45, pp. 118-123.

A Haoussa version appears in
 Mariko, Keletigui: Sur les rives du fleuve Niger..Contes Saheliens.
 Paris, Karthala, 1984, pp. 149-153.

Source: Kibaro, December 1953, p.2

(20) NYINYA SARA JAUYA LA

Kambane kiling ne mu nung,
a tata lo nyino la konko santo,
a ye bambo tara laring je,
a ko bambo ye
"mune ye i sabu jang ?"
Bambo ka ye ko "n nata dama fefeo
le la, fano keta m ma jang,
adung m mang silo bondi no."
Dindingo ka ye ko
"nga nge samba baa to."
Dindingo y'a duni, fo i tata baa to.

Dindingo k'a be jila,
bambo ka ye ko "hani,
nnga ta nyato domanding."
Biring jio ye dindingo muta a siso
to, a ye ji bambo la,
bambo y'a muta.
Wo le to bambo ka ye ko
"m be domo la le."
Bambo ka ye ko tukung
"Bari janing m be i domo la
nn si sedi saba soto,
ning nnga kumo sata wolu ye,
n ning m bolota i ma,
m be i domo la le."
Domanding nyato, su koto baa
kiling nata.
Nying suo ko a be i ming nyameng,
bambo ka ye ko "hani ko,
kana i ming folo,
n lafita i si kiti n ning nying
kambano tema,
katu, a ye n tara laring konko to,
wo y'a tara n filita nna silo le
ma, bitung, ate ye n sika nang
hanifo jang,
saing dung n lafita a domo la le."
Suo ka ye ko "a domo, ila subo
le be i bulu je,
hadamading mu fisiriwalle le ti,
kabiring nte be n kambane,
m buka banta je,
m be bung kono dorong,
feng bee ka n tara je le,
hani jio,
i si sele kang, i si m borindi,
bari biring n kotota i ye m bai."
Bambo ko kambano ye ko
"i ye sede kiling je folo,
a ning a ye meng fo."

THE REWARD FOR KINDNESS IS BADNESS

There was once a boy,
he went to look for firewood up on a hill,
he found a crocodile lying there,
he said to the crocodile
"What is the reason you are here ?"
The crocodile said to him " I came to
look for food, dawn came upon me here,
and so I cannot take the road."
The child said to him
"Let me take you to the river."
The child carried him, until they reached the
river.
The child was about to put him down,
The crocodile said to him "No,
let us go forward a little."
When the water reached the child's waist,
he put down the crocodile,
the crocodile seized him.
Thereupon the crocodile said to him
"I am going to eat you."
The crocodile said to him again,
but before I eat you
I shall have three witnesses,
when I explain the matter to them,
if they do not release you,
I shall eat you."
In a little while, a very old horse
came.
Before the horse could drink,
the crocodile said to him "No
don't drink yet,
I want you to judge between me and this
youth,
because, he found me lying on a hill,
it happened I had lost my way,
then, he picked me up until (he reached)
here,
now I want to eat him."
The horse said to him "Eat him, your meat
is in your hands,
humans are treacherous,
when I was young,
I did not see outside ,
I am in the house (stable) only,
everything was to be found there,
even water,
they rode me, they made me run,
but when I got old they drove me away.
The crocodile said to the youth,
"You have seen one witness first
and what he has said."

A mang me domanding fali koto
 kiling fanang nata.
 Wo fanang ko a be i ming nyameng,
 bambo ka ye ko "hani de,
 fo i ye kiti n ning nying kambano
 tema de."
 Suo ye meng fo, fali fanang ye
 Bambo ko kambano ye ko,
 "Sede fula folo a tuta sede kiling
 na."
 Domanding tukung, sanding futata,
 a k'a be i ming na,
 bambo mang song.
 Wo le to bambo ka ye ko
 "I si kiti n ning nying kambano
 tema."
 Wo nya a y'a la kuo sata
 sanding ye.
 Sanding ka ye ko "i ning dindingo
 bee ye sele nang tinta kang."
 Kabiring i seleta, bambo y'a la
 kumo sata sanding ye.
 Kambano fanang y'a la kumo sata
 sanding ye.
 Wo nya leng sanding ko kambano ye
 ko "ite te nying bambo duni no la."
 Kambano y'a duni,
 aning sanding ning bamba bee tata
 konko to.
 A ye ji bambo la,
 a y'a sika dameng nung.
 Sanding ko dindingo ye ko
 "Al'tolu la molu ka bambo domo
 le bang ?"
 Kambano ka ye ko "ha".
 Sanding ka ye ko "ta ila molu
 kumandi nang ali ye na busu."
 Kabiring nying kambano bita suo
 kono,
 sanding nunta fito koto,
 bari dung kambano y'a je le.
 Biring molu nata, i ye bamba fa,
 i y'a busu,
 bari dung sanding ye nung dula
 faling ne.
 Wo le to kambano ko molu ye ko
 "ali nying fito ma,
 sanding be je."
 Molu mang na sanding tara je.
 Sanding tata, a ko
 "Hadamading mu fisiriwalle le ti."

(K. M. Sedileigh)

Not long afterwards an old donkey
 came along.
 Before he too could drink,
 the crocodile said to him "No,
 until you have judged between me and this
 youth."
 What the horse said, the donkey also said.
 The crocodile said to the youth,
 "Two witnesses now, there remains one."

After a short time, a little hare came,
 he was about to drink,
 the crocodile did not agree.
 Thereupon the crocodile said to him
 "You must judge between me and this youth."

In that way he explained the matter to the
 hare.
 The hare said to him "You and the boy
 both come out on to the bank."
 When they climbed out, the crocodile
 stated his case to the hare.
 The boy also explained his case to the hare.

In that way the hare said to the youth,
 "You are not able to carry this crocodile."
 The boy lifted him up,
 and the hare and the crocodile all went
 to the hill.
 He put down the crocodile,
 where he had picked him up before.
 The hare said to the child
 "Do your people eat crocodile ?"

The boy replied "Yes".
 The hare said to him "Go and call your people
 to come and butcher (the crocodile)."
 When this youth was going home,

the hare hid in a shrub,
 but then the boy saw him.
 When the people came they killed the
 crocodile, and butchered it,
 but the hare had changed his hiding place,

Then the youth said to the people
 "Touch this bush,
 there is a little hare there."
 The people did not find little hare there.
 The little hare went off, and said
 "Humans are treacherous."

(Translated by D.P.Gamble)

Another version published by A.K.Rahman : Mandinka Talingo, 1948, pp. 10-12

A Wolof version (translated into French) is given in Birago Diop: Les Contes d'Amadou Koumba, Paris: Presence Africaine, 1947 (?), pp. 97-104.

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.

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 (1934), pp. 258-261, also gives a version in the Malinké
dialect of Kouroussa in which the main character is the snake.

In E.W.Lane: The Thousand and One Nights, p.84 of the 1889 edition,
there is mention of the 'recompense of the crocodile', and the
full story is given on page 114, Note 28 - The Fable of the
Crocodile. So it occurs also in an Egyptian context.

based on a Mandinka original

A Portuguese version/from Guinea-Bissau is given in Manuel Belchior
Contos Mandingas, Porto: Portucalense Editora, n.d., pp. 207-211,
"A sentença da lebre."

Source: Kibaro, August/September 1955, p.2

(21) WOLO NING SANGO

Wolo ning sango sonkata le nung.
 Bitung wolo ko "m baring ke sang
 nte le nyamenta ite ti."
 Sango fanang ko "m baring ke wolo
 nte le nyamenta ite ti."
 Wolo k'a ye ko "ning i
 nyamenta nte ti, n si ta nga nung,
 i si na i ye n nyini,
 ni i ye n je,
 n si na a long ko ite le
 nyamenta nte ti."
 Bitung wolo tita santo
 f'a bi na futa la sankulo ma,
 a nata ji a boita tamba sungo
 koto, a bitita je,
 a ko "mbaring ke sang na n nyini."
 Sango wututa boro to,
 hanifo a futata tamba sungo koto,
 a ye wolo nyini nya o nya,
 a mang wolo je no.
 Sang be wolo nyinila wato meng na,
 wo y'a tara wolo be loring
 wolo sungo le santo.
 Kabiring sang murung murunta
 a mang wolo je,
 bitung a nata fo ko,
 "m baring ke wolo, funti,
 m me i je no."
 Sang be nying kumolu fo kang
 nyameng wolo jita a nata dung
 sango koto.
 Wo le to wolo ko "m baring ke sang,
 bo loring n kang nga funti.
 Bitung sang fanang ko wolo ye ko
 "M batung n fanang nga ta nung."
 Wo le to sang borita a tata dung
 kankanang suto kono,
 a ko "m baring ke wolo na."
 Wolo dunta sang kang,
 a y'a nyini nya o nya
 a mang a je.
 Bitung wolo y'a fang jelendi,
 a kakata a ko "ala mang n tankala
 tulu jang baa sang fele bitiring,
 a tulo be santo, m batu nga busa."
 Kabiring sang ye nying kumolu
 moi nyameng, a ye i mira, a ko
 "dung wolo ye n je le ko."
 Bitung sang nata funti wolo kang.

BUSH FOWL AND HARE

Bush fowl and Hare once quarreled.
 Then bush fowl said "Uncle Hare
 I am cleverer than you."
 Hare also said "Uncle Bush-fowl I am
 cleverer than you."
 Bush fowl said to him "If you
 are cleverer than I, I will go and hide,
 you will come and search for me,
 if you see me,
 I shall come to know that you are
 cleverer than I."
 Then Bush-fowl flew up high
 so that he nearly reached the sky,
 he came down and settled under a tamba tree,
 and crouched down there,
 and said "Uncle Hare come and look for me."
 Hare sprang up running
 until he reached the tamba tree,
 however much he looked
 he could not see the bush fowl.
 When Hare was looking for Bush-fowl,
 it happened that the bush-fowl was standing
 high up in the tree.
 When Hare went round and round
 and did not see Bush-fowl,
 then he ended by saying
 "Uncle Bush-fowl, come out,
 I can't see you."
 When Hare was saying these words
 Bush-fowl came down and went in
 underneath Hare.
 Then Bush-fowl said "Uncle Hare step off me,
 so that I can rise."
 Then Hare also said to Bush-fowl
 "Wait for me (i.e. let me) also go and hide."
 Thereupon Hare ran and went and hid in a
 kankanang shrub,
 and said "Uncle Bush-fowl, come".
 Bush-fowl set off after Hare,
 however much he looked for him, he did not
 see him.
 Then Bush-fowl took to laughing,
 he laughed aloud and said "Heavens save me
 from the long ears, here is hare crouched
 down, his ears are up, let me strike him."
 As soon as Hare heard these words
 he thought, and said
 "then Bush-fowl has seen me."
 Then Hare came out for Bush-fowl.

(Translated by D.P.Gamble)

There is a Mandinka saying "a be nyamending ko wolo" he/she is as clever as a bush-fowl. (DPG) . Of a clever person it can be said "hani wolo-bitu dula mang tu a bulu." even the bush-fowl's hiding place did not escape him.

Source: Kibaro, August-September 1955, p.3

(22) MORO LA KUO

Kending kiling ne be sate do to,
a keta fuware baa le ti,
bari a fa keta mori baa ti.
Kabiring wo moro fata,
i y'a munkundingo la, fo a banta;

ala munku baa fanang nata si,
fo i ye wo fanang ke.
Bitung ala lamofulo fanang sita,
ala molu ye wo fanang sada ke.

Bitung suto kiling sotota
nying fuwaro be laring,
a nata sibo a fa y'a kumandi,
a ye a danku.
A fa k'a ye ko
"nga dalasi wuli kiling saring,"
a y'a dula f'a ye,
Fuwaro k'a ye ko
"wo kodo dung barako b'ala bang ?"
A fa k'a ye "barako te je."
Kendingo ko a fa ye ko
"N fata wo kodo la."

Bitung a meta, a meta,
kending ye i la tukung,
suto kiling a nata sibo,
a fa y'a kumandi,
a ye a danku.
A fa k'a ye tukung
"nga keme kiling ne saring,"
i be laring damen to.
Kending ye a fa nyininka tukung,
"wo kodo dung ning baraka leng
bang ?"
A fa ka ye ko "baraka te je."
Kendingo ko a fa ye ko
"n fata wo kodo la."
A meta tukung kendingo be sinola,
a fa y'a kumandi, a ye danku.
A fa ka ye ko
"nga dalasi fula le saring larang
singo to."
Kendingo k'a ye ko
"i y'a ning baraka le saring bang ?"
A fa k'a ye ko "ha."

Bitung kabiring fano keta dorong,
kendingo y'a nya ku nyameng,
a tata larang singo sika,
a ye dalasi fulu wuri je,

CONCERNING A LEARNED MAN

There was once a little man in a certain town,
he was very poverty stricken,
but his father had been a very learned man.
When the learned man died,
they held the (first) charity until it was
completed;
his big charity also fell due,
and they performed that also.
Then his lamofulo also came,
his people also performed that charity.

Then one night it happened
this poor man was sleeping,
he happened to dream that his father called him.
and he answered.
His father said to him
"I buried 1000 dollars,"
and told him its place.
The poor man asked him
"That money, is it blessed ?"
His father replied "There is no blessing there."
The man said to his father
"I don't want that money."

Then after a long while,
the little man was sleeping again,
one night he happened to dream,
that his father called him,
and he answered him.
His father said to him again
"I buried 100 (dollars),"
and where it was lying.
The little man asked his father again,
"That money then, is there blessing ?"

His father replied "There is no blessing there."
The little man said to his father
"I don't want that money."
After some time the little man was sleeping,
his father called him, and he answered.
His father said to him
"I have buried two dollars at the foot
of the bed."
The little man said to him
"Did you bury it with blessings ?"
His father said to him "Yes."

Then as soon as dawn broke,
as soon as the man had washed his eyes,
he went and picked up the bed's foot,
and uncovered two dollars there.

Kabiring kendingo ye nying dalasi
fulo je, a y'a la muso kili,
wo nata.
Kendingo ko ala muso ye ko
"Kabiring baba fata sinyo saba
a ka n kumandi sibo kono,
a ka 'la kodolu saring dulalu
fo n ye.
Bari m buka sonna i ta la,
katu a ko wo kodolu mang baraka
soto, fo dalasi fula labango dorong.

Silang i ning nying kodi fulo
si ta mariseo to,
i si taransu saba sang maano la.
Taransu kilingo sang tulo la.
Dalasi kiling do, i si nye muru
baa kiling sang je."
Bitung kabiring ala muso tata
mariseo to,
a ye taransu sabo sang maano la,
a ye taransu do sang tulo la,
a ye dalaso sang nye muru baa la.
Kabiring muso futata suo kono,
a y'a kema kumandi,
a k'a ye ko "n nata le,
nga fengolu bee soto le."
A ke k'a ye ko "kontongo tabi."
Muso wulita, a ye muro taa,
a ye nyeo kono fara nyameng,
sanu mulumulolu jolonta,
Muso silata, a y'a kema kumandi.

A kema nata, muso k'a ye.
"A fele meng bota nying nyeo
kono bang !"
A kema k'a ye ko "sano le mu nying
ti."
Bitung kendingo tata bolo kamma
nang,
a ye sano k'a kono hanifo a fata.
A tata a mabo.

Bitung fankama kiling be sate do to,
a ding sunkuto bi ta futuo la,
ala sano mang si.
Bitung wo fankama seleta ala
suwo kang,
a be sanu nyino la taring.
Nying fankama ning su boro,
hanifo a futata nying keo ning
musu be sateo meng to.
Nying fankama futata,

When the little man saw these two dollars,
he called his wife (and)
she came.
The little man said to his wife
"Since father died three times
he has called me in dreams,
and told me the places where he has buried
money.
but I haven't agreed to take it,
because he said that money has no blessing,
except for the last two dollars only."

"Now take these these two dollars to the
market,
and buy three shillings worth of rice.
Spend one shilling on oil.
The other dollar, you should buy one
large fish there."
Then when his wife went to the market,
she bought three shillings' worth of rice,
she bought a shilling's worth of oil,
and spend a dollar on a large fish.
When the wife reached home,
she called her husband,
she said to him "I've come back,
I have everything."
Her husband said to her "Cook lunch."
The wife rose, and took a knife,
as soon as she split the fish's belly,
gold (dust ?) fell out.
The wife was afraid, and called her husband.

Her husband came, she said to him
"Look at what came from inside this fish !"

Her husband said to her "This is gold."

Then the little man went and brought a bowl,
and put the gold in it until it was full.
He went and put it away.

Now there was a certain rich man in another
village,
his daughter was going to get married,
but her gold was not enough.
Then that rich man climbed on his horse,
and went round looking for gold.
This rich man was riding around,
until he reached the town where the husband
and wife were.
This rich man arrived,

a ye sate molu kontong,
 a ye i nyininka fo sanu sang ta
 te mo bulu bang .
 Mo jamaa ko "hani."
 fo wo kendingo dorong,
 bitung wo nata a f'a ye ko
 "ning a y'a tara sanu jamaa te,
 n si i makoi."
 Fankama k'a ye ko "na nnga ta i ya."
 Kabiring i tata hanifo i futata
 kendingo ya,
 kendingo k'a ye ko
 "sanu kuntu kilung wuli,
 ning i sonta wo la,
 n si kuntu saba di i la."
 Fankama sonta,
 kendingo ye sanu kuntu saba samba
 nang,
 Fankama ye dalasi wuli saba di ala.
 Fankama saita, a futarigo,
 a ye sano samba numo ya.
 Kabiring numo y'a jube,
 wo k'a ye ko
 "nying sano be i ding muso kungo
 dorong ne sila."
 Bitung Fankama seleta suwo kang
 a tata kendingo ya.
 Bari silang kendingo fanang ko,
 "n si kuntu woro di ila nying kang,
 kuntu o kuntu dalasi wuli kilung
 aning dalasi keme lulu la."
 Fankama sonta, a ye kuntu woro sang,
 a muruta numo kang.
 Numo ko Fankama ye ko:
 "Silang ila sano si i dingo kungo
 ning a kango ning a tulolu ning
 a bulolu si le."

Wo le to Fankama ding muso tata
 futuo la.
 Kendingo fanang nata ke fankama ti.
 a ye bung betolu lo,
 aning nyara betolu.
 Wo le y'a tinna n k'a fo molu ye ko,
 "Kodo la siya ning baraka te je,
 a buka nyabo,
 bari a si doya nya o nya,
 ning barako be je,
 a si jidi."

he greeted the townspeople,
 he asked them if any one had gold for sale.

Many people said "No."
 except for that little man only,
 then he came and said to him
 "If it happens that it is not much gold
 (you want), I will help you."
 The rich man said "Let us go to your place."
 When they had gone, before they reached
 the little man's place,
 the little man said to him
 "One measure of gold, a thousand (dollars)
 if you agree to that,
 I shall give you three measures."
 The rich man agreed,
 the little man brought out three measures
 of gold,
 the rich man gave him three thousand dollars.
 The rich man returned, on his arrival,
 he took the gold to the smith.
 When the smith saw it,
 he said to him,
 "This gold is sufficient for only your
 daughter's head."
 Then the rich man mounted his horse again,
 and went to the little man's place.
 But now the little man also said
 "I shall give you six measures at this rate,
 each measure at one thousand five hundred
 dollars."
 The rich man agreed, he bought six measures,
 he returned to the smith.
 The smith said to the rich man
 "Now your gold is sufficient for your
 daughter's head and neck and ears and
 fingers."

Then the rich man's daughter went in
 marriage.
 The little man himself became a rich man,
 he built good houses,
 with good furnishings.
 That is why I tell people,
 "Abundant money if blessing is not there,
 it does not attract,
 but even if it is small,
 if blessing is there,
 it must increase."

Submitted to Kibaro by
 D.P.Gamble.

(Translated by D.P.Gamble)

(I can find no record now of the original source).

Source: Kibaro, August/September 1955, p.4

(23) YIRI DIYAMULA

Sulu kiling be wulo kono.
 Lung kiling a wulita tamang-
 tamango la,
 a tata yiri kiling je
 meng jambo dolu ning mo nyada le
 mulunta,
 adung a ye yiro tara diyamo le la.
 Sulu barata a ko,
 "nte nene mang nying nyong je ko,
 yiri diyamula."
 Kabiring sulu ye wo fo nyameng,
 feng ne y'a busa
 ate mang fengo meng je.
 Ate sulu boita, a ketuta.
 Kabiring keto bota a nya to,
 aning boro wututa, a saita.
 Lung do fanang a wulita
 tamang-tamango la.
 A tata kuntang kiling tara laring,
 a ye nying yiri diyamula kibaro
 f'a ye.
 Kuntango mang laa la,
 wo le to sulu ko kuntango ye ko
 "wuli nnga ta i fango y'a je
 i nya la,
 bari ning i futata, i s'a fo ko
 'n nene mang yiri diyamula je fo
 bi.'
 ning i mang wo fo ate i wati la."
 Sulu ning kuntango tata hanifo
 i futata,
 i y'a tara yiro be diyamula.
 Wo le to kuntango kumata ko,
 "adung sulu, tonya la,
 bari nte nene mang yiri diyamula
 je."
 Kuntango y'a da ji wola nyameng,
 fengo y'a fanang busa,
 a boita, dukut,
 sulu ye i nyung a la,
 a tata a domo.

Sulu tata a ya, hanifo a konkota
 tukung,
 a wulita tamang tamango la,
 aning konkotongo tata beng.
 A ye meng nyong fo kuntango ye,
 a ye wo le nyong dante konkotongo ye.
 Sulu ning konkotongo tata.
 i futata yiro ma nyameng
 i y'a tara a be diyamula.
 Wo le to konkotongo ko
 "adung sulu tonya, bari nte nene
 mang yiri diyamula je fo bi."

THE TALKING TREE

There was a hyaena in the bush.
 One day he got up and went walking
 around.
 he happened to see a tree
 some of the leaves of which were like
 a person's mouth,
 and then he found the tree talking.
 The hyaena was startled and said
 "I have never seen anything like this,
 a talking tree."
 As soon as the hyaena said this,
 something struck him,
 the like of which he had never seen before.
 He the hyaena fell down in a faint.
 As soon as he recovered,
 he ran out of there, and went home.
 One day again he got up
 and went walking around.
 he happened to meet a duiker lying down,
 he told him this news about the talking tree.

The duiker did not believe it,
 thereupon the hyaena told the duiker,
 "Get up, let us go, so that you may see
 it with your own eyes,
 but when you reach, you should say
 "I have never seen a talking tree before."

If you don't say that it will not benefit ? you!"
 The hyaena and the duiker went until they
 reached (it),
 they found the tree talking.
 Thereupon the duiker exclaimed,
 "Well hyaena, it is the truth,
 but I have never seen a talking tree before."

As soon as the duiker had finished speaking,
 something struck him also,
 he fell down, dukut,
 the hyaena loaded him (on his head),
 and went and ate him.

Hyaena remained at home until he became
 hungry again,
 he rose up and went walking around,
 and met a reedbuck.
 What he said to the duiker,
 he said the like to the reedbuck.
 The hyaena and the reedbuck went off,
 as soon as they reached the tree,
 they found it talking.
 Thereupon the reedbuck said
 "Well, hyaena, it is the truth, but I
 have never seen a talking tree before."

Konkotongo y'a da ji wola nyameng,
fengo y'a fanang busa, a boita,
sulu ye i nyung a la,
a tata a domo.

Tukung sulu tuta a ya hanifo
tili dantang,

a konkota, a wulita aning
minango tata beng.

A ye dante nying minango ye
ko a ye dante nung kuntango ning
konkotongo nyameng.

Minango fanang ning sulu bulata
fo i futata yiro ma,
i y'a tara diyamula.

Minango ko "adung sulu tonya la,
nying yiro ka diyamu le."

Minango y'a da ji wola nyameng,
fengo y'a busa, a boita, dukut,
sulu y'a sika, a tata a domo.

Sulu tuta a ya tukung hanifo
a konkota.

Lung kiling a wulita,
bari wo lung aning sanding ne
tata beng.

Sulu barata a ko,
"n do sang, nga ku le je,
biring i mamanyolu jamaano la
i mang meng je."

Sanding k'a ye ko, "koto sulu,
wo dung mu mune ti ?"

Sulu k'a ye ko "nga yiri diyamula
le je wulo kono."

Sulu ning sanding tata hanifo
i futata yiro ma.

Sulu ko "kana nyina de
nga feng fo i ye."

Sanding ko "koto sulu
i ye mune fo n ye ko
ning n futata jang n si meng fo ?"

Sulu ko "nga meng fo ye ko
ning meng futata jang,
i mang wo fo, i ka fa le."

Sanding ko "o ! yiro, yiro."

Sulu ko "hani wo nte."

Sanding ko "yiri, yiri, yiro."

Sulu ko sanding ye ko

"Nte mang wo fo ye.

N ko i s'a fo ko 'yiri diyamula' ."

Sulu ye wo fo nyameng,
fengo y'a busa, a boita, a fata.

Sanding ko "biss, i y'a mira
ila danyindango si ke jang ti bang ?"

Sanding ye silo muta a saita.

As soon as the reedbuck had finished saying
that, something struck him, he fell down,
hyaena loaded him on his head,
and went and ate him.

Then the hyaena remained at home
for some days,

he became hungry, he rose up
and happened to meet a harness antelope.

He explained to this harness antelope,
what he had explained to the duiker and
and reedbuck.

The antelope and hyaena set off
until they came to the tree,
they found it talking.

The antelope said "Then hyaena, it is true,
this tree talks."

As soon as he had finished speaking,
something struck him, he fell down, dukut,
hyaena picked him up, and went and ate him.

Hyaena remained at home again until
he became hungry.

One day he got up,
but that day he happened to meet little hare.

Hyaena was startled, and said

"Brother hare, I have seen something,
since the time of your forefathers
you have never seen the like."

Little hare said to him "Brother hyaena,
what then is that ?" Hyaena said to him:

"I have seen a talking tree
in the bush."

Hyaena and little hare went until
they reached the tree.

Hyaena said "Don't forget
what I told you."

Little hare said to him "Brother hyaena,
what did you say to me

that when I reached here I should say ?"

Hyaena said "What I told you to say when
you reached here ,

(if) you don't say it, you will be killed."

Little hare said "Oh ! tree, tree."

Hyaena said "No, that's not it."

Little hare said "Tree, tree, tree."

Hyaena said to little hare

"I did not say that to you.

I said you should say 'a talking tree'."

As soon as the hyaena said that,
something struck him, he fell down, and died.

Little hare said "In the name of Allah, do you
think this would be your food provider ?"

Little hare set off and went home.

The story of the Talking Tree was first seen in a duplicated form with no indication of author or date. It might have originally formed part of the materials prepared for the Nutrition Field Working Party's literacy campaign at Genieri (Jenyer) in Kiang, about 1948.

A story which parallels this, but with a different background and different characters is found in Ruth Finnegan: Limba Stories & Storytelling. 1967, pp. 309-311, (The spider and the bearded cave). (Sierra Leone)

A Banmana version is given in Mariko, Kéletigui: Sur les rives du fleuve Niger: Contes Sahéliens. Paris: Karthala, 1984 , 78-81.

Source: Kibaro: October-December 1955, p.4

(24)

SANDING NA NYAMENG DANO ALLAH YA

Sanding kiling ne sotota,
a tata Allah ya nyameng dano la.
Allah nata f'a ye ko
"I si ta miniyang kendo ning
kacholu bata fa ning siyo nono
bata fa samba n ye nang folo,
janing i be ila hajo soto la."
Sanding tata a ye bong kolo jang
ta aning a dunta wulo kono
hanifo miniyangolu ka tara dameng to,
a b'a fo la a fang nye
"je ate nying bong kalo sila
jangaya la."
Kabiring miniyango ye wo moi
wo fanang ka ye ko
"ite ning juma le be nyo sosola ?"
Sanding ko miniyango ye ko
"nna molu ko le nying bong kalo
le jangayata ite ti,
adung nte mang song wola,
wo le y'a tinna, m fango ning
nying bong kalo ning julolu
nata ke i sumang."
Miniyang sonta.
Sanding y'a siti bong kalo bala
a y'a fili laring je ,
a tententa nyato.

Sanding tato, a tata kacha joyi
kiling to aning bata baa,
a b'a fola ko 'i b'a fala le.'
Kacholu k'a ye ko
"Wo to i la bato da yele."
Sanding ye bato da yele
kacholu fata kono,
a ye bato da siti,
a tententa nyato.

A tata tukung hanifo dula jang
aning si dimba benta.
Kabiring a ye si dimba je dorong
a wulita la nyo soso kumolu fola,
hanifo wolu dunta siyo tulo to.
Siyo ka ye ko "woto ila bato
nati i'a londi n koto
i y'a jube."
Kabiring Sanding ye bato lo
siyo koto nyameng,
siyo y'a sunji kilingo biti,
a kono bato fata.
Kabiring bato fata sanding
tententa nyato.

LITTLE HARE'S BEGGING FOR CUNNING FROM GOD

There was once a little hare,
He went to God to beg for cunning.
God came and said to him
"You should bring a live python,
and a gourd full of weaver birds and
a gourd full of wild-buffalo milk,
before you get your desire."
Little hare went and took a long piece of
bamboo and went with it into the bush
as far as where pythons are to be found.
he kept saying to himself
"This piece of bamboo will be long enough."

When the python heard that,
it said to him
"Who are you arguing with ?"
Little hare said to the python,
"My people said that this piece of bamboo
was longer than you,
but I don't agree to that,
that is why I and this piece of
bamboo and ropes came to
measure you."
The python, agreed.
Little hare tied him to the bamboo pole
and left him lying there
and went on ahead.

On going he went to a flock of weaver birds
with a big gourd,
and kept saying "they will fill it."
The birds said to him
"Then open up your gourd."
The little hare opened the gourd
the birds filled it inside,
he tied down the stopper of the gourd,
and went on ahead.

He went again to a far place
and met a suckling buffalo.
As soon as he met the suckling buffalo,
he began his doubting words,
until it reached the buffalo's ears.
Buffalo said to him "Then bring your gourd
and put it beside me
and see.
As soon as the little hare had put his gourd
down beside the buffalo,
the buffalo milked one teat,
and filled the gourd.
When the gourd was filled, the little hare
went on ahead.

Silang a tuta sulu kendo dorong
 ne la sanding na silo si diya.
 Wo le nyama sanding tententa nyato
 aning sulu tata beng.
 Kabiring a ye sulu je,
 a ko "yo, n koto sulu,
 n k'a ite le nyini,
 katu m mari Allah lafita sada
 bola le kela,
 adung a mang lafi a si fo i koma.
 Allah la sada fengo dolu hainang
 laring,
 nnga ta i ye ta i samba.
 Sanding ye sulu tambindi
 a y'a nyundi miniyango,
 aning nono bata fa,
 ning kacholu bata fa,
 aning ate sulu fango
 tententa Alla ya.

Alla ye sanding nyininka,
 sanding y'a la kumolu bee sata
 a ye.
 Alla ka ye ko "nyamengo meng be
 i bulu teng,
 wo kanyanta le,
 Katu ning nga do lafa nying to,
 i bina ta molu fangolu le kasara
 la."

(Anon.)

Now there remained only a live hyaena
 before the little hare's path would be sweet.
 In that way little hare went on,
 until he happened to meet a hyaena.
 When he saw the hyaena,
 "Yes, brother hyaena,
 it is you I have been looking for,
 because my Lord God wants to
 make a charity,
 but he does not want to do it in your absence.
 Look at some of the charity-things lying
 over there,
 let us go and take them there.
 Little hare made hyaena pass,
 and put the python on his head,
 and the gourd full of milk,
 and the gourd full of birds,
 he and the hyaena himself
 set off for God's place.

God asked little hare,
 little hare explained everything to him.

God said to him "The cunning which you
 already have,
 that is enough.
 Because if I add to this,
 you are going to cause a lot of trouble
 even to human beings."

(Translated by D. P. Gamble)

The same type of story is also told of Ananse the Spider further down the Coast of West Africa.
 e.g. in Liberia "How wisdom was spread on earth" , given by A. Doris Banks
 Henries: Liberian Folklore (1966), pp. 7-8.

in Ghana (Ashanti) "How Spider obtained the Sky God's Stories",
 in Susan Feldmann : African Myths and Tales (1963), pp. 129-132.

A Hausa version ("How Jackal asks for cunning") is given in
Hausa Tales and Traditions by Frank Edgar, translated by Neil Skinner,
 Vol. I, 83-84 ; and of Spider, Vol. I, 22-24.