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**REPUBLIQUE DU MALI
UN PEUPLE - UN BUT- UNE FOI**



MEMOIRE DE FIN D'ÉTUDES

TOPIC

**THE CONTRIBUTION OF "MADI-KAAMA-MUSUNDO"
ASSOCIATION TO THE PROMOTION OF SONINKE
LANGUAGE IN THE REGION OF KAYES**

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DEDICATION:

This memoir is dedicated to:

My father, **Elhadj Seydou Sy**, who sent me to school and provided me with all his care;

My mother **Ramata Sylla**, for her motherly love;

My brothers and sisters for their advices and supports during my studies;

My late tutor, **Diaguily Dramé**;

All my classmates and friends, and all those who are not mentioned in this list;

ACKNOWLEDGEMENT:

“Thanks to **Allah the Almighty, the most Graceful, and the most Merciful** for having permitted me to finish this work. Praise is to Him the Lord of the world, blessing to **Mohamed**, the last prophet, peace is upon him, his family and his companions and those who followed him up to the **Day of Judgment**”.

I would like to thank **Mr Sékou Diabaté**, my memoir supervisor. He is among the people who help others to find their ways in this world of “Darkness”. He is a model. Through this work I noted kindness, availability and courage to him. I thank also his wife who received my memoir copies, when I missed her husband.

I will not forget teachers of **FLASH**, particularly the ones of English section who let me discover languages, civilizations and cultures through the world.

I thank all members of MKMA, particularly **Professor Demba Traoré**, who has friendly welcome me during my research about the association

My sincere thanks go to the following persons:

- **Elhadj Seydou Sy**, my father in Samé Plantation, Kayes;
- **Ramata Sylla**, my mother in Samé Plantation, Kayes;
- **Djibril Dramé** and his family in Sabalibougou, Bamako;
- **Elhadj Djibril Sy**, my uncle and his family in France;
- **Abdoulaye Sy**, my brother and his family in France;
- **Fatoumata Sy**, my sister in Somankidy, Kayes;
- **All the members of family Sy** in Samé Plantation
- **All my uncles and aunts;**
- **All my friends;**
- **All my teachers from primary school to higher school, and all my classmates;**

ABSTRACT:

My work is about a Soninke association who contributed to the promotion of Soninke language.

After introduction, which is about the association in general and what will be developed in the brochure, the work is divided into three chapters.

In the first chapter the association is presented. Madi-Kaama Musundo association was created **on April 1997**. It passed three stages before having the state of today. It has now its registered office in **Legale-Segou, Kayes city**. The three great stages of evolution that the association has met are: **1989** (year of initiative to create MKMA), **1996** (year of getting information about the association patron, literacy in Soninke language by organizing thematic tests), and **1997** (year of launching of the association).

MKMA has partners who help it. Rural Radio of Kayes with its emissions remains the tool of the association. That radio station was created in **1989**. **Eighty percent (80)** of the auditors speak Soninke language.

In this chapter Madi-Kaama Kanuté, husband of three ladies and father of six daughters, his life and works are expounded. He was orator, wise man, philosopher, scholar etc. In that brochure, some of his great words (maxims) are written in Soninke, and translated into English. These maxims are divided into four themes: **Teaching, Judgements and Sentences, Truth and Rightness, Insufficiency or Limit of Human spirit**.

Concerning the second chapter, it is about objectives and achievements of the association. These objectives concerned with the promotion of Soninke language, history, culture etc. Some objectives are realized in the domain of education in Soninke language, Soninke festivals and reconciliation in Soninke villages. Thousands of booklets are published during annual editions. And then the different festivals organized during these festivals resulted in the promotion of Soninke artists, such as Lassana Hawa Sissoko, Halima Touré, A Wundi

troop. MKMA managed conflicts in Soninke villages: the case of Laani Moodi, circle of Kayes remains an example. It was an irrigated perimeter problem.

In the last chapter, I try to underline problems that the association has met, and continues to meet: problem of finance, political problem... These problems are discovered through interviews with the coordinator.

Perspectives of that association in the future closed the chapter. Among them creation of radio station called Madi-Kaama FM: 105.30 MHZ.

At the end I close my work with the conclusion.

Concerning that memoir, I invite readers to correction, because it is a student work, therefore it contains mistakes. You are also invited to note passages written in Soninke language. There is neither superior nor inferior language, all the languages are in the same equal footing.

Literature Review

In the course of this work, I got information about MKMA from Demba Traoré, the coordinator. I got through interviews in one part and in other part through brochures that I found in the association headquarters; among these documents we find:

-Madi-Kaama Sumiina; It is the result of a test in Soninke. That test is about the biography of the association patron. It contains three poems devoted to BMK's life. These poems are the best ones after the competition.

In the same document, his great maxims are mentioned in Soninke language.

-Madi-Kaama Kanute, philosopher, wise Soninke (his life and works): It is a work of **Yaya Sy**, a native Soninke speaker residing in France. In the book he traces Madi-kaama's life, his class of society. In addition to, Yaya reviews Madi-kaama's works (sentences, maxims).

- Final narrative report of the 9th edition: In this report we find the result of the ninth edition. According to my analysis it is positive. The report has to be presented to the partner: PSIC.

Beside these documents, during research I read anonymous documents from the association headquarters. Among them, there are documents about the association creation, compositions, objectives, achievements etc. Newspaper "Felou Express" which director of publication is **Sékou Kaba Diakité**, contributed also to my work.

Introduction:

The association “**Madi-kaama Musundo**” is an organization devoted to local development.

From its creation-April 1997-today, it has extended its intervention on all the sub – region: Mali, Mauritania and Senegal. Members of the association are always trying to extend it towards Gambia and Bissau Guinea.

The Association Madi-Kaama Musundo has progressed due to:

Its great capacity to mobilize people particularly Soninke in Mali, Mauritania and Senegal, through the different festivals organized annually in Kayes City;

Its great experience of rural animation and its attachment to citizenship meaning and freedom of speech through three radio speaking emission by week .This emission is animated in the FM station of Rural Radio of Kayes, giving the floor to “voiceless persons”;

The association is built on three pillars:

- The promotion of Soninke language and culture (Festivals Madi-Kaama Musundo);
- Peace keeping through Soninke villages;
- Research about the association patron: Madi-Kaama Kanute;

The technique of alphabetization that MKMA practices is “Distance Learning” and “Thematic Test”. The radio emission remains the first and the last means to realize this technique. And then thanks to that station the association has been known through the sub-region. The emissions-

Madikaaman Taarajiiju, an Xannen Safa, Fintoone (a satiric emission) - defeat illiteracy, immobilization and exclusion. They are also opportunities to get information about Madi-Kaama Kanuté that is his life and his works (great words, maxims...)

My work about this topic is divided into three chapters after the introduction. The first chapter is devoted to the presentation of the association and the meaning of the expression-“Madi-Kaama Musundo”. Madi-Kaama’s life and works closed the chapter. The second chapter traces the association objectives, since its creation today. MKMA achievements in the area of Soninke language learning, thematic tests which resulted in the festival Madi-Kaama Musundo, are mentioned. The members of that association contributed a lot to peace maintenance in Soninke villages. And in the last chapter, I am showing the different problems that the association has met since its creation. Then I am proposing solutions for these problems. The perspectives of MKMA close the chapter. At the end I will try to find a conclusion to my work.

I have chosen this topic for many reasons:

- First, because I am Soninke and want to contribute to the promotion of my mother tongue through the world;
- Second, I am the first student at FLASH to treat this topic;
- Third MKMA has not been known yet through Mali;
- Fourth, I have had opportunity to find documents about my topic from the association coordinator, Professor Demba Traoré whom I previously knew.

Beside these reasons, there are others.

CHAPTER ONE:

I. Presentation of the association:

*“From a radio-speaking emission about Madi-Kaama Kanute, called **“Madi-Kaama Taarajiinu”**, which means on the traces of Madi-Kaama ;We have taken initiative to create an association Madi-Kaama-Musundo.*

*The goal of that emission was sociocultural. We asked Soninke people about a man, called Madi-Kaama Kanute: who was Madi-Kaama Kanute? And then auditors, by phone, give the best answers. These auditors were from the sub-region of Mali, Senegal, and Mauritania. Later the emission was known **“An xannen safa”** (write your language). So the emission took the name **Rural Literacy**.*

*The association trains illiterates in Soninke language about culture and promotion of Soninke language. In order to encourage trained people during **“An xannen safa”** emission we have organized a test between them. The first five candidates are rewarded. The present offered to them is called **“Madi-Kaama-Musundo”** (Madi-Kaama’s literary prize).*

The presentation ceremony of Madi-Kaama-Musundo becomes festival Madi-Kaama-Musundo.

You must know that we were doing research about Madi-Kaama, mythically. This research had mobilized Soninke ethnic group in the sub-region of Mali, Senegal, and Mauritania. He was a great orator, wise man, philosopher, and scholar. Due to these qualifications, the association took his name” reported Professor Demba Traore, coordinator of the association.

In addition to that interview, the project to create an association Madi-Kaama Musundo in Kayes, was initiated in 1989.

It increasingly passed stages before reaching its initial idea in 1996.

MKMA has known three great stages of evolution:

1. **1989:** year of emergence of Madi-Kaama-Musundo association idea. In this year, the future coordinator took the initiative during the emission **Madi-Kaama taarajiinu**.(see interview).

2. **1996:** year of the first activities of MKMA. These activities were mainly based on the following objectives:
- The continuation of the collection of information about the life of Ba Madi-Kaama in Soninke villages, from wise men and women, griots, historians etc...
 - The edition of three thousands and five hundred (3500) booklets of literacy in Soninke language, in order to perpetuate Madi-Kaama's history in one part, and to cancel illiteracy in Soninke countries in other part.
 - The establishment of many thematic tests, which follow a presentation ceremony of price to stimulate more neo-literates.
3. **1997:** year of launching and strengthening of the association Madi-Kaama-Musundo.

It is in 1997, after the first activities initiated to Soninke ethnic group of Kayes region, that the association knew its real phase of strengthening with the massive memberships of associations of development in Kayes region, people motivated for national languages promotion.

Globally, MKMA includes fifty eight (58) associations.

And then, in April 3rd 1997, the association was officially created in Kayes city, republic of Mali. It has its own registered office led by its coordinator, Professor Demba Traore.

MKMA is composed of five (5) main levels of organization:

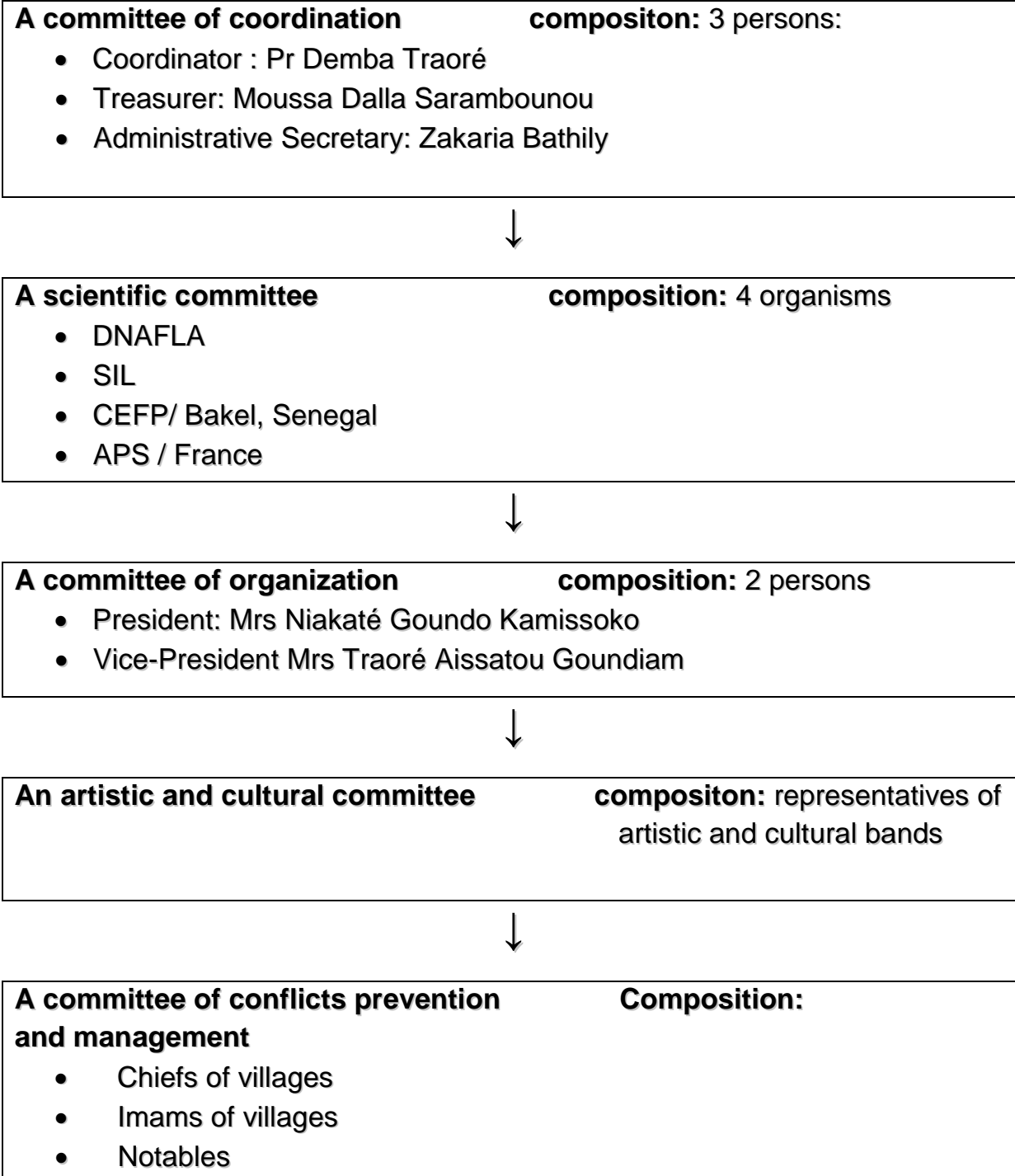


Table 1

As any association, MKMA (**a non-profit association**) has its receipt and registered office:

Receipt of registration N° 015 /CK of April 3rd, 1997.

Registered office: Bouillagui Bidanessy Building

Fax: 0022321521469

Tel: 0022321522655

Door: 17- Street: 142 Kayes, Legal-Segou.

Po Box: 192

E-mail: madikaama@yahoo.fr

The association cooperates with partners through the world. A Soninke proverb says "***Kittindoron baane ranta koccen wuttu***".

(One finger cannot pick up a stone).

So this saying has pushed MKMA to cooperate with the following partners:

- CDANE:Cooperation de Développement Agglomération Nouvelle d'Evry
(France)
- Cooperation Nord-Pas-Calais (France)
- French Agency for Development
- Ministry of culture of Mali
- PSIC : Projet de Soutien aux Initiatives Culturelles (project of E.U)
- European Union
- Ministry of craft and tourism of Mali
- National Assembly of Mali
- Circle council of Kayes
- Urban commune of Kayes
- International Society of Linguistics
- CEFP: Centre d'Echange et de Formation Pratique (Bakel, Senegal)
- Association for Soninke Promotion (France)
- Soninkon Maarindaanon Kafo (Egypt)
- Wagadu Renmu (France)

- Rural Radio of Kayes
- ORTM Kayes
- Regional Direction of youth and sports of Kayes
- Nyésigiso Bank (Networks of Savings Fund and Credit of Mali)

Among these partners, let's do an exposition about the partner **Xaayi deppudun debun Xibaaru woyira** (Rural Radio of Kayes).

Created in 1987 by a project of bilateral Italiano-Malian cooperation, that means between the NGO: Gao and Terra-Nova in one part and rural collectivities through villages in other part, such as:

- **URCAK**: Union des Coopératives Agricoles de Kayes
- **Jama-Jigi of Diombougou**
- **ORDIK** : Organisation Rurale pour le Développement Intégré de la Kolimbiné.

The frequency of **Rural Radio of Kayes** is **89.10/FM or 102.2/FM on channel 432/ Kayes on World Space.**

That channel is contributing a lot to rural development, and to the promotion of villages and inter- villages associations. It is also an important tool to socio-cultural associations, for instance Madi-Kaama-Musundo association for the development of region.

In fact, the first emission was broadcasted on August 1st, 1988. Animators' concern is that, emissions must be on resources of rural world with the participation of famers, breeders and fishermen.

Therefore four (4) great sectors of emission, which have relations with above strategy, was created. They are the following:

- Literacy sector;
- Socio-cultural sector;
- Health sector;
- Economy sector;

Concerning the emissions production by the participative method, animators and producers were led to:

- go on the field;
- create event by comparing information that auditors like;
- listen actors;
- observe their reactions ;
- analyze their behavior through socio-cultural indicators which they possessed
- collect any useful news;
- put together these news, exploit and then broadcast them;

These broadcasted emissions concerns the following ethnic groups, in general.

- **Soninke;**
- **Kasonke;**
- **Bamanan;**
- **Fulani;**

Concerning Soninke ethnic group, Madi-Kaama is unanimously used as a model of Soninke community, through an emission entitled Madi-Kaama Taaraniinu.(See introduction).

Madi-Kaama is, in the sector of oral literature in Soninke language, the only monument known anywhere. That is why the emission took the name **Madi-Kaama Taaraniinu**.

This monument is as a linguistic philosophical support, which can serve as a symbol of cultural unity of Soninke people.

The emission has developed more topics, such as:

- Cosmogony in Soninke country;
- Mythology in Soninke country;
- History of Soninke country and Soninke people;
- Circumcision in Soninke country;
- Marriage in Soninke country;
- Naming ceremony in Soninke country;
- Death ceremony in Soninke country;

- Soninke terminology(comparative method between Soninke – Ouolof – ancient Egyptian);
- Philosophical thought in Soninke country;
- Promotion of Soninke language through writing;
- Oral literature: singings – stories –incantations;
- Modern literature (written): poems of modern inspiration;

Truly, the Rural Radio of Kayes, through its emissions, remains a tool that means one of the greatest factors to the promotion of culture, civilization, and language of Soninke people from the sub-region Mali, Senegal and Gambia.

1. Definition of expression “ Madi-Kaama-Musundo “:

Madi-Kaama is the name of the patron of the association. Musundo, it means “present“, but here it is prize. So, its full meaning is **Madi-Kaama literary price**. This price is offered to the first five candidates during the annual test about accurate themes. The prize is offered to succeeded ones in order to stimulate and encourage them as well as to entice Soninke men and women in their language literacy and research.

The presentation ceremony of these prizes is the source of an annual festival. This festival was started in **1997(the first edition)** and stopped in **2006 (the ninth edition)**. (See festival Madi-Kaama-Musundo).

2. History of Madi-Kaama Kanute: (1857-1927)

“Du tu, saadi an bicca sere tu”(a soninke proverb)

(Know yourself, before knowing someone else).

Madi-Kaama said:

“Sefaanan sanku” = “The orator disappeared”

“Sedaanan sanku” = “His / Her witness disappeared“

“Sefen sanku ” = “His / Her word disappeared“

Orator, philosopher and scholar, Madi-Kaama knew things as Diderot, Karl Marx, Victor Hugo etc... I am doing that comparison by basing on his proverbs and sentences.

a. His life:

Son of Kaama and Sumiina Kanute, Madi-Kaama-Sumiina Kanute was born around 1857, that means thirty (30) years after the battle of Amadou Sékou, the son of Elhadj Oumar Tall, Fulani marabout. That battle occurred in 1827.

Born in Turuuru, Turungumbe arrondissement, circle of Nioro, Region of Kayes, Republic of Mali, Madi was illiterate, philosopher, unequalled orator, good teacher, mediator, humor man etc...

Madi-Kaama Kanute (Jara) was from xontelanko¹ family, where he was a xonte slave. According to a national of Turuuru village, there was a noble xonte family and a Jara slave family. We qualified Ba Madi-Kaama as a wanukunke² (a wanunke slave).

Physically, according to witnesses, he was tall, nice, and bit corpulent. BMK was also bit white and walked without shoes, he had nasal voice.

The patron of the association travelled a lot in his life. He went to Gidimaxa, Gaani, where he spent the great time of his life. At Gaani, Jaaje Naare, a warrior, welcomes him.

But, two years after his arrival at Gaani, his masters from Jafunu came to bring him with them. Jaaje Naare refused and said: "by the name of God and Kalungoraaxu³, let Madi- Kaama with me here. Here is my horse, I offered you in exchange for Madi-Kaama as just compensation".

The jafunankon (from Jafunu) let him, because of Kalungoraaxu relationship, therefore Madi-Kaama became a slave of Ganneegako⁴ clan.

BMK got married with three (3) ladies and was father of six (6) daughters, through these different marriages. But he had not any son.

As I said, he left his village Turuuru to Gaani. Before going there, he got married with Gulo, his first wife. After Gulo he got married with Fenda Lenme Kanute (from Digija, or Leyiya or even Gaani, according witnesses). These two wives preceded a lady from Jaa family in Mudeeri, Senegal.

- **Gulo**, the first, mother of two (2) daughters: Kanteeba and Dado.

BMK travelled to Gaaji with these daughters around 1886-90. Gulo was not there during the journey, maybe she stayed in Jafunu. Gulo's native village is Xurute.

Kanteeba Madi Kanute, the first daughter, got married in Hawuru. She had Koli (boy) and Ayise (girl). This girl also, after marriage, had name Jaaje (girl).

Dado Madi Kanute, the second daughter, got married in Hawuru also, and was the mother of two daughters (Bademu and Asa), and a boy (Siixu).

Bademu, BMK's granddaughter, was married in a Sisoxo family at Hawuru. She had Bobo (girl). She and her husband passed their last life at Galagala, an agriculture village of Hawuru.

Asa Dado Madi Sisoxo, BMK's granddaughter, got married with Sedi Xunba Kanute at Musaala, Gidimaxa.

- **Fenda Lenme Kanute**, the second wife, mother of one daughter (Asa Madi Kanute).

Asa Madi Kanute also was the wife of Moodi Birama Sidibe from Xusaane, and the mother of a son (Maxan Sidibe) and a daughter (Xulle Sidibe).

According to the brochure of 1997, Xulle Sidibe, a granddaughter of Madi-Kaama, is living today in the family of Gaayi Taata Kamara, Nahali, Gidimaxa.

The coordinator has specified that Gaayi Taata was not Xulle's husband but the Kaagume⁵

- BMK's third wife was from a **Jaa** family, Mudeeri, Senegal. We did not find her first name. She is the mother of three daughters: Sira, Janla, and Tibille.

Sira got married in butungiisi, Gidimaxa.

Janla got married in Xalijnooro, Gidimaxa.

Tibille got married in Serenaati, Gidimaxa.

Madi-Kaama travelled a lot in his life. According to witnesses, at fifteen years old, he left his native village to Tambaxaara, Jafunu, circle of Yelimaane. And at thirty years old, he went to Gaaji to Jaaje Naare. Then he went to Mudeeri, Senegal where he got married with a Jaa lady. BMK passed a long time at Mudeeri, until people thought that he died there. But we don't exactly know how long he spent there.

Some witnesses claimed that he had been in Saudi Arabia, but did not do pilgrimage.

These are some villages of Mali and Mauritania where Madi-Kaama had lived: Mulisiŋo; Digija; Banbella; Gumeera; Turuuru; Tanbaxaara; and Xurute, his mother's native village.

It is mentioned in the beginning of the biography that he was a great orator, therefore this is the table of villages where he had worded his xiisa⁶:

Story	Meaning	Village
Tiye	Meat	Mulisiŋo
ŋogoome	Dromedary	Banbella
Mara Lenme	Small attic	Gaaji
Kutiidu	Disappointment	Boxooro
Wuraana	Runner	Digija
Gara	Indigo	Gansoyi-Tiisi
Yaxu	Marriage	Gansoyi-Tiisi
Kenne	Guinea fowl	Hawuru
Selinŋe	Hen	Waayigillu
Muusune	Cat	Gumeera
Si	Horse	Gansoyi-Tiisi

Table 2

Moreover, villages of above table are different to villages previously quoted; that means the association patron was used to word maxims during his going past.

Concerning his death, Madi-Kaama died in Tiisi- Gansoyi, Gidimaxa, when he went to visit his friend Moodi Xulle, arrived there, three days later he would fall ill. People suggested to take him to his village but he retorted: “Si ga na kara sisaxo ka, a kara i ka “. (If a horse dies in the maternal house, it dies in its house). Finally, he died there in 1927(season, month, and day unknown). He was around seventy (70) years old. Then, two days later, Moodi Xulle, his friend died.

BMK has not spent hundred, nor thousand years on this planet, but just seventy (70) years. During his life, he contributed a lot to the development of his ethnic group (Soninke) culture, civilization, society etc... through his maxims, humors, philosophical idea, pedagogical words, and mediation.

Passing a long time on this ground is not important, but the importance is what you do. Then, Madi-Kaama is the author of many maxims, sentences... as we shall see them in his works.

Madi-Kaama's descendants

Name	Mother	Father	Place of Marriage	Son	Daughter	Grandson	Grand daughter	Place of Marriage
Kanteeba	Gulo	Madi-Kaama	Hawuru	Koli	Ayise		naame Jaaje	
Daado	Gulo	Madi-Kaama	Hawuru	Siixu	Bademu and Asa	Muusa	Boobo and Daado	Hawuru
Asa	Fenda	Madi-Kaama	Xusaane	Maxan	Xulle			Nahali
Sira	Jaa	Madi-Kaama	Butungiisi	Saajo Gayi		Kiide		
Janla	Jaa	Madi-Kaama	Xalijooro					
Tibille	Jaa	Madi-Kaama	Serenaati					

Table 3

b-His works:

« *Selingaman ti digaame xoten ni, bawo in gana ji sefene m'in ganda du yonko siri* ».

(Cock says that, it is not easy to speak, because when he speaks, he is obliged to shake himself).

BMK is considered Soninke people's spiritual chief. He shows them the knowledge of language, culture, civilization, and society. This man deeply knew his ethnic group; therefore people called him the master of Fiduntuwaaxu or Dunantuwaaxu⁷.

His works were not useful for his contemporaries only, nor for particular ethnic group, but for every person and class of society from his period today.

Madi's works are divided into four (4) themes:

- **Teaching;**
- **Judgments and Sentences;**
- **Truth and Rightness;**
- **Insufficiency or Limit of Human Spirit;**

BMK used figures and pictures, which were known in Soninke cultures, society..., in order to do these themes. Through these figures and pictures, he reflected as a mirror culture and civilization to language orators. He was doing a technique of expression called Digan Xooro (great words) and Tali Xooro (great maxims) of his period to reflect as a mirror.

He was the man who added his word to every word said in his presence, so as to generalize or expound or even protest the idea of his speaker. For example, a speaker of Madi said: "all things will come out the hole today, because of deluge"; Madi added: "Except peg of fence".

Then, in this work I am trying to explain themes of BMK with examples.

- **Teaching words:**

During my research about this topic, I had some pedagogical proverbs of BMK. It is not so easy to translate these words, as a result of, readers

are invited to reflection. Soninke people have known some of his proverbs since a long time.

BMK observed the life, behavior and environment of his contemporaries, in order to say his teaching texts. These are some of his teaching proverbs in Soninke language and their translation into English:

1-“An sinman morogo ganaa yere farin gallen noxo wuron wa, ke wutu ke wara yaa ni tani.”

(At night, if your chewing tobacco falls in donkeys' enclosure, you are obliged to feel pellets before recovering the best one.)

2-“An ganaa ro deben wa, an g'a mulla na juumunton tu, an naa tenkandaanon tirindi.”

(In a village, if you want to know greedy ones, you have to ask first intruders.)

3-« I ti naa xuron ni jabanden ya! Nxa, i ma ti naa taben katu fallun wa de. »

(Cow dung fertilizes, but that does not mean to sow into the cow anus.)

4-« Seren maxa jooti yugu gille xabura soxe yi, baawo an ta a tu ma a naa kara an jamane yi.»

(Don't worry about a tall man's grave digging, because you don't know where he will die, exactly.)

5-“Jiidi ga faso Paate yi, ken ni sugon ga Jiidi maxa ya. Ken gafe, I su ni komo yaxarun ya.”

(The only difference between Jiidi and Paate, is that Jiidi has goats, otherwise both are slaves.)

6-“Kine be ga da suwaɗaanan xiji, kenta wanqinda toqo bologaanen wa.”

(The crocodile which has bitten forestry worker, will not certainly spare cloth washer at river side.) That is his last maxim, because he has seen his death.

7-“Alla ganaa sugun dige be taga katunden xanne maxa, har'a ndaa kara, a faten ɗaana jenbe ya yi.”

(If a he- goat fate is to be beaten, its skin will be needed to make drum.)

8- “Bakkaane ga ti yaaxonin wa kine yi, a da mugu xaana ya yi.”

(If lizard claims that crocodile has eyes-ache, it is announced him by varan.)

9- “Baasinu sikki (3) ya naa duna yi i ga da in kanundi:

- **a fana: xaṅaana be gaa sellinxabaanen roono i renmen yimen wa na a kattu bakka yi ti marafan wa;**
- **a fillandi: finkinte be ga geden waqa.**
- **a sikkandi: maxanban darajante be do yaxannan darajante be gaa roono sanke wure ti i wa me maaren xiidin bagandini.”**

(In the life three practices worries me:

- first: a hunter who puts an egg on his child’ s head and then fires it;
- second: a blind person who is jumping on an opened well;
- third: a nice boy and a beautiful girl who are getting together under mosquito net for brotherhood conversation.”

10- « Suxunan ren sire ni tanbalenman ya xalle yi. »

(The pampered child of sorcerer is the best guarantee of creditors.)

11- “Fayaanan kittudu fo, seren maxa jali d’a yi, kanmanen ya fo ni.”

(Don’t covet property of a thief, because it has an owner.)

12- “Sagalle tanbundan baase ma dangi sagallen tugaye.”

(The best thing to give the tax collector, is to pay your tax.)

13- “Xorotinte ya naa maṅo guga naa.”

(It is the hurried person who spies on bridegroom.)

14- «Hooren ga ṅuumu, a ma fogu ya. »

(If noble balks at sparing his meal, he / she is not satisfied.)

15 – “Segaanan neenen ga liṅo, an na ṅiini a taan ga betten yaa kanma.”

(If climber is talking on tree, certainly feet are sturdily on a branch.)

16- “An ga kanu moxo su, ma an gada an tinkanbon kun toxo falle.”

(Though fear, one thing is certain: you always keep your buttocks behind.)

17- “Wuruye do selladi kosiye ra nta genme.”

(You cannot be runner and sweeper at the same time.)

18- “Sere ga naa furute, Alla gama furute an da, kiyen bakka an wa ya.”

(If you wake up early, God does not, sunrise will find you in your place.)

19- “Murunte ga kiɓe sallindiberan wa, yaagu firi.”

(There is no shame at place of circumcision.)

20-“Xaɓaana ga katundi tungoron wa, a ga da futu, a ma doron xiɓen baga.”

(If the hunter missed termite home, finger bite is not important.)

21- “Yaxu kootan wuno bagande, horaaxu nta no.”

(To be undressed during wedding night, it is not shameful.)

22- “Leminan xuumante sefe nta rageene tiyi kari baran wa, i ti ni a kuusi muurini ya.”

(At slaughter house, thin child’s suggestions are not considered, because people always think he is looking for guts.)

23-“Jii like ga da sere be kari tere kille, an fasu daqu ga da an kari.”

(During journey, dying under water weight is better than dying due to thirst.)

24-“An ga da soro filli wori i ga da me xata wuron wa, danqanaaxun ti tonɗun wa fallanken maxa.”

(At night when a person pursues another person, certainly the pursuer is right.)

25- “Tiga ga siro wo siro, fuulan ken bakka a yi ya.”

(Thought the quality of peanut, we find rye.)

26- “An ga da mugu ti an nta saqa ma naxaane, xa soro sikki ya ni.”

(If you say that at all costs, you lie down in the middle,that is you are three persons.)

27- “In nta balla jonge wutte yi, baawo in daga wo in wa walla kanmun wa, in ma daga wo in wa walla kanmun wa.”

(I have never refused to help people to lift hut roof, because I accept or refuse, it will be lifted.)

➤ **Judgments and sentences words:**

It is the second theme of BMK's works. In this part he made judgments or sentences with concrete evidences to expound people the truth.

One day, he was asked to tell the best one, among the liar, the thief, the womanizer, and the bandit.

He directly answer, by saying that lie is the mother of the three others criminals, and the common vices; Liar possesses many kinds of lies of which the three others can buy from him or her.

"Lie is an itching "claimed Madi-Kaama . He distinguished involuntary lie to voluntary lie .

I am going to write some sentences in order to justify what I have just mentioned above.

The association patron paid attention and thought philosophically, before answering or deciding.

These are some judgments and sentences of BKM after being asked:

1- "Koota yogo yugu naxati (4) gaa taaxunu naa me kuta ti yaxarin kutaana do garante a do fayaana do xennaana, ko nfasu i menfunen wa?

"I gaa ken wa, Madi-Kaama ri. I da a xaa tirindi. Madi-Kaama ti i da: gaaren jaagun ni gaarante ke ya maxa, soro ko sikki (3) ga daga xobe a maxa. A su giri gaare ya."

(Once upon a time, there were four (4) persons who were discussing about: liar, thief, womanizer, and bandit, among these four persons, who is the worst?

On this day, BMK was present, and then he was asked about the discussion. He told that liar is lie seller and the three others remain his customers.)

2- Lemine yogo hinne yugu xase finkinte yogo yi, n' i faren roxo a yi. Yugu xase ke xosi setu fare ke kanma. I ga ri deben wa, yugu xasen da du tiifi leminen faren wa.

I ti Madi-Kaama nan kiiti . Madi-Kaama ti leminen da:

An fare ke ni manne faren xabiila yi?

Leminen ti: in fare ni jebiyannan ya!

Madi-Kaama da yugu xase ke xaa tirindi tirindindi baane ke.

Yugu xasen xaa ti: jebiyannen yaa ni in faren wa!

Saasa, Madi-Kaama tana katta yugu xasen wa na'a fina tirindi:

An fare, yugo ma yaxare?

Yugu xasen lasame (naatuguti o maxa mungu nanti finkinte yani.)

A ti i wa jinmi i naa faren wure meeme. Non yaa ni Madi-Kaama ga ti jaman da: Xada leminen faren kini a yi. A yaa foo ni. »

(A young boy, meeting a blind old man, had pity on this one by taking him to village on donkey. Arrived at the village, the old man claimed that he is the animal owner. After discussion about the subject, people called Madi-Kaama to decide between these two persons.

First, he asked the boy:

- What kind of donkey is yours?
- My donkey is jebiyanne⁸.

And then BMK turned towards the old man and asked him the same question. The old man gave him the same answer.

You know Madi-Kaama was intelligent, wise and sensible, so he asked old man about his donkey sex (don't forget that the old man is blind). Directly the old man started feeling between animal's legs. The sentence is ended and BMK told the audience to hand the donkey to the boy.)

In that theme, it is pointed out that Madi was wise. He was also the judge who decided with proofs which are pleasant and concrete.

➤ **Truth and Rightness:**

In this part he showed us more examples. As he said:” reflect before reacting for any actions “. The proof is that he answered many trap questions carefully by giving the best answer. The couple of reflection and reaction increases the personal and collective quality of experience and daily life.

The following words are about that theme:

1- “Madi-Kaama kaawun renme t’a naa yillen faayi mara noxo, gelli a ga siinen naxafan bakka. Madi-Kaama ti: selli wuredun gaa xoyi kanmun ya, a wa a bakka.

Jaaxa dooren yan yi wurendun wa.”

(Madi-Kaama’s cousin was used to called him and asked if the content of an attic of millet would be sufficient for their annual supplies. Madi-Kaama retorted: if the content of below is the same of above, the answer will be maintained.

But, the bottom of the attic was really full with sand.)

That was to test the wise man perceptiveness.

2- Madi-Kaama kaman yugo demu a xayini Butungiisi. A danginte, a bogu ti Banbella. A dangi non wa. A ga joofe Dagidagi i d’a nawaari : Gaajinkon xibaare ! Xori toora nta Banbellankon wa ? A ti i da : Aa in ma jamu toxo Banbella de ! I ti do manne yi ?

A ti: in d’i toxo ido yinbi royen feeran yaa ga me yi. Berini i do jonginde wa me yi, yugo xaa wa jongen kanma janbanginen gaa raqen wa.”

(One day, Madi-Kaama’s master sent him to Butungiisi. During the journey, he passed Banbella and Dagidagi. At Dagidagi, villagers told him: welcome! How are villagers of Gaaji and Banbella? Madi-Kaama replied that villagers of Gaaji are fine, but the ones of Banbella I don’t think, because when I left there this morning they are trying to make fire in their village. In fact, I have seen them making hut roof at the same time the man who are on the top was smoking.)

3- “I demu Madi-Kaama xayini i kaman yugon wa, a daga faare ke kijandi a yi. A ga saage, i da a tirindi: A jan kan moxo, a giri ba? Madi-Kaama ti selli a taa teyen ganaa noogen xuuxa su, a me wa du, a giri. Sellu xa, a taa noogen xaa ya ga da teyen xuuxa kunja, a ma giri !

I da a tirindi, a da ke jaabi wure gani ke be. A ti danja: Selli taa teyen gada noogen xuuxa a setu. Selli a ga ma a xuuxa xadi a ma setu. »

(One day Madi-Kaama had been sent to call his master. At his return, he was asked if his master is coming. He replied that if his right leg passed the left one, he is on his bike; but if it did not, he has not left yet.

➤ **Insufficiency or Limit of Human Spirit:**

It is the forth and the last theme of Madi's works. That part shows that the association godfather was imperfect, that is he did not know all, he had limited spirit.

During his life, it was just three (3) children who showed him that he had insufficient spirit through their answer to Madi-Kaama's question.

These questions are:

1- *“Madi-Kaama demu telle kuunindi a xanan kaa yogo yi. A da leminen buciine yogo ni non wa. A da a tirindi: an faaba daga minna yi? Leminen da a jaabi ti a wa duna do laahara naxa! Madi-Kaama yille ti ni a da xadi: an maa xa? Leminen yillen a jaabi ni ti: a daga foo kafu i giyan wa! Madi-Kaama ni a gaa memeene lemine ke wure. Leminen xosi ti a danja: in ga ti in faaba wa duna do lahara naxa, an n' in tirindi! A wure ni ya, an ga d' in faaba ni xeqene ya. Yaala wo xenqaana wa a tu m' i na duna ya yi ma laahara? A do xadi, in ga ti in ma daga foo kafu i giyan wa, a daga tuli ya. Yaala yaxare ga naa tuli foo ya nta kappa a giyan nooron wa ba?”*

(Madi-Kaama, the patriarch was used to go and visited one of his best friends. Arrived at his house, he found there his friend's son. He asked the boy about his father, the child told him that his father is between life and death. BMK did not understand the answer.

Madi-Kaama asked again the child about his mother, he replied that she went to increase her beauty! When the boy pointed out that his father's friend was boring, he explained BMK the meaning of his replies as following:

- If I said that my father is between life and death, you may ask me why I said that! It is just he is sleeping. Have you ever seen a conscious sleeper that he is alive or died?
- If I said that my mother has gone to increase her beauty, it is just she went to plait her hairs. Is not true that if a woman is plaited, her face will be lighting?)

2- “Madi-Kaama do lemine yogo gemu naa yinmen gaa tijeene a yi. A da du toxo leminen danɗa: ke naa kara ya ba, an da telle minna yi? Leminen ti : in faaga telle a minindi ya yi.

Madi-Kaama xosi ti : o ga ntaxa telle sefon wutu ti i tijun wa, in ji an katta ya. »

(Madi-Kaama was used to meet a boy who had a cow head on his head. He asked the boy if the cow is dead or not. The child replied that it is not dead, but he is going to water it.

The wise man told him that if people will not ask him about the cause of their conflict, he would punish him severely.)

3- “Madi-Kaama d’ i renmen daga gori xaaren wa. I taaxu m’ i gaa dallana; nexe yogo bonte bakka jiin wa. Madi-Kaama da du toxo ti: yeere ke haraame ya katen ni!

Renme d’ i xannen raga nan xaaxi. Madi-Kaama da du toxo ti i renmen da: man na an wa, an gaa xaaxini kundu?

Renmen da a jaabi ti: nexe be an ga da wori, ken yaa xotten faaga d’ in raga!

Madi-Kaama ti a da: jagaara ke, an da a yiga yaa, ken xotten ga an ragana?

Renmen xaa ti a danɗa: an xaa da a tu kan moxo baane nanti a katen ni, yelli an xaa d’ a yiga yaa ba?

Madi-Kaama da a faamu nanti digaamen ga ntaxa wutini ti i tijun wa, i na lemine ke jalagini ya.”

(Madi-Kaama went to angling with his son. After hours of waiting for, a great fish jumped on water, and BMK cried and said that this fish is so fat. And then the child also moved his throat and spitted. Madi-Kaama asked him, why did he bawl? The child replied that the bone of his fat fish is the cause. Madi-Kaama told him that that is impossible: how the bone of a fish that he had not eaten, could cause that. The son also told him that how he could know a fish fatness without eating it.

At the end, Madi-Kaama, the man of truth, understood that if people would not ask them about the cause of their conflict, he would severely punish his son.)

Then, after these three (3) stories which happened between BMK and these different boys, association patron reported that in his life, it is just three children who caused him problems.

It is pointed out in the last theme that Madi was a human being who had limited spirit. He was in the middle in thinking, speaking... And then, he was respecting people's idea, thought your age and your class in the society. Sumiina's son was democrat (freedom of speech).

Chapter Two:

The second chapter of that work is about the objectives of the association, that is its field of battle. And then in the same chapter, the association achievements are underlined in the domains of Soninke language learning, Soninke culture (festival Madi-Kaama-Musundo); conflicts prevention and management in order to maintain peace in Soninke villages.

II. Objectives and Achievements:

1. Objectives :

Madi-Kaama-Musundo association, a sub-region (Mali, Senegal and Mauritania) association aims at many things for the development of language, culture and society of Soninke ethnic group. The most important objectives are the followings:

- To promote Soninke language through history, civilization and culture, in everywhere in the world.
- To contribute to maintain peace between different rural and urban actors that resolution will be the factor of cancelling inter-ethnic conflicts for a real human development.
- To create a space of dialogue, communication through intellectual debates. These debates and conferences about Soninke civilization are conducted by specialist historians.
- To organize great meetings between different geo-historical countries of the sub-region Mali, Senegal and Mauritania.
- To do research about the different historical, cultural, economical and political relationship between Soninke, Fulani, Moor, Kasonke ethnic groups, etc.
- To analyze historically the problematics of living together of Soninke and the others ethnic groups in the valley of the river Senegal.
- To promote Soninke language learning (literacy).

2. Achievements:

As any association, it has objectives that are realized. MKMA has achievements among its objectives. We meet these achievements in the development of culture, peace keeping and literacy.

Shortly, during my research I have found these activities (achievements) into Soninke language learning, festival Madi-Kaama-Musundo, conflicts prevention and management through Soninke villages.

a. Soninke language learning:

Madi-Kaama-Musundo association is teaching its language by a system called distance learning. The Rural Radio of Kayes remains the main tool of that system. To encourage auditors, every year a thematic test in national language –Soninke- is organized from the association creation (**1997**) to two thousands and six (**2006**). At all nine (9) topics have been treated. And the first five candidates have been rewarded:

- ❖ 1st price: 500,000 FCFA;
- ❖ 2nd price: 300,000 FCFA;
- ❖ 3rd price: 200,000 FCFA;
- ❖ 4th price: 100,000 FCFA;
- ❖ 5th price: 50,000FCFA;

Moreover others rewards were attributed. We offered all these prices during a presentation ceremony on festival days (see festival Madi-Kaama-Musundo).

So the association organized its thematic test due to the following objectives:

- To permit the best literates, to fit into a logic “ giving and receiving “;
- To fight against voluntarism in national languages;
- To assure the generation team by training a group of young literates who master better the national transliteration methods;
- To arouse in the rural place as well as urban, personal spirit of creativity; open-mindedness towards actual problematics at the level of

economical, political and social environment, on the national level as well as international.

This test during which, every Soninke or Soninke language speaker from everywhere through the world, particularly the sub-region (Mali, Senegal and Mauritania), can participate in, is centered on the following points:

- The economical and social well-being;
- Strategies of knowing the politics of decentralization, communication and the contribution of Soninke people to the economical and social development of villages.
- Research about Soninke history resulting in social facts transliteration from wise men and women of villages.

The different editions and respective themes are nine at all:

- **In 1996-1997:** launching of the first edition. The theme was “Health for everyone in 2000”. Financed by Syndicat d’ Agglomération d’ Evry, France, it was an edition of two thousands and five hundred (2500) booklets (from the first five texts). Financing costs were 2,090,000FCFA.
- **In 1997-1998:** launching of the second edition, the theme was “Is immigration equal to development”? Financed by La mission Française De Coopération (2,090,000FCFA), the edition resulted in 1,500 booklets.
- **In 1998-1999:** Launching of the third edition, as theme: “Is decentralization a tool for communal development “? This edition financed by La Cooperation Nord-Pas-De-Calais (2,090,000FCFA) resulted in 1,500 booklets.
- **In 1999-2000:** launching of the fourth edition, its test theme was Decentralization and Problematic of Lady’s Participation. This edition was financed by the association members (Auto-financing) through the system one (1) person = 50FCFA. It cost also 2,090,000FCFA, and resulted in 1,500 booklets.

- **In 2000-2001:** launching of the fifth edition with test theme: “Marriage of Yesterday and the One of Today”. It was financed by association members as the fourth edition, and 1,500 booklets were published.
- **In 2001-2002:** launching of the sixth edition, its test theme was “Our Traditional Values: Cousinhood Joke: Its Advantages and Limits”. It was financed as the system of the two previous editions, and resulted in also 1,500 booklets.
- **In 2002-2003:** launching of the seventh edition, the test theme was “Analyses and Contributions to the Types of Interferences between our Traditions and Decentralization, between our Tradition and Democracy”. Members of the association financed that edition also, and it resulted in 1,500 booklets.

Due to problem of finance, there was no edition in 2003-2004.

- **In 2004-2005:** launching of the eighth edition, as test theme: “Lady: - Yesterday: Sira, Today: Marimar”. Its finance cost 2,090,000FCFA. This edition was financed by the following partners:
 - Department of Culture of Mali;
 - Department of Craft and Tourism Mali;
 - Department of Plan and Statistics Mali;
 - Department of Mines, Energy and Water of Mali;
 - Department of Youth and Sports of Mali;
 - National Assembly of Mali;
 - Member of Representative of Kayes;
 - Regional Assembly of Kayes;
 - Urban Commune of Kayes;
 - La Communauté d’Agglomération d’Evry Centre Essonne (France);
 - Auto-financing through the System one (1) person=50FCFA; this edition resulted in 1,500 booklets.

- **In 2005-2006:** launching of the ninth edition as test theme: “Kongo Watta or Ancestor of AIDS”. That edition was financed by PSIC, it was an edition of 1,500 booklets.

Due to financing problems, the edition of 2005-2006, remains the last one till today, though some works were done about the tenth edition in 2006-2007. The proposed topic of that edition was: “Question about Chosen Migration, Illegal Migration”.

But anyway, during these nine editions, many conferences about specific themes were organized.

There were four conferences during the ninth edition:

- **Theme 1:** “National languages as factors of sub-regional integration: example of Soninke language”.
- Lecturer: Professor Abass Diaby, islam preacher at Mauritania, Nouakchott radio and TV.
- **Theme 2:** ““Pandemic of AIDS and sexually transmissible sicknesses: a necessity of fighting in rural and urban back ground”.
- Lecturer: Doctor Moussa Camara at Point-G hospital, Bamako.
- **Theme 3:** “Menin, the emperor of Ghana: King-people lover (Faama numa)”
- Lecturer: Professor Adama Coulibaly, reporter at Jamana cooperative, Bamako.
- **Theme 4:** “Culture and development”.
- Lecturer: Professor Ntji Idrissa Mariko, writer and former minister of culture of Mali.

You have to know that all these conferences were reported into our official language, except the first which was passed into Arabic and interpreted into Soninke. At the end the lecturer tried to interpret into French, but he met some difficulties.

b. Madi-Kaama-Musundo Festival:

It is an artistic and cultural festival for demonstrative environment of artistic and cultural importance and diversity of the sub-region: Mali, Mauritania and Senegal.

This festival was organized annually, therefore nine (9) festivals had been organized during the nine editions. It lasted three to four days. The content of the festival was:

- The opening speech;
- Artistic and cultural presentation by troops from the sub-region (Mali, Senegal and Mauritania);
- Conferences animated by specialists;
- The handing ceremony of prizes to the best ones (candidates of thematic test and candidates of artistic and cultural test);

In addition, this festival was a promotion of artists such as:

- **Lele Diarra:** from Makhana, Gidime, circle of Yelimane; composer and author of two (2) audio-cassettes albums;
- **Halima Toure:** from Kotera, rural commune of Tafassiriga Gajaaga; singer (lady) and composer. She is also author of two (2) audio-cassettes albums.
- **A Wundi:** sub-regional artistic and cultural troop, of which elements are Malian, Mauritanian and Senegalese. Its head-office remains at Hamaji, Senegal. A Wundi had been two times at France, Germany by European associations invitation.
- **Lassana Hawa Sissoko:** from Bakounou, circle of Nara, he is author of more than two (2) audio-cassettes albums, and now he is living in France.
At all Madi-Kaama-Musundo association is product of:
 - 14,500 booklets in Soninke language;
 - 270 hours of audio-cassettes;
 - 39 hours of audio-visual cassettes;
 - About ten audio-visual albums;
 - 9 Photo albums;

- Audio-cassettes, during animations at radio stations of Kayes, particularly Rural Radio of Kayes;

c. Conflicts prevention and management:

In Africa, in general in the South of Sahara, more particularly in the valley of the river Senegal, conflicts don't start today. In order to manage or know conflicts, you have to go through history. In the river Senegal valley, the origin of the different conflicts is the encounter of moral codes.

According to morphological levels (border, quarter, territory city, social group), there are many types of conflicts. Though diversity and number of conflicts, we classify them into five groups according to MKMA zones of intervention.

- Conflicts within villages:

They show, in general, between members of the same area, clans...The traditional management forms of this type of intercommunitary conflicts are often faced to short-lived solutions, due to the lack of confidence between traditional authorities. Often, to make end this type of conflict, a physical intervention of a person or an association is needed.

For instance, in Batama, Kayes, there was an old conflict of fifty six years between a Diakit  family and a Wane⁹ family. Finally it became intercommunitary conflict: Fulani / Soninke.

Thanks to Madi-Kaama-Musundo association intervention, the conflict is abolished.

- Social conflicts:

In general, these are interethnic conflicts, either about appropriation of planned or none planned natural resources (land, forester, shepherding natural resources, irrigated perimeters etc.) or their allocation.

The association intervened in Laani Moodi, circle of Kayes, reported the coordinator, the conflict was about an irrigated perimeter of villagers.

The main zones of intervention are Soninke and Fulani society; either the problem happened between Soninke and Fulani or between members of ethnic Soninke.

- Inter-villages conflicts:

Villages territory nearness often causes land conflicts between neighboring villages. MKMA intervention between Segala and Muliine (region of Kayes) is an example. It was a land conflict.

- Conflicts between nomadic breeders and sedentary farmers:

These kinds of conflicts are frequent due to the drought that Sahelian Africa suffered in the years 1970-1980. That is a great factor which has caused change of climate and then disappearance of pasture land. Therefore breeders are obliged to move between farms. At the end conflicts appear in these two great sectors of the sub-region.

- Inter-river bank conflicts:

Very often, conflicts between villages on the right bank and the left one are due to the ignorance of borders limit. That ignorance results in social conflicts. The frontier lines are heritage of colonial fact. Inter-river conflicts between Senegal and Mauritania remain illustrative.

Beside our association, decentralization is and remains a great means of intercommunitary conflicts management.

Techniques of conflicts intervention and management are based on five (5) zonal groupings together. They are shared out between the seven (7) traditional geo-historical regions in valley of river Senegal, which are: Gajaaga, Gidimaxa, Jonboxu, Jafunu, Xanaaga, tiringa and Gidime.

- Zonal grouping 1:

It concerns traditional geo-historical regions of Jonboxu, Gidimaxa Center, and sero, a Kasonke zone.

- Zonal grouping 2:

It concerns traditional geo-historical regions of Jafunu and Xanaaga.

- Zonal grouping 3:

It concerns traditional geo-historical regions of Gajaaga, and right bank of river Senegal.

- Zonal grouping 4:

It concerns traditional geo-historical regions of Tiringa and Gidime.

Zonal grouping 5:

It concerns Soninke regions situated at Northeast of region of Kayes, towards frontier of Mauritania.

In 1999, said the coordinator, MKMA had mobilized people of Kayes regions in order to arrest a criminal man, called Mama Thiam. Mama Thiam had been living in Kayes N'di¹⁰, continued the coordinator, he had arrested a great number of Soninke adventures from Gidimaxa, and had even killed some of them.

Demba reported again that Malian government had wanted to resolve the problem of this criminal with an amount of twenty four million (24,000,000FCFA). As the government had been late, continued the coordinator, their association had resolved the problem with a sum of one hundred eighty two thousands (182,000FCFA).

CHAPTER THREE:

III. Problems and perspectives:

That last chapter concerns the different problems that the association has met and continues to meet in its life. Then MKMA perspectives in the future for its promotion will be mentioned.

1. Problems:

A great number of Soninke people do not become involved in the association. That is due to the lack of confidence between themselves. And others persons are trying to abolish the association. These persons are politicians, who think that MKMA is or will be political association. According to the coordinator these political parties opposed to their association because they do not find their interest in it. Shortly they are jealous of the association. The coordinator reported that they wanted to use it as their political instrument.

Beside these social and political problems, appears economical problem. The lack of finance remains a serious handicap, which has resulted in the cancelling of the annual edition since **2006** (the ninth edition).

Though these problems, radio stations of Kayes, particularly rural radio of Kayes, always remain the main tools of Madi-Kaama-Musundo association with their emission as “Madi-Kaaman Taarajiinu”, “fintoone”...

During my research, what I find as solution to these problems are the following:

- To make aware of Soninke people about objectives of the association;
- To put financed sum where it must be;
- To avoid any political sign or debate at the association registered office;

2. Perspectives:

The association has some perspectives in the future for its development.

The mains are:

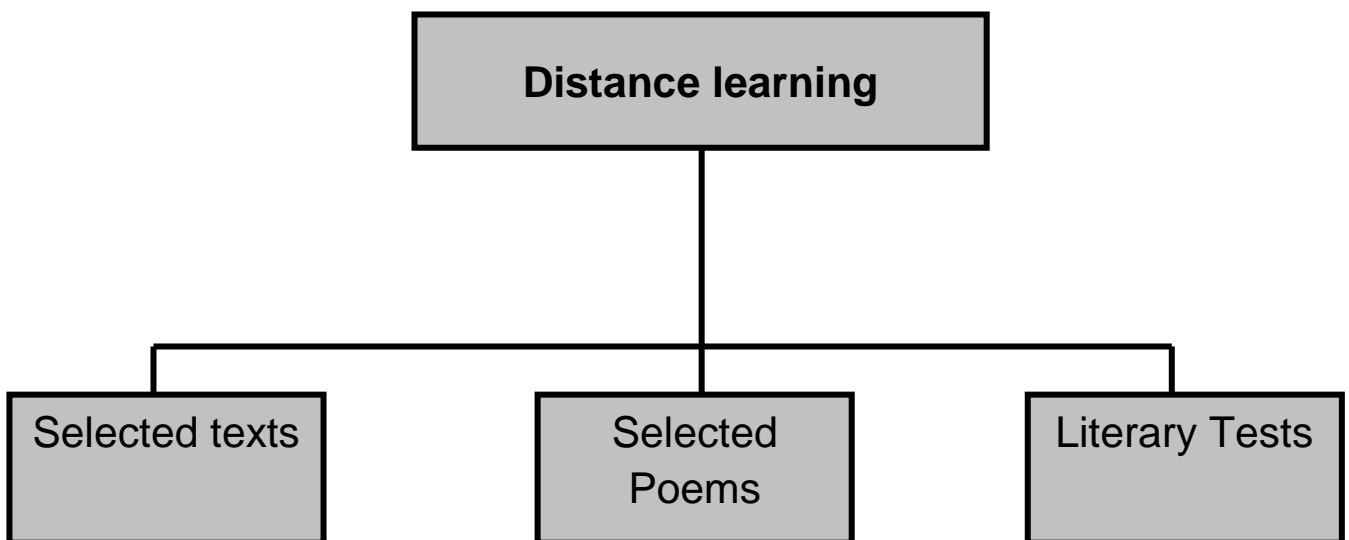
- Literacy for everyone;
- Book trade fair;
- Creation of a radio station called Madi-Kaama FM: 105.30 MHZ;

The different sections of that future radio station are:

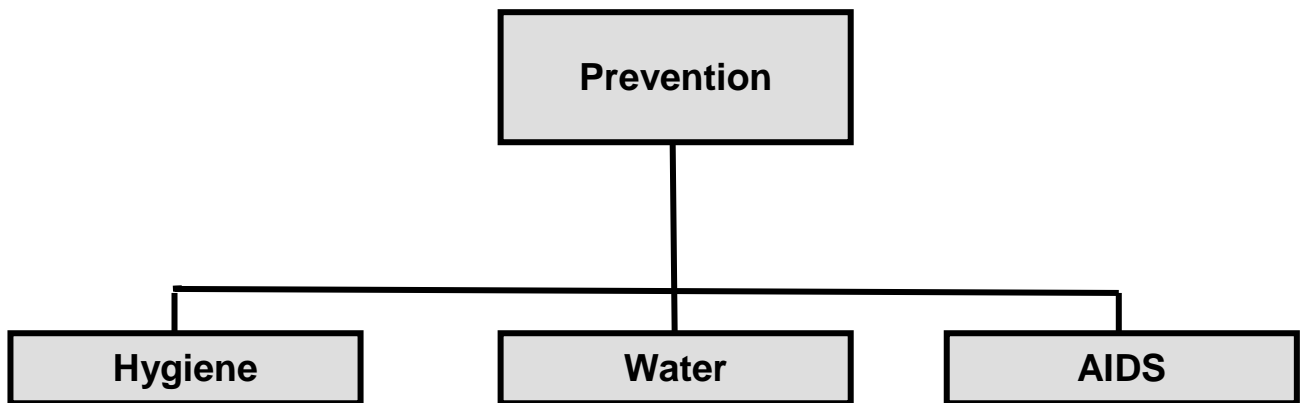
- Section 1: literacy;
- Section 2: health;
- Section 3: economy;
- Section 4: society and culture;

Emissions flow chart:

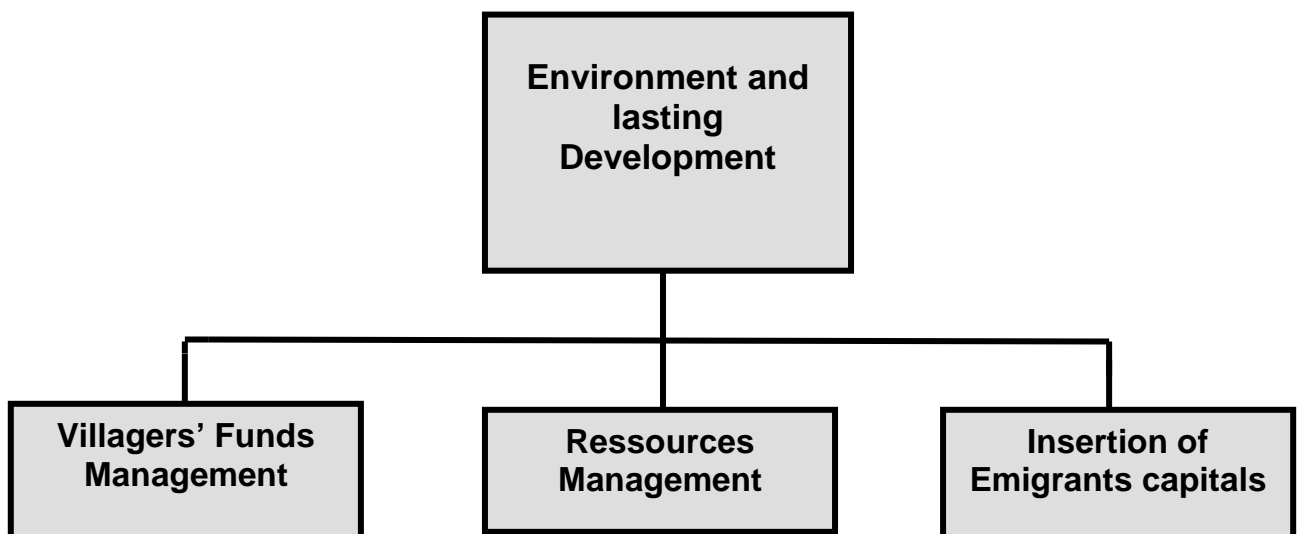
Section 1: literacy



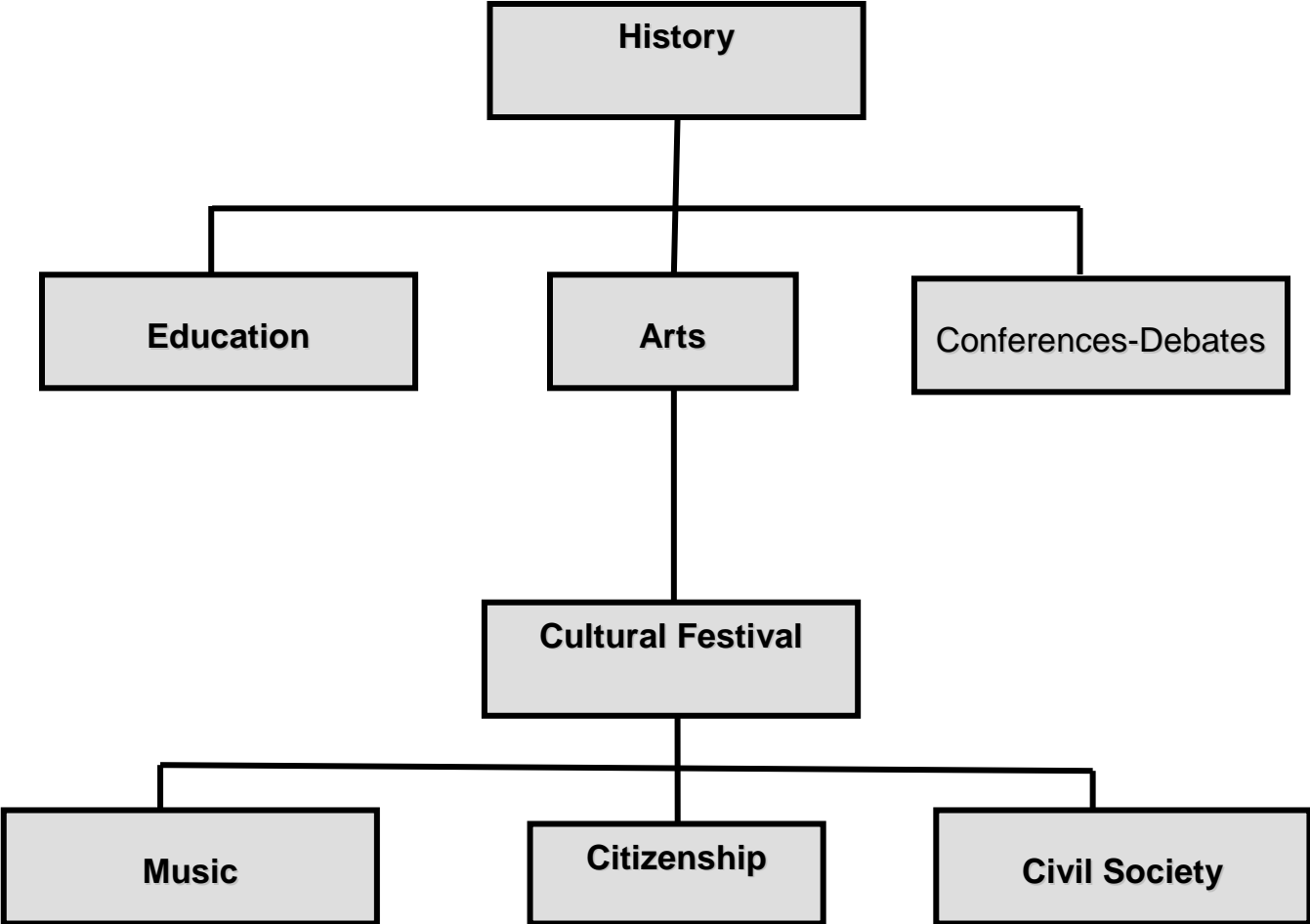
Section 2: Health



Section3: Economy



Section4: Society and Culture



CONCLUSION:

All things considered, Madi-Kaama-Musundo association is and remains an organization devoted to local development. Besides it is a non-profitmaking association for Soninke language promotion in the sub-region of Mali, Senegal and Mauritania.

Beside Soninke language promotion, the association is to unit Soninke people socially as well as culturally through the annual editions containing thematic tests, festivals, conferences etc.

According to Professor Demba Traoré, the coordinator MKMA wants to deny the maxim: **“Soninke ni makka bojungon ya”**. That means it is impossible to bring Soninke people together.

During my research, I have noted that the coordinators and his comrades were on the way to realize their objectives. The nine (9) editions and their festivals is a proof.

Concerning problems, it is meeting financing problems, political problems etc. These difficulties weaken it; but anyway it is living with its radio-speaking emissions.

Endnotes

- 1.** Xonte family (Madi-Kaama's master when he resided in his native village).
- 2.** A free man with indefinite status come in a noble family, this family offered to him wife and land;
- 3.** One of the two noble families of Gaaji, they were Madi-Kaama's masters when he resided in Gaaji;
- 4.** Cousinhood joke;
- 5.** Chief of the family;
- 6.** Story;
- 7:** Philosophy and Wisdom;
- 8.** A kind of donkey with red skin;
- 9.** A family name;
- 10.** A quarter of Kayes City, at right bank of river Senegal;

Abbreviations and Acronyms

MKMA: Madi- Kaama-Musundo Association

FLASH: Faculté des Lettres, Langues, Arts, et Sciences Humaines;

ORTM: Office de Radio Diffusion Télévision du Mali;

MK: Madi-Kaama;

DNAFLA: Direction Nationale de l'Alphabétisation et de la Linguistique Appliquée ;(today : Institute Abdoulaye Barry).

SIL: Société Internationale de Linguistique;

CEFP: Centre d'échange et de Formation Pratique;

APS: Association pour la Promotion de la Langue Soninke;

BMK: Ba Madi-Kaama;

AIDS: Aquired Immune Deficiency Syndrome;

COUNTRIES, REGIONS AND ANCIENT KINGDOM, WHERE BMK SPENT HIS LIFE.

- **Gidimaxa:** a geo-historical region of Kayes, at the right bank of river Senegal.
- **Gajaaga:** a geo-historical region of Kayes, at the left bank of river Senegal.
- **BANBELLA:** ancient Kingdom of Gidimaxa, circle of Kayes, Republic of Mali. Today, it is a village of Gidimaxa.
- **Boxooro:** a part of kingdom of Gidimaxa, circle of Kayes. Today, it is a village of rural district of Gidimaxa Xeer Kafo.
- **Butungiisi:** ancient kingdom of Gidimaxa, circle of Kayes, Republic of Mali. Today, it is a village of Gidimaxa.
- **Dagi-Dagi:** ancient kingdom of Gidimaxa, circle of Kayes, Republic of Mali. Today, it is a village of Gidimaxa.
- **Digija:** rural district of Goppela, region of Kayes, Republic of Mali.
- **Gaani:** a part of kingdom of Gidimaxa, circle of Kayes, Republic of Mali. Today, it is a village of Gimaxa.
- **Gumeera:** a part of Gidimaxa, county seat of urban district of Gumeera, region of Kayes, Republic of Mali.
- **Mudeeri:** ancient kingdom of Gajaaga, circle of Bakel, Republic of Senegal. Today it is a village of Gajaaga.
- **Mulisiŋo:** a part of Kingdom of Gidimaxa. Today it is a village of circle of Selibabi, Mauritania.
- **Tanbaxaara:** a village of circle of Yelimaane, Republic of Mali.
- **Turuuru:** a village of Turungunbe, circle of Nioro, Republic of Mali.
- **Wayigllu:** a part of ancient kingdom of Gidimaxa, rural district of Xoolinbinne, circle of Kayes, Republic of Mali.
- **Gansoyi-Tiisi:** a part of kingdom of Gidimaxa. Today, it is a village of Gidimaxa, circle of Kayes, Republic of Mali.
- **Hawuru:** a part of kingdom of Gidimaxa. Today, it is a village of Gidimaxa, circle of Kayes, Republic of Mali.

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