

MALCOLM X AND MAKHTAR SECK MBORO: MISCELLANIES AND DISCUSSIONS

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Abstract: “A paper that should have been a comparative study,” some colleagues would tell me. However, one cannot talk about comparison unless there are significant comparative elements. There must be relevant convergence and divergence points underpinned by a common denominator that would synthesize the result from such an endeavor. From different contexts and environments, Malcolm X and Makhtar Seck Mboro share the same skin color, their religion and their distant origin, the black complexion, Islam and Africa. The Civil Rights Movement in the United States of America (USA) mostly influenced all Malcolm X’s words in the early 1960s. Malcolm X marked an era characterized by the quest for race identity, domination and imperialism. Makhtar Seck Mboro knew indeed that feudal era under the yoke of French colonization like all Senegalese people of his time, but he did not face the same ordeal as Malcolm X. This study strengthens the idea that extremism did not sully Malcolm X’s international stature of an intellectual whom a part of his words became quotations full of truth. In the same vein, this study emphasizes that Makhtar Seck Mboro’s teachings, which have fallen into folk literature for a long time, need to enrich written literature. These miscellanies and discussions evidence that being an intellectual does not depend on the number of one’s degrees, but on the value of one’s deeds and words for the sake of positive change in one’s society. Both, Malcolm X and Makhtar Seck Mboro, were not good writers, but their words brought hope and courage in a world sinking into the loss of moral values.

Keywords: Civil Rights Movement, colonization, translation study, quotations, Wolof

MALCOLM X ET MAKHTAR SECK MBORO : MÉLANGES ET DISCUSSIONS

Résumé : « Une étude qui aurait dû être comparative, » me diraient certains collègues. Cependant, on ne peut pas parler de comparaison s’il n’y a pas d’éléments comparatifs réels. Il faudrait qu’il ait des points de convergence et de divergence solides soutendus par un dénominateur commun qui synthétiserait le résultat découlant d’une telle entreprise. Issus de contextes et de milieux différents, Malcolm X et Makhtar Seck Mboro partagent la couleur de leur peau, leur religion et leur origine lointaine, le teint noir, l’Islam et l’Afrique. Toutes les paroles de Malcolm X ont été, en grande partie, influencées par le Mouvement des droits civiques aux États-Unis au début des années 1960. Malcolm X a marqué une époque caractérisée par la quête de l’identité raciale, la domination et l’impérialisme. Makhtar Seck Mboro a certes connu cette époque féodale sous le joug du colonialisme français tout comme les autres Sénégalais de son époque, mais il n’a pas été mis à l’épreuve de la même manière que Malcolm X. Cette étude corrobore l’idée selon laquelle l’extrémisme de Malcolm X n’entache en rien sa

stature internationale d'un intellectuel dont certains propos ont passé pour des citations fortes de leur teneur en vérités. Dans le même sillage, cette étude réconforte l'idée selon laquelle les enseignements de Makhtar Seck Mboro, qui sont, depuis toujours, oubliés dans la littérature orale, doivent enrichir la littérature écrite. Ces mélanges et discussions prouvent qu'être intellectuel ne dépend pas du nombre de diplômes, mais de la valeur des actes et des paroles œuvrant pour un changement positif dans la société. Tous les deux, Malcolm X et Makhtar Seck Mboro, n'ont pas été de beaux brins de plumes, mais leurs paroles ont été porteuses d'espoir et de courage dans un monde sombrant dans la déchéance des valeurs morales.

Mots-clés : Citations, colonisation, mouvement des droits civiques, traductologie, wolof

Introduction

In light of this study, “miscellanies” refers to the collection of some of Malcolm X’s and Makhtar Seck Mboro’s quotations on various subjects; while “discussions” imply the scientific approach that will follow to treat the rationale behind these quotations. I have opted for the study of this particular topic for two things: first, because of Malcolm X’s radical and forthright position about politics, economics and society, the American public opinion either downplay his intellectual legacy or misrepresent him; second, as an African traditional philosopher, Makhtar Seck Mboro and his works remain in the Senegalese orature. There are few researches on his works, whereas Senegalese social media influencers participate in perpetuating his intellectual heritage via *YouTube* and *TikTok*. Therefore even though this work is not comparative, these two historic figures have in common a legacy that remains untapped. The interest of this paper lies on these grounds. This is why I have decided to conduct research on these two emblematic figures. Not only that, both had the gift of the gab. They were masters of the microphone. As a great leader, Malcolm X appears on the screen as a thundering voice of social change in the USA. As an educator, Makhtar Seck Mboro had a voice that epitomized moral and traditional values of the Wolof culture in Senegal. The role of a researcher is to innovate and to provide new findings. Malcolm X’s name might not promise originality in research, but rediscovering his untold words might be salutary. Much less known worldwide, Makhtar Seck Mboro was famous in Senegal. Involving his oral works in academic research contributes to reasserting the value of African philosophical orature. This explains my choice of the topic on the miscellanies and discussions of some of Malcolm X’s and Makhtar Seck Mboro’s quotations. The development of this topic hinges on two parts. In the first place, I will propose miscellanies from both orators’ works with biographical narratives that will serve as introductions. In the second place, I will discuss the context and motivations of their quotations. Besides, I will argument how their quotations have influenced their respective societies.

1. Malcolm X

1.1. *The Man*

Malcolm X was born on May 19, 1925, in Omaha, Nebraska. His family name was Little. But the members of his organization replaced their real unknown African family names by X. At six, his father died by the hands of white racists from fatal body and head wounds. His mother became hysterical. Malcolm X and his siblings suffered from poverty, degradation and oppression in the years that followed. As an excellent student, he completed the eighth grade but dropped out to flee from the persecution of his white teachers (Young, 1979: 73-74). Later in life, Malcolm X was involved in hustling of every form until his arrest for robbery in February 1945. In prison, he was introduced to the teachings of Elijah Muhammad, the leader of the Nation of Islam. He played a key role in the organization until his separation from it due to internal dissensions between him and Elijah Muhammad. Malcolm X stopped his mission prematurely because he was assassinated on February 21, 1965 (Young, 1979: 74).

1.2. *His Words*

All the following quotations come from Malcolm X's collected speeches, debates and interviews between 1960 and 1965 edited by Atwal in 2000. I have selected Malcolm X's quotations that are undoubtedly one of the best according to the criteria of relevance, validity and permanence. The quotations appear in the following paragraphs:

The servant always knows his master better than the master knows his servant. The servant watches the master sleep, but the master never sees the servant sleep. The servant sees the master angry. The master never sees the servant angry. So the servant always knows the master better than the master knows the servant. In fact, the servant knows the house better than the master does.

Be nonviolent only with those who are nonviolent to you.

A man with a rifle or a club can only be stopped by a person who defends himself with a rifle or a club. That's equality. If you have a dog, I must have a dog. If you have a rifle, I must have a rifle. If you have a club, I must have a club. This is equality.

Tactics based solely on morality can only succeed when you are dealing with people who are moral or a system that is moral. A man or system which oppresses a man because of his color is not moral.

Education is an important element in the struggle for human rights. It is the means to help our children and our people rediscover their identity and thereby increase their self-respect. Education is our passport to the future, for tomorrow belongs only to the people who prepare for it today.

This whole thing about putting all of the blame on the teacher is out the window. The parent at home has just as much responsibility to see that what's going on in that school is up to par as the teacher in their schools.

We must realize the need for adult education and for job retraining programs that will emphasize a changing society in which automation plays the key role.

Drug addiction turns your little sister into a prostitute before she gets into her teens; makes a criminal out of your little brother before he gets in his teens, drug addiction and alcoholism.

This is absolutely necessary. When a person is a drug addict, he's not the criminal; he's a victim of the criminal. The criminal is the man downtown who brings this drug into the country.

Charity, however, does not mean that to which we are legally entitled in the form of government benefits.

A race of people is like an individual man; until it uses its own talent, takes pride in its own history, expresses its own culture, affirms its own selfhood, it can never fulfill itself.

A man doesn't know how to act until he realizes what he's acting against.

History is a people's memory, and without a memory man is demoted to the level of the lower animals.

When you have no knowledge of your history, you're just another animal.

Armed with the knowledge of our past, we can with confidence charter a course for our future. Culture is an indispensable weapon in the freedom struggle. We must take hold of it and forge the future with the past.

Anything is simple if you have the right motives.

If you're not for some all-out action, you shouldn't get involved in any kind of action. If whatever you are demonstrating for isn't worth dying for, don't demonstrate. Your demonstration is in vain.

You're an animal that belongs in the cotton patch like a horse and a cow, or a chicken or a possum, if you're not ready to pay the price that is necessary to be paid for recognition and respect as a human being.

When you're in the ring fighting a man, you've got to fight him with long jabs and short uppercuts. You've got to be slapping him while you're dodging, and dodging while you're slapping him. You have to have a long-range and a short-range goal.

Politics is power, the science of how to govern.

The only real power that is respected in this society is political power and economic power.

As long as you and I follow that kind of birdbrain leadership, we never will have any political haven. We'll have political hell.

Don't let one think that he's got you in his pocket. Let him know that he doesn't know which way you're going until he produces something that is worthy of your support.

As soon as you back a man, you put him in office, you put him in a position to get you and me something, and then he starts dilly-dallying and compromising and looking out for himself, why, the very law of nature demands that that person be removed by any means necessary.

The enemy of my enemy is my friend. As long as there's a lion coming after me, if I'm throwing stones at it and you're throwing chickens at it and someone else is throwing something else at it, as long as everybody else throws something at it, as far as I'm concerned they're all right with me, at least at this time. And if things change, then things will change. If the situation changes, everything changes. But as long as they're throwing something at the lion, we stay good.

The Good Shepherd will leave ninety-nine sheep who are safe at home to go to the aid of the one who is lost and has fallen into the clutches of the imperialist wolf.

The wolf and the fox are both enemies of humanity, both are canine, both humiliate and mutilate their victims. Both have the same objectives, but differ only in methods.

No one knows the master better than his servant.

Don't escape from European colonialism only to become even more enslaved by deceitful, "friendly" American dollarism.

Light creates understanding, understanding creates love, love creates patience, and patience creates unity.

A chicken cannot lay a duck egg because the chicken's "system" is not designed or equipped to produce a duck egg. The system of the chicken was produced by a chicken egg and can therefore reproduce only that which produced it.

When a person places a proper value on freedom, there is nothing under the sun that he will not do to acquire that freedom. Whenever you hear a man saying he wants freedom, but in the next breath he is going to tell you what he won't do to get it, or what he doesn't believe in doing in order to get it, he doesn't believe in freedom.

A man who believes in freedom will do anything under the sun to acquire or achieve his freedom, and he will do anything under the sun to preserve his freedom.

If you're not ready for some action, you're old. As long as you want some action, you're young. But any time you begin to sit on the fence, and your toes start shaking because you're afraid too much action is going down, then you're too old; you need to get on out of the way.

You're all right with me, as long as you act all right. But if you don't act all right, you're not all right. All you've got to do to be all right with me is act all right.

The only way you're going to preserve peace is be prepared for war.

Travel always broadens one's scope.

The only way one can really determine whether extremism in the defense of liberty is justified, is not to approach it as an American or a European or an African or an Asian, but as a human being.

When the people who are in power want to, again, create an image to justify something that's bad, they use the press. And they'll use the press to create a humanitarian image, for a devil, or a devil image for a humanitarian. They'll take a person whose a victim of the crime, and make it appear he's the criminal, and they'll take the criminal and make it appear that he's the victim of the crime.

When a human being is exercising extremism, in defense of liberty for human beings, it's no vice. And when one is moderate in the pursuit of justice for human beings, he's a sinner.

(Malcolm X, 2000: 219-268)

2. Makhtar Seck Mboro

2.1. *The Man*

Born on January 1, 1936, in Kebemer, Senegal, and died on May 7, 2009, in Mboro, Senegal, Makhtar Seck, was a Senegalese traditionalist steeped in the Wolof culture (Diop, 2023). He adhered to the doctrines and practices of the Wolof tradition in his lifetime. He was a widely appreciated radio presenter in the 1990s. His rhetoric hinged on cultural, moral and ethical values inspired by the Wolof culture and traditions. His words turned into proverbs and life lessons though a large part of it

dedicated to women and family, especially, stirs up controversy. Makhtar Seck is nicknamed Makhtar Seck Mboro because he lived in Mboro. Besides, at the height of his career and fame, people distinguished him from other famous radio and television presenters bearing the same name by adding “Mboro” to his given name.

2.2. His Words

All the following quotations come from Makhtar Seck Mboro’s radio shows in the 1990s posted on YouTube by the channels titled “Boy Samb,” “Solution Info” and “CDN Diwane” (Seck, 2019a; Seck, 2019b; Seck, 2020). I have chosen and translated into English the following quotations:

Laago bu ko boroom judduwaalee benn “médecin” manu koo faj.

A maternal disability is incurable.

Sama kilifa gi ma doon jàngal alxuraan gërëm na ma jarul wax, ku mu gërëm nga xam ko.

It is useless to reveal a secret that everybody knows or brag about something that everybody knows.

Àddina dafa neex ci koo xam ni àddinay kese la saf ndax bokku na ci li ñu war di xalaat te di ko ñaan, Yàlla jéggal ñu suñuy bàkkaar te defal ko bépp jullit, ñu di ko ñaan ci suñu njaboot, di ko ñaan ci suñu bopp, di ko ñaan ci àddina bépp.

Life is beautiful for those who only care about life. We should think of God and pray for our sins to be forgiven, for all Muslims, for our families, for ourselves and for the whole world.

Doomi soxna yi sox nañu leen ci dëgg, ñoo nanguwut a fetal, te ku ñu sox war ngaa fetal.

Nothing is impossible to a willing heart of a person whose mother was a good wife.

Jàmono yegg na foo xamni bare na ku ñuy sukkal di la raamal te ku la segg nga sëgg.

Nowadays, appearances are more and more deceptive.

Ñett a ngii yoo xam ni yii jàmm du leen yomb. Ki bañ buur ba buur bi xam ko, te dëkk bi nga dëkk buur bee ko yilif, te munulaa tuxu. Ak ki bañ ki Yàlla baaxal te ngeen dëkk, Yàlla da koy yéegé yéese ku ko bañ. Ak kay tukki ànd akub yambar tey bañ jikkoom feeñ.

No subject should hate his king until he knows it because the king’s wrath is a messenger of misery and death. No man can curse who God has blessed. The brave do not keep company with the coward.

Ay bokk bu ñu bëgge mane ña sa ëpp wërsëg ak ña sa gënë rafet ay xel ak ña sa ëpp xam-xam ñoom it dañuy waxtaan. Ki nga xam ni bokk na ci bokk gi te Yàlla mayu ko wërsëg, yow mi am wërsëg da nga koy dimmali te bokk ci bokk gi. Ki bokk ci bokk gi te li Yàlla doggal moom ci boppam amulum xel wala amul wërsëg, yow mi bokk ci bokk gi dangay sol saw dàll, fekki ko ca biir këram, di waxtaan ak moom. Waxtaan wi ngay waxtaan ak moom moo kay wubi bamu sawar a ñëw ci yow. Waaye aw bokk bu ame ngor Yàlla dénk ko sutura te itam yow mi nga xam ni yaa ko ëppële daagu woo sa tànk ñëw fa ubbil ko sa kanam ba mu sawar a ñëw ci yow, saa yu dikke ci yaw nga yaakaar ni

day ñaan mbaa nga yaakaar ni day leb loolaay lay xañ bokk ga. Ab bokk itam ku bëgg bokk ga yaatu nanga ca takk jabar wala nga maye ca jabar wala nga tuddee ca doom.

Blood is thicker than water. When a family wants to be stronger, the richest members, those who have the brightest ideas and those who have received the highest education must work together. The rich members must help the poor. You must visit the family member who is narrow-minded or poor. The time you spend discussing with him will make him open-minded until he starts keeping company with you. But if you do not go to the poor honest family member and discuss with him, you will think he is only asking for help or borrowing money when he comes to you. This will end in breaking up your relation with him. When you also want your family to be bigger, get married with a female member of it, celebrate a marriage inside it, or name your child after a member of it.

Doomu aadama yi su leen Yàlla tegge nattu ñu di ko jàmbat. Waaye li ñu jëkk a waroon di xalaat, ndax li Yàlla santaane ñi ngi koy def wala li Yàllay tere bàyyi nañu ko. Loolu lañu waroon a jëkk a xalaat jëkk.

People spend their time complaining about their miseries. But we should first think of the following questions: Are we following God's prescriptions? Are we avoiding God's proscriptions? We should first think of these questions.

Jamono bi jamonob kotise la, ku ñakk bokkoo ku dee ñu ber la.

We are living in a capitalistic world. If you are poor, you will be pushed aside. If you die, you will be forgotten.

Xaalis neex na waaye du njënd ñett mukk. Gor su gëm Yàlla xaalis du ko jënd gëm Yàlla gaay tax, lismaam xaalis du ko jënd dañu kay jëfe ni kon dëkk boo dem ka fa ëpp alal la ñuy def yilimaan, dee ku mu dëgmël xaalis du ko faj. Xaalis ak xel nag dañu leen di yónni. Xel loo ko yónni mu dem ca, waaye du ko inddi. Xaalis loo ko yónni mu inddi ko waaye du dellusi falay doxe.

Money cannot buy happiness. It is good to have money but there are three things money cannot buy. Money cannot buy an honest person who believes in God because of his faith. Money cannot buy Islam. Islam is to be practiced, otherwise in every city the richest person would be chosen as Imam. Money cannot buy death. Money and intelligence are used to run errands. Intelligence can run errands wherever necessary but cannot bring anything home. Money can bring home anything it runs errands for but does not come back. It stays where it has gone to run errands.

Bu ñu la nee ana sa séetub daaw ba, nga ni see té té té tét, séet ba baaxul. Jigéen boo fàttewul la nga ca defoon baaxul.

If you marry a woman in haste, you will repent at leisure.

Kuy def teg bu nekk nga teg ca di nga yàgg a séen mbedd teggi, te litax nga teggi mbedd ma teg baa la ko yóbbe.

You should not bite off more than you can chew.

Ngërëm ñett la. Nit ki danga koy gërëm ngir jikko ju baax jimur nekke ak yow, wala nga gërëm ko ngir ndigal lu baax limu lay digal muy sa njariñ, wala nga gërëm nit ki ngir teraanga ji mu lay jox wuy tegu ci say loxo. Ñetti gërëm yoo yaa am.

One is always grateful for others' good behavior, good advice and charity.

Xaste yit ñett la. Nit ki da nga koy xas ci deram, wala nga xas ko ci dereetam, wala nga xas ko ci alali boppam.

One always criticizes others for their personality, lineage or wealth.

Sa taat wee ko rëy ku la feete ginaawa koy wax. Kon kooku yaa ko jiiu.

Sticks and stones might break my bones but names will never hurt me.

Jàppub jambur diko xas te ngi ngay xas boo tédde ba guddi ñu yee la nga juk diju ñu ni la bu subaa nga mel ni moom nga yàkkanti bët set ndax nga mel ni moom, loo ko waxal ci yow la ne waaye nekkul ci moom.

People who live in glass houses should not throw stones.

Ba la ngaa xas sa doomi bopp bi nga jur yow miy baayam war ngaa seet noo takke ndeyam, wala nga seet baxam yow miy baayam loo lebaloon sa baay, wala yow miy baayam nga seet baxam doom jii numu mel ak sa jéf ja nga weesu numu mel ndax am na ay doom yoo xamni bonnu ñu dañuy fay bor.

Before you criticize your own child, think of how you married his mother, or how you behaved with your own father, or compare your child's behavior with your past behavior. Some children are not ill-mannered because they are just taking revenge.

Boo mere ba jompal ku la jëkk a wommat war ngaa waxtaan ak moom te di ko déglu.

Anger is a bad counsellor.

Gëleemub tukkal bu sa baay yarul ndaw muy waaxu di ko ñuuxu say waajur dañu faa nekkul, mbaa ku la bëgg.

Only the ignorant love danger.

Xarum tudd mu la nit may, wala xaftaan bu la nit may ku mu tax nga tuddee nit sa doom su ngeen guddee fan ci defoonaa doo ma def nii lay mujj.

If you name your child after somebody because of the sheep they have offered you for the naming ceremony, or the new clothes they have given you, you will regret it one day.

Ab judd bokkul aki wilaay ba fu boroom jëm rangoo ko. Ni kon koo séen xam "catégorie" ga mu bokk.

You cannot judge a person by their lineage. A lineage is not like a medal one carries wherever they go.

Bu ndey baaxe, baay baax, bu doom juddóo baax. Bu ndey dee sàcc, baay di sàcc, bu doom juddóo lu mu for mu réer.

Like father like son. Like mother like daughter.

Njaaloo bânneex bu dul wàccub lal la, jarul gâcceeb alaaxira. Njaaloo lu mu neex neex bul wàccub lal de, boo wàccee jeex na.

Fornication is a pleasure that only lasts in bed. It is not worth losing one's soul. However pleasurable fornication may be, whenever you get out of the bed, it ends.

Jigéen ju nekk am nga "sens interdit". "Sens interdit" jigéen mi ngi ci diggente jumbax bi ak bëtti óom yi. Su ñàkkale boppam fayda ba « petit » ndaanaan fiir ko nag tarde na. Ndax jigéen ju ñàkk fayda buñu ko yare yar bu baaxit du ko gis su génnee "petit" ndaanaan a koy lëng ni ko bokkoo ci "c" bi, fi muy wuute bokkoo ci "c" bi nag ci la ñu koy seeyelee. "Au lieu" kon mu ruux siiru siiroo koy ruux bànq ca we ya. La muy ñàkkale boppam fayda nag day tak ci ponkal bu solub jiin, ay wisit di ko jiiñ, muy naan biñ, su ko jàddee mu tegg ko am njiim bàyyi ko muy béen.

The value of a woman is between her legs. As long as she does not spread her legs, she will keep her dignity intact.

Kuy tooñ du noppalu, kuy faydu du am jàmm.

Causing pain to others invites troubles, and vengeance does not give peace.

Jigéen bu jaayalee boppam du am njèk te kenn du ko yor.

Self-respect is the best yardstick of women's dignity.

Ab séy ku ko def nib leew soo toqqee sànni. Ab séy danu koy takk waaye kenn duko def nib leew.

If you consider marriage as a thing you carry in your arms, you will take it down as soon as you get tired. You must set great value on marriage, but not consider it as a thing you carry in your arms.

Dàll yu bari yu ñu lal ci biir neeg ab baay a koy joxe. Waaye askan wa nga bokk la ñuy def yègèl la ko sa yaay a la ca dimmali.

The father's blessings give wealth, but the mother's blessings give respect.

Maay doomi diw ak diw nag lu neex a dégg la ciw askan. Waaye la dàqq cis gor mooy pénc moo taxaw say waajur bu ñu yeksee kenn ku nekk sawar ni jee doom maa ko jur.

It is good to be proud of one's parents, but it is better to make one's parents proud.

Bii jamono su la Yàlla dénkee teraanga ba ñu xam ko sab mbok nit ñooy ñëw ci yow di ko lijjanti, waaye yow dootoo ko laaji. Kenn ku ne mooy ñëw waxal la boppam ni nga bokke ak moom te doo ko laaji.

Nowadays, if you get rich, some people pretend to be your friends, and others pretend to be your relatives.

Boroom wërsëg dangay fexee mel ni moom, ba li Yàlla def ci yow.

Try to be as wealthy as the wealthy, but remain yourself.

Képp koo munu ta muñ lamu yor, taggoo ko.

You cannot flatter the person you are jealous of.

Ñett a ngi nii ñoo xam ni kenn ku nekk dee nga yóbbaaale gâce baayi gâce ci àddina. Ki tëdd ba guddi mu fekk jiggéni jàm bur jumu tàkkul fasyéene jotte ak moom ñu fekk ko fa ray ko, dee na bàyyi gâcee fii ci àddina yóbbaaale na gâce alaaxira. Ki tëdd ba guddi mu dem ni cas alali jàm bur fas ko yéene sàcc ko yóbbu ko, ñu fekk ko fa ray ko, dee na bàyyi gâcee fii ci àddina yóbbaaale na gâce alaaxira. Jigéen jiy njaaloo ba ab ëmbb topp ko ca, mu doon wësin far ca dee, dee na bàyyi gâcee fii ci àddina yóbbaaale na gâce alaaxira.

Three kinds of people will die carrying away shame and leaving shame on earth. A man who has waited until midnight to go and see a married woman to sleep with her, then gets killed after being surprised, has died carrying away shame and leaving shame on earth. A man who has waited until midnight to steal somebody else's money, then gets killed after being caught, has died carrying away shame and leaving shame on earth. A woman who commits adultery until she gets accidentally pregnant, then dies during delivery, has died carrying away shame and leaving shame on earth.

Boroom wërsëg bu bariy pexe ku yeewu te muña man a dëkk ak moom am jàmm.

Ndax pexe mi soo ka yéewoo du la manal dara. Soo muñee alalam ñaanoo ko leboo ko tey faj sa gâce te xamul fooy jële, mooy mujj fu mu dajeeq yow di la nettali ña ka leboon te fayu ñu ko te doo ko laaji.

The best way to live peacefully with a wealthy and cunning person is to be intelligent and patient. If you are intelligent, you will easily outdo his trickery. If you are patient, keeping away from seeking favors from him and borrowing him money, and satisfying all your

needs discreetly, he will end up telling you about those who owe him money even though you do not ask him anything.

Góor dina waxub dëgg ba pare te waru ko. Samp kër ba noppi wax ca dëgg te waru la, fen ca te yëgóo ko, yan ca boppam gâce te du ko foog. Ndax bu la sa “état” bopp jappe nga tàbb ci biir kërub njambur fekk fa gonne gu jigéen gu jëmm ja mat te xel ma matul, nga lëere ko jotte ak moom doom sosu ca. Bésub ngénte ba nga woowi fóore goo yab te la ñu ko yabee nekk ci moom. Doom ja nekk doom ju jigéen, ñu tudd doom ja may la ndey ja, nga boole liir baak ndey ja dem sampe ko sa kër. Nekk ci àll guddi ba ñëw dugg sa kër, gone boobu am fukki at ak ñeent, nga ñëw fekk gone bu góor ngëb sa sikku loxol doom jooju mu wóor la ni dàll ba nga sololoon ndeyam moom la solal sa doom, nga rocci aw yatt naan ko mbél ci bitti man bëgguma ay caaxaan, kër gi ciy caaxaan nga ko sos. Wax nga dëgg te waru la, fenn nga te yëgóo ko, yan nga sa bopp gâce te foogóo ko. Ndax kër gi ciy caaxaan nga ko sos.

A man can wrongly say the truth. A man can start a family, then wrongly say the truth, lie unintentionally and cover himself with shame unnoticed. This is the reason why. If your sexual needs obliges you to lure a well-built but immature girl into sleeping with you until she has a baby. On the day of the naming ceremony, you appeal to a dishonest scholar to name the baby who is a girl, then you start your own family with your daughter and her mother. Your daughter grows and is fourteen now. One day, you come back home very late and find your daughter in company of a young man, you immediately take a stick and drive him away from your home saying, “Get out! I do not want perversion,” whereas you started your family in perversion. You have wrongly said the truth, you have lied unintentionally and you have covered yourself with shame unnoticed because you started your family in perversion.

Jamono dafa dikkoon Yàlla wàcce taw, wàcce ngelaw, wàcce sedd, mu faagaagal jur bi nekkoon ci réew mi ba doomi aadama ya am ci ay doomi aadama yoo xam ni demaale nañu ci. Jamono di dox ba mu yàgg ñuy xaar nawet, nawet dikk, bi nawet dikke taw bi wàcc, bi taw bi wàcce doomi aadama ju nekk la nga yaakaaroon ci jiw nga def ko ci suuf Yàlla teye ndoxom ba ñu dem ba jaaxle, ba ñu deluwaate jaaxle Yàlla wàcce waatub ndox. Ndox moo mee nag. Ñett boo ciy wax, waxal ci li nga weesu : jikkoy jigéen ak ub nawet ak dund gu sotteegul. Loo cay wax, waxal ci li nga weesu. Jamono dikkaat nag ba yàgg Yàlla wàcce waat jéeyé ci biir réew mi muy gaalub “bateau” le joolaa. Gaal googu nag bisi Yàlla tege nattu jullit yi ñaan nañu, karceen yi ñaan nañu ñu di leen woowe katolig ñoomit ñaan nañu. Ñaan yooyu yépp nag Yàlla na ko Yàlla boole wàcce ko ci ñi ñu ko doon ñaanal ci biir suuf seral seeni yax seral seen yaram. Yàlla itam ñaan yoo ya na ko Yàlla boole def ko xeewël mu tasaaroo Senegaal ba ñuy daagu ci kaw suuf kenn ku nekk am ci li nga ci war a am. “Bateau” boo bu nag dañoo waroon di seetantal. Ndax dafa am waykat bu ni bu leen wengal gaal gi. Ka ni woon bu leen wéngal gaal gi nag am xelam dafa wuuteek ki sabablu gaal gi dëppu. Bi gaal gi dëppoo, yóbbaaale ay doomu aadama yu bari ci biir itam Yàlla doggal na alal ju bari diig na ci, gaal geet yàqqu na. Kon ki ni woon bu leen wéngal gaal gi am xelam dëppoo ak ki sabab gaal gi dëppu.

One day, God sent rains, wind and cold that killed all the livestock and some people in the country. Time passed and people started waiting for the rainy season until it came at last. When the rains fell, people sowed all their seeds, but God kept His rains. Then,

people were worried and hopeless. One day, God sent the rains again. This is why you can judge the past of these three things but not their future: women's character, the rainy season and ongoing life. One day again, God sent a curse in the country on the Joola Boat. When the curse was sent on the boat, both Muslims and Christians prayed for salvation. May those prayers be accepted and may the souls of those who died rest in peace. May those prayers be accepted and may God bless the Senegalese until everyone feels they are blessed. The tragedy of the Joola Boat should be a lesson. When the boat rocked, lots of goods and people that were inside died, and the boat was destroyed too. So, the person who sang, "Don't Rock the Boat" (song by Pape et Cheikh, "Bu Leen Wengal Gaal Gi") thinks differently from the Power that sank the boat.

Ñi Yàlla dogal itam ñu nekkoon fi, nekk ca kaw, ba ñu wàcce leen ci kaw suuf ñoo ñee ndombob tànk boo tekki waay takk na ko. Fu waay tolli mbër waaya ngi door a luqqiku. Geñob ndombo du laal suuf. Kon kuñu tekki sa ndombob tànk yow ci sa bopp na nga xamal sa bopp ci ni ànd bu nekk tablo la am ku ca yegge gaare.

All high-ranking officials will lose their positions some day. When you become a great wrestler, know that there is a young budding wrestler coming. A well-fastened talisman does not touch the ground. So, when you lose your position, know that every relationship has a stop sign. When you reach it, stop.

(Seck, 2019a; Seck, 2019b; Seck, 2020)

3. Discussions

Malcolm X's quotations turn around themes such as equality, freedom, self-defense, dignity, self-respect, identity, moral values and race, among others. His words are essentially race-conscious. Whatever he says is related to the status quo of African Americans whose bright future was postponed until further notice. His thoughts are also related to white America whom he considered as the sole responsible for African Americans' plight. African Americans went through a wide range of injustice. They experienced slavery toiling on plantations facing murder, lynching, rape, mutilation, and legal segregation and discrimination. The rage one feels in Malcolm X's words is the African American expression of long repressed feelings. Malcolm X lived in an epoch that needed courage, moral values and charisma for positive leadership. Just as Franklin D. Roosevelt's epoch needed men of courage to free their nation from the grip of Nazism, Malcolm X's epoch coincided with a great need for freedom from the yoke of race oppression and social injustice. Malcolm X's quotations encompass several lexical fields. In the lexical field of identity, one can find words and phrases such as history, culture, race, knowledge of the past and respect as human beings. In the lexical field of radicalism, one can find words and phrases such as action, rifle, ring and war. Malcolm's frank opinions about the burning questions of his time regarding race, democracy, freedom, equality and justice, sparked a general outcry across the USA. No man is a prophet in his own country. Americans misunderstood Malcolm X in the 1960s. Although Americans unanimously recognized Malcolm X's outspokenness and high oratory skills, they had a phobia about his ideas. On one part, Malcolm X was misunderstood and classified as a

“merchant of hate” by white people and the press, on another, the African American community and his fellow leaders regarded him as an angry separatist who belonged to a religious sect (Diop, 2024). Later in life, members of his own organization returned against him out of jealousy of his growing fame. Today, Americans have matured as they gradually render unto Malcolm the things which are Malcolm’s. Data found on social media give examples. From its archives, CBC, Canada’s public broadcaster, took a TV clip titled “Malcolm X on Front Page Challenge, 1965” and posted it on *YouTube* on April 7, 2010. CBC made this interview after Malcolm X left the Nation of Islam and a few weeks before his assassination. As I am writing these words today, on May 10, 2024, at 11:31 AM, there are 5,643,051 views of this clip and 10,586 comments on it (CBC, 2010). The following comments from all over the world are worth reading:

As a kid I skimmed over the name Malcolm X, but as a white young Man, this guy needs to be explained in schools 100%, his story is so rich and deserves to be explained to the youth who is [*sic*] completely lost nowadays, Rest in peace, Mr. Shabazz!

I’m old, Christian and white. I have always had respect for this man and even more since his visit to Mecca. It transformed him.

As a white kid from the ghetto, this man is the inspiration I used before every debate in high school, I’m now converting to Muslim and very happy with my life. I’ve argued with many over Malcom’s views, he’s never preached hate, only love and strength.

Malcolm X is a man of his time. He was strong and was standing up. I really think he was a great person. I wish he could have lived longer... very intelligent and could have contributed so much to this world. Thank you for what you have given.

This is the Malcolm X that people conveniently forget. They never want to acknowledge that he transformed his way of thinking and started to speak more about unity, while still fighting for civil rights.

As a Christian Conservative who always admired Malcolm X, I am blessed by his interviews. Thank you for making these videos available.

Malcolm was so misunderstood, and still is today. People are always trying to fit him into a perfect little box, or try to make him be what they want him to be. Malcolm was a man because he could not be bought for any price.

Malcolm X remains is [*sic*] the greatest orator I have ever heard speak. Extremely eloquent and graceful in his approach, it immediately grasps one’s attention. The fact that this man educated himself from a prison cell is astonishing.

(CBC, 2010)

Unlike Malcolm X, Makhtar Seck Mboro draws on the source of Islam through the religious rhetoric of words such as *alaaxira* (the hereafter), *alxuraan* (the Koran), *naan* (prayer), *Yàlla* (God), *bàkkaar* (sin), *jullit* (Muslim), *lislām* (Islam) and *yilimaan* (Imam). But his quotations are fundamentally cultural as he draws inspiration from the rich Wolof customs and traditions. According to Egyptologist and historian Cheikh Anta Diop (1958), the Wolof language would come from the misrepresentation of the Serer and through all these foreign elements: the Saras, the Congolese, the Toucouleur, the Pular, the Laobe, the

Sarakolle, etc. This explains why the Wolof can bear the characteristic totemic names of any of these peoples without that being shocking in the ears of the other Wolof, without that revealing a foreign ascendance. The particularity of the Wolof language in terms of diversity helps make correlations between the proverbial teachings of Makhtar Seck Mboro and other proverbs from other African countries. This is understandable if you correlate French and English proverbs. It is very easy to find equivalences between these two cultures because they have so much things in common. For each quotation, I have provided the most faithful English translation possible as far as literal translation is concerned. For most of the translations to be understandable, I have mainly resorted to two translation devices: equivalence and adaptation as Vinay and Darbelnet (1958) advised. I have used the equivalence technique when both English and Wolof have the same perception of one situation while using very different stylistic and structural means to express it. However, I have used the adaptation technique when I have noticed that there is a limit in the equivalence device or other translation devices. In many situations, both English and Wolof have diametrically opposed perceptions because of their opposing cultures. In this case, I have stuck to rendering the meaning only, thus paying lip service to certain linguistic features that are forcibly lost in the translation process from Wolof to English. In terms of translating proverbs, literal translation is the best device. Literal translation helps render the tones (sarcastic, ironical, neutral), registers (common, colloquial, formal), analogy speech figures (metaphor, simile) and originality. One of the most difficult parts in literary translation is to render the same sound effects in the target language.

Conclusion

This study has proved that Malcolm X and Makhtar Seck Mboro respectively made a lasting impression on the Americans and the Senegalese. They both demonstrated that an intellectual is not forcibly a person with an array of qualifications. Malcolm did not go further than the eighth grade, and Makhtar Seck Mboro only went to Koranic school but never went to any school with French curricula. Yet, their quotations are worthy of quotations from people with degrees from Harvard or Yale. An intellectual is a person who, with his political, economic and social contributions, changes society positively. For my part, instead of making this paper a comparative study, I have decided to make it a miscellaneous collection that reunites two intellectuals who shared the same religion, convictions in society and origin. Highlighting the quotations of an American emblematic figure, I have also delved into Senegalese orature concentrating on a respected figure that is rightfully claiming his place in Senegalese literature. All African researchers must individually increase their investigations in their respective regions, save from the oblivion everything that can be collected and that will allow us, from today, to know ourselves better. We often come across fragments of our tradition that we do not even deign to remember assuming out of hand, by ignorance, that such an initiative would not have far-reaching goals (Diop, 1958).

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