

In spite of this, I think Professor Levtzion's version of the legend is a helpful one because it outlines some elements of importance for the discussion that I intend to dwell on by comparing different versions of the legend. If you want a fuller, more extensive and perhaps more authentic account, I can vouch for Delafosse (1913), since I have personally read that one. I would also like to read Monteil (1953) at some future point. So, without further ado, here is Professor Levtzion's account of the story in his book:

"The story runs thus. Dinga came from the Orient and stayed in Jenne for some time. He then moved to Dyara-ba (Dia) in Massina, where he married. One of his wife's sons was the ancestor of the Soninke in Diafunu (in the Sahel near the Kolimbine river), another son, Fade al-Hajj Suware, was the founder of Diakha-sur-Bafing, which developed as the centre of the Diakhanke.

-----

Earlier, we also learn that Dinga, Dyabe's father, came from the Orient. It seems to be the case that Dinga and his people arrived from the Orient (i.e., the East), via Djenne, to Dia, this place that is so important to many West African people (Meyerowitz, 1972). Dinga is described as descendant of Solomon, and in fact, Delafosse (1913) gives his genealogy, which I shall quote:

"It is said that a man named Dinga, son of Khiridion Tamaganké, son of Yougou Doumbessé, son of Job, son of Solomon, son of David (salvation be upon him), arrived from the East with his companions; he had with him three hundred magicians, and the chief of these magicians was Karabara Diadiané, the ancestor of the Soudoro clan. They continued their journey until they reached a village named Djenné and were there stopped by the inhabitants of this village." (Delafosse, 1913, p. 6).

I think there are some important and interesting points that should be noted from this quote just given. First, Dinga's genealogy leads him back to the Hebrew king David, but more interestingly (in my opinion) to Solomon. Why is that? It is because first of all, we learn from esoteric sources that Solomon was a great magician. Manly P. Hall (1928) writes that "Fully convinced that their Scriptures sanctioned it, numerous mediæval Qabbalists devoted their lives to the practice of ceremonial magic. The transcendentalism of the Qabbalists is founded upon the ancient and magical formula of King Solomon, who has long been considered by the Jews as the prince of ceremonial magicians."