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Mani History

George Tucker Childs
Portland State University, childst@pdx.edu

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When people speak of ‘up’ and ‘down’, they usually mean ‘north’ and ‘south’ but it could be from the highlands to the coastal plane

History of the Mani / Histoire des mani

Récit de Morlaye Boyo Keita

Palatougou, vendredi, le 15 janvier 2005

Greetings, etc.

jd bà m̀̀rläi, ñ sàkà-í
Papa Morlay, good morning!
Papa Morlaye, bonjour!

mb ahaan, yomu n sakay sèkè!
àháán, yómu ñ sàkà-ĩ sèkè
yes grandfather 2sg pass.morning well
Thank you, old man, good morning!
Oui, mon vieux, bonjour!

jd ñ sàkà-ĩ sèkè
You have spent the morning well?
Bonjour!

mb íyò màmó!
Yes, thanks!

French stops here!

jd lɔ mɔ ki ya?
lò m̀̀ kĩ yà
pro 2sg pro q
Where are you?

mb ka dipal atuk lɔ hi ki.
kà ði-pàl-àtòk lò híkĩ.
in Palatougou pro dem
We are fine (here) in Palatougou (lit. ‘ncm-sun-atop’).

jd ubɔr mɔ, kɔ ñay
ù-bór m̀̀, k̀̀ ñà-ĩ
ncm-family 2sg pro 3pl-i
Your family is here?

mb ñan buleñ, ña ñay.
ñà-n búlén, ñá nà-ĩ

3pl-emph all, 3pl dem-i
They are all here.

jd yeŋ fɔ ma mɔ ŋa fɔ ma?
yè ñ-fɔ mà mɔ ŋà fɔm yà
what ncm-language pro 2sg 3pl speak q
What language do you speak to them?

mb mani ma ŋa fɔm.
màní mà yá ŋà fòm.
Mani pro 1sg 3pl speak
I speak Mani to them.

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jd ŋan buleŋ, ŋa ma tey?
ŋà-n búlén, ŋá mà tè-ĩ
3pl-emph all 3pl pro hear-i
Do they all hear it?

mb kekecoy, apum ŋa ma tey, apum ŋa ce man te.
kékéçò-ĩ, à-pùm ŋá mà tè-ĩ, à-pùm ŋà cè mà-én tè
now-i ncm-some 3pl pro hear-i ncm-some 3pl aux pro-neg hear
Nowadays, some do understand it, some don't.

jd ya mɔ ya, wɔ ŋay?
yá mɔ yà, wɔ nà-ĩ
mother 2sg q 3sg dem-i
Your mother, is she here?

mb ya mi wui, kabi kace.
yá mĩ wú-ĩ, kà bí kácè
mother 1sg die-i, pro have formerly
My mother died a long time ago.

jd weyka! tɔli nyɛ. poa mɔ ya?
wèkà tɔl-ĩ nyè. pòà mɔ yà
sorry accept? pro. father 2sg q
Sorry! Accept my sympathy. And your father?

mb poa mi pɛrɛ wui.
pòà mĩ pèrè wú-ĩ.
father 1sg also die-i
My father is also dead.

jd éé! bɔli ŋa wui?
éé! bɔlɪ ŋà wú-ĩ?
Oh! since 3pl die-i

Oh! Did they die a long time ago?

mb kabi kace. nen tigber ta wòm ki.
kà bí kácè. nén tĩ-gbér tà wòm kǐ.
pro have formerly year ncm-much pro now dem
It was a long time ago. This happened many years ago.

jd ye npanɬa ma mɔ nya kekeco ya
yé ñ-pánt mà mɔ nya kékécò yà
what ncm-work pro 2sg do now q
What kind of work do you do now?

mb fɔ npanɬa mu bulɔ cey, (unintelligible word) kaŋka sɔtɔ uyo mi.
fɔ n-pánt mù bùlò cé-ĩ, (...) kànkà sòtò ù-yó mǐ.
must ncm-work with farming def (...) so.that get ncm-eat 1sg
I have to do farming work in order to get something to eat.

jd mɔ be upeley?
mɔ bé ù-pèlè-ĩ
2sg grow ncm-rice-i
Do you grow rice?

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mb ya be peley.
yá bé pèlè-ĩ.
1sg grow rice-i
I grow rice.

jd lakɔ ce a
lákó cè yà
garden def q
What about a garden?

mb ηɔne npanɬa nlan, may cance.
ηɔnè ñ-pánt ñ-làn, má-ĩ cáncè
dem ncm-work emph-pro pro-i principal
It is our principal work.

jd ηɔ fo yenkelɛn?
ηɔ fò yènkèlèn
pro grow well
Does things grow well?

mb ηɔ fo yenkelɛn!
ηɔ fò yènkèlèn
pro grow well
They grow very well.

jd mba, mamo!
mbà, màmó
okay, thanks
All right, thank you!

mb áwà.
All right.

jd mba, sin pere si le aman.
mbà, sǐ-n pèrè sǐ lè à-mán
okay 1pl-emph also 1pl cop ncm-guest
All right, we are guests.

mb mhm, amana ce, seno ya.
m̀h̀m̀, à-m̀ǹǹi à-cé, s̀ǹǹò yà
yes ncm-stranger ncm-def welcome now
Right. Guests, you are welcome.

Purpose in coming

jd i, nlabi si mœ ka ko moy,
ĩ, ñlàbí sǐ móé kà kò m̀d̀-ĩ,
right, emph-reason 1pl arrive here to 2sg
Well, the reason why we came to your house,

isoy co ñonɔ ki yoy,
ĩsó-ĩ cé ñ̀ǹǹò kǐ ỳd̀-ĩ
morning def dem here prt-i
why we are here this morning,

mb íyó!
Yes,

jd si huɲdi alagoy, n hun ni coŋki,
sǐ hún-dǐ àlàgò-ĩ, ñ hùn nyĩ còŋkí,
1pl come-cmp so.that-i 2sg come 1pl show
We came in order for you to show us,

mb nà:mù
Yes.

jd kasabi ce ño amana ceɣ,
kàsàbì cé ñó à-màn à-cé-ĩ,
way def pro ncm-Mani ncm-def-i
About the ways of the Mani,

ηα ηα taruxu ηα, ηο deni keyn,?
ηànà tárúxù ηα, ηò dénkèn
dem history 3pl pro loss
this history of the Mani that has been lost,

ηογ hun hali hun tun,
ηό-ϊ hùn hàlí hùn tún
pro-i come for come search
it is to come find out (about it).
we came to look for it,

alago seηbe mo ηο nyay,
àlàgò sènbe mò ηò nyá-ϊ
so.that power 2sg pro do-i
because only your knowledge will provide it.

kaηka si bο si taruxu amana ce.
kàηkà sí bò sǐ tàrúxù à-màn à-cé
so.that 1pl able know history ncm-Mani ncm-def
so that we will know the history of the Mani.

lay mœ ηα, isoy ce ηοno.
lá-ϊ mðè ηà, ǐ-só ǐ-cè ηòno
pro-i arrive pro ncm-morning ncm-def pro
This is why we came this morning.

mb awa, udenken ce, n ho lo ya?
áwà, ù-dénkèn cè, ñ-ηò lò yà
okay ncm-loss def emph-pro pro q
All right, the loss of the language, in which way?

Hali si dena ken ho ya?
hàlí sǐ dènà kén ηò yà
for know thing like how q
To know the thing in what way?

jd mba, ken kasabi ce, ηο manidi ce, le kó cλp,
mbà, kén kàsàbǐ cé, ηò mànί dī-cé, lè kó cλp
okay, like history def pro Mani ncm-def pro go start
All right, like the history, how the Mani culture, it started.

lá ηα kο fok háán, là hun soto kaki yo.
lá ηà kò fók háán, là hún sòtò kàkǐ yò
pro pro pro come.out until, pro come get here prt
from where they arose until they got this place.

mb m̀hmí.
Right.

jd taruxu ce ηone, ηo yema hali si.
t̀ar̀ux̀ù cé ὴònè, ὴò yèmà h̀àlì s̃i.
history def dem, pro want for know
This is the history that we want to know.

mb áwà.
All right.

jd lay m̀əe ηa.
lá-ĩ m̀dè ηà.
pro-i arrive pro
That is why we came here.

mb awa, si ηay, abena ce pere ηa ηay.
áwà, sí ὴà-ĩ, à-bèn à-cé p̀èrè ὴànà-ĩ,
okay, 1pl pro-i ncm-old ncm-def also dem-i.
All right, we are here, the old are here.

awa, seno ya.
áwà, sènò yà.
okay, welcome here
All right, welcome.

jd íyò.
All right.

mb kaŋka yeleŋ lan, ηo piŋkin heri.
k̀ànkà ỳèlèn là-n, ήó p̃ĩnk̃ĩn h̀èr̃i.
so.that behind pro-emph pro become good
Thus, it is what is behind (the past); it becomes good.

jd àmínà.
Amen.

History begins

mb sin si ηa ka,
s̃i-n s̃i ὴà kà,
1pl-emph 1pl 3pl here
Us, we are here,

nlay teke amana ce woy;
n-la-i t̀èk-yé à-màn à-cé ẁò-ĩ
emph-pro-i hear-stat ncm-Mani ncm-def prt-i

with what has been heard (about) the Mani people,

jd námù.

Yes.

mb iyomi hin,

ĩ-yóm ĩ-hĩ-n

ncm-ancestor ncm-1pl-emph

Our grandfathers,

ŋɔŋɔ háán nya ɸin si hun mɔɛ kaki wɔy,

ŋɔnɔ hĩ nyá háán sĩ hún mɔɛ kàkĩ yɔ-ĩ,

how 1pl manage until 1pl come arrive here prt-i

how we managed (what we did) until we came to arrive here,

The war led by Sunjata drove them there

upemu ɕe ko ka senyi koŋ cok.

ù-pèm ù-cé kò kà sɛn-ĩ kò ñ-tók.

ncm-war ncm-def to here sow-cs to ncm-up

it was war that dispersed everybody from the north (up, the highlands).

jd pɛmuce

pèm ù-cɛ

The war?

mb pɛmuce!

pèm ù-cɛ

The war!

jd m̀hmí.

Mhm.

mb n si lay, sunjata upemu wɔy,

ñ sí là-ĩ, s̀unjátá ù-pèm ù-wɔ-ĩ,

2sg know pro-i Sunjata ncm-war ncm-3sg-i

You know it, Sunjata, his war.

jd námù.

Yes.

mb nkɔ seɸiɛ koŋ cok,

ñ-kò sɛn-ĩ-yé kò ñ-tòk,

emph-pro scatter-cs-stat to ncm-up

It scattered them in the north.

pɛ seɸinin. nɔ wɔ nɔ, kɔn lɔ nɔ wɔ kɔnɔ;

pè sɛn-ĩ nĩn. nò-ó-nò, kó-n lònò wò kònò
pro scatter-cs recip everyone go-mid dem 3sg dem
They scattered. Everyone went on that his own way.

amana ɕɛ, ɲa de pɛɛ tol.
à-màn à-cé, ɲà dé pèrè tòl.
ncm-Mani ncm-def 3pl enter also descend
The Mani people also started coming down.

jd nlara, nla amana ɕɛ ɲa kace
ńlára, ñ-là à-màn à-cé ɲà kácè
thought emph-pro ncm-Mani ncm-def 3pl in.the.past
I think it was the Mani in the past.

mb nla ɲa kace kon cok, ko manden;
ñ-là ɲà ká cè kò ñ-cók, kò màndén;
emph-pro 3pl past cop to ncm-up to Manden
It was that they were there in the north, in Manden country

háán kekɛco pa le ko manden, lɔ lɔy koɲ cok.
háán kékécò pálè kò màndén, lò ló-ĩ kò ñ-cók.
until now say to Manden pro pro-i to ncm-up
up until this time they call it “Manden”, there in the north.

amana ɕɛ, ɲɔɔɔ ɲa sɛɲɛɲin ɔy,
à-màn à-cé, ɲònò ɲà sɛn-yé nĩn ò-ĩ,
ncm-Mani ncm-def, pro 3pl scatter-cmp recip prt-i
The Mani people, as they scattered themselves,

ɲa hun ka cal cal cal cal háán, ha hun mɔɛ,
ɲà hún kà càl-càl-càl-càl háán, ɲà hún mɔè,
3pl come here sit-redup-redup-redup until 3pl come enter
they came here by settling here and there until they arrived,

The Mani keep moving on, Kakuluma

ha hun mɔɛ ko kakulumɔɛ.
ɲà hún mɔè kó kàkúlùmóé.
3pl come enter to Kakuluma
until they arrived in Kakuluma.

jd kò kàkúlùmóé?
To Kakulumɔɛ ?

mb kò kàkúlùmóé.
To Kakulumɔɛ.

jd ye pe nya le ya ko kakulumæ ?
yé pè nyàlé yà kò kàkúlùmóé
what pro call q to Kakuluma
Why do they call it Kakuluma ?

mb kò kàkúlùmóé?
Kakuluma?

jd námù.
Yes.

mb iyomi hiŋ, nla ŋa kace,
ì-yóm ì-hĩn, ò-là òà kácè
ncm-ancestor ncm-1pl-emph emph-pro 3pl in.the.past
Our grandfathers, it was them in the past (who gave it the name).

bar mœŋ œ kol ŋa kul,
bár móé ò-cé kól òà kúl,
harvest palm.wine ncm-def there 3pl drink
They were harvesting palm wine there that they drank.

nla ŋa nyale si ka kom ma kul kaki.
ò-là òà nyàlé sǐ ká kóm mà kùl kàkǐ.
emph-pro 3pl say 1pl past bear pro drink here
that is why they said we have produced it here.

The Mani like palm wine

jd nlara, amana œ ŋan pere ŋa kul nnye
ńlára, à-màn à-cé òà-n pèrè òá kùl ònyé
?be.thought ncm-Mani ncm-def 3pl-emph also 3pl drink, not.so?
I think that the Mani people indeed drink palm wine, don't they?

mb amana œy?
à-màn à-cé
ncm-Mani ncm-def
The Manis?

jd mhm.
Yes.

mb akul ŋa la. mœŋ, nɔr.
òà kúl òá là. móé-n, ò-pòr.
3pl drink 3pl pro alcohol-ncm?, ncm-palm.wine
They do drink it. Alcohol, piassava palm wine,

̀̀n k -i l   a h n-i,  -p m  -c  k n -i,
2sg see-i pro 3pl come-i ncm-war ncm-def dem-i,
Do you see how they came? This war,

k  hunen muni yelen.
k  h n- n m n  y l n.
pro come-neg stop behind
it did not come to stop behind (them).

akurugba ce  a ce ka k nk n
 -k r gb   -c   a c  k  k nk n
ncm-warrior ncm-def 3pl aux here batter
The warriors continued to batter them.

amana ce nu ,  a mintan den.
 -m n  -c  n n,  a m nt - n d n.
ncm-Mani ncm-def still 3pl fearless-neg thing
The Mani people still greatly feared them.

jd nlara manin  cen mi ta den?
nl r  m n -n  c - n m nta d n
be.thought Mani-person aux-neg fear thing
I think so, the Mani people feared the thing.

mb  a cen mi ta nderek.
 a c - n m nt   -d r k.
3pl aux-neg fearless ncm-custom
They were frightened by their practices.

The Mani join up with the Baga

 o  a hun se yinin h  n  a no,
 o  a h n s n-i n n h  n  a-n ,
pro 3pl come scatter-cs recip until 3pl-with
When they were so scattered,

abaga ce wo,  a hun.
 -b g  a-ce w ,  a h n.
ncm-Baga ncm-def emph 3pl come
it was the the Baga people who came.

jd abaga ce y
 -b g   -c -i
ncm-Baga ncm-def-i
The Baga people?

mb abaga ce.  o  a hun d k l nni,

à-bàgà à-cé. ηò ηà hún dákólón-ĩ,
ncm-Baga ncm-def pro 3pl come join
The Baga people, they joined up

bólò pè hun nya le ley,
bòlò pè hún nyàlé lè-ĩ,
and pro come say be
and someone said that it was the case that

akurugba ce ηana ki fò ηa tol iyoy,
à-kùrùgbá à-cé ηàná kǐ fò ηá tòlǐ yò-ĩ,
ncm-warrior ncm-def dem here must 3pl descend prt-i
these warriors were intending to come down.

háán amana ce ló nò ηa kón yò,
háán à-màn à-cé lònò ηà kó-n yò,
until ncm-Mani ncm-def dem 3pl go-mid prt
all the way to where the Mani had gone.

háán ηa dem yoy. ηa hun seηynin.
háán ηà dém yò-ĩ. ηà hún sèn-yé nǐn.
until 3pl chase prt-i, 3pl come scatter-stat recip
They pursued (them), and they (the Mani people) scattered.

ηò ηa hun seηynin, ko tabun̄su.
ηò ηà hún sèn-yé nǐn, kò tàbùnsù.
pro 3pl come scatter-stat recip, to Tabun̄su
When they scattered, it was to Tabun̄su.

jd ko tabun̄su sèt la ló ye ya?
kò tàbùnsù sèt là lò yé yà
to Tabun̄su side pro pro what q
In Tabun̄su. Whereabouts is that?

mb ko tabun̄su, uròbirika ce kòe.
kò tàbùnsù, ùròbíríkà cé kò yè.
to Tabun̄su, Dubreka def pro prt
Tabun̄su is close to Uròbirika (Dubreka).

The Baga move north and the Mani go south

abaga ce ηa taη set kon cok.
à-bàgà à-cé ηà tán sèt kò ò-còk.
ncm-Baga ncm-def 3pl arise side to ncm-top
The Baga people headed up to the north side.

η̄ɔ̄ɔ̄ η̄a tāŋa s̄ɛt kōŋ cɔk kōy,
η̄ɔ̄n̄ɔ̄ η̄ā tāŋá s̄ɛt kò ñ-còk kò-ĩ,
dem 3pl arise side to ncm-top pro-i
As they went up to the north,

s̄ɛt kòbà cé, háán ù kó-n bòkè cé.
side Koba def until 3sg go-mid Boke def
they reached Koba and on up to Boké.

amana cé p̄ɛɛy, η̄a koe lambanyi cé (ko men).
à-màn à-cé p̄ɛ̀ɛ̀-ĩ, η̄a kò ì-làmbàn ì-cé (kò mèn).
ncm-Mani ncm-def also-i 3pl to ncm-below ncm-def to below
The Mani people also, they went down (below).

amana cé η̄a hun ñ̄ŋ η̄a hun m̄ɔe kōŋ sangbōŋ.
à-màn à-cé η̄a hún háán η̄a hún m̄ɔ̀ɛ̀ kò ñ-sàngbòŋ.
ncm-Mani ncm-def 3pl come until 3pl come arrive to ncm-Sangbon
The Manis continued on until they arrived at Sangbon.

Kabak

la η̄a m̄ɔe ko sangbōŋ, b̄ɔɔ η̄a s̄emi ko kabēŋk.
là η̄a m̄ɔ́ɛ̀ kò sàngbòŋ, b̄ɔ̀lò η̄a s̄ém-ĩ kò kàbènk.
pro 3pl arrive to Sangbon, and 3pl stand-cs to Kabak
They reached Sangbon and stayed on Kabak.

jd kò kabēŋk ?
kò kàbènk
to Kabak
On Kabēŋk?

mb ko kabēŋk. η̄ɔ̄ p̄ɛ nyalɛ ko kabak ȳɔy,
kò kàbènk. η̄ɔ̄ p̄ɛ nyalé kò kàbàk ȳɔ-ĩ,
to Kabak pro pro call to Kabak prt-i
On Kabēŋk, where the people call it Kabak,

manin̄ɔ̄ ŋa ley, ko kabēŋk.
m̄aní-nò nyalé-ĩ, kò kàbènk.
Mani-person call-i to Kabenk
but a Mani person would call it, 'ko Kabenk'.

jd mhm. ko kabak cé, manin̄ɔy nyaley ko kabenk
mhm. kò kàbàk cé, m̄aní-nò nyalé-ĩ kò kàbènk
okay to Kabak def, Mani-person call-i to Kabenk
Right. Instead of to Kabak a Mani person would say 'ko Kabēŋk'?

mb ko kabɛŋk. ŋ key, la ŋa hun mɔɛ koli,
kò kàbɛnk. ò ké-i, là ŋà hún mɔ̀ɛ kól-ĩ,
to Kabenk 2sg see-i pro 3pl come enter there-i
'Ko Kabɛŋk'. Do you see how they got there?

ŋa hun nyer, ŋa kɔn ko yel bomun cɛ,
ŋà hún nyér, ŋà kó-n kò yèl bòmùn cɛ,
3pl come cross 3pl go-mid to island big def
They crossed over and went to the big island,

Matakan

nyɛnɛ kace lɔ yɔ. ŋa le "si hun matɔn ka",
nyènɛ ká cè lɔ yɔ. ŋàlé sí hún màt-ɔn kà
dem past cop pro prt, call we come hide-mid here
about which they said, "Let us come hide ourselves here";

ko lɔ pɛ ŋa le ko matakan.
kò lɔ pè nyàlé kò-màtàkán.
to pro pro call to-Matakan
the place that people call Matakan.

jd ko matakan
kò-màtàkán
To Matakan?

mb ko matakaŋ.
kò-màtàkán
To Matakan.

jd matakaŋ cɛ, hali ŋa le "si hun matɔn ka".
màtàkán cè, hàlì nyàlé sí hún màtɔn kà.
Matakan def, for say 1pl come hide-mid here
This Matakan, because they said, 'Let us come hide ourselves here'.

mb "si hun matɔn ka".
sí hún màtɔn kà.
1pl come hide-mid here
'Let us come hide ourselves here'.

jd lɔ pɛ nyalɛ ko matakaŋ.
lɔ pè nyàlé kò màtàkán.
pro pro call to Matakan
That's why they call it Matakaŋ.

Sunjata's lieutenant, Kalmasine, threatens Matakan

mb mba, n key kalmasiney, sofano sunjata na ka bola ce.
mbà, ò kè-ì kàlmásìnè-ì, sòfà-nò sùnyátà nà kà bòlàcé.
okay 2sg see-i Kalmasine-i warrior Sunjata 3pl in past
All right, you see Kalmasine, he was one of Sunjata's warriors in the past.

nyale "lo fœe na yomo,
nyalé lò fèé na yòmò,
say pro God pro agree,
They (Sunjata's troops) say "If God agrees,

loy cãpe ugbato ka nsangbon kaki,
lò-ì cãp-yè ù-gbàtó kà nsàngbòn kàkì,
pro-i start-stat ncm-cutlass in Nsangbon here
when we start (to use) the sword here in Nsangbon,

fò si kò kò tók, kò matakana ko nyele".
fó sí kò kò tók, kò màtàkán kò nyèl-è.
must we pro go wash, to Matakan to sea
we must wash them in the sea at Matakan." (mb 5/15/05, jd 6/10/05)

The brothers decide to leave

yomkelen fom la pincey wo neraka, na yel tamro.
yómkèlèn fóm là píncé ì-wò néràkà, nà yél tàmrò.
Yomkelen tell pro younger.brother ncm-3sg Neraka, 3pl call Tamro
Yomkelen told his younger brother Neraka, and they called Tamro (another brother).

nyale "si ma cal kay, si tun ya lo, no hi ko no
nyalé sí mà càl kà-ì, sí tùn yà lòi kònò,
say 1pl neg sit here-i, 1pl search now pro, 1pl? dem
They said "Let's not stay here, let's look for somewhere else to stay!

anya ce nanay, hán ya,
à-nyá à-cé nà-nà-ì, háán yà,
ncm-people ncm-def dem-i, until now,
These people, up until now,

na tulenuj ngbol."
nà tùl-yé nún ò-gból.
3pl look.for still ncm-heart
they are still looking for (our) heart."

jd na hiñ yelen tuñ!
ná hĩn yèlèn tùn
3pl 1pl behind chase

They are pursuing us!

mb ηα hiη yelen tuη! ηο ηα hun bempa kace wom ηα.
ηά hīn yèlèn tùn ηò ηά hún bèmpà ká cè wóm ηά.
3pl 1pl behind chase pro 3pl come prepare past cop canoe 3pl
They are pursuing us! That which they built was their canoe.

ηα pel lo ubor ηα.
ηά pèl-ó ù-bór ηά.
3pl board-ev ncm-family 3pl
They put their families on board.

usal forekariya ce kono, menan ce ma yoko nuη,
ù-sàl fòrèkàriyà cé kònò, mén ù-cé mà yòkó núη,
ncm-river Forécariah def dem water ncm-def pro low? now
This Forécariah River, the water was low still.

kò ce nuη ubomuη. bòlo ηα pelan.
kò cé núη ù-bòmùn. bòlò ηά pèlàn.
pro ipf now.neg ncm-large, and 3pl board
it was not yet big. They boarded.

ηono ηα pelenoy, ηα hun moe usal sipkobi ce,
ηònò ηά pèlèn-ó-ī, ηά hún mòè ù-sál sipkòbī cé,
pro 3pl board-ev-i, 3pl come enter ncm-river Sipkobi def
After boarding, they arrived to this Sipkobi river,

kono lo ki yo.
kònò lò kī yò.
dem pro here prt
that was here.

η kò pe nyale ko mosote yo.
ñ-kò pè nyalé kò mòsòtè yó.
emph-pro pro call to Mosote prt
They call it (this river) Mosote.

jd ko mosote ?
kò mòsòtè
to Mosote
Mosote?

mb ko mosote.
kò mòsòtè
to Mosote
To Mosote.

jd ko mɔsɔtɛ, lapɛ fɔɛ ya?
kò mɔsɔtɛ̀, là pé fɔɛ yà?
to Mosote pro pro call? q
Why do they call it Mɔsɔtɛ?

mb ko mɔsɔtɛy, usal cɛ, kɔ ka bi ilele.
kò mɔsɔtɛ̀-ĩ, ù-sál cè, kò ká bĩ ĩ-lélè.
to Mosote-i ncm-river def, pro past hold ncm-leech
In the Mɔsɔtɛ river there were many leeches.

ŋ key ŋɔnɔ ŋa hun pelɔn yɔy,
ñ ké-i ŋɔnɔ ñà hún pèlɔn yɔ̀-ĩ,
2sg see-i how 3pl come board prt-i
You see how they boarded,

ŋa hun dɛ ko sal cɛ kɔnɛ, ko kimɔ cɛai.
ñà hún dè kò sál cè kɔ̀nɛ̀, kó kĩmɔ̀ cɛ́-ĩ.
3pl come enter to river def dem, to flight def-i
they entered that river in flight.

ŋa hun fon usal ko sanaya.
ñà hún fɔ-n ù-sál kò sà̀nà̀yà.
3pl come come.out-mid ncm-river to Sanaya
They came out at the Sanaya River.

Konoban

ŋa hun nyɛr ko kɔ̀nɔ̀bɔ̀ŋ ko lel.
ñà hún nyér kò kɔ̀nɔ̀bá̀n kò lèl.
3pl come cross to Konoban to bank
They crossed to the bank at Konoban.

amana cɛ, nla ŋa hun cal kol.
à-màn à-cé, ñ-là ñà hún càl kól.
ncm-Mani ncm-def, emph-pro 3pl come sit there
It was there he Mani people came to stay.

jd ko kɔ̀nɔ̀bɔ̀ŋ
kò kɔ̀nɔ̀bá̀n
to Konoban
In Konoban?

mb ko kɔ̀nɔ̀bɔ̀ŋ. ŋla ŋa hun kol, ŋa hun cal.
kò kɔ̀nɔ̀bá̀n. ñ-là ñà hún kól, ñà hún càl.
to Konoban. emph.pro 3pl come there 3pl come sit.down
In Kɔ̀nɔ̀bɔ̀ŋ. There they came to sit down.

ɲa bi lɔ nɛn tigbér
ɲà bí lɔ nɛn tĩ-gbér
3pl hold pro year ncm-much
They lived there for many years!

lɛrɛ ɲɔ ɲa cɛ fon upɔɲ nfuk nɛɛ wɔy,
lér-ɛ ɲò ɲà cé fó-n ù-pòn ò-fúk ò-cé wò-ĩ,
time?-ev? pro 3pl aux go.out.mid ncm-cast ncm-hook ncm-def 3sg-i
When they were there, they were going out to fish with hooks.

ɲa cɛ kɛ yɛli ka samuɲ ka.
ɲà cé kè yèlĩ kà sàmùn kà.
3pl ipf see forest in Samu here
They used to gaze at the forest in Samu.

The four brothers

n si la, ɲa na ɲɔl, ɲa kace la, nuɲ ubɔr ɲa yo.
ò sĩ là, ɲànà nyól, ɲa kace la, nuɲ ubɔr ɲa yo.
2sg know pro dem four,
Do you know that there were four of them with their families?

yomkɛlɛɲ yo, nɛraka yo, nuɲ tamrɔ yo, nuɲ nemburɛ sa.
yomkɛlɛn yo, nɛraka yo, nún tamrɔ yo, nún nemburɛ-sa.
Yomkelen prt, Neraka prt, and Tamro prt and Nembure-light-skinned.
Yomkelen, Neraka, Tamro and Nembure.

mh, n kɛ la hun dɛ kɔli,
mh, ò ké là hún dè kól-ĩ,
well, 2sg see pro come stay there-i
Mh, you see how they came and stayed there,

nyalɛ “lɔ nɔ hi ki yɔy,
nyàlé lònò hĩ kĩ yò-ĩ,
say dem 1pl here prt-i,
They said, “This place is where we are,

yɛli cɛ nyɛnɛy kɔ kɛ kɔ lɛl yɔy,
yéł ì-cé nyènè-ĩ kò ké kò lèl yò-ĩ,
forest ncm-def dem-i pro see to forest prt-i
the forest that can be seen over there on the other side,

Families cross the Forécariah

nba, si **traya** si mɔɛ lɔ. ʒi kɔ lɔ ya lɛli.
mbà, sí tràyà sí mɔè lɔ. sí kò lɔ yà lèlĩ.

okay, 1pl try 1pl arrive pro. 1pl go there now (and) look
All right, let's try to get there. Let us go now and take a look."

ηα ηα hun pelən, ubər ηα pe buleη.

ηò ηà hún pèlən, ù-bór ηà pè búléη.
pro 3pl come board, ncm-family 3pl again? all
Then they boarded, the whole family.

yeli pum nye løy, pe nye nyale, ko gbətuko.

yél ĭ-pòm nyè lò-ĭ, pé nyè nyàlè, kò gbótúkò.
forest? ncm-some pro pro pro call to Gbotuko
There is another forest, they call Gbotuko.

amana ce ηα ley ko gbətuko.

à-màn à-cé ηàlé-ĭ kò gbótúkò.
ncm-Mani ncm-def call-i to Gbotuko
The Mani people call it 'ko Gbətuko'.

A mangrove punctures the canoe (patched w/ snail shells)

nlo utu ce, ko hun cu, wəm ce kol.

ñ-lò ù-cù cé, kò hún cú, wóm cè kól.
emph-pro ncm-mangrove def, pro come pierce boat def there
There a mangrove tree made a hole in the boat.

wəm icamat isuki ce wəno ki.

wóm ĭ-càmàt ĭ-sùk ĭ-cé wə̀nò kĭ.
boat ncm-broken.shells ncm-snail def dem here
This canoe was made out of snail shells.

bolo ηα taη ko yeli ce, ηəno ηα məe pe ko løy.

bòlò ηà táη kò yél ĭ-cé, ηə̀nò ηà mójé pè kò lò-i.
and 3pl cross to forest ncm-def, dem 3pl enter again to pro-i
And they crossed over to the forest, when they arrived there.

ηα mar pe kol loy, ηα de lo kol.

ηà már pè kól lò-ĭ, ηà dé lòkól.
3pl like again there pro-i 3pl stay dem
They liked it there, and they stayed there.

hali n ko inaη, mo lo bəηta ikiηto ce.

hàlĭ ñ kó ĭnàn, mó lò bə̀nt ĭ-kĭntò (ĭ-)cé.
for 2sg go today, 2sg pro meet ncm-ruin (ncm-)def
Even if you go now, you will find ruins there.

ηα bempa pe icamat isuki cilaη.

ηà bèmpá pè ĭ-càmàt ĭ-sùk ĭ-cĭlàn.

3pl prepare again ncm-broken.shells ncm-snail other
They prepared some more broken shells of snails,

ηα βεμπα, ηα βε κο wóm ηay, ηα τε ηο,
ηà bèmpá, ηà bé kò wóm ηa-ĩ, ηà té ηò,
3pl fix 3pl lay.down to canoe 3pl-i, 3pl burn pro
They fixed (the canoe), they plastered (it) onto their canoe, and then they burned it (held
it over the fire so that it would harden).

kemale ηο πε βεμπα koboti ce yo.
kémalé ηò pé bèmpà kòbò ã-cé yò.
thus pro pro prepare water.container ncm-def prt
like how they repair the water coolers.

ηο kanyin, ηα mine πε pelani,
ηò kányi-n, ηà mĩnè pè pèlón-ĩ,
pro dry-mid 3pl again pro board-i
When it dried out, they re-boarded.

They land at Tike on the Samu side

ηα κον háán, ηα πεr ka samu ka lel.
ηà kón háán, ηà nyér kà sàmù kà lèl.
3pl go-mid until, 3pl cross in Samou in side
They continued on until they crossed to the Samu side.

ηα hun sem ko tike.
ηà hún sèm kò ãikè.
3pl come stand to Tike
They landed at Tike.

nla asosa ce nyaley, ko titike.
n-là à-sòsò à-cé nyalé-ĩ, kò ãitike.
emph-pro ncm-Soso ncm-def call-i, to Titike
The Soso people call it "Titike".

jd ko titike. la wol di ley, nlò πε cæk yo.
kò ãitike. là wól ãi-lé-i, n-lò pé cæk yò.
To Titike. pro seems ncm-land emph-pro pro dock prt
Titike. It seems the place where the people dock.

mb nlò πε cæk yo. ko cækti wóm læ.
n-lò pé cæk yò. kò cæk ãi-wóm lò è.
emph-pro pro dock prt, to land ncm-boat pro prt
Where they dock, where they dock the canoes.

amana ce, kol lo ηα cækò, semi wóm ηα.

à-màní à-cé, kól lò ɲà còkó, sém-ĩ wóm ɲà.
 ncm-Mani ncm-def, there pro 3pl precede, stand-cs boat 3pl
 The Mani people, there they first landed their boat.

lò ɲa semie wóm ɲa koli, bọlọ ɲa taɲ.
 lò ɲà sém-ĩ-yé wóm ɲà kól-ĩ, bọlọ ɲa tán.
 pro 3pl stand-cs-stat boat 3pl there-i, and 3pl ascend
 After they landed their canoe there, they then went up.

ɲa tun ló, ló ɲa cal yó.
 ɲà tún lò, lò ɲà cáI yò.
 3pl search pro, pro 3pl sit prt
 They looked for a place, a place to stay.

Reunion at Caton

ɲo ɲa gbɛ háán, ɲa hun ke ka katón.
 ɲò ɲà gbé háán, ɲà hún kè kà kàtón.
 pro 3pl walk until, 3pl come see in Caton
 Then they walked until they came to see Katon.

la ɲa ke ka katóni, la ɲa dɔkɔlɛn kól.
 là ɲà ké kà kàtón-ĩ, là ɲà dókól-én kól.
 when 3pl see in Caton-i, when 3pl pile.up-mid there
 When they saw Katon, when they came together there.

la ɲa hun dɔkɔlɛn koli, bọlọ ɲeraka fon.
 là ɲà hún dókól-ón kól-ĩ, bọlọ néràkà fó-n.
 pro 3pl come heap-mid there-i, and.then Neraka emerge-mid
 When they came together there, Neraka left.

The Mani diaspora (cont'd), looking for a place to settle (Neraka)

jd: ñlà rà néràkà cé wònđĩ wó gbé-é-↑é-é
 ñlàrà néràkà cé wònđ-ĩ wó gbè-è-è
 be.said Ne-raka def dem-ĩ pro walk
 This Neraka seems to walk a lot!

mb: néràkà fón pèlnò wò ká cè là
 néràkà fó-n pèl-nò wò ká cè là
 Neraka leave-mid hunter 3sg past ipf pro
 Neraka left. He was a hunter.

jd: pèlnò wò ká cé là-ĩ
 pèlnò wò ká cé là-ĩ
 hunter 3sg past cop pro-ĩ
 Was he a hunter?

and 3sg pass to Ngbempan
and continues on to Ngbempan.

nlo pe nale a ko nkompan
n-ló pè nyàlé à kò òkòmpán
emph-pro pro call that to N'kompan
which they (now) call “N'kompan”.

jd ko ngbempan. a na lo na nale ko nkompan
kò ngbèmpàn. à-nà ló nà nyàlé kó òkòmpán
to Ngbempan. ncm-3pl pro 3pl call to N'kompan
To Ngbempan, who is it that calls it “N'kompan”?

mb ah, asos acey, aman ace
áh à-sòsò à-cé-ì à-màní à-cé
interj ncm-Soso ncm-def-i ncm-Mani ncm-def
Ah, the Soso and the Mani

pele gbo wòm ko nkompan,
pèrè gbó wòm kò òkòmpán
also just all.together to N'kompan
also all together (came) to N'kompan

si ka kondi pan ibot ka ki
sì ká kò-n-dí pàn ì-bót kàkí
1pl past go-mid-cmp fish mudskipper here
We went fishing for mudskipper here.
Town name literally means ‘have caught mudskippers here’.

n si la aman ace, na kace yoy,
n sí là à-màní à-cé nà ká cè yò-ì
2sg know pro ncm-Mani ncm-def 3pl past ipf eat
You know that the Mani used to eat

ibot icey na ka mar nay.
ì-bót ì-cé nà ká màr nà-ì
ncm-mudskipper ncm-def 3pl past love 3pl
mudskipper, they used to love them.

Kigbali and the plum tree

awa, bɔlɔ u mɔɛ ko gbal alɔ,
áwà bɔ̀lɔ̀ ù mɔ́í kò gbál àlò
okay and.then 3sg arrive to plum.tree under
Okay, next he arrived under the plum tree.

bɔlɔ u yok lɔ bel kol.

b̀̀l̀̀ ù yók l̀̀ b̀̀l kól
and 3sg build pro hut there
and built a temporary shelter there.

̀̀ nwis nce ̀̀ l̀̀ ce fo ỳ̀y,
̀̀ ò-wís ò-cé ̀̀ ̀̀ l̀̀ cè fó ỳ̀
pro ncm-animal ncm-def 3pl there aux emerge prt
Because game was plentiful there,

u yok l̀̀ b̀̀l p̀̀m̀̀ kól.
̀̀ yók l̀̀ b̀̀l p̀̀m̀̀ kól
3sg build pro hut small there
he built a small hut there.

kól l̀̀ ù cè s̀̀tè ò-wís ò-cé k̀̀ gbál àl̀̀
there pro 3sg aux await ncm-animal ncm-def to plum.tree under
There he was awaiting his prey under the plum tree.

neraka ẁ̀ bi l̀̀.
néràkà ẁ̀ bí l̀̀
Neraka 3sg have there
Neraka lived there.

haan ya imamadi ẁ̀ ̀̀ l̀̀y.
háán ̀̀ ì-màmàdí ẁ̀ ̀̀ l̀̀-ì
until 3pl ncm-descendants 3sg 3pl there-i
and still his descendants do.

nenkuman ca ò ẁ̀ kace ỳ̀.
nènkùmàn cà ẁ̀ ẁ̀ ká cè ỳ̀
Nenkuman son 3sg 3sg past cop prt
Nenkuman was his son. (lit. Nenkuman his son he was.)

kumaŋ ca ̀̀y nenkoromboy,
nènkùmàn cà ẁ̀-ì nènkoròmbò-ì
Nenkuman son 3sg-i Nenkoro-mbo-i
Nenkuman's son was Nenkoro-mbo.

̀̀an bulenyi, ko igbal bul ce k̀̀ǹ̀ l̀̀ p̀̀ kom ̀̀.
̀̀-ñ búlén-ì k̀̀ ì-gbál bùl cé k̀̀ǹ̀ l̀̀ p̀̀ kóm ̀̀
3pl-emph all to plum.tree one def dem pro pro bear 3pl
they were all born in this one Ko-igbal.

awa, ̀̀ane b̀̀ns̀̀ ̀̀ ̀̀ de ko igbal inaŋ.
áwà ̀̀ànè b̀̀ns̀̀ ̀̀ ̀̀ dè k̀̀-ì-gbál ìnàn
okay dem clan 3pl pro stay to-ncm-plum.tree today

Okay, those their clan stays today in Kigbali.

ɲanɛ ɲaley lesiri cɛy bɔnsɔ neraka.
ɲànɛ ɲà lè-ì lésĩĩ cé bònsó néràkà
dem 3pl say-i native def clan Neraka
Those, they say are the natives, the clan of Neraka.

yomkelɛŋ, bɔlɔ u de ko igbal, bɔlɔ u de ko katɔŋ.
yómkèlèn bɔ̀lɔ̀ ù dé kò ì-gbál bɔ̀lɔ̀ ù dé kò kàtòn
Yomkeleng then 3sg stay to plum.tree and 3sg stay in Caton
Yomkeleng, then, stayed in Kigbali and Caton.

Tamro and the hippopotamus

tamrɔy, n wɔ kɔni, u tol ko titikey,
tàmrdì ñ-wó kóni ù tól kò tĩfikèĩ
tàmrd-ĩ ñ-wó kó-n-i ù tól kò tĩfikè-i
Tamro-i emph-3sg go-mid-i 3sg descend to Titike-i
Tamro left, he went down to Titike

usal cɛ kɔ cɛ nuŋ u bomunyi, bɔlɔ u toli,
ùsàl cé kò cè nún ùbòmùn bɔ̀lɔ̀ ù tól
ù-sàl cé kò cè nún ù-bòmùn bɔ̀lɔ̀ ù tól
ncm-river def pro cop now ncm-big and 3sg descend
The river was still high and he went down

u nyer ko yeli cɛy ɲɛ lɔ koli yɔy
ù nyér kò yèl ì-cé-i nyè lɔ kól yò
3sg cross to hamlet ncm-def-i pro pro there rel
He crossed over to the town which was there,

ɲlò pè nyàléy kò tòmbo.
ñ-lò pè nyàlé kò-tòmbo
emph-pro pro say Kotombo
the place they call Kotombo.

utɔnt kɔ kɔlɔ cɛ hali nyer ko kakut,
ù-tɔnt kò kò lɔ cè hàlì nyér kò kàkùt
ncm-stream pro pro pro cop for cross to Kakut
A stream was there to cross to Kakut

bɔlɔ u nyer pɛrɛ kol. lɔ kɔ pɛrɛ pɛl kol.
bɔ̀lɔ̀ ù nyér pèrè kól. lɔ kò pèrè pèl kól
and 3sg cross also there pro pro also hunt there
and he also crossed there. He also went to hunt there.

ɲɔnɔ pɛl yɔy, məkɛ ndɔɛ nra nɛy,
ɲòndò pèl yò məké ñ-dɔɛ ñ-rà ñ-cé

when hunt prt ord ncm-day ncm-three ncm-def
When hunting after three days

ndik nce ma gben wə yeti.

̀n-dík ̀n-cé mà gbén wò yèǎ
ncm-hunger ncm-def pro finish 3sg grab
hunger finished (really) seized him.

ŋə pək ce wə nyer ka gbenti ka lel yoy,

ŋò pək cé wò nyér kà gbèntí kà lèl yò
pro hippo def 3sg cross in Benty in side prt
as the hippo was crossing to the other side where Benty is,

pək ce pəŋ hundi.

pək cé pónún-dí
hippo def dive-cmp
the hippo dove.

upək ce iwis wə la,

ù-pək cé ǐ-wís wò là
ncm-hippo def ncm-animal 3sg pro
The hippo is the animal

ŋə asosa ce ŋa le mali yə.

ŋò à-sòsò à-cé ŋàlé mali yò
pro ncm-Soso ncm-def say “mali” prt
that ncm.Soso ncm-def call Mali prt
that the Soso call “mali”.

ŋa kace ka sal ce kəno.

ŋà ká cè kà sàl cé kənò
3pl past cop in river def dem
They were in that river.

wəm pərey bəlo pəŋ hun u bil u lom wə.

wò-n pèrè bəlò pəŋ-ùn ù bíl ù-lóm wò
3sg-emph also and dive-mid 3sg grab ncm-tail 3sg
He also dove and grabbed on to its tail.

ŋa sem ko ce bəlo u mel wə,

ŋà sém kò cé bəlò ù mél wò
3pl stand to land and 3sg release 3sg
They stood on land and he let it go.

ba, iwis woyen wə la.

bá ǐ-wís wòyén wò là
because ncm-animal scary 3sg pro

because the animal is frightening

n kɔ pɛ ɲalɛ kɔŋkɔnnyɪ,
n̄-kɔ̄ pɛ nyàlé kɔŋkɔŋnyĩ
emph-pro pro call konkonyi
It was the one (gun) they called “konkonyi”.

maninɔ nyaley obomunyer, obomunyer kɔɛ.
mànínò nyàlé-ĩ ù-bòmùnnyèr ù-bòmùnnyèr kɔ̄ yè
Mani-person call-i ubomunyer ubomunyer pro prt
The Mani call “ubomunyer”, it is “ubomunyer”.

n kɔ cie ko pe cɛ ɲɔ lɔ ko gbenti yɔ.
n̄-kɔ̄ cí-yé kɔ̄ pɛ cé ɲò lɔ kɔ̄ gbèntí yò
emph-pro bring-stat to stone def pro pro to Benty rel
He took it to the stone that was in Benty.

Note: This stone can still be identified, now under an apple tree just past a medical clinic on the way to the Benty market.

bɔlɔ sɔr kɔ, bɔlɔ u sɔrun pɛrɛ ko pe cɛ.
bòlò ù sór kɔ̄ bòlò ù sór-ùn pèrè kɔ̄ pɛ cé
and 3sg lean pro and 3sg mix-mid also to stone def
and leaned it (his gun) and himself against the stone.

kɔnɔ ndik nɛ ma gben wɔ gba.
kòndò n̄-dík n̄-cé mà gbén wò gba
but ncm-hunger ncm-def pro finish 3sg seriously
but the hunger was finishing him off.

iyomi hi kace, aɲa cerie ɲa la.
ĩ-yóm ĩ-sĩ ká cè à-ɲà cèrĩé ɲà là
ncm-grandfather ncm-1pl past cop ncm-people clever 3pl pro
Our ancestors were clever people, they were.

ɲɔnɔ yomkɛlɛɲ, u hun ke lɛlɛ, u cɛn ke pɛnce wɔy,
ɲòndò yòm-kèlèn, ù hún kè
when Yomkelen, 3sg come see
lè-lè ù cè-én kè p̄ncé wò-ĩ
must-redup 3sg aux-neg see younger.brother 3sg-i
When Yomkeleng came to see, it was the case that he didn't see his younger brother.

bɔlɔ pɛrɛ u fon ko pokan di wɔ ai.
bòlò pèrè ù fò-n kò pòkán ñi-wò àyĩ
and also 3sg appear-mid to male ncm-3sg inside
and he also appeared in a supernatural way (lit. ‘in his manhood’ despite being miles away)

nlo hun wə bənt u gben cal ko pe cə kol.

̀̀-̀̀ h̀̀n ẁ̀ b̀̀nt ̀̀ g̀̀b̀n c̀̀l k̀̀ p̀̀ c̀̀ k̀̀l
there come 3sg meet 3sg finish sit to stone def there
There he came and found him sitting on the stone.

u ɲa le ee tamrɔ kena, ɲə la fo ya

̀̀ nỳ̀l̀́ é́é t̀̀m̀r̀ɔ̀ k̀̀ǹá ɲ̀̀ l̀̀ f̀̀ ỳ̀
3sg say hey Tamro friend pro pro say q
He said, “Hey, dear Tamro, what is up?”

u fok cenca, u fok pace

̀̀ f̀̀k c̀̀nc̀à ̀̀ f̀̀k p̀̀c̀é
3sg come-out yesterday 3sg come-out day.before.yesterday
You were gone yesterday and gone the day before!

haan nu inaɲ si ke mən;

háán nún ̀̀ǹàɲ s̄́ ḱé m̀̀-é́n
until still today 1pl see 2sg-neg
Even today we haven't yet seen you.

mən n fon gbo ki, n deni kein yeɲ.

m̀̀-̀̀ n̄́ f̀̀-̀̀ n̄́ g̀̀b̀ k̄́ n̄́ d̀̀nk̀́n ýn
you-emph 2sg leave-mid just here 2sg disappear-mid id
You just leave and disappear completely from here!”

nyale'tara, nla hun mœ ka ki.'

nỳ̀l̀́ t̀̀r̀á n-̀̀l̀à à h́n m̀̀i k̀̀k̄́
say older.brother emph-pro 1sg com arrive here
He replied, “Older brother, the situation is that I arrived here,”

nyale kere ndik ma gben mi gba.

nỳ̀l̀́ k̀̀r̀è n̄́-d̄́k mà g̀̀b̀n m̄́ g̀̀b̀á
say but ncm-hunger pro finish 1sg seriously
He said, “But hunger is finishing me off.

ndik ma gba moy

n̄́-d̄́k mà g̀̀b̀á m̀̀í
ncm-hunger pro seriously arrive
Hunger has really grabbed me.”

nyale mh n gbeən cenca ciməni

nỳ̀l̀́ n̄́m̀̀ n̄́ g̀̀b̀è-é́n c̀̀nc̀á c̄́m̀n-̀̀i
say yes 2sg walk-neg yesterday bring.along-i
He said, “Right, you didn't bring anything along yesterday?”

bəlo pe be lo ilel ko gbenti.

b̀̀l̀ò p̀̀è b̀̀è l̀̀ ì-̀̀l̀l̀ k̀̀ò g̀̀b̀ènt̄́

and pro set pro ncm-name to Gbenti
And so, people gave the place the name of “ko-gbenti”.

lɔ pɛ mɔ lɔ kɔy n gbɛŋ yɔku mun.
lòpè mɔ lò kɔ-i ò gbén yɔk ù mún
when 2sg pro go-i 2sg finish carry 3sg return
If you go there, you really should bring something when you return.

fɔ n gbɛŋ yɔku mun.
fɔ ò gbén yɔk ù mún
must 2sg finish carry 3sg return
It is necessary that you bring something when you return.”

The search for a home continues

awa, n key, bɔlɔ ha hun dɛ, la ha hun dɛy,
áwà ò ké-i bɔlɔ à hún dè, là à hún dè
okay, 2sg see-i, then 3pl come enter, pro 3pl come enter
All right, you see, then they returned, it was at the time they returned.

la yelendi nembure sa pɛɛ,
là yèlèn-dí nembùrèsà pèrè
pro behind-cmp Nemburesa also
It was afterwards Nemburesa also (departed on the quest for a home).

u fondi pɛɛy ɔ kɔ pɛɛ tun ayeni,
ù fó-n-dí pèrè-í wɔ kò pèrè tún àyén
3sg go.out-mid-cmp also-i 3sg go also search middle
He departed also he went also to look for a place

nɔ pɛ pɛɛ ɲalɛ ka kɔ mi lɔ ki yɔ.
n-lòpé pèrè nyálé kàkò mì lò kǐ yò
emph-where also call home 1sg pro here rel
that he could call his home here.

The sacrifice held without Neraka – he departs in a huff

tamrɔ yo, neraka yo, yomkɛlɛŋ yo,
tàmɾò yó néràkà yó yomkɛlɛŋ yó
Tamro prt.emph Neraka prt.emph Yomkelen prt.emph
Tamro-o, Neraka-o, Yomkalen-o

ha hun fok satka, satka mani dice ŋɔ ɛ.
ɲà hún fók sàktà, sàktà màní dí-cé ŋò yè
3pl come take.out sacrifice, sacrifice Mani ncm-def pro prt
They came to offer a sacrifice – it was a sacrifice in the Mani way.

satka manidi cɛ ŋɔɲey, sa ma nu nembure foi,

sàktà mání dī-cé ḡone-ĩ sàmànú nèmbùrè fó-ĩ
sacrifice Mani ncm-def dem-i before Nembure come.out-i
That Mani sacrifice was held before Nembure arrived.

ḡa gbendi fok satka cē ḡone.
ḡà gbén-dī fók sàktà cé ḡònè
3pl finish-cmp take.out sacrifice def dem
They finished celebrating that sacrifice

ḡale eh tara, ḡa fokoy sakta cē ḡonoy
nyàlé éé tàrá nyà fók-ò sàktà cé ḡònò
say eh! brother 2pl take.out-ev sacrifice def dem
He said, “Eh, elder brothers, you have already celebrated that sacrifice?”

sakta cē ḡonoy, pe tira ta la.
sàktà cé ḡònò-i, pè tĩ-rà tà là
sacrifice def dem-i, stone ncm-three pro pro
For this sacrifice, three stones are used

manidi cey, bulu ḡoy ko katoy,
mání dī-cé-ĩ bùl ḡò-ĩ kò kàtón
Mani ncm-def one pro to Caton
In the Mani way, one stone in Caton,

bulu noy ko muḡkuru, bulu ḡoy kace ko ndikupal.
bùl nò-ĩ kò mùḡkúrù, bùl ḡò ká cé kò ndikupal
one pro to Mounkourou, one pro past cop to Ndikupal
another in Mounkourou, and the last one was in Ndikupal.

n toi? u ḡale,
n̄ tóé-ĩ ù nyàlé
2sg hear-i 3sg say
“Do you understand?” he asked.

'awa, tara, ḡonò ha fokò satka cē ḡonoy yaḡ ḡa de mi,
áwà, tàrá ḡònò nyà fòk-ó sàktà cé
okay brother pro 2pl takr.out-ev sacrifice def
ḡònò yà-n nyà dé mĩ
because 1sg-emph 2pl leave 1sg
“All right. Brothers, the way you have offered the sacrifice being that I had left you,

ḡonò ha si la le si cen ya buloy,
ḡònò nyà sí là lè s̄ cè-én yà bùl ó-ĩ
because 2pl know pro say 1pl cop-neg mother one prt-i
because you know that it is we do not come from one mother,

nla la gben gben cey ḡa ne hun ḡa le bònso bul,

ò-là là gbèn-gbèn cé-ĩ nyànè hùn nyà lé bònsó búl
 emph-pro pro tomorrow-redup def-i dem come 2pl cop clan one
 It is in the future that those coming together with you should form one clan.

yaŋ ya le manɔ. ŋan ŋa gbendi fok sakta ce,
 yà-n yà lè mánò nyà-n, nyà gbén-đĩ fók sàktà cé
 1sg-emph 1sg cop stranger 2pl-emph 2sg finish-cmp offer sacrifice def
 As for me, I am your (pl) stranger, you have finished making the sacrifice.”

Neraka back to their original home on Kabak

ŋa le mba, yaŋ, ya muni, lo hin fo ko yɔ.
 nyalé mbà yà-n yá mùní lò hĩ-n fók-ò yò
 say okay 1sg-emph 1sg return pro 1pl-emph leave rel
 He continued, “All right, as for me, I return to where we came from.”

ŋo ka muni ko kabak.
 ŋò (ù) ká mùní kò kàbàk
 pro 3sg past return to Kabak
 Then he returned to Kabak.

u kɔn u ko yok ko yilayen, ko bol.
 ù kó-n ù kó yók kò yĩlàyèn kò bòl
 3sg go-mid 3sg go build to Yilayen to head
 He left and went to build in Yilayen, he was ahead (of the others in starting a town).

cur ko kabak nse, ŋo pɛrɛ yɛ.
 cùr kò kàbàk òsé ŋò pèrè yè
 town to Kabak first pro also prt
 It was also the first town in Kabak.

n hun wɔŋ dey ko yilayen ko cur;
 òn hún wóm dè kò yĩlàyèn kò cùr
 emph come again enter to Yilayen to town
 he settled in the village of Yilayen;

n lo yok yɔ, lo pinkien cur ce.
 ò-lò yók yò lò pĩnkĩ-yé-n cùr cé
 emph-loc build prt pro become-stat-mid village the
 where he built become a town.

kabak ce kɔnɔ pɛrɛy, nembure wɔ cəpiɛ lo.
 kàbàk cé kòndò pèrè nembùrè wò cəp-í-yé lò
 Kabak def this also Nembure 3sg start-cs-stat pro
 Nembure also started this Kabak.

kere mani dice ŋo le gben kori yɔ,
 kèrè mání đĩ-cé ŋò lè gbén kòrĩ yò

but Mani ncm-def when pro finish multiply prt
Because the Mani have really grown in number,

hi le ya mani
hí lè yá mání
1pl say 1sg Mani
we say “I am Mani”.

The establishment of clans

bònsó nèràkà, ɲa cala ko igbal;
bònsó nèràkà ɲà cāl-á kò-ìgbál
clan Neraka 3pl sit-fv to-Kigbali
Neraka's offspring, they stayed in Kigbali;

bònsó neraka, ɲa bi ko ipolon;
bònsó nèràkà ɲà bí kò ì-pólòŋ
offspring Neraka they live in ncm-kapok (Ipolon)
Neraka's offspring, they lived in Ipolon;

bònsó neraka, ɲa bi ko salatuk.
bònsó nèràkà ɲà bí kò sàlàtúk
clan Neraka they live in Salatuk
Neraka's clan, they lived in Salatuk (Salatougou).

bònsó neraka, ɲa bi haan ko mɔkumaŋ.
bònsó nèràkà ɲà bí háán kò mɔkùmàn
clan Neraka 3pl have way to Mokuman
Neraka's clan, they lived all the way to Mokuman.

nenkumaŋ bònsó wɔ ɲɔ kɔn kol.
nènkùmàn bònsó wɔ ɲɔ kɔ-n kól
nenkumaŋ clan 3sg pro go-mid there
As to Nenkumaŋ, his offspring (also) went there.

tamrɔ, bònsó wɔ ɲɔ bi ko gbenti.
tàmɾò bònsó wɔ ɲɔ bí kò gbéntĩ
Tamrɔ clan 3sg pro have to Benty
Tamrɔ, his clan lived in Benty.

nwɔ kom nenyemi. nenyemi, tamrɔ wɔ kom wɔ.
n-wó kóm nènyèmĩ nènyèmĩ tàmɾò wɔ kóm wɔ
emph-3sg give.birth Nenyemi Nenyemi, Tamrɔ 3sg give.birth 3sg
He produced Nenyemi, Nenyemi, Tamrɔ gave birth to him.

ansu gbenti, tamrɔ wɔ kom wɔ.
ansu gbenti tamrɔwɔ kom wɔ

Ansu Gbenti Tamrɔ 3sg give birth him
Tamrɔ is Ansu Gbenti's father.

Ansu Gbenti brings French in 1874

n wɔ deke apot ace ka ki.
n̄-wɔ̀ dèké à-pòt à-cé kàkĩ
emph-he put.in ncm-White ncm-def here
He (Ansu Gbenti) brought the white people here.

u deke apota ce ka samu, ka gbenti kay, 1874.
ù dèkè à-pòt à-cé kà sàmù kà gbèntĩ kà 1874
he put ncm-White ncm-def in Samu in Benty in 1874
He brought the white people here to Samu, here in Benty, in 1874.

ɲɔpɛ yiriɛ ka gbenti ka ki, 1874.
ɲò pè yĩrĩ-yé kà gbèntĩ kàkĩ 1874
pro pro open-stat in Benty here (in) 1874
This opened Benty, in 1874.

lɔ n kɔ, upoloŋ pum, kɔ lɔy ko gbenti ko pecuy,
lò ñ kó ù-pólòn pùm kò lò kò gbèntĩ kò pècù
if 2sg go! ncm-kapok some pro be to Benty to wharf
If you go, there is a cotton tree, at the wharf there in Benty,

ɲò ke pɛ gbal alɔy 1874,
ɲò ké pè gbál àlò 1874
pro see pro write under 1874
you'll see that someone wrote '1874',

ɲɔ apot ace ɲa hun ka ki.
ɲò à-pòt à-cé ɲà hún kàkĩ
when ncm-White ncm-def 3pl come here
when the Whites came here.

jd urɔŋ kɔ la.
ù-ròŋ kò là
ncm-truth pro pro
It's true.

Fight over chieftancy between Nenyemi and Ansu Gbenti

mb n toe lay kere samanɔŋ ɲa de kay,
n̄ tóé là kèrè sàmànú ɲà dé kà
you hear pro but before 3pl enter here
Did you understand? But before they entered here,

nenyemi wɔ yema bɛdi ka samu.

nényèmǐ wò yèmá bè dǐ kà sàmù
Nenyemi 3sg want chieftancy ncm in Samu
Nenyemi wanted to be the chief here in Samu,

ba, bēdi abena, abena cē kace.
bá bè dǐ à-bèn à-bèn à-cé kácè
because chief ncm ncm-old ncm-old ncm-def formerly
because his grandfathers used to be chiefs.

jd cēm lan, manidi cē lē gbendi wǒŋ cal ka ki.
cēm là-n mǎní dǐ-cé lè gbén-dǐ wóm cāl kǎkǐ
time pro-emph Mani ncm-def pro finish-cmp together sit here
At that time, the Mani people had settled here.

mb aman acē, pē gbendi wǒŋ sabati wóm.
à-mǎní à-cé pē gbén-dǐ wóm sàbátí wòm
ncm-Mani ncm-def pro finish-cmp together settle now
The Mani people had finally settled down together now.

pē gbendi kori. ŋǎŋ nenyemi hun cal ka ɔy,
pē gbén-dǐ kòrǐ ŋǎŋ nényèmǐ hún cal kà wò
pro finish-cmp multiply when` Nenyemi come sit here rel
They had grown in number. When Nenyemi came to settle here,

u gbendi yema bē dice.
ù gbén-dǐ yèmá bē dǐ-cé
he finish-cmp want chief ncm-def
he very much wanted the chieftancy.

pence wǒ huni, kere wǎni
pǐncé wò hún kèrè wó-n
younger.brother 3sg come but 3sg-emph
His younger brother came, but for him,

ŋa gbendi si nin apota cē wo!
ŋà gbén-dǐ sǐ nǐn à-pòt à-cé wó
they finish-cmp know recip ncm-White ncm-def interj
they knew each other well, the white people, indeed!?

ŋa bekre apota cē wo!
ŋà bèkór-yé à-pòt à-cé wó
they familiarize-stat ncm-White ncm-def interj
They were used to one another.

apota cē ŋa hun wǒ yi:
à-pòt à-cé ŋà hún wò yǐ
ncm-White ncm-def 3pl come him ask

The white people came and asked him,

'pe! kena, mɔn!
pé kénà mɔ̀-n
interj friend 1sg-emph
“Hey, my friend!

mɔ̀nɔ marka mpinkin be ka samu yɔ;
mɔ̀-*n* í màrkà ù pĩnkĩn bè kà sàmù wɔ
you-emph 2sg supposed.to 2sg become chief in Samu prt
You are supposed to become the chief of Samu;

tara mɔ, wɔ mɔ ka be dice?
tàrà mɔ̀ wɔ̀ mɔ̀ kà bè ðĩ-cé
older.brother 2sg 3sg 2sg give chieftancy ncm-def
your elder brother, you will give him the chieftaincy?”

jd ansu gbenti wɛ?
ànsù gbéntĩ wè
Ansu Gbenti prt
Was that Ansu Gbenti?

mb ansu gbenti wɛ. tɛgɛnsɛnyɑ cɛ ɲɔnɛ ɲɔ de ɲɑ ayɛɲ,
ànsù gbéntĩ wè. tɛ̀gɛ̀nsɛ̀nyà cé ɲ̀nɛ̀ ɲ̀ò dé ɲà àyén
Ansu Gbenti prt. misunderstanding? def dem pro enter them middle
That was Ansu Gbenti. That misunderstanding came between them,

bɔ̀lɔ nenyemi fok lɔn. u kɔn u kɔ cal ko ngbokul.
b̀l̀ò ǹenyèmĩ fók l̀-*n* ù k̀ó-*n* ù k̀ó c̀al k̀ò ngbòkúl
and Nenyemi go.out pro-emph 3sg go-mid 3sg go sit to Ngbokul
so nenyemi left. He went and settled in Ngbokul.

n hun wɔɲ dem neraka ko pamalapi,
ù hún wóm dém nèràkà kò pàmàlàp
emph come together chase Neraka to Pamalap
Then he chased Neraka to Pamalap,

lɔ kɔ komɔ yek kol, be sebra yek.
l̀ò ù k̀ó k̀òm-ò yék k̀ól, bè s̀èbràyék
where 3sg go give.birth-ev Yek there chief Sebrayek
where he had Yek, Ba Sebra-Yek.

kere manidi cey, u fok ka haan u kɔn ko rɔkɔn,
k̀èrè màní ðĩ-cé ù fók kà háán ù k̀ó-*n* k̀ò r̀òk̀òn
but Mani ncm-def 3sg leave here way.up.to 3sg go-mid to Rɔkɔn
Furthermore, the Mani people spread from here way up to Rɔkɔn,

u fok ka ki haan ko yeliboya haan ko rɔkɔn,
ù fók kàkĩ háán kò yeliboya háán kò rɔkɔn
3sg leave here until to Yeliboya until to Rɔkɔn
He left here on to Yeliboya, then on to Rɔkɔn,

haan pɛ hun peri ka ki.
háán pɛ hún pèrĩ kàkĩ
until pro come pour here
on to where they come together.

bɛ bul wɛ ka si sin buleŋ amani ka samu ŋa la
bè bùl wè ká sǐ sǐ-n búléŋ à-màní kà sàmù ŋà là
chief one prt past know 1pl-emph all ncm-Mani in Samu 3pl pro
One chief is what we knew, all of us, the Mani here in the Samu.

mpuntur ŋane ma hun haan
̀n-pùntùr ŋànè mà hún háán
ncm-palaver dem pro come until
That palaver continued until

apot aɕe ŋa hun yi de ayeŋ.
à-pòt à-cé ŋà hún yǐ dè àyéŋ
ncm-White ncm-def 3pl come ask enter middle
the Whites came to ask to come among us.

The English claim part of the Samu

à-ĩnglis aɕe ŋa koe sɛt bul,
à-ĩnglis à-cé ŋà kwé sèt bùl
ncm-English ncm-def 3pl take side one
The English people took one side (of the Samu),

afrɛnsa ɕe ŋa koe sɛt bul ɕe.
à-frɛns à-cé ŋà kwé sèt bùl ɕé
ncm-French ncm-def 3pl take side one the
the French took the other.

aŋa ko inglis ŋa gbo poe bɔlɔ ŋa ŋale ley,
à-nyà kò ɪnglɪs ŋà gbó pó-yé bɔ̀lò ŋà ŋalé lè
ncm-person to English 3pl just ready-cmp and 3pl call pro
The people in the English area started calling it

ùsàmuy ko inglis,
ù-sàmù kó ɪnglɪs
ncm-Samu to English
'English Samu',

aṅa ka ki perey ṅa ṅaley, u samuṅ ka fr̄ens.
à-nyà kàkĩ pèrè ṅà ṅàlé ù-sàmùn ká fr̄ens
ncm-person here also 3pl say ncm-Samu from French
the people here called this area 'French Samu'.

The many travels of the Mani

ken lèpè ṅa mi hun yi, hali aman aḗ,
kén lèpè nyá mĩ hùn yĩ hàlí à-màní à-cé
like if 3pl me come ask for ncm-Mani ncm-def
If you (pl) come to ask me about the Mani people,

aman aḗ si bonda hali gbè ye
à-màní à-cé sǐ bòndá hàlí gbè yé
ncm-Mani ncm-def 1pl do.alot for walk interj
we the Manis have travelled for a long time!

ṅana taṅa pere ṅana hun pere ko na ice oy,
ṅàná taṅ-a pèrè ṅàná hún pèrè kò nà ì-cé ò-ĩ
dem go.up-ev also dem come also to road ncm-def prt-i
these who went up, they also came by road,

ṅa hun ka gbargbar haan ibenna ce ṅene ki, haan ko kunuṅkaṅ,
ṅà hún kà gbár-gbár háán ìbèná ce nyènè ki,
they come here alot until Ibenna def dem here,
háán kò kùmànkàn
until to Kunuṅkaṅ
they came here in numbers and spread to this Benna here, and on to Kunuṅkaṅ,

Kununkang

jd ko kunuṅkaṅ?
kò kùnúnkàn
to Kununkan
To Kununkan?

mb ko kunuṅkaṅ. ko kunuṅkaṅ ce kɔnɔy, ko waliya lɔ kɔ.
kò kùnúnkàn kò kùnúnkàn cé kònò kò wàliyà lɔ kò
to Kununkan to Kununkan def dem to Waliya pro pro
To Kununkan. This Kununkan, it is to Waliya.

amane aḗ ṅa bi lɔ.
à-màní à-cé ṅá bĩ lɔ
ncm-Mani ncm-def 3pl have it
It belongs to the Mani people.

jd la maninɔ fɔ ya ko kunuṅkaṅ
là mání-nò fɔ yà kò kùnúnkàn

what Mani-person call q to-Kununkan
What do the Manis call Kununkan?

mb ko kunuŋkaŋ, awa kol lɔy gbɛɛŋ gbɛlɛŋ,
kò-kùnùnkàn, áwà kól lɔ-i gbɛ-én gbɛl-én,
to-Kununkan okay there pro-i ? understand/know-neg
To- Kununkan, all right, it is there ?

ko mani dice ko lay, ko kunuŋkaŋ.
kò màní ði-cé kò là-ĩ, kò kùnùnkàn
to Mani ncm-def to pro-i, to Kununkan
to the Mani to them, it's to-Kununkan.

kik ŋɔ la. ikoli gber, nye lɔ kol,
kík ŋò là, ĩ-kól ĩ-gbér nyè lò kól
mountain pro pro ncm-kola ncm-much pro pro there
It's a mountain. There are many cola trees there,

haan ikoli yomi hin, nye lɔ kol.
háán ĩ-kól ĩ-yóm ĩ-hĩn nyè lò kól
until ncm-cola ncm-grandfather ncm-1sg pro pro there
The kola trees of our grandfather are there.

nyalɛ 'n kɔ nuŋ ka, si kɔ nuŋ ka',
nyàlé ñ kó nùn kà sǐ kó nùn kà
say 2sg go not.yet here 1pl go not.yet here
They say, "You have not been here yet, we have not been here yet",

(amana) asosa cɛ ŋa ŋalɛ a 'kunuŋkaŋ'. 'si kɔ nuŋ ka'.
à-sòsò à-cé ŋà nyàlé á kùnùnkàn sǐ kó nùn kà
ncm-Soso ncm-def 3pl call that Kununkan 1pl go not.yet here
(The Manis) The Soso people called it 'Kunuŋkaŋ'. "We have not been here".

ŋwa hun ka gbɛ gbɛ,
ŋò ŋà hún kà gbè-gbè
how 3pl come here walk-redup
They came here walking,

ŋa demə nin haan si hun kori ka samu.
ŋà dém nĩn háán sǐ hún kòrĩ kà sàmù
3pl follow recip until 1pl come multiply here Samu
They followed each other until we became numerous here in Samu.

Why the Mani flee (the Soso)

aman aɛ akimɔ ŋa la.
à-màní à-cé à-kimò ŋà là
ncm-Mani ncm-def ncm-scapee 3pl pro

The Mani people are refugees.

ηα mintan upem, akimɔ ηα la.

ηὰ mĩntà-én ù-pèm à-kĩmò ηὰ là
they be fearless-neg ncm-war ncm-refugee 3pl pro
They fear war, they are refugees.

jd ηα mintan nfɔ!

ηὰ mĩntà-én ò-fó
3pl be fearless-neg ncm-palaver
They are afraid of palaver!

mb m̀aninɔ cen yema nfɔ,

m̀anĩ-nò cè-én yèmà ò-fó
Mani-ncm aux-neg want ncm-palaver
The Mani doesn't want palaver,

u cen yema k̀ontɔfili,

ù cè-én yèmà k̀ontɔfĩlĩ
3sg aux-neg want trouble
he doesn't like trouble,

nuη bɔɛη mafixe, anuη asosa cɛ ηana ki.

nùn b̀d̀en m̀afixè à-nùn à-sòsò à-cé ηànà kĩ
and problem (So) ncm-with ncm-Soso ncm-def these here
nor disappointment, between them and these Soso people.

cɔl ayeη ηα cɛ ηɔ gbo cɛ caη ki,

cɔl àyèn ηὰ cè ηò gbó cè càn kĩ
night middle 3pl def? pro just aux pass here
In the middle of the night it is they who pass by here,

ηα de tɛηk sɔηkɔ hali baη umuk.

ηά dè tɛ̀nk s̀onkò hàlĩ bàn ù-múk
they start raise shout for hit forehead
they start shouting, to go and pray (bang foreheads).

lane la ka nɛkindi aman acɛ.

lànè là kà ǹekĩ-n-đĩ à-m̀anĩ à-cé
dem pro here annoy-mid-cmp ncm-Mani ncm-def
That annoyed the Mani people.

áwa, kere inaη, si kondi hun mɔɛ ka sambekək.

áwà k̀erè ìnàn sĩ kó-n-đĩ hùn m̀dĩ kà s̀ambèkək
okay but today 1pl go-mid-cmp come arrive here very.end?
All right, but nowadays, we have arrived at the very end.

ka ki lɔ pɛ ŋa lɛ kasambəkək.
kàkì lɔ pɛ nyàlé kà-sàmbəkək
here pro pro call in-very.end
This is the place that they call “the very end”.

jd ka sambəkək lɔ ki, nnyɛ
kà sàmbəkək lɔkì ñnyé
here very end dem isn't it
This is the very end, right?

mb ka sambəkək lɔ ki.
kà sàmbəkək lɔkì
in very.end dem
This is the very end.

‘We stop here’

jd nla ra ko muŋkun.
ńlàrà kò mùnkún
thought to stop
So we stopped here.

mb ka muŋkun, ka samuŋkun.
kà mùnkún kà, sǎ-mùnkún
here stop here 1pl-stop
We stop here, in 'Samunkun'.

la pɛ ŋalɛ ka samuŋ.
là pɛ nyàlé kà-sàmùŋ
pro pro call ncm-Samu
This is why they call it “Samu”.

pɛ lɔ n fɔk kɔ ka, lɔ mɔ kɔna,
pé lɔ ñ fɔkɔ kà lɔ mɔ kò-n yà
interj if 2sg leave here where 2sg go-mid q
If you leave from here, Where will you go?

fɔ n pɔŋun wɔŋ ko nyɛle.
fɔ ñ pɔŋ-ùn wòm kò nyèl-è
unless 2sg dive-mid now to sea-in
Unless you dive into the sea.

lɛ biyen fɛrɛ.
lè bǐ-én fèrè
must have-neg way
There is no other possibility.

mani dilan ley pe ke ki le yema den.
màní ði-là-n lè pè ké kǐ lè yèmá dén
Mani ncm-pro-emph pro pro see here pro want be.lost
The Mani culture that you see here it will disappear.

asosa bula ce ñana ki, ña hin gbo ka dem.
à-sòsò à-bùl à-cé ñànà kǐ ñá hĩn gbó kà dèm
ncm-Soso ncm-one ncm-def dem here 3pl us just here pursue
These same Soso people here, they are always following us.

jd nla ra ñana ki, ña bi tun nabexi.
ñlàrà ñànà kǐ ñá bǐ tùnàbékǐ
thought dem here 3pl have patience
I think, these people here, they are persistent.

mb kékécò ya aman ace ña nò asos ace.
kékécò nyà à-màní à-cé ñá nò à-sòsò à-cé
nowadays people ncm-Mani ncm-def 3pl marry ncm-Soso ncm-def
Nowadays the Mani people marry the Soso people.

asos ace ña nò aman ace.
à-sòsò à-cé ñá nò à-màní à-cé
ncm-Soso ncm-def 3pl marry ncm-Mani ncm-def
The Soso people marry the Mani people.

maninò cen pe ñale pòmò wò le n kul,
màní-nò cè-én pè nyàlé pòmò wó lè ní kùl
Mani-ncm cop-neg pro say child 3sg cop 2sg drink (breastfeed)
The Mani (mother) doesn't her infant that he should "n kul!" ('drink!' in Mani).

jd ña bi nepi.
ñá bǐ nèpǐ
3pl have stubbornness
They are very stubborn.

mb ña bi nèpi.
ñá bǐ nèpǐ
3pl have stubbornness
They are very stubborn.

kekéco ya ña gbo wòm ña le 'xijne miŋ!'. 'xijne miŋ!'.
kekéco a ña gbo wòm ñale xínyé mǐŋ xínyé mǐŋ
nowadays prt3pl just now say drink drink
Nowadays they only say "xijne miŋ!" ('breast-feed!' in Soso). "xijne miŋ!".

jd pe cen pe ña le 'n kul!
pè cè-én pè nyàlè ní kùl

imp aux-neg pro say n kul (you should drink! in Mani)
They won't say "n kul!".

mb pɛ cen pɛ ɲa le 'n kul!
pɛ cɛ-ɛn pɛ nyàlɛ ní kùl
imp aux-neg pro say n kul (you should drink! in Mani)
They won't say "n kul!".

awa, nɔ deni mani dice kol.
áwà ñ-lò dén mání ði-cé kól
all.right emph-pro disappear Mani ncm-def there
Okay, this brings about the disappearance of the Mani.

lɔ mɔ min hun yi ali manidi cɛ,
lò mɔ mĩ-n hùn yĩ àlí mání ði-cé
if 2sg me-emph come ask about Mani ncm-def
If you come ask me about the Mani,

fɔ yan ndœ, lane la si.
fɔ yà-n lò è, làné là à sí
must I-emph pro prt dem pro 1sg know
this is what I know about it.

yóm ì-hĩn u tol ka tol.
yóm ì-hĩn ù tól kà tól
grandfather ncm-our 3sg descend here descend
Our grandfathers came down here.

ce ka ko hin lɔ ka ce ki.
cè ká kò hĩn lò ká cè kĩ
cop in home 1pl pro past cop here
It is not our place here, it was not here.

nɔwɔnɔ lɔ mɔ sɔtɔ ugbɔl nyine lɔ mɔ kɔn.
nò-ó-nò lò mɔ sòtò ù-ɡbɔl nyĩn-yé lò mɔ kò-n
person-dist-person pro 2sg get ncm-heart lie.down-stat pro 2sg go-mid
Everyone where you get the heart to lie down (tranquility) there you go.

Early movements of the Mani, founding of culture on Kabak

yomi hin ɲa ka tol.
yóm ì-hĩn ɲà ká tól
grandfathers ncm-our 3pl past descend
Our grandfathers came down here.

u fok ko kɔya, u hun ko manea,
ù fók kò kɔyà ù hún kò mánéà
3sg leave from Coyah 3sg come to Manéa

They left from Coyah, they went to Manéa,

u hun ko kímánbòròmòrìbàyá, n mœ ko nsangboŋ,
ù hún kò kímánbòròmòrìbàyá ɲà mɔ́í kò ñsàngbón
3sg come to Kimanboromorbaya 3pl arrive to Nsangbon
they went to Kimanboromorbaya, they arrived to Nsangbon,

n mœ ko kɛka, n mœ ko karangbali,
ɲà mɔ́é kò kèkà ɲà mɔ́í kò kàràngbàfi
3pl arrive to Kɛka 3pl arrive to Karangbali
they arrived to Keka, they reached Karangbali,

haan n hun sɔtɔ ko kabak.
háán ɲà hún sɔ̀tɔ̀ kò kàbàk
until 3pl come get to Kabak
until they got to Kabak.

mani dice nlo le ko cəpək kol.
màní dī-cé ñ-lò lè kɔ́ cəp kol
Mani ncm-def emph-pro pro go start there
The Mani culture started there.

yomi hin lo ɲa cəpe cal kol ko kabak,
yóm ĭ-hin lò ɲà cəp-yé càl kól kò kàbàk
ancestor ncm-our there 3pl start-stat settle there to Kabak
Our ancestorss began to settle there in Kabak,

u matakaŋ cɛ kɔnɛ,
ù-màtàkán cè kònè
ncm-Matakan def that
that Matakan.

lo ɲa kimi, ɲa hunun ka ki.
lò ɲà kím-ĩ ɲà hún nùn kàkĩ
there 3pl escape-i 3pl come now here
there they escaped, they came (eventually to come) here.

Morlaye Boyo's ancestry, a descendant of Yomkeleng

yan a mɔ la fɔm ki ɔy,
yà-n à mò là fóm kĩ ɔ-i
1sg-emph 1sg 2sg pro inform here prt
I, who told you this,

ya le umamadi yomkelen.
yà lè ù-màmàdí yómkèlèn
1sg cop ncm-grandchild Yomkelen
I am a grandson of Yomkelen.

yomkelen, la wɔ sirao ko katon,
yómkèlèn lá wò sǐràó kò kàtón
Yomkelen wife 3sg Sirao from Katon
Yomkelen's wife Sirao from Katon,

n wɔ kom kakayo.
n-wò kóm kàkàyò
emph-3sg give.birth Kakayo
she gave birth to Kakayo.

kakayo, n wɔ pɛ boya kadipalatuk ko nembure.
kàkàyò n-wò pè bòyá kà dǐpàlàtók kò nèmbùrè
Kakayo emph-3sg pro give-for-marriage in Palatougou to Nembure
Kakayo was given to marriage to Nembure in Palatougou.

kakayo cɛ wɔnɛ wɔn wɔ nsey,
kàkàyò cé wɔnè wàn wò ñsé-ĩ
Kakayo def dem daughter 3sg first-i
That Kakayo is her first daughter

wɔ kom yaŋ yomi ya wɔ, mama bɔŋki.
wò kóm yà-n yóm ï-yá wò màrà bòŋkí
3sg give.birth 1sg-emph grandfather ncm-mother 3sg Mama Bonki
She gave birth to my grandfather's mother, Mama Bonki.

mama bɔŋki cɛ wɔnɛ, wɔ kom soriba.
màrà bòŋkí cè wɔnè wò kóm sòribà
Mama Bonki def dem 3sg give.birth Soriba
That Mama Bonki gave birth to Soriba.

soriba cɛ wɔnɛ, wɔ kom sana.
sòribà cé wɔnè wò kóm sàrà
Soriba def dem 3sg give.birth Sana
That Soriba had Sana.

sana cɛ wɔnɛ, wɔ kom yaŋ.
sàrà cé wɔnè wò kóm yà-ŋ
Sana def dem 3sg give.birth me-emph
That Sana gave birth to me.

yan a mɔ fɔm ki ɔy, ya si bɔnsɔ mi, ŋɔ ŋɔ fo kɔy.
yà-n á mò fòm kǐ ò yá sǐ bònsó mǐ ŋò ŋò fòkó-ĩ
I-emph I 2sg talk here prt 1sg know lineage 1sg how pro come.from-i
I, who am talking to you, I know the origin of my lineage.

upoloŋ cɛ kɔ mɔ kɛ ko matakaŋ ko pɛcuie ɔy,

ù-pólòn cé kò m̀ ḱ kò màtàkán kò p̀c̀-è ỳ
ncm-kapok def pro 2sg see to Matakan at wharf-middle rel
The cottonwood that you see at the wharf in Matakan,

aman ace ɲa tɔ kɔ.
à-màní à-cé ɲà tɔ k̀
ncm-Mani ncm-def 3pl plant it
The Mani people planted it.

la ɲa fo kɔ u hun ka sàmù.
là ɲà f́ k̀ ù hún kà sàmù
pro 3pl leave pro 3sg come here Samu
From there they came to Samu.

yomkelen, wɔ tɔ kɔ la wɔ sirao yo.
yómkèlèn ẁ tɔ k̀ là ẁ s̀ràó ỳ
Yomkelen 3sg plant pro wife pro Sirao prt
Yomkelen planted it (with) his wife Sirao.

jd awa, dibul la mɔ yema yi
áwà ði-búl là yá m̀ yèmà ỳ
all.right ncm-onepro I 2sg want ask
All right, there's one thing I want to ask you about.

manidi ce ɲo ɲa kim haan ɲa hun mɔe ka yɔ,
màní ði-cé ɲ̀ ɲà kím háán ɲà hún ḿ kà ỳ
Mani ncm-def pro 3pl escaped until 3pl come arrivehere prt
The Mani people, when they fled and arrived here,

ɲa nyiren kace nlo pe ɲa le ko inglis ɔy,
ɲà nyér-yé-én kácè ñ-l̀ p̀ nyàlé k̀ ñnglis ỳ-ì
they cross-atat-neg in the past emph.where pro call English prt-i
didn't they cross (over) to the place they call 'English',

ɲa kɔnen poŋ!, nnyɛ?
ɲà kɔ-n-én †pón, ñnyé
they go-mid-neg FAR, not.so
they didn't go far away, did they?

mb bɔnsɔ mani dice,
b̀nsɔ màní ði-cé
clan Mani ncm-def
The Mani clan

ɲa kɔn haan ko, haan usal ko yurka.
ɲà kɔ-n háán k̀, háán ù-sàl k̀ ỳrkà
they go-mid until to until ncm-river to Yurka

went on, on to the Yurka River.

The Bolom

jd nɔ pɛ ɲa le kobolom yɔ.
n-lò pè nyàlé kò-bòlòm yò
emph-pro pro call to-Bolom prt
There, they call it Bolom.

mb kobolom yɔ.
kò-bòlòm yò
to-Bolom prt
Bolom.

n tien le pɛ nya le bay sebra pa yomi?
n tè-én lè pè nyàlé bǎi sèbrà pà yóm-ĩ
you hear-neg cop pro call Bai Sebra Pa Yom-i
Didn't you hear that they call Bai Sebra 'Pa Yom'? ("Bai" is a SLtitle (from Temne?))

bay sebra pa yom, maninɔ wɔ la.
bǎi sèbrà pà yóm mǎní-nò wó là
Bai Sebra Pa Yom Mani-ncm pro pro
Bai Sebra Pa Yom, he is a Mani.

lɔ n te le yom, maninɔ wɔ la.
lò n té lè yóm mǎní-nò wó là
if 2sg hear cop Yom Mani-ncm pro be
If you hear anybody called Yom, he is a Mani.

ubolom cɛ buleɲ aman ace ɲa ka cal lɔ.
ù-bòlòm cé búlén à-mǎní à-cé ɲà ká cáI yò
ncm-Bolom def all ncm-Mani ncm-def 3pl past sit prt
All of Bolom the Mani once occupied.

n tien le pɛ ɲale kokamem.
n tè-én lè pè ɲàlé kò-kamem
you hear-neg cop pro call ncm-Kamem
Haven't you heard that the place they call Kamem?

ukamem cɛ kɔnɛ, aman ace ɲa ka bi lɔ.
ù-kàmèm cé kɔnè à-mǎní à-cé ɲà ká bǐ lò
ncm-Kamem def dem ncm-Mani ncm-def 3pl past have pro
That Kamem once belonged to the Mani people.

Importance of drink, farming, and not lying

jd kere ɲɔ yomino ɲana ɲa ka hun ki ɔ,
kèrè ɲò yóm hǐn o ɲàná ɲà ká hùn kǐ yò

but pro ancestor 1pl ? dem 3pl past come here prt
But when those our ancestors came,

gbet gbet yò, mpantn cɛ ɲan la ɲan ma ka si a
gbét-gbét yò ò-pánt ò-cé ɲà-n là ɲà-n mà ká sǐ yà
just-redup prt ncm-work ncm-def 3pl-emph pro 3pl-emph pro past know q
really-really, what was the work that they knew?

ma ka timen a
mà ká tǐmèn yà
pro past bring.with q
and brought with them?

mb yomi hin ɲa ka biyen mpant o mpant
yóm ǐ-hǐn ɲà ká bǐ-én ò-pánt-ó-ò-pánt
ancestor ncm-1pl 3pl past have-neg ncm-work-dist-ncm-work
Our grandfathers were having no work

fò bulò ɲa nuɲ kul ɲa.
fó bùlò ɲà núɲ kúl ɲà
must farming 3pl and drink 3pl
but their farming and drinking.

ɲa cen fòm nin mbol.
ɲà cè-én fòm nǐn ò-ból
they aux-neg tell recip ncm-lie
They never tell each other lies.

jd nla ra maninò cen fòm nòk ɲa mbol.
̀nlàrà màní-nò cè-én fòm nók ɲà ò-ból
think Mani-ncm aux-neg tell friend 3pl ncm-lie
I think that the Mani doesn't tell lies to his friend.

mb mani-nò cen fòm nòk ɲa mbol.
màní-nò cè-én fòm nók ɲà ò-ból.
Mani-ncm aux-neg tell friend their ncm-lie
the Mani doesn't tell lies to his friend.

mpant ɲa ɲa sòtò uyo ɲay anuɲ kul ɲa.
ò-pánt ò-ɲà ɲá sòtò ù-yó ɲà ànúɲ kúl ɲà
ncm-work ncm-3pl 3pl obtain ncm-eat 3pl and drink 3pl
their work provides them with their food and drink.

ɲa bar mpɔr nce mane ma ɲa kul.
ɲá bàr ò-pòr ò-cé mànè mà ɲá kúl
3pl collect ncm-palm.wine ncm-def dem pro 3pl drink
They collect that palm wine that they drink.

lana ɲa fɔm nin ka ki ɔy,
lànà ɲá fòm nĭn kàkĩ yò-ĩ
dem 3pl tell recip here prt-i
What they say to each other here,

lana ɲa bɔ ka ɔy hali n kɔ ce ko konakri,
lànà ɲá bò kà yò hálí ñ kò cè kò kònàkrĩ
dem 3pl agree here prt for 2sg go cop to Conakry
whatever they agree on, even if you go to Conakry,

ɲɔ kɛrɛɲ ki fɔbacokɛ,
ɲò kèrɛɲ kĩ fɔbácòkè,
pro swear here God
swear here to God,

lɔn yiɛ wɔ gbɛɲ la ɲa bɔ.
lò ñ yĩ-yé wò gbéɲ là ɲà bó
pro 2sg ask-stat 3sg tomorrow pro 3pl agree
if you are asking him tomorrow it will be what they had agreed on.

Rant against Soso, 'the stubborn people'

kɛrɛ inaɲ,
kèrè ìnàn
but today
But today,

ɲò itɔntibul cɛ ɲana ɲa gben nyi hun sɔrin yɔy,
ɲò ì-tɔntìbùl cɛ ɲànà ɲà gbén nyĩ hún sòrì-n yò-ĩ
when ncm-stubborn def dem 3pl finish 1pl come mix-mid prt
these stubborn people who have completely mixed with us,

jd itɔntibul
ì-tɔntìbùl
ncm-stubborn
Stubborn?

mb itɔntibul.
ì-tɔntìbùl
ncm-stubborn
stubborn.

jd itɔntibule?
ì-tɔntìbùlè
ncm-tɔntibul
stubborn?

mb itɔntibule. sonɔ.
ĩ-tɔntɪbùlè sònò
ncm-stubborn palm.kernel
Stubborn. A palm kernel.

jd sonɔ wɔ pɛ ɲalɛ tɔntibule
sònò wò pè nyàlè ã-tɔntɪbùlè
palm.kernel3sg pro call ncm-stubborn
A palm kernel, they call it stubbornness?

mb sonɔ wɔ pɛ ɲa lɛ tɔntibule.
sònò wò pé nyàlè ã-tɔntɪbùlè
palm.kernel3sg pro call ncm-stubborn
A palm kernel, they call it stubbornness.

pe ce nsonɔ ncon ncon nce
pe cè-én ñ-sònò ñ-còn-ñ-còn ñ-cé
interj? aux-neg ncm-palm.nut ncm-small-redup ncm-def
Is it not the tiny palm nuts that are in the head (at the top),

ma ko cent ce ko boley
mà kò cènt cé kò bòl-è-ĩ
pro to cluster def to head-inside-i
(in) the cluster at the top?

mb is referring to the unripe palm nuts, which are still very hard and inedible

atɔntibule ɲa la, cen amani ɲa.
à-tɔntɪbùlè ɲá là, cè-én à-màní ɲà,
ncm-stubborn pro pro aux-neg ncm-Mani pro
They are stubborn, not the Mani.

tɔntibule cɛ ɲanɛ, ɲa gben sini fɔlɔ cɛ.
tɔntɪbùlè cé ɲànè ɲà gbén sɪnĩ fɔlɔ cé
stubborn def dem 3pl finish destroy world def
Those hard-headed people, they have destroyed the (our) world.

Summary

mba, kaŋka fɔɛ ɲɔ ka hin sabudi kɛlɛɲ.
mbà kànkà fɔé ɲò kà hín sábu dǐ-kèlèn
well so.that god pro give us favor ncm-good
Well, may God grant us favor.

kemale lɔ pɛ mɔ mi hun yi,
kémálé lɔpè mɔ mĩ hún yĩ
thus if 2sg me come ask

Thus, if you come ask me,

hali ɲa le manidi ce ɲo le de ka ki oy,
hàlí nyàlé mání dī-cé ɲò lè dè kàkĩ yò-ĩ
for say Mani ncm-def how pro enter here here prt
to explain how the Mani culture entered here,

hin buleɲ u tol koy tol. cen ka ko hin lo ki.
hĩn búlén ù tól kò-ĩ tól,
us all 3sg descend pro-i descend
cè-én kàkò hĩn lòkĩ
aux-neg home 1pl dem
All of us came down (from elsewhere). This is not our place here.

upem bul ce kono, nko seɲye folo ce.
ù-pèm bùl cé kònò ñ-kò sèɲ-yé fòlò cé
ncm-war one def dem emph-pro sow-stat world the
This one war scattered the world.

ka ki lo fœ ɲo ka hin.
kàkĩ lò fòé ɲò ká hĩn
here pro God pro give 1pl
God gave us this place.

kemale lo pe mo mi hun yi, fo a fom mo gbo lane.
kémálé lòpè mó mĩ hùn yĩ fò á fòm mò gbó lànè
thus if 2sg me come ask must I tell 2sg just dem
Thus, if you come ask me, this is what I must tell you, just that.

ufok ka samu meni,
ù-fók kà sàmù men-ĩ
ncm-start here Samu down-i
Samu started down here.

lo sabati ko matakan lo han fo ko, ɲa hunun ka.
lò sàbáĩ kò màtàkán lò háán fòkò, ɲà hún-ùn kà
pro settle to Matakan pro until remove 3pl come-mid here
when they settled in Matakan until they came out here.

Planting of cottonwoods by brothers

opoloɲ ce kono ko matakan ko pecui oy,
ù-pólòn cé kònò kò màtàkán kò pècù-ε yò-ĩ
ncm-cottonwood def dem to Matakan to wharf-middle prt-i
This cottonwood in the wharf at Matakan (tc: still there),

yomkelen wo to ko.
yómkèlèn wò tó kò

Yomkelej 3sg plant pro
Yomkelej planted it.

ko cur ayeŋ neraka wə tɔ kɔ.
kò cùr àyèn nèràkà wə tó kó
in town middle Neraka 3sg plant pro
In the middle of the town, Neraka planted it.

opoloŋ kit cɛ kənɔ dulɔɛ ɔy, lɔ pɛ ɲa le ko melia ɔy,
ù-pólòn kít cè kənò dul-ɔ-yé yð-ĩ lò pé nyàlè kò-mèfià yð-i
ncm-kapok short def dem fall-ev-stat prt-i pro pro call to-Melia prt-i
This short cotton tree that fell in the place they call “Melia”,

tamrɔ wə tɔ kɔ.
tàmɾò wə tó kò
Tamrɔ 3sg plant pro
Tamrɔ planted it.

kol lɔ kace kɔ tɛməl nwisn cɛ.
kól lò ká cè kò tèmùl ñ-wís ñ-cé
there pro (he) past aux pro shoot ncm-animal ncm-def
There he was going to shoot animals.

nlɔ gbo ye fɔ a fɔm mɔ lanɛ.
ñ-lò gbó yè fɔ à fóm mð lànè
emph-pro just prt must 1sg tell 2sg dem
This is all I can tell you about it.

lɔpɛ mɔ mi hun yi dena tilaŋ,
lòpè mɔ mĩ hùn yĩ dènà tĩ-là-n
if 2sg me come ask thing ncm-pro-emph
If you want to ask me about any other things,

fɔ n yie mi la gbo wɔm.
fɔ n yĩ-yé mĩ là gbó wɔm
must 2sg ask-stat me pro just now
you just ask me.

nlɔɛ. Sali Allah Mohammad.
ñ-lò-ĩ.
emph-pro-i
This is it. *Sali Allah Mohammad* (‘the peace and blessings of Allah be upon him’).

English version amalgamated, Part 2 only (7/2/06)

Note: Mostly from mp's version, edited for clarity.

(continued from Part 1)

Soso = small (hard) palm nuts at the tip of a head

jd: This Neraka seems to walk a lot!

mb: Neraka left. He was a hunter.

jd: Was he a hunter?

mb: Yes, he was, and Tamro was also a hunter. Yomkelej was their elder (the oldest of the three brothers). Everyone was looking for a place to settle. You see, then, Neraka left, and came to the village of Kabendo, which he passed by. There was somewhere else called "Karota", and he crossed there. He crossed at Karota and continued on to Ngbempang, what they now call "N'kompan".

jd: To Ngbempang. Who are those who call it N'kompan?

mb: Ah! The Soso people, and now the Mani people also call it N'kompan, 'we used to fish the mudskipper here'. You know that the Mani people used to eat the mudskipper, and they like it.

All right, Neraka arrived at a plum tree, and he built a hut there. Because the animals were plentiful, he built a small hut there. There he would wait for the animals, under the plum tree, and lived there. Up to this very day, his grandchildren are there. Nenkuman was his son. Even Nenkuman's son, Nenkorombo, among the descendants they all were born at *ko igbal* 'at the plum tree'. Their descendants are still today there in Kigbali. They are the natives of the town, Neraka's offspring. Yomkeleng also stayed in Kigbali and Katon.

Tamro, he went down to Titike, the river that wasn't big, and went down, crossed over to the forest that was there (on the other side), which they call Tombo. There was a stream to cross to Kakut, and he crossed there. He went there to hunt. When he was hunting, after three days, he began to be very hungry. There was a hippopotamus crossing to the Gbenti side here, (and Tamro mounted it). The hippopotamus dove. The hippopotamus was an animal that the Soso call 'Mali'. They were now in this river. He (Tamro) dove also and held on to the hippo's tail. As they were arriving on the other shore, he released it, because it was a dangerous animal. He had with him his long hunting rifle, which was one of those old big guns that the blacksmiths used to make. They used to call them 'konkonyi' [kɔŋkɔŋi] and the Mani people call 'ubomunyer' [ubomuper], that's it, 'ubomunyer'. He brought it to the large stone in Gbenti, placed it against the rock, and leaned on the rock himself. But he was very hungry.

Our grandfathers in those days, they were quite clever. This Yomkeleng, Tomro's older brother, went to look for him, but couldn't find his younger brother, so he went to him in his supernatural way. He met Tomro sitting on the stone. He said "Eh, Tamro, my dear, how is it going? You were gone yesterday, you were gone the day before, and up until today, we hadn't seen you. You just left and completely disappeared!" Tomro replied, "My brother, I came here, but I am very hungry." "Are you hungry?" he asked. "Yes." Yomkeleng then asked, "You didn't bring anything when you came yesterday?". Because of these event, people have named this place 'Gbenti'. When you go there, you have to carry something with you. You must bring something for yourself. All right, you see, then they went back, and when they came back, Nembure left to look for somewhere that he could settle.

Tamro, Neraka, Yomkeleng then offered a sacrifice, a sacrifice involving all the Mani people. When they held that sacrifice, Nembure was absent and before he showed up, they finished celebrating. When Nembure returned he said, "Eh, brothers, you have offered this sacrifice?" This sacrifice requires three stones. One is in Caton now, another is in Munkuru, and the third is in Ndikupal. "Do you understand me?" he said. "All right, brothers, because you have offered this sacrifice in my absence, because you showed me that we don't belong to the same mother, in the days to come they will continue to say that you belong to the same family, but me, they will say I am a stranger. You have finished the sacrifice, and I am returning to where we came from." Then he went back to Kabak. He went and built a house in Yilayen, and he was ahead of them, creating the first town on Kabak. He stayed in the village of Yilayen, and there he built a full village. Nembure also started the Mani settlements on Kabak. Because the Mani have grown in number, we say "I am Mani".

Neraka's offspring resided in Kigbali, Ipolong, and Salatuk, even all the way to Mokuman. Nenkumang's offspring also went there.

Tamro's offspring lived in Benty. He is Nenyemi's father and Ansu Gbenti's father as well. It was Ansu Gbenti, who brought the white people here to Samu, here in Benty, in 1874. This opened Benty to the outside world in 1874. If you go, there is a cottonwood tree at the wharf in Benty, where you'll see that someone wrote '1874', when the Whites came here.

jd: It's true.

mb: Did you understand? But before they fully established themselves here, Nenyemi wanted to be the chief here in Samu, since his grandfathers had been chiefs.

jd: In that time, the Mani people had settled here.

mb: The Mani people had settled and grown in number; he was very willing to become chief. When his younger brother came, because he was well-known to the Whites – they knew each other well – the Whites asked him, "You, my friend, it's you that should be the chief of Samu. Why should you give the chieftaincy to your older brother?"

jd: Was that Ansu Gbenti?

mb: That was Ansu Gbenti. Because of that misunderstanding that came between them, Nenyemi left. He went and stayed in Ngbokul. Then he followed Neraka to Pamalap, where he had Yek, Ba-sebra-yek. Furthermore, the Mani people spread from here up to Rokon, from here to Yeliboya, to Rokon, up to here where they come together. We only had one chief, because we are all Mani here in Samu. That misunderstanding was present when the White people entered among us.. The English occupied one area, and the French people occupied the other part of the Samu. The people in the 'English' area started calling it 'English Samu', the people in Guinea called this area 'French Samu'.

If you come to ask me about the Mani people, you should know that we have travelled for a long, long time! These who went up, those who came by land, those who came and moved here up to Benna and up to Kunungkang.

jd: To Kunungkang?

mb: To Kunungkang. This Kunungkang, it is in Waliya. It belongs to the Mani people.

jd: What do the Manis call Kunungkang?

mb: Kunungkang. All right, the Mani people don't know the proper meaning of Kunungkang. It's a mountain. There are many cola trees there planted by our grandfathers. They say, "You have not been here, we have not been here", (The Manis) The Soso people called it "Kununkan", 'We have not been here'. The Mani people came walking, they continued on until we became numerous here in Samu. The Mani people are escapees. They fear war, they run away from it. The Mani don't like palaver, they don't like trouble, nor disappointment, to come between them and these Soso people.(For example,) Just after midnight passes, the Soso start shouting, to call people to go and pray (lit. 'bang foreheads'). That annoyed the Mani people. All right, but nowadays, we have arrived at the very end. This is the place where they call 'the very end'.

jd: This is the very end, isn't it?

mb: This is the very end.

jd: So we stopped here.

mb: We stop here, in "Samunkun". This is why they call it "Samu". If you leave from here, "Where will you go?" Unless you dive in the sea. There is no other way. The Mani culture that you see here is fated to disappear. These same Soso people, they are always following us.

jd: I think, these people, they are persistent.

mb: Nowadays the Mani people marry the Soso people. The Soso people marry the Mani people. The Mani doesn't tell his child "n kul!" ('drink!' in Mani).

jd: They are very stubborn.

mb: They are very stubborn. Nowadays they only say "[xiŋe miŋ] !" ('breast-feed!' in Soso). "[xiŋe miŋ] !".

jd: They don't say "n kul!".

mb: They don't say "n kul!". This is what brings about the disappearance of the Mani. If you come ask me about the Mani, this is what I know about it. Our grandfathers came down here. It was not our place, here. Everyone goes where he gets peace of mind. Our grandfathers came down here. They left from Koya, they went to Manea, they went to Kimangboromorbaya, they arrived to Nsanggbong, they arrived to Keka, they arrived to Karangbali, until they got to Kabak. The Mani culture started there. Our grandparents started to settle there in Kabak, in Matakang. From there they escaped to come here.

I, who am talking to you, I am a descendant of Yomkeleng. Yomkeleng 's wife Sirao from Katon, she gave birth to Kakayo. Kakayo was given to marriage in Palatugu to Nembure. That Kakayo's first daughter gave birth to my grandfather's mother, Mama Bonki. That Mama Bonki gave birth to Soriba. That Soriba had Sana. That Sana is my father. I, who am talking to you, I know the origin of my lineage. The cottonwood tree that you see at the wharf in Matakang, the Mani people planted it. From there they came to Samu. Yomkeleng planted it with his wife Sirao.

jd: All right, I want to ask you one point. The Mani people, when they escaped and arrived here, they didn't cross to the place they call 'English', they didn't go far away, did they?

mb: The ancestors of the Mani went up to the Yurka river.

jd: There, they call them Bolom.

mb: Bolom. Didn't you hear that they call Bai Sebra 'Pa Yom'? Bai Sebra Pa Yom, he is a Mani. If you hear anybody called Yom, he is a Mani. All the Bolom area was occupied by the Mani. Haven't you heard that the place they call Kamem? That Kamem belonged to the Mani people.

jd: But when those grandfathers came, what was the work that they knew and brought with them?

mb: Our grandfathers had no work but their farming and their drink. They never tell each other lies.

jd: I think that the Mani does not tell lies to his friend.

mb: The Mani does not tell lies to his friend. Their work provides them with their food and their drink. They collect that palm wine that they drink. What they say to each other here, whatever they agree on, even if you are in Conakry, there's only one god, if you ask him tomorrow it will be the same you had agreed on. But today, those “Tontibul” [tɔ̃ntibùl] (‘hard-headed, stubborn, quarrelsome’) have mixed with us.

jd: Tontibul?

mb: Tontibul.

jd: iTontibul?

mb: iTontibul. The Soso.

jd: The Soso are called “iTontibul”?

mb: The Soso are called iTontibul. Is it not the small-small nuts that are at the tip of a bunch of palm nuts (that are hard)? They are Tontibul (the Soso), not the Mani. Those Soso, they have destroyed the world.

All right, may God help us. If you come ask me, about how the Mani came here, all of us came down. This is not our place. This same war scattered the world. God gave us this place. If you come ask me, this is what I can tell you. Samu exists thanks to their arrival in matakang, from there, they came here.

This cotton tree at the wharf in Matakang, Yomkeleng planted it. In the middle of the town, Neraka planted it. This short cotton tree that fell where they call Melia, Tamro planted it. There he was shooting animals.

This is all i can tell you about it. If you come ask me something else, you just ask me.

This is it. Sali Allah Mohammad (the peace and blessings of Allah be upon him).

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