Mani History

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Things to do: remove French

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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**

 baño mòrläï, ñ sàká-ì
  Papa Morlay, good morning!
  Papa Morlaye, bonjour!

**mb**

 ahaan, yomu n sakay seke!
  ñhááán, yömu ñ sàká-ì sèkè
  yes grandfather 2sg pass.morning well
  Thank you, old man, good morning!
  Oui, mon vieux, bonjour!

**jd**

 ñ sàká-ì sèkè
  You have spent the morning well?
  Bonjour!

**mb**

 iyò màmó!
  Yes, thanks!

**French stops here!**

**jd**

 lò mò ki ya?
  lò mò kì yà
  pro 2sg pro q
  Where are you?

**mb**

 kà dí-pàl-àtòk lò híkë.
  in Palatougou pro dem
  We are fine (here) in Palatougou (lit. ‘ncm-sun-atop’).

**jd**

 ubôr mò, kò ñay
  ñbôr mò, kò ñà-ì
  ncm-family 2sg pro 3pl-i
  Your family is here?

**mb**

 ñàn bulën, ñà ñay.
  ñà-n bulën, ñà ñà-ì
They are all here.

What language do you speak to them?

I speak Mani to them.

Nowadays, some do understand it, some don’t.

My mother died a long time ago.

My father is also dead.

Oh! since 3pl die-i
Oh! Did they die a long time ago?

mb  kabi kace. nen tigber ta wɔm kì.
   kà bì káçè. nèn tì-gbèr tà wòm kì.
   pro have formerly year ncm-much pro now dem
   It was a long time ago. This happened many years ago.

jd  ye npànta ma mɔ nɔyà kekeco ya
    yè n-pànt mà mɔ nɔyà kékècò yà
    what ncm-work pro 2sg do now q
    What kind of work do you do now?

mb  fɔ npànta mu bulɔ cey, (unintelligible word) kaŋka sɔtɔ uyo mi.
    fò n-pànt mù bûlɔ cè-ì, (...) kànkà sòtò ù-yó mì.
    must ncm-work with farming def (...) so.that get ncm-eat lsg
    I have to do farming work in order to get something to eat.

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

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mb  ya be peley.
    yá bè pèlè-ì.
    1sg grow rice-i
    I grow rice.

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

mb  ṇone npantɔ nlan, may cance.
    ṇòné n-pànt ð-làn, má-ì cánçè
    dem ncm-work emph-pro pro-i principal
    It is our principal work.

jd  ɲɔ fo yenkelèn?
    ɲò fɔ yèŋkèlèn
    pro grow well
    Does things grow well?

mb  ɲɔ fo yenkelèn!
    ɲɔ fɔ yèŋkèlèŋ
    pro grow well
    They grow very well.
mba, mamo!
mbà, màmò
okay, thanks
All right, thank you!

mb àwà.
All right.

mba, sin pere si le aman.
mbà, sì-n pèrè sì lè à-màn
okay 1pl-emp also 1pl cop ncm-guest
All right, we are guests.

mhm, amana cè, seno ya.
mhm, à-màní à-cè, sènò yà
yes ncm-stranger ncm-def welcome now
Right. Guests, you are welcome.

**Purpose in coming**

jd i, nlabi si mœ ka ko moy,
i, ñlàbì sì màë kà kò mò-ì,
right, emph-reason 1pl arrive here to 2sg
Well, the reason why we came to your house,

isòy cè ñọnọ ki yày,
ìsò-ì cè ñònò kî yò-ì
morning def dem here prt-i
why we are here this morning,

mb ìyó!
Yes,

jd si hundí alagoy, n hun ìjì cọŋki,
sì hún-dì àlàgò-ì, ñ hùn nỳì cọŋkì,
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 cè ñọ amana cey,
kàsàbì cè ñó à-màn à-cè-ì,
way def pro ncm-Mani ncm-def-i
About the ways of the Mani,
Na ≠a taruxu Na, ṇọ deni keyn?

Na~na~ ta!ru!xu~ Na, NO~ de!nkEn
dem history 3pl pro loss
this history of the Mani that has been lost,

ŋọy hun hali hun tun,
ŋọ-í hun ṭàlì hún tún
pro-i come for come search
it is to come find out (about it).
we came to look for it,

alago seŋbe mọ ọtọ nyay,
àlàgò sènbé mọ ọtọ nyá-í
so.that power 2sg pro do-i
because only your knowledge will provide it.

kàṣìka sì bọ si taruxu amana ce.
kàṣìkà sì bọ sì tÀrùxù ò-màn ò-cè
so.that 1pl able know history ncm-Mani ncm-def
so that we will know the history of the Mani.

lay mọ ọta, isọy ce ọtọ ọta.
lá-í mọ̀ ọta, ọ-kò tì-cè nọ̀nọ̀
pro-i arrive pro ncm-morning ncm-def pro
This is why we came this morning.

mb awa, udenken ce, n họ lọ ya?
àwà, à-dènkEn ce, ọtọ lọ yà
okay ncm-loss def emph-pro pro q
All right, the loss of the language, in which way?

Hali si dena ken họ ya?
 ámbi sì dènà kẹn ọtọ yà
for know thing like how q
To know the thing in what way?

jd mba, ken kasabi ce, ọtọ manidi ce, le kọ càp,
mbà, kẹn kàsàbì ce, ọtọ mànì dì-ce, le kọ càp
okay, like history def pro Mani ncm-def pro go start
All right, like the history, how the Mani culture, it started.

lá ñà kò fòk hàán, là hun sòtò kàkì yọ
pro pro pro come.out until, pro come get here prt
from where they arose until they got this place.
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Right.

This is the history that we want to know.

That is why we came here.

All right, we are here, the old are here.

All right, welcome here

Thus, it is what is behind (the past); it becomes good.

History begins

Us, we are here,

nlay teke amana ce wøy;
with what has been heard (about) the Mani people,

jd námù.
Yes.

mb iyomi hin,
ǐ-yóm ī-hī-n
ncm-ancestor ncm-1pl-emph
Our grandfathers,

ŋonō háán nya 蟥 si hun mɔɛ kaki yɔy,
ŋonô hî nyá háán si hûn mɔɛ kàkî yɔñ-ũ, 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

upɛmu ɔɛ ko ka senyi koŋ ɔɔy.
ù-pɛm ŋ-ɛ-kò kà sɛn-ĩ kò ɔntɔk.
ncm-war ncm-def to here sow-cs to ncm-up it was war that dispersed everybody from the north (up, the highlands).

jd pemucɛ
pɛm ŋ-ɛ
The war?

mb pemucɛ!
pɛm ŋ-ɛ
The war!

jd m̀hmì.
Mhm.

mb n si lay, sunjata upɛmu wɔy,
ũ sì là-ĩ, sùnjátâ ŋ-pɛm ŋ-wɔñ-ĩ,
2sg know pro-i Sunjata ncm-war ncm-3sg-i You know it, Sunjata, his war.

jd námù.
Yes.

mb nkɔ sɛɲɛ koŋ ɔɔy.
ũ-kò sɛn-ĩ-yɛ kò ɔntɔk,
emph-pro scatter-cs-stat to ncm-up It scattered them in the north.

pe sɛɲînî. ɔɔ wɔ nɔ, ɔɔn lɔ nɔ wɔ kɔnɔ;
They scattered. Everyone went on that his own way.

The Mani people also started coming down.

I think it was the Mani in the past.

It was that they were there in the north, in Manden country

they came here by settling here and there until they arrived,

The Mani keep moving on, Kakuluma

they came here to Kakuluma

To Kakuluma?
What do they call it Kakuluma?

Our grandfathers, it was them in the past (who gave it the name).

They were harvesting palm wine there that they drank.

The Manis?

The Mani like palm wine

I think that the Mani people indeed drink palm wine, don’t they?

The Manis?

They do drink it. Alcohol, piassava palm wine,
Note: *ñ-mọ́ẹ* is the general word for ‘alcohol’ and by default for ‘palm wine’, but is also a word for the variety of ‘palm wine’ produced by the shorter piassava palm.

nPɔruŋ wa cè manay,  
ñ-pɔr  ñ-wá cè mànà-i.  
ncm-palm.wine ncm-palm def dem-i  
Palm wine, that one.

**Palm wine is food**

pé lè gbó mọ́ẹ ma la  
pé lè gbó mọ́ẹ mà là  
pro say just palm.wine pro pro  
people say it is just wine,

kéré, iyomi hiŋ, yẹndé ńa ńọ la.  
kérè-i, ńyóm ń-hín, yẹndé ńa ńọ là.  
but-i ncm-ancestor ncm-1pl food 3pl pro pro  
but for our grandfathers, it is their food.

häuser nü ńnan, lọ ń dė ka pòk nỳin kàkì,  
hhäuser nü ńnan, lọ ń dė ka pòk nỳin kàkì,  
until with? today, pro 2sg enter here land 1pl here  
Up to this day, if you enter this land of ours,

mànè mà pe kúl.  
dem pro pro drink  
that is what people drink.

mọ ma kúl n kön n kọ bùlọ,  
mọ mà kúl ñ kò-n ń kò bùlọ,  
2sg pro drink 2sg go-mid 2sg go farm  
You drink it, you're gone, you should go to work,

mọ ma kúl n sọtọ iceni kelen;  
mọ mà kúl ñ sọtọ ń-cẹnī kelen.  
2sg pro drink 2sg get ncm-reflection ncm-good  
you drink it to acquire perspicacity.

npantọn mu iyomi hiŋ may.  
ñ-pànt ñ-mu ńyóm ń-hín mà-i.  
ncm-work ncm-with ncm-ancestor ncm-1pl pro-i  
That was the work of our ancestors.

**Resuming talk of the war**

n key la ńa huni, upemù cè kọnọy,
The Mani join up with the Baga

The Mani people still greatly feared them.

They were frightened by their practices.

It was the the Baga people who came.
The Baga people, they joined up

and someone said that it was the case that

these warriors were intending to come down.

They pursued (them), and they (the Mani people) scattered.

In Tabunsu. Whereabouts is that?

Tabunsu is close to Uróbírika (Dubreka).

The Baga move north and the Mani go south
As they went up to the north,
side Koba def until 3sg go-mid Boke def
they reached Koba and on up to Boké.

The Mani people also, they went down (below).

The Manis continued on until they arrived at Sangbon.
They reached Sangbon and stayed on Kabak.

Right. Instead of to Kabak a Mani person would say ‘ko Kabenk’?
mb ko kabenk. ƞ key, la ƞa hun mœ kolï,
kò kàbènk. à ké-i, là ƞà hún mòè kòl-i,
to Kabènk 2sg see-i pro 3pl come enter there-i
‘Ko Kabènk’. Do you see how they got there?

ña hun nyer, ƞa kon ko yel bomun ée,
ña hún nyéè, ƞa kò-n kò yèl bòmùn ée,
3pl come cross 3pl go-mid to island big def
They crossed over and went to the big island,

*Matakan*

nyënè kace lò yo. ƞa le “si hun matàn ka”,
nyënè kà cè lò yo. ƞâlè sì hùn mât-án kà
dem past cop pro prt, call we come hide-mid here
about which they said, “Let us come hide ourselves here”;

ko lò pe ƞa le ko matakan.
kò lò pè nyâlé kò-mâtàkàn.
to pro pro call to-Matakan
the place that people call Matakan.

jd ko matakan
kò-mâtàkàn
To Matakan?

mb ko matakan
kò-mâtàkàn
To Matakan.

jd matakan cè, hali ƞa le “si hun matàn ka”.
mâtàkàn cè, hâlì nyâlé sì hùn mâtàn kà.
Matakan def, for say 1pl come hide-mid here
This Matakan, because they said, “Let us come hide ourselves here”.

mb “si hun matàn ka”.
sì hùn mâtàn kà.
1pl come hide-mid here
“Let us come hide ourselves here”.

jd lò pe nyâlé ko matakan.
lò pè nyâlé kò mâtàkàn.
pro pro call to Matakan
That’s why they call it Matakan.
Sunjata’s lieutenant, Kalmasine, threatens Matakan

mba, n key kalmasiney, sofani sunjata n ka bola ce. 
mbà, ǹ kë-ì kàlmání-ì, sòfà-nò sùnyàta nà kà bàlàcé.
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 “lò fùe ǹ yómo, 
nyàlè lò fùe ǹ yómo,
say pro God pro agree, 
They (Sunjata’s troops) say “If God agrees,

lò y vågàtò kà nìàngbon kàkì, 
lò-ì càp-yè ü-gbàtò kà nìàngbon nìàngbon,
pro-i start-stat ncm-cutlass in Nsangbon here 
when we start (to use) the sword here in Nsangbon,

fò si kò kò tòk, ko matakan ko nyèlè.”
Fò si kò kò tòk, kò màtakán 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 fòm la pìnçe yò nèraka, nà yèl t’àmò. 
yómkèlèn fòm là pìnché ì-wò nèràkà, nà yèl tàmò.
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 lò, nò hi kò nò
nyàlè si mà càl kà-ì, si tòn yà lò kàn, 
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 ǹnànyà, hàán yà, 
à-nnyà à-cè ǹnànyà-ì, hàán yà, 
cmc-people ncm-def dem-i, until now, 
These people, up until now,

ǹnà tulenu bòl.”
ǹnà tûl-yè nùn n-ògbòl.
3pl look-for still ncm-heart 
they are still looking for (our) heart.”

jd ǹnà hìn yèlèn tòn
ǹnà hìn yèlèn tòn 
3pl 1pl behind chase
They are pursuing us!

mb ɲa hiŋ yelen tʊŋ! ɲo ɲa hun bęmpa kace wʊm ɲa.
ɲá hín yélé tún ɲó ɲá hún bęmpá ká cè wɒm ɲá.
3pl 1pl behind chase pro 3pl come prepare past cop canoe 3pl
They are pursuing us! That which they built was their canoe.

ɲa pel Ɂo ubɔr ɲa.
ɲa pèl-ɔ ʊ-bɔr ɲa.
3pl board-ev ncm-family 3pl
They put their families on board.

usal forekariya ce kɔnɔ, mɛnɛn ce ma yokɔ nʊŋ,
ʊ-sál forèkàriya cè kɔnɔ, mɛn ɲ-cè mà yɔkɔ nʊŋ,
cmc-river Forécariah def dem water ncm-def pro low? now
This Forécariah River, the water was low still.

kɔ ce nʊŋ ubomoŋ, bɔlɔ ɲa pelañ.
kɔ cè nûn ʊ-bɔmûŋ. bɔlɔ ɲa pɛłán.
pro ipf now.neg ncm-large, and 3pl board
it was not yet big. They boarded.

ɲɔŋɔ ɲa pelênɔŋ, ɲa hun mɔe usal sipkɔbi cè,
ɲɔŋɔ ɲa pɛlən-ɔ-i, ɲà hûn moɗ ʊ-sál sipkɔbĩ cè,
pro 3pl board-ev-i, 3pl come enter ncm-river Sipkobi def
After boarding, they arrived to this Sipkobi river,

kɔnɔ lɔ ki yɔ.
kɔnɔ lɔ ki yɔ.
dem pro hereprt
that was here.

ŋ kɔ pe nyale ko mɔsɔte yɔ.
ŋ-kɔ pɛ nyâlɛ kɔ mɔsɔtɛ yɔ.
emph-pro pro call to Mosote prt
They call it (this river) Mosote.

jd ko mɔsɔte?
kɔ mɔsɔtɛ
to Mosote
Mosote?

mb ko mɔsɔte.
kɔ mɔsɔtɛ
to Mosote
To Mosote.
Why do they call it Mosote?

In the Mosote river there were many leeches.

You see how they boarded,

They entered that river in flight.

They came out at the Sanaya River.

They crossed to the bank at Konoban.

It was there he Mani people came to stay.

In Konoban? There they came to sit down.
They lived there for many years!

When they were there, they were going out to fish with hooks.

They used to gaze at the forest in Samu.

The four brothers

Do you know that there were four of them with their families?

Yomkelen prt, Neraka prt, and Tamro prt and Nembure-light-skinned.

Mh, you see how they came and stayed there,

They said, “This place is where we are,

the forest that can be seen over there on the other side,

Families cross the Forécariah

Families cross the Forécariah
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.”

ŋa ŋa hun pelan, ubor ŋa pe buleŋ.
ŋə ŋə hún pelən, ū-borr ŋə pə buləŋ.
pro 3pl come board, ncm-family 3pl again? all
Then they boarded, the whole family.

yeli pum nye loy, pə nyə nyale, ko gbətukə.
yel ɨ-pəm nyə lə-ɨ, pə nyə nyələ, kō gbətükə.
forest? ncm-some pro pro pro call to Gbotuko
There is another forest, they call Gbotuko.

amanə ce ŋa ley ko gbətukə.
à-màn à-cē ŋalɛ-ɨ kō gbətükə.
cnm-Mani ncm-def call-i to Gbotuko
The Mani people call it ‘ko Gbotuko’.

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

nlə utu ce, kə hun cu, wəm ce kol.
nlə lə u-cu ce, kə hún cu, wəm cə kəl.
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 wənə ki.
wəm ɨ-camət ɨ-suk ɨ-cə wənə ki.
boat ncm-broken.shells ncm-snail def dem here
This canoe was made out of snail shells.

bəlo ŋa təŋ ko yeli ce, ŋənə ŋa məə pe ko loy.
bələ ŋə təŋ kə yel ɨ-cē, ŋənə ŋə məə pə kə lɔ-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.

ŋa mər pe kol loy, ŋa de lə kol.
ŋə mər pə kəl lɔ-ɨ, ŋə də ləkəl.
3pl like again there pro-i 3pl stay dem
They liked it there, and they stayed there.

hali n ko inəŋ, mə lə bənt ikiŋtə ce.
hāli ɨ kə ɨnəŋ, mə lə bənt ɨ-kɨntə (i-)cē.
for 2sg go today, 2sg pro meet ncm-ruin (ncm-)def
Even if you go now, you will find ruins there.

ŋə bəmpə pe icamat isuki cilaŋ.
ŋə bəmpə pə ɨ-camət ɨ-suk ɨ-ciləŋ.
They prepared some more broken shells of snails,

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).

Thus like how they repair the water coolers.

They continued on until they crossed to the Samu side.

They landed at Tike.

They seems the place where the people dock.

Where they dock, where they dock the canoes.

Amana ce, kol lo na cak, semi wam na.
The Mani people, there they first landed their boat.

After they landed their canoe there, they then went up.

They looked for a place, a place to stay.

Reunion at Caton

Then they walked until they came to see Katon.

When they came together there, Neraka left.

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

This Neraka seems to walk a lot!

He was a hunter.

Was he a hunter?
He was a hunter.

Tamro also was a hunter.

Yomkeleng was their elder (the oldest)

Everyone goes and looks for a place to stay.

You have seen how Neraka left.

He came to the village of Kabendo

and passed on through.

Some slept in Karota

and then he crossed there. He crossed to Karota.

N'kompan and the mudskippers

He crossed to Karota.
and 3sg pass to Ngbempanŋ
and continues on to Ngbempang.

nlɔ pe ɲale a ko nkɔmpaŋ
ɲ-lo pɛ nyàlɛ̀ a kɔ nkɔmpɔn
emph-pro pro call that to N’kompan
which they (now) call “N’kompan”.

jd ko ngbempanŋ, a ɲa lɔ ɲa ɲale ko nkɔmpaŋ
kɔ ngbɛmpanŋ, ɲ-ɲà lɔ ɲà nyàlɛ́ kɔ nkɔmpɔn
to Ngbempang. ncm-3pl pro 3pl call to N’kompan
To Ngbempang, who is it that calls it “N’kompan”? 

mb ah, asos acey, aman ace
àh à-sośò à-čé-ĩ à-mànnì à-čé
interj ncm-Soso ncm-def-i ncm-Mani ncm-def
Ah, the Soso and the Mani

pele gbo wɔm ko nkɔmpaŋ,
pɛrɛ gbo wɔm kɔ nkɔmpɔn
also just all.together to N’kompan
also all together (came) to N’kompan

si ka kondi paŋ ɪbot ka ki
si kà kò-n-dì pàn ɪ-bot kàkì
1pl past go-mid-cmp fish mudskipper here
We went fishing for mudskipper here.
Town name literally means ‘have caught mudskippers here’.

n sì la aman ace, ɲa kace yoy,
ɲ sì là à-mànnì à-čé ɲà kà cè yɔ-ĩ
2sg know pro ncm-Mani ncm-def 3pl past ipf eat
You know that the Mani used to eat

ɪbot icey ɲa ka mar ɲay.
ɪ-bot ɪ-cé ɲà kà màr ɲa-ĩ
ncm-mudskipper ncm-def 3pl past love 3pl
mudskipper, they used to love them.

**Kigbali and the plum tree**
awa, bɔlɔ u mæ ko gbàl alɔ,
áwà bɔlɔ̀ ụ mɔ́i kò gbálc ałɔ
okay and.then 3sg arrive to plum.tree under
Okay, next he arrived under the plum tree.

bɔlɔ u yok lɔ bel kol.
and 3sg build pro hut there
and built a temporary shelter there.

Because game was plentiful there,
he built a small hut there.

There he was awaiting his prey under the plum tree.

Neraka lived there.

and still his descendants do.

Nenkuman’s son was Nenkorombo.

they were all born in this one Ko-igbal.

okay dem clan 3pl pro stay to-ncm-plum.tree today
Okay, those their clan stays today in Kigbali.

Those, they say are the natives, the clan of Neraka.

Yomkeleng then 3sg stay to plum.tree and 3sg stay in Caton

**Tamro and the hippopotamus**

Tamro-i emph-3sg go-mid-i 3sg descend to Titike-i

Tamro left, he went down to Titike

The river was still high and he went down

He crossed over to the town which was there,

A stream was there to cross to Kakut

And he also crossed there. He also went to hunt there.
when hunt prt ord ncm-day ncm-three ncm-def
When hunting after three days

ndik nce ma gbén wò yeti.
ñ-dík n-cé mà gbèn wò yètì
ncm-hunger ncm-def pro finish 3sg grab
hunger finished (really) seized him.

ŋo pòk cè 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,

pòk cè poŋ hundi.
pòk cè pónún-dí
hippo def dive-cmp
the hippo dove.

upòk cè iwis wò la,
ù-pòk cè ū-wís wò là
ncm-hippo def ncm-animal 3sg pro
The hippo is the animal

ŋo asosa cè ŋa le mali yò.
ŋò ā-sōsò ā-cè ŋálé 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 cè kɔnɔ.
ŋà ká cè kà sàl cè kɔnɔ
3pl past cop in river def dem
They were in that river.

wɔm perey bołɔ poŋ hun u bìl u lɔm wɔ.
wò-n ñèrè bòlɔ pɔŋ-ùn ü bìl ù-lɔm wò
3sg-emph also and dive-mid 3sg grab ncm-tail 3sg
He also dove and grabbed on to its tail.

ŋà sem ko cè bołɔ u mél wɔ,
ŋà sèm kò cè bòlɔ ù mèl wò
3pl stand to land and 3sg release 3sg
They stood on land and he let it go.

ba, iwis woyen wò la.
bá ū-wís wòyèn wò là
because ncm-animal scary 3sg pro
because the animal is frightening

It was the one (gun) they called “konkonyi”.

The Mani call “ubomunyer”, it is “ubomunyer”.

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.

and leaned it (his gun) and himself against the stone.

but the hunger was finishing him off.

Our ancestors were clever people, they were.

When Yomkeleng came to see, it was the case that he didn’t see his younger brother.

and he also appeared in a supernatural way (lit. ‘in his manhood’ despite being miles away)
There he came and found him sitting on the stone.

He said, “Hey, dear Tamro, what is up?

You were gone yesterday and gone the day before!

Even today we haven’t yet seen you.

You just leave and disappear completely from here!”

He replied, “Older brother, the situation is that I arrived here,”

He said, “But hunger is finishing me off.

Hunger has really grabbed me.”

He said, “Right, you didn’t bring anything along yesterday?”

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

lọ pe mọ lọ kọ n gbẹ̀n yọkù mun.
lọpẹ̀ mó lọ kò-i n gbẹ̀n yọkù ù mùn
when 2sg pro go-i 2sg finish carry 3sg return
If you go there, you really should bring something when you return.

fọ n gbẹ̀n yọkù mun.
fọ ụ n gbẹ̀n yọkù ù mùn
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, bólo ha hun de, la ha hun dey,
áwà ụn kẹ-í bólo 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 pere,
la ụyelendi di nëmbùrësa përe
pro behind-cmp Nemburesa also
It was afterwards Nemburesa also (departed on the quest for a home).

u fondi perey ọ kọ pere tun ayení,
ụ fó-n-dí përer-í wọ kọ përer tún àyèn
3sg go.out-mid-cmp also-i 3sg go also search middle
He departed also he went also to look for a place.

nlo pe pere nala ka ko mi lọ ki yọ.
n-lopẹ̀ përe nyàlë kàkọ mi lọ ki yọ
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**

tamro yo, neraka yo, yomkelen yo,
tamrọ yó néràkà yó yomkelen yó
Tamro prt.emph Neraka prt.emph Yomkelen prt.emph
Tamro-o, Neraka-o, Yomkalen-o

ha hun fok satka, satka mani dice ẹ̀ ọ̀ ẹ́
ŋà hùn fók sàktà, sàktà mànì dí-cé ẹ̀ ọ̀ 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 ce ṣe òṣéy, sa ma nu nembùre foi,
sàktà mànì dì-cé ṣò̀nè-ì sàmànù nèmbùrà fò-ì
sacrifice Manì ncm-def dem-i before Nembure come.out-i
That Mani sacrifice was held before Nembure arrived.

Na gbendi fok satka ce ṣò̀nè.
3pl finish-cmp take.out sacrifice def dem
They finished celebrating that sacrifice

Nà gbèn-dì fòk sàktà cè ṣò̀nè
He said, “Eh, elder brothers, you have already celebrated that sacrifice?”

Na gbèn-dì fok satka ce ṣò̀nè
They finished celebrating that sacrifice

 naïlé éé tàrà nyà fòk-ò sàktà cè ṣò̀nè
He said, “Eh, elder brothers, you have already celebrated that sacrifice?”

sàktà ce ṣò̀nè, pe tira ta la.
sacrifice def dem-i, stone ncm-three pro pro
For this sacrifice, three stones are used

manì dì-cé-ì bùl ṣò̀nè-ì kò kàtôn
Mani ncm-def one pro to Caton
In the Mani way, one stone in Caton,

bùl nò-ì kò mùŋkùrù, bùl ṣò̀nè ká cè kò ndìkipəl
another in Mounkourou, and the last one was in Ndikipal.

n toi? u naïlé,
2sg hear-i 3sg say
“Do you understand?” he asked.

“Well right. Brothers, the way you have offered the sacrifice being that I had left you,

‘awa, tara, ṣò̀nò ha fòkò satka ce ṣò̀nè yàŋ ṣà de mi,
okay brother pro 2pl takr.out-ev sacrifice def
because 1sg-emph 2pl leave 1sg
“All right. Brothers, the way you have offered the sacrifice being that I had left you,

ṣò̀nò ha si la le si cen ya bulòy,
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 ṣà ne hun ṣà le bônṣò bul,
It is in the future that those coming together with you should form one clan.

As for me, I am your (pl) stranger, you have finished making the sacrifice.”

Neraka back to their original home on Kabak

He continued, “All right, as for me, I return to where we came from.”

Then he returned to Kabak.

He left and went to build in Yilayen, he was ahead (of the others in starting a town).

It was also the first town in Kabak.

He settled in the village of Yilayen:

where he built become a town.

Kabak def this also Nembure 3sg start-cs-stat pro

Kabak also started this Kabak.

kere mani dice ṇa lè gbèn kòri yɔ,

kèrè mànì dì-cè ṇò lè gbèn kòrì yɔ
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**

bônsô nèrèkà, ñà calà ko ìgbál;
bônsô nèrèkà ñà cál-á kò-ìgbál
clan Neraka 3pl sit-fv to-Kigbáli
Neraka's offspring, they stayed in Kigbáli;

bônsô neraka, ñà bì ko ìpolò;
bônsô nèrèkà ñà bì kò 一周
offspring Neraka they live in ncm-kapok (Ipolò)
Neraka's offspring, they lived in Ipolò;

bônsô neraka, ñà bì ko salatuk.
bônsô nèrèkà ñà bì kò sàlàtúk
clan Neraka they live in Salatuk
Neraka's clan, they lived in Salatuk (Salatougou).

bônsô neraka, ñà bì haan ko mòkumáŋ.
bônsô nèrèkà ñà bì háán kò mòkùmàñ
clan Neraka 3pl have way to Mokuman
Neraka's clan, they lived all the way to Mokuman.

nenkumáŋ bônsô wà ñò kòn kòl.
nè nkumàñ bônsô wò ñò kó-n kòl
nenkumáŋ clan 3sg pro go-mid there
As to Nenkumaŋ, his offspring (also) went there.

tamrò, bônsô wà ñò bì ko gbènti.
tàmrò bônsô wò ñò bì kò gbèntù
Tamrò clan 3sg pro have to Benty
Tamrò, his clan lived in Benty.

nwó kom nenyèmi. nenyèmi, tamrò wà kom wò.
n- wò kòm nènỳèmì nènỳèmì tàmrò wò kòm wò
emph-3sg give.birth Nenyèmi Nenyèmi, Tamrò 3sg give.birth 3sg
He produced Nenyèmi, Nenyèmi, Tamrò gave birth to him.

ansu gbènti, tamrò wà kom wò.
ansu gbènti tamró wò kom wò
Ansu Gbenti Tamrọ 3sg give birth him
Tamrọ is Ansu Gbenti's father.

**Ansu Gbenti brings French in 1874**

n wọ deke apot ace ka ki.
ǹ-wọ dẹkè ǹ-pọt ǹ-cẹ kàkì 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 dẹkè ǹ-pọt ǹ-cẹ kà sàmù kà gbẹ̀nì kà 1874
He brought the white people here to Samu, here in Benty, in 1874.

ŋọpe yiriè ka gbenti ka ki, 1874.
ŋọ pẹ́ yírì-yé kà gbènì kàkì 1874
pro pro open-stat in Benty here (in) 1874
This opened Benty, in 1874.

lọ n kọ, upoloŋ pum, kọ lọy ko gbenti ko pecry,
lọ́ n kọ́ ʊ-pọlọ̀n pùm kọ́ lọ́ kọ́ gbẹ̀nì kọ́ pẹ̀cù
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,

ŋọ ke pe gbal alọy 1874,
ŋọ ke pẹ́ gbál alọ 1874
pro see pro write under 1874
you'll see that someone wrote '1874',

ŋọ apot ace ŋa hun ka ki.
ŋọ ǹ-pọt ǹ-cẹ́ ŋà hùn kàkì
when ncm-White ncm-def 3pl come here
when the Whites came here.

jd ʊrọŋ kọ la.
 ʊ-rọŋ kọ là
ncm-truth pro pro
It's true.

**Fight over chieftancy between Nenyemi and Ansu Gbenti**

mb n toe lay kere samanụ nà de kay,
ụ tọé lá kèrè sàmànụ nà dé kà
you hear pro but before 3pl enter here
Did you understand? But before they entered here,

nenyemi wọ yema bedi ka samu.
Nenyemi 3sg want chieftancy ncm in Samu
Nenyemi wanted to be the chief here in Samu,

because chief ncm ncm-old ncm-old ncm-def formerly
because his grandfathers used to be chiefs.

At that time, the Mani people had settled here.

They had grown in number. When Nenyemi came to settle here,

They were used to one another.

His younger brother came, but for him,

They knew each other well, the white people, indeed!?

They were used to one another.

They came him ask
The white people came and asked him,

'pe! kena, môn!
pe kéñà mò-n
interj friend 1sg-emph
"Hey, my friend!

mô-n marka mpinkin be ka samu yô;
mô-n ñ màrka ñ pînkin bê kà sàmû wô
you-emph 2sg supposed.to 2sg become chief in Samu prt
You are supposed to become the chief of Samu;

tara mô, wô mô ka be dice?'
tàrà mà wó mà bê dî-cê
older.brother 2sg 3sg 2sg give chieftancy ncm-def
your elder brother, you will give him the chieftaincy?"

jd ansu gbenti wè?
ànsù gêntî wè
Ansu Gbenti prt
Was that Ansu Ggbenti?

mb ansu gbenti wè. tegensenyà ce ñòne ñò de ña ayen,
ànsù gêntî wè. têgênsènyà ce ñònè ñò dé ñà ayèn
Ansu Gbenti prt. misunderstanding? def dem pro enter them middle
That was Ansu Gbenti. That misunderstanding came between them,

bôlô nenyemi fôk lon. u kön u kà cal ko ngbokul.
bôlô nènyèmî fôk lô-n ù kô-n ù kô càl kò ngbòkûl
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 wô dem nèraka ko pamalapi,
ñ hun wôm dém nèrâkâ kô pàmàlâp
emph come together chase Nèraka to Pamalap
Then he chased Nèraka to Pamalap,

lô kò komô yek kòl, be sebra yek.
lô ù kô kôm-ô yêk kôl, bê sèbrâyék
where 3sg go give.birth-ev Yêk there chief Sebrayek
where he had Yêk, Ba Sebra-Yek.

kere manidi cey, u fôk ka haan u kön ko rôkôn,
kérê mânì dî-cê ù fôk kà háân ù kô-n kò rôkôn
but Mani ncm-def 3sg leave here way.up.to 3sg go-mid to Rôkôn
Furthermore, the Mani people spread from here way up to Rôkôn,
He left here on to Yeliboya, then on to Rōkōn,

haan pe hun peri ka ki.

until pro come pour here
on to where they come together.

One chief is what we knew, all of us, the Mani here in the Samu.

That palaver continued until

the Whites came to ask to come among us.

The English claim part of the Samu

The English people took one side (of the Samu),

the French took the other.

The people in the English area started calling it

'English Samu',

'U fok ka ki haan ko yeliboya haan ko rōkōn,
ù fōk kākī háán kō yeliboya háán kō rōkōn
3sg leave here until to Yeliboya until to Rōkōn
He left here on to Yeliboya, then on to Rōkōn,
The many travels of the Mani

ken lepe Ṽa mi hun yi, hali aman ace,

If you (pl) come to ask about the Mani people,

aman ace si bonda hali gbe ye

we the Manis have travelled for a long time!

ŋana taŋa pere ŋana hun pere ko na ice oy,

these who went up, they also came by road,

ŋa hun ka gbargbar haan ibenna ce Ṽene ki, haan ko kununkaŋ, they came here in numbers and spread to this Benna here, and on to Kununkaŋ,

Kununkaŋ

jd ko kununkaŋ?

to Kununkan

To Kununkan?

mb ko kununkaŋ, ko kununkaŋ ce nọony, ko waliya lọ ko.

ko kününkän to Kununkan to Kununkan def dem to Waliya pro pro To Kununkan. This Kununkan, it is to Waliya.

amanace Ṽa bi lọ.

It belongs to the Mani people.

jd la manino fọ ya ko kununkaŋ

lọ mání-nọ fọ yà kọ kününkàn
What do the Manis call Kununkan?

To Kununkan, all right, it is there?

It's a mountain. There are many cola trees there,

They say, “You have not been here yet, we have not been here yet”,

(The Manis) The Soso people called it ‘Kununka’.

They came here walking,

They followed each other until we became numerous here in Samu.

Why the Mani flee (the Soso)

Aman ace akimpa na la.

La dema nín haan si hun kori ka samu.

They followed each other until we became numerous here in Samu.
The Mani people are refugees.

ŋa mintan upɛm, akimɔ ŋa la.
ŋa mɛnta-ɛn ʊ-pɛm ɔ-kimɔ ŋa la
they be fearless-neg ncm-war ncm-refugee 3pl pro
They fear war, they are refugees.

jd ŋa mintan nfdc!
ŋa mɛnta-ɛn ŋ-fɔ
3pl be fearless-neg ncm-palaver
They are afraid of palaver!

mb mànɛnɔ cɛn yɛmɑ nfdc,
mɛnɛ-nɔ cɛ-ɛn ɣɛmɔ ŋ-fɔ
Mani-ncm aux-neg want ncm-palaver
The Mani doesn't want palaver,

u cɛn yɛmɑ kɔntɔfili,
ũ cɛ-ɛn ɣɛmɔ kɔntɔfili
3sg aux-neg want trouble
he doesn't like trouble,

ŋuŋ bɔɛŋ mafixɛ, anuŋ aɛsɔsɔ ɛ cɛna ki.
nuŋ bɔɛŋ mafixɛ ã-nun ɛ-sɔsɔ ã-ɛ ɣanà ki
and problem (So) ncm-with ncm-Soso ncm-def these here
nor disappointment, between them and these Soso people.

cɔl ayɛn ŋa cɛ ŋɔ gbɔ cɛ caŋ ki,
cɔl ɔyɛn ŋa cɛ ŋɔ gbɔ cɛ cân ki
night middle 3pl def? pro just aux pass here
In the middle of the night it is they who pass by here,

ŋa de tɛŋk sɔŋkɔ hali ɓan ụ-muk.
ŋa dɛ tɛnk sɔŋkɔ hàlị ɓan ụ-muk
they start raise shout for hit forehead
they start shouting, to go and pray (bang foreheads).

lane la ƙa nekindi əman acce.
lànẹ ƙa nɛki-n-dì ɔ-màni ɔ-cè
dem pro here annoy-mid-cmp ncm-Mani ncm-def
That annoyed the Mani people.

áwa, kɛɛ ɛnaŋ, sì kɔndi hùn mɔ cɛ kà sàmbẹkɔk.
áwà kɛɛrɛ ɪnàn sì kɔ-n-dì hùn mɔì kà sàmbẹkɔk
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 lọ pe ọ na le kasambekök.
kàkì lọ pe nyàlè kà-sàmbèkòk
here pro pro call in-very.end
This is the place that they call "the very end".

jd  ka sambekök lọ ki, nnyè
kà sàmbèkòk lòkì ñnyè
here very end dem isn’t it
This is the very end, right?

mb  ka sambekök lọ ki.
kà sàmbèkòk lòkì
in very.end dem
This is the very end.

“We stop here”

jd  nla ra ko muŋkun.
ñlàrà kò münkùn
thought to stop
So we stopped here.

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

la pe ṣale ka samuŋ.
là pe nyàlè kà-sàmùŋ
pro pro call ncm-Samu
This is why they call it “Samu”.

pe lọ n ọkọ ka, lọ ma kọna,
pè lọ ọ ọkọ kà lọ mó kò-n yà
interj if 2sg leave here where 2sg go-mid q
If you leave from here, Where will you go?

fọ n poŋun woŋ ko nyële.
fọ ọ poŋ-ùn wòm kò nyèl-è
unless 2sg dive-mid now to sea-in
Unless you dive into the sea.

le biyen fere.
le bi-ën fèrè
must have-neg way
There is no other possibility.
The Mani culture that you see here it will disappear.

These same Soso people here, they are always following us.

I think, these people here, they are persistent.

Nowadays the Mani people marry the Soso people.

The Soso people marry the Mani people.

The Mani (mother) doesn't her infant that he should “n kul!” ('drink!' in Mani).

They are very stubborn.

Nowadays they only say “xìne mìnj!” ('breast-feed!' in Soso). “xìne mìnj!”.

pe cen pe ja le ‘n kul!'
Early movements of the Mani, founding of culture on Kabak

yomi hin ŋa ka tol.
yóm ˈi-hǐn ŋa ká tól
grandfathers ncm-our 3pl past descend
Our grandfathers came down here.

u fok ko kɔ́ya, u hun ko manea,
ù fók kò kɔ́yà ụ hún kò mänéà
3sg leave from Coyah 3sg come to Manéa
They left from Coyah, they went to Manéa,

They went to Kimanboromorbaya, they arrived to Nsangbon,

They went to Keka, they reached Karangbali,

They got to Kabak.

The Mani culture started there.

Our ancestorss began to settle there in Kabak,

I am a grandson of Yomkelen.
Yomkelen, la wɔ sirao ko katon,
yómkéléñ lá wɔ sìràó kò kàtòn
Yomkelen wife 3sg Sirao from Katon
Yomkelen's wife Sirao from Katon,

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

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

kakayo ce wone waŋ wɔ nsey,
kàkàyò cè wòñè wàŋ wɔ ñsé-ì
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 yòm ì-yà wɔ màmà bòŋkì
3sg give.birth 1sg-emph grandfather ncm-mother 3sg Mama Bonki
She gave birth to my grandfather's mother, Mama Bonki.

mama bòŋki ce wone, wɔ kom soriba.
màmà bòŋkì cè wòñè wò kóm sòrìbà
Mama Bonki def dem 3sg give.birth Soriba
That Mama Bonki gave birth to Soriba.

soriba ce wone, wɔ kom sana.
sòrìbà cè wòñè wò kóm sànà
Soriba def dem 3sg give.birth Sana
That Soriba had Sana.

sana ce wone, wɔ kom yaŋ.
sànà cè wòñè 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, ɔŋ ɔŋ fo koy.
yà-n á mɔ fɔm kí ɔ yà sì bònsɔ mì ɔŋ ɔŋ fòkò-ì
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.

upolóñ ce kɔ mɔ ke ko matakan ɔ ko pecuie ɔy,
The cottonwood that you see at the wharf in Matakan,

The Mani people planted it.

From there they came to Samu.

Yomkelen, who came to Samu with his wife Sirao.

All right, there’s one thing I want to ask you about.

The Mani people, when they fled and arrived here,

didn't they cross (over) to the place they call 'English',

didn't they go far away, did they?

The Mani clan

they go-mid until to until ncm-river to Yurka
went on, on to the Yurka River.

**The Bolom**

\[ nj\ p\ na\ le\ kobolom\ y\.
\n\[ n\ l\ p\ ny\ l\ k\ b\ l\ y\.
\n\[ emph-pro\ pro\ call\ to-Bolom\ prt\ There,\ they\ call\ it\ Bolom.\]

\[ kobolom\ y\.
\n\[ k\ b\ y\.
\n\[ to-Bolom\ prt\ Bolom.\]

\[ n\ t\ le\ pe\ nya\ le\ bay\ sebra\ pa\ yomi?\n\n\[ n\ te\ l\ pe\ ny\ l\ b\ s\ p\ p\ y\.
\n\[ you\ hear-neg\ cop\ pro\ call\ Bai\ Sebra\ Pa\ Yom-i\ Didn't\ you\ hear\ that\ they\ call\ Bai\ Sebra\ 'Pa\ Yom'?\ (“Bai”\ is\ a\ SLtitle\ (from\ Temne?))\]

\[ bay\ sebra\ pa\ yom,\ manin\ w\ la.
\n\[ b\ s\ b\ p\ y\ m\ m\ n\ n\ w\ la
\n\[ Bai\ Sebra\ Pa\ Yom\ Mani-ncm\ pro\ pro\ Bai\ Sebra\ Pa\ Yom,\ he\ is\ a\ Mani.\]

\[ l\ n\ te\ le\ yom,\ manin\ w\ la.
\n\[ l\ n\ te\ l\ yom\ m\ n\ n\ w\ la
\n\[ if\ 2sg\ hear\ cop\ Yom\ Mani-ncm\ pro\ be\ If\ you\ hear\ anybody\ called\ Yom,\ he\ is\ a\ Mani.\]

\[ ubolom\ c\ bul\ aman\ ace\ n\ ka\ cal\ l\.
\n\[ u\ b\ l\ c\ a\ m\ n\ c\ c\ y\.
\n\[ ncm-Bolom\ def\ all\ ncm-Mani\ ncm-def\ 3pl\ past\ sit\ prt\ All\ of\ Bolom\ the\ Mani\ once\ occupied.\]

\[ n\ t\ le\ pe\ n\ ale\ kokamem.
\n\[ n\ te\ l\ pe\ n\ l\ k\ k\ m\ m\ Haven't\ you\ heard\ that\ the\ place\ they\ call\ Kamem?\]

\[ ukamem\ c\ k\ n\ aman\ ace\ n\ ka\ bi\ l\.
\n\[ u\ k\ c\ a\ m\ n\ c\ c\ h\ p\ 3pl\ past\ have\ pro\ That\ Kamem\ once\ belonged\ to\ the\ Mani\ people.\]

**Importance of drink, farming, and not lying**

\[ kere\ n\ yomino\ nan\ n\ ka\ hun\ ki\ o,
\n\[ k\ r\ n\ yom\ h\ n\ o\ n\ n\ n\ n\ k\ h\ n\ k\ y\.
But when those our ancestors came,

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?

and brought with them?

must farming 3pl and drink 3pl
but their farming and drinking.

They never tell each other lies.

I think that the Mani doesn't tell lies to his friend.

the Mani doesn't tell lies to his friend.

their work provides them with their food and drink.

They collect that palm wine that they drink.
What they say to each other here,

whatever they agree on, even if you go to Conakry,

if you are asking him tomorrow it will be what they had agreed on.

Rant against Soso, ‘the stubborn people’

these stubborn people who have completely mixed with us,
mb: itontibile. sono.
ī-tônībûlè sônô
ncm-stubborn palm.kernel
Stubborn. A palm kernel.

jd: sono wô pe nale tontibile
sônô wô pé nyàlè ī-tônībûlè
palm.kernel3sg pro call ncm-stubborn
A palm kernel, they call it stubbornness?

mb: sono wô pe na le tontibile.
sônô wô pé nyàlè ī-tônībûlè
palm.kernel3sg pro call ncm-stubborn
A palm kernel, they call it stubbornness.

pe ce nsono ncon ncon nce
pe cè-ën h-sônô h-côn-h-côn h-cè
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-ì
pro to cluster def to head-inside-i
(in) the cluster at the top?
mb is refererring to the unripe palm nuts, which are still very hard and inedible

atontibile ṅa la, cen amani ṅa.
à-tônībûlè ṅà là, cè-ën à-mànì ṅà,
ncm-stubborn pro pro aux-neg ncm-Mani pro
They are stubborn, not the Mani.

tontibile ce ñane, Ṿa gbèn sini ñòlo ce,
tônībûlè cé ñàñè Ṿa gbèn sìnì fôlì cé
stubborn def dem 3pl finish destroy world def
Those hard-headed people, they have destroyed the (our) world.

**Summary**

mba, kanțka fôtè ṅò ka hìn sabudì kéleŋ.
mbà kànkà fôtè ṅò kà hìn sàbù dì-kèlèn
well so.that god pro give us favor ncm-good
Well, may God grant us favor.

kemalé lò pe mò mi hùn yi,
kêmálé lôpè mò mì hùn yi
thus if 2sg me come ask
Thus, if you come ask me,

hali ƙa le manidi ce ƙa le de ka ki ƙa,
hâli nyâlé mânî dî-cê ƙa lê dê kâkâ yê-ƙi
for say Mani ncm-def how pro enter here here prt
to explain how the Mani culture entered here,

hin bulen u tol ka y to.
hin núlên ü tól kô-i tól,
us all 3sg descend pro-i descend
cê-ên kâkô hin âlê
aux-neg home 1pl dem
All of us came down (from elsewhere). This is not our place here.

upem bul ce kânc, nkâ sênje fôla ce.
ù-pêm bul cê kônc ü-kô sên-yê fôlô cê
ncm-war one def dem emph-pro sow-stat world the
This one war scattered the world.

ka ki ìçe ƙa ka hîn.
kâkî ìçe ìçe kâ hîn
here pro God pro give 1pl
God gave us this place.

kemâle ìçe pe mî mi hîn yi, fô a fôm mî gô lînê
kêmâle îpê mî mî hîn yi fô à fôm mî gô lînê 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 mênî,
ù-fôk kâ sâmù mên-i
ncm-start here Samu down-i
Samu started down here.

lô sabâti kô matakàunj ìçe hanj fo kô, ƙa hunun ka.
lô sàbâti kô mâtàkân lô hâân fôkô, ƙa hûn-ûn kà pro settle to Matakân pro until remove 3pl come-mid here
when they settled in Matakân until they came out here.

Planting of cottonwoods by brothers
opoloŋ ce kânc ko matakàunj ko pëcui oy,
ù-pômôn cê kônc kô mâtâkân kô pëcû-e yô-ƙi
ncm-cottonwood def dem to Matakân to wharf-middle prt-i
This cottonwood in the wharf at Matakân (tc: still there),

yomkêlen wô tó kô.
yômkkêlên wô tó kô
Yomkelen 3sg plant pro
Yomkelen planted it.

ko cur ayeN neraka wo to ko.
kò cùr àyèn nèràkà wò tò kò
in town middle Neraka 3sg plant pro
In the middle of the town, Neraka planted it.

opoloN kit cè kòNc duoN cò, lò pe na le ko melia cò,
ù-pòlòN kit cè kòNc dul-ò-yè yò-i lò pe nylè kò-mèfià yò-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”,

tamro wo to ko.
tàmrò wò tò kò
Tamro 3sg plant pro
Tamro planted it.

kol lò kace ko temèl nwisn cè.
kòl lò kà cè kò tèmùl n-wís n-cè
there pro (he) past aux pro shoot ncm-animal ncm-def
There he was going to shoot animals.

nlò gbo ye fò a fòm mò lane.
nùlò gbò yè fò à fòm mò lànè
emph-pro just prt must 1sg tell 2sg dem
This is all I can tell you about it.

lòpe mò mi hun yì dena tìlaN,
lòpè mò mì hun yì dènà ù-là-n
if 2sg me come ask thing ncm-pro-emph
If you want to ask me about any other things,

fì n yìe li gbò wòm.
fì nì yì-yè mì là gbò wòm
must 2sg ask-stat me pro just now
you just ask me.

nlòe. Sali Allah Mohammad.
nùlò-ì.
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. Yomkeleŋ 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’ [ubomʊŋer], 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, Tomro, 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 events, 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 Ndikipal. “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 Ggbenti?

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 “Kununjän”, ‘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 mĩŋ]!” ('breast-feed!' in Soso). “[xiŋe mĩŋ]!”.

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 Kimangboromorbayaa, 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” [tónfìbùl] (‘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).
References