ndokö racey, nfok race a koe ten ce, nkoŋ ko koe, a koŋ ko koe.

**Mani text**

donkö racey, nfok race a koe ten ce, nkoŋ ko koe, a koŋ ko koe.

**p. 96**

ten wc ka huŋ yom, pelno wc ka ce la.
nje piŋken pelno yoy.
nya la amara kamara.
ten ce kono ka huŋ yom monmodu pelno ce.
ten laŋ ka huŋ yom inaŋ, kol porŋ kape porŋ.

**p. 97**

awa, wono pelno wc la etepe we ko pel ce ayi. ko pelno ce ayi. etepe lo we han tɔp e lo we. agbendi no alakana hiul. agbën koŋ apona tonŋ wai.
ko pel ce kono ayi. aplevel ce kono koŋa wentel. nkɔŋa na ne ye no yen.
keney, awa, ya pum la ko - ko sennye cey. wono ko tɔŋ uŋ wai wc
ko pel ce ašilan wai wc semy. akɔ wc temal wone wu, wone wuy.
mba, nja hun won sem tur ce ali tun mamudu pelno ce wono. p. 98 ɲa tun,
koŋ pok ce dede lo den nla ɲa gbən ali tun pelno ce wono. nla ko tun pelno ce.
kene pelno mamudu pelno ce wono bi situme. tume siatŋ.
bul ce bel wc maŋsa bayna, bul ce del wc le kaleŋke.
kene nyana ki sanšanyi la ayi. sanšanyi ntu. ısanšay meniŋə.
ko sanšanyi laŋ la ayi. kene, kene situme nja la nja hɔŋcine, nja gbənti.
nwo ko dede ənyale maŋsabayna, kalẹŋ - ke nysi sɔŋ nuy, nnye.

**p. 99**

la a yele no gbo nya hun. ɓeŋ awa seŋnəy ce ɲyana nya ko.
nya sem nya sem wone seŋnəy ce npiŋ po wc yo.
nya fon ali tun wone sex ci wc wone

**Page 1 ends here**

monmodu ce wono, monmondu pelno ce wono. mba, pok ce dede lo den, nla gbe no.
y a ko di-palacok la huŋ ke monmodu ce wono.
nja hun won 'ho' monmodu 'si huŋ mɔ leyŋi.'
'kere a gbŋ res nyan ken no.'
'yẹŋ kelenŋ. a mana mɔ nja ki.'
blọ wone gbent sos ce əyara ɲa nko yara ɲa, əko yigiya ko p. 100 koŋkoe.
kere nya ceŋ yo nde. ɲaəa pɔ ce pe ko bet. nja bet ndeŋ cey nya bulma-bulmay.
nja boe de nya pẹŋ-pẹŋ londemb ce, nja gbontek. monmodu,
monmodu ɲa ọŋ yema ye əko nja deri ali nja nya yihadi. ɲa ɔc we di.
keney fo ɲa ka wo ceri kelenŋ. amana ce ɲa po ali kọ;
monmodu so əkɔn əkɔn əkɔn kən. monmodu əkɔn əkɔn əkɔn kən.

Mani text
"kena, he xa yeman mancoli mi. awa amunika' egbej wɔ kɔrɔŋpi han wone' mune muni keŋ dice ŋã kɔn. əkɔŋ əko ?ny yaŋön tume sì "o. ŋyale 'anin nɔ ko der. kẹnɛ anin facr yɔ nɔya a sinyaŋ. nɔ koŋ nɔy ye, nɔ koŋ nɔy yeŋ keleŋ. la yele gbo nɔy dem mi.' boŋ nda kɔn kol hanŋ. nɔŋ ɛn ɔ koŋ ko fɔk ka hanŋ benu ko munkuru. ənyale 'a muni.' 'a kena, si kɔn. si peŋ kɔŋ kɔn.' p. 102 nɔ koŋ ko hanŋ benu ko forekarya. 'kena amuni ka.' 'a kena hi kɔn ɲfẹn ɲwɔm gbɔŋkɔ cɛ ɲone ɲwɔm. nɔmɛmɔ wɔŋ munkun.' nɔ koŋ hanŋ benuŋ xindiya. nda ko bɔnt kol gbɔŋkɔ cɛ wɔm. ɔmɔc ʃula ñela, ʃula ʃala be ticur pe nda nɔya 'monmodu, ɲeŋeŋodu nmo hi dem. kẹnẹ ɨnaŋ ñoni, halí mɔ la peŋ ɲeŋ ɨnaŋ fəw. ɔfɔ ñọ ʃojo. nmo gbeŋ nmo kɔ teŋal wɔŋ hi. ɨnaŋ halí mɔ la gbẹŋ ɨnaŋ.' nɔya lefetin ɔm kẹn ya ʃeŋyin cɛ. ənyale 'mba, nɔ ya cɛ p. 103 mi.' ətɔk ətɔk wiil-wil kɔ lo. 'mba, nɔ ya cɛlɛ mi.' benuŋ nyun di-mi yandi. 'a yaŋen foɓatɔke.' nɔya nyale 'awa.' ɲya gbẹŋ ɲwɔ ŋɛho lane, 'awa yire. yaŋ, ɲya sɛmɛ ɲwɔm ntəŋ ko ʃoke.' ətəŋ po oŋ 'ko ʃoke-ʃoke-ʃoke-ʃoke.

ɔko wɔŋ ɔrɔ la nyale 'mansabayn̄a', n nyale 'kalenke', ɲnye.
Mansabayna ye, kalenke
Mansabayna ye, kalenke
Mansabayna ye, kalenke
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Mansabayna ye, kalenke
Mansabayna ye, kalenke

English translation

Monmodu the hunter

Is his story I’m coming to tell. He was a hunter. When he became a hunter.

Is me Amara. Is this story that I’m coming to tell Monmodu the hunter. Is the story I’m coming to tell today. I was about forget there.

O.K. This was a hunter. He has started staying long in the hunting process. In the process, he has started staying in it for long and so long has started staying in it. He has already married four wives. And have got thirty children. In this process of hunting, it is this hunting that feeds them. And does everything for them. But, okay, is for something he went to the non-mortal man. That one went and kept his daughter to the hunter. He didn’t know his daughter stood or was standing (was alive). He short her as she died. She dies and they then stood along the town looking for Monmodu the hunter. Looking for Monmodu this hunter. They looked for him, but in the country nowhere was left unsearched or un-walked looking for Monmodu the hunter. Where they went and looked
for the hunter, but the hunter Monmodu had dogs with him. Two dogs. The one named “Mansabaina”. The one named “Kalenkay”. But these were in a gate. An iron gate. Seven iron gates. Is in that gate they were. But, but they are dogs hunt (very well). They were always catching animals. (catches) Everywhere he was going, he always said, “Mansabaina, Kalenkay, listen, okay? If I (happen to) call you, just come.”

Okay, this non-mortal men went. They stood and stood (lived long), this non-mortal woman and her husband. They then went out now to look for this sexu this Monmodu the hunter. And the country no where was remained (left) un-walked unless in this Palatougou here they came and found this Monmodu. They come now ‘ho’ Monmodu “We come to pay you a visit.” “But I’m just like a person.” “(So nice). These are your strangers.” And that one caught chickens and cooked for them. When he cooked for them, he went and lodged (set) them in the room. But they don’t eat rice. When they ready they cut half of the rice and mixed (= bulmo) it (in the sauce well). They dug a hole and put the rice in the hole and covered it.

Is Manmodu now they wanted for escort (accompany, walk with). So that they can strike with him. For them to go and kill him. God gave him cleverness . The strangers are ready to go. So, Monmodu, you are going now. Monmodu is going now. He will not go and escort us. He took his gun, he took the hunting bag. As she saw, the woman said, “Ah, my friend, we are going for hunting or we are having swears (cursing) along the road. Along this big road. Then what are you talking again?” And he returned the gun and hunting bag and then put the knife with him. “Ah, my friend if you don’t want my visit return here.” She confused him until that one again returned the knife also. They went.

He went and told his dogs goodbye. He said, “I’m going to escort (walk with) these people.’ But what (how those) people (they) are, I don’t know them. You listen. You listen very well. If I call, (you) follow me.”

Well, they went on. They went like from here up to Mounkourou. He said, “Let me return.” “Ah, my friend, let’s go. Let’s go yet.” They moved from here on to Forécariah. “My friend, let me return here.” “Ah, my friend, let’s go now finish that forest. There now you stop.” They went on like from here on to Kindia. there they went and met now the forest. But it is a long road. It is a long road, no more towns (or villages) near it. There they were, “Monmodu is you that we followed. But today yours will finish today totally (completely). If God agreed. You have, you the one that kept our daughter. The time you went to hunt, is you that shot our daughter. Today, you will finish today. They turned in their way of non-mortal persons.

He said, “Now, wait for me.” A tree, a long-long tree was there. “Wait for me. Before you kill me, please let me go and tell the almighty God goodbye.” They said, “Okay.” They were already glad with that. “Okay, I, I’m standing now climb up.” He climbed right up-up-up-up. He went and started. If I say “Mansabaina”, you say “Kalenkay.”

Mansabayna ye, kalenke
Mansabayna yo, kalenke
The dogs listened well. They listened and listened and listened. Mansabayna listens well. He jumped over the first gate and stood at the top listening. You know Mansabayna is the champion. Well, it stand still for some time. He again started,

The non-mortal people now dancing. They felt (expected) that they have married. They dancing, jumping, they were rolling (cheered up). Answer / they release

They went and carried, coming with running bad enough. All their ears lying like this. Their feet also stretched before them. They came with running.

Before coming, they met also the ghosts rolling, rolling. For instance the non-mortal people should in groups. One with the other, one with the other, one with the other. Among with the ghosts. They finished like, “Wop, wop, wop, wop.”

Okay, is there I have to stop.

Come here, I have finished, Mbom Kamara.