Mani
nolakan nuŋ pokan (ya wuŋ poa wuy)

p.83
hi kən, nya huŋ yom ten ki kaba ka dipalacok. awa a ka ko bom naŋ, 'nu lakan nuŋ pokan.

a ka ko bom naŋ lakan nuŋ pokan. ya wuŋ, puwa wuŋ wuy. kere nya ceŋ yo yeno y en fo okɔ tun irom.

p.84
do ko tun irom, nnye. yok ko makitaŋ. yen ye pe tila. awa, nda ce ko ləŋ.

bolɔ yamɔ ce pere, nya kom nyaŋ wɔy centen ki. wɔn pere wo ko ce tun iromi ce.
awa, pe fon wɔ la, nyale huŋ ca mi, yan ya ne wu, koŋŋoy inayŋ nma fɔl tun irom ice ye.

unyale awai. unyale sɔl tun iromi ce ye. unyale awa. awa, a!

bolɔ yaŋ wu, puwawo wu. bolɔ u doe. koŋŋoy wɔ ce koŋ nwo ko tun irom.

nwa koŋ ko makita. anya ko wo nya wun nnyale pe, camɔlan wo le safrot.

p.85
nymale pe, safrot. mon nko mo ce ko tun irom yɔ, hi koŋ hi ko duy. u nyale ade.

yang puwa mi nyale a ma duy ye. u nyale la duy, puwa mi nyale a ma duy.

u nyale awa. u nyale awa, hi koŋ tomo. u nyale, ade, puwa mi nyale a tun ha pi mi.

npa a yema yo, npa tun, npa a yema yo, npa tun.

awa, nda koli. lako pum cey, safrɔti ugben cal, a nya ko nɔ nyale, ha, safrɔt, wɔn u ceŋ yema yẹŋpi nɔ ye. u cen yema yẹŋpi nɔ, u nyale, ẹŋẹ. yaŋ a yeman yẹŋpi  p.86 nɔ,

lawe haŋ langban pum wɔ loy ẹko hən ẹko ci ndiyamaŋ ko bek cey anun yeno yen kɔpor ya yen yen. ńŋo pe nyale, safrɔt, ceŋ yema yẹŋpi nɔ, nda wɔ yema nyemle. (hemle) bolɔ wɔn kɔ ci bek ahun hini. safrɔt wɔ yok. ẹ ɡben di ker, ọkọy tok ko tun iromi ce. ɡbegbẹ le ker, bolɔ ẹ ɡben ẹ hìn wɔ yol.

ahun koe bek ce ahun wo wɔn ɡba. bolɔ ẹ kɔn.  p.87 ẹgbal ọ dela ọwọ. ẹŋyale, nya hini ye bek ce ọnọ. safrɔt a menkere ko bek ce ọnọ ki. yen yen npe lo kọlayi, yen yenpe mato (?) manke.

awa, bolɔ ẹkɔn. bolɔ safrɔt po. ọleli ọŋ, ọleli ọŋ, ọleli ọŋ, bolɔ ẹcent ọŋ. ẹke ra ce.

yaŋ abu turuturu nya hiniye bek ce ọnọ ko. nga menkere ko ọ safrɔt,
yeno yen pe ma lo manke. wɔn pere cal nder ra atunen irom ugbẹn lo ce. haŋ, lọcọ pum ce wɔmì wɔ ka tun abu turuturu gbẹt, əko wo bom. ẹŋyale  p.88 ba.

ẹŋyale namu. ẹŋyale a. ẹŋyale pe nno ko be kote ce ọnọ ko ko mi nceńi.

ẹŋyale an. ẹŋyale ọ.na menkere mo. ẹŋyale a. ẹŋyale ọn. ẹŋyale ọ. a menkere mo. ẹŋyale an. ẹŋyale men kor ko nmeŋe mi ọŋ.
n.b. (Parenthetical passages are mp’s notes), [square brackets are tc’s]

“A woman and her husband; Mother died, Father died”

I met a woman and a man. His mother is dead and Father is dead. But they never eat anything until she went and find (would go to look for) wood. When she finds wood, is what she takes (it) to the market for sale (this she sells). Okay, they stayed there (like this) for some time when the boy (also), they borned (had). A child he was (this tall now) little bit high now. He also was usually going to find the (used to go to look for) wood. Okay, they told him, she said, “My son, I will (am) going to die but today do not avoid of (neglect) finding (looking for) the wood. He said, “Okay.” She again said, “Do not avoid (neglect) finding the wood.” He said, “Okay.” And his mother died and his father also died.

And he left (was the only one left, he stayed), but he regularly went (had gone) to find (look for) wood (used to look for wood and continued doing it).

He took it to the market. His friends came, they said, “Hey, this boy is Safrot.” They said, “Hey, Safrot, you when normally going to find (went to look for) wood, let’s go, go and steal.” He said, “No.” My father said, “Let me don’t (I shouldn’t) steal.” He said, “My father said that I shouldn’t steal.” He said, “If I steal, my father said that I shouldn’t steal.” They said, “Okay.” They said, “Okay. Let us go and beg.” He also said, “No, my father said, “Let me find mine (I should gather for myself). Whatever I want, is what I’m going to find (I look for it, whatever I want, I look for it).” Okay, (they were there), the other (some) day Safrot sat down, his friends said, “Ha, Safrot, he doesn’t want someone’s property (anything from anyone). He said, “At all (no), I don’t want someone’s property (anything from anybody).”

It stayed long for some time (after a long time), there was an old man who came. He came with (brought) diamonds in a bag and everything (nothing but) money, everything. Because it is said Safrot doesn’t usually want someone’s property. So that, to come and deny (That’s why he will reject). [seems more designed as a test] And he came with the bag and put it down. Safrot was sleeping. He was tired, he was just (back) from finding (looking for) the wood. Had (he got) tired. And he had to lie down (and) sleep. He then took the bag and lay (left) it by him. And he went. He wrote there his name. He said, “I laid this bag. Safrot, I left it (leave this bag) with you to take care of this bag (it).”
Everything (that) is in it, everything not to get missing (nothing can be missing) in it.”
And he went.

And Safrot got up. He looked and looked and looked and looked. He saw this bag lied (sitting there). “Ah, what happen (What’s this), what laid (put) this bag.” He looked at it and looked at it and looked at it. And raised it up. He saw the paper on which the comment was written. “I, Abu Turuturu, I laid (put) this bag (here). I left it with you, Safrot, for taking care of it. Everything, not to get loss in it. He also sat for three days he did find wood. He have stayed there looking after the bag.

For quite a long time he was going out looking for (One say he was just looking for [wood?] or Abu Turuturu, at that spot and he met him and (he) said, “Father.” He also said, “Yes.” He said, “Is you that is called Abu Turuturu?” He said again, “Yes.” He said, “Ah.” He said, “How do you went and laid that bag by my side? (Why did you go and leave that bag …)?” He said, “Yes.” He said, “Is it I left with you to look after it (care)? (It is me who left it for you to take care of it).” He said, “Ah!” He said, “Is taking care of it that you left it?” He said, “Yes.” He said, “If it should have got (had been) missing, how should (what would) have you done?” He said, “If it should have (had been) got missing, I should have done it anyhow (something). Except when I find (had saw) you is catch, I’m going to catch you (I would have caught you).” He said, “Okay.”

And he said, “This is your load (bag). He (now) took the load (bag) and transferred it to Safrot, I mean Abu Turuturu, then took the bag and looked over it all and nothing was missing there. And said, “Now (Okay).”, he said, “Now (Okay), Safrot, come here.” And Safrot came. He said, “Okay, look and take what you want here. These are diamonds, this is the money, this is gold. Anything you want, now take it.” He said, “Ah!” He said, “Whatsoever you give me here,” he said, “I’ll not take something till (but) they give me.” He said, “Whatever you give me is what I want.” he said, “Okay.” He took silver, silver ring from the finger and gave it to him. He said, “Is that (what) you give me?” He said, “Yes.” He said, “Okay.” He said, “And this is also my size.” Okay, he left with the ring and Abu Turuturu took his load and went.

Safrot left (stayed) there. He left sitting (there stayed sitting). his friends started (entered?) laughing at him. “Ah, Safrot, you are a fool! They brought so many things, very good things you refused all these (them) unless (except) these (this) thing, except the ring.” He said, “Yes.” He said, “(It is this) that God gave me.” It stand still for some time long, this ring also left there. (He continued like this for a while and the ring was still there.) It seemed as if something, whatsoever tell the ring is what it takes! Is what you gets. He said, “Okay, is no problem.”

Fortunately it met the chief, the big chief’s son, daughter went in (became) disabled, i.e., eyes blind, hand and foot died [was paralyzed]. Her hand down on the other side died. They beat the drum (ab: the drum was beaten) as everyone went there. When they went, they cured [tried curing her, applying medication] her, cure her, cured her, it didn’t work well. Onto six years they cured it didn’t work well.
So the other time around, the children came and told Safrot. They said, “Safrot,” they said, “The chief’s daughter is ill there. Hence also you also know some medicines, go there.” He said, “Okay.” and went. He went on there, he went and reached on the way. Anyone he asked, the person will tell him go there. he went and reached (entered).

As he went and reached, before he came, chief sat down. Safrot came and greeting him. The chief also greeted him. But the chief’s son, daughter cannot see. This of her hand is dead (ab: paralyzed). And said, “Is to you that I came. The chief, I came to you.” The chief said, “For what did you come to me?” He said, “They said is to come and care and cure your daughter.” He said, “My daughter is to be cured. If you are going to cure her, cure her. The one part of my chieftaincy will be given to you. My money (wealth), I’ll transfer it to you. This woman if you cure her and get recovered from her illness, I will give her to you.” He said, “Is it so?” He said, “Yes.” He said, “Okay.”

But he has his silver ring. When he took the ring, he wore it round his finger. He rubbed and rubbed and rubbed it on the foot, on the hand and the hand remained normal (nicely). He again rubbed and rubbed on her foot and also the foot got up. And he showed her (the daughter) the work done. He said, “Look on it.” And the daughter looked on to the bones. She saw it moved from here, it got to something okay, that is it.

There I stopped. Safrot became now a chief. they gave him everything. The chief in fact died. They took the chieftaincy and gave it to him. They said, “Safrot, hence the chief is dead the daughter it suppose is the daughter that should carry this chieftaincy. Now there is it. The daughter said, “Now the chieftaincy Safrot is you. You are our husband. Safrot got wealthy, became a rich [person].

Okay, there is it. That is why it suppose [not] to deny your elder. What your elder left with you, is what you are going to follow. But you said only not to it, it will not work well. There is it. I stopped yet. It is finished.