

*** 05 04 20 Shrike *****

[Mani \(mp rev.\) 2](#)

[English \(fm transcription, mp review\) 4](#)

[Mani-English \(p/p, not done as of 18 Aug 06\) 6](#)

M'Mahawa Conté of Karankone

mma, 20 Apr 05

Tales 6 Palatougou

“The story of the shrike” / “The story of the one-legged one”

Record # 22 in Transcriptions

Based on recording # 34

Mani (mp rev.)

ætɛn cərək (“The story of a shrike”)

N.B. Material in parentheses are corrections by mp. Material in square brackets is by tc.

p. 108 nya hun fɔ ki, yan mawa kɔntɛ ko nkarankɔnɛ. nya hun yom tɛn ki. nya hun cəp ki. a cəp wɔn fɔ lɛ.

awa, cɛm cərək cɛ nla nun kɔ cəp. awa, apɔma cən pɛ de ɲa ko hin.

ɲa biyɛn ya, ɲa biyɛn puwa. puway ɲa bulɛn ɲa gbɛndi wu. bul tara ɲa gbɛt wɔ de.

pɛm cɛ kɔ hun suk. pɛ nyalɛ ɲa sɛm. anina cɛ ɲa kondi.

e-camɔ cɛ kɔe apɔma cɛ, anya mi əbil ɲa kɛrɛ bɛ pɛrɛ.

sogoro pɛ wɔnɔ əbil wɔ kɔnɔ ɲa cɛn kɔ. əkɔ cɛ kɔ foɛn. ha.

ɲa de sɛyn apɔma cɛ ɲa sɔnkɔ yɛlɛn ɲa. wotan ɲɔy ɲaa əpɛm cɛ.

ɲɔ hi nya ya. apɔma cɛ ɲa dey. pɔmɔ cɔn cɛ wɔnɔ ɲa-e, ɲa de mi.

əɲɔa sila abiyɛn lam nla ndɛ mi ko yɛlɛn, əɲɔ nsila biyɛn pɛncɛ ndɛ mi.

ko yɛlɛn. əɲɔ sila biyɛn lam nla ndɛ ko yɛlɛn. əɲɔ sila biyɛn lam nla ndɛ ko yɛlɛn.

p. 110 pɛ mɛnɛ muni. a pɔma cɛ ɲa mɛnɛ muni. kɛrɛ pinkar cɛ kɔ gbuɲa, kɔ gbuɲa,

kɔ gbuŋa. camɔ cɛ wɔ gbo cɔnɛ. gbɔl muŋa, ahɲ - pɛ cɔm. gbɔl muniyen.
pɛ yema koe nyant cɛ - yɔɔ - ɛcen bɔ pinkar cɛ ma ko ko wɔ yelen.
camɔ cɛ wɔ pɛrɛ cɔn. nɲɔ nsila biyen tara nla ndo mi ko yelen.
nɲɔ nsila biyen tara nla nde mi ko yelen. awa kɔnɛ, kɔnɛ can.
pum cɛ kɔn bul cɛ wɔ ko dɛ ayi. con cɛ wɔy kocoke.
e- bot cɛ wɔ **p. 111** wɔ yema con cɛ tak wɔ. kɛrɛ con cɛ yomɛn. kɛrɛ wɔy kocoke.
kɛrɛ wɔɔ nɛ huni sɔtɔ go, ɛput cɛ con cɛ. con cɛ huni nun ɛhun koe bot cɛy,
ah - bot cɛ wɔn gbankɛn (?) con cɛ bɛn wɔ.

ŋa hun kɔy wɔn dul ko dɛ. ɛcon cɛ dok bɛn bul.

e-co, coni wɔ yek bɛn bul, con con coniyɔ.
coni wɔ yek bɛn bul. con con coniyɔ.
coni wɔ yek bɛn bul. con con coniyɔ.
coni wɔ yek bɛn bul.)

p. 112 ha, wotan. con cɛ wɔnɛ sɔtɔ bot cɛ. bot cɛ wɔn yetɛkɛn con cɛ. con cɛ wɔn yetɛkɛn bot cɛ. bot
cɛ wɔn mune pɛ laftalaftan. bɔlɔ kɔ perin ko nmɛnɛ. con cɛ wɔn mune wɔ dem. e-wotan nɲɔ hi nyaa.
dena cɛ lana dikatɔlɛ. wɔn mune pɛ hun sɔn bot cɛ. bot cɛ wɔn mune bil (?)bɛn wɔ. wɔn gbɛricɛn.
wɔn mune can ki. wɔn mune kɔ lɛketin ko wa lɔ. wɔn bil wɔ. wɔŋ dɛ la pɛ,

coni wɔ yek bɛn bul, con con coniyɔ.
p. 113 coni wɔ yek bɛn bul. con con coniyɔ.
coni wɔ yek bɛn bul. con con coniyɔ.
co, coni wɔ yek bɛn bul.

yɛ wɛ wo pɛ ku coni ya. coni - wɔnɔ cɛ sɛm ko, nɔwɔ pɛ fɔm tɔxɔ gale.
ka cen wɔ lay. a sosoace nyale tɔxɔ gale. kɛnɛ bɛn bul kɔ bi.
nma wɔ gbo ke yɛ yɛ. bot cɛ wɔ siniyɛ bɛn wɔ.
ɛbot cɛ nɔwɔ gban-kan bɛn wɔn tɛperi kɔ wɔn dok bɛn bul. nda bila cɔn gbɛŋ gba.

con con coniyɔ. coni wɔ yek bɛn bul.
con con coniyɔ. coni wɔ yek bɛn bul.
con con coniyɔ. coni wɔ yek bɛn bul.
co, coni wɔ yek bɛn bul.

awa ətən ɕə koni amunkən nun kol.

M'Mahawa Conté of Karankone

mma, 20 Apr 05

Tales 6 Palatougou

“Story of the shrike”

Record # 22 in Transcriptions

Based on recording # 34

English (fm transcription, mp review)

ətən ɕərek (“The story of a shrike”)

I am coming to talk (speak) now. I Mawa Conteh of Nkarankone. I am now coming to tell the story. I am now coming to start. Am I to start talking?

So, ~~two children~~ in the time of shrikes that I’m going to start. Okay, two children were left on the bed. They have no mother and have no father. All their parents had died. Only one, their elder brother that is left. The shrike came as felt (?). It was said, Are you standing still, all the people have gone? Ah – the boy took the children and held them but no chance. The devil “Sogoro” held him, they cannot go. The going did not take place. Ah, they left the children scattered. They went. They ran and went, the children shouted behind them. (Now, said by one of them), “What are we to do? The shrike. Then what are we to do? The children are left.

The smaller children said, Ah – you left me? by singing,

because (hence) you know I have no grandmother that’s why you left me behind,
hence you know I have no younger brother, you left me behind.
hence you know I have no grandmother, that’s why you left me behind,
and hence you know I have no elder brother, you left me behind.

They again returned. The children again returned. But the gun shot, it shot, it shot. The boy still singing. The hearts making – ah – the shots. Hearts returned. They want to take the child – yoo – it cannot go, the guns are behind him. The boy also singing:

Hence you know I have no elder brother, that's why you left me behind.

And because you know I have no brother, you left me behind.

hence you know I have no grandmother that's why you left me behind.

So, that one, that one passed. That's it.

While passing ahead, that one passed. The other went, the one was in the hole. The smaller was at the upper side (above). The mudskipper he wanted the smaller one to tear it. But the smaller one did not agree. But he is at the upper side (above). But he will come and get it.

The smaller one, the smaller came, came to take the mudskipper – ah – the mudskipper hanged on the leg of the smaller. They went, he fell into a hole. The smaller one left (stayed) with one leg.

e-co, conī wə yek bən bul, con con conīyo.

conī wə yek bən bul. con con conīyo.

conī wə yek bən bul. con con conīyo.

conī wə yek bən bul.

[con	con	conīyo,	conī	wə	yek	bən	bul.
small	small	smaller,	shrike 3sg	dance		leg	one]

Meaning very small dancing with one leg. (*con-con*) is the added sound word to the song. (*conīyo*) means 'smaller', (*conī*) very small. (*wə yek bən bul*) he dances with one leg. *ha wotan* (is a borrowed from Soso). "Ha (you)". The smaller (little) one have got the mudskipper. The mudskipper removed itself from the little one. The little one removed himself from the mudskipper. The mudskipper again rolled and rolled. And then fell into the water. The little one again followed it. "*e-wotaŋ*" "How are you going to do? This thing is difficult." He also come to cover the mudskipper. The mudskipper again held his leg. He ran. He again passed this way. He again faced (turned) to the bottom of the palm tree. It hold him. He went on it again (i.e., dancing with one leg).

(The song of the one legged one.)

He went on it again.

conī wə yek bən bul.

con con coniyō. conī wə yek bən bul.

con con coniyō. conī wə yek bən bul.

small small smaller, shrike pro dance leg one

What bird is called “*conī*”? “*conī*”, that normally stand on the one called “*təxə gale*”, is it not? The Soso called “*təxə gale*”. But is one leg that it has. Don’t just him like that (you wouldn’t see him just like that) is the mudskipper that spoilt his leg. Is the mudskipper that hanged on to his leg and tore it leg. He remained with one leg. That is why the singing depressed.

con con coniyō. conī wə yek bən bul.

con con coniyō. conī wə yek bən bul.

con con coniyō. conī wə yek bən bul.

Okay for story, so let me stop there.

Mani-English (p/p, not done as of 18 Aug 06)

əten cərek (“The story of a shrike”)

N.B. Material in parentheses are corrections by mp. Material in square brackets is by tc.

nya hun fə ki, yan mawa kənte ko nkarankone. nya hun yom ten ki. nya hun cəp ki. a cəp wən fə le.

I am coming to talk (speak) now. I Mawa Conteh of Nkarankone. I am now coming to tell the story. I am now coming to start. Am I to start talking?

*** 05 05 10 ac Monmodu the Hunter *****

ac, 10 Apr 05

Tales 4 Palatougou

“Monmodu the hunter”

Record # 19 in Transcriptions

Based on recording # 32

Mani text

ndoko racey, nfok race a koe ten ce. nkon ko koe. a kon ko koe.

məŋ mɔdu pɛlno ɕɛ, nnye ɛŋ

p. 96

ten wɔ ka huŋ yom. pɛlno wɔ ka ɕɛ la.
nɔŋ piŋken pɛlno yɔy.
nya la amara kamara.
ten ɕɛ kɔno ka huŋ yom mɔŋmɔdu pɛlno ɕɛ.
ten laŋ ka huŋ yom inaŋ. kol pɔruŋ kape pɔruŋ.

p. 97 awa, wɔno pɛlno wɔ la ɔtɔpɛ we ko pɛl ɕɛ ayi. ko pɛlno ɕɛ ayi. ɔtɔpɛ lɔ we haŋ tɔpɛ lɔ we.

ɔgbendi nɔ alakana hiɔl. ɔgben komɔ apɔma tɔnuŋ waŋ.
ko pɛl ɕɛ kɔno ayi. ɔpɛl ɕɛ kɔno kɔŋa wentɔl. nkɔŋa ŋa nɛ ye no yen.
keney, awa, ya pum la kɔ - ko sennye ɕey. wɔne kɔ tɔŋul waŋ wɔ
ko pɛl ɕɛ ɔsilan waŋ wɔ semey. ɔko wɔ temɔl wɔne wu. wɔne wuy.
mba, nya hun wɔŋ sem tur ɕɛ ali tun mamudu pɛlno ɕɛ wɔno. p. 98 ŋa tun,
kɔno pɔk ɕɛ dede lɔ den nla ŋa gben ali tun pɛlno ɕɛ wɔno. nla kɔ tun pɛlno ɕɛ.
kene pɛlno mamudu pɛlno ɕɛ wɔno bi situme. tume siatɔŋ.
bul ɕɛ bel wɔ maŋsa bayna, bul ɕɛ del wɔ lɛ kalɛŋke.
kene nyana ki saŋsaŋyi la ayi. saŋsaŋyi ntu. isaŋsaŋ menitɔŋ.
ko saŋsaŋyi laŋ la ayi. keney, kene situme nya la nya hɔŋcine. nya gbenti.
nwo kɔ dede ɔnyale maŋsabayna, kalɛŋ - ke nyace coŋ nuy, nnye.
p. 99 la a yele ŋo gbo nya hun. bɔŋ awa seŋney ɕɛ nyana nya kɔ.
nya sem nya sem wɔno seŋnye ɕɛ nuŋ po wɔ yo.
nya fon ali tun wɔŋ sexu ɕɛ wɔno

page 1 ends here

mɔnmɔdu ɕɛ wɔno. mɔnmɔdu pɛlno ɕɛ wɔno. mba, pɔk ɕɛ dede lɔ den, nla gbɛ nɔ. fɔ ko di-palacok
la huŋ ke mɔnmɔdu ɕɛ wɔno.
nya huŋ wɔŋ 'ho' mɔnmɔdu 'si huŋ mɔ lɛyŋi.'
'kere a gbeŋ res nyaŋ ken nɔ.'
'yeŋ keleŋ. a mana mɔ nya ki.'

bɔlɔ wɔnɛ gbɛnt sɔs cɛ ɔyara ɲa ɲɔ yara ɲa, ɔkɔ yigiya ko p. 100 koŋkoe.
kere nya cɛɲ yo nde. ɲɔa po ɔ pɛ kɔ bet. nya bet ndeɲ cɛy nya bulma-bulmay.
nya boe dɛ nya pɛɲ-pɛɲ lɔndɛɲ cɛ, nya gbɛntɔk. mɔnmɔdu,
mɔnmɔdu ɲa wɔɲ yema ye ɔkɔ ɲa deri ali nya nya yihadi. ɲa kɔ wɔ di.
kenɛy fɔ ɲa ka wɔ cɛri kelɛɲ. amana cɛ ɲa po ali kɔn.
mɔnmɔdu so ɔkɔn kɔmɔ wɔɲ kɔn. mɔnmɔdu ɔkɔn kɔ wɔɲ kɔn.
ɔcɛ nyiɲ kɔ deri. ɔkoe piŋkar cɛ ɔkoe gbɔntɔ cɛ. lɔ wɔ na ke,
lakan cɛ nyalɛ, 'a kena pɛ ɔpɛl p. 101 kɔ hi kɔn ba, ka ɔsɛɲa kɔ hibi koe ya?'
bɔlɔ ɔmunk pinkar cɛ ɔmunk gbɔɲ fɔ cɛ, ɔbɛ kɛndi cɛ.

'kena, hɛ xa yɛman manɔdi mi. awa ɔmunika' ɔgbɛɲ wɔ kɔrɔɲpi haɲ wɔnɛ'
munɛ muni kɛɲ dice ɲa kɔn. ɔkɔɲ ɔkɔ ?ny yaɲɔn tumɛ si ʷo. ɲyalɛ
'anin nya kɔ der. kɛnɛ anin faɔɲ yo nyala a sinyan. nya coɲ nuy ye,
nya coɲ nuy yeɲ kelɛɲ. la yeɛ gbo nya dem mi.' boɲ nda kɔn kol haɲ.
nyaɲ kɔn nya kɔ fok ka haɲ bɛnu ko munkuru. ɔnyalɛ 'a muni.' 'a kena, si kɔn.
si pɛɲk nuɲ kɔn.' p. 102 nya fok ka haɲ bɛnu ko forekarya. 'kena amuni ka.'
'a kena hi kɔn ngbɛɲ wɔm gbɔnkɔ cɛ ɲɔnɛ wɔm. ndɔmɔ wɔɲ munkun.'
nya kɔn haɲ bɛnuɲ xindiya. nda kɔ bɔnt kol gbɔnkɔ cɛ wɔm. kɔnɔ wula ɲɔla,
wula ɲɔla bɛ ticur pɛ nda nya 'monmodu, mɔɲmɔdu nmɔ hi dem. kɛrɛ inaɲ ɲɔni,
hali mɔ la pɛrɛ gɛɲ inaɲ few. lɔ fɔ ɲa yomɔ. nmɔ gben nmɔ kɔ tɔɲɔl waɲ hi.
inaɲ hali mɔ la gbɛɲ inaɲ.' nya lɛfɛtin wɔm kɛnya sɛɲnye cɛ. ɔnyalɛ 'mba,
nya celɛ p. 103 mi.' ɔtɔk ɔtɔk wil-wil kɔ lɔ. 'mba, nya celɛ mi.' bɛnuɲ nyuɲ di-mi yandi.
'a yaɲɔn fɔbatokɛ.' nya nyalɛ 'awa'. nya gbɛɲ wɔɲ ɔhɔcɛ lanɛ, 'awa yirɛ. yaɲ,
nya sɛmɛ wɔm ntɔɲ ko cokɛ.' ɔtaɲ po ɔɲ 'ko cokɛ-cokɛ-cokɛ-cokɛ.

ɔkɔ wɔɲ cɔp la nyalɛ 'mansabayna', n nyalɛ 'kalɛnkɛ', nnyɛ.

mansabayna ye, kalɛnkɛ
mansabayna ye, kalɛnkɛ
mansabayna ye, kalɛnkɛ
mansabayna ye, kalɛnkɛ
p. 104 mansabayna ye, kalɛnkɛ
mansabayna ye, kalɛnkɛ

bɔɲ, tumɛ siccɛ bɔlɔ nya coɲnuyi, nya coɲ nuy, nya coɲnuy.
mansabayna coɲnuɲ haɲ ɔpɛɲ tata bul cɛ ɔkɔ sɛm kolacok wɔ coɲnuy.

nsila, mansabayna wole canpiyɔŋ cɛ. bɔŋ awa. haŋ la we. ɛmune pɛ cɔp.

mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke

p. 105 awa, ɛsɛŋnyɛy cɛ nya wɔŋ ye wɔm. nya paŋde nya gbeŋdi hɔɛ.
nya ye nya wɔŋ pɛŋ nya to. nya yeti

mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke

nya kɔ wot nya wɔŋ hun tigbɔrken yɛŋgaŋ nyan.
nuti nya buleŋ ta gbeŋ nyin ki benti nya buleŋ ta gbeŋ yikin ko bɔl.
nya wɔŋ hun ka gbɔrkɔn,

mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke
mansabayna ye, kalenke

benuŋ nyaŋ na hun imɔxɔgbilayŋ cɛ nya wɔŋ tito yɛŋbaŋ, nya wɔŋ tito.
nda suk kol pap isɛŋnyɛy cɛ nya po nya. bul cɛ - bul cɛ - bul cɛ - bul cɛ -
bul cɛ - bul cɛ -. nya gbeŋ nyi wɔp wɔp wɔp. awa kol da munɔkɔn, ndɔ ye lɔnta.

nhn, a gbeŋnyɛy, mbom kamara.

mansabayna ye, kalenke
Mansabayna yo, kalenke
Mansabayna yo, kalenke
Mansabayna yo, kalenke
Mansabayna yo, kalenke
Mansabayna yo, 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."

Page 2

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 now 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
Mansabayna yo, kalenke
Mansabayna yo, kalenke

Mansabayna yo, 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,

Mansabayna ye, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

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

Mansabayna ye, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

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.

Mansabayna ye, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

Mansabayna yo, kalenke

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.