

ac, 10 Apr 05  
Tales 4 Palatougou  
“Monmodu the hunter”  
Record # 19 in Transcriptions  
Based on recording # 32

## Mani text

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

### mɔŋmɔdu pɛlnɔ ce, nnye en

#### p. 96

ten wɔ ka huŋ yom. pɛlnɔ wɔ ka ce la.  
nɔ pɛŋken pɛlnɔ yɔy.  
nya la amara kamara.  
ten ce kɔnɔ ka huŋ yom mɔŋmɔdu pɛlnɔ ce.  
ten laŋ ka huŋ yom inaŋ. kol pɔruŋ kape pɔruŋ.

#### p. 97

awa, wɔnɔ pɛlnɔ wɔ la ɛtɔpɛ we ko pel ce ayi. ko pɛlnɔ ce ayi. ɛtɔpɛ lo we haŋ tɔp  
ɛ lo we. ɛgbendi nɔ alakana hiɔl. ɛgben komɔ apɔma tɔnuŋ waŋ.  
ko pel ce kɔnɔ ayi. ɛpel ce kɔnɔ kɔŋa wentɔl. nkɔŋa ŋa ne ye no yen.  
keney, awa, ya pum la kɔ - ko sennye cey. wɔne kɔ tɔŋul waŋ wɔ  
ko pel ce ɛsilan waŋ wɔ semey. ɛkɔ wɔ temɔl wɔne wu. wɔne wuy.  
mba, nya hun wɔŋ sem tur ce ali tun mamudu pɛlnɔ ce wɔnɔ. p. 98 ŋa tun,  
kɔnɔ pɔk ce dede lo den nla ŋa gben ali tun pɛlnɔ ce wɔnɔ. nla kɔ tun pɛlnɔ ce.  
kene pɛlnɔ mamudu pɛlnɔ ce wɔnɔ bi situme. tume siatɔŋ.  
bul ce bel wɔ maŋsa bayna, bul ce del wɔ le kalɛŋke.  
kene nyana ki saŋsaŋyi la ayi. saŋsaŋyi ntu. isaŋsaŋ menitɔŋ.  
ko saŋsaŋyi laŋ la ayi. keney, kene situme nya la nya hoŋcine. nya gbenti.  
nwo kɔ dede ɛnyale maŋsabayna, kalɛŋ - ke nyace coŋ nuy, nnye.

p. 99 la a yeke ŋo gbo nya hun. boŋ awa seŋney ce ŋyana nya kɔ.

nya sem nya sem wɔnɔ seŋnye ce nuŋ po wɔ yo.

nya fon ali tun wɔŋ sexu ce wɔnɔ

#### page 1 ends here

mɔnmodu ce wɔnɔ. mɔnmɔndu pɛlnɔ ce wɔnɔ. mba, pɔk ce dede lo den, nla gbe nɔ.

fɔ ko di-palacok la huŋ ke mɔnmɔdu ce wɔnɔ.

nya huŋ wɔŋ 'ho' mɔnmɔdu 'si huŋ mɔ leyŋi.'

'kere a gbeŋ res nyaŋ ken nɔ.'

'yeŋ keleŋ. a mana mɔ nya ki.'

bɔlo wɔne gbent sɔs ce ɛyara ŋa nɔ yara ŋa, ɛkɔ yigiya ko p. 100 koŋkoe.

kere nya ceŋ yo nde. nɔɔa po ɔ pɛ kɔ bet. nya bet ndeŋ cey nya bulma-bulmay.

nya boe de nya pɛŋ-pɛŋ lɔndeŋ ce, nya gbɛntɔk. mɔnmodu,

mɔnmodu ŋɔa wɔŋ yema ye ɛkɔ ŋa deri ali nya nya yihadi. ŋa kɔ wɔ di.

keney fɔ ŋo ka wɔ cɛri keleŋ. amana ce ŋa po ali kɔn.

mɔnmɔdu so ɛkɔn komɔ wɔŋ kɔn. mɔnmodu ɛkɔn kɔ wɔŋ kɔn.

əce nyiŋ kɔ deri. əkoe piŋkar ce əkoe gbɔntɔ ce. lɔ wɔ na ke,  
lakan ce nyale, 'a kena pe əpɛl p. 101 kɔ hi kɔn ba, ka əseŋa kɔ hibi koe ya?'  
bɔlɔ əmunk pinkar ce əmunk gbɔŋ fɔ ce, əbe kɛndi ce.

'kena, he xa yeman manɔdi mi. awa əmunika' əgbɛŋ wɔ kɔrɔŋpi haŋ wɔne'  
mune muni keŋ dice ŋa kɔn. əkɔŋ əkɔ 'ny yaŋɔn tume si 'o. nyale  
'anin nya kɔ der. kɛne anin faŋ yo nyala a sinyan. nya coŋ nuy ye,  
nya coŋ nuy yeŋ keŋeŋ. la yeŋe gbo nya dem mi.' boŋ nda kɔn kol haŋ.  
nyaŋ kɔn nya kɔ fok ka haŋ benu ko munkuru. ənyale 'a muni.' 'a kena, si kɔn.  
si pɛŋk nuŋ kɔn.' p. 102 nya fok ka haŋ benu ko forekarya. 'kena amuni ka.'  
'a kena hi kɔn ngbɛŋ wɔm gbɔnkɔ ce ŋɔne wɔm. ndɔmɔ wɔŋ munkun.'  
nya kɔn haŋ benuŋ xindiya. nda kɔ bɔnt kol gbɔnkɔ ce wɔm. kɔnɔ wula ŋɔla,  
wula ŋɔla be ticur pɛ nda nya 'monmodu, mɔŋmɔdu nmɔ hi dem. kɛre inaŋ ŋɔni,  
hali mɔ la pɛre geŋ inaŋ few. lɔ fɔ ŋɔ yomɔ. nmɔ gben nmɔ kɔ tɔŋɔl waŋ hi.  
inaŋ hali mɔ la gbɛŋ inaŋ.' nya lɛfetin wɔm kenya seŋnye ce. ənyale 'mba,  
nya cele p. 103  
mi.' ətɔk ətɔk wil-wil kɔ lɔ. 'mba, nya cele mi.' benuŋ nyuŋ di-mi yandi.  
'a yaŋɔn fɔbatokɛ.' nya nyale 'awa'. nya gbɛŋ wɔŋ əhɔe lane, 'awa yire. yaŋ,  
nya seme wɔm ntaŋ ko coke.' ətaŋ po oŋ 'ko coke-coke-coke-coke.

ɔkɔ wɔŋ cɔp la nyale 'mansabayna', n nyale 'kalenke', nnye.

mansabayna ye, kalenke  
mansabayna ye, kalenke  
mansabayna ye, kalenke  
mansabayna ye, kalenke  
p. 104 mansabayna ye, kalenke  
mansabayna ye, kalenke

bɔŋ, tume sice bɔlɔ nya coŋnuyi, nya coŋ nuy, nya coŋnuy.  
mansabayna coŋnuŋ haŋ əpɛŋ tata bul ce əkɔ sem kolacok wɔ coŋnuy.  
nsila, mansabayna wɔle caŋpiyɔŋ ce. bɔŋ awa. haŋ la we. əmune pɛ cɔp.

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

p. 105 awa, əseŋnye ce nya wɔŋ ye wɔm. nya paŋde nya gbɛŋdi hɔe.  
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 tigbərken yeŋgaŋ nyan.  
nuti nya buleŋ ta gbeŋ nyin ki benti nya buleŋ ta gbeŋ yikin ko bɔl.  
nya wɔŋ hun ka gbərkan,

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 yeŋbaŋ, nya wɔŋ tito.  
nda suk kol pap iseŋnyey 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 muŋkan, ndɔ ye lɔnta.

nhn, a gbeŋnyey, 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 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

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.