

Mani (no review).....	2
English (fm transcription, some review by mp).....	4
Mani-English (p/p, not completed as of 18 Aug 06).....	6

M' Mahawa of Karankone  
mma, 20 Apr 05  
Tales 6 Palatougou  
“The story of a rabbit”  
Record # 28 in Transcriptions  
Based on recording # 34

## Mani (no review)

əten lem ce (“The story of a rabbit”)

Material in brackets tc

p. 72 awa. nya hun cəp ten ce ki inan. yan amara kamara ko dipalacok.  
ala nun sab dikelen be ce. be hi lansana cəntɛ.  
nwɔ bila ki mani ce ma can ko rediyo na kɔn han pɔk poto.

awa. ten lem ce ka hun yom ki. ce wɔnɛ wɔ asoso acɛ ɲa fɔm yerey.  
lem ce. ɲa kace lɔ. əyis ce bulen. kɛnɛ be ɲa wɔ lɛ yen p. 73  
katəl ce wɔnɔ del ɲa we,  
nwɔ ce ɲarandan ko cala ye yɔ. igbel ice. be ɲa wɔ ye. nyan bulen nya kɔ.  
nya nya reniɔn bomun. ko pɔk ce bulen.  
nya koe gbel ce wɔnɛ wan wɔy kɛrɛ lɔn ke wɔnɛ. ha. nɔlakan wɔ ye,  
nɔlakan wɔ ye wɔy fɔye leli.

nya semi wɔnɛ ko cur pal. nya semi wɔ ki woto ce acok.  
[nya semi wɔ ki etas acok. nya nyale, wɔnɔ pɛ ce wɔn nɔ ki kɔpɛr.  
pɛ ce wɔn nɔ ki nɔn. pɛ ce wɔn nɔk yenoyen.

p. 74 fɔ wa pum ɲɔ lɔy wa ce ɲɔnɔ cala ko gbel ce ko kaɲa.  
kɛrɛ wa ce wɔnɛ lɔn taɲa lɔ. mɔ kɔ ke ko amerik. fɔ nɔ ce nwɔ kɔr nɔnɛ yɔ.  
ha. wotan əwis ce bulen, nwɔ gbo leli tifɔl əɲale,  
way xa dana ndala awu ye simi nɔlakan.

ələm ce wɔn hun. əlom ce nkɔ bi yɔ, fɔɛ ɲɔ da kɔn fu ye. ɲɔ hunɔ ənyale,  
wa ce ɲɔnɔ ɲoa. ɲɔki ɲɔla. wɔ yang gbo fɔ pɛ, kena, nma tɔrɔ yete mɔ.  
mɔn cɛn bɔ kɔr wa ce ɲɔnɔ. ənyale, awa. ndeli tun. bɔlɔ pɛ ka wɔ celi ce p. 75  
cel sana. əpant yen. bɔlɔ pant celi ce. əci kɔ ali tan.

yan lem ce taɲa ye  
kor lɛmgbe, kor lɛmgbe, lɛmgbe, kor lɛmgbe  
lem ce taɲa ye  
korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe  
lem ce taɲa ye  
korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe  
gbinsinkin/əsinkin, gbɔnsɔnkɔn  
korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe  
kɔ fuyankɔ, fuyankɔ, korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe  
lem ce taɲa ye  
korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe  
lem ce taɲa ye  
korlɛmgbe, korlɛmgbe, lɛmgbe, korlɛmgbe

ndɔ kɔn, ə kɔn, ə kɔn, ə kɔn. əmɔɛ wa ɛɛ ayen. əcel ɛɛ nyɛ sinən. nɲa nya a.  
lom wɔ nkɔ sunti ye əcɛk-cɛk kɔnɛ kɛkɛ-ke. bɔlɔ pant.  
əmune pant kɔ kɔ wɔ ayen. əmune ɛɛp.

**p. 78** yan lem ɛɛ taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
lem ɛɛ taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
gbinsinkin, gbɔnsɔnkɔn,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
kɔ fuyankɔ- fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

əcel ɛɛ lom lan ɲɔ ye nɲɔ hɛn (?) ɛɛ ɲɔnyɛ kɔɛ yɔ.

kɔ fuyankɔ- fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

ətan han əmɔɛ, benun əfɛt icɛnti ɛɛy. bɔlɔ lom pum ɛɛ kɔ suntin.  
əmune pɛ bil pum ɛɛ. əgbanta-gbanta kɔ. əsuti kɔnɔ.  
ərompta-rompta kɛkɛkɛ əmune pɛ pant. əmune pɛ ɛɛp.

yan lem ɛɛ taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
lem ɛɛ taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
gbinsinkin, gbɔnsɔnkɔn  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
kɔ fuyankɔ, fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

bɔlɔ əkɔr wɔ, əyɔkyɛ dibul ki lɔ kɔr ɛɛnt ɛɛ, lɔ nyɛ kɔlɔ togolin.  
benun nyɛ mɔɛ kɔ lɛ, ma gbendi pinkin nkua. nɛt, den man di wil.  
lɔ kɔ nyɛ kɔr benun nyɛ mɔɛ kɔ lɛ ma gbendi pinkin nkua.  
nkua nɛɛ manɛ lɔ ma tol nun nbidɔn (*bidon*) lano. nkua nɛɛ manɛ kɛkɛ-ke ɛɛ  
kɔnɛ əpɔma nya nfifa (*drum*) kɛmɛ. bɔlɔ tol. nɲɔ tolɔy pɛ tuntɔ lakan ɛɛ  
pɛ nyɛkɛ wɔ. baton bul nɔ pɛ sarse ki lakan ɛɛ. nda ali kɔ cik lakan ɛɛ.  
sitima bul nɲɔ pɛ sarse ki lakan ɛɛ nda ali cik kɔ nɔɛ.

lɔnta. la nyalɛ a si tɛn kiti. awa. yan ya gbeyɲi. əwun ka. awa. əhun ka.

## English (fm transcription, some review by mp)

I am coming to start the story today. I, M’Mahawa Conteh at Palatougou. Through the help of God and good favor. Our president Lansana Conté. Is he making the Mani language passing through the radio and going onto the overseas.

Okay. Is the story of the rabbit I’m coming to tell now. Not it that the Soso people call *yere*. The rabbit. They were there, all the animals. But their child was that strong thing which name – that normally cries wildly in the desert. The lion. That was their chief. They all went. They had a meeting, a big meeting in all the countries. They took that lion’s daughter, but if you see her, ha – that is a woman. That is a woman. She is very nice to look at.

They stood her outside the town. They stood her at the top of a lorry. At the top of ... They said, this is one will not going to be marry with money. She will not be going to marry with gold. She won’t be married with anything.

Except there was a palm tree. That palm tree was standing at the compound of the lion. But that palm tree if you happen to climb it, you will see America. Until someone that can harvest it, he will get this good-looking girl. All the animals, anyone that just come and see this tree, he will say, “Way. If it is this, let me die without a wife.”

The rabbit came. His tail that he has God did not just make it for nothing. When he came, he said, “Which is this palm tree? Is this it?” While he is talking said, “My friend, don’t just disturb yourself. You cannot harvest this palm tree.” He said, “Just look.” They gave him the climber belt, brand new belt. He tied it. And he tied the rope. He brought it to climb. (This is the climbing song.)

yan lem ce taɲa ye  
kor lemgbɛ, kor lemgbɛ, lemgbɛ, kor lemgbɛ  
lem ce taɲa ye  
korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ  
lem ce taɲa ye  
korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ  
gbinsinkin/ɔsinkin, gbɔnsɔnkɔn  
korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ  
kɔ fuyankɔ, fuyankɔ, korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ  
lem ce taɲa ye  
korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ  
lem ce taɲa ye  
korlemgbɛ, korlemgbɛ, lemgbɛ, korlemgbɛ

He went and went and went. He reached to the middle of the palm tree. The climbing robe spoiled. What did he do? He burst hole on his tail and joined it by itself quickly and tied it. He again tied it round, middle of him. He started again.

yan lem ce taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
lem ce taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
gbinsinkin, gbɔnsɔnkɔn,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
kɔ fuyankɔ- fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

That was the sound of the climbing rope. When the taking it, it makes sound like this,

kɔ fuyankɔ, fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

The first sentence of this song means, ‘I the rabbit in climbing’ *yan lem ce taɲa ye*, the rabbit is climbing.

He climbed so long that, he reached. Before going nearer to the palm fruits, the other tail came loose. He again hold up the other, he wrapped and wrapped it to each other. He burst hole to this one and wrapped by tying quickly. And tied it again. He started again.

yan lem ce taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
lem ce taɲa ye  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
gbinsinkin, gbɔnsɔnkɔn  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe  
kɔ fuyankɔ, fuyankɔ,  
korlemgbe, korlemgbe, lemgbɛ, korlemgbe

And he reached to the palm fruits as harvested. But his harvesting, he just go with it this way – once. When cutting the fruits, if it moves out of it tree before reaching on the ground it has become palm oil. This palm oil when coming down by its containers. That palm oil in that quick time it had fastly made one hundred drums. And he came down.

When he came down, they victimized the wife. A ship was loaded for the wife. So that to and land her. A ship was loaded for the lady to go and land her to her marry house.

There is it.

If they said I’m going to make a short story, there I stopped. If I said I know a short story, okay. Let me finish it. Come here. Okay, come here.

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

əten nɔpokan pum nun alakana wɔ (“The story of a rabbit”)

**N.B.** Material in square brackets is by tc.

awa. nya hun cəp ten ce ki inan. yan amara kamara ko dipalacok. ala nun sab dikele n be ce. be hi lansana cɔnte. nwɔ bila ki mani ce ma can ko rediyo na kɔn han pɔk p oto.

I am coming to start the story today. I, M’Mahawa Conteh at Palatougou. Through the help of God and good favor. Our president Lansana Conté. Is he making the Mani language passing through the radio and going onto the overseas.

awa. ten lem ce ka hun yom ki. ce wɔne wɔ asoso ace ŋa fɔm yerey. lem ce. ŋa ka ce lɔ. əyis ce bulen. kene be ŋa wɔ le yen katəl ce wɔnɔ del ŋa we, nwɔ ce ŋaranda n ko cala ye yɔ. igbel ice. be ŋa wɔ ye. nyan bulen nya kɔ. nya nya reniɔn bomun. k o pɔk ce bulen. nya koe gbel ce wɔne wan wɔy kere lɔn ke wɔne. ha. nɔlakan wɔ y ε, nɔlakan wɔ ye wɔy fɔye leli.

Okay. Is the story of the rabbit I’m coming to tell now. Not it that the Soso people call *yere*. The rabbit. They were there, all the animals. But their child was that strong thing which name – that normally cries wildly in the desert. The lion. That was their chief. They all went. They had a meeting, a big meeting in all the countries. They took that lion’s daughter, but if you see her, ha – that is a woman. That is a woman. She is very nice to look at.

nya semi wɔne ko cur pal. nya semi wɔ ki woto ce acok. [nya semi wɔ ki etas acok. nya nyale, wɔnɔ pɛ ce wɔn nɔ ki kɔpɛr. pɛ ce wɔn nɔ ki nɔn. pɛ ce wɔn nɔk yenoy en.

They stood her outside the town. They stood her at the top of a lorry. At the top of ... They said, this is one will not going to be marry with money. She will not be going to marry with gold. She won’t be married with anything.

fɔ wa pum ŋɔ lɔy wa ce ŋɔnɔ cala ko gbel ce ko kaŋa. kere wa ce wɔne lɔn taŋa lɔ. mɔ kɔ ke kɔ amerik. fɔ nɔ ce nwɔ kɔr nɔne yɔ. ha. wotan əwis ce bulen, nwɔ gbo lel i tifɔl əŋale, way xa dana ndala awu ye simi nɔlakan.

Except there was a palm tree. That palm tree was standing at the compound of the lion. But that palm tree if you happen to climb it, you will see America. Until someone that can harvest it, he will get this good-looking girl. All the animals, anyone that just come and see this tree, he will say, “Way. If it is this, let me die without a wife.”

ələm cə wən hun. əlom cə nkə bi yə, fəe ŋə da kən fu ye. ŋə hunə ənyale, wa cə ŋə nə ŋoa. ŋəki ŋəla. wə yang gbo fə pe, kena, nma tərə yete mə. mən cen bə kər wa c e ŋə. ənyale, awa. ndeli tun. bələ pe ka wə celi cə cel sana. əpant yen. bələ pant c eli cə. əci kə ali tan.

The rabbit came. His tail that he has God did not just make it for nothing. When he came, he said, “Which is this palm tree? Is this it?” While he is talking said, “My friend, don’t just disturb yourself. You cannot harvest this palm tree.” He said, “Just look.” They gave him the climber belt, brand new belt. He tied it. And he tied the rope. He brought it to climb. (This is the climbing song.)

yan lem cə taŋa ye  
kor lemgbə, kor lemgbə, lemgbə, kor lemgbə  
lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
gbinsinkin/əsinkin, gbənsənkən  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
kə fuyankə, fuyankə, korlemgbə, korlemgbə, lemgbə, korlemgbə  
lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə

The first sentence of this song means, ‘I the rabbit in climbing’ *yan lem cə taŋa ye*, the rabbit is climbing. [can’t find this in Mani text]

ətan han əmə, benun əfet icenti cey. bələ lom pum cə kə suntin. əmune pe bil pum c e. əgbanta-gbanta kə. əsuti kənə. ərompta-rompta kekeke əmune pe pant. əmune pe c əp.

He climbed so long that, he reached. Before going nearer to the palm fruits, the other tail came loose. He again hold up the other, he wrapped and wrapped it to each other. He burst hole to this one and wrapped by tying quickly. And tied it again. He started again.

yan lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
lem cə taŋa ye  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
gbinsinkin, gbənsənkən  
korlemgbə, korlemgbə, lemgbə, korlemgbə  
kə fuyankə, fuyankə,  
korlemgbə, korlemgbə, lemgbə, korlemgbə