

Things to do: remove French

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When people speak of ‘up’ and ‘down’, they usually mean ‘north’ and ‘south’ but it could be from the highlands to the coastal plane

## History of the Mani / Histoire des mani

Récit de Morlaye Boyo Keita

Palatougou, vendredi, le 15 janvier 2005

### **Greetings, etc.**

jd    bà m̀rläi, ñ sàká-í  
Papa Morlay, good morning!  
Papa Morlaye, bonjour!

mb    ahaan, yomu n sakay sɛkɛ!  
àháán, yómu            ñ    sàká-ĩ            sèkè  
yes    grandfather    2sg    pass.morning    well  
Thank you, old man, good morning!  
Oui, mon vieux, bonjour!

jd    ñ sàká-ĩ sèkè  
You have spent the morning well?  
Bonjour!

mb    íyò màmó!  
Yes, thanks!

### **French stops here!**

jd    lɔ mɔ ki ya?  
lò    m̀    kĩ    yà  
pro    2sg    pro    q  
Where are you?

mb    ka dipal atuk lɔ hi ki.  
kà    ði-pàl-àtòk    lò    híkĩ.  
in    Palatougou    pro    dem  
We are fine (here) in Palatougou (lit. ‘ncm-sun-atop’).

jd    ubɔr mɔ, kɔ ηay  
ù-bór            m̀,    k̀    ηà-ĩ  
ncm-family    2sg    pro    3pl-i  
Your family is here?

mb    ηan buleη, ηa ηay.  
ηà-n            búlén,    ηá    nà-ĩ

3pl-emph all, 3pl dem-i  
They are all here.

jd yeŋ fɔ ma mɔ ŋa fɔ ma?  
yè ñ-fɔ mà mɔ ŋà fɔm yà  
what ncm-language pro 2sg 3pl speak q  
What language do you speak to them?

mb mani ma ŋa fɔm.  
màní mà yá ŋà fòm.  
Mani pro 1sg 3pl speak  
I speak Mani to them.

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jd ŋan buleŋ, ŋa ma tey?  
ŋà-n búlén, ŋá mà tè-ĩ  
3pl-emph all 3pl pro hear-i  
Do they all hear it?

mb kekecoy, apum ŋa ma tey, apum ŋa ce man te.  
kékéçò-ĩ, à-pùm ŋá mà tè-ĩ, à-pùm ŋà cè mà-én tè  
now-i ncm-some 3pl pro hear-i ncm-some 3pl aux pro-neg hear  
Nowadays, some do understand it, some don't.

jd ya mɔ ya, wɔ ŋay?  
yá mɔ yà, wɔ nà-ĩ  
mother 2sg q 3sg dem-i  
Your mother, is she here?

mb ya mi wui, kabi kace.  
yá mĩ wú-ĩ, kà bí kácè  
mother 1sg die-i, pro have formerly  
My mother died a long time ago.

jd weyka! tɔli nyɛ. poa mɔ ya?  
wèkà tɔl-ĩ nyè. pòà mɔ yà  
sorry accept? pro. father 2sg q  
Sorry! Accept my sympathy. And your father?

mb poa mi pɛrɛ wui.  
pòà mĩ pèrè wú-ĩ.  
father 1sg also die-i  
My father is also dead.

jd éé! bɔli ŋa wui?  
éé! bɔlɪ ŋà wú-ĩ?  
Oh! since 3pl die-i

Oh! Did they die a long time ago?

mb kabi kace. nen tigber ta wòm ki.  
kà bí kácè. nén tĩ-gbér tà wòm kǐ.  
pro have formerly year ncm-much pro now dem  
It was a long time ago. This happened many years ago.

jd ye npanɬa ma mɔ nya kekeco ya  
yé ñ-pánt mà mɔ nya kékécò yà  
what ncm-work pro 2sg do now q  
What kind of work do you do now?

mb fɔ npanɬa mu bulɔ cey, (unintelligible word) kaŋka sɔtɔ uyo mi.  
fó n-pánt mù bùlò cé-ĩ, (...) kànkà sòtò ù-yó mǐ.  
must ncm-work with farming def (...) so.that get ncm-eat 1sg  
I have to do farming work in order to get something to eat.

jd mɔ be upeley?  
mɔ bé ù-pèlè-ĩ  
2sg grow ncm-rice-i  
Do you grow rice?

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mb ya be peley.  
yá bé pèlè-ĩ.  
1sg grow rice-i  
I grow rice.

jd lakɔ ce a  
lákó cè yà  
garden def q  
What about a garden?

mb ηɔne npanɬa nlan, may cance.  
ηòné ñ-pánt ñ-làn, má-ĩ cáncè  
dem ncm-work emph-pro pro-i principal  
It is our principal work.

jd ηɔ fo yenkelɛn?  
ηó fò yènkèlèn  
pro grow well  
Does things grow well?

mb ηɔ fo yenkelɛn!  
ηó fò yènkèlèn  
pro grow well  
They grow very well.

jd mba, mamo!  
mbà, màmó  
okay, thanks  
All right, thank you!

mb áwà.  
All right.

jd mba, sin pere si le aman.  
mbà, sǐ-n pèrè sǐ lè à-mán  
okay 1pl-emph also 1pl cop ncm-guest  
All right, we are guests.

mb mhm, amana ce, seno ya.  
m̀h̀ní, à-m̀ǹní à-cé, s̀ǹǹò yà  
yes ncm-stranger ncm-def welcome now  
Right. Guests, you are welcome.

### ***Purpose in coming***

jd i, nlabi si mœ ka ko moy,  
ĩ, ñlàbí sǐ móé kà kò m̀d̀-ĩ,  
right, emph-reason 1pl arrive here to 2sg  
Well, the reason why we came to your house,

isoy co ñonɔ ki yoy,  
ĩsó-ĩ cé ñ̀ǹǹd̀ kǐ ỳd̀-ĩ  
morning def dem here prt-i  
why we are here this morning,

mb íyó!  
Yes,

jd si huɲdi alagoy, n hun ni coŋki,  
sǐ hún-dǐ àlàgò-ĩ, ñ hùn nyĩ còŋkí,  
1pl come-cmp so.that-i 2sg come 1pl show  
We came in order for you to show us,

mb nà:mù  
Yes.

jd kasabi ce ño amana ceɣ,  
kàsàbì cé ñó à-màn à-cé-ĩ,  
way def pro ncm-Mani ncm-def-i  
About the ways of the Mani,

ηα ηα taruxu ηα, ηο deni keyn,?  
ηànà tárúxù ηα, ηò dénkèn  
dem history 3pl pro loss  
this history of the Mani that has been lost,

ηογ hun hali hun tun,  
ηό-ϊ hùn hálí hùn tún  
pro-i come for come search  
it is to come find out (about it).  
we came to look for it,

alago seηbe mo ηο nyay,  
àlàgò sènbe mò ηò nyá-ϊ  
so.that power 2sg pro do-i  
because only your knowledge will provide it.

kaηka si bο si taruxu amana ce.  
kàηkà sí bò sǐ tàrúxù à-màn à-cé  
so.that 1pl able know history ncm-Mani ncm-def  
so that we will know the history of the Mani.

lay mœ ηα, isoy ce ηοno.  
lá-ϊ mðè ηà, ϊ-só ϊ-cè ηòno  
pro-i arrive pro ncm-morning ncm-def pro  
This is why we came this morning.

mb awa, udenken ce, n ho lo ya?  
áwà, ù-dénkèn cè, ñ-ηò lò yà  
okay ncm-loss def emph-pro pro q  
All right, the loss of the language, in which way?

Hali si dena ken ho ya?  
hálí sǐ dènà kén ηò yà  
for know thing like how q  
To know the thing in what way?

jd mba, ken kasabi ce, ηο manidi ce, le kó cλp,  
mbà, kén kàsàbǐ cé, ηò màní ði-cé, lè kó cλp  
okay, like history def pro Mani ncm-def pro go start  
All right, like the history, how the Mani culture, it started.

lá ηα kο fok háán, là hun soto kaki yo.  
lá ηà kò fók háán, là hún sòtò kàkǐ yò  
pro pro pro come.out until, pro come get here prt  
from where they arose until they got this place.

mb n̄hmí.  
Right.

jd taruxu ce η̄one, η̄o yema hali si.  
t̄arùxù cé η̄ònè, η̄ò yèmà h̄alí s̄i.  
history def dem, pro want for know  
This is the history that we want to know.

mb áwà.  
All right.

jd lay m̄oe η̄a.  
lá-ì m̄dè η̄à.  
pro-i arrive pro  
That is why we came here.

mb awa, si η̄ay, abena ce pere η̄a η̄ay.  
áwà, sí η̄à-ì, à-bèn à-cé p̄èrè η̄ànà-ì,  
okay, 1pl pro-i ncm-old ncm-def also dem-i.  
All right, we are here, the old are here.

awa, seno ya.  
áwà, s̄enò yà.  
okay, welcome here  
All right, welcome.

jd íyò.  
All right.

mb kaŋka yeleŋ lan, η̄o piŋkin heri.  
k̄ànkà ȳèlèn là-n, η̄ó p̄ĩnkĩn h̄èrĩ.  
so.that behind pro-emph pro become good  
Thus, it is what is behind (the past); it becomes good.

jd àmínà.  
Amen.

### **History begins**

mb sin si η̄a ka,  
s̄ĩ-n s̄ĩ η̄à kà,  
1pl-emph 1pl 3pl here  
Us, we are here,

nlay teke amana ce w̄oy;  
n-la-i t̄èk-yé à-màn à-cé w̄ò-ì  
emph-pro-i hear-stat ncm-Mani ncm-def prt-i



with what has been heard (about) the Mani people,

jd námù.

Yes.

mb iyomi hin,  
 ǐ-yóm ǐ-hǐ-n  
 ncm-ancestor ncm-1pl-emph  
 Our grandfathers,

ŋɔŋɔ háán nya ɸin si hun mɔɛ kaki ɔɔy,  
 ɸɔ̀nɔ̀ hǐ nyá háán sǐ hún mɔ̀è kàkǐ yɔ̀-ǐ,  
 how 1pl manage until 1pl come arrive here prt-i  
 how we managed (what we did) until we came to arrive here,

### ***The war led by Sunjata drove them there***

upemu ɕe ko ka senyi koŋ cok.  
 ù-pèm ù-cé kò kà sɛn-ǐ kò ñ-tók.  
 ncm-war ncm-def to here sow-cs to ncm-up  
 it was war that dispersed everybody from the north (up, the highlands).

jd pɛmuce  
 pèm ù-cɛ  
 The war?

mb pɛmuce!  
 pèm ù-cɛ  
 The war!

jd m̀hmí.  
 Mhm.

mb n si lay, sunjata upemu wɔy,  
 ñ sí là-ǐ, s̀unjátá ù-pèm ù-wɔ̀-ǐ,  
 2sg know pro-i Sunjata ncm-war ncm-3sg-i  
 You know it, Sunjata, his war.

jd námù.  
 Yes.

mb nkɔ seɸiɛ koŋ cok,  
 ñ-kò sɛn-ǐ-yé kò ñ-tòk,  
 emph-pro scatter-cs-stat to ncm-up  
 It scattered them in the north.

pɛ seɸinin. nɔ wo nɔ, kɔn lɔ nɔ wɔ kɔnɔ;

pè sɛn-ĩ nĩn. nò-ó-nò, kó-n lònò wò kònò  
pro scatter-cs recip everyone go-mid dem 3sg dem  
They scattered. Everyone went on that his own way.

amana ɕɛ, ɲa de pɛɛ tol.  
à-màn à-cé, ɲà dé pèrè tòl.  
ncm-Mani ncm-def 3pl enter also descend  
The Mani people also started coming down.

jd nlara, nla amana ɕɛ ɲa kace  
ńlára, ñ-là à-màn à-cé ɲà kácè  
thought emph-pro ncm-Mani ncm-def 3pl in.the.past  
I think it was the Mani in the past.

mb nla ɲa kace kon cok, ko manden;  
ñ-là ɲà ká cè kò ñ-cók, kò màndén;  
emph-pro 3pl past cop to ncm-up to Manden  
It was that they were there in the north, in Manden country

háán kekɛco pa le ko manden, lɔ lɔy koɲ cok.  
háán kékécò pálè kò màndén, lò ló-ĩ kò ñ-cók.  
until now say to Manden pro pro-i to ncm-up  
up until this time they call it “Manden”, there in the north.

amana ɕɛ, ɲɔɲɔ ɲa sɛɲɛɲin ɔy,  
à-màn à-cé, ɲònò ɲà sɛn-yé nĩn ò-ĩ,  
ncm-Mani ncm-def, pro 3pl scatter-cmp recip prt-i  
The Mani people, as they scattered themselves,

ɲa hun ka cal cal cal cal háán, ha hun mɔɛ,  
ɲà hún kà càl-càl-càl-càl háán, ɲà hún mɔè,  
3pl come here sit-redup-redup-redup until 3pl come enter  
they came here by settling here and there until they arrived,

### ***The Mani keep moving on, Kakuluma***

ha hun mɔɛ ko kakulumɔɛ.  
ɲà hún mɔè kó kàkúlùmóé.  
3pl come enter to Kakuluma  
until they arrived in Kakuluma.

jd kò kàkúlùmóé?  
To Kakulumɔɛ ?

mb kò kàkúlùmóé.  
To Kakulumɔɛ.

jd ye pe nya le ya ko kakulumæ ?  
yé pè nyàlé yà kò kàkúlùmósé  
what pro call q to Kakuluma  
Why do they call it Kakuluma ?

mb kò kàkúlùmósé?  
Kakuluma?

jd námù.  
Yes.

mb iyomi hiŋ, nla ŋa kace,  
ì-yóm ì-hĩn, ò-là òà kácè  
ncm-ancestor ncm-1pl-emph emph-pro 3pl in.the.past  
Our grandfathers, it was them in the past (who gave it the name).

bar mæŋ cæ kol ŋa kul,  
bár mósé ò-cé kól òà kúl,  
harvest palm.wine ncm-def there 3pl drink  
They were harvesting palm wine there that they drank.

nla ŋa nyale si ka kom ma kul kaki.  
ò-là òà nyàlé sǐ ká kóm mà kùl kàkǐ.  
emph-pro 3pl say 1pl past bear pro drink here  
that is why they said we have produced it here.

### ***The Mani like palm wine***

jd nlara, amana cæ ŋan pere ŋa kul nnye  
ńlára, à-màn à-cé òà-n pèrè òá kùl ònyé  
?be.thought ncm-Mani ncm-def 3pl-emph also 3pl drink, not.so?  
I think that the Mani people indeed drink palm wine, don't they?

mb amana cæy?  
à-màn à-cé  
ncm-Mani ncm-def  
The Manis?

jd mhm.  
Yes.

mb akul ŋa la. mæŋ, nɔr.  
òà kúl òá là. mósé-n, ò-pòr.  
3pl drink 3pl pro alcohol-ncm?, ncm-palm.wine  
They do drink it. Alcohol, piassava palm wine,



̀̀ k -i l     h n-i,  -p m  -c  k n -i,  
2sg see-i pro 3pl come-i ncm-war ncm-def dem-i,  
Do you see how they came? This war,

k  h nen muni yele .  
k  h n- n m n  y l n.  
pro come-neg stop behind  
it did not come to stop behind (them).

akurugba c     ce ka k nk n  
 -k r gb   -c     c  k  k nk n  
ncm-warrior ncm-def 3pl aux here batter  
The warriors continued to batter them.

amana c  nu ,    mintan den.  
 -m n  -c  n n,    m nt - n d n.  
ncm-Mani ncm-def still 3pl fearless-neg thing  
The Mani people still greatly feared them.

jd nlara manin  cen mi ta den?  
nl r  m n -n  c - n m nta d n  
be.thought Mani-person aux-neg fear thing  
I think so, the Mani people feared the thing.

mb    cen mi ta nderek.  
   c - n m nt   -d r k.  
3pl aux-neg fearless ncm-custom  
They were frightened by their practices.

### ***The Mani join up with the Baga***

      hun se yinin h  n    no,  
      h n s n-i n n h  n   -n ,  
pro 3pl come scatter-cs recip until 3pl-with  
When they were so scattered,

abaga c  wo,    hun.  
 -b g  a-c  w ,    h n.  
ncm-Baga ncm-def emph 3pl come  
it was the the Baga people who came.

jd abaga c y  
 -b g   -c -i  
ncm-Baga ncm-def-i  
The Baga people?

mb abaga c .       hun d k l nni,

à-bàgà à-cé. ηò ηà hún dákólón-ĩ,  
ncm-Baga ncm-def pro 3pl come join  
The Baga people, they joined up

bólò pè hun nya le ley,  
bòlò pè hún nyàlé lè-ĩ,  
and pro come say be  
and someone said that it was the case that

akurugba ce ηana ki fò ηa tol iyoy,  
à-kùrùgbá à-cé ηàná kǐ fò ηá tòlǐ yò-ĩ,  
ncm-warrior ncm-def dem here must 3pl descend prt-i  
these warriors were intending to come down.

háán amana ce ló nò ηa kón yò,  
háán à-màn à-cé lònò ηà kó-n yò,  
until ncm-Mani ncm-def dem 3pl go-mid prt  
all the way to where the Mani had gone.

háán ηa dem yoy. ηa hun seηynin.  
háán ηà dém yò-ĩ. ηà hún sèn-yé nǐn.  
until 3pl chase prt-i, 3pl come scatter-stat recip  
They pursued (them), and they (the Mani people) scattered.

ηò ηa hun seηynin, ko tabunsu.  
ηò ηà hún sèn-yé nǐn, kò tàbùnsù.  
pro 3pl come scatter-stat recip, to Tabunsu  
When they scattered, it was to Tabunsu.

jd ko tabunsu sèt la ló ye ya?  
kò tàbùnsù sèt là lò yé yà  
to Tabunsu side pro pro what q  
In Tabunsu. Whereabouts is that?

mb ko tabunsu, uròbirika ce kòe.  
kò tàbùnsù, ùròbíríkà cé kò yè.  
to Tabunsu, Dubreka def pro prt  
Tabunsu is close to Uròbirika (Dubreka).

### ***The Baga move north and the Mani go south***

abaga ce ηa taη set kon cok.  
à-bàgà à-cé ηà tán sèt kò ò-còk.  
ncm-Baga ncm-def 3pl arise side to ncm-top  
The Baga people headed up to the north side.

η̄ɔ̄ɔ̄ η̄a tāŋa s̄et kōŋ cok kōy,  
η̄ɔ̄n̄ɔ̄ η̄ā tāŋá s̄et̄ kò ñ-còk kò-ĩ,  
dem 3pl arise side to ncm-top pro-i  
As they went up to the north,

s̄et̄ kòbà cé, háán ù kó-n bókè cé.  
side Koba def until 3sg go-mid Boke def  
they reached Koba and on up to Boké.

amana cé p̄erey, η̄a koe lambanyi cé (ko men).  
à-màn à-cé p̄èrè-ĩ, η̄a kò ì-làmbàn ì-cé (kò mèn).  
ncm-Mani ncm-def also-i 3pl to ncm-below ncm-def to below  
The Mani people also, they went down (below).

amana cé η̄a hun ñ̄ŋ η̄a hun m̄œ kōŋ sangbōŋ.  
à-màn à-cé η̄a hún háán η̄a hún m̄dè kò ñ-sàngbòŋ.  
ncm-Mani ncm-def 3pl come until 3pl come arrive to ncm-Sangbon  
The Manis continued on until they arrived at Sangbon.

### **Kabak**

la η̄a m̄œ ko sangbōŋ, b̄ōlo η̄a s̄emi ko kabēŋk.  
là η̄a m̄óé kò sàngbòŋ, b̄òlò η̄a s̄ém-ĩ kò kàbènk.  
pro 3pl arrive to Sangbon, and 3pl stand-cs to Kabak  
They reached Sangbon and stayed on Kabak.

jd kò kabēŋk ?  
kò kàbènk  
to Kabak  
On Kabēŋk?

mb ko kabēŋk. η̄o p̄e nyale ko kabak ȳoy,  
kò kàbènk. η̄ò p̄è nyalé kò kàbàk ȳò-ĩ,  
to Kabak pro pro call to Kabak prt-i  
On Kabēŋk, where the people call it Kabak,

manin̄ō η̄a ley, ko kabēŋk.  
m̄aní-nò nyalé-ĩ, kò kàbènk.  
Mani-person call-i to Kabenk  
but a Mani person would call it, 'ko Kabenk'.

jd mhm. ko kabak cé, manin̄oy nyaley ko kabenk  
mhm. kò kàbàk cé, m̄aní-nò nyalé-ĩ kò kàbènk  
okay to Kabak def, Mani-person call-i to Kabenk  
Right. Instead of to Kabak a Mani person would say 'ko Kabēŋk'?

mb ko kabɛŋk. ŋ key, la ŋa hun mɔɛ koli,  
kò kàbɛnk. ò ké-i, là ŋà hún mɔ̀ɛ kól-ĩ,  
to Kabenk 2sg see-i pro 3pl come enter there-i  
'Ko Kabɛŋk'. Do you see how they got there?

ŋa hun nyer, ŋa kɔn ko yel bomun cɛ,  
ŋà hún nyér, ŋà kó-n kò yèl bòmùn cɛ,  
3pl come cross 3pl go-mid to island big def  
They crossed over and went to the big island,

### **Matakan**

nyɛnɛ kace lɔ yɔ. ŋa le "si hun matɔn ka",  
nyènɛ ká cè lɔ yɔ. ŋàlé sí hún màt-ɔn kà  
dem past cop pro prt, call we come hide-mid here  
about which they said, "Let us come hide ourselves here";

ko lɔ pɛ ŋa le ko matakan.  
kò lɔ pɛ nyàlé kò-màtàkán.  
to pro pro call to-Matakan  
the place that people call Matakan.

jd ko matakan  
kò-màtàkán  
To Matakan?

mb ko matakaŋ.  
kò-màtàkán  
To Matakan.

jd matakaŋ cɛ, hali ŋa le "si hun matɔn ka".  
màtàkán cɛ, hàlì nyàlé sí hún màtɔn kà.  
Matakan def, for say 1pl come hide-mid here  
This Matakan, because they said, 'Let us come hide ourselves here'.

mb "si hun matɔn ka".  
sí hún màtɔn kà.  
1pl come hide-mid here  
'Let us come hide ourselves here'.

jd lɔ pɛ nyalɛ ko matakaŋ.  
lɔ pɛ nyàlé kò màtàkán.  
pro pro call to Matakan  
That's why they call it Matakaŋ.



## ***Sunjata's lieutenant, Kalmasine, threatens Matakan***

mb mba, n key kalmasiney, sofano sunjata na ka bola ce.  
mbà, ò kè-ì kàlmásìnè-ì, sòfà-nò sùnyátà nà kà bòlàcé.  
okay 2sg see-i Kalmasine-i warrior Sunjata 3pl in past  
All right, you see Kalmasine, he was one of Sunjata's warriors in the past.

nyale "lo fœe na yomo,  
nyalé lò fðé na yòmò,  
say pro God pro agree,  
They (Sunjata's troops) say "If God agrees,

loy cãpe ugbato ka nsangbon kaki,  
lò-ì cãp-yè ù-gbàtó kà òsàngbòn kàkì,  
pro-i start-stat ncm-cutlass in Nsangbon here  
when we start (to use) the sword here in Nsangbon,

fò si kò kò tók, kò matakan ko nyele".  
fó sí kò kò tók, kò màtàkán kò nyèl-è.  
must we pro go wash, to Matakan to sea  
we must wash them in the sea at Matakan." (mb 5/15/05, jd 6/10/05)

## ***The brothers decide to leave***

yomkelen fom la pincey wo neraka, na yel tamro.  
yómkèlèn fóm là pìncé ì-wò néràkà, nà yél tàmrò.  
Yomkelen tell pro younger.brother ncm-3sg Neraka, 3pl call Tamro  
Yomkelen told his younger brother Neraka, and they called Tamro (another brother).

nyale "si ma cal kay, si tun ya lo, no hi ko no  
nyalé sí mà càl kà-ì, sí tùn yà lò ò hi kònò,  
say 1pl neg sit here-i, 1pl search now pro, 1pl? dem  
They said "Let's not stay here, let's look for somewhere else to stay!

anya ce nanay, hán ya,  
à-nyá à-cé nà-nà-ì, háán yà,  
ncm-people ncm-def dem-i, until now,  
These people, up until now,

na tulenuj ngbol."  
nà tùl-yé nún ò-gból.  
3pl look.for still ncm-heart  
they are still looking for (our) heart."

jd na hiñ yelen tuñ!  
ná hĩn yèlèn tùn  
3pl 1pl behind chase

They are pursuing us!

mb ηα hiη yelen tuη! ηο ηα hun bempa kace wom ηα.  
ηά hīn yèlèn tùn ηò ηά hún bèmpà ká cè wóm ηά.  
3pl 1pl behind chase pro 3pl come prepare past cop canoe 3pl  
They are pursuing us! That which they built was their canoe.

ηα pel lo ubor ηα.  
ηά pèl-ó ù-bór ηά.  
3pl board-ev ncm-family 3pl  
They put their families on board.

usal forekariya ce kono, menan ce ma yoko nuη,  
ù-sàl fòrèkàriyà cé kònò, mén ù-cé mà yòkó núη,  
ncm-river Forécariah def dem water ncm-def pro low? now  
This Forécariah River, the water was low still.

kò ce nuη ubomuη. bòlo ηα pelan.  
kò cé núη ù-bòmùn. bòlò ηά pèlàn.  
pro ipf now.neg ncm-large, and 3pl board  
it was not yet big. They boarded.

ηono ηα pelenoy, ηα hun moe usal sipkobi ce,  
ηònò ηά pèlèn-ó-ī, ηά hún mòè ù-sál šìpkòbī cé,  
pro 3pl board-ev-i, 3pl come enter ncm-river Sipkobi def  
After boarding, they arrived to this Sipkobi river,

kono lo ki yo.  
kònò lò kī yò.  
dem pro here prt  
that was here.

η kò pe nyale ko mosote yo.  
ñ-kò pè nyalé kò mòsòtè yó.  
emph-pro pro call to Mosote prt  
They call it (this river) Mosote.

jd ko mosote ?  
kò mòsòtè  
to Mosote  
Mosote?

mb ko mosote.  
kò mòsòtè  
to Mosote  
To Mosote.

jd ko mɔsɔtɛ, lapɛ fɔɛ ya?  
kò mɔsɔtɛ̀, là pé fɔɛ yà?  
to Mosote pro pro call? q  
Why do they call it Mɔsɔtɛ?

mb ko mɔsɔtɛy, usal cɛ, kɔ ka bi ilele.  
kò mɔsɔtɛ̀-ì, ù-sál cè, kò ká bǐ ì-lélè.  
to Mosote-i ncm-river def, pro past hold ncm-leech  
In the Mɔsɔtɛ river there were many leeches.

ɲ key ɲɔnɔ ɲa hun pelɔn yɔy,  
ɲ kɛ-i ɲɔnɔ ɲà hún pɛ̀lɔn yɔ̀-ì,  
2sg see-i how 3pl come board prt-i  
You see how they boarded,

ɲa hun dɛ ko sal cɛ kɔnɛ, ko kimɔ cɛai.  
ɲà hún dè kò sál cè kɔ̀nɛ̀, kó kǐmɔ̀ cɛ́-ì.  
3pl come enter to river def dem, to flight def-i  
they entered that river in flight.

ɲa hun fon usal ko sanaya.  
ɲà hún fɔ-n ù-sál kò sà̀nà̀yà.  
3pl come come.out-mid ncm-river to Sanaya  
They came out at the Sanaya River.

### **Konoban**

ɲa hun nyɛr ko kɔ̀nɔ̀bɔ̀ɲ ko lel.  
ɲà hún nyér kò kɔ̀nɔ̀bá̀n kò lèl.  
3pl come cross to Konoban to bank  
They crossed to the bank at Konoban.

amana cɛ, nla ɲa hun cal kol.  
à-màn à-cɛ̀, ò-là ɲà hún càl kól.  
ncm-Mani ncm-def, emph-pro 3pl come sit there  
It was there he Mani people came to stay.

jd ko kɔ̀nɔ̀bɔ̀ɲ  
kò kɔ̀nɔ̀bá̀n  
to Konoban  
In Konoban?

mb ko kɔ̀nɔ̀bɔ̀ɲ. ɲla ɲa hun kol, ɲa hun cal.  
kò kɔ̀nɔ̀bá̀n. ò-là ɲà hún kól, ɲà hún càl.  
to Konoban. emph.pro 3pl come there 3pl come sit.down  
In Kɔ̀nɔ̀bɔ̀ɲ. There they came to sit down.

ɲa bi lɔ nɛn tigbér  
ɲà bí lɔ nɛn tĩ-gbér  
3pl hold pro year ncm-much  
They lived there for many years!

lɛrɛ ɲɔ ɲa cɛ fon upɔɲ nfuk nɛɛ wɔy,  
lér-ɛ ɲò ɲà cé fó-n ù-pòn ò-fúk ò-cé wò-ĩ,  
time?-ev? pro 3pl aux go.out.mid ncm-cast ncm-hook ncm-def 3sg-i  
When they were there, they were going out to fish with hooks.

ɲa cɛ kɛ yɛli ka samuɲ ka.  
ɲà cé kè yèfi kà sàmùn kà.  
3pl ipf see forest in Samu here  
They used to gaze at the forest in Samu.

### **The four brothers**

n si la, ɲa na ɲɔl, ɲa kace la, nuɲ ubɔr ɲa yo.  
ò sɪ là, ɲànà nyól, ɲa kace la, nuɲ ubɔr ɲa yo.  
2sg know pro dem four,  
Do you know that there were four of them with their families?

yomkɛlɛɲ yo, nɛraka yo, nuɲ tamrɔ yo, nuɲ nemburɛ sa.  
yomkɛlɛn yo, nɛraka yo, nún tamrɔ yo, nún nemburɛ-sa.  
Yomkelen prt, Neraka prt, and Tamro prt and Nembure-light-skinned.  
Yomkelen, Neraka, Tamro and Nembure.

mh, n kɛ la hun dɛ koli,  
mh, ò ké là hún dè kól-ĩ,  
well, 2sg see pro come stay there-i  
Mh, you see how they came and stayed there,

nyalɛ “lɔ nɔ hi ki yɔy,  
nyálɛ lònò hĩ kĩ yò-ĩ,  
say dem 1pl here prt-i,  
They said, “This place is where we are,

yɛli cɛ nyɛnɛy kɔ kɛ kɔ lɛl yɔy,  
yéli ì-cé nyènè-ĩ kò ké kò lèl yò-ĩ,  
forest ncm-def dem-i pro see to forest prt-i  
the forest that can be seen over there on the other side,

### **Families cross the Forécariah**

nba, si traya si mɔɛ lɔ. ʒi kɔ lɔ ya lɛli.  
mbà, sí tràyà sí mɔè lɔ. sí kò lɔ yà lèfi.

okay, 1pl try 1pl arrive pro. 1pl go there now (and) look  
All right, let's try to get there. Let us go now and take a look."

ηα ηα hun pelən, ubər ηα pe buleη.

ηò ηà hún pèlən, ù-bór ηà pè búléη.  
pro 3pl come board, ncm-family 3pl again? all  
Then they boarded, the whole family.

yeli pum nye løy, pe nye nyale, ko gbətuko.

yél ĭ-pòm nyè lò-ĭ, pé nyè nyàlè, kò gbótúkò.  
forest? ncm-some pro pro pro call to Gbotuko  
There is another forest, they call Gbotuko.

amana ce ηα ley ko gbətuko.

à-màn à-cé ηàlé-ĭ kò gbótúkò.  
ncm-Mani ncm-def call-i to Gbotuko  
The Mani people call it 'ko Gbətuko'.

### ***A mangrove punctures the canoe (patched w/ snail shells)***

nlò utu ce, kò hun cu, wòm ce kol.

ñ-lò ù-cù cé, kò hún cú, wóm cè kól.  
emph-pro ncm-mangrove def, pro come pierce boat def there  
There a mangrove tree made a hole in the boat.

wòm icamat isuki ce wònò ki.

wóm ĭ-càmàt ĭ-sùk ĭ-cé wònò kĭ.  
boat ncm-broken.shells ncm-snail def dem here  
This canoe was made out of snail shells.

bòlò ηα taη ko yeli ce, ηònò ηα mœ pe ko løy.

bòlò ηà tán kò yél ĭ-cé, ηònò ηà móé pè kò lò-i.  
and 3pl cross to forest ncm-def, dem 3pl enter again to pro-i  
And they crossed over to the forest, when they arrived there.

ηα mar pe kol løy, ηα de lò kol.

ηà már pè kól lò-ĭ, ηà dé lòkól.  
3pl like again there pro-i 3pl stay dem  
They liked it there, and they stayed there.

hali n kò inaη, mò lò bəηta ikiηtə ce.

hàlĭ ñ kó ĭnàn, mó lò bənt ĭ-kĭntò (ĭ-)cé.  
for 2sg go today, 2sg pro meet ncm-ruin (ncm-)def  
Even if you go now, you will find ruins there.

ηα bempa pe icamat isuki cilaη.

ηà bèmpá pè ĭ-càmàt ĭ-sùk ĭ-cĭlàn.

3pl prepare again ncm-broken.shells ncm-snail other  
They prepared some more broken shells of snails,

ηα βεμπα, ηα βε κο wóm ηay, ηα τε ηο,  
ηà βεμπά, ηà βέ kò wóm ηα-ϊ, ηà té ηò,  
3pl fix 3pl lay.down to canoe 3pl-i, 3pl burn pro  
They fixed (the canoe), they plastered (it) onto their canoe, and then they burned it (held  
it over the fire so that it would harden).

kemale ηο πε βεμπα koboti ce γο.  
κέμάλέ ηò πέ βεμπά kòbò ù-cé γò.  
thus pro pro prepare water.container ncm-def prt  
like how they repair the water coolers.

ηο kanyin, ηα mine πε pelani,  
ηò kányi-n, ηà mìnè pè pèlón-ϊ,  
pro dry-mid 3pl again pro board-i  
When it dried out, they re-boarded.

### ***They land at Tike on the Samu side***

ηα κον háán, ηα πεr ka samu ka lel.  
ηà kón háán, ηà nyér kà sàmù kà lèl.  
3pl go-mid until, 3pl cross in Samou in side  
They continued on until they crossed to the Samu side.

ηα hun sem ko tike.  
ηà hún sèm kò ùkè.  
3pl come stand to Tike  
They landed at Tike.

nla asosa ce nyaley, ko titike.  
n-là à-sòsò à-cé nyàlé-ϊ, kò ùtikè.  
emph-pro ncm-Soso ncm-def call-i, to Titike  
The Soso people call it "Titike".

jd ko titike. la wol di ley, nlò πε cæk γο.  
kò ùtikè. là wól ði-lé-i, n-lò pé cæk γò.  
To Titike. pro seems ncm-land emph-pro pro dock prt  
Titike. It seems the place where the people dock.

mb nlò πε cæk γο. ko cækti wóm læ.  
n-lò pé cæk γò. kò cæk ù-wóm lò è.  
emph-pro pro dock prt, to land ncm-boat pro prt  
Where they dock, where they dock the canoes.

amana ce, kol lo ηα cækò, semi wóm ηα.

à-màní à-cé, kól lò òhà còkó, sém-í wóm òhà.  
 ncm-Mani ncm-def, there pro 3pl precede, stand-cs boat 3pl  
 The Mani people, there they first landed their boat.

lò òhà semie wóm òhà kòlì, bòlò òhà tán.  
 lò òhà sém-í-yé wóm òhà kól-í, bòlò òhà tán.  
 pro 3pl stand-cs-stat boat 3pl there-i, and 3pl ascend  
 After they landed their canoe there, they then went up.

òhà tún lò, lò òhà cal yò.  
 òhà tún lò, lò òhà cáal yò.  
 3pl search pro, pro 3pl sit prt  
 They looked for a place, a place to stay.

### **Reunion at Caton**

òhà òhà gbé háán, òhà hun ke ka katón.  
 òhà òhà gbé háán, òhà hún kè kà kàtón.  
 pro 3pl walk until, 3pl come see in Caton  
 Then they walked until they came to see Katon.

lò òhà ke ka katónì, lò òhà ðàkàlèn kól.  
 là òhà ké kà kàtón-í, là òhà dákól-én kól.  
 when 3pl see in Caton-i, when 3pl pile.up-mid there  
 When they saw Katon, when they came together there.

lò òhà hun ðàkàlèn kòlì, bòlò òhà raka fon.  
 là òhà hún dákól-én kól-í, bòlò néràkà fó-n.  
 pro 3pl come heap-mid there-i, and.then Neraka emerge-mid  
 When they came together there, Neraka left.

### **The Mani diaspora (cont'd), looking for a place to settle (Neraka)**

jd: òlà rà néràkà cé wòndì wó gbé-é-<sup>↑</sup>é-é  
 òlàrà néràkà cé wònd-í wó gbè-è-è  
 be.said Ne-raka def dem-í pro walk  
 This Neraka seems to walk a lot!

mb: néràkà fón pèlò wò ká cè là  
 néràkà fó-n pèl-nò wò ká cè là  
 Neraka leave-mid hunter 3sg past ipf pro  
 Neraka left. He was a hunter.

jd: pèlò wò ká cé là-í  
 pèlò wò ká cé là-í  
 hunter 3sg past cop pro-í  
 Was he a hunter?

mb: pèlnò wò ká cé là  
pèlnò wò ká cé là  
hunter 3sg past cop pro  
He was a hunter.

tàmṛò pèrèĩ pèlnò wò ká cè là  
tàmṛò pèrè-ĩ pèlnò wò ká cè là  
Tamro also- ĩ hunter 3sg past cop pro  
Tamro was also a hunter.

yomkelèṅ wò lè bèn ṅà  
yomkelèṅ wò lè bèn ṅà  
Yomkeleng 3sg cop old 3pl  
Yomkeleng was their elder (the oldest)

nówónò wó kò tún lònò wó càl yò  
nówónò wó kò tún lònò wó càl yò  
everyone pro go search somewhere 3sg sit rel  
Everyone goes and looks for a place to stay.

ṅ kè ṅònò néràkà fón yò  
ṅ kè ṅònò néràkà fó-n yò  
2sg see how Neraka leave-mid rel  
You have seen how Neraka left.

ṅwó hùn yèl ìkàbèndò ìcé  
ṅ-wó hùn yèl ì-kàbèndò ì-cé  
emph-3sg come hamlet ncm-Kabendo ncm-def  
He came to the village of Kabendo

bòlò ù cáṅ  
and passed on through.

àyèn àpùm lólóí kò kàròtà  
àyèn à-pùm lól-ó-ĩ kò kàròtà  
within ncm-other sleep-ev-i to Karota  
Some slept in Karota

bòlò ù nyér kól. hònò ù nyér kó kàròtà yò  
bòlò ù nyér kól. ṅònò ù nyér kó kàròtà yò  
then 3sg cross there when 3sg cross to Karota prt  
and then he crossed there. He crossed to Karota.

### ***N'kompan and the mudskippers***

bòlò ɔ caṅ ko ngbempaṅ  
bòlò wó càṅ kò ngbèmpàn



and 3sg pass to Ngbempan  
and continues on to Ngbempan.

nlo pe nale a ko nkompan  
n-ló pè nyàlé à kò òkòmpán  
emph-pro pro call that to N'kompan  
which they (now) call “N'kompan”.

jd ko ngbempan. a na lo na nale ko nkompan  
kò ngbèmpàn. à-nà ló nà nyàlé kó òkòmpán  
to Ngbempan. ncm-3pl pro 3pl call to N'kompan  
To Ngbempan, who is it that calls it “N'kompan”?

mb ah, asos acey, aman ace  
áh à-sòsò à-cé-ì à-màní à-cé  
interj ncm-Soso ncm-def-i ncm-Mani ncm-def  
Ah, the Soso and the Mani

pele gbo wòm ko nkompan,  
pèrè gbó wòm kò òkòmpán  
also just all.together to N'kompan  
also all together (came) to N'kompan

si ka kondi pan ibot ka ki  
sì ká kò-n-dì pàn ì-bót kàkì  
1pl past go-mid-cmp fish mudskipper here  
We went fishing for mudskipper here.  
Town name literally means ‘have caught mudskippers here’.

n si la aman ace, na kace yoy,  
n sí là à-màní à-cé nà ká cè yò-ì  
2sg know pro ncm-Mani ncm-def 3pl past ipf eat  
You know that the Mani used to eat

ibot icey na ka mar nay.  
ì-bót ì-cé nà ká màr nà-ì  
ncm-mudskipper ncm-def 3pl past love 3pl  
mudskipper, they used to love them.

### ***Kigbali and the plum tree***

awa, bɔlɔ u mɔɛ ko gbal alɔ,  
áwà bɔ̀lɔ̀ ù mɔ́í kò gbál àlò  
okay and.then 3sg arrive to plum.tree under  
Okay, next he arrived under the plum tree.

bɔlɔ u yok lɔ bel kol.

b̀̀l̀̀ ù yók l̀̀ b̀̀l kól  
and 3sg build pro hut there  
and built a temporary shelter there.

̀̀ nwis nce ̀̀ l̀̀ ce fo ỳ̀y,  
̀̀ ò-wís ò-cé ̀̀ ̀̀ l̀̀ cè fó ỳ̀  
pro ncm-animal ncm-def 3pl there aux emerge prt  
Because game was plentiful there,

u yok l̀̀ b̀̀l p̀̀m̀̀ kól.  
̀̀ yók l̀̀ b̀̀l p̀̀m̀̀ kól  
3sg build pro hut small there  
he built a small hut there.

kól l̀̀ ò ce s̀̀te nwis nce ko gbal al̀̀.  
kól l̀̀ ù cè s̀̀tè ò-wís ò-cé kò gbál àl̀̀  
there pro 3sg aux await ncm-animal ncm-def to plum.tree under  
There he was awaiting his prey under the plum tree.

neraka ẁ̀ bi l̀̀.  
néràkà ẁ̀ bí l̀̀  
Neraka 3sg have there  
Neraka lived there.

haan ya imamadi ẁ̀ ̀̀ l̀̀y.  
háán ̀̀ ì-màmàdí ẁ̀ ̀̀ l̀̀-ì  
until 3pl ncm-descendants 3sg 3pl there-i  
and still his descendants do.

nenkuman ca ò ẁ̀ kace ye.  
nènkùman cà ẁ̀ ẁ̀ ká cè yè  
Nenkuman son 3sg 3sg past cop prt  
Nenkuman was his son. (lit. Nenkuman his son he was.)

kuman ̀̀ ca òy nenkoromboy,  
nènkùman cà ẁ̀-ì nènkoròmbò-ì  
Nenkuman son 3sg-i Nenkorombo-i  
Nenkuman's son was Nenkorombo.

̀̀ bulenyi, ko igbal bul ce k̀̀ǹ̀ l̀̀ p̀̀ kom ̀̀.  
̀̀-ñ búlén-ì kò ì-gbál bùl cé k̀̀ǹ̀ l̀̀ p̀̀ kóm ̀̀  
3pl-emph all to plum.tree one def dem pro pro bear 3pl  
they were all born in this one Ko-igbal.

awa, ̀̀ane b̀̀ns̀̀ ̀̀ ̀̀ de ko igbal ina ̀̀.  
áwà ̀̀ànè b̀̀ns̀̀ ̀̀ ̀̀ dè kò-ì-gbál ìnàn  
okay dem clan 3pl pro stay to-ncm-plum.tree today

Okay, those their clan stays today in Kigbali.

ɲanɛ ɲaley lesiri cɛy bɔnsɔ neraka.  
ɲànɛ ɲà lè-ì lésĩĩ cé bònsó néràkà  
dem 3pl say-i native def clan Neraka  
Those, they say are the natives, the clan of Neraka.

yomkelɛŋ, bɔlɔ u de ko igbal, bɔlɔ u de ko katɔŋ.  
yómkèlèn bɔ̀lò ù dé kò ì-gbál bɔ̀lò ù dé kò kàtòn  
Yomkeleng then 3sg stay to plum.tree and 3sg stay in Caton  
Yomkeleng, then, stayed in Kigbali and Caton.

### **Tamro and the hippopotamus**

tamrɔy, n wɔ kɔni, u tol ko titikey,  
tàmrdì ñ-wó kóni ù tól kò tĩfikèĩ  
tàmrd-ĩ ñ-wó kó-n-i ù tól kò tĩfikè-i  
Tamro-i emph-3sg go-mid-i 3sg descend to Titike-i  
Tamro left, he went down to Titike

usal cɛ kɔ cɛ nuŋ u bomunyi, bɔlɔ u toli,  
ùsàl cé kò cè nún ùbòmùn bɔ̀lò ù tól  
ù-sàl cé kò cè nún ù-bòmùn bɔ̀lò ù tól  
ncm-river def pro cop now ncm-big and 3sg descend  
The river was still high and he went down

u nyer ko yeli cɛy ɲɛ lɔ koli yɔy  
ù nyér kò yèl ì-cé-i nyè lò kól yò  
3sg cross to hamlet ncm-def-i pro pro there rel  
He crossed over to the town which was there,

ɲlò pè nyàléy kò tòmbo.  
ñ-lò pè nyàlé kò-tòmbo  
emph-pro pro say Kotombo  
the place they call Kotombo.

utɔnt kɔ kɔlɔ cɛ hali nyer ko kakut,  
ù-tɔnt kò kò lò cè hàlì nyér kò kàkùt  
ncm-stream pro pro pro cop for cross to Kakut  
A stream was there to cross to Kakut

bɔlɔ u nyer pɛrɛ kol. lɔ kɔ pɛrɛ pɛl kol.  
bɔ̀lò ù nyér pèrè kól. lò kò pèrè pèl kól  
and 3sg cross also there pro pro also hunt there  
and he also crossed there. He also went to hunt there.

ɲɔnɔ pɛl yɔy, mɔkɛ ndɔɛ nra nɛy,  
ɲòndò pèl yò m̀kè ñ-dɔɛ ñ-rà ñ-cé

when hunt prt ord ncm-day ncm-three ncm-def  
When hunting after three days

ndik nce ma gben wə yeti.

̀n-dík ̀n-cé mà gbén wò yèǎ  
ncm-hunger ncm-def pro finish 3sg grab  
hunger finished (really) seized him.

̀nə pək ce wə nyer ka gbenti ka lel yəy,

̀nə̀ pək cé wò nyér kà gbèntí kà lèl yò  
pro hippo def 3sg cross in Benty in side prt  
as the hippo was crossing to the other side where Benty is,

pək ce pəŋ hundi.

pək cé pónún-dí  
hippo def dive-cmp  
the hippo dove.

upək ce iwis wə la,

̀u-pək cé ǎ-wís wò là  
ncm-hippo def ncm-animal 3sg pro  
The hippo is the animal

̀nə asosa ce ̀nə le mali yə.

̀nə̀ à-sòsò à-cé ̀nàlé mali yò  
pro ncm-Soso ncm-def say “mali” prt  
that ncm.Soso ncm-def call Mali prt  
that the Soso call “mali”.

̀nə kace ka sal ce kənə.

̀nà ká cè kà sàl cé kènè  
3pl past cop in river def dem  
They were in that river.

wəm pərey bəlo pəŋ hun u bil u lom wə.

wò-n pèrè b̀l̀l̀ p̀ŋ-̀n ̀ u bíl ̀ u-lóm wò  
3sg-emph also and dive-mid 3sg grab ncm-tail 3sg  
He also dove and grabbed on to its tail.

̀nə sem ko ce bəlo u mel wə,

̀nà sém kò cé b̀l̀l̀ ̀ u mél wò  
3pl stand to land and 3sg release 3sg  
They stood on land and he let it go.

ba, iwis woyen wə la.

bá ǎ-wís wòyén wò là  
because ncm-animal scary 3sg pro

because the animal is frightening

n kɔ pɛ ɲalɛ kɔŋkɔnnyɪ,  
n̄-kɔ̄ pɛ nyàlé kɔŋkɔŋnyĩ  
emph-pro pro call konkonyi  
It was the one (gun) they called “konkonyi”.

maninɔ nyaley obomunyer, obomunyer kɔɛ.  
mànínò nyàlé-ĩ ù-bòmùnnyèr ù-bòmùnnyèr kɔ̄ yè  
Mani-person call-i ubomunyer ubomunyer pro prt  
The Mani call “ubomunyer”, it is “ubomunyer”.

n kɔ cie ko pe cɛ ɲɔ lɔ ko gbenti yɔ.  
n̄-kɔ̄ cí-yé kɔ̄ pɛ cé ɲò lɔ kɔ̄ gbèntí yò  
emph-pro bring-stat to stone def pro pro to Benty rel  
He took it to the stone that was in Benty.

Note: This stone can still be identified, now under an apple tree just past a medical clinic on the way to the Benty market.

bɔlɔ sɔr kɔ, bɔlɔ u sɔrun pɛrɛ ko pe cɛ.  
bòlò ù sór kɔ̄ bòlò ù sór-ùn pèrè kɔ̄ pɛ cé  
and 3sg lean pro and 3sg mix-mid also to stone def  
and leaned it (his gun) and himself against the stone.

kɔnɔ ndik nɛ ma gben wɔ gba.  
kòndò n̄-dík n̄-cé mà gbén wò gba  
but ncm-hunger ncm-def pro finish 3sg seriously  
but the hunger was finishing him off.

iyomi hi kace, aɲa cerie ɲa la.  
ĩ-yóm ĩ-sĩ ká cè à-ɲà cèrĩé ɲà là  
ncm-grandfather ncm-1pl past cop ncm-people clever 3pl pro  
Our ancestors were clever people, they were.

ɲɔnɔ yomkɛlɛɲ, u hun ke lɛlɛ, u cen ke pence wɔy,  
ɲòndò yòm-kèlèn, ù hún kè  
when Yomkelen, 3sg come see  
lè-lè ù cè-én kè p̄ncé wò-ĩ  
must-redup 3sg aux-neg see younger.brother 3sg-i  
When Yomkeleng came to see, it was the case that he didn't see his younger brother.

bɔlɔ pɛrɛ u fon ko pokan di wɔ ai.  
bòlò pèrè ù fò-n kò pòkán ñi-wò àyĩ  
and also 3sg appear-mid to male ncm-3sg inside  
and he also appeared in a supernatural way (lit. ‘in his manhood’ despite being miles away)

nlo hun wə bənt u gben cal ko pe ce kol.

̀̀-̀̀ h̀̀n ẁ̀ b̀̀nt ̀̀ g̀̀b̀n c̀̀l k̀̀ p̀̀ c̀̀ k̀̀l  
there come 3sg meet 3sg finish sit to stone def there  
There he came and found him sitting on the stone.

u ɲa le ee tamrɔ kena, ɲə la fo ya

̀̀ nỳ̀l̀é éé t̀̀m̀r̀ɔ k̀̀ǹá ɲ̀è là f̀́ ỳ̀à  
3sg say hey Tamro friend pro pro say q  
He said, “Hey, dear Tamro, what is up?”

u fok cenca, u fok pace

̀̀ f̀́k c̀̀nc̀à ̀̀ f̀́k p̀̀c̀é  
3sg come-out yesterday 3sg come-out day.before.yesterday  
You were gone yesterday and gone the day before!

haan nu inaɲ si ke mən;

háán nún ̀̀ǹàɲ s̄́ k̀́ m̀̀-é̀n  
until still today 1pl see 2sg-neg  
Even today we haven’t yet seen you.

mən n fon gbo ki, n deni kein yeɲ.

m̀̀-̀̀n ̀̀ f̀́-n g̀́ k̄́ ̀̀ d̀̀nk̀́n ỳ́n  
you-emph 2sg leave-mid just here 2sg disappear-mid id  
You just leave and disappear completely from here!”

nyale ‘tara, nla hun mœ ka ki.’

nỳ̀l̀é t̀̀rà n-̀̀là à h̀́n m̀̀i k̀̀k̄́  
say older.brother emph-pro 1sg com arrive here  
He replied, “Older brother, the situation is that I arrived here,”

nyale kere ndik ma gben mi gba.

nỳ̀l̀é k̀̀èr̀è ̀̀-d̄́k mà g̀́b̀n m̀́ g̀́á  
say but ncm-hunger pro finish 1sg seriously  
He said, “But hunger is finishing me off.

ndik ma gba moy

̀̀-d̄́k mà g̀́á m̀́  
ncm-hunger pro seriously arrive  
Hunger has really grabbed me.”

nyale mh n gbeen cenca ciməni

nỳ̀l̀é n̄́m̀ ̀̀ g̀́b̀-é̀n c̀̀nc̀á c̄́m̀n-̀́  
say yes 2sg walk-neg yesterday bring.along-i  
He said, “Right, you didn’t bring anything along yesterday?”

bəlo pe be lo ilel ko gbenti.

b̀̀l̀ò p̀̀è b̀̀è l̀̀ ì-̀̀l̀l k̀̀ò g̀́b̀n̄́t̄́

and pro set pro ncm-name to Gbenti  
And so, people gave the place the name of “ko-gbenti”.

lɔ pɛ mɔ lɔ kɔy n gbɛŋ yɔku mun.  
lòpè mɔ lò kɔ-i ò gbén yɔk ù mún  
when 2sg pro go-i 2sg finish carry 3sg return  
If you go there, you really should bring something when you return.

fɔ n gbɛŋ yɔku mun.  
fɔ ò gbén yɔk ù mún  
must 2sg finish carry 3sg return  
It is necessary that you bring something when you return.”

### ***The search for a home continues***

awa, n key, bɔlɔ ha hun dɛ, la ha hun dɛy,  
áwà ò ké-i bɔlɔ à hún dè, là à hún dè  
okay, 2sg see-i, then 3pl come enter, pro 3pl come enter  
All right, you see, then they returned, it was at the time they returned.

la yelendi nembure sa pɛrɛ,  
là yèlèn-dí nèmbùrèsà pèrè  
pro behind-cmp Nemburesa also  
It was afterwards Nemburesa also (departed on the quest for a home).

u fondi pɛrɛy ɔ kɔ pɛrɛ tun ayeni,  
ù fó-n-dí pèrè-í wɔ kò pèrè tún àyén  
3sg go.out-mid-cmp also-i 3sg go also search middle  
He departed also he went also to look for a place

nɔ pɛ pɛrɛ ɲalɛ ka kɔ mi lɔ ki yɔ.  
n-lòpé pèrè nyálé kàkò mì lò kí yò  
emph-where also call home 1sg pro here rel  
that he could call his home here.

### ***The sacrifice held without Neraka – he departs in a huff***

tamrɔ yo, neraka yo, yomkɛlɛŋ yo,  
tàmɾò yó néràkà yó yomkɛlɛŋ yó  
Tamro prt.emph Neraka prt.emph Yomkelen prt.emph  
Tamro-o, Neraka-o, Yomkalen-o

ha hun fok satka, satka mani dice ŋɔ ɛ.  
ɲà hún fók sàktà, sàktà màní dí-cé ŋò yè  
3pl come take.out sacrifice, sacrifice Mani ncm-def pro prt  
They came to offer a sacrifice – it was a sacrifice in the Mani way.

satka manidi cɛ ŋɔnɛy, sa ma nu nembure foi,

sàktà mání ði-cé ηone-ĩ sàmànú nembùrè fó-ĩ  
sacrifice Mani ncm-def dem-i before Nembure come.out-i  
That Mani sacrifice was held before Nembure arrived.

ηa gbendi fok satka ce ηone.  
ηà gbén-ðí fók sàktà cé ηònè  
3pl finish-cmp take.out sacrifice def dem  
They finished celebrating that sacrifice

ηale eh tara, ηa fokoy sakta ce ηonoy  
nyàlé éé tàrá nyà fók-ò sàktà cé ηònò  
say eh! brother 2pl take.out-ev sacrifice def dem  
He said, “Eh, elder brothers, you have already celebrated that sacrifice?”

sakta ce ηonoy, pe tira ta la.  
sàktà cé ηònò-i, pè ði-rà tà là  
sacrifice def dem-i, stone ncm-three pro pro  
For this sacrifice, three stones are used

manidi cey, bulu ηoy ko katoy,  
mání ði-cé-ĩ bùl ηò-ĩ kò kàtón  
Mani ncm-def one pro to Caton  
In the Mani way, one stone in Caton,

bulu noy ko muηkuru, bulu ηoy kace ko ndikupal.  
bùl nò-ĩ kò mùηkùrù, bùl ηò ká cé kò ndikupal  
one pro to Mounkourou, one pro past cop to Ndikupal  
another in Mounkourou, and the last one was in Ndikupal.

n toi? u ηale,  
n tòé-ĩ ù nyàlé  
2sg hear-i 3sg say  
“Do you understand?” he asked.

'awa, tara, ηonò ha fokò satka ce ηonoy yaη ηa de mi,  
áwà, tàrá ηònò nyà fòk-ó sàktà cé  
okay brother pro 2pl takr.out-ev sacrifice def  
ηònò yà-n nyà dé mĩ  
because 1sg-emph 2pl leave 1sg  
“All right. Brothers, the way you have offered the sacrifice being that I had left you,

ηonò ha si la le si cen ya buloy,  
ηònò nyà sí là lè sĩ cè-én yà bùl ó-ĩ  
because 2pl know pro say 1pl cop-neg mother one prt-i  
because you know that it is we do not come from one mother,

nla la gben gben cey ηa ne hun ηa le bònso bul,



ò-là là gbèn-gbèn cé-ĩ nyànè hùn nyà lé bònsó búl  
 emph-pro pro tomorrow-redup def-i dem come 2pl cop clan one  
 It is in the future that those coming together with you should form one clan.

yaŋ ya le manɔ. ŋan ŋa gbendi fok sakta ce,  
 yà-n yà lè mánò nyà-n, nyà gbén-dí fók sàktà cé  
 1sg-emph 1sg cop stranger 2pl-emph 2sg finish-cmp offer sacrifice def  
 As for me, I am your (pl) stranger, you have finished making the sacrifice.”

### ***Neraka back to their original home on Kabak***

ŋa le mba, yaŋ, ya muni, lo hin fo ko yɔ.  
 nyalé mbà yà-n yá mùní lò hĩ-n fók-ò yò  
 say okay 1sg-emph 1sg return pro 1pl-emph leave rel  
 He continued, “All right, as for me, I return to where we came from.”

ŋo ka muni ko kabak.  
 ŋò (ù) ká mùní kò kàbàk  
 pro 3sg past return to Kabak  
 Then he returned to Kabak.

u kɔn u ko yok ko yilayen, ko bol.  
 ù kó-n ù kó yók kò yílàyèn kò bòl  
 3sg go-mid 3sg go build to Yilayen to head  
 He left and went to build in Yilayen, he was ahead (of the others in starting a town).

cur ko kabak nse, ŋo pɛrɛ yɛ.  
 cùr kò kàbàk òsé ŋò pèrè yè  
 town to Kabak first pro also prt  
 It was also the first town in Kabak.

n hun wɔŋ dey ko yilayen ko cur;  
 ò hún wóm dè kò yílàyèn kò cùr  
 emph come again enter to Yilayen to town  
 he settled in the village of Yilayen;

n lo yok yɔ, lo pinkien cur ce.  
 ò-lò yók yò lò pĩnkĩ-yé-n cùr cé  
 emph-loc build prt pro become-stat-mid village the  
 where he built become a town.

kabak ce kɔnɔ pɛrɛy, nembure wɔ cəpiɛ lo.  
 kàbàk cé kòndò pèrè nembùrè wò cəp-í-yé lò  
 Kabak def this also Nembure 3sg start-cs-stat pro  
 Nembure also started this Kabak.

kere mani dice ŋo le gben kori yɔ,  
 kèrè mání dí-cé ŋò lè gbén kòrĩ yò

but Mani ncm-def when pro finish multiply prt  
Because the Mani have really grown in number,

hi le ya mani  
hí lè yá mání  
1pl say 1sg Mani  
we say "I am Mani".

### ***The establishment of clans***

bònsó nèràkà, ɲa cala ko igbal;  
bònsó nèràkà ɲà cāl-á kò-ìgbál  
clan Neraka 3pl sit-fv to-Kigbali  
Neraka's offspring, they stayed in Kigbali;

bònsó neraka, ɲa bi ko ipolon;  
bònsó nèràkà ɲà bí kò ì-pólòŋ  
offspring Neraka they live in ncm-kapok (Ipolon)  
Neraka's offspring, they lived in Ipolon;

bònsó neraka, ɲa bi ko salatuk.  
bònsó nèràkà ɲà bí kò sàlàtúk  
clan Neraka they live in Salatuk  
Neraka's clan, they lived in Salatuk (Salatougou).

bònsó neraka, ɲa bi haan ko mɔkumaŋ.  
bònsó nèràkà ɲà bí háán kò mɔ̀kùmàn  
clan Neraka 3pl have way to Mokuman  
Neraka's clan, they lived all the way to Mokuman.

nenkumaŋ bònsó wɔ ɲɔ kɔn kol.  
nènkùmàn bònsó wɔ ɲɔ kɔ-n kól  
nenkumaŋ clan 3sg pro go-mid there  
As to Nenkumaŋ, his offspring (also) went there.

tamrɔ, bònsó wɔ ɲɔ bi ko gbenti.  
tàm̀rɔ̀ bònsó wɔ ɲɔ bí kò gbéntĩ  
Tamrɔ clan 3sg pro have to Benty  
Tamrɔ, his clan lived in Benty.

nwɔ kom nenyemi. nenyemi, tamrɔ wɔ kom wɔ.  
̀n-wɔ́ kóm nènyèmĩ nènyèmĩ tàm̀rɔ̀ wɔ́ kóm wɔ́  
emph-3sg give.birth Nenyemi Nenyemi, Tamrɔ 3sg give.birth 3sg  
He produced Nenyemi, Nenyemi, Tamrɔ gave birth to him.

ansu gbenti, tamrɔ wɔ kom wɔ.  
ansu gbenti tamrɔwɔ kom wɔ

Ansu Gbenti Tamrɔ 3sg give birth him  
Tamrɔ is Ansu Gbenti's father.

### **Ansu Gbenti brings French in 1874**

n wɔ deke apot ace ka ki.  
n̄-wɔ̀ dèké à-pòt à-cé kàkĩ  
emph-he put.in ncm-White ncm-def here  
He (Ansu Gbenti) brought the white people here.

u deke apota ce ka samu, ka gbenti kay, 1874.  
ù dèkè à-pòt à-cé kà sàmù kà gbèntĩ kà 1874  
he put ncm-White ncm-def in Samu in Benty in 1874  
He brought the white people here to Samu, here in Benty, in 1874.

ηɔpe yirie ka gbenti ka ki, 1874.  
ηò pè yĩrĩ-yé kà gbèntĩ kàkĩ 1874  
pro pro open-stat in Benty here (in) 1874  
This opened Benty, in 1874.

lɔ n kɔ, upoloŋ pum, kɔ lɔy ko gbenti ko pecuy,  
lò ñ kó ù-pólòn pùm kò lò kò gbèntĩ kò pècù  
if 2sg go! ncm-kapok some pro be to Benty to wharf  
If you go, there is a cotton tree, at the wharf there in Benty,

ηò ke pe gbal alɔy 1874,  
ηò ké pè gbál àlò 1874  
pro see pro write under 1874  
you'll see that someone wrote '1874',

ηɔ apot ace ηa hun ka ki.  
ηò à-pòt à-cé ηà hún kàkĩ  
when ncm-White ncm-def 3pl come here  
when the Whites came here.

jd urɔŋ kɔ la.  
ù-ròŋ kò là  
ncm-truth pro pro  
It's true.

### **Fight over chieftancy between Nenyemi and Ansu Gbenti**

mb n toe lay kere samanuj ηa de kay,  
ñ tóé là kèrè sàmànú ηà dé kà  
you hear pro but before 3pl enter here  
Did you understand? But before they entered here,

nenyemi wɔ yema bedi ka samu.

nényèmǐ wò yèmá bè dǐ kà sàmù  
Nenyemi 3sg want chieftancy ncm in Samu  
Nenyemi wanted to be the chief here in Samu,

ba, bēdi abena, abena cē kace.  
bá bè dǐ à-bèn à-bèn à-cé kácè  
because chief ncm ncm-old ncm-old ncm-def formerly  
because his grandfathers used to be chiefs.

jd cēm lan, manidi cē le gbendi wəŋ cal ka ki.  
cēm là-n mǎní dǐ-cé lè gbén-dǐ wóm cǎl kǎkǐ  
time pro-emph Mani ncm-def pro finish-cmp together sit here  
At that time, the Mani people had settled here.

mb aman acē, pē gbendi wəŋ sabati wəm.  
à-mǎní à-cé pē gbén-dǐ wóm sàbátí wòm  
ncm-Mani ncm-def pro finish-cmp together settle now  
The Mani people had finally settled down together now.

pē gbendi kori. ŋəŋə nenyemi hun cal ka ɔy,  
pē gbén-dǐ kòrǐ ŋòŋò nényèmǐ hún cal kà wò  
pro finish-cmp multiply when` Nenyemi come sit here rel  
They had grown in number. When Nenyemi came to settle here,

u gbendi yema bē dice.  
ù gbén-dǐ yèmá bē dǐ-cé  
he finish-cmp want chief ncm-def  
he very much wanted the chieftancy.

pence wə huni, kere wəni  
pǐncé wò hún kèrè wó-n  
younger.brother 3sg come but 3sg-emph  
His younger brother came, but for him,

ŋa gbendi si nin apota cē wo!  
ŋà gbén-dǐ sǐ nǐn à-pòt à-cé wó  
they finish-cmp know recip ncm-White ncm-def interj  
they knew each other well, the white people, indeed!?

ŋa bekre apota cē wo!  
ŋà bèkór-yé à-pòt à-cé wó  
they familiarize-stat ncm-White ncm-def interj  
They were used to one another.

apota cē ŋa hun wə yi:  
à-pòt à-cé ŋà hún wò yǐ  
ncm-White ncm-def 3pl come him ask

The white people came and asked him,

'pe! kena, mən!  
pé kénà m̀d-n  
interj friend 1sg-emph  
“Hey, my friend!

mənɔ marka mpinkin be ka samu yɔ;  
m̀d-n í màrkà ñ p̀nkĩn bè kà sàmù wɔ  
you-emph 2sg supposed.to 2sg become chief in Samu prt  
You are supposed to become the chief of Samu;

tara mɔ, wɔ mɔ ka be dice?  
tàrá m̀d wó m̀d kà bè d̄i-cé  
older.brother 2sg 3sg 2sg give chieftancy ncm-def  
your elder brother, you will give him the chieftaincy?”

jd ansu gbenti wɛ?  
ànsù gbɛntĩ wè  
Ansu Gbenti prt  
Was that Ansu Gbenti?

mb ansu gbenti wɛ. tɛgɛnsɛnyɑ cɛ ɲɔnɛ ɲɔ de ɲɑ ayɛɲ,  
ànsù gbɛntĩ wè. tɛgɛnsɛnyà cé ɲ̀nɛ ɲ̀d dé ɲà àyén  
Ansu Gbenti prt. misunderstanding? def dem pro enter them middle  
That was Ansu Gbenti. That misunderstanding came between them,

bɔlɔ nenyemi fok lɔn. u kɔn u kɔ cal ko ngbokul.  
b̀l̀d ǹnyèmĩ fók l̀d-n ù kɔ-n ù kɔ cəl k̀ ngbòkúl  
and Nenyemi go.out pro-emph 3sg go-mid 3sg go sit to Ngbokul  
so nenyemi left. He went and settled in Ngbokul.

n hun wɔɲ dem neraka ko pamalapi,  
ñ hún wóm dém ǹràkà k̀ pàmàlàp  
emph come together chase Neraka to Pamalap  
Then he chased Neraka to Pamalap,

lɔ kɔ komɔ yek kol, be sebra yek.  
l̀d ù kɔ k̀m-ɔ yék kól, bè s̀bràyék  
where 3sg go give.birth-ev Yek there chief Sebrayek  
where he had Yek, Ba Sebra-Yek.

kere manidi cey, u fok ka haan u kɔn ko rɔkɔn,  
k̀rɛ m̀aní d̄i-cé ù fók kà háán ù kɔ-n k̀ r̀k̀n  
but Mani ncm-def 3sg leave here way.up.to 3sg go-mid to Rɔkɔn  
Furthermore, the Mani people spread from here way up to Rɔkɔn,

u fok ka ki haan ko yeliboya haan ko rɔkɔn,  
ù fók kàkĩ háán kò yeliboya háán kò rɔkɔn  
3sg leave here until to Yeliboya until to Rɔkɔn  
He left here on to Yeliboya, then on to Rɔkɔn,

haan pɛ hun peri ka ki.  
háán pè hún pèrĩ kàkĩ  
until pro come pour here  
on to where they come together.

bɛ bul wɛ ka si sin buleŋ amani ka samu ŋa la  
bè bùl wè ká sǐ sǐ-n búléŋ à-màní kà sàmù ŋà là  
chief one prt past know 1pl-emph all ncm-Mani in Samu 3pl pro  
One chief is what we knew, all of us, the Mani here in the Samu.

mpuntur ŋane ma hun haan  
̀n-pùntùr ŋànè mà hún háán  
ncm-palaver dem pro come until  
That palaver continued until

apot aɕe ŋa hun yi de ayeŋ.  
à-pòt à-cé ŋà hún yĩ dè àyéŋ  
ncm-White ncm-def 3pl come ask enter middle  
the Whites came to ask to come among us.

### ***The English claim part of the Samu***

à-ĩnglis aɕe ŋa koe sɛt bul,  
à-ĩnglis à-cé ŋà kwé sèt bùl  
ncm-English ncm-def 3pl take side one  
The English people took one side (of the Samu),

afrɛnsa ɕe ŋa koe sɛt bul ɕe.  
à-frɛns à-cé ŋà kwé sèt bùl ɕé  
ncm-French ncm-def 3pl take side one the  
the French took the other.

aŋa ko inglis ŋa gbo poe bɔlɔ ŋa ŋale ley,  
à-nyà kò ɪnglɪs ŋà gbó pó-yé bɔ̀lò ŋà ŋalé lè  
ncm-person to English 3pl just ready-cmp and 3pl call pro  
The people in the English area started calling it

ùsàmuy ko inglis,  
ù-sàmù kó ɪnglɪs  
ncm-Samu to English  
'English Samu',

aŋa ka ki perey ŋa ŋaley, u samuŋ ka frɛns.  
à-nyà kàkĩ pèrè ŋà ŋàlé ù-sàmùn ká frɛns  
ncm-person here also 3pl say ncm-Samu from French  
the people here called this area 'French Samu'.

### ***The many travels of the Mani***

ken lɛpɛ ŋa mi hun yi, hali aman aɕɛ,  
kén lèpè nyá mĩ hùn yĩ hàlí à-màní à-cé  
like if 3pl me come ask for ncm-Mani ncm-def  
If you (pl) come to ask me about the Mani people,

aman aɕɛ si bonda hali gbɛ ye  
à-màní à-cé sɪ bɔ̀ndá hàlí gbè yé  
ncm-Mani ncm-def 1pl do.alot for walk interj  
we the Manis have travelled for a long time!

ŋana taŋa pere ŋana hun pere ko na ice ɔy,  
ŋàná taŋ-a pèrè ŋàná hún pèrè kò nà ì-cé ò-ì  
dem go.up-ev also dem come also to road ncm-def prt-i  
these who went up, they also came by road,

ŋa hun ka gbargbar haan ibenna ce ɲene ki, haan ko kunuŋkaŋ,  
ŋà hún kà gbár-gbár háán ìbèná ce nyènè ki,  
they come here alot until Ibenna def dem here,  
háán kò kùmànkàn  
until to Kunuŋkaŋ  
they came here in numbers and spread to this Benna here, and on to Kunuŋkaŋ,

### ***Kununkang***

jd ko kunuŋkaŋ?  
kò kùnúnkàn  
to Kununkan  
To Kununkan?

mb ko kunuŋkaŋ. ko kunuŋkaŋ ce kɔ̀nɔy, ko waliya lɔ̀ kɔ̀.  
kò kùnúnkàn kò kùnúnkàn cé kɔ̀nò kò wàliyà lɔ̀ kò  
to Kununkan to Kununkan def dem to Waliya pro pro  
To Kununkan. This Kununkan, it is to Waliya.

amane aɕɛ ŋa bi lɔ̀.  
à-màní à-cé ŋá bĩ lò  
ncm-Mani ncm-def 3pl have it  
It belongs to the Mani people.

jd la maninɔ̀ fɔ̀ ya ko kunuŋkaŋ  
là mání-nò fɔ̀ yà kò kùnúnkàn

what Mani-person call q to-Kununkan  
What do the Manis call Kununkan?

mb ko kunuŋkaŋ, awa kol lɔy gbɛɛŋ gbɛlɛŋ,  
kò-kùnùnkàn, áwà kól lɔ-i gbɛ-én gbɛl-én,  
to-Kununkan okay there pro-i ? understand/know-neg  
To- Kununkan, all right, it is there ?

ko mani dice ko lay, ko kunuŋkaŋ.  
kò mání ði-cé kò là-ĩ, kò kùnùnkàn  
to Mani ncm-def to pro-i, to Kununkan  
to the Mani to them, it's to-Kununkan.

kik ŋɔ la. ikoli gber, nye lɔ kol,  
kík ŋò là, ĩ-kól ĩ-gbér nyè lò kól  
mountain pro pro ncm-kola ncm-much pro pro there  
It's a mountain. There are many cola trees there,

haan ikoli yomi hin, nye lɔ kol.  
háán ĩ-kól ĩ-yóm ĩ-hĩn nyè lò kól  
until ncm-cola ncm-grandfather ncm-1sg pro pro there  
The kola trees of our grandfather are there.

nyalɛ 'n kɔ nuŋ ka, si kɔ nuŋ ka',  
nyàlé ñ kó nùn kà sǐ kó nùn kà  
say 2sg go not.yet here 1pl go not.yet here  
They say, "You have not been here yet, we have not been here yet",

(amana) asosa cɛ ŋa ŋalɛ a 'kununkaŋ'. 'si kɔ nuŋ ka'.  
à-sòsò à-cé ŋà nyàlé á kùnùnkàn sǐ kó nùn kà  
ncm-Soso ncm-def 3pl call that Kununkan 1pl go not.yet here  
(The Manis) The Soso people called it 'Kunuŋkaŋ'. "We have not been here".

ŋwa hun ka gbɛ gbɛ,  
ŋò ŋà hún kà gbè-gbè  
how 3pl come here walk-redup  
They came here walking,

ŋa demə nin haan si hun kori ka samu.  
ŋà dém nĩn háán sǐ hún kòrĩ kà sàmù  
3pl follow recip until 1pl come multiply here Samu  
They followed each other until we became numerous here in Samu.

### **Why the Mani flee (the Soso)**

aman aɛ akimɔ ŋa la.  
à-mání à-cé à-kimò ŋà là  
ncm-Mani ncm-def ncm-scapee 3pl pro



The Mani people are refugees.

ηα mintan upem, akimɔ ηα la.  
ηà mĩntà-én ù-pèm à-kĩmò ηà là  
they be fearless-neg ncm-war ncm-refugee 3pl pro  
They fear war, they are refugees.

jd ηα mintan nfɔ!  
ηà mĩntà-én ò-fó  
3pl be fearless-neg ncm-palaver  
They are afraid of palaver!

mb mànino cen yema nfɔ,  
mànĩ-nò cè-én yèmà ò-fó  
Mani-ncm aux-neg want ncm-palaver  
The Mani doesn't want palaver,

u cen yema kòntɔfili,  
ù cè-én yèmà kòntòfílĩ  
3sg aux-neg want trouble  
he doesn't like trouble,

nuη bɔeη mafixe, anuη asosa ce ηana ki.  
nùn bðèn màfixè à-nùn à-sòsò à-cé ηànà kĩ  
and problem (So) ncm-with ncm-Soso ncm-def these here  
nor disappointment, between them and these Soso people.

cɔl ayeη ηα ce ηɔ gbo ce caη ki,  
cɔl àyèn ηà cè ηò gbó cè càn kĩ  
night middle 3pl def? pro just aux pass here  
In the middle of the night it is they who pass by here,

ηα de tɛηk sɔηkɔ hali baη umuk.  
ηά δè tɛ̀nk sònkò hàlĩ bàn ù-múk  
they start raise shout for hit forehead  
they start shouting, to go and pray (bang foreheads).

lane la ka nekĩndi aman acɛ.  
là nè là kà nekĩ-n-đĩ à-mànĩ à-cé  
dem pro here annoy-mid-cmp ncm-Mani ncm-def  
That annoyed the Mani people.

áwa, kere inaη, si kondi hun mɔe ka sambekək.  
áwà kèrè ìnàn sĩ kó-n-đĩ hùn mɔĩ kà sàmbèkək  
okay but today 1pl go-mid-cmp come arrive here very.end?  
All right, but nowadays, we have arrived at the very end.

ka ki lɔ pɛ ŋa lɛ kasambəkək.  
kàkì lɔ pɛ nyàlé kà-sàmbəkək  
here pro pro call in-very.end  
This is the place that they call “the very end”.

jd ka sambəkək lɔ ki, nnyɛ  
kà sàmbəkək lɔkì ñnyé  
here very end dem isn't it  
This is the very end, right?

mb ka sambəkək lɔ ki.  
kà sàmbəkək lɔkì  
in very.end dem  
This is the very end.

### **‘We stop here’**

jd nla ra ko muŋkun.  
ńlàrà kò mùnkún  
thought to stop  
So we stopped here.

mb ka muŋkun, ka samuŋkun.  
kà mùnkún kà, sǎ-mùnkún  
here stop here 1pl-stop  
We stop here, in 'Samunkun'.

la pɛ ŋalɛ ka samuŋ.  
là pɛ nyàlé kà-sàmùŋ  
pro pro call ncm-Samu  
This is why they call it “Samu”.

pɛ lɔ n fɔk kɔ ka, lɔ mɔ kɔna,  
pé lɔ ñ fɔkɔ kà lɔ mɔ kɔ-n yà  
interj if 2sg leave here where 2sg go-mid q  
If you leave from here, Where will you go?

fɔ n pɔŋun wɔŋ ko nyɛle.  
fɔ ñ pɔŋ-ùn wòm kò nyèl-è  
unless 2sg dive-mid now to sea-in  
Unless you dive into the sea.

lɛ biyen fɛrɛ.  
lè bǐ-én fèrè  
must have-neg way  
There is no other possibility.

mani dilan ley pe ke ki le yema den.  
màní ði-là-n lè pè ké kǐ lè yèmá dén  
Mani ncm-pro-emph pro pro see here pro want be.lost  
The Mani culture that you see here it will disappear.

asosa bula ce ñana ki, ña hin gbo ka dem.  
à-sòsò à-bùl à-cé ñànà kǐ ñá hĩn gbó kà dèm  
ncm-Soso ncm-one ncm-def dem here 3pl us just here pursue  
These same Soso people here, they are always following us.

jd nla ra ñana ki, ña bi tun nabexi.  
ñlàrà ñànà kǐ ñá bǐ tùnàbèxǐ  
thought dem here 3pl have patience  
I think, these people here, they are persistent.

mb kékécò ya aman ace ña nò asos ace.  
kékécò nyà à-màní à-cé ñá nò à-sòsò à-cé  
nowadays people ncm-Mani ncm-def 3pl marry ncm-Soso ncm-def  
Nowadays the Mani people marry the Soso people.

asos ace ña nò aman ace.  
à-sòsò à-cé ñá nò à-màní à-cé  
ncm-Soso ncm-def 3pl marry ncm-Mani ncm-def  
The Soso people marry the Mani people.

maninɔ cen pe ñale pɔmɔ wɔ le n kul,  
màní-nò cè-én pè nyàlé pòmò wó lè ní kùl  
Mani-ncm cop-neg pro say child 3sg cop 2sg drink (breastfeed)  
The Mani (mother) doesn't her infant that he should "n kul!" ('drink!' in Mani).

jd ña bi nepi.  
ñá bǐ nèpǐ  
3pl have stubbornness  
They are very stubborn.

mb ña bi nèpi.  
ñá bǐ nèpǐ  
3pl have stubbornness  
They are very stubborn.

kekɛco ya ña gbo wɔm ña le 'xɪŋe miŋ!'. 'xɪŋe miŋ!'.  
kekɛco a ña gbo wɔm ñale xínyé mǐŋ xínyé mǐŋ  
nowadays prt3pl just now say drink drink  
Nowadays they only say "xɪŋe miŋ!" ('breast-feed!' in Soso). "xɪŋe miŋ!".

jd pe cen pe ña le 'n kul!  
pè cè-én pè nyàlè ní kùl

imp aux-neg pro say n kul (you should drink! in Mani)  
They won't say "n kul!".

mb pɛ cen pɛ ɲa le 'n kul!  
pɛ cɛ-ɛn pɛ nyàlɛ ní kùl  
imp aux-neg pro say n kul (you should drink! in Mani)  
They won't say "n kul!".

awa, nɔ deni mani dice kol.  
áwà ñ-lò dén màní ã-cé kól  
all.right emph-pro disappear Mani ncm-def there  
Okay, this brings about the disappearance of the Mani.

lɔ mɔ min hun yi ali manidi cɛ,  
lò mɔ mĩ-n hùn yĩ àlí màní ã-cé  
if 2sg me-emph come ask about Mani ncm-def  
If you come ask me about the Mani,

fɔ yan ndɔɛ, lane la si.  
fɔ yà-n lò è, lànɛ là à sí  
must I-emph pro prt dem pro 1sg know  
this is what I know about it.

yóm ì-hĩn u tol ka tol.  
yóm ì-hĩn ù tól kà tól  
grandfather ncm-our 3sg descend here descend  
Our grandfathers came down here.

ce ka ko hin lɔ ka ce ki.  
cè ká kò hĩn lò ká cè kĩ  
cop in home 1pl pro past cop here  
It is not our place here, it was not here.

nɔwɔnɔ lɔ mɔ sɔtɔ ugbɔl nyine lɔ mɔ kɔn.  
nò-ó-nò lò mɔ sòtò ù-ɡbɔl nyĩn-yé lò mɔ kò-n  
person-dist-person pro 2sg get ncm-heart lie.down-stat pro 2sg go-mid  
Everyone where you get the heart to lie down (tranquility) there you go.

### ***Early movements of the Mani, founding of culture on Kabak***

yomi hin ɲa ka tol.  
yóm ì-hĩn ɲà ká tól  
grandfathers ncm-our 3pl past descend  
Our grandfathers came down here.

u fok ko kɔya, u hun ko manea,  
ù fók kò kɔyà ù hún kò mànɛà  
3sg leave from Coyah 3sg come to Manéa

They left from Coyah, they went to Manéa,

u hun ko kímánbòròmòrìbàyá, n mœ ko nsangboŋ,  
ù hún kò kímánbòròmòrìbàyá ɲà mɔ́í kò ñsàngbón  
3sg come to Kimanboromorbaya 3pl arrive to Nsangbon  
they went to Kimanboromorbaya, they arrived to Nsangbon,

n mœ ko kɛka, n mœ ko karangbali,  
ɲà mɔ́é kò kèkà ɲà mɔ́í kò kàràngbàfi  
3pl arrive to Kɛka 3pl arrive to Karangbali  
they arrived to Keka, they reached Karangbali,

haan n hun sɔtɔ ko kabak.  
háán ɲà hún sɔtɔ kò kàbàk  
until 3pl come get to Kabak  
until they got to Kabak.

mani dice nlo le ko cəpək kol.  
màní dī-cé ñ-lò lè kɔ cəp kol  
Mani ncm-def emph-pro pro go start there  
The Mani culture started there.

yomi hin lo ɲa cəpe cal kol ko kabak,  
yóm ĭ-hin lò ɲà cəp-yé càl kól kò kàbàk  
ancestor ncm-our there 3pl start-stat settle there to Kabak  
Our ancestorss began to settle there in Kabak,

u matakaŋ cɛ kɔnɛ,  
ù-màtàkán cè kònè  
ncm-Matakan def that  
that Matakan.

lo ɲa kimi, ɲa hunun ka ki.  
lò ɲà kím-ĩ ɲà hún nùn kàkĩ  
there 3pl escape-i 3pl come now here  
there they escaped, they came (eventually to come) here.

### ***Morlaye Boyo's ancestry, a descendant of Yomkeleng***

yan a mɔ la fɔm ki ɔy,  
yà-n à mò là fóm kĩ ɔ-i  
1sg-emph 1sg 2sg pro inform here prt  
I, who told you this,

ya le umamadi yomkeleŋ.  
yà lè ù-màmàdí yómkèlèn  
1sg cop ncm-grandchild Yomkelen  
I am a grandson of Yomkelen.

yomkelen, la wɔ sirao ko katon,  
yómkèlèn lá wò sǐrào kò kàtón  
Yomkelen wife 3sg Sirao from Katon  
Yomkelen's wife Sirao from Katon,

n wɔ kom kakayo.  
n-wò kóm kàkàyò  
emph-3sg give.birth Kakayo  
she gave birth to Kakayo.

kakayo, n wɔ pɛ boya kadipalatuk ko nembure.  
kàkàyò n-wò pè bòyá kà dǐpàlàtók kò nèmbùrè  
Kakayo emph-3sg pro give-for-marriage in Palatougou to Nembure  
Kakayo was given to marriage to Nembure in Palatougou.

kakayo cɛ wɔnɛ wɔn wɔ nsey,  
kàkàyò cé wɔnè wàn wò ñsé-ĩ  
Kakayo def dem daughter 3sg first-i  
That Kakayo is her first daughter

wɔ kom wɔn yomi ya wɔ, mama bɔŋki.  
wò kóm yà-n yóm ĩ-yá wò màrà bòŋkí  
3sg give.birth 1sg-emph grandfather ncm-mother 3sg Mama Bonki  
She gave birth to my grandfather's mother, Mama Bonki.

mama bɔŋki cɛ wɔnɛ, wɔ kom soriba.  
màrà bòŋkí cè wɔnè wò kóm sòribà  
Mama Bonki def dem 3sg give.birth Soriba  
That Mama Bonki gave birth to Soriba.

soriba cɛ wɔnɛ, wɔ kom sana.  
sòribà cé wɔnè wò kóm sàrà  
Soriba def dem 3sg give.birth Sana  
That Soriba had Sana.

sana cɛ wɔnɛ, wɔ kom wɔn.  
sàrà cé wɔnè wò kóm yà-ŋ  
Sana def dem 3sg give.birth me-emph  
That Sana gave birth to me.

yan a mɔ fɔm ki ɔy, ya si bɔnsɔ mi, ŋɔ ŋɔ fo kɔy.  
yà-n á mò fòm kǐ ò yá sǐ bònsó mǐ ŋò ŋò fòkó-ĩ  
I-emph I 2sg talk here prt 1sg know lineage 1sg how pro come.from-i  
I, who am talking to you, I know the origin of my lineage.

upoloŋ cɛ kɔ mɔ kɛ ko matakaŋ ko pɛcuie ɔy,

ù-pólòn cé kò m̀ ḱ kò màtàkán kò p̀c̀-è ỳ  
ncm-kapok def pro 2sg see to Matakan at wharf-middle rel  
The cottonwood that you see at the wharf in Matakan,

aman ace ña tɔ kɔ.  
à-màní à-cé ñà tɔ k̀  
ncm-Mani ncm-def 3pl plant it  
The Mani people planted it.

la ña fo kɔ u hun ka sàmù.  
là ñà f́ k̀ ù hún kà sàmù  
pro 3pl leave pro 3sg come here Samu  
From there they came to Samu.

yomkelen, wɔ tɔ kɔ la wɔ sirao yo.  
yómkèlèn ẁ tɔ k̀ là ẁ s̀ràó ỳ  
Yomkelen 3sg plant pro wife pro Sirao prt  
Yomkelen planted it (with) his wife Sirao.

jd awa, dibul la mɔ yema yi  
áwà ði-búl là yá m̀ yèmà ỳ  
all.right ncm-onepro I 2sg want ask  
All right, there's one thing I want to ask you about.

manidi ce ño ña kim haan ña hun mɔe ka yɔ,  
màní ði-cé ñò ñà kím háán ñà hún ḿ kà ỳ  
Mani ncm-def pro 3pl escaped until 3pl come arrivehere prt  
The Mani people, when they fled and arrived here,

ña nyiren kace nlo pe ña le ko inglis ɔy,  
ñà nyér-yé-én kácè ñ-lò p̀ nyàlé k̀ ñnglis ỳ-ì  
they cross-atat-neg in the past emph.where pro call English prt-i  
didn't they cross (over) to the place they call 'English',

ña kɔnen pɔɔŋ!, nnyɛ?  
ñà kɔ-n-én †póón, ñnyé  
they go-mid-neg FAR, not.so  
they didn't go far away, did they?

mb bɔnsɔ mani dice,  
b̀nsɔ màní ði-cé  
clan Mani ncm-def  
The Mani clan

ña kɔn haan ko, haan usal ko yurka.  
ñà kɔ-n háán k̀, háán ù-sàl k̀ ỳrkà  
they go-mid until to until ncm-river to Yurka

went on, on to the Yurka River.

### **The Bolom**

jd nɔ pɛ ɲa le kobolom yɔ.  
n-lò pè nyàlé kò-bòlòm yò  
emph-pro pro call to-Bolom prt  
There, they call it Bolom.

mb kobolom yɔ.  
kò-bòlòm yò  
to-Bolom prt  
Bolom.

n tien le pɛ nya le bay sebra pa yomi?  
n tè-én lè pè nyàlé bǎi sèbrà pà yóm-ĩ  
you hear-neg cop pro call Bai Sebra Pa Yom-i  
Didn't you hear that they call Bai Sebra 'Pa Yom'? ("Bai" is a SLtitle (from Temne?))

bay sebra pa yom, maninɔ wɔ la.  
bǎi sèbrà pà yóm mǎní-nò wó là  
Bai Sebra Pa Yom Mani-ncm pro pro  
Bai Sebra Pa Yom, he is a Mani.

lɔ n te le yom, maninɔ wɔ la.  
lò n té lè yóm mǎní-nò wó là  
if 2sg hear cop Yom Mani-ncm pro be  
If you hear anybody called Yom, he is a Mani.

ubolom cɛ buleɲ aman ace ɲa ka cal lɔ.  
ù-bòlòm cé búlén à-mǎní à-cé ɲà ká cáɪ yò  
ncm-Bolom def all ncm-Mani ncm-def 3pl past sit prt  
All of Bolom the Mani once occupied.

n tien le pɛ ɲale kokamem.  
n tè-én lè pè ɲàlé kò-kamem  
you hear-neg cop pro call ncm-Kamem  
Haven't you heard that the place they call Kamem?

ukamem cɛ kɔnɛ, aman ace ɲa ka bi lɔ.  
ù-kàmèm cé kɔnè à-mǎní à-cé ɲà ká bǐ lò  
ncm-Kamem def dem ncm-Mani ncm-def 3pl past have pro  
That Kamem once belonged to the Mani people.

### **Importance of drink, farming, and not lying**

jd kere ɲɔ yomino ɲana ɲa ka hun ki ɔ,  
kèrè ɲò yóm hǐn o ɲàná ɲà ká hùn kǐ yò



but pro ancestor 1pl ? dem 3pl past come here prt  
But when those our ancestors came,

gbet gbet yò, mpantn cɛ ɲan la ɲan ma ka si a  
gbét-gbét yò ò-pánt ò-cé ɲà-n là ɲà-n mà ká sǐ yà  
just-redup prt ncm-work ncm-def 3pl-emph pro 3pl-emph pro past know q  
really-really, what was the work that they knew?

ma ka timen a  
mà ká tǐmèn yà  
pro past bring.with q  
and brought with them?

mb yomi hin ɲa ka biyen mpant o mpant  
yóm ì-hĩn ɲà ká bǐ-én ò-pánt-ó-ò-pánt  
ancestor ncm-1pl 3pl past have-neg ncm-work-dist-ncm-work  
Our grandfathers were having no work

fɔ bulɔ ɲa nuɲ kul ɲa.  
fɔ bùlɔ ɲà nún kúl ɲà  
must farming 3pl and drink 3pl  
but their farming and drinking.

ɲa cen fɔm nin mbol.  
ɲà cè-én fɔm nĩn ò-ból  
they aux-neg tell recip ncm-lie  
They never tell each other lies.

jd nla ra maninɔ cen fɔm nɔk ɲa mbol.  
̀nlára màní-nò cè-én fɔm nók ɲà ò-ból  
think Mani-ncm aux-neg tell friend 3pl ncm-lie  
I think that the Mani doesn't tell lies to his friend.

mb mani-nɔ cen fɔm nɔk ɲa mbol.  
màní-nò cè-én fɔm nók ɲà ò-ból.  
Mani-ncm aux-neg tell friend their ncm-lie  
the Mani doesn't tell lies to his friend.

mpant ɲa ɲa sɔtɔ uyo ɲay anuɲ kul ɲa.  
ò-pánt ò-ɲà ɲá sɔtɔ ù-yó ɲà ànún kúl ɲà  
ncm-work ncm-3pl 3pl obtain ncm-eat 3pl and drink 3pl  
their work provides them with their food and drink.

ɲa bar mpɔr nce mane ma ɲa kul.  
ɲá bàr ò-pɔr ò-cé mànè mà ɲá kúl  
3pl collect ncm-palm.wine ncm-def dem pro 3pl drink  
They collect that palm wine that they drink.

lana ɲa fɔm nin ka ki ɔy,  
lànà ɲá fòm nĭn kàkĩ yò-ĩ  
dem 3pl tell recip here prt-i  
What they say to each other here,

lana ɲa bɔ ka ɔy hali n kɔ ce ko konakri,  
lànà ɲá bò kà yò hálí ñ kò cè kò kònàkrĩ  
dem 3pl agree here prt for 2sg go cop to Conakry  
whatever they agree on, even if you go to Conakry,

ɲɔ kɛrɛɲ ki fɔbacokɛ,  
ɲò kèrɛɲ kĩ fɔbácòkè,  
pro swear here God  
swear here to God,

lɔn yie wɔ gbɛɲ la ɲa bɔ.  
lò ñ yĩ-yé wò gbéɲ là ɲà bó  
pro 2sg ask-stat 3sg tomorrow pro 3pl agree  
if you are asking him tomorrow it will be what they had agreed on.

### ***Rant against Soso, 'the stubborn people'***

kere inaɲ,  
kèrè ìnàn  
but today  
But today,

ɲò itɔntibul ce ɲana ɲa gben nyi hun sɔrin yɔy,  
ɲò ì-tɔntìbùl cé ɲàná ɲà gbén nyĩ hún sòrì-n yò-ĩ  
when ncm-stubborn def dem 3pl finish 1pl come mix-mid prt  
these stubborn people who have completely mixed with us,

jd itɔntibul  
ì-tɔntìbùl  
ncm-stubborn  
Stubborn?

mb itɔntibul.  
ì-tɔntìbùl  
ncm-stubborn  
stubborn.

jd itɔntibule?  
ì-tɔntìbùlè  
ncm-tɔntibul  
stubborn?

mb itɔntibule. sonɔ.  
ĩ-tɔntɪbùlè sònò  
ncm-stubborn palm.kernel  
Stubborn. A palm kernel.

jd sonɔ wɔ pɛ ɲalɛ tɔntibule  
sònò wò pè nyàlè ã-tɔntɪbùlè  
palm.kernel3sg pro call ncm-stubborn  
A palm kernel, they call it stubbornness?

mb sonɔ wɔ pɛ ɲa lɛ tɔntibule.  
sònò wò pé nyàlè ã-tɔntɪbùlè  
palm.kernel3sg pro call ncm-stubborn  
A palm kernel, they call it stubbornness.

pe ce nsonɔ ncon ncon nce  
pe cè-én ñ-sònò ñ-còn-ñ-còn ñ-cé  
interj? aux-neg ncm-palm.nut ncm-small-redup ncm-def  
Is it not the tiny palm nuts that are in the head (at the top),

ma ko cent ce ko boley  
mà kò cènt cé kò bòl-è-ĩ  
pro to cluster def to head-inside-i  
(in) the cluster at the top?

mb is referring to the unripe palm nuts, which are still very hard and inedible

atɔntibule ɲa la, cen amani ɲa.  
à-tɔntɪbùlè ɲá là, cè-én à-màní ɲà,  
ncm-stubborn pro pro aux-neg ncm-Mani pro  
They are stubborn, not the Mani.

tɔntibule cɛ ɲanɛ, ɲa gben sini fɔlɔ cɛ.  
tɔntɪbùlè cé ɲànè ɲà gbén sɪnĩ fɔlɔ cé  
stubborn def dem 3pl finish destroy world def  
Those hard-headed people, they have destroyed the (our) world.

## Summary

mba, kaŋka fɔɛ ɲɔ ka hin sabudi kɛlɛɲ.  
mbà kànkà fɔé ɲò kà hín sábu dǐ-kèlèn  
well so.that god pro give us favor ncm-good  
Well, may God grant us favor.

kemale lɔ pɛ mɔ mi hun yi,  
kémálé lɔpè mɔ mĩ hún yĩ  
thus if 2sg me come ask

Thus, if you come ask me,

hali ɲa le manidi ce ɲo le de ka ki ɔy,  
hàlí nyàlé mǎní dǐ-cé ɲò lè dè kàkǐ yò-ǐ  
for say Mani ncm-def how pro enter here here prt  
to explain how the Mani culture entered here,

hin bulej u tol koy tol. cen ka ko hin lo ki.  
hĩn búlén ù tól kò-ǐ tól,  
us all 3sg descend pro-i descend  
cè-én kàkò hĩn lòkǐ  
aux-neg home 1pl dem  
All of us came down (from elsewhere). This is not our place here.

upem bul ce kono, nko seɲye folo ce.  
ù-pèm bùl cé kònò ñ-kò sèɲ-yé fòlò cé  
ncm-war one def dem emph-pro sow-stat world the  
This one war scattered the world.

ka ki lo foɛ ɲo ka hin.  
kàkǐ lò fòé ɲò ká hĩn  
here pro God pro give 1pl  
God gave us this place.

kemale lo pe mo mi hun yi, fo a fom mo gbo lane.  
kémálé lòpè mó mǐ hùn yǐ fò á fòm mò gbó lànè  
thus if 2sg me come ask must I tell 2sg just dem  
Thus, if you come ask me, this is what I must tell you, just that.

ufok ka samu meni,  
ù-fók kà sàmù men-ǐ  
ncm-start here Samu down-i  
Samu started down here.

lo sabati ko matakan lo han fo ko, ɲa hunun ka.  
lò sàbáǐ kò màtàkán lò háán fòkò, ɲà hún-ùn kà  
pro settle to Matakan pro until remove 3pl come-mid here  
when they settled in Matakan until they came out here.

### ***Planting of cottonwoods by brothers***

opoloɲ ce kono ko matakan ko pecui ɔy,  
ù-pólòn cé kònò kò màtàkán kò pècù-ɛ yò-ǐ  
ncm-cottonwood def dem to Matakan to wharf-middle prt-i  
This cottonwood in the wharf at Matakan (tc: still there),

yomkelen wo to ko.  
yómkèlèn wò tó kò

Yomkeleŋ 3sg plant pro  
Yomkeleŋ planted it.

ko cur ayeŋ neraka wə tɔ kɔ.  
kò cùr àyèn nèràkà wə tó kó  
in town middle Neraka 3sg plant pro  
In the middle of the town, Neraka planted it.

opoloŋ kit cɛ kənɔ dulɔɛ ɔy, lɔ pɛ ɲa le ko melia ɔy,  
ù-pólòn kít cè kənò dul-ɔ-yé yð-ĩ lò pé nyàlè kò-mèfià yð-i  
ncm-kapok short def dem fall-ev-stat prt-i pro pro call to-Melia prt-i  
This short cotton tree that fell in the place they call “Melia”,

tamrɔ wə tɔ kɔ.  
tàmɾò wə tó kò  
Tamrɔ 3sg plant pro  
Tamrɔ planted it.

kol lɔ kace kɔ tɛməl nwisn cɛ.  
kól lɔ ká cè kò tèmùl ñ-wís ñ-cé  
there pro (he) past aux pro shoot ncm-animal ncm-def  
There he was going to shoot animals.

nlɔ gbo ye fɔ a fɔm mɔ lanɛ.  
ñ-lò gbó yè fɔ à fóm mð lànè  
emph-pro just prt must 1sg tell 2sg dem  
This is all I can tell you about it.

lɔpɛ mɔ mi hun yi dena tilaŋ,  
lòpè mɔ mĩ hùn yĩ dènà tĩ-là-n  
if 2sg me come ask thing ncm-pro-emph  
If you want to ask me about any other things,

fɔ n yie mi la gbo wɔm.  
fɔ n yĩ-yé mĩ là gbó wɔm  
must 2sg ask-stat me pro just now  
you just ask me.

nlɔɛ. Sali Allah Mohammad.  
ñ-lò-ĩ.  
emph-pro-i  
This is it. *Sali Allah Mohammad* (‘the peace and blessings of Allah be upon him’).

## English version amalgamated, Part 2 only (7/2/06)

Note: Mostly from mp's version, edited for clarity.

(continued from Part 1)

Soso = small (hard) palm nuts at the tip of a head

jd: This Neraka seems to walk a lot!

mb: Neraka left. He was a hunter.

jd: Was he a hunter?

mb: Yes, he was, and Tamro was also a hunter. Yomkelej was their elder (the oldest of the three brothers). Everyone was looking for a place to settle. You see, then, Neraka left, and came to the village of Kabendo, which he passed by. There was somewhere else called "Karota", and he crossed there. He crossed at Karota and continued on to Ngbempang, what they now call "N'kompan".

jd: To Ngbempang. Who are those who call it N'kompan?

mb: Ah! The Soso people, and now the Mani people also call it N'kompan, 'we used to fish the mudskipper here'. You know that the Mani people used to eat the mudskipper, and they like it.

All right, Neraka arrived at a plum tree, and he built a hut there. Because the animals were plentiful, he built a small hut there. There he would wait for the animals, under the plum tree, and lived there. Up to this very day, his grandchildren are there. Nenkuman was his son. Even Nenkuman's son, Nenkorombo, among the descendants they all were born at *ko igbal* 'at the plum tree'. Their descendants are still today there in Kigbali. They are the natives of the town, Neraka's offspring. Yomkeleng also stayed in Kigbali and Katon.

Tamro, he went down to Titike, the river that wasn't big, and went down, crossed over to the forest that was there (on the other side), which they call Tombo. There was a stream to cross to Kakut, and he crossed there. He went there to hunt. When he was hunting, after three days, he began to be very hungry. There was a hippopotamus crossing to the Gbenti side here, (and Tamro mounted it). The hippopotamus dove. The hippopotamus was an animal that the Soso call 'Mali'. They were now in this river. He (Tamro) dove also and held on to the hippo's tail. As they were arriving on the other shore, he released it, because it was a dangerous animal. He had with him his long hunting rifle, which was one of those old big guns that the blacksmiths used to make. They used to call them 'konkonyi' [kɔŋkɔŋi] and the Mani people call 'ubomunyer' [ubomuper], that's it, 'ubomunyer'. He brought it to the large stone in Gbenti, placed it against the rock, and leaned on the rock himself. But he was very hungry.

Our grandfathers in those days, they were quite clever. This Yomkeleng, Tomro's older brother, went to look for him, but couldn't find his younger brother, so he went to him in his supernatural way. He met Tomro sitting on the stone. He said "Eh, Tamro, my dear, how is it going? You were gone yesterday, you were gone the day before, and up until today, we hadn't seen you. You just left and completely disappeared!" Tomro replied, "My brother, I came here, but I am very hungry." "Are you hungry?" he asked. "Yes." Yomkeleng then asked, "You didn't bring anything when you came yesterday?". Because of these event, people have named this place 'Gbenti'. When you go there, you have to carry something with you. You must bring something for yourself. All right, you see, then they went back, and when they came back, Nembure left to look for somewhere that he could settle.

Tamro, Neraka, Yomkeleng then offered a sacrifice, a sacrifice involving all the Mani people. When they held that sacrifice, Nembure was absent and before he showed up, they finished celebrating. When Nembure returned he said, "Eh, brothers, you have offered this sacrifice?" This sacrifice requires three stones. One is in Caton now, another is in Munkuru, and the third is in Ndikupal. "Do you understand me?" he said. "All right, brothers, because you have offered this sacrifice in my absence, because you showed me that we don't belong to the same mother, in the days to come they will continue to say that you belong to the same family, but me, they will say I am a stranger. You have finished the sacrifice, and I am returning to where we came from." Then he went back to Kabak. He went and built a house in Yilayen, and he was ahead of them, creating the first town on Kabak. He stayed in the village of Yilayen, and there he built a full village. Nembure also started the Mani settlements on Kabak. Because the Mani have grown in number, we say "I am Mani".

Neraka's offspring resided in Kigbali, Ipolong, and Salatuk, even all the way to Mokuman. Nenkumang's offspring also went there.

Tamro's offspring lived in Benty. He is Nenyemi's father and Ansu Gbenti's father as well. It was Ansu Gbenti, who brought the white people here to Samu, here in Benty, in 1874. This opened Benty to the outside world in 1874. If you go, there is a cottonwood tree at the wharf in Benty, where you'll see that someone wrote '1874', when the Whites came here.

jd: It's true.

mb: Did you understand? But before they fully established themselves here, Nenyemi wanted to be the chief here in Samu, since his grandfathers had been chiefs.

jd: In that time, the Mani people had settled here.

mb: The Mani people had settled and grown in number; he was very willing to become chief. When his younger brother came, because he was well-known to the Whites – they knew each other well – the Whites asked him, "You, my friend, it's you that should be the chief of Samu. Why should you give the chieftaincy to your older brother?"

jd: Was that Ansu Gbenti?

mb: That was Ansu Gbenti. Because of that misunderstanding that came between them, Nenyemi left. He went and stayed in Ngbokul. Then he followed Neraka to Pamalap, where he had Yek, Ba-sebra-yek. Furthermore, the Mani people spread from here up to Rokon, from here to Yeliboya, to Rokon, up to here where they come together. We only had one chief, because we are all Mani here in Samu. That misunderstanding was present when the White people entered among us.. The English occupied one area, and the French people occupied the other part of the Samu. The people in the 'English' area started calling it 'English Samu', the people in Guinea called this area 'French Samu'.

If you come to ask me about the Mani people, you should know that we have travelled for a long, long time! These who went up, those who came by land, those who came and moved here up to Benna and up to Kunungkang.

jd: To Kunungkang?

mb: To Kunungkang. This Kunungkang, it is in Waliya. It belongs to the Mani people.

jd: What do the Manis call Kunungkang?

mb: Kunungkang. All right, the Mani people don't know the proper meaning of Kunungkang. It's a mountain. There are many cola trees there planted by our grandfathers. They say, "You have not been here, we have not been here", (The Manis) The Soso people called it "Kununkan", 'We have not been here'. The Mani people came walking, they continued on until we became numerous here in Samu. The Mani people are escapees. They fear war, they run away from it. The Mani don't like palaver, they don't like trouble, nor disappointment, to come between them and these Soso people.(For example,) Just after midnight passes, the Soso start shouting, to call people to go and pray (lit. 'bang foreheads'). That annoyed the Mani people. All right, but nowadays, we have arrived at the very end. This is the place where they call 'the very end'.

jd: This is the very end, isn't it?

mb: This is the very end.

jd: So we stopped here.

mb: We stop here, in "Samunkun". This is why they call it "Samu". If you leave from here, "Where will you go?" Unless you dive in the sea. There is no other way. The Mani culture that you see here is fated to disappear. These same Soso people, they are always following us.

jd: I think, these people, they are persistent.



mb: Nowadays the Mani people marry the Soso people. The Soso people marry the Mani people. The Mani doesn't tell his child "n kul!" ('drink!' in Mani).

jd: They are very stubborn.

mb: They are very stubborn. Nowadays they only say "[xiŋe miŋ] !" ('breast-feed!' in Soso). "[xiŋe miŋ] !".

jd: They don't say "n kul!".

mb: They don't say "n kul!". This is what brings about the disappearance of the Mani. If you come ask me about the Mani, this is what I know about it. Our grandfathers came down here. It was not our place, here. Everyone goes where he gets peace of mind. Our grandfathers came down here. They left from Koya, they went to Manea, they went to Kimangboromorbaya, they arrived to Nsanggbong, they arrived to Keka, they arrived to Karangbali, until they got to Kabak. The Mani culture started there. Our grandparents started to settle there in Kabak, in Matakang. From there they escaped to come here.

I, who am talking to you, I am a descendant of Yomkeleng. Yomkeleng 's wife Sirao from Katon, she gave birth to Kakayo. Kakayo was given to marriage in Palatugu to Nembure. That Kakayo's first daughter gave birth to my grandfather's mother, Mama Bonki. That Mama Bonki gave birth to Soriba. That Soriba had Sana. That Sana is my father. I, who am talking to you, I know the origin of my lineage. The cottonwood tree that you see at the wharf in Matakang, the Mani people planted it. From there they came to Samu. Yomkeleng planted it with his wife Sirao.

jd: All right, I want to ask you one point. The Mani people, when they escaped and arrived here, they didn't cross to the place they call 'English', they didn't go far away, did they?

mb: The ancestors of the Mani went up to the Yurka river.

jd: There, they call them Bolom.

mb: Bolom. Didn't you hear that they call Bai Sebra 'Pa Yom'? Bai Sebra Pa Yom, he is a Mani. If you hear anybody called Yom, he is a Mani. All the Bolom area was occupied by the Mani. Haven't you heard that the place they call Kamem? That Kamem belonged to the Mani people.

jd: But when those grandfathers came, what was the work that they knew and brought with them?

mb: Our grandfathers had no work but their farming and their drink. They never tell each other lies.

jd: I think that the Mani does not tell lies to his friend.

mb: The Mani does not tell lies to his friend. Their work provides them with their food and their drink. They collect that palm wine that they drink. What they say to each other here, whatever they agree on, even if you are in Conakry, there's only one god, if you ask him tomorrow it will be the same you had agreed on. But today, those “Tontibul” [tɔ̃ntibùl] (‘hard-headed, stubborn, quarrelsome’) have mixed with us.

jd: Tontibul?

mb: Tontibul.

jd: iTontibul?

mb: iTontibul. The Soso.

jd: The Soso are called “iTontibul”?

mb: The Soso are called iTontibul. Is it not the small-small nuts that are at the tip of a bunch of palm nuts (that are hard)? They are Tontibul (the Soso), not the Mani. Those Soso, they have destroyed the world.

All right, may God help us. If you come ask me, about how the Mani came here, all of us came down. This is not our place. This same war scattered the world. God gave us this place. If you come ask me, this is what I can tell you. Samu exists thanks to their arrival in matakang, from there, they came here.

This cotton tree at the wharf in Matakang, Yomkeleng planted it. In the middle of the town, Neraka planted it. This short cotton tree that fell where they call Melia, Tamro planted it. There he was shooting animals.

This is all i can tell you about it. If you come ask me something else, you just ask me.

This is it. Sali Allah Mohammad (the peace and blessings of Allah be upon him).

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