Childhood games ................................................................. 6
Swimming ............................................................................. 7
Fishing ................................................................................. 11
Hunting ................................................................................ 12
Carving a canoe ................................................................. 15
Making a fish fence ............................................................. 17
Cassava stealing .................................................................. 19
Palm kernel harvesting ...................................................... 21
Dressing children ............................................................... 23
Head ties ............................................................................. 28
Wearing shoes ................................................................... 29
Discipline ............................................................................ 30
Respect for wives .............................................................. 33
Making a fish trap .............................................................. 35
Why Kim has disappeared ................................................ 37
The recording took place around 10am in the barrie when we expected the air to be still but there was still a very slight and occasional breeze from the north (land side). The typical pattern is for there to be a land breeze in the early morning that gives way to an ocean breeze a little later in the day. (We always try to record somewhere in between.)

Tried to overcome the possible interference by erecting a barrier on the wind side of the barray, a large piece of cloth indeed prevented most wind from getting by.

Pa Sheku had traveled by his own means in a very small canoe from Kpanguma to visit before our departure – he brought us a dozen or so oranges and ended up spending the night after telling us he would be heading back in the late afternoon – he said he came because he had some new stories, but we put off the recording until the next morning (after he indicated he was staying overnight) when the winds would be at a minimum.

A persistent low-intensity noise – comparable to tape hiss – persisted throughout – we tried adjusting the settings on the microphones, moving the microphones, putting on the microphone wind socks, using different sources of power, and pretty much everything we could think of to get rid of the noise but all to no avail – sounded like the noise with the primitive outdoor recordings of British public television.
There were loud frogs in the background and the clanging of Janette in the kitchen

Sheku Abdullai was as animated as ever, gesticulating wildly to indicate deictic centers, pausing dramatically, varying loudness, and using the odd ideophone

He offered us three stories and something of a narration

1. War story
2. Ghost story
3. Jealous story
4. The old days – we had asked him to tell us something about the old days when he was a small boy (he is now 92), especially how things then were different from what he sees today – we had originally planned to have H and T ask him questions as prompts, but he needed little inducement to do some talking.

He was pretty much exhausted after the story telling and soon retired to the hammock – he ended up leaving about 4pm that afternoon “sharp four o’clock”

Summary
Pa Sheku was able to tell over eight different stories of his childhood, starting with his childhood games, swimming, fishing, carving canoe, making fishing net, etc.

The hide-and-seek game seems to be very popular in those days even as far as Bum chiefdom, a game that is very much diminishing due to certain influences. The game was a popular play for one of the oldest, if not the oldest in the Kwamebai Krim chiefdom. The manner in which it was played was the same everywhere. That is one person will hide and made a sound to confirm his/her readiness then they will all come chasing. The one that matches your speed, strength and skills will get hold of you. That person will replace you in the hiding place.
Swimming was also an early childhood activity that he mentioned. That was really a training process which involves watching elders swim, do dry swimming on the sand, and sometimes on board a canoe and capsized it in the middle of the water. The later was to test their ability to swim in unfortunate situations. Sometimes they were scolded for playing with water.

Hunting and fishing were other childhood activities for Pa Abdulai. They will use lines stolen from their parents to learn how to fish. They also learnt how to make fishing nets. They reaped palm leaves and used that as ropes to make fishing nets. Palm kernels were as lead or steel to sink the net in the water.

The children will follow the elders into the bush to hunt animals. During the exercise, the elders will follow the foot steps of animals and surround the area they think the animals are hiding with nets. One or two people will enter the bush with sticks and dogs while the others shout.

Cassava and fish thefts were common practices in those days for children, and I believe even now. Hunger was the cause of petty theft that propelled Pa Abdulai and his companions to steal cassava and dried fish. In the case of cassava stealing, they will go to cassava farms along the road when nobody is around and up root some sticks. Stealing dried fishes from parents was a common practice.

Pa Sheku further spoke a lot about dress code and how difficult it was to get money. Children did not have the luxury of wearing dress at early ages. You will be like twelve years or so before they tied a torn cloth with rope round your waist. Shoes were only for the educated few, and those living in the cities. So the villagers were afraid of shoes. But that is not the case now.

The white man brought pound and shilling which was difficult to get. One had to fish a lot to get one shilling. So people were afraid to start palaver for fear of fines. Pot and other items were often not enough, so human beings were given to lenders of money as pledges.

Children were also very respectful to their elders. A parent would order his son to go some where quickly before the spit gets dry. Now day’s children argue with their parents and sometimes refused to attend to their calls.
Activities between husband and wife were something that was very secret. A man respects his wife’s decisions at night. If the wife said no, he would not force her.

The last thing he spoke about was the lack of respect children of today have for kim language. They often laughed at them and referred to the language as monkey language.


**Childhood games**

Masen, masen masen ma jënda gbëni  
First, first, first, time old topics. 00:03  
Old day's topics

Le yi nage atona toni toni. 00:05  
When we are small, small

Sënta tayi nage haa.  
The games we use to play. 00:08

Yi gbim boga  
We played hide and seek

Si nuwɛ wɔni wɔ matin. 00:14  
One person will hide.

Si han hani ha lei.  
Others remained behind. 00:17

Mu han bɛ wen.  
you called them. 0:19

Le yema yen wɔ bɛ hɔ landa wɔ le.  
That's what the boy was saying

JP says 'leyema' means boy

Ha matin yee. wɔle ɛɛɛ.  
Have you gone hiding? They said yes. 00:25

U,u–u
Cuu–cu (a calling sound made by the person in hiding)

si han mun bɛ tuna. 00:27
then they will find you
‘tun’ = find

Topan yan hamu tuna– hamu tuna. 00:30
They will find him or her in the bush

Numa cen hin wɔmu keyɛ
The first person that will see you

Wɔ le wɔ yeni we – wɔ yeni we. 00:35
Will say he is here

Mun bɛ cengi tagbi giyan – si ha lem mu.
You ran away and they will follow you. 00:36

Ha wɔn bɛ kɔn gbɔnda
Then they will grip him. 00:38
‘gbɔnda’ means to grip

Dugiɛ mu lecyɛn
Then you fell on the ground

wɔle yibii wɔ, yibii wɔ
they will say, we have caught him, we have caught him.00:42

uh–hu lanila hogɛ lɔnan gbo lɛnda weida
after that (explaining this story, he is jumping to another story).00:47

**Swimming**

Le yipɛ gan lagu sagan gue
When we were learning how to swim, 00:50
Yi ken anina agbɛni
We look at the old people (he watched old people swim)

Hapɛn gi pian yu hun si ha nyu hu si ha saagan
We will onboard a canoe, capsized it, and start to swim. 00:55

Yin yi lago pɛgan lɛyɔn
We will do our learning on the floor
‘lɛyɔn’= floor

Nɔɔ se tɛwɛ lɔɔ dɛmɛngɛ
like on the road entering the town. 01:00

Yi hin lɛyɔn
we lie on the floor
JP says ‘hin’ means lie

Si hin sagan, I pɛgan sagan guε
We lie on the floor and learn how to swim. 01:04

Si hin sagan I pɛgan sagan guε
We lie on the floor and learn how to swim.

Lɛ yɔn hin saagan, saagan
We lie, swim and swim. 01:07

Ye lei ha lani haa ni layin bɛ sinni
We do that until we use to it (or until we learn). 01:14
Sinni= to use to

Si yin bɛ kɔn gbɔn yɔn
We went to the water side

Yi kɔnago gbɔn yɔn
When we go to the water side. 01:18
We went to wash

Our parents will watch us

If they see us

They will drive us from there with beat.

We play with the water.

But, we are practicing swimming.

as we did on the ground.

that what we do in water as we do on the floor

we will stand in the water, and it will stop here (he demonstrated water stopping at the hip).

we will swim, swim, swim and swim,

yi golẹ han wo
we will continue doing that

sila siwɛ hin pei
until our body is used to it

yi peŋgi pia anu
we jump inside the canoe. 1:47

kɛnga si kuɛ tɔgiguɛ
Sometimes we will take sticks

Kɛnga mu can a yen, kɛnga hun kɛn
Sometimes you sit in the middle, sometimes you are alone. 01:52

Simu pei gan yatiguɛ yen
Then you learn how to paddle

mu yatiye mu yatiye
you paddle, you paddle. 01:56

kɔinago siin mu bɛ nuin, hinbɛ dugi minan yɔn si hin saagan
when we go far off, we will fall into the water and start to swim. 02:00

ah yi gbôle haa laniwɛ haani
You will do it for a long time (as many times as possible)

Si hin lagba
Until you grow or big. 02:05

La hinbɛ sin hi
Then we use to it (we know how to swim)

Mambɛ kɔn ya heyɔŋ sinyu han nyuɛ mu sagan
When you shall have gone far off, you will swim if you capsized. 02:10
Cen lei minan yɔn cen wu  
You will not die .02;10

Weɛ hun yinage han jɛnda masen ma  
That was what we used to do in those days (old days)

**Fishing**

Lani huge nago  
After that. 02:14  
(He is starting another story)

Agbɛna hinyɛ han sɔŋɔ wɛ  
When our parents were fishing.02:17

Yipɛi gan sɔŋɔ guɛ  
We will learn how to fish

Yi dui I hogɛ  
We stole the hooks

Ya paamu binago mu wɔc dui. 02:22  
if your father has it  
dui=hook

si i bɛmpa kɛnguɛ  
then we make line (fishing lines)

yi kɔsɛm gu ye piyɔn  
we will stand on the sand  
ɛsɛm= stand

sikɔ pɔn yen  
you send it there. 2:29

a hu dugɛ nago
if it falls

ɔ hun hutiɛ nago sɔngɔ mayen pɔɔmiwɛ
it gets fish out of the water, like a fish. 02:36

A yee, a nangɔ, a nangɔ
I pulled and pulled. 02:38

Si mu funt
Then I beat it

wɔ hun yin age han yin a toon-a-tooni
That was what were doing, when were small, small. 02:41

Lanila hogɛ lɔnago
When this one passed
He is starting another story

**Hunting**

Si yi pɛpɛ gan agbɛna hiyɛ ha kɔn pɛnguɛ a nu
We learn how to hunt when our parents went hunting. 02:47

Yi kui bangimu ɣen
We take the ropes

Yi bii nayɛ
We went along the road. 02:50
Nayɛ= road

Yi dugiɛ go gbu-u-u-u
We drop it (rope) round. 02:52

Yi dugiɛ nago gbu-uu, yi pili ye gɔɔ
We drop the lines in a circle
Numu wɔ kui tɔɔgi guɛ
One person will take a stick. 02:57

wɔ go cuin yen
he will peg it

yen si wɔ kɔn yen
he will from here to here (here to there). 03:00

wɔle naimu wuse mui
he will say those are the animal foot steps. 03:02
naimu=foot step

wee wɔla yan wɔ la yan
it is here, it is here

le wɔni wɔcɔ gbusse
then he prevents or blocks it. 03:05
gbusse= to prevent or block

wɔle ya gbu wɛo
he said I have locked it

wɔlo tope yen alɛ
it is inside the bush.03:08

yin bɛ dugi bangigue gbu–uu
then we lined the rope right round

si yipillin tope
Round the bush

si numu tɛnga anina yen
Say one or two people. 03:13
si han dɔɛlɔ
We will enter (the bush)
dɔɛlɔ=enter

haani yi sɛmi ha gbun
the others will stand round

ha sante, ha sante haan
The big, big ones

Si han tin ha tin
They will cause noise. 03:18
Tin=noise

Wo, wo, wo, wo
The sound of dogs barking

wɔ mui, wɔ mui, wɔ mui, yin bɛ cɛngi tagbigi.03: 24
they come and come, then we ran there

si wɔni gbunda wɔ a waye ha bi wɔ
then he grips it, come I have caught it

yin a toona –tonni wɛ hin yinage han
that was what we do when we were small. 03:29

sɔɔgoma anina gbɛna gbɛni, hanage haan
we took examples from what our people do

wɔ hin yinage pɛgan niyɛ
that was how we imitated them. 03:33
pɛgan=imitate

Landa huyɛ lon nago
after that
Carving a canoe

Wɔn yema ɛmpie
If you want to carve a canoe. 03:36

Yi ɡo kɛti baana, si dugie
We go and cut a banana, it falls. 03:37

Si hun sogoot
Then we dig inside (we remove the inside). 03:40
Sogoot= dig inside

Mu Ɂegam sɔŋgɔma yemu ɛn pie
Then we will learn how to carve a canoe. 03:43

Yi le halani haan
We do that for a long time (that is over and over)

Celan kɔ we
You don’t go anywhere

Hanago yaamu kɔn hapaniɔn
If your mother goes to the farm

wɔgo fuuti yege
To up-root cassava. 03:48
fuuti=up-root

wɔ Ɂipe nago yiye
When she brings the cassava

mu hun ɓe dui kɔhun matin
We will steal and hide it

matin hun nago
When we hide it. 03:54
ha γερε nango han layegε we paniye a nu
the cassava was processed inside the pan

mu γε can sɔgu a nu, simɔ hun sogoot mu bɛmpa piɛ
you sit round a corner, dig inside and make a canoe.03:58

mule haaa we haani
you be in this for a long time. 04:00

si mun bɛ gbɔŋɛ hin a bɛya hani
then you showed to the others

ε piyɛ yen, piyɛ hun yen
here is a canoe, here is a canoe. 04:02

si a tɛmamu gbɛle ha mu bɛ lein
then all your friends will follow you. 04:04

oo piyɛ yen hun kɛnan ho
oh this is a fine canoe

ii yin bɛ digin foguɛ yen
then we gather the sand. 04:08

yi sɛmyɛ hun nango
we put it there (on the sand)

si hu tie gbun gulangɔ we siγtεlɛ bangiguɛ
we make a hole on the head and fix the rope. 04:14
making a hole on the canoe to tie a rope )

sɔtɛlɛ bangiguɛ
put a rope on the boat
then one man will pull. 04:16

we will be at the back

that’s what we were doing when we were small. 04:20

if not . 04:21

Making a fish fence

The way we make fishing nets. 04:23

It was our fishing net

JP can’t translate ‘dama cɔca’.04:27

Came from there

Down the water side.04:30

The type of net we call “kamati” (a drag net)

We will weave it on land . 04:33
Golo=weave
Yin a too-a-tooni  
We the small, small ones .04:35

Sindɛ lɔ ye kɔyɛ  
We remove the raffia

Ce nango wɛ  
If not  
Wapilɛ lɔ yi koyɛ  
We remove ropes from palm leaves. 04;38

I saanti batie  
We got long palms

Yi tɛgiɛ i pom lani wɛ  
Removed the ropes from the leaves. 4:40

Hun hu yii lɔga pɛngowɛ  
That’s what we do weaving with

Yi kulɛ i gbɛni yen  
Then we took the palm kernels . 04:44

Yi ɔɔ–ɔɔi hun lɔ kinin yi le kamatiɛ hun  
We hung them round and call it ‘kamati’. 4:48

Yi go sɛm wɛ siyi ken  
We will stand and watch

Pian yɔn si i pongɔ  
We will send it while in the canoe. 4:52

wɔ dugɛ nago, oo si wɔ lɔ wɔ lɔ  
as it fell we will say it is there, it is there. 4:54
(there is fish)
Ni mun bɛ nan
Then you pulled. 04:54

Wɔle wu giwɔ
They will say kill it

Yi mana ee bɛ ba yen
We did not pull (strong), aye man. 04:59

Han yipɛ kɔn , ye bɛ yipi celɔn yenage haan.
There is no fish, the fish have all gone. 05:02

Yin a toon tooni wɛ hun nage haan
When were small, that what we do

Lani la huge ɪŋano
Apart from that.05:05

**Cassava stealing**
can han bɛ la yi pɛn ha
we sat for a long time and ask what we will do. 5:07

yi kɔn a topalɛ
let’s go to the bush

si yin bɛ kɔn topalɛ, yi ɔpi paali
we went to the bush and stayed there for the whole day. 05:10

yi han yii dui yege anina
we stole people’s cassava. 05:14
dui =to steal

yin a toon a tooni yigima ma hin gbowɛ
we the small children were hungry. 05:16
If the owner of the cassava go there.

He will look (at his farm). 05:21

He will look (at his cassava) for a long time. 5:24

They have up-rooted all my cassava (harvested all my cassava)

He will continue to look. 05:27

Oh it is the small children. 05:30

He will walk behind their foot steps (follow their foot steps). 05:32

He will meet them, and then reports to their parents (what they have done) 5:35

They will say you have started stealing, and they will beat us thoroughly

So that you will not do it again. 05 :40

That was what we were doing
ε lani la hoge nalɔ go
as this is finished, after it. 05:45

**Palm kernel harvesting**

Yi pegan lagunu gi simui
We will learn how to cut palm kernels. 05:49

Nuwe wɔni wɔ koi bangiguɛ
One person will take a rope

Si wɔ pɔngɔ baatia yɔn
Then throw it on the palm tree. 05:53
pɔngɔ = throw
( putting a rope round on a palm tree for climbing)

Si wɔ sigiɛ gɔ
Then we will tie it

Si mui mu wɔgɔ wɔgɛo
He is going to cut the palm. 05:57

wɔ casi bangiguɛ yen
then he climbs with the rope
casi = climb

wɔ ɔ casin
then he climbs.06:01

kɛnga wɔ cen kɔa yen si bangiguɛ kɔn bɛ ketin
at times the rope cuts even before going far (climbing far) and e fell down
bangi = rope

a yi, a yi, a yi, wɔ dugiɛ ye, wɔ dugiɛ ye
hey, hey, he has fallen , he has fallen. 06:08
with went to him with run and took him. 06:10

we went to him

oh we will look out for a medicine just like people do. 06:16

we will try to revive his life

we put it on him. 06:20

oh please don’t die, don’t die. 06:24

the things that we had wanted to do 06:28

we will leave them in the bush. 06:31

if our parents met us there

they will beat us thoroughly. 06:35

so we hun yinage haan
so that was what we were doing

cɛ nago wɛ
after that. 06:39

*Dressing children*

Yema nago dui agbɛnamiɛ, ɣɛn ɛnɛn ɛnɛn
When we really want to steal our parents.06:43

Hanago yapam wɔ sɔngɔ
If your father is fishing

ɛɛ kɛ lani hana go ɛgɛli in ɛgɛ
and that time our parents were drying fish. 06:51

ha ɛgɛ lɛ nago
when they dry them

wu sagiguɛ koɔɔ ɛnɛn han ha ɔn inɛɛɛ ɛgɛni. 06:57
they will put them in a fish trap

ɛɛ hanago mulɛ nu saant
when you are a big man.07:01

le laya hɔwɛ masɛn ma yin
what I am saying in the first time ( in those days).07:04

mu kɔi tannin waan ni tayen
you will be like twelve years

cɛn wɛi ɣɛsi
you will not wear shorts

ɣɛsi gbi ce mun
you don’t wear shorts. 07:09
mun gon cewɛ tantɛn, tantɛn
you will be naked
tantɛn= naked

si mu can we
you pass round. 07:13

anina agbɛniwe hanage yi haan
so the old people were treating us

ɛɛ, tani waan ni ta nuin
eh fifteen years and .07:20

hawɔm kui kota gbahin
before they took torn lapa

si han kɛ mu hu
then they give it to you. 07:27

ha tuɛ bangiguɛ
they tie a rope on it

si cɔn hun guwɛ si sɔtɛle hun
then you tie it (or wrap it on you).07:31

yɛsɛ huin
that is your shorts

lan han hɔ we
that what they said

lafe lanama cen ḥɔa lɛ
there was no money then. 07:35
lafeyɛ lanage katan
money business was difficult. 07:38

feyɛ hun pe weile
what they call money

sin mɔɛ hun nahogɛ pugu potowɛ
shilling came from the white man land. 07:44

yen hun binde yapamu wɔgbɔ sin mɔɛ we
what will make your father got a shilling

wɔ sɔngɔ kaa, kaa kaa
he will have to fish for a long, long, long time. 07:50

wɔ cen gbɔ wɔ feyɛ
he will not get that money

a yeni hin a gbɛnda, gbɛnda we
that is why we in the old, old days. 07:54

yangse cim
we were afraid
cim= afraid

agbɛna hin ye be hana gi cim
our parents were also afraid

le kenan bomu hɔ
if you got a case. 08:00

hɔmu tasin waan
of ten shillings

feyɛ we hun kui
that was plenty money. 08:04

leya mu hɔ mu tasin tayen gbɛɛs
if it is a case, it is one shilling

yapaam wutuna feyɛ wɛ haan yɛni hum binde wɔ kehun
your father will search for that kind of money for a long time, what will
make him get it, 08:11

yan vui, can a yen
I myself sitting here 08:14

Yana yɔgim gbɔ mbaanu
I was given as a pledge (exchanged him for money)

La feyɛ tasin i nuin mu gbɛɛs
I was pledged for a five shillings case. 08:18

Ha pigin haali
Where ever they turn.08:24

Baom wɔna yɔgimie
I was taken there by my grand father. 08:27
La tafeyɛ wɛ tasin nuin –mu
For five shillings

Ni kobotɛ hun cen gbun
Plus a pot on my head. 08:32
Kobotɛ= pot

wɔ hale uh uu , bɛ la fe lamiɛ
then he said man, I have money problem. 08:34

sɔŋɔ ma wɔɔ hale tasin nuin mu
how much, he said it is five shillings
That is why I have come, man. 08:40

So that you can borrow. 08:40

Do you have something to pledge? 08:45

Yes, the pot is the pledge. 08:45

Yes it also happened to me 08:45

Kemi kobote uh hu
As you are seeing the pot 08:51

This pot is not enough. 08:51

Unless you add someone. 08:54

I will add my child to the money 08:56

Ah five shillings 08:57

It happened to me also
Cen jɔɔpi hun ya fetiye o
I am not lying oh. 8:59
jɔɔpi=to lie

so peyɛ ya hana pilingami haani
they twist and turn me for that five shilling for a long time. 09:05
pileram=turn

baomi makein feyɛ we neyi muni
my grandfather did not get the money on to the time we return

jɛnda, jɛnda laa o
that was those days. 09:09

Ha hogɛ
After that

**Head ties**

wamala bɛ
there was this young girl

muu ma wɔma madugi
her breasts were falling. 09:15

wɔ cen wɛi gbassa gbi
she did not tie her head with a head-tie

γɛn bɛ si wɛ wɔ cen wɔ gɔ can wɛ
she has nothing as she passed around. 09:20

le han ɛɛ I hɔyɛ henna wɔgo
if she gets cold (if she caught cold)

kɛnga hanna go wɔ lapin
if she is ashamed. 09:25

\[\text{wɔ kui pɔmwɔ siwɔ gbim wɔ ceiyen}\]
she will use leaf to cover herself. 09:28
\[\text{gbim=to cover}\]

\[\text{so wɔ hun anina gbɛn}\]
so are the old days people

\[\text{wɔ hun lana geyɛ jɛnda \ gbɛn lana giye, wei}\]
that’s the way things are done in the old days, clear
\[\text{Wei=just like in Mende is an expression that means clear, understand.}\]

09:34

**Wearing shoes**

\[\text{kɔga mu yen lilago yeni ,}\]
shoes wearing this time. 09:37

\[\text{kɔga yen yin}\]
for us now shoes

\[\text{kenago kɔga mui vui yinago can tagbigiya}\]
we will run if we see shoes (he is comparing those days to now)

\[\text{mu cim yi cim kɔgamui}\]
you are afraid, and we are afraid. 09:44

\[\text{ke lelagon yeni}\]
but this time

\[\text{mɔ kɔgam mɔ pingiɛ li pogi}\]
shoes have become a thing for young men. 09:48

\[\text{ma hatiga hehaa wɔ pa komien}\]
as a child is given birth to
they say shoes

but we at that time, for our eyes to see shoes

JP don’t know the meaning

or educated people.

even that it will take a long time.

we don’t see shoes

We see, if you really see shoes.

You go away with run and hide

We were afraid

as we sit here
sin mu yema lɔ kɛŋa yapamu weini mu
if a person is sometimes called by his father. 10:23

kɛ wɔn wɔ ca yɔɔn
but he sits far away. 10:26

yapam ya yenie
yes father look at me

lale bɛyen pogɛ wɔ sɛm giyeni
this matured man that stands here. 10:29

i hin, i hin yan ya holi mui
Yes, yes I called you

ya yema mu yop o we
I want to send you. 10:34
Yop = send

wɔ hale ee
he said yes

la ya weina muɛ
that is why I have called you. 10:39

wɔ la pɛn le kissiɛ
we will finish first
kissi= finish

wɔle kɔn
he said go

si mun be kɔn
then you go. 10:43
sinua we hanago wɔmum wɔmum Nyandehun yɔn
when you noticed that we want to send you like Nyandehun. 10:47

wɔ bɛ bii ɛɭɛyɛn
like honey bees
wɔn bɛcui I latɛ yen
then he spit

wɔn hale ilatɛ yen hun cui yeni
he said this spittle should not dry. 10:51

hin ma nyago,
let it not dry

kɔnkɛyi ni hun
now, go quick and come. 10:54
nyag= dry

si le lɔsi latɛyen nyag, si hun
if you remain there the spittle dries, when you come, 10:57

wɔn mu fein, haani wɔn mu fein haan
he shall beat you, he shall beat you for a long time. 11:00
you shall be given a thorough beating

ɛɛ tei ɡɛlan vui
until you really fel it

ha le yin anina a gbɛni
we the old people. 11:06

yin na siɛ nu gbi
we know everybody

wɔ can mu mɔ cin
if you will be afraid if he passes you. 11:10

Nu gbi wɔ can mui mɔ cim
You are afraid of all your elders

wɔ hun la ha, la mu la pɛ
that is so, there is another. 11:16

aa lagbɛni
our old days

lела limalɛ la gbon yenι
this time, it is women issue. 11:21

*Respect for wives*

La cen pɛ iba
There is no respect
iba= respect

kɛ la gbeni yan leya keyɛ
what I saw in the old days 11:26

le han hale gbәlɛ ɡɔn
when you are in the house with one
(living together)

Haan kalaa ɡɛ
With your wife
Kalaa = mother
Kaala= wife

wɔ ye mamago bɛn kaalaa
If he wants to touch his wife. 11:32

wɔ pa hɔn hotoyɔn
He will go out and listen

si wɔ sɛm i
he stood out and listen. 11:37
sɛm = listen

tɔn ɛ gbɔ mɑ yɛn
he listened at mid night

wɔ tɔn haa ni
he will listen for a very long time

si wɔ hini pɛ si wɔ sɛm i
then he will lie down, he awakes again and listen. 11:44
sɛm = stand
sɛm = wake up

tɔŋɔn, tɔŋɔn bin mɑ hana n gbo
if nothing happened
tɔŋɔn = is a sound

wɔn bɛ duɛ gbale ɛn
Then he enters the house. 11:49

si wɔ gbɛntɛn gɛ kaalaa wɛ
Then he pushed near his wife

kɛ wɔ bɛn kaalaa, si kaalaa haana pɛ uh
Then he touched his wife, the wife said no. 11:54

wɔn bɛ min , wɔn bɛ min
then he left, then he left her (he left her alone). 11:56

anina gbɛn ni haan hanage i gbɛn a ha hi baa wɛ
They respected their parents (those days wives). 12:01
kè lègon la lapa yeni
but these days

ah–ah lani la cen pè han
no that is no happening again. 12:05

mun bè gbi haan hoton yèn
they will do everything outside. 12:08

ɛ kè lani la ma cen pè ha wè ye
that is not there again (not happening again). 12:12

yipè ha wei anina gbèni
the way the old people were doing it.

**Making a fish trap**

jènda landa lala kui
these things are many (such old days stories are many) 12:16

lala nagbo ya lemda haan
If I am to say all that

Yi go pi can haan
We shall sit here for the rest of the day

Ya lapa lem tèmlila
I shall tell another time. 12:23

Soo sɔngɔbè, yènihun a yema le bèyen yipì gusagiguè
And for the fishing why I said you bring the fishing trap. 12:29

Haki sagiguè lepè ông huè
To show how they weave the fishing trap
When fish is in the water. 12:40

then we weave the trap

it will not come out again when it entered. 12:44

you and the others will look there

the fishing net will be in the water. 12:50

fish must be in the water (where you want to put the net)

then we put the net round

then we trapped them

we were told all these by old people. 12:58

the way we saw them

as it is now

it is not happening again. 13:06
**Why Kim has disappeared**

whyi hun kimui, yen mo kissa gbi ye
what made the kim language to finish.13:09

yi yin nagbo songɔ hani a puma a teina –tein ha y imam
the little children laugh at us while we are doing this.13:13

ɛ hɔgimu gbo gamui
it is a crazy talk (crazy language)

hɔ gimu tag a kimui
they will say it is a monkey’s language

kɛ han konago gbessi yon
and as one goes to the bati. 13:24
gbessi=bati

kɔgiyɔn pɛwele wɛo gbessi yon
it is upland they call gbessi. 13:27

ha gbɔminago ha timye ha hɔ, haan tɛmwe
When you meet the Temnes, they talk with their companions

ɛ manika, ha hɔ haan tɛmwe manika nui
The Manikas will talk to their fellow Manikas. 13:36

ya kɔsiba yeni wɛ pɛ weile kɔsiba
What they call ‘Kɔsiba’

ha mɛnde huh an weile ma kɔsiba ee
It is Mende they call kosiba. 13:43

kɛ bɛya a pum, songɔma kwago yɔn bɛ
But even for men like those in Kwako. 13:47
hala ya kim muɛ
They are kim people

kɔhan yi vui hale yen pɛwele kɔsiba
If you ever go there and ask them what they call ‘mokosiba’. 13:50

ha ce wɔn lelabɛ i yan
No body except me

yan hɔgi katem
I will say hints (in Kimui). 13:53

Nu sia la gbi wɔ cen cen.
No body will know. 13:57

Yan le ya cani yeni
I seated here. 13:59

So jɛnda lala kui ke ha pɛm le hin kinin
There are a lot of things, but let me stop so far. 14:02

Bɛ yen bɛ wɔ hun hɔ
This other fellow is coming to talk. 14:06