Working title: 08 05 09 Joe Masari.doc
Metadata

Consultant: Joe Masari

Recorded by TC Sat 10 May at former schoolhouse outside Kamasun
Present: TC, Solomon Khain, Abu Sesay later joined us (and fell asleep on a bench), as did a small boy with a winning smile, who sat next to Joe (and did not fall asleep).

Based on (present) Track 36 Bom disappearing
Recording file now (19 May 08): “1036 Joe Masari Bom disappearing.wav”

An initial characterization (from field notes): 36 How does he feel about Bom disappearing, young people laughing, etc.? Gestured a lot once again, including the held and squeezed breast indicating the mother’s milk – sought interaction from both me and Solomon ((This was the one we started to transcribe – Solomon indicated later that he tended to go off on tangents and include a lot of irrelevant material, also that he used a lot of Mende)

Transcription crowd: TC, Councilor Daramy (Joe preferred translating into Mende rather than directly in English to me), Solomon Khain, and Daniel Moiwo; babies, children, young and old, both men and women

A crowd of 20–30 people gathered to watch the initial stages of the transcription. On the whole, they were well behaved, the children as much as could be expected. Councilor Daramy provided a small table and chairs, and Solomon held my BoGo torch (not a great arrangement; S also managed the machine, cueing the recording – his second go at same, a skill not yet fully mastered). Daniel Moiwo provided some very slow pronunciations and Daramy some considered translations in idiomatic English. The policy of an open workplace underwent some hiccoughs but things gradually settled down after people got bored.
Comments based on transcribing and transcription

We spent over an hour transcribing before the mosquitoes began to carry the day and transcribed less than a minute of the original recording. Long silences and prolonged stuttering have since been removed.

The transcription entered in my notebook at some distance from what was actually said. This was more a test of the people assisting and showing the townspeople what we were doing than it was a careful transcription.

In editing sound file for transcription, took out a lot of pauses and even removed a few repeated words or syllables, where their removal did not affect the meaning. Although transcribing only the first (now a) minute (after editing), it is evident Joe is far from fluent in the language.

Transcription

N.B. The first line represents how the recording was originally transcribed when it is radically different or represents relevant data. Used short dash to represent a false start, which will be removed in Flex

ye cena kogi Mɔmɔdu Sefwiyɛ, Mɔmɔdu Sefwiyɛ
yɛɛ i cɛ o yen cena ga kogi, eh, Mamadu Sɛfwi yɛ, Mamadu Sɛfwi
When we were at Pa Momodu Sheriff’s,
Note: We had done a recording earlier in the day of MS at his house.

ye yema hɔ hɔgi lɛ, c la pɛn tiŋki | ha–a–a–a te
he wants to say – MS thinks a lot before he says what he wants to say.
tiŋki < Eng

kɛ yaǎŋ yà cɛn wɛ̀o ha jai fɛlɔɡí
kɛ yaǎŋ à tɛn a cɛn wɛ̀ | hà jáí fɛlɔɡí
But I don’t think that way (but) because of money,

lɔ̀ fɛlɔɡí wɔi uh hun hun hun hun hun fɛlɔɡí hun
the money (begins tapping table)
po hàn àpòtòá gè bëmpáí, hun nu (Abu: inaudible)
the whites have made, ?

la ciè len gbélogi
la la la ciè ya | gbé yugè

fèlògí ... (unclear, Abu: inaudible)
money

hun hun ... yógí nu jáhámà màì
hun hun ... yòge ni wa jáhánà màì.
It is this money that takes you to hell
jàhámà < Arabic

hún hún yògí | nú à jènìgwè.
This same money takes you to heaven.

kè hógí mà mò | ìgbí, ce lan téú mòi lan téù
kè hógí mà mò | ìgbí, ìò tè là téù, mòi àn téù
All that you are saying, whether you can hear it or not,
Nice minimal pair showing only presence of Aux signaling negation –
looks as if he may have made a mistake in the first half of the utterance, corrected in the transcription
[l] disappears intervocalically

yè bëgì müi gò pá, yáŋgí | à gò té bòmdé, tà té bòłòmdé, à gò té bòmdé
whosoever comes I can say I speak the Bom language myself.
gò = [wò]

à wò té bòłòmdé, boomì | tègitègi cèn
I speak Bom, boomì,
boomì is Mende (for ‘Bom’?); Is go the second word (g/w alternation)?;
tègitègi cèn ‘your own tribe’ – not all sure what this is [tevi tevi jed]
is really what you should speak – The tongue you are born with should be your language.

há ká wo mòlé.
hɔyɛ́ há ká wó mòlé.
They give one breast.
Deleted [تراي] ‘all right’

pɛn cén hó lɛ
TC: No one (else) will speak it. (58.1 secs)

angeoa yeni, mìm, ha ka wɔ mòle,
an ge gwa yeni, mìm, há ká wó múulé
Mende ‘breast’, No! They give it the (Bom) breast.

kɛ tàím ëgì | yèí pɛ gbém cwamulɛ,
kɛ, táím ëgì | yèí pɛ gbìm cwàmwɛ
When they born a child,

dɛn kɛn ma cwamu lɔgɛ kia ni kɔ ndo poijina
lɛu ... kɛn ma tamu gɛ pà gbém wɛ
they can’t say to this child like this child
den = Krio ‘they’, also kɛn?; lɔgɛ = ‘this’; “kia” = [sia] (Mende)

àngi gɔ ányini!
(1:06.2) Give him breast!
??

1:06.2