

29–2 May: continued entering, finished all that has been transcribed
 28 Apr, tc: reviewed and edited, up to p. 40 ready for Flex, created a text,
 “33 JJ Kongaima His life and experiences, some history”
 20 Apr: HS continued reviewing, finished part Alie had transcribed, began
 untranscribed part, struck by how little Tommy Gbondo was listening or
 understood JJ, left off transcribing at 16:36.5 (40 pp.)

19 Apr, TC: continued reviewing and entering
 18 Apr, TC: entered reviewed part in Flex,
 17 Apr, tc: began reviewing with Tommy Ngombu, got through about
 three minutes
 16 Apr, tc: finished editing, listened to recording, a lot of errors,
 mistranscriptions and omissions, translations often difficult to relate to
 words themselves, extrapolations or elaborations on actual speech
 15 Apr 09, tc: continued editing, separating words

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Joseph J. Kongaima (JJK), interviewed by Thomas Gbondo (TGb)

Recorded by Alie Turay

Recording name “1001 3–23 Sogbaleh” in directory,

C:\Documents and Settings\Tucker\My Documents\DKB\Recordings,
audio\09 03 22–23 Bom Sampor Sogbaleh\Sampor Sogbaleh March 22–
23 AT\3–23 Sogbaleh AT

Interview conducted behind a house on the edge of town with various onlookers and some other Bom speakers (Kugba and Alfa Dewah). There was rustling wind and intermittent feedback from people sitting around and from passers-by. A cassette tape recorder was used with a microphone attached to Joseph’s sleeve near TGb.

Personal details

JJK: Ilen mile hi le Josef Kongaima

My name is Joseph Kongaima. 4.0

TGb: Ilen bami la?

What is your father’s name? 6.0

[bami] vs. /bamu/ front–back alternation

33 JJ Kongaima His life and experiences, some history

JJK: Ilen bamde le | hin ga ce le Abu jilik

My father’s name was Abu Silik. 9.8

copula data (JJ Kongaima by T Gbondo AT ed TC)

second le?? art, foc, prt

TGb: Yaamua?

Your mother?

JJK: Yaam ka ce le | Naano (Boi Naano) Boi Naano.

My mother’s name is Nanor (TGb: Boi Nanor) Boi Nanor. 16.6

pe ga gbem wòó | bengé go.

My father was born in Bengé. 19.1

originally written as “wò wo”, see f. sentence

TNg: wɔ go phl reduction of particles, source of long vowels? post-verbal
go distinct from postposition go
(JJ Kongaima by T Gbondo AT ed TC)

My father's story

Bam wɔn pɛ gbem wɔ go | bonpiɛ go

My father was born at Bonpieh. 22.7

Etymology of town name: elephant pialɛ, 'surrounding water' bon;
because elephants used to drink the water around the town

Ké, bèpògì lógí, hà gá kàkpá má wò gó

but, this chieftom voted (to remove) him. 26.1

kàkpá má wò gó should be: bɛntì má wòn gò 'they vote him', must be
'they voted not him for' > negation

(JJ Kongaima by T Gbondo AT ed TC)

Ye ha gbem wó | kakpa ma logi, ne wɔ ye kɔn go bagom wɔ

When they voted against him, he went to his grandfather.

gbem 'born'?? mistake? 'finish?', definitely a verb because Pro moved
inside

Gbu-u-u | ye kɔn nɛ koo bawɔ gbuɲi

?? when (he) had gone to his father ??. 33.0

TNg didn't understand first and last word

ha ga ce wɔ go koe feɛ,

They (JJ's family) were going to collect money for him, 35.6

kɔtacilɛ | kɔgi sɔya

(for?) the clothes before (he had gotten from) Sawyer. 37.3

syntax unclear, baby?

Sawyer was a trader from Bonthe who supplied JJ's father with clothes to
distribute and sell to smaller traders.

Lɛ ciɛ ta go Bonpiɛ go | kogi abɛná wò lè, anya ha wɔ lɛ

when (he) brought them (the clothes) to Bonpieh to his elders 40.4, his people, 41.5

Ha koε ta go ìwòlé ha–

they took them on credit (the clothes, to sell), they– 43.1

(JJ Kongaima by T Gbondo AT ed TC)

hà cén wôn fè

They do not pay him (the) money (cost of the credited clothes). 44.4

no art on noun in neg, || Kisi (JJ Kongaima by T Gbondo AT ed TC)

also, neg marked on verb, usually just on pro

Haa ga le go ha wε há-á

They continued doing that for some time 46.4

ni feε hu han | pɔn hundɔn bun pɔn men

and/until the money made one hundred and five pounds. 49.6

his business was to take clothes from Pa Sawyer and then give them to others to sell, but the others never paid him (or he ate the money himself)

Laani òkúálé | kasi pan bun | mà gá cò sìn tìtìn.

at that time for one pan of palm oil was then two shillings. 54.0

kasi < Eng kerosene, co for ce front/back alternation

(JJ Kongaima by T Gbondo AT ed TC)

Tεm ndandε wε | drɔmalε li bun | pɔn bun go gbíj.

That time the price for one drum (of palm oil) was one pound only. 57.7

hù pè gá cè wòhì tèm dán dé wè

this was what they were paying at that time 1:00

ye soya hɔ nε, hɔye bam jen lε c– wɔn go fewɔlε

Sawyer said then 1:01.3, said if my father did not pay him his money

1:03.8

‘pay’?? lit. affair Comp??

la koe nen titin, pan hion

it had been two years 1:05.2 four months (without repaying the money)1:06.3

pe hɔye ɔ ɔ | pɔŋ jèn

they said they would put the man in jail 1:07.8

ɔŋ ‘put’ more like ‘throw’, pe ɔ ɔ be ‘they will put him’ (better TNg)

(JJ Kongaima by T Gbondo AT ed TC)

bamɛ ɔ le hok

my father went away 1:09.3

wò yè kón Bèngisàná gò

he then went to Bengisana 1:10.9

kɔgi | bagum ɔ, Kɔn Gbulun

(he) went out to his grandfather, Kon Gbulun 1:13.3

han kambai | hà yè wón tòlè

them (with) Kambai, they gave him a bush 1:15.3

an area of land which he could work in order to earn money to pay back what he had been credited by Sawyer

TGb: lɔndɔ lɔ pe | gbém kàmbà lè wè

Where did they born this man Kambai? 1:17.0

art with name, and dem

(JJ Kongaima by T Gbondo AT ed TC)

JJK: Bèngisana go

Bengisana 18.3

TGb: Bèngisana go (m-m) o-o-o, Bèngisana go, hiye? (ɛ-ɛ) ɔ-ɔ-ɔ

Bengi Sana? (yes) o-oh, Bengi Sana, not so? (yes) o-oh 1:23.8

Kambai | pɛnti wɔ teen wɔ ga ceɛ, kɔ́gùbà lé
Kamai's small brother was, the warrior. 1:27.6

Males abducted to fight Hitler

pɔ̀ɛ | yɛ̀ pɛ̀mdé kò gá dùgì lè pɛ̀m Hítìà | pɛ̀m Hítìà lé
People said, when the war started, Hitler's war, Hitler's war. 1:30.5
pɔɛ = pɛ hɔyɛ 'people said', "Hitler" may be [hintà], or just heavy
nasalization of vowel
(JJ Kongaima by T Gbondo AT ed TC)

so, anyaale ha ga ce go hog | kɔɔ go
so, the people were coming from upcountry / upland (Freetown) 1:34.3
post-verbal "go" as a locative-like deictic? extension, "gon" as 'now',
English Perfect
(JJ Kongaima by T Gbondo AT ed TC)

ha hun kɔ̀nti a- ànyààlé.
so, they came (and) seized people. 1:35.9
kɔ̀nti = seize, grab, take, abduct; hun 'come' as near aux/serial verb
(JJ Kongaima by T Gbondo AT ed TC)

lɛ mu wɔ kɛ̀lèn,
if you are a healthy person, 1:37.1

ɛ-ɛ (TGb: Ha mu ɔɔgi-) 1:38.1 ha mu ɔɔgi | ɛ-ɛ (lɛŋgo) lɛŋgo
uh (They will take you-) They will take you ɛ-ɛ (overseas) overseas 1:40.1
TNg: outside, abroad (to fight in the war)
Use of Habitual in past narrative
(JJ Kongaima by T Gbondo AT ed TC)

Nupogan bɛ | ha kɔ̀nti mu go | ha mu ɔɔgi.
A man himself, (if) they catch you, they will carry you. 1:43.2
Perfective and Habitual in same sentence
(JJ Kongaima by T Gbondo AT ed TC)

so, a cén pɛ ce | abɛnanulɛ tiyɛŋ
So, you will no longer be with your people. 1:45.5
among??

Wɔ hu ha ga ce hain
That's what they were doing 1:46.9

tɛm dan ndɛ wɛ, ye | apotolɛ hà gá hùn gon.
at that time when the white people came, 1:50.2

ha hogi ha hun bɛɛman ha ke abɛnahilɛ
they came out to come help them see our people
no final “n” on 1pl; JNg: after the war, helped the returning soldiers to see
their people

hayɛ ha hun hi ɪɔli, ɛ-ɛ-
they say let them come and save us

More personal details, woman business

TGb: Tɛm ndan dogi hu mu teli hogi,
This time you are talking about. 1:57.5
teli bom ‘talk, say’; this and that used together with different deictic
references

ye pɛga gbem mu lɛ, hu hun ka cea | tɛmnda ndɛwɛ?
When you were born, how were you at that time?
(JJ Kongaima by T Gbondo AT ed TC)

JJK: pɛ gbem mi naintintɛn.
They born me in 1910.

Ye pɛ gbem mi naintintɛn logi
When I was born now in 1910 2:05.0

TGb: hun gá cea (ɛ-ɛ ya gá cè wó-) ibɔnmulɛ, ibɔnmulɛ

how were you? (eh I was-) your height 2:08.2

TNg: ìbòn 'height', gbòn 'heart'

JJK: a ga ce go teen.

I was small.

TGb: ò gá cè gò tòòn (m-m)

You were small. 2:10.9 (yes)

tɛm dandɛ wɛ | sîn dɛ numa wɔ ɔ pɔgilɛ, hiye?

at that time (did you) know women in the area? 2:57

0 subject (JJ Kongaima by T Gbondo AT ed TC)

JJK: ɔn-ɔn, a ga cen si | numa.

No, I did not know woman 2:17.1

Neg with ga.

Halim la ga ce go pá ha-a ñsòmdɛ, yègèlɛ,

My own concern was with food only, cassava, 2:20.0

hali-m, 'continued to be' but accepted "business", TNg: yege 'cassava'

TGb: Ha ga ce go gbí | yegenulɛ wɛ (pɛ̀lɛ̀lɛ̀, jòlɛ̀)

They were just eating their cassava. (JJK: rice, food) 2:21.8

TNg insisted on "yege" 'cassava'

TGb: Ye ga ce, tɛmndandɛ wɛ, mblɛn mu numa?

Didn't you have a woman at that time? 2:24.8

JJK: jali numa lai | a ga bilɛn numa

with regard to woman business, I did not have a woman. 2:27.0

halim la ga ce go pá ha-a sɔmdɛ yegemdɛ, jomdɛ.

My own business was only to eat my cassava and rice. 2:30.8

Fishing and rat traps

Hì bém̀pà isagihilɛ, nì hi ke go–

We were making fish traps, and then check–

TGb: ha ga ce go hini òtòpòlɛ́

Were you laying rat traps? 2:35.4

clear semantics of causative (JJ Kongaima by T Gbondo AT ed TC)

JJK: òtòpò lògì, hì gá cè mà bém̀pà nì ìsàgìlɛ́.

these rat traps, we were making them and fish traps 2:38.9

Location of ma after aux before verb, no Art with Dem (JJ Kongaima by T Gbondo AT ed TC)

Hì, hì péŋ kò kɛɛni òtòpòlɛ́

We will first go inspect our bush trap. 3:35.1

So, lɛ hi ke go si hi hun, hun ibɛn ha lan

so, if we see (anything) then we come, it is the rats 2:44.4

hin gben han tɔgi yenkɛlɛn, si pɛ cɛti ha.

We finish washing them thoroughly, and then cook them. 2:47.0

Ye pɛ ha cɛti lɛ wɛ,

When they have cooked them, 2:49.1

TGb: Bɛ, ha ga ce gbí yègé gbè gbè–*wɛi*–o.

Man, they were eating cassava (mende) 2:51.7

gbí eat cassava vs. sɔm ‘eat (anything)’, and jo ‘eat rice, banana, mango, orange’; cagam ‘chew (kola)’

JJK: Yè hì gá cè hì gón | cètí lè wè, yè pè hín kàfà lè.

when we have been cooking them (the rats), 2:53.7 they (their parents)

cheat (shortchange) us 2:55.0

kafa ‘rogue, cheat’ (their parents), lots of tmap, object be/ cè and gón

(JJ Kongaima by T Gbondo AT ed TC)

hi kɔ̃nti –

We catch –

TGb: Yɛ mu haa?

What would you do? 2:56.5

JJK: Lɛ pɛ kafa hi go, hì gón | màtì hán pógìtì hìlàí.

Because they cheated us we hide them (the rats??) in our pockets.

must have n on han; object after verb in Perfective before go, as well as after the Prog w/o Past and ce, as in an earlier S

(JJ Kongaima by T Gbondo AT ed TC)

TGb: Ha nu pɛ duiga.

They steal from you again.

JJK: Sì hì hà tɛ.... sì hì hà tɛ

We then roast them, 3:03 we then roast them.

hi ke gon ko–o–o

when we see (something) there –

Women, schooling, District Council job

TGb: ka ce, n ka bi numa lɛ

you stayed where you were married. 3:07.6.

JJK: Numa lɛ, hu ha, lani a kɔ̃n gon | jali sugun nai

the woman, how you do, because I was in school.4:17.1

not possible to have a wife while in school

TGb: tɛmndandɛ hu –

JJK: A boan bi numa.

I don't have a woman

boan 'do early-neg'

TGb: Boan bi numa, ee?

You did not marry early, eh? 3:16.7

JJK: Uh uu.

No. 4:23.1

TGb: n ka kɔn sugun ndai pɛn-pɛn?

Were you going to school before?

JJK: À kón pɛn sùgùn nàí

I went first to school. 3:19.9

yaam mpanti ma (nenti wɔ) mpanti ma – n-n-n
mother the work- (which year?) the work – yes

ninti mɛn bungo hu ya kùyé sùgún nàì.

I went to school for six years.

TGb: Nenti mɛnbun (ɛ-ɛ) yɛ ñ hògó sùgún ndàyè?

six years (yes), when did you leave school? 3:29

JJK: Kɛ...

But... 3:30

19 Apr 09: left off here entering in Flex

19 Apr 09: left off here reviewing with Tommy Ngombu

20 Apr 09: HS and TN begin review and edit.

TGb: La bɔ nenti wɔn, hu bilɛ numala?

How many years was it, (until) you got a wife? 3:32.6

Ye hogo sungun dai yɛ, la bɔ nenti wɔn, hu bilɛ numala?

When you came out of school, 3:37 how many years before you got a wife?
3:39

JJK: A ga pɛŋge ke mpantile, disikansulai.
I first saw work. 3:41 In the district council. 3:42.5

TGb: Lɔ ga ke mpantila?
Where did you see the work? 3:43.7

JJK: Disikansu, Madina ga (Madina go) m̀m̀
The district council. In Madina. 3:45.8 In Madina. 3:46.6 Yes. 3:47

TGb: Lɔndɔ n ká ke mpantile.
Where you saw work. 3:49.6

JJK: Kɛ,
But, 3:50

TGb: Mpantima potolɛ?
Was this government work? 3:50.8
27 JJK 90:1

JJK: Mpanti ma potolɛ ma ye.
It was government work. 3:52.7
27 JJK 93:1

Kɛ, halemdɛ kolɔ pɛ ga wuntim dɛ
But my own (position) where they pushed me, 3:55.3

TGb [speaking at same time]: Bɛɛ, fɛɛ wɛ hu ga ce gbí?
Man, was that money much? 3:55.7

JJK: éè, pɔn men go (pɔn men) hu pɛ ga ce hi kai, ipaɔn bun.
Eh, it was five pounds. 3:58.5 (five pounds 3:59.5) That's what they were
giving us. 4:00.6 (for) one month. 4:01.5

TGb: Ka ce gon ká amahaanyalɛ?

Where you giving (that money) to women? 4:04.4

27 JJK 95:1

JJK: A ga cen lɛli nu, laa gi.

I did not look at a person's wife. 4:06.7

Numa, pɛɲpɛɲ a ga cen kwe fe, a ka na hu numa.

A woman, even I was not taking money, 4:09.2 did I give it to a woman.
4:10.5

Lɛ, lɛ a kɔn go ken Bo go, kɛnga, hɛ, mbaa, yɛti sipɛnsi logi,

When I went to, like Bo, 4:14 perhaps, "Hey, girl, take this sixpence,"

4:17.6

ken = like.

ye, n kɔm dɛ, há.

"then, [laughs] you go to me, 4:19.8 (and) do (it)." [TG and JJK both
laughing] 4:20.6

TGb: Hu ha ni ke numa la?

How did you find the woman (your wife)? 4:27.5

JJK: Numalɛ, ye a go –

The woman, 4:29.3 when I was– [cut off by TGb] 4:30.1

TGb: Bamu wɔ ga ke numalɛ ha hum ɛ?

Did your father find a woman for you? 4:31.5

27 JJK 102:1

JJK: Baam, ka wu 1936.

My father died in 1936. 4:33.5

Ye gben wu logi, (ɛɛ) wɔnti welen hu, a kɔn bɛ suguni hu a hogo lɔ wɛ.

When he died now, 4:35.5 after him, a went to school and came out of there. 4:39

27 JJK 104:1

TGb: Ye hogo gon, sugun dai ye, hu gá ha, ni ...

When you came out of school, 4:41 what happened, then, [trails off]
4:42.3

JJK: Ka len can a kɔnan sugun.

He was not alive when I was going to school. 4:44

TGb: Hu ga han, ke numa la?

How did it happen, (that you) saw a wife?. 4:47.3

27 JJK 107:1

semi-speaker strategy

JJK [speaking at same time: pɛ ga- pɛ ga-

It was- it was-

Numalɛ, ye a ga ce gon ha, mpantima - (potoɛ) poto logeyɛ, ɛ,

The woman, when I was doing, 4:50 work - 4:51 (government 4:52) this government (work), eh, 4:54

nu - hi ga, pɛ ga gbɛma hi go, ɛ, didikansulɛ.

a person, we were, we were connected, by the district council. 4:58.7

TN says gbɛma = to connect.

Ni pɛm ye ka, pɛ hwe yaŋ ga gon, há anyalɛ, ni ha ce hini na mototilɛ.

Then they gave me, 4:59.8 said that I was now, 5:00.8 to the people, 5:02.3 who were laying motor roads. 5:04.5

Pɔɔgi logi ɔ hán, kɛlɛŋ kɛlɛŋ kɛlɛŋ.

In this chieftdom it happened, 5:05.7 very very well. 5:07

I si, mpanti mam dɛ laiye, ɔ ya ga ceyɛ,

And so, 5:08 in my work, where I was staying, 5:10.7

ni laamdε wɔ ye hogi Salɔn go.

and my wife came out from Freetown. 5:13.4

Pɛhin, bilɛn nupogan, yaŋbɛ, ya wɔ ye kwe.

First, 5:15 she didn't have a husband, 5:17 I myself, I took her. 5:18.5

Extended version of pɛŋ.

Children, fear of Temnes

TGb: Hani numa lɛwɛ ha ga gbem?

Did you and that woman have children? 5:20

JJK: Hi gbem, men hiyɔn (men hiyɔn) ḿ-m̀.

We gave birth to, 5:21.3 nine 5:23.5 (nine) yes. 5:24.6

Kɛ, hani há lɔ – [cut off by TGb]

But, they are there–

TGb: Apumalɛ, ha lɔ go?

Are the children there? 5:26.8

JJK: Ha lɔ, men.

They are there, five. 5:28

JJK: Ha lɔ mentɛŋ.

They are seven there. 5:29.4

27 JJK 120:2

TGb: Ha lɔ men tɛŋ (ḿ-m̀) Mpantimalɛ, ha, hu ha há? (mpantilɛ)

They are seven there. 5:30 (right) work, what did you do? 5:34 (work)

5:36

JJK's eldest son, fear of Temnes

εε, saantile, ye pem nogi ka duge logeyε, ilebel logi.
eh, the big one, 5:39 when the war started here, 5:41.5 these rebels.
5:42.7

Ye ga kon go, ye ga kon go paa, ε, Geni.
He left, 5:43.7 he just went to Guinea. 5:46

Wó lo ye la be geyε.
He's there even now. 5:47.5
ye la be = like Kim leila be yeni. Even now.

TGb: Si mpantile we ma, ma wo hain?
Do you know the work he does? 5:49.5

JJK: εε- mē-mí, mpantimawole ma wo hale, siahuna, wo lo gon Yile go.
Uh- no. 5:51.2 The work he does, right now, he is in Yile. 5:55
siahuna = "by now." Mende. TN.

Bo go, londɔ wo ye calai.
In Bo. That's where he lives. 5:57

Bí lo numa, la bo nenti konu, nenti xaa.
He has a wife there. 5:58 for twenty years, 5:59.5 and three years. 6:00.5

Hi ce won ke, cen pe muile hin.
We don't see him. 6:01.2 (he) does not come to us anymore. 6:02.3
Hasn't seen him for 23 years.

TGb: Hum, mu lo mui?
You, do you go there? 6:03.2

JJK: A ce lon ko.
I don't go there. 6:04.5

Yá hi pɛ –

I again– [interrupted by] TGb 6:05.5

TGb: Ha yena?

For what? 6:06.2

JJK: Ha ma ge – atemalɛ hani.

Let them not– 6:07 those Temnes. 6:09

A ma ge ɔ gi kɔ, si ha bɛtim gbɔɔhɔn.

If I were to go there, 6:10 then they would cut my throat. 6:12

TGb: Wɔ mu go bɛti gbɔɔhɔn, bamu?

Would he cut your throat? 6:15 Your father? 6:15.7

Meaning, because he's the father of that son. TNg.

JJK: Ye wɔn, ye– cwamɔɛ wɛ, ye wɔn, wɔ gon ce,

When he, 6:16.5 that my son, when he is, 6:21.5

27 JJK 136:1

ha mpantilɛ wɛ, si wɔ ke fɛɛ, wɔ hun ka laawɔɛ.

doing that work, 6:23.5 when he sees money, he gives it to his wife.

6:25.5

Le a kɔ ɔ, ya ye, a hun wɔ.

When I go there, I said, I will bring him (here). 6:27.3

Ham go kɔnti, si ha jim, kɔ!

They will catch me, and kill me. 6:28.5 Oh! 6:29

Yilɛ go, Bo rɔd, ɔndɔ ha calai.

In Yile, Bo Road, is where they live. 6:31.6

Laawɔɛ wɔ le Hawa.

His wife is Hawa. 6:34

TGb: Amale, ha lo go apoganale ayen?
Are there women among the men? 6:36

JJK (interrupting TGb, who cut him off): Pe, apumale, apumale, ha ahiyon.
They, the children, the children are four.

TGb: Apumale we, amale, ha lo go apoganale ayen?
Those children, 6:39 are there women among the men? 6:42

JJK: Amaale, ha aten.
The women, they (are) two. 6:43

TGb: Amale, ha aten (m-m) londɔ ha?
The women, they are two. 6:44 (yes) 6:45 Where are they? 6:45.5

JJK: ε, ha lo Yile gwe, pɔɔgi atemale.
uh, hey're there in Yile. 6:47 Temne country. 6:49

Anyale we oo, ya ha kemi.
Those people-o, I fear them. 6:52

TGb: Mu kem – mu kemi atemale? (Mm!) Ha yena?
You fear– Temnes? (Yes!) 6:54

JJK: Ye cwamde wo gon ha mpantile, si wo ha ka fele, ha hun som!
When my son is doing work, and he gives them money, they eat it! 6:59

Si wo hun som!
Then she eats it! 7:00
This is his wife, according to TN.

εε– ha hun som.
Eh– they eat it. 7:01

Si a hwe, “m̀ hun cangi, yi kɔn!”

If I say, 7:02 “Come pass, let’s go!” 7:04

??

Mm, a go matin.

Mm, I will hide. 7:05

A cen pɛ hu ɔn.

I will no longer come there. 7:07

TGb: Bɛɛ, hu mu gbem cwamulɛ, mu wɔ pɛ matan?

Man, it’s you who gave birth to your son. 7:09 Would you hide from him?
7:10.5

JJK: Ye cwamdɛ, ya a gbem wɛ, a, wɔ gon há mpantilɛ, numa telaŋ.

When my son, who I gave birth to, he is now doing work for another
woman. 7:15.5

ɛ̀ɛ, ntemenu, ilenwɔlɛ hi le Hawa.

Yes, a Temne person. 7:16.5 Her name is Hawa. 7:18

TGb: Cen hake hu, hu wɔ ke wɛ.

Is that not a sin, that he sees there? 7:20

hake = sin. TN thinks TGb should have used kwe, not ke.

JJK: Haliwɔlɛ lai.

(It’s) his concern. 7:22

(Good) daughters in Freetown

Cwalɛ, hani ham kai.

The child, they give to me. 7:25

Ha go len.

They're some (place). 7:26

Bo le, hani Salon go.

In Bo. Some are in Freetown. 7:28

Kenga, la bo paan hiyon, si ha yoyom pele beg.

Perhaps, every four months, then they send me a bag of rice. 7:31

Note la bo used much in this text for time.

TGb: llenwo la?

What's her name? 7:32.5

Woni wo Salon go le?

The one who is in Freetown? 7:34.5

JJK: Woni, wo le, Safiatu.

That one, she's called Safiatu. 7:37

TGb: Wo Salon go le.

She's in Freetown. 7:38

JJK: Woni, wo le Tene, mm.

That one, she's called Tene. Yes. 7:40

TGb: Wo Salon go? (e-e) Wonebe, wo go Salon go?

Is she in Freetown? 7:41 (yes) She herself, she's in Freetown? 7:42.5

JJK: Ha lo Salon go, ee - woni wo le Luki.

They're there in Freetown. 7:44 Eh- (another) one, she's called Luki. 7:47

Amale, ha a xaa.

The women, they're three. 7:49

TGb: Amale, ha a xaa.

The women are three. 7:50

JJK: εε, nupogandε, wɔ bun.
Yes, the man, he's one. 7:52

Wɔ le Tɔmɔs Kongaima.
He's called Tomos Kongaima. 7:54

Wɔ go bεti jɔbulε, kogi anyalε.
He does jobs. 7:56 By people. 7:57
jɔbulε. TN says not like government work; means passing around to
people, working here, working there. [day labor?]
Again, passing around to different people to work for them briefly.

Kε, amalε gon vuí, ye a ga nagi bε, amalε ha pín mpɔmdε.
But, it is the women now truly, 8:00 when I was sick, it was the women
who bought medicine. 8:04
hs: TNg says don't have to have past marker with second clause here.
27 JJK 178:1

TGb: Ha mu yuyo mpɔmdε?
They sent you medicine? 8:05.5

JJK: Mm̀, ha yoyom mpɔmdε, ma can bε, ɔɔŋ hɔndɔ– tawzen hɔndɔ bun.
Yes. They sent me medicine, it cost more than a hundred pounds –
100,000 (SLL).

Man ma–
It's what– [cut off by TGb]

TGb: Ha há jali gbegbe ha hum oo.
They do good things for you–o. 8:14

JJK: Han, amalε ha yeteyem giyε.
They, it's the women who hold me so. 8:17
TN says it's not geyε, as I put, but giyε.

Runny belly

Ye a ga– a ga sonɗɛ.

When I was fasting. 8:20

TNg says because of the sickness, he couldn't eat. TGb told Alie this meant diarrhea, which may be more probable.

A ga son lɔɔ men ɣaa.

I fasted for eight days. 8:22

Ye a ga ce bemi lɛgile, ye a go paa bemi litooni,

When I bent over, 8:25 when I just bent over a little, 8:26.5

TN: bem = to bend over/down.

27 JJK 186:1

ɛ– ncendɛ ma len kɔ muile, ɛ, ken benle boo.

eh– excrement went (from there) and came, 8:28 eh, like that coconut yonder. 8:31

27 JJK 187:1

Mpɔɔmdɛ!

Medicine!

TN says that a tree leaf is just pɔɔmdɛ, not mpɔɔmdɛ. Plural is ipɔɔmdɛ.

Medicine you eat is mpɔɔmdɛ, collective.

TGb: Ha há cen mpɔɔmdɛ?

Did they do medicine? 8:32

JJK: Mpɔɔmdɛ wɛ, ye pɛ yuyo la le, wigi bun, yaɲbe ke mpɔɔmdɛ.

The medicine, when they send for it, 8:34 in one week, I saw the medicine. 8:36

TNg: it doesn't have to be ma instead of la here because they're not yet sending the medicine, they're sending a message requesting the med.

Amale wɛ, ɔbatugɛ hu ha ka li wei.

Those women, may God give them long life! 8:39

Safi, Luki, Tɛnɛ, aa, apumalɛ.

Safi, Luki, Tene, ah, the children. 8:44.5

Saange logi,

Just recently, 8:45

TGb: Han, ha le apumamulɛ.

They are your children. 8:46

JJK: Mm̀, saange logi, hu, ɛ, pɛntihalɛ, hɔ han goni,

Yes. Just recently, 8:49 that, their brother, 8:52 did now, 8:53

TN wants hu for hɔ.

ʋɔ yuyo pɛnsun dogi, hwe, a ce– ce gban yalɛ, a ce hu yuyo koha go.

he sent this pencils, 8:55.5 he said, let me write on paper, 8:58 let me send it to them. 9:00

27 JJK 196:1

Lani la han gagi yɛ.

That's what happens here. 9:01

Kɛ ʋɔnbɛ ken mu vuí sɛmti gbegbe.

But he had not yet seen a good position. 9:04

sɛmti = position. [= ?? not in a position to send anything?]

Kɛ, ʋɔnbɛ ʋɔ ha gon le ke go, fe toon [TGb interrupts] si ka.

But, if he now sees some small money for them, 9:07 then he gives. 9:08

TGb: Ce mun yuyo, nyuŋ toondɛ wɛ hu pɛ, pɛ lɛli, pɛ tɛli, hum, kengen gi.

Doesn't send you, that small thing again, 9:11 people look, people talk, you, directly here. 9:14

TN: TGb means a phone; will his children send him a phone?

JJK: εε-ε, fee, ye ha yuyo feelε, ha cen pε bɔ gbε ha kɔ kendε Sungbuya.
Eh. Money, when they send the money, they no longer are able to walk
like to Sungbuya. 9:19

Nyurɔ ha logi hu ha welε, mɔbail logi.
It's this, their thing that they wear, this mobile. 9:22
Meaning, in old times, people used to walk places to send a message.
Now, they use mobile phones.

Ye ha yoyo feelε, ko apentilε ham hu kalε.
When they send money, 9:23.5 to the brothers, they give to me. 9:26
27 JJK 203:1
both pronouns inside

Lε ha yuyo pɔn men, ham go ka sinti men.
When they send five pounds, 9:27 they give me five shillings. 9:29

TGb: Pentiwɔlε wɔ le hina? (εε, εε, Tɔŋ) Tɔŋ Mole? (Mole)
Their brother is called who? 9:32 (Eh, Tom.) Tom Mole? (Mole)

Mole Kɔngaima? (έέ!) Wɔn wɔ pε yuyo feelε kowɔ gwe?
Mole Kongaima? 9:36.5 (Yes! 9:37) It's he that they sent the money to
him there? 9:38.7
27 JJK 206:3

JJK: Kowɔ go, si kam hu.
To him. Then he gave it to me. 9:40
27 JJK 207:3
Both pronouns after

TGb: Si kamu hu (έ-έ) wɔn wɔ, wɔ ce mun ka feelε wε.
Then (he) gave it to you. 9:42 (yes) It is he who didn't give you the money.
9:43

JJK: Lε pε yuyo pɔn men, kεnga wɔm go ka, sin ti waan,

When they send five pounds, perhaps he will give me, 9:46 ten shillings.
9:48

TNg: five thousand leones.

TGb: Βεε, wɔ mu há kafa oo (εε-ε, kafa!)

Man, he does roguery to you-o. 9:50 (Eh. Roguery! 9:51)

Lani la a hɔ han ka ka ka ka, ya ye ha pingən kom go.

That's what I tell them repeatedly, I tell them to turn to me. 9:55

Ha ce min cán tɛnti, a ce ha hɔ len,

They don't live near me, 9:57 I tell them something, 9:58

ken ye pɛ ga la

like that, 10:00

TNg unclear on transl. here.

White people, taxes, impressment WWII

hi ga le gon asɔlosɔlo ye pɛ cɛli,

we remained small-small when they elected, 10:04

apotalɛ ha ye húnin, pɔɔgi logi.

the white people came to this chiefdom. 10:06

Hai, apotalɛ ha ga ceyɛ bɛ ha taksi logi.

These, 10:07.5 the whites were here for this tax. 10:11

Pɛ hi ce dugi, fee, pɔɔgi logi, (fepagalɛ) fepagalɛ, sɔ, fepaga logi.

They started (collecting) money (from) us, 10:14 this chiefdom, 10:15

(money for the taxes 10:16) The money for the tax. 10:16 So, this tax

money. 10:20

Tɛm landɛ hu ha hun, ɛ, ye ha gbeɲ cɔ pɛm nogi,

The time that they came, 10:21 uh, when they had finished fighting this

war, 10:24

27 JJK 219:1

ε, anyalε ha ga ce hoga Kɔ go lε, ha hun kɔnti, apumahilε.

uh, the people were coming out of Ko (Kailahun area), they came to catch,

10:28 our children. 10:29

27 JJK 220:1

Ye ha, ha ga si gon, abεnahilε,

As they, they knew our parents, 10:33

TGb: Alebεlε?

The rebels? 10:34

TGb, not paying attention, thinks he's talking about recent civil war. JJK is talking about WWII.

JJK: Ha ye, hun! Ha ye, Ee!

They came! 10:35 They said, "Ee!" 10:36

Whites help parents win war

Ye ha huni, ha ye bεman abεnahilε ha pεm dogi.

When they came, they helped our parents for this war. 10:40

Ha ye, wini pεm dogi lɔ ye han lon, nen titiŋ.

When they won this war and it became quiet there. Two years. 10:43

lon = quiet. wini < Eng win

Hu apotalε ha ga ce gon hwe, ha ye, pε hun.

That's what the whites used to say then, they said, let them come. 10:46

Bεmpa, pε kwe, pε wɔŋ fee.

Arrange, they take, they pay money. 10:49

They set things up to take the money the people pay??

27 JJK 228:1

Baby Bom

Pɛ há, dɛhihɛ hu ha semi jɛmdɛ,
They made, gunpowder that they fired to ruin, 10:52
semi = ruin, spoil
??

ha gben to, anya wɛilɛ, ha yin, abɛnahilɛ.
they finished driving away, the bad people, for us. 10:54.5 Our parents.
10:55.5
yin = hin. 1pl

Abɛnahilɛ bɛ, ha ye, hi cen bɔ fee, há nu paga.
Our parents themselves, they said, we're unable to (get) money, for
paying the person. 10:59
TNg: They had been fighting people from the Northeast area (Kaiahun,
Kenema, etc. is all called Kɔ) who were raiding their villages and
abducting their children. The whites came and helped them (Bom, Krim,
others?) by giving them gunpowder and helping drive back the
northerners. But when the fighting ended, after 2 years, the whites
demanded that locals pay them back for the gunpowder they'd used.

La agondɛ, ha hun, ɛɛ, ha hun, hi can.
If now, you come, 11:01 uh you come, let us sit (together). 11:02

Han bɛ, hai, tɔnyalɛ, ye ha hwe, hi candɛ, hin yomo vuí ha hin cala.
They said, "It's true," 11:04 when you say, let us stay, 11:05 we truly
agree to stay. 11:07
tɔnya = Mende. true.
Is this the Whites talking??

Kɛ, hi bilɛn to ga.
But, we don't own bush here. 11:10

Hi go sɔm yen, apumahilɛ, ha ɩ, pɔɔgi kohin go, pɔɔgi poto.
We will (need to) eat something, and our children are there, 11:12 in our
country, the whites' country. 11:13

Election of Shebureh as chief

Le ha huni, lani la ce likeleŋde hi, ha celi peŋ abeyale.

If they come, it would be fine, 11:16 you first elect chiefs. 11:18

Hu ha ga celi abeyale.

That's why they elected the chiefs. 11:20

27 JJK 237:1

zero Focus

Háá, Sara Leyɔn.

All over Sierra Leone. 11:22

Lo ha ga celi belile.

Where they elected the chieftaincy. 11:24

Ni ha gbeŋ, ε, beehile vuí wɔ pe ga celi pɔɔgi logiyε.

And they finished, 11:24.5 eh, our own chief truly was elected in this
chiefdom. 11:27

Ka ce go hini batile Gbapin tent.

He used to do swamp-farming near Gbapi. 11:29

Ke ni, ilenwɔle ka ce le Sebole.

But his name was Sebole. 11:32

Ye ha hinin bati logi ye,

When they laid the swamp-farm, 11:35

ha gbeŋ matin, pe hwe apotale,

they had hidden, then (people) said that whites, 11:37

anin hain, pe ha ci anya gbegbe,

those people said, that they bring good people, 11:40

nawe hi, ha si bɛmpa ɔɔɔgile.

that's how, they know how to organize the chiefdom. 11:43

nawe hi = that's it. Mende.

ɔɔ, anyalɛ gbí ha ga gben go matin, yendɛ hu ha ga ha gon dɛ.

Oh, many people had already hidden, 11:45 the thing that they were now doing. 11:48

Potonulɛ hun, ha cɛli bɛɛɛ.

The white man came to elect the chief. 11:50

Wɔ ye, wɔŋ, wɔ ha ye ka, kɔtimɛsejalɛ, atɪŋ.

When he paid, he gave them. 11:52 Court messengers, two. 11:54

TN wants atɪŋ 'two' to be tɪŋ.

27 JJK 249:1

Note how conjunction comes after pronominal object, underscores constituency of TNS-PRO

Ha ye, kɔn.

They left. 11:54

Kɔngalɛ ha ga ce há, ɛ, ndagbandɛ ha ga ce lɛ.

Young men were doing. 11:56 uh, young men were doing. 11:58

kɔngalɛ = Mende. 'young men.' I.e., they were working in Sɛbulɛ's fields.

Ha ye, lɔ nupogandɛ wɛ, wɔn ten?

They said, "Where is that man? Is he sensible?" 12:00

Pɛ hwe, "Mm."

They say, "Yes." 12:01

Wɔ lɔ len, wɔ lɔ bɛ bata go, Gbapi go.

"He's somewhere, he is there at the swamp-farm, at Gbapi."

Laawɔlɛ ka ce lɛ Bwe Njɛkɛ.

His wife was called Boi Njeke. 12:07

Ye ha gbε ma wɔni, ni wɔ ye, ha ye kɔ tɔŋgi lɔndε,
Then they went together to go show the place, 12:12

ikɔtmɛsija logi ha wɔ ye lem welen.
the court messengers followed behind him. 12:14

Ha ga ce wɔ ceyε.
They were before him. 12:16
hs: ? TNg says, 'the young men were before the court messengers.'

Ye ga paa go paa, wɔ ye migen bɛngɛhɔn ga, hɛ, hwe, kòò.
When (he) had just, 12:17 he stopped at the trailhead here, heh, he said,
yonder. 12:20

Hwe, nupogandε wɔ bemnin lε wɔ bε ha, kuta batilε, hɛ.
(He) said, the man bent down (yonder) he does, 12:23 plows the swmp-
farm, heh. 12:25

Wɔn wɔ le Sɛbulε lε.
He is called Seibureh. 12:27

Hu ha ga, kɔ weeni.
That's why they, 12:29 went to call (him). 12:29

Ye ha ga mui lɔndε,
When they arrived there, 12:31

TGb: Ka ce go bɛn, há kuta batilε wɛ?
Was he old, for plowing a swamp-farm? 12:34

JJK: Ka ce go saante, vuí!
He was very big=old! 12:35

Κε, ye saantiliwɔɔ ɔ ga cilɛ,
But, when old age was upon him, 12:38

TGb: Wɔn kɛɛn wɔ ga ce kuta batilɛ wɛ?
Was he alone plowing that swamp-farm? 12:41

JJK: Wɔn kɛɛn! Laawɔɔ wɔ ɔ, ɛ, wɔ ɔ kɛben go!
He alone! His wife was there, 12:44 she was at the farmhut! 12:45

Wɔ yá jolɛ.
She was cooking rice. 12:46

Ye bɛla ha muindɛ, ha wɔ ye kwe gi kaalɛ,
When the men arrived, they took the hoe from him, 12:50

Hai, “E! Lɛli logi, ɔ li kɛlɛŋ.”
Those (said), “Eh! This ground is fine.” 12:52

Wɔni bɛ, wɔ ye hwe.
He himself, he said. 12:54

hwe, Sɛbulɛ, hwe m pɛm go ci, pɛm go ci, (TGb: Kaa telan?) kaa telan.
Said, Sebule, he said, you just bring, 12:57 just bring, another hoe. 12:59

Kaa logi hu ha ceyɛndɛ, ye ha kuta, ha kuta,
This hoe that they took, then they plowed, they plowed,

ni wɔ la go hɔ laawɔɔ, Bwɛ Njɛkɛ, hwe,
and he went to tell his wife, Boi Njeke, he said, 13:04

anyalɛ ha go ha, ham go bɛman.
the people are doing, they will help me. 13:07

ɛɛ, nyá ha jo toon.
uh, cook them a little rice. 13:09

Jo logi ƙɔ –

It is this rice– 13:10

Story interrupted! work, son, grandfather

TGb: Ye mui gon tɛm nogi yɛ, mpanti, há ɩ, hu mu há?

When (we've) come to this time, 13:12 what kind of work, are you doing now? 13:13

TNg interrupts the story!

JJK: Ye a mui gon nogi, mpanti telan ce min pɛ fiyɛ.

When I arrive at this time, 13:16 I don't have another work. 13:19

Cwamɔɛ, wɔni vuí wɔ cɔm lendɛ.

My son, it is he truly who loves me. 13:21

Wɔ le Woni.

He's called Woni. 13:22

Hwe, a ma pɛ ƙɔ tolai.

He said, let me no longer go to the bush. 13:23

TGb: Wɔn, wɔ mu gon há mpantilɛ, hiyɛ?

It is he who does work for you, right? 13:26

JJK: ɛɛ, wɔn wɔ gon hini yɛgilɛ.

Yes. It is he who lays the cassava (farm) (for me). 13:28

TGb: Kɛsi n cen pɛ há jali telan gbí,

So you no longer do any other thing at all, 13:32

JJK: Tolai.

In the bush. 13:32.5

TGb: ƙƙ–ƙ, han gon li gbegbe oo (ɛɛ)

Ohh. They are now fine (to you) oh. (Yes) 13:36

Bεε, cwamule wɔ go há mpantile há hum.

Man, your son is doing work for you. 13:39

JJK: Cwamule,

Your son, 13:40

TGb: Cala go paa, ha gbí yεge hwale?

You just sit and eat bare cassava? 13:42

JJK: Ka si cen Bεεbunde, há wɔn oo.

Thank God for him oh. 13:44

Wɔn wɔ, wɔn wɔ hwe, a ma pε kɔ gbí tolai,

He himself, he said, let me not go at all anymore into the bush, 13:48

a ma pε bín boga.

I no longer hold a cutlass. 13:50

Bεn paa go, lε bonmi bε hu negeye oo,

Just get old, 13:52 when my head hurts oh, 13:53.5

si wɔ ye ci (mpɔmde) hɔpati logi, mpɔm logi, si a mɔti bonmi logi.

then he brings 13:55 (medicine?) this leaf, this medicine, 13:58 then I
'smoke' my head. 14:00

Meaning, burn leaves close to head to head is immersed in smoke.

Wɔ go paa hu lai.

He just does so. 14:02

Kasi cen tamule wε.

Thanks to that man. 14:03

TGb: Lɔ tamule wɔn go, ha mpantilá?

Where is that man working? 14:06

Mpanti ma tofe logi, ε– tiile wε.

Work in this bush. 14:07 eh– that town. 14:08

TGb: Bengesana go?

In Bengesanah? 14:09

JJK: Bengesana go, lɔndɔ hin cala goni.

In Bengesana. Where we live now. 14:12

Why living in Bengisana, JJ's parents

Kε yendε hu ben hu ya, si gon Sɔgbalε gai.

But the thing that is the reason for, 14:13 that (we're now) here in Sogbaleh. 14:16

TGb: Bagomu wɔ ga ce Bengesana gwe?

Was your grandfather in Bengesana? 14:18

JJK: Bagom hi ka ce lɔ go kòò, Bunpiε go (Bunpiε go)

Our grandfather was far away. 14:19 in Buipieh. 14:21 (in Buipieh) 14:22

TGb: Hina wɔ ga ce Bengesana gowa?

Who was in Bengesana? 14:25

JJK: Baahi, abagomha, ha ga ce lɔwε.

Our father, (their) grandfathers, they had been there. 14:27

TNg says something about how plurals that are many get this -ha. See notes in other texts re: abenahahilε, e.g. If there are many parents (not just yours and mine). and apumahahilε, etc.

(ɔɔ) Gbuluŋ (banu?) ni Kambai, m̀m̀, bahi (banu?)

Oh. (Your (pl) father?) And Kambai. Yes. Our father. 14:31 (your father 14:31)

Name of great-grandfather = Gbuluŋ.

JJK: Mm, han ha ga ʔɔgi ?? ye ʔɔya ka hwe, ha ʔɔ ʔɔŋ jendai.

Yes, it was they who brought ?? when ʔɔya said, 14:35 they will put him in jail. 14:36

hs: Pa Sawyer was a businessman in Bissau. He would give JJK's father goods to sell for him on commission. People would buy goods from JJK's father on credit, up to 105 pounds. But they wouldn't pay the money back, so the debt fell on JJK's father's head. Pa Sawyer threatened to put JJK's father in jail, so to try to get the money, JJK's father went to Bengesana, where his own grandfather lived, to try to make up the money by harvesting palm nuts, etc. in the bush the family owned there.

tc: described in first part of interview

Anyalɛ- bɛndɛ, ha ga- ye mbɛnibɛnilɛ, ha ga ce kemi jali jendɛ.

The old people – they were – in the olden olden days, they used to fear the jail thing. 14:41.5

Hu ha ga gben ʔin ʔɔgi Bengesana go lɛ, lɔndɔ hi si goni.

That's why they brought us to Bengisanah, where we know now. 14:46

Bunpiɛ vuí, hi cé lɔn pɛ si.

Buipieh truly, 14:47 we no longer knew it. 14:48

Totilɛ, Gbuluŋ ka ʔɔŋ tole bun.

(Of) the (available?) bush sites, 14:49 Gbuluŋ had [been?] given one bush-site. 14:51

When there are two or more sites, call it totilɛ; otherwise, tole. TN

Nulɛ ʔɔni, Kambai, ʔɔ ye bɛti haawɔle toon.

It was the man, Kambay. 14:53.5 he cut his own portion a little, 14:55

Kambai ka bilɛ numa, Kambai, (mím) ʔɔn ʔɔ ga, amahawɔle ha ga ce a hiyɔn bɛ.

Kambay had a wife, 14:57 Kambay, he was, his wives were actually four. 15:01.5

27 JJK 315:1

illustrates noun class morphology

Κε, atɛŋ go ha gá gbemi.

But, (only) two had given birth. 15:03

JJ Kongaima's father and wives

TGb: Bamu, bamu ka ke amaa?

Did your father see women? 15:06

JJK: Baam, wɔn, há wɔ, amale ha ga ce axaa.

My father, himself, for him, the women were three. 15:09

TGb: Ka ce bɔ fee gbe?

Was he able to get much money? 15:10

JJK: εε, Bwe Nanu, yaam, (εε) ε, Mam Sogo, wɔn Sɔgbale, nu Sɔgbale wɔ ga ce gai.

Eh, Boi Nanu, 15:12 my mother, eh, Mam Sogo, 15:15 she was a Sogbalah person here. 15:18

Jɛŋ, (mm) Kimnu wɔ ga ceyɛ.

Jen, she was a Kim person. 15:22

Jɛŋ ta, Jɛŋ, Kimnu wɔ ga ceyɛ.

that Jen, 15:23 was a Kim person. 15:24

Mam Sogo wɔ ga won, wɔ gbem hi gon,

It was Mam Sogo who gave birth to us, 15:27

hs: won = ? TN doesn't understand it.

Ha, ye yim ka ce go paa gbemi hini,

For, when our mother had just given birth to us, 15:31

wɔn wɔ le la gbemdɛ.

it was she who was the birth-mother. 15:33

TN says something must have happened—the birth-mother got sick, so Mam Sogo became the nursing mother.

Ye yaahi ka, nuteen mu bε ha jali wεilε, wɔ ye, “gwap!”

When you as a child do something bad, our mother, 15:37 she would, “gwap!” (beat on the head) 15:39

Note bε kind of irrealis here.

hi ga sîn pε yaahi.

we no longer knew our mother.

I.e., their own mother was always punishing them. But Mam Sogo wasn't?

TGb: Yaamu wɔ mu go paa bilem hum bon.

Your mother would just knock you on the head. 15:42

JJK: Hum bon, amei “gεp!”

On your head, like “gεp!” 15:44

amei = just like this. Mende.

Landa hi ga si go lɔn, ε, Mam Sogo wε.

That's why we were with Mam Sogo there. 15:47

know here means 'be with.'

Mam Sogo pε gbem go tii ga.

Mam Sogo gave birth here in town. 15:49

Apenti pogandε wɔ ga ce le Tangai, tii ga.

Her brother was called Tanga, 15:51 in town. 15:52

27 JJK 332:1

mistake with wrong ncm, *ha* class for singular

Kele ha go lɔ kòò, lɔ anyalε ha calai.

Their house was over there, where people are sitting. 15:54

(Lɔndɔ) Hɔŋ gi han go ɔ wɛ (ɔɔ-ɔ)

Where? There is their home. 15:57 (Oh. 15:58)

JJK: Kɛ, ha ga cen há, ha, ha tiyeŋ gi,

But, they didn't do, for, 16:02 they were well-matched, 16:03

According to TN, linking index fingers here, meaning strong connection/relationship. tiyeŋ = between the two of them. TN

Ye ha ga cuwɔŋ lende, ha ga cen há ha len sɛ.

When they had agreed on something, 16:05 they were not quarreling.

16:08

TNg wants ɔŋ for cuwɔŋ. len sɛ = ? TNg doesn't understand.

TGb: Ha ga cen hɔ, hiye?

They were not quarreling, right? 16:07.5

JJK: m̀m̀m̀.

No. 16:08

TGb: Jali hɔ ka ce han tiyeŋ?

There was no quarreling between them? 16:11

JJK: Ha hɔ ga, [TGb interrupting] waamwɔɛ wɔ ga ce gonde, Nanu wi.

They (didn't) quarrel, it was her daughter now, Nanu. 16:13

TGb: ɔɔ-ɔ-ɔ.

Ohhh. 16:15.5

JJK: Waamwɔɛ. Ye pɛ gbem hi, gbemi anya menteŋ.

Her daughter. They gave birth to us, to seven people. 16:20

Han ha hu gbem hi.

It is they who gave birth to us. 16:21

Numale, wɔn kéén wɔ ga ce hi, yim bɛ, Nanu bɛ wɔ ye, hwe,

The woman, she alone, she was, 16:24 my mother herself, Nanu herself,
she said, 16:26

εε, ma पे kɔ pwε, ma पे hutɪ.

Eh, don't go to the waterside again, 16:28 don't fish again. 16:29

εε, ma पे bwe γεγε!

Don't pull up cassava again! 16:32

This is the younger ("small") wife speaking to the elder wife, telling her
she no longer has to labor, that the younger one will do the work for her.

TGb: Wɔn keen, wɔ ga ce bwe γεγε, wɔ ga ce ha mpantile kpélé,
She alone, she was pulling up cassava, she was doing all the work,
16:36.5

JJK: Mm, ni amale, hani ha gberɛ sɛɛn.

Yes, and the woman, they with them finished ??.

xxxFinished transcribing text (16:40) 2 May 09