

21 May: entered in transcriptions db

18 May 08: Compared this to H's "Baji Gbombi #1.doc" on hard drive – identical except for my edits

7 May 08: Transcription still needs some work, not entered in FLEx

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## Metadata

Baji Gbombi Interview #1

Recorded: 26 March 2008

Transcription, First Pass: HS

File name: 08 03 26 Gbombi, Baji 1 HS.doc

Recorded in living room of DKB house, Tei, Kwamebai Krim Chieftdom. Arthur Moiwo is interviewing Baji Gbombi. When going over the transcription with Baji Gbombi in the two days after the recording session, he told me that Moiwo did not know how to speak Kim. According to Joe Peku, who went over the transcription with me, *neither* Moiwo nor Gbombi speaks Kim well, and Joe pointed out several instances in which a word was used incorrectly or aberrantly, and in which Mende or English expressions were used instead of the Kim counterparts. Gbombi's speech is indeed somewhat jerky; he does not seem to speak as fluidly in Kim as he does in Mende. His great strengths as a consultant, however, are his pleasant, personable manner, his ability to slow down his speech to the clear enunciation of single syllables, and his willingness to correct the researcher's pronunciation. Despite Joe's dismissal of Baji's language ability (though the two agreed together when Gbombi was in Tei that Moiwo couldn't speak Kim), he appears to have greater fluency and flexibility with the language than A. Moiwo, at least.

We stopped transcribing at the point where it seemed useless to transcribe A. Moiwo's frivolous questions.

## Transcription

Muye Hannah.  
Greetings, Hannah.

Sɛgau.  
Good afternoon.

Yaŋ ya na poɛ  
Myself, when I was growing up

ha kom mi  
they gave birth to me

yampam wɔ kom mi han yaam  
my father and my mother, they gave birth to me

yaŋ a po go,  
myself, I was growing up

ya cen– ya han a go ha le, ya mui na kɛni pantimui.  
I didn't– they would tell me to do some work.

Ya han a go ha le, i kɔn pantimui anɔn, ya lɔ kɔ.  
They would tell me, 'Let's go to work,' and I would go there.

Ya kwɔn na go, han a go pantimui paa–alɛ–ɛ si yi hun pahin.  
I would go, they would go to work all day, and we'd come back at night.

Yampam wɔ hɔn na go wɔ le, hum cen kɔ a yen, cen kɔ a yen.  
If your father tells you: You, don't go,

Kɔn a gbo, ɔ mɔ bɔgi.

Go by force, he will beat you.

Hɔye hun sɔ, cen pen kwɔ.

Daybreak comes, you will not go again.

hɔye = daybreak

Ihaa-a-y ha jɛnda wai.

All the time they were doing bad things.

I ɔ s- hi sɔ- yi yema le igbusum, ikwɛi.

We want to go plow for rice.

Yi ɔ sɔ i sɔ na ɔ si igbusum.

When we brush, then we start to plow [JP: dig holes for cassava?].

Tamɛ hun a pun ɔ pun na go laa

When the time arrives,

ikwɛi wɔ sɔntie na go.

the rice will come up.

Ha mɔ- ha- ha m- ha men le han ɔ topi i wipe.

They left to go drive off birds.

Gbata anɔn ha lɔ ɔ cie

They stay in the field

ha pa yipi yɛgɛ, si ya kɛnon.

they bring cassava, they give it to you.

A haa-a-a si ya gbigɛ yikwɛi.

Until we harvest the rice.

JP: gbigɛ = cut; this is the incorrect word for this situation. To cut rice in Kim should be wɔgɛ, he says.

Nuu cen ha gombonda, ha mu fen.  
A person with a hard head, they beat you.

Ya poε ha-a, ya ha saant.  
Until I grew up, I became big.

Ya hun nago, ya go kɔn sɔɔngɔɔgwε anɔn.  
When I am coming, I go fishing.

Ya gɔ lo pɛngwε, uh, siha kɔn menma likɔ.  
I weave the net, then I go to the waterside.  
lo = to weave. JP.

Si ya ji, weni kε ηaa, a ηaa.  
Then I kill weni, about three.  
kε ηaa = about three. JP.  
weni = fish sp

Han wɔhin kεηaa, yeen.  
They are about three, two.

Si ya yɔgi hun, yaam wɔ kɔ cɛti hun,  
When I bring it, my mother goes to cook it,

hi gɔ timgen tee-e-e,  
we go turn around all the time,  
timgen = "turn around." JP.

hi gɔ timgen tee-e-e,  
we go turn around all the time,

Yambε, ya le timgen siya lagba tòn.  
I myself, I turned around until I was a young man.

A tɛma mui ha hin kɔn ago,



I myself, I was after (?) a woman, we married.  
cani = married. JP.

Tamiε yi kɔn, naaye lanɔn wε.

\*\* The time we went along the road,

This sentence is hard to understand on the recording. The above is JP's rendering; I'm not sure this is the same as the recording.

A weni anina kwí pε ce ɔ

I called many people there

\*\*pε ce ɔ = ?

yapam wɔ na, ɔ nage ce ɔ,

My father he was, he was there (?),

yaam bε wɔ ce ɔ.

my mother herself was there.

Yi hɔ jɛndawε, ya kwii yɔ.

We spoke that word, I took there.

yɔ = short for yɔɔn?

JP says that the idea here is an argument.

I cani haa-a, i kom gu paa a ɲaa.

We were married for a long time and we only gave birth to three.

Cengɔm/hinwɔn.

She and I.

First transcription is what I hear; second is what the two consultants gave.

Mun ɔ wuε.

One died.

Ha iyeen, ha ɔ.

The other two are there.

Numa lani wɔ bɛɔ, wɔ na menim.  
That woman departed from me.  
men = to leave/depart from

Numa ce pim [?], yaŋ a su wan.  
I have no woman ("in my hands").  
pi = 'to be for'? => pim 'there is for me'?

Palepa ya cani, yɔngu yaam likwɛ.  
But that I marry, I stay near my mother.  
Again, this yɔngu; meaning 'stay'?  
palepa= even that; 'only but that'

Yaŋ ya tuna sɔmma, hi yaam, wɔ sɔm, sɔmma lani.  
I myself look for food, we and my mother, she eats, that food.

Le la yeni, palepa la ceyɛ.  
Even now, that's the way of life.  
ceyɛ = life, living

AM: A na wɔm,  
As for before,

BG: Hm.

AM: Baji,

BG: Hm.

AM: Ya yema yim.  
I want to ask.

BG: Yi- yimu.  
Ask me.



AM: Uh, sɔŋɡɔɡwɛ a mu [ʔ hard to hear], ɣɛmun hãã?  
The fishing you used to do, how would you do it?

BG: ɛh– Ya– ya– ya– ya ɣɔgi pɛŋɡwɛ.  
I brought a net.

AM: Sɔɔɡwɛ.  
Fishing.

BG: O, sɔɔɡwɛ? Ya le, ya ɡɔ ɡbusum. Ikwe.  
Oh, fishing? I said, I would go plowing. Rice.

AM: Gbata anɔn?  
In the fields?

Baji: ɛɛ! Yi na go sɔwɛ. Gbata anɔn. Kumwɛ.  
Yes! We go brushing. In the fields. Brush.  
sɔ = to brush, to remove vegetation prior to plowing. JP  
kumwɛ = bushy plants; brush. JP.

AM: Kumwɛ.  
Brush.

BG: ɛɛ, yi na go sɔ–  
Yes, we go brush–

AM: Mu hun wɔɔn i– uh, ikwe?  
Do you sell rice?  
wɔɔn = sell. JP inference. Long vowel? See below.

BG: Mm. Yi cen hun wɔɔn. Yi– yi paa gbɪgi wɔ siha, sihin sɔm.  
No. We didn't sell it. We only "cut" it then, then we eat.  
gbɪgi, according to JP, is incorrect verb to use for reaping rice; the correct  
Kim verb, he said, was wɔgi.

wɔgi = to reap/cut rice. JP.

BG: Tamie wɛ, ikwɔ- wɔ hun ha wɔ(ɔn) ci lɔn.  
At that time, rice- we would not sell it.

AM: Yapamu wɔ hun tugun?  
Was your father hot?

BG: Yapam... Mm-hm, wɔ nage- hm, tugun.  
My father... Yes, he was- yes, hot.

AM [speaking over BG, so hard to hear]: Wɔ gbatem lahum(u)?  
Did he beat you?

BG: Bɛ, wɔ na fenim vui!  
Man, he beat me a lot!

Ya- ya- ya na wɔ cem.  
I used to fear him.

AM: Yaamu bɛ, wɔmbɛ wɔn?  
And your mother herself, was she herself (hot-blooded)?

BG: Wɔn, wɔ hãã nago? Wɔ yema le wɔ hãã, wɔ le, a hãã m fen.  
She, was she doing it? She wanted to do it, that is, to beat me.  
Last part of the utterance unclear.

Wɔn gbo tugun, kɛ yapam wɔ cán wɔ.  
She was hot, but my father was also.  
“Wɔ cán wɔ”: lit. ‘he sit he’: “He was hot, he was” construction?  
AW: li-i-i...

BG: li-i-i...

AW: li-i-i...

BG: Yapam wɔ cǎn wɔ.  
My father was also.

AW: Uh– yɔngu, ɛh, apuwa yɔɔn, Nyandehun, apuwa yɔɔn, yɔngu mu hǎǎ  
yaan, tɛmba– tɛmba mui.  
Uh– going to, eh, that village, Nyandehun, that village, did you go to do  
there, your lover.

BG: ɔ, lei lɛ yini?  
Oh, by this time?

AW: Mm.  
Yes.

BG: Yaŋ– yen yi nu hǎǎ pantimui? Ya... pantimui?  
You mean did we do work?  
\*\*nu = ?

AW: Mm–hm, [ʔ te yibda an] pantimu wɛ.  
Yes, “that” work.

BG: Oo, tɛmbamui?  
Oh, lovers?

AW: ɛ– ɛ–, ee, la sɛɛnta.  
Yes, play.

BG: Oo, sɛɛnta?  
Oh, play?

AW: Mm.

BG: Oo, lei lɛ yini?  
Oh, at this time?

Bɛ, hi, paa timgens, uh, hun gbɛ dundu, saigla anɔn.  
Man, we were only turning around, [dirtying] our clothes [?] in play.  
hun gbɛ dundu= ? JP does not understand dundu here. BG translated it  
into Mende as 'our clothes.'  
saigla = Mende for 'play.' – JP

Hunu can.  
We sit.

Ya kɔn a ɔɔ hum– kom mɔ. Humbɛ kom, kommɔ, kɔm lain.  
I go to your place, your own place. You yourself come visiting me.

Lanu fa a la, la– lanj hɔɛ. Kɛ yi cen hãã timagbandíí–í lile yini.  
[?]. But we were not hot–hearted at this time.  
timagbandii = Mende hot–hearted.

Paa sɛɛnta, sɛɛnta ta wɔ paa a la [ʔhiyu hin yɔɔɔɔ].  
It was only play, play that we were doing.

AM: Numa ce wɔ hun mu a su pɛi.  
You still don't have a woman [in hand].

BG: Mm–mm–mm.  
No.

AM: Kɛ mu hun k– mu hun tuna?  
But are you looking for one?

BG: Ee! Ya– ya hãã kɛ ɔbatugɛ hun kɛ nuu wɛ.  
Yes! I do it, but it is God who gives to a person.

Ma–ma hun hã na go bai fɔs.  
It can't be done by force.  
bai fɔs = Krio 'by force.' JP

ε– humbε kεnga, mu gbo, ε– li wai.  
Eh– if you alone, you (find) a bad one.  
JP translated wai in this context as ‘ugly.’

Κε– Hɔbatugε hun kεm nago hum ale gu can,  
But if God does not give me, I will remain sitting,

[bin ta nago], Hɔbatugε hun kεmu nago, [grunts: huh], kεnga hun hun  
nagi gbos–gbos.

For God to give to you, there’s only to be patient.

The first part of this sentence is hard to hear and the consultants  
wouldn’t translate it for the transcription.

gbos–gbos, ‘cold–cold,’ is not typical Kim usage, according to JP; he said  
a better Kim word for ‘be patient’ would be dumkwεn = patient.

Ya gɔ cen tuna kat–kati lani la paa.  
I don’t go looking very hard.  
lani la = ? here

AM: Apuma mui, ha lɔ?  
Your children, are they there?

BG: Mm, ha a yeen.  
Yes, they are two.

AM: Han hɔ Kim?  
Do they speak Kim?

BG: Mm–mm–mm. Ha cen hɔ mɔ Kim.  
No. They don’t speak Kim.

AM: Ha cen te?  
They’re don’t hear it?  
te: to hear, understand.

BG: Ha cen pɛn te pei.  
They don't understand it.

AM: Kɛ han te Mende?  
But they understand Mende?

BG: Mendemɔ ha hɔ wɔ.  
Mende is what they speak.

AM: Kéɛn.  
Alone.

BG: Wɔn kɛɛn! Ya wɔ vui ha wɔ paa hɔ Mendemɔ wɔn kɛɛn wɔ cen hɔ mɔ  
Kim.  
That alone! They only speak Mende alone, they don't speak Kim.  
Mixup of pronouns in this segment of fast speech...

AM: Uh, yɛgimui saantɛ? ɔ bi- ɔ gi numa?  
Your big son: does he have a wife?  
Unclear what gi or, possibly, ci here means. May be gbie, as enunciated  
below by BG.  
'big boy': means 'elder' or 'grown-up' here?

BG: ɛɛ, ɔ nage- ɔ na- [nindɔ] wɔ na gbie numa mɔn.  
Yes, he has- he has one wife.  
\*\*\*gbie= to have as in marriage?

AM: ɔ kom?  
Has he had children?

BG: ɛɛ, ɔ kom, ha kom mɔn.  
Yes, he has had children, they have given birth to one.

AM: Lɔndɔ wɔ caniɛ?

Where is he living?

BG: Wɔ cani gu Njala ɣɔn.  
He lives in Njala.

AM: Yaa wɔ wɔ ɔɔ?  
Is \_\_\_\_ there?

BG: Njala ɣɔn? (AM: Mm.)  
In Njala?

BG: ɛh! Waama lani wɛ, wɔ ɔɔ gui.  
Eh! The daughter, she is there too.  
gui = ?

AM: Wɔ ma kɔn kɛlɛŋ ɔn?  
She did not go to stroll there?

BG: Oo, ya ma la si lan. I ce lan inale mɔn, ɣaŋ Nyandehun, ɣɔn gu Njala  
ɣɔn.  
Oh, I don't know. We are not in one place; I am in Nyandehun, that one is  
in Njala.

Ya cen ha sa le wɛ.  
I don't know about them there.  
JP translated as: I don't know where she goes.

AM: Kɛ- ɣɛgimui saantɛ, wɔ hun Nyandehun ɣɔn, hun leimu?  
But your big son, he comes to Nyandehun, visiting you?

BG: Bɛ, wɔ nage hun li mɔn.  
Man, he's come one time.

Kɛ tamie wɔ ha men am gu ha e yaam wɔ na men am gu paa ya yen.  
But that time when she left me, his mother left me, it's only me here.

Ya wem háá gu wε ɔ cen hun, lei la yiŋ bε.

1sg call always to-3sg 3sg neg come, to loc/time marker? 1pl self  
I always call him and he doesn't come, even up to this time we're so.

AM: ɔ cen ha pantimu gbi la hum?

He doesn't do any work for you?

BG: Ya hum gbi! ɔn cen hã mɔ panti la (yaŋ) hã.

I myself (do it) all! He does no work there for me.

AM: ɔn kε fee, la hum?

Does he give money to you?

BG: Hee, kε paa ya, ii gbɔmi na go Gbundapei yɔn. Hɔm kε- kε ŋaa,

Oh, only when we meet at Gbundapi. He gives me about three,

Not SO clear who is doing the giving and who is receiving money.

Pɔn iyeen. ɔn tauzen mɔn. Fee miε kpεε huin.

Two pounds. One thousand. It's all my money.

huin = ?

AM: Mm. Kε mu ciε Hɔbatugε sεgei.

Yes. But you give thanks before God.

BG: Aa!

Yes!

AM: Hɔbatugε ɔ ma kε- ɔ.

God is who gives.

BG: Aa! Hɔbatugε wɔ [mi]. Yaŋ- yaŋ- yaŋ hui lɔ kuni yaŋ a su wan.

Yes! God it is who [?]. I- I- I \*\*\*[unclear]

AM: Ya tum Hɔbatugε sεge.



I give thanks to God.

\*\*\*exact meaning of tum =?

Tum- tum Hɔbatugɛ.

Praise- praised be God.

BG: Ya tum Hɔbatugɛ sɛgɛ.

I give thanks to God.

AM: Mm.

BG: [? AM begins speaking over him] Hɔbatugɛ.

AM: Uh- mun kɔn sɔɔngɔ. Incegɛ- mu- hun- yɔndɔ- apɔ, apɔ komu yɔɔn.

Uh- you go fishing. Fish- you- there- town, the town there where you were born.

BG: Oo, yɔngu gbahun kom?

Oh, there at my doorway?

gbahun kom= at the door of my place. JP says strange Kim usage here, meaning 'in my house.'

Yaam, wɔm cɛta yen. Numa cemin yaŋ asu wan.

My mother, she cooks here. I have no wife.

Yaam, wɔ cɛta. Incegɛ lani wɛ.

AM: [?] wɔ cen te igbegbɛ.

She's not in good health.

te = ?

BG: Yaam wɔ cen te igbegbɛ. Ya le ya- ɔ gɔ- ɔ nigɛnɛ.

My mother is not in good health. I say she's going to - she's sick.

nigɛnɛ = sick. JP.

AM: εh– yapamu wɔ tugun?

Eh– your father is hot-blooded?

Note desperate use of same question again!

BG: εh– yapam– yapam [hin a gbo]– wɔn a wuε. Si la go, wɔn wɔn a wuε.

Eh– my father– [?]- he died. [In any case], he, he died.

si la go = ?

Yaam– waam– kɛn wɔn paa wɔ leyε.

My mother– the girl– it is only she alone who is alive.

leyε = living. JP.

infer: le = to live

AM: Mu siy apuma aputwε ha cɔn yaan?

Do you know these white children who are sitting here?

AM [continues speaking over BG's response]: Langbangwε saant– Tɔka Tɛi.

The big man– Tɔka Tɛi. This woman– Hannah.

BG: A ya, aya.

Yes, yes.

AM: εh– mu ke numa yaan?

Eh– do you see this woman?

BG: εh– Hannah?

Eh– Hannah?

AM: Hannah, Hannah.

BG: Yan ke hun.

I see her.

AM: Hannah ɔ wε putuwε wε, iyyε?

Hannah is a white person, right?

BG: Putwε wɔn a wε.  
A white person she is.

AM: Ali Tεi wɔn bε, ti putwε wε ɔ wε?  
Ali Tεi himself, is he a whiteman?  
ti = color?

BG: Mm, putwε wɔn a wε.  
Yes, he is a white man.

AM: Ti putwε wε?  
He's a white man?

BG: Mm-mm-mm, ti putwε wε  
AM [speaking over BG]: Mu cen ke ti pi?  
You don't see that he's black? [laughs]

BG: Wɔ, wɔ ti wε diyya.  
He, his color is red.

AM: [laughs]

BG: Wɔ cen huliya anin.  
He is not white.  
\*\*anin = at all?

AM: Mm̀m̀. Te wɔ, wɔ te Mendεɔ.  
No. He hears Mende.

BG: εεε, wɔ te Mendεɔ.  
Yes, he hears Mende.

AM: Kε, wɔ cen Mendεɔ.  
But, he's not Mende.

BG [speaking at the same time]: Ali, a temni ha wε.  
Ali is a Temne.

Wɔn wε ini.  
That's it.

Interview continues in this manner: which of the visitors wants to go to Nyandehun, etc ... not transcribed.

**Kim only to be entered in FLEEx**