

27 Feb 09, TC: good cultural info, needs some work before ready for Flex

Interview date: 02 May 2008

File name: A05 TL on Childhood (TC: "A05 TL")

TL = Tommy Lahai, TJ = Tommy Jaba

Transcriber: HS

Transcription consultants: Fasia Kolia and Joe Peku.

TJ: ε- le na po kínín hin, γε hu na há?

Eh- the whole time growing up, what did you do?

TL: Aa, βεε, ya na há langa li kwí.

Oh, man, I did a lot of wickedness.

langa = wickedness. JP.

Note use of adjectivizer (TC: agreement marker for nominalized quality or state?) li with kwí.

Langa vuí ya na há li kwí.

All wickedness, I was doing much.

TC: here nominalized

TJ: Langa, ilei hwin?

Wickedness, what specifically?

(Lit. '(that) wickedness, what's its name?')

TL: ɔ ya βεε.

Let me see, man.

"ɔ ya" similar to Mende, an expression of sympathy, despair, etc.

Le yi na ge hɔge yàní.

When we were coming out from here.

Yi kɔn- yi hɔge komiyε anɔn γε.

We went- we came from the celebration.

komiyε = dance/ball/celebration/party. From Mende, komi.

Agbena hiye hanbe ha le, yi kon tupa ale.
Our parents said, let us go to the bush.

Yi ha le, yi cen ko a yen.
We told them, we won't go anywhere.

Yi kon naaye lelan.
We went on another path.

TJ: Le lo hun yen, jeti go, ha ha jetiye?
When (you) came here, did they beat you?
jeti = beat. JP.

TL: e, mu ha le, ya ce pei kwen, ya ce pei ha lani.
Eh, you tell them, I won't again tomorrow, I won't again do that.
TC: no neg, I will tomorrow, I will do it tomorrow.

Hoye hun kenye, mu paa, kwen,
At daybreak, you just, tomorrow,

huute yinbe kon piahun yon.
huute we went to the farms.

Yi cen lapi ga yen lelan.
We didn't fight about another thing.
lapi = fight < Mende.

Yegge kuse hun ya lapiye
It was cold cassava that I fought over

si yi gbiye hun yen kenen kenen kenen.
then we ate it very well, well, well.

Munbe cwin.

You walked around.

cwin = “walk around.” JP

Mu cwinyε wε, igbeni hu yi na ge tuna.

You walked around, it was coconuts that we were looking for.

Yi yipe na go tuna ibace ale.

We looked for them under the palms.

Hun hu yi hun gbí na ge yεge wε.

It was that that we ate with cassava.

Le yi na ge hunyε, munbe pɛi kwí, penmɔi,

When we had come, you took up again, nets,

munbe pɛi kɔn minma likwɔ.

you went again to the waterside.

Yi go tuna winse.

We were looking for *winse* fish.

winse = pl. of weeni.

Yipe na go winse yen,

Having finished these winse fish,

ɔ, bεε, mu han ke yaamu.

oh, man, you give them to your mother.

Note 3pl appears with final -n but without -bε.

Note han used for fresh-caught (not-yet-cooked) fish.

Wɔ mu sɔmi, mu wɔ ke kwí yoo, [TL laughs]

It is she who (gives) you to eat, you (had better) give her a lot, oh!

mu yipi han gbí,

you bring them all,

hani ha ɓ yaamu yaaswan.
they and the (others) are there in your mother's possession.

(Wɔ) munbɛ téí wɔni.
She roasts the one for you.
Initial wɔ may not be there.

Yi mun yipɛ, hún gbí yɛɛ, mun!
We finish again, 'Come eat cassava,' go back!
JP thought the last word here, mun, was mɔɔ, Engl. "more," but it sure
doesn't sound like that to me.

Gbiyɛ nan go yɛɛ wɛ, yapamu ha nan ha le,
Having eaten that cassava, your father says to you (pl.),
Note nan instead of na, twice here.

Hun yi kwaan!
Come let's root (for cassava)!
kwaan = forage roots.

Munbɛ kɔn.
You go.

Hanbɛ cɛti supɛ mu wɛ,
they cook your soup there,

mu há pantimɔ mɔ toon toon,
you do some small-small work,

mu hin go háyɛ,
you are doing it,

mu kɔ mɔ há.
you go to do it.

Ha yɔgi na ha go, tɛm gbí yi huni, si ha gbiyɛ hun.
They bring it, any time we came, you ate it.

Ha yipɛ na go sɔɔ, ha yipɛ na go sɔɔ tupe pɛi gbí,
Having finished brushing, having finished again brushing the bush
completely,

ha yipɛ sɔɔ tupe gbí, si hun sɛgɛni.
when they finished brushing the bush completely, then it dries.

Si hun, ha tei hun.
Then they burn it.

ɔ ya bɛɛ.
You know, man.
See earlier transl. of ɔ ya.

Ha na pɛi kwí tu, íkààtá.
They take up hoes again.

La cusungwɛ.
For digging.

Ha cusun háá-á, ha kwaa yɛgɛ gbɛhin.
They dig for a long time, they go find cassava sticks.

Yaamu wɔ hin gbigbi(t).
It is your mother who cuts them small.

Hum yɛn, mu kwi vuí ikaabaa,
As for you, you take a lot of basket(full)s,

mu hin pɛi dugi hoonha anɔn.
you drop them in the holes.

Si ha yun, ni ha yun,
Then they grow, and they grow,

ha lei ha háá, si ha yipe, yugi nimgwei.
they leave them for a long time, then they finish, sprouting.
JP gave “burnt farm” for *yugi nimgwei*, but this seems unlikely.

Yapam wɔnbɛ ha le, ha kɔn (g)bate yɔn.
Father said to you, that you go to the floodplain.
Unclear whether this ha is 3pl or 2pl.

Hanbɛ kɔn gbate yɔn, ni ha kɔn, ɔɔ pɔpɔgɛ.
You go to the floodplain, and you go, to brush popogɛ grass.
pɔpɔgɛ = swamp grass, pɔpɔkii in Mende.

Ha wum wɛ háá, hun bɔ na go, si ha menɛ.
You play with it for a long time, when it has suffered, then you cease.
wum/wɔm = ‘play’, bɔ = ‘suffer’ JP, men = ‘stop, cease’

Si yipe sɛgen.
Then it finishes drying.

Hanbɛ go cɔndo jɛmdɛ.
You set a fire there.

Hanbɛ pɛi yɔgi ikwɛ.
Then again, you cultivate rice.

Ha yɔgi ikwɛ wɛ. Ha hun gbusun, ha hun **saan**,
You cultivate rice there. You plow it, you broadcast it,
saan = to broadcast seeds; from Mende, saani. (TC: Probably not a simple borrowing, same word in other SB languages, e.g., Kisi, Mani)

si ha gbusun. Ha gbusun. Ha gbusun,

then you plow. You plow. You plow,

ha yipe na go pe gbusun gbí,
when you have finished plowing completely,

hu mu lo leye oo.
that's what's left to you, oh.

Si yapamu wo hún yapon.
Then your father comes to town.

Hum munbe, mu leye lo ikwei lani hwin.
You yourself, you are left there with that rice.

Mu leye ikwei háá, si hin ho.
You are left with the rice for a long time, then it germinates.
ho = germinate.

Si hin ha pom yen ta yaa, ta yaa.
Then it does leaves here, three by three.

Humbe, munbe hun.
You yourself come.
E.g., after the rice has germinated, the children also return to town from the fields.

Hun nan go, háá,
Having come, for a long time,

si ha ko lo ken.
then they go to see there.
I.e., the adults go to check on their rice.

Temí hun ha munge soote, ha soote,
At the time that they shoot, they shoot,

sootɛ = ‘pull out’ JP; HS: from Engl. ‘shoot’; ‘give up shoots.’

ha paa- yi paa wuti pinta an, ha pɛi gbam tɛngɛ,
they just- we just carry pinta an, they gbam a platform,

ha yegi tɛngɛ, gbatiyɔn.
they build a platform, in the floodplain.

Hu yipɛ na ce, si ikɛi wɛ yipɛ sooti, cálán,
When that’s finished, and the rice has finished shooting, all!
calaŋ = id. ‘to finish sprouting completely.’

si ha pɛi yoi.
then they shoo the birds again.
yo = drive birds away, according to JP.

Ha yipɛ na go paa yo gbɔlɛngɛ.
They just finish shooing completely.
gbɔlɛngɛ = ‘all’ JP. But this really doesn’t sound like what TL says...

Hanbɛ, hin kɔ, la wɔgigwɛ.
They go to harvest it.

Agbenamui, ha hun wɔg.
Your parents, they harvest it.

Hanbɛ, si ha wɔgi, si han, ha ce tɛngɛ koog,
They, while they harvest, you, you stay on the platform,

ha cen kɔ yapɔn. Ha ce tɛngɛ koog.
you don’t go to town. You stay on the platform.

Le mu há vuí kɔ apɔn, la mu negi.
When they really make you go to town, it hurts you.
Note há ‘do/make’ as ‘make (to do)’.

εε, paahin, go jo, gu ɔɔ, go jo,
Eh, in the evening, eating rice, in the morning, eating rice,

Ha jo háá, si ha yipɛ wɔgi gbí ikwɛ.
They eat rice for a long time, then they finish harvesting all the rice.

Si ha pɛi hin wuten.
Then they carry it again (to town).

Han ha yipɛ wuten, hanbɛ hún, han gbí,
They, they finish carrying (it), they come, you all,
Note that in TL han without -bɛ seems to be the 2pl pronoun, as opposed to ha, 3pl.

Ha hun yan.
They come here.

Komiyɛ ni yi hun go ce oo!
It was a celebration that we put on, oh!
Unclear if “yi” is really in the sentence.

Juma gbí, ha cɛngi komiyɛ minma koog.
Every Friday, they passed in a celebration on the water.

Sangba yen.
This *sangba* drum.

Ha- ha hun bɛ, ha ce, pili yen.
They- they played it, they stayed turning around.
pili(ɲ) = to “turn/circle around in a canoe.” JP

Juma gbí, ha kɔn.
Every Friday, they went.

Na lo hɔga, yi ha saante saante wɛ kpɛɛ.

(It) was (still) coming out, we were all big-big.

Unclear the meaning of this. I have ina for na in my notes, leading to the interpr. 'now/today', but I don't hear the i-. The gist is that the big-big men split up the rice harvest, acting, it seems, in Society. Younger men and others were not part of this dividing-of-spoils.

Kɛnga ikwɛ | hin ha tupɛ.

Perhaps with rice, that they measured.

Kɛnga pán li mɔn.

Perhaps one pan.

Gɛnde a hun yoo! [TL laughs]

The gendei fish came oh!

First word was also unclear to transcribers. This is my guess.

Kɛnma munbɛ ce wɔn kɛ.

But maybe you yourself don't give him (any food).

Unclear relationship to previous line.

Ikwei, mu cai go, ha pɛi wɔn,

Rice, if you lend it, they (have to) pay it back,

pɛiŋ a paa, yegi mui.

even your son.

JP explained the situation thus: if you gave rice to anyone—even your own son—from the big-big men Society pot, that rice would have to be paid back to the Society. Or something like that.

Hum mu kwi jogwɛ wɛ. Hum kɛ́ɛn.

It is you who take that rice. You alone.

I.e., you can't give out your share to anyone else outside the Society.

Yema mu na go kɛ apuma mui,

If you wanted to give to your children,

mu go yuŋ ɣɛ na ikwɛi gbaa.

you buy them (their own) rice apart.

Si ha kɛ agbɛna ha,

If they give to their parents,

ha ma na go can gi likwɔ.

they don't sit next to (them).

JP explains: "So they will not come and sit near you, eating 'lawful' rice."

Ha yipɛ na go háá wɛ,

After they finished that portion,

If this is long vowel háá, it's 'portion'; if it's short vowel há, it's 'do.' I'm not sure. (TC: Likely 'portion with dem)

si ha yipɛ na pɛi go jo jogwɛ.

then they finish eating that rice.

I had "ha yipɛ jo jogɔnugwɛ," with the last word glossed by transcribers as 'our rice.'

Yi ha ɔ, komi lani wɛ.

We did it, that celebration.

Logo yen bɛ, si yi há ɔ.

At this very time, we did it there.

Meaning—this season?

Yɔɔn, ɔndɔ yi na po ge.

Yonder, where we were growing up.

Kɛ, leila bɛ yini, yi ce pɛi lan gbɔ.

But nowadays, we're no longer able to.

Yi hin kíníŋ, yi ce pɛi lan gbɔ, komi lani wɛ.

We everyone, we're no longer able to (put on) that celebration.

Yi hin ken la mɔ pantimɔ maan,

We each just look to our own work,

Unclear to transcribers. I have two versions written down: "Hin yɔn paa ken lá pantimui," and "Yi mun ken la mu pantimɔ mɔ yan."

Lɔndɔ yi [mumbling—unintelligible] migɛngumyɛ. Kíníŋ.

Where we stopped. Everyone.

TJ: Kɛ- le ha na ge- ha na ge piliŋ, minma koogɛ.

But- when they were circling on the water.

Ha na ge mu paga, ɔ ha ce mun paga?

Did they pay you, or they didn't pay you?

TC: Were they not paying you, or did they not pay you? Implications for tmap, reduction of contrasts or perfectivity of neg

TL: Apɔ kíníŋ, yi há lɔ, ha yi puɛn.

Every town where we did it, they dashed us.

puɛn = 'dash money' JP.

Ha yi puɛn.

They dashed us.

TJ: Sɔngɔ há wɔ?

At how much money?

sɔngɔ = price? Like Mende jɔngɔ? (TC: consonant alternation?)

TL: Bɛɛ, kɛngɔ siŋ pɛi, siŋ ta ɣaa.

Man, about three shillings.

TJ: [Unintelligible side comment.]

TL: Kɔɔ hun na ge ceyɛ!
That was money at that time!

Si ha kwiye, ha ha cuha yege,
When they/you took it, they placed out cassava for them/you,

si yi gbiye.
and we ate.

Si yinbe yi pɛi go pɛngi pi hiye, si yi kɔ. [TJ: Mm]
Then we again jumped in our canoe and we left.
pɛngi = ‘jump into a canoe’ JP

Hun hu na vuí ce lɔn, yegi miɛ,
That is what really isn’t there, my son,
This is unclear and apparently was also so to transcription consultants.

gbɛn gbɛn, li gbom,
old-old, to be big,

Yi nuu na hɔge yaaswan, ni duge minmaani, [TL laughs]
A person came out of our hands and fell in the water,

TJ: Wɔ le lani landa la na ge hɔwe.
He said that is why they were saying it.

Jɛnda igbegbe la la yi na ge há?
Was it a good thing that we were doing?

TL: ɛ, komi hun yi na ge timgenye | bæ.
Yes, it was with the celebration that we were passing the time, man.

TJ: ɛ, ba ya na meini mɔn. [TL laughs]
Eh, all right, I left you (alone).
I.e., ‘Okay, no more questions.’ ba = “okay,” according to JP.

END SEGMENT