

13 Mar 09: reviewed and lightly edited, renamed

Interview date: 2 May 08

File name: A08 First questions for Joe Braima

Transcriber: HS with consultants: Fasia Kolia and Joe Peku.

Notes: Though titled “First Questions for Joe Braima,” this appears to me to be not that at all, but further conversation between Tɔmi = Bɔkai Jaba and Tɔmi Lahai. Joe Braima may be involved in the conversation a little—he may be already seated among the other men at this point—but TL and TJ certainly continue to dominate the conversation, which now centers around the Kim language.

The segment is a continuation of A07 (which perhaps I didn’t realize when I was separating the recording segments).

Also, a little piece of the next segment is still included in the recording (2/2009).

TL: Si ma kwi na go lani wɛ, hanbɛ hɔ.
If (you) haven’t taken that, they quarrel.

Hu mu ha cen ce yisɔn.
That is why you don’t stay in the right.
yisɔn = right, as in correct, righteous.

TJ: Ya yema yii(n), ya.
I want to ask (them), me.
Note nasal at end of ‘ask.’ Is this clitic form of 3pl?

Ya yema yii anina yen, wei?
I want to ask these people, okay?

TL: Mm, yii, wei?
Fine, ask, okay?

TJ: ε- numa wɔ, ha hwin kuntu yani, ɔɔɔwɛ yen anɔn.

Eh- the woman, they bend here, in this world.

kuntu = 'bend.' JP

Unclear meaning of this, and no enlightenment from JP.

Ni yi puge hɔmɔ- hɔmɔ yeni.

And we stand in this quarrel.

puge = 'stand.' JP

Yɛ mu go hini vuí yen hɔmɔi yeni?

When will you really lay (to rest) this quarrel?

TL (or Joe Braima): Yini há ɔ?

Who are we?

Jɛnda la anina yen ha yipɛ yeni.

The thing that these people brought here.

Ha mu hín kwɛn, ha mu hinya kwɛn?

Does it lie in your heart, is it lying in your heart?

Unclear why ha and not hun...

TJ: Há lan kɔ landa hinya kwɛn, yɛn kɛnɛɲ kɛnɛɲ [TL: M-hm]

If it lies in the heart, that is very very good.

Note the high-tone há in beginning of the sentence may have a meaning like 'if,' and not be a pronoun at all. Or the tone adds the sense 'if' to the pronoun?

TL: ε- yema kɔ bɛ putumɔi, [TJ: Mm], ya hɔ Kimmɔi. [TJ: Mm]

If (I) want to go myself (with) the white person, I will speak Kim.

Yi tan go Kimi, kimmɔi kunan mu lei hògá.

We are Kim people, it is Kim that remains coming out of your insides.

TJ: Aa, háá le yi ɔ pɛi há ta sɛɛnta.

Yes, all the time, when we are dancing.

TL: Kε ha yi la cɔnda jɛni.

But they 'put something there' for us.

But they love us. JP glossed 'cɔnda jɛn' earlier as 'to love.'

Ha huni wati gbí.

They will come every time.

La mu hin vuí kwɛn yɛn kɛnɛɲ kɛnɛɲ kɛnɛɲ?

Does that lie in your heart very well?

TJ: Yɛn kɛnɛɲ kɛnɛɲ.

Very well.

TL: Le hun ha hun biyɛ, hiyɛ?

When they have it, huh?

Unclear meaning of this.

TJ: Ha yinbɛ pɛi pɛiɲ le, [m-m] la yɛgi bɔgɛ lan yani, [m-hm] apɔwaan.

They again might for us, build a house here, in town.

Amge mu la te, hiyɛ? [TL: Mm]

I think you heard it, right?

Vuí, bɛɛ, ni yi go paa na paa gbɛtegaan, [TL: ɛɛ]

Really, man, and we just need it,

gbɛtagaan = need. JP.

yi go sɛm ce,

we stay standing (in front of it),

ha pɛi lɔmɔ/gbomɔ lani. [TL: Mm]

they again connect that.

JP gives lɔmɔ as 'be connected.' Unclear.

TJ: Lá lɔ pɛi?

What else again?

I.e., 'ask me another question.'

TL: εε. La mú lan? [TJ: εε]

Okay. To you?

I.e. 'Should I ask you?'

Le yi temgɛn jɛnda yen, la yeni.

When we go around this issue here.

Há apuma hiye hun hɔga?

Do our children come out of it?

I.e., perhaps, 'where do our children fit in the picture?'

TJ: La apuma? [TL: εε]

For the children?

ε-ε, le ha kɔn yeni. [TL: Mm]

Si ha mui nago, [TL: M-hm]

cɛn yi pɛi há pɛi kàà, [TL: M-hm?]

it's not that we again made (them) study,

ha ma teeni, hán hun, ha kaa hun hun, [TL: M-hm]

when they're not small, 'Come here,' they come to study,

Structure of this sentence a little unclear.

si yi han gbungi kààyè.

then we show them (how to) study.

END SEGMENT