

13 Mar 09, tc: reviewed and lightly edited
topics: coming of the rebels

Interview date: 02 May 2008
File name: A10 Joe Braima war story

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

Notes: Here it's clear that JB's speech is mixed with Bom; note -nde/-le tacked on to the ends of nouns and places. This makes sense, because his mother is a strong Bom speaker. I've put Bom or Bom-ish words in *Italics* here.

IMPORTANT: the end of this recording is the beginning of recording A11.
This needs to be spliced back onto A10 on the master copy.

TL: Yi hɔwa, bæ.
We are talking, man.

La hini mun kíńíŋ jɛnda waiwai anɔn hwin.
To lie on you, of everything, among the very bad thing(s).
Unclear. JP gave 'lies on you' for first part.
Meaning seems to be 'What's something bad that happened in your life?'

JB: Ha akwí, oo.
They are many-o.

TL: La ɔ/le há ɔwɛ?
What kinds of things?
Last word may be ɔɛ.

JB: La migɛn gon de pɛmgwɛ yeni. [TL: M-hm]
For the end, this war.
I.e., 'the worst' was the war?
Note final -nde instead of -m of migɛngum (Kim).

Bom *migengunde*; (tc) tng: m̀ìgén ‘finish’, gon

Le pəmgwɛ kɔ na muyɛ,
When the war had arrived,

TL or TJ (interjecting): Yi na matin go kwí.
We hid, many (of us).

JB: Yaŋ vuí, ha na bulamgo naayɛ wɛ li gbon.
I truly, they missed me on the big road there.
JP says **bulamgo** is Mende. But I’m not sure it’s not Kim: bula–m go,
miss–me hab.

Li mɔn, [TL: Mm] yaŋbɛ pɛngi!
Once, I jumped!
li mɔn = ‘once.’ < for one.

Si ya pɛngeyɛ, ya keni go kwɛilɪŋ yenɪ, [TL: Mm]
When I had jumped, I saw behind here,

yaŋbɛ keni, ha cá(ŋ) hin. [TL: M–hm]
I saw, they passed.
Nasal at end of caŋ, ‘pass,’ elided before hin.

Ya le, ah– ha lɔ ke, bɛɛ!
I said, ah– they will see (me), man!

kasi cen Hɔbatugɛ, ya kón!
Thanks be to God, I left!

Yaŋbɛ kón puháàn.
I went to the swamp.
puha anɔn becomes puháàn. Perhaps standardize spelling to this.

Yaŋ, le ya mui gun puhaanyɛ/–yɛ (Bom?),

When I was still arriving at the swamp,
puhaanyε/-ye = Bom?

kuta miε mu hun gbon.
my clothing was on my head.

Gbɔndolani hum go ce wan.
It was in a bundle that it stayed.

Yanβε mún kwei, gbεngwi koog, yanβε hínni.
I walked back, on top of a dry spot, I lay down.
gbεngwi = a dry place, gbupui in Mende, according to consultants; JP or
FK wanted gbɔngbuwi, apparently.
hínni sounds like a geminate here; we have to decide!

Lɔni háá-á.
(I) slept for a long time.

Yanβε po.
I got up.

Le ya po pɛi, [TL: Mm] yanβε húnni.
When I got up again, I came (back).
geminate on verb with -i.

Le numa- ε, Fode- kalaa, Malia, [TL: Mm]
When the woman- Foday's wife, Malia,
Stammering some here, seems to be language skill problem.

ya gbomi go wε, yapɔwan, ε- yapɔ kohan γɔn de, Jaama γɔn.
I met (her) in town, in their own town, Jaama.
γɔn de bom?

Ya le, lá la yan yeni,
I said, "What's here?"

Wɔ le, “A, yɛgi miɛ, pihaingamga,
She said, “Ah, my son, my brother,

ya ma ke wɔn jɛn kɛ́ɛn!

I haven’t seen (him) a single thing!

The *wɔn* here seems extra, but is repeated in the same phrase/idiom below in Tiwa Peku’s reported speech. So may be just part of the idiom.

ya ma ke wɔn jɛn = ‘I haven’t see anything’ idiom.

Nuu vuí, Fode vuí, ya ma ke wɔn.”

(no) person at all, Foday at all, I haven’t seen him.”

Wɔ le, “Kɛ, ce yi cani, wei?”

She said, “So stay, we’ll sit, okay?”

JP wanted *kɛsi* for *kɛ ce*, as one word, meaning ‘therefore.’ I’m skeptical.

Ya le, “Mm.” Yini gun cani.

I said, “All right.” We stayed sitting.

Fode bɛ, wɔnbɛ mui.

Foday himself, he arrived.

Hanbɛ, yema– Tiwa Peku. [TL: Mm]

They– a boy– Tiwa Peku.

Wɔnbɛ mui.

He arrived.

Correcting himself – wasn’t Foday who arrived first, but Tiwa Peku.

Wɔ le, “Tiwa, ɔ(n) hɔga?”

She said, “Tiwa, where are you coming from?”

Wɔ le, “Ya ɔ hɔge igbɔɔn de.

He said, “I came from the waterside.

igbɔɔ(n) = waterside; *igbɔɔn de* = bom?

Yi go hin igbɔɔn yɔni.”
we sleep at the waterside.”

“La hun teyɛ?”
“What did you hear?”

“ɛ, ya ma ke wɔn jɛn oo.”
“Eh, I didn’t see anything, oh.”

Wɔ le, “Kɛ si, yin cani oo!”
She said, “Well then, let’s sit, oh!”

Yi na le gun can,
We stayed sitting,

Fode bɛ wɔnbɛ mui,
Foday himself arrived,

AT: Kaapug.
Her husband.
kaapug = husband, like kaalaa = wife??

JB: Mm. [unintelligible utterance]
Yes.

Wɔ le, “Mm, anina wɛ, ha muí!”
He said, “Yes, those people, they’ve arrived!”

Wɔ le, “Yin, yi tei ha wɔm vuí, ha mui.”
He said, “We burned ha wɔm completely, they arrived.”
Unclear what wɔm means in this context. FK wanted “yi yipɛ ha wɔm gbí.”

Ha mui– ɛ– Mɔbáŋgi yɔn. [TL: Mm]

They arrived– eh– at Mogbange.

Lɔndɔ ha na hɔga.

Where they had come from.

Presumably, Foday and fellows are the ‘they’ here.

Hun ha na geyɛ topi yan yeni.

That was where they had driven (them) here.

Is topi a passive here? ‘That was (why) they had been driven’?

Le yi na ge apɔwan yan yeni, [TL: Mm]

When we were in this town,

gusɔ gumɔn, ha na le go yan yen.

One morning, it happened here.

ha na le go = ‘it happened’

Nuupugɛ, Sɛgɛ, bɛɛ hiyɛ yapɔɛ, Kwago yan,

A man, Sɛgɛ, our town chief, here in Kwako,

na ke ya go– nuu vuí ɔ hɔwa,

he saw– everyone was speaking,

yɔɔɔ, ɔni ɔ hɔgan, ɔni ɔ hɔgan yɔɔɔ, ɔni ɔ hɔgan yɔɔɔ,

yonder, one came out of yonder, one came out of yonder, one came out of yonder,

describing an ambush.

Ha yipɛ, ha le– ha le, ha hun can.

They finished (coming out), they said– they said, “You come and sit.”

Yinbɛ can.

We sat.

Ha le, “Han, ni ha mui yan yeni, enui, yi nuu ji, yen.

They said, “You, you come here, enui, we will kill a person, here.
enui = contraction of yi ha nuu ji?

ᠰᠣᠮᠮᠠ, ma ha yin κε, ha ma wᠣman.
Food, they didn’t give us, they didn’t pay.

Landa le, yini wᠣ ji.”
Therefore, we will kill him.”

Ha má há wε, ye Hᠣbatugε, anina yen.
That they don’t do it, please God, these people.
JB’s thoughts?

Gbilihin mᠣ ni waan, yi na wᠣ᠋ᠨᠢ.
Eleven goats, we paid.

Gbilihin. [TL: Mm] Hun yi na wᠣ᠋ᠨᠢ.
(A) goat. That’s what we paid.
Unclear whether this is eleven goats or just one.

Ha le, “Κεσι, yi na na wᠣ᠋ᠨ, ha wᠣ᠋ᠨᠢ gbilihin.
They said, “So, we paid them, they paid (in) goat(s).

Κε yi kᠣᠨ Saahan γᠣᠨ.
So we’ll go to Saaha.
Saaha is another town. JP.

Yi kᠣ na go, mui na go, ha γᠣ᠋ᠭᠢ gbilihin wε.
When we had gone, having arrived, they brought that goat.

Le ha na muiγε, ha na γᠣ᠋ᠭᠢ gun gbilihin yani.
When they had arrived, they had brought the goat here.

Yinβε yi cani li toon.
We ourselves sat a little.

Háá-á, lani bindε, kasi cen Βεεmɔi,
For a long time; that's why, thanks to the Lord,

βεεpaa le yi na ge yen, te,
only that we had heard,

γɔɔn ha le, "Anina wε ha muí ɔ, γɔɔn."
yonder, they said, "Those people have arrived there, yonder."

Landa nuu ce ɔn yii, ha le, nuuwε yen, há ɔ?
That's why there wasn't a person who'd ask, "Who is that person?"
I.e., "Who are 'those people'?"

Ha yi paa ha le, "Anina, ha muiyε."
They just told us, "The people, they've arrived."

Munbε bεmpa bagi mui, kón!
You arrange your bag, (you) take off!

----FOLLOWING PART IS ON A11; NEEDS TO BE MOVED BACK TO A10----

Mu cεngi ta! [TL laughs]
You run away!

TL: Mu tanbε tɔwε,
You start the run,
The NCP ta apparently refers to "running" above. JP.

JB: Áă, yi na ɔn- yi na go ɔn tupitá ale.
Yes, we were sleeping in the bush.

Hu yi na ge kwεiyε.
That's how we were walking.
Meaning, 'that's how we were making out/spending time'?

END SEGMENT