

Interview date: May 3, 2008

File name: A13 Adama Mende and Jilo Musa short pieces

Notes: First recordings by AM and JM. HS entered electronically from notes before March 09 return to S.L.; not checked with the recording for a final time.

Transcriber: HS

Transcription consultants: Fasia Kolia and Joe Peku.

[Segment begins with JM intro; AM asks JM about her parents' names, family, etc.]

[Second segment: AM asks JM about the work she used to do.]

The following is the short segment that made Pa Joe Peku and me laugh every time we heard it. TC had told me that asking women whether it was better to be single or married was a good jumping-off point for recording sessions. I think it might have been if phrased 'whether it's better to be young (pre-marriage) or old (post-marriage).' In this case, it came across as 'whether it's good to live alone,' and the answer from both AM and JM was unequivocally: No! Adama Mende and Jilo Musa took the discussion of being alone and created a kind of rhythmic song on the spot.

AM: Si mu can wε.

If you sit there.

Numa ce lɔn. Yεgipugε ce lɔn.

There's no woman. There's no man.

La ce le jɛnda igbegbe?

Is that not a nice thing?

JM: La ce gbí jɛnda igbegbe oo.

It's not a nice thing at all, oh.

AM: Mm, la cen igbegbe.
Yes, it's not nice.

JM: La cen igbegbe!
It's not nice!

AM: La cen igbegbe, mu **cahin** wε.
It's not nice, that you pass so.
Note **cahin** var. of caη, 'to pass.'

JM: Mu go cεtan ikεen.
You will cook alone.
Note -an ending to verb cεt(i), 'to cook.'
Unsure why the i- in beginning of ikεen.

AM: Mu go cεtan ikεen, mu sɔman ikεen.
You will cook alone, you will eat alone.
Note -an ending to verb sɔm, too.

JM: La cen igbegbe!
It's not nice!

[Beginning to chant rhythmically:] Cεt, cεt, cεt, mu cεtan ikεen.
Cook, cook, cook, you cook alone.

AM [joining in the rhythmic chanting]: Cɔη, cɔη, mu cεtan ikεen.
Dish out, dish out, you cook alone.

JM and AM: Cɔη cɔη cɔη cɔη mu cεtan ikεen!
Dish out dish out dish out dish out, you cook alone!

END SEGMENT

AM: Jilo, hɔye sɔ geyε. Ke yipe?

Jilo, this morning. (Did you) see (any) fish?

JM: Ya ma ken yipɛ. Wɛ go paa hun ya cani.

I don't see fish. When day broke, I was sitting.

I think wɛ may actually be hɔyɛ. Check on recording.

AM: Wɛ hu mu piyɛ?

So you stayed in the morning?

JM: Paali-i.

All day long.

AM: Cen cɛn kɔbutu?

(You) didn't set a pot?

cɛn = apparently, 'set' a pot to cook. JP.

JM: Ya cen cɛ kɔbutu yɛ bɛpaa paan si ha kɛm.

I don't set a pot except for at night when they give me (food to cook).

AM: Le ya kenu agbenam.

I see you, my parents.

This is an oratorical flourish, an address to all those assembled.

Numa wɔ le, wɔ ma ken yipɛ.

The woman said, she didn't see (any) fish.

Still expounding to those assembled.

Yɛ hun wɔn cɛte?

What does she cook?

cɛte may be cɛti. Or underlying form has -e?

JM: Ya ma cɛtin yipɛ.

I didn't cook fish.

AM: Wɔ le, wɔ ma gbɔn yipɛ.

She said, she couldn't (get) fish.

Note negative -n with ma and verb gbɔ.

Atɔ Moiwo: Si wɔ gbɔ yipɛ, yɛ mu há?

If she were able (to get) fish, what would you do?

Switch in person apparently a mistake.

AM: Ma gbɔn yipɛ, hu mu há?

If you can't (get) fish, what do you do?

JM: Le ya gbɔ yipɛ, [AM: ɛɛ]

When I'm able to get fish,

ɔɔ, ya wɔ cɛti.

Yes, I cook it.

Note again that fish that has not yet been cooked or prepared is referred to with wɔ, not hun or other NCP.

Ya wɔ puti vuí,

I prepare it completely,

puti = prepare. JP

si ya yipɛ wɔ puti fó,

when I've finished preparing it fully,

fó = ideophone from Mende. Used with: being completely clean, very white, or eating everything all up.

si ya yipɛ wɔ tɔgi fó,

when I've finished cleaning it fully,

si yaŋbɛ cɔŋ kɔbuta anɔn, ya wɔnɛ cɛt.

then I put it inside a pot, I cook it.

AM: Yɛ hu mu lɔ cɔhin, ihini?

What do you put there, salt?

Note again **ɔhin** var. of **ɔη**.

JM: **εε**.

Yes.

AM: Ni **γeη**. Ni **cuaima**?

And what thing. And oil?

JM: **εε**.

Yes.

AM: Ni **kefima**?

And pepper?

JM: **lyε**.

Yes.

AM: Ni **magiyε**, **hiyε**?

And Maggi, right?

JM: **εε**.

Yes.

AM: **Cεti** na go, **háni** anina, ha **sɔmi**?

When it's cooked, you and people, you eat (it)?

JM: **εε**, **ɔɔ**, ya **wɔ** **κε**. Apuga **miε**.

Yes, yes, I give them. My in-laws.

I think **wɔ** may really be **ha** on the recording. To check.

AM: Ya **kenu** **agbenam**.

I see you, my parents.

END SEGMENT

AM: Yε mu kɔn piahun yɔn. Yε mu há paali-i?
When you go to the farms. What do you do all day long?

JM: Ya cɛti yɛgɛ. Ya- ya tɔg go hun.
I cook cassava. I- I wash it.

Ya yipi, ya yipi incɛgɛ.
I bring, I bring fishes.

Si ya yipi incɛgɛ, si ya cɛti ha,
When I bring fishes, then I cook them,
Note again 3pl ha used for not-yet-cooked incɛgɛ.

si ya gbiyɛ yɛgɛ.
then I eat cassava.

Si pande, si lɔ duge, si ya hunni,
When the sun, when it sets, then I come,

si ya mui apɔyan, pande duge gun,
then I return to town, the sun already set,
duge gun = I want to make sure this isn't duge go. If it's gun, it may mean that the sun remains down when she comes back.

ya le tɛlɛsi,
I mean, slowly,
tɛlɛsi = slowly. JP

ya mui apɔyan.
I return to town.

Pandedugale, wei?
After sunset, hear?
Pandedugale seems in general to be used to designate the time of day after sunset but before—night?

Atɔ Moiwo: Yii wɔ pɛi.
Ask her again.

AM: Ya yii wɔ pɛi?
Should I ask her again?

Le mui apɔyani, yɛ hu mu há?
When (you) arrive here in town, what do you do?

Le mu mui apɔyani.
When you arrive here in town.

JM: Bɛpaa si ya hini oo.
Except that I lie down, oh.
I.e., she is able to do nothing except lie down.

Ya hin! Ya cen pɛi há jɛnda lelaŋ.
I lie down! I no longer do any other thing.
JM is elderly and walks bent doubled over.

Ya go hinni. Yen mam.
I lie down. I have nothing.
yen mam = 'on my own' according to JP. I think this may be yɛŋ mam,
meaning 'there is nothing for me,' but need to listen to the recording
again.

AM: Jɛnda lelaŋ, la cen pɛi.
Any other thing, is no longer there.

JM: ɛ-ɛ.
No.

AM: Ya kenu, agbɛnam.
I see you, my parents.

END SEGMENT