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Metadata

Seku Abdullai **old days**

4 Dec 2008, DKB barray, present: Pa Joe Peku, HS, TC

Sound file. Wave sound edited from mp3 sound and edited audacity project file

The recording took place around 10am in the barrie when we expected the air to be still but there was still a very slight and occasional breeze from the north (land side). The typical pattern is for there to be a land breeze in the early morning that gives way to an ocean breeze a little later in the day. (We always try to record somewhere in between.)

Tried to overcome the possible interference by erecting a barrier on the wind side of the barray, a large piece of cloth indeed prevented most wind from getting by

Pa Sheku had traveled by his own means in a very small canoe from Kpanguma to visit before our departure – he brought us a dozen or so oranges and ended up spending the night after telling us he would be heading back in the late afternoon – he said he came because he had some new stories, but we put off the recording until the next morning (after he indicated he was staying overnight) when the winds would be at a minimum

A persistent low-intensity noise – comparable to tape hiss – persisted throughout – we tried adjusting the settings on the microphones, moving the microphones, putting on the microphone wind socks, using different sources of power, and pretty much everything we could think of to get rid of the noise but all to no avail – sounded like the noise with the primitive outdoor recordings of British public television

There were loud frogs in the background and the clanging of Janette in the kitchen

Sheku Abdullai was as animated as ever, gesticulating wildly to indicate deictic centers, pausing dramatically, varying loudness, and using the odd ideophone

He offered us three stories and something of a narration

1. War story
2. Ghost story
3. Jealous story
4. **The old days** – we had asked him to tell us something about the old days when he was a small boy (he is now 92), especially how things then were different from what he sees today – we had originally planned to have H and T ask him questions as prompts, but he needed little inducement to do some talking.

He was pretty much exhausted after the story telling and soon retired to the hammock – he ended up leaving about 4pm that afternoon “sharp four o’clock”

Summary

Pa Sheku was able to tell over eight different stories of his childhood, starting with his childhood games, swimming, fishing, carving canoe, making fishing net, etc.

The hide-and-seek game seems to be very popular in those days even as far as Bum chieftdom, a game that is very much diminishing due to certain influences. The game was a popular play for one of the oldest, if not the oldest in the Kwamebai Krim chieftdom. The manner in which it was played was the same everywhere. That is one person will hide and made a sound to confirm his/her readiness then they will all come chasing. The one that matches your speed, strength and skills will get hold of you. That person will replace you in the hiding place.

Swimming was also an early childhood activity that he mentioned. That was really a training process which involves watching elders swim, do dry swimming on the sand, and sometimes on board a canoe and capsized it in the middle of the water. The later was to test their ability to swim in unfortunate situations. Sometimes they were scolded for playing with water.

Hunting and fishing were other childhood activities for Pa Abdulai. They will use lines stolen from their parents to learn how to fish. They also learnt how to make fishing nets. They reaped palm leaves and used that as ropes to make fishing nets. Palm kernels were as lead or steel to sink the net in the water.

The children will follow the elders into the bush to hunt animals. During the exercise, the elders will follow the foot steps of animals and surround the area they think the animals are hiding with nets. One or two people will enter the bush with sticks and dogs while the others shout.

Cassava and fish thefts were common practices in those days for children, and I believe even now. Hunger was the cause of petty theft that propelled Pa Abdulai and his companions to steal cassava and dried fish. In the case of cassava stealing, they will go to cassava farms along the road when nobody is around and up root some sticks. Stealing dried fishes from parents was a common practice

Pa Sheku further spoke a lot about dress code and how difficult it was to get money. Children did not have the luxury of wearing dress at early ages. You will be like twelve years or so before they tied a torn cloth with rope round your waist. Shoes were only for the educated few, and those living in the cities. So the villagers were afraid of shoes. But that is not the case now.

The white man brought pound and shilling which was difficult to get. One had to fish a lot to get one shilling. So people were afraid to start palaver for fear of fines. Pot and other items were often not enough, so human beings were given to lenders of money as pledges.

Children were also very respectful to their elders. A parent would order his son to go some where quickly before the spit gets dry. Now day's children argue with their parents and sometimes refused to attend to their calls.

Activities between husband and wife were something that was very secret. A man respects his wife's decisions at night. If the wife said no, he would not force her.

The last thing he spoke about was the lack of respect children of today have for kim language. They often laughed at them and referred to the language as monkey language.

Text

Childhood games

Masen, masen masen ma jenda gbɛni

First, first, first, time old topics. 00:03

Old day's topics

Le yi nage atona tona toni.

00:05

When we are small, small

Senta tayi nage haa.

The games we use to play. 00:08

Yi gbim boga

We played hide and seek

Si nuwɛ wɔni wɔ martin.

One person will hide. 00:14

Si han hani ha lei .

Others remained behind. 00:17

Mu han bɛ wen.

you called them. 0:19

Le yema yen wɔ bɛ hɔ landa wɔ le.

That's what the boy was saying

JP says 'leyema' means boy

Ha martin yee. wɔle ɛɛɛ.

Have you gone hiding? They said yes. 00:25

U,u-u

Cuu-cu (a calling sound made by the person in hiding)

si han mun be tuna. 00:27

then they will find you

‘tun’ =find

Topan yan hamu tuna- hamu tuna. 00:30

They will find himor her in the bush

Numa cen hin wɔmu keyɛ

The first person that will see you

Wɔ le wɔ yeni we - wɔ yeni we. 00:35

Will say he is here

Mun be cengi tagbi giyan - si ha lem mu.

You ran away and they will follow you. 00:36

Ha wɔn be kɔn gbɔnda

Then they will grip him. 00:38

‘gbɔnda’ means to grip

Dugie mu lɛyɔn

Then you fell on the ground

wɔle yibii wɔ, yibii wɔ

they will say, we have caught him, we have caught him.00:42

uh-hu lanila hogɛ lɔnan gbo lɛnda weida

after that (explaining this story, he is jumping to another story).00:47

Swimming

Le yipe gan lagu sagan gue

When we were learning how to swim, 00:50

Yi ken anina agbeni

We look at the old people (he watched old people swim)

Hapen gi pian yu hun si ha nyu hu si ha saagan

We will onboard a canoe, capsized it, and start to swim. 00:55

Yin yi lago pegan leyɔn

We will do our learning on the floor

‘leyɔn’= floor

ɔngɔma se tɛwɛ l bɔn

like on the road entering the town. 01:00

yi hin leyɔn

we lie on the floor

JP says ‘hin’ means lie

Si hin sagan, l pegan sagan guɛ

We lie on the floor and learn how to swim. 01:04

Si hin sagan l pegan sagan guɛ

We lie on the floor and learn how to swim.

Lɛ yɔn hin saagan, saagan

We lie, swim and swim. 01:07

Ye lei ha lani haa ni layin bɛ sinni

We do that until we use to it (or until we learn). 01:14

Sinni= to use to

Si yin bɛ kɔn gbon yɔn

We went to the water side

Yi kɔnago gbon yɔn

When we go to the water side. 01:18

Yi ƙɔ tɔɔn

We went to wash

Agbena hinyɛ ha hin miya

Our parents will watch us

Ha ke yin nago.01:23

If they see us

Si han topiyin ha hin feyn

They will drive us from there with beat. 01:25

Feyn=beat

Topiyin=drive

Yii sɛyin minma

We play with the water. 01:28

Kɛ lanigbi yi pɛi gan lagu sagan gue

But, we are practicing swimming.

sɔngɔ leyina gɛ halɛ yɔni

as we did on the ground. 01:32

landa yipɛ ƙɔ haan lɛyɔni, minan yɔni

that what we do in water as we do on the floor

yi sɛm minma ma mui hin yen

we will stand in the water, and it will stop here (he demonstrated water stopping at the hip) . 1:37

yi sagan, sagan, sagan, sagan, sagan,

we will swim, swim, swim, swim and swim, 01:42

yi golɛ han wo

we will continue doing that

silá siwɛ hin pɛi
until our body is used to it

yi pɛngi pia anu
we jump inside the canoe. 1:47

kɛngá si kuɛ tɔgigɛ
Sometimes we will take sticks

Kɛngá mu can a yen, kɛngá hun kɛn
Sometimes you sit in the middle, sometimes you are alone. 01:52

Simu pɛi gan yatigɛ yen
Then you learn how to paddle

mu yatiye mu yatiye
you paddle, you paddle. 01:56

kɔinago siin mu bɛ nuin, hinbɛ dugi minan yɔn si hin saagan
when we go far off, we will fall into the water and start to swim. 02:00

ah yi gbole haa laniwɛ haani
You will do it for a long time (as many times as possible)

Si hin lagba
Until you grow or big. 02:05

La hinbɛ sin hi
Then we use to it (we know how to swim)

Mambɛ kɔn ya heyɔn sinyu han nyuɛ mu sagan
When you shall have gone far off, you will swim if you capsized. 02:10

Cen lei minan yɔn cen wu
You will not die .02;10

We hun yinage han jɛnda masen ma
That was what we used to do in those days (old days)

Fishing

Lani hugɛ nago
After that. 02:14
(He is starting another story)

Agbɛna hinyɛ han sɔngɔ wɛ
When our parents were fishing.02:17

Yipɛi gan sɔngɔ guɛ
We will learn how to fish

Yi dui l hogɛ
We stole the hooks

Ya paamu binago mu wɔɔɔ dui. 02:22
if your father has it
dui=hook

si i bɛmpa kɛngue
then we make line (fishing lines)

yi kɔsɛm gu yɛ piyɔn
we will stand on the sand
sɛm= stand

sikɔ pɔn yen
you send it there. 2:29

a hu dugɛ nago

if it falls

ɔ hun hutɛ nago sɔngɔ mayen pɔɔmiwɛ
it gets fish out of the water, like a fish. 02:36

A yee, a nango, a nango
I pulled and pulled. 02:38

Si mu funt
Then I beat it

wɔ hun yin age han yin a toon-a-tooni
That was what were doing, when were small, small. 02:41

Lanila hogɛ lɔnago
When this one passed
He is starting another story

Hunting

Si yi pɛpɛ gan agbɛna hiyɛ ha kɔn pɛngwɛ a nu
We learn how to hunt when our parents went hunting. 02:47

Yi kui bangimu yen
We take the ropes

Yi bii nayɛ
We went along the road. 02:50
Nayɛ= road

Yi dugɛ go gbu-u-u-u
We drop it (rope) round. 02:52

Yi dugɛ nago gbu-uu, yi pili yɛ gɔɔ
We drop the lines in a circle

Numu wɔ̃ kui ɬɔ̃gi guɛ
One person will take a stick. 02:57

wɔ̃ go cuin yen
he will peg it

yen si wɔ̃ kɔ̃n yen
he will from here to here (here to there). 03:00

wɔ̃le naimu wusɛ mui
he will say those are the animal foot steps. 03:02
naimu=foot step

wee wɔ̃la yan wɔ̃ la yan
it is here, it is here

le wɔ̃ni wɔ̃gi gbusse
then he prevents or blocks it. 03:05
gbusse= to prevent or block

wɔ̃le ya gbu wɛo
he said I have locked it

wɔ̃kɔ̃ tope yen alɛ
it is inside the bush.03:08

yin bɛ dugi bangiguɛ gbu-uu
then we lined the rope right round

si yipillin tope
Round the bush

si numu tɛnga anina yen
Say one or two people. 03:13

si han dɔɛɔ
We will enter (the bush)
dɔɛɔ=enter

haani yi sɛmi ha gbun
the others will stand round

ha santɛ, ha santɛ haan
The big, big ones

Si han tin ha tin
They will cause noise. 03:18
Tin=noise

Wo, wo, wo, wo
The sound of dogs barking

wɔ mui, wɔ mui, wɔ mui, yin bɛ cɛngi tagbigi.03: 24
they come and come, then we ran there

si wɔni gbunda wɔ a waye ha bi wɔ
then he grips it, come I have caught it

yin a toona -tooni wɛ hin yinage han
that was what we do when we were small. 03:29

sɔɔgoma anina gbɛna gbɛni, hanage haan
we took examples from what our people do

wɔ hin yinage pɛgan niyɛ
that was how we imitated them. 03:33
pɛgan=imitate

Landa huyɛ lɔn nago
after that

Carving a canoe

Wɔn yema sɛmpɪɛ

If you want to carve a canoe. 03:36

Yi ɔ kɛti baana, si dugɪɛ

We go and cut a banana, it falls. 03:37

Si hun sogoot

Then we dig inside (we remove the inside). 03:40

Sogoot= dig inside

Mu pɛgan sɔngɔma yemu sɛn piɛ

Then we will learn how to carve a canoe.03:43

Yi le halani haan

We do that for a long time (that is over and over)

Celan kɔ wɛ

You don't go anywhere

Hanago yaamu kɔn hapanɔn

If your mother goes to the farm

wɔgo fuuti yegɛ

to up-root cassava.03:48

fuuti=up-root

wɔ yipɛ nago yiye

when she brings the cassava

mu hun bɛ dui kɔhun matin

we will steal and hide it

matin hun nago

when we hide it. 03:54

ha yεpε nango han layegε wε paniyε a nu
the cassava was processed inside the pan

mu gɔ can sɔgu a nu, simɔ hun sogoot mu bεmpa piε
you sit round a corner, dig inside and make a canoe.03:58

mule haaa wε haani
you be in this for a long time. 04:00

si mun bε gbɔngε hin a bεya hani
then you showed to the others

ε piyε yen, piyε hun yen
here is a canoe, here is a canoe. 04:02

si a tεmamu gbεlε ha mu bε lein
then all your friends will follow you. 04:04

oo piyε yen hun kεnan ho
oh this is a fine canoe

ii yin bε digin foguε yen
then we gather the sand. 04:08

yi sεmyε hun nango
we put it there (on the sand)

si hu tiε gbun gulango wε sigɔtεlɔ bangiguε
we make a hole on the head and fix the rope. 04:14
making a hole on the canoe to tie a rope)

sɔtiε lɔ bangiguε
put a rope on the boat

si numu ʋɔ, ʋɔ han piɛ
then one man will pull. 04:16

sihun kɔile
we will be at the back

yin a toona tooni, wɛ hun yenage han
that 's what we were doing when we were small. 04:20

cen nago wɛ
if not . 04:21

Making a fish fence

Yi bɛmpa ʋɔ pɛngopɛ
The way we make fishing nets. 04:23

Gu pɛngɔ wɛ kɔ yinage, sɔngɔ
It was our fishing net

Kɛ lani dama ɔɔca
JP can't translate 'dama ɔɔca'.04:27

Nahogɛ go yɔn
Came from there

Minma min yɔn
Down the water side.04:30

Pɛngo lango wɛ hagɔ weile kamtiɛ
The type of net we call "kamati" (a drag net)

Yi gɔ golo gu yɛpi yan
We will weave it on land . 04:33
Golo=weave

Yin a too-a-tooni
We the small, small ones .04:35

Sinde ɔ ye kɔye
We remove the raffia

Ce nango we
If not
Wapile ɔ yi kɔye
We remove ropes from palm leaves. 04:38

I saanti batie
We got long palms

Yi tɛgiɛ i pom lani we
Removed the ropes from the leaves. 4:40

Hun hu yii ɔga pɛngowe
That's what we do weaving with

Yi kule i gbɛni yen
Then we took the palm kernels . 04:44

Yi cɔi-cɔi hun ɔ kinin yi le kamatie hun
We hung them round and call it 'kamati'. 4:48

Yi go sɛm we siyi ken
We will stand and watch

Pian yɔn si i pɔngo
We will send it while in the canoe. 4:52

ɔ dugɛ nago, oo si ɔ ɔ ɔ ɔ
as it fell we will say it is there, it is there. 4:54
(there is fish)

Ni mun bε nan
Then you pulled. 04:54

Wɔle wu giwɔ
They will say kill it

Yi mana ee bε ba yen
We did not pull (strong), aye man. 04:59

Han yipε kɔn , ye bε yipi celɔn yenage haan.
There is no fish, the fish have all gone. 05:02

Yin a toon tooni wε hun nage haan
When were small, that what we do

Lani la huge lɔnago
Apart from that.05:05

Cassava stealing

can han bε la yi pɛn ha
we sat for a long time and ask what we will do. 5:07

yi kɔn a topalε
let's go to the bush

si yin bε kɔn topalε, yi lɔpi paali
we went to the bush and stayed there for the whole day. 05:10

yi han yii dui yege anina
we stole people's cassava. 05:14
dui =to steal

yin a toon a tooni yigima ma hin gbɔye
we the small children were hungry. 05:16

ke nuwe we biye hopuwe malɔ kɔwɔ
if the owner of the cassava go there.

wɔɔ ken nago
he will look (at his farm). 05:21

wɔɔ go ken ha-a-a
he will look (at his cassava) for a long time. 5:24

han yipe fuuti, yegemie yen
they have up-rooted all my cassava (harvested all my cassava)

wɔɔ be ken nyie mui mu
he will continue to look. 05:27

oo a puma a toon a tooni han yeni
oh it is the small children. 05:30

wɔle lem nayi muwe wɔ kolie haan
he will walk behind their foot steps (follow their foot steps). 05:32

si wɔ mui hin, si wɔ kola lema agbena mui
he will meet them, and then reports to their parents (what they have
done) 5:35

ha yifen haali hale i gbii ε haye pegani ye.
they will say you have started stealing, and they will beat us thoroughly

hama pe haan lani.
So that you will not do it again. 05 :40

wɔ hinage haan
that was what we were doing

ε lani la hogε nalo go
as this is finished, after it. 05:45

Palm kernel harvesting

Yi pεgan laguwo gi simui
We will learn how to cut palm kernels. 05:49

Nuwe woni wo koi bangigε
One person will take a rope

Si wo pongo baatia yon
Then throw it on the palm tree. 05:53
pongo = throw
(putting a rope round on a palm tree for climbing)

Si wo sigiε go
Then we will tie it

Si mui mu wowa wogεo
He is going to cut the palm. 05:57

wo casi bangigε yen
then he climbs with the rope
casi= climb

wo wo casin
then he climbs.06:01

kεnga wo cen kωa yen si bangigε kon bε ketin
at times the rope cuts even before going far (climbing far) and e fell
down
bangi=rope

a yi, a yi, a yi, wo dugiε ye, wo dugiε ye
hey, hey ,hey he has fallen , he has fallen. 06:08

si wɔn bɛ kɔn tagbigiyan si sai wɔ
with went to him with run and took him. 06:10

yi kɔ wɔ hin
we went to him

oo ye ke ma pɔm ɔɔma anina ha ke a pɔma
oh we will look out for a medicine just like people d. 06:16
pɔma = medicine

yi ɔɔ fosi l hinguɛ
we will try to revive his life
fosi= to force
hinguɛ= life

yi wɔn ɔɔn
we put it on him.06:20

oo bɛ kɔni bia wu, we, ma wu we
oh please don't die, don't die. 06:24

hana go pɛ jɛnda layihawɛ
the things that we had wanted to do 06:28

yi hanle topalɛ
we will leave them in the bush. 06:31

agbenamiɛ ha gbɔn miyin lɔnago
if our parents met us there

ha yi fein yen kɛnɛn
they will beat us thoroughly. 06:35

so wɔ hun yinage haan

so that was what we were doing

ce nago wε
after that. 06:39

Dressing children

Yema nago dui agbenamiε, yen kenεn kenεn
When we really want to steal our parents.06:43

Hanago yapam wɔ sɔngɔ
If your father is fishing

εε kε lani hana go sεgeli in cεgε
and that time our parents were drying fish. 06:51

ha sεgε liε nago
when they dry them

wu sagiguε kɔɔɔ lɔndɔ han ha cɔn incεgε sεgεni. 06:57
they will put them in a fish trap

εε hanago mule nu saant
when you are a big man.07:01

le laya hɔwε masen ma yin
what I am saying in the first time (in those days).07:04

mu koi tannin waan ni tayen
you will be like twelve years

cen wεi yεsi
you will not wear shorts

yεsi gbi ce mun
you don't wear shorts. 07:09

mun gon cewɛ tantɛn, tantɛn
you will be naked
tantɛn= naked

si mu can wɛ
you pass round. 07:13

anina agbɛniwɛ hanage yi haan
so the old people were treating us

ɛɛ, tani waan ni ta nuin
eh fifteen years and .07:20

hawɔm kui kota gbahin
before they took torn lapa

si han kɛ mu hu
then they give it to you. 07:27

ha tuɛ bangiguɛ
they tie a rope on it

si cɔn hun guwɛ si sɔtɛɛ hun
then you tie it (or wrap it on you).07:31

yɛɛɛ huin
that is your shorts

lan han hɔ wɛ
that what they said

lafe lanama cen hɔa lɛ
there was no money then. 07:35

lafeyε lanage katan
money business was difficult. 07:38

feyε hun pε weile
what they call money

sin mεε hun nahogε pugu potowε
shilling came from the white man land. 07:44

yen hun binde yapamu wɔgbɔ sin mεε wε
what will make your father got a shilling

wɔ sɔngɔ kaa, kaa kaa
he will have to fish for a long, long, long time. 07:50

wɔ cen gbɔ wɔ feyε
he will not get that money

a yeni hin a gbenda, gbenda wε
that is why we in the old, old days.07:54

yinage cim
we were afraid
cim= afraid

agbena hin yε bε hana gi cim
our parents were also afraid

le kenan bomu hɔ
if you got a case . 08:00

hɔmu tasin waan
of ten shillings

feyε wε hun kui

that was plenty money. 08:04

leya mu hɔ mu tasin tayen gbɛɛs
if it is a case, it is one shilling

yapaam wutuna feye we haan yeni hum binde wɔ kehun
your father will search for that kind of money for a long time, what will
make him get it, 08:11

yan vui, can a yen
I myself sitting here 08:14

Yana yɔgim gbɔ mbaanu
I was given as a pledge (exchanged him for money)

La feye tasin i nuin mu gbɛɛs
I was pledged for a five shillings case. 08:18

Ha pigin haali
Where ever they turn.08:24

Baom wɔna yogimie
I was taken there by my grand father. 08:27
La tafeye we tasin nuin -mu
For five shillings

Ni kobotɛ hun cen gbun
Plus a pot on my head. 08:32
Kobotɛ= pot

wɔ hale uh uu , be la fe lamie
then he said man, I have money problem. 08:34

songɔ ma wɔɔ hale tasin nuin mu
how much, he said it is five shillings

ye ni hun ye ya huna e be
that is why I have come, man

ni pɔm oo
so that you can borrow. 08:40
pɔm= borrow

oo gbɔmba humu ya su?
do you have something to pledge?

ee gbɔmba wɔ le kobo te yen
yes the pot is the pledge. 08:45

uh hu ya vui hamin nio
yes it also happened to me
lamin= happen

kemi kobote uh hu
as you are seeing the pot

kobote yen hu cen gbɔ
this pot is not enough. 08:51

bepasi bema wɔnu
unless you add someone. 8:54

e yegimie yen wɔ bema wɔ, bema feye we.
I will add my child to the money 8:56

Aa tasin nuin mu.
Ah five shillings 8:57

Yan vui la hamin yaan
It happened to me also

Cen jɔɔpi hun ya fetiyɛ o
I am not lying oh. 8:59
jɔɔpi=to lie

so peyɛ ya hana pilingami haani
they twist and turn me for that five shilling for a long time. 09:05
pilingam=turn

baomi makein feyɛ wɛ neyi muni
my grandfather did not get the money on to the time we return

jɛnda, jɛnda laa o
that was those days. 09:09

Ha hoge
After that

Head ties

wamala bɛ
there was this young girl

muu ma wɔma madugi
her breasts were falling. 09:15

wɔ cen wɛi gbassa gbi
she did not tie her head with a head-tie

yɛn bɛ si wɔn cen wɔ gɔ can wɛ
she has nothing as she passed around. 09:20

le han ɛɛ l hɔyɛ henna wɔgo
if she gets cold (if she caught cold)

kɛnga hanna go wɔ lapin

if she is ashamed. 09:25

wɔ̃ kui ɔ̃mɔ̃ siwɔ̃ gbim wɔ̃ ceiyen
she will use leaf to cover herself. 09:28
gbim=to cover

so wɔ̃ hun anina gbɛn
so are the old days people

wɔ̃ hun lana geyɛ jɛnda gbɛn lana giyɛ, wei
that's the way things are done in the old days, clear
Wei=just like in Mende is an expression that means clear, understand.
09:34

Wearing shoes

kɔ̃ga mu yen lilago yeni ,
shoes wearing this time. 09:37

kɔ̃ga yen yin
for us now shoes

kenago kɔ̃ga mui vui yinago can tagbigiya
we will run if we see shoes (he is comparing those days to now)

mu cim yi cim kɔ̃gamui
you are afraid , and we are afraid. 09:44

kɛ lelagon yeni
but this time

mɔ̃ kɔ̃gam mɔ̃ pingiɛ li pogi
shoes have become a thing for young men. 09:48

ma hatiga hehaa wɔ̃ pa komien
as a child is given birth to

pɔlee kɔgamui
they say shoes

kɛ yin tɛmwɛ, ɔɔ kɔgamui yi ken taun gbi
but we at that time, for our eyes to see shoes no 09:56

bema kongoba potonu
JP don't know the meaning

ɔɔ nu sia yap
or educated people. 10:00

kɛ lani bɛ lapi kaa,kaa
even that it will take a long time. 10:04

yi cen ke mugɔɔ ga
we don't see shoes

I ken, I kenago vui kɔɔga mu wɔ.
We see, if you really see shoes. 10:09

Can tagigiya, yi mu cim
You go away with run and hide

Discipline

Yi, yi wɔ hun yi, wɔ hun yinage keyɛ
We, we, what we saw (in our days). 10:16

Yinage cim
We were afraid

sɔɔngɔ I can yɛ yeni
as we sit here

sin mu yema lo kenga yapamu weini mu
if a person is sometimes called by his father. 10:23

ke won wo can ka won
but he sits far away. 10:26

yapam ya yenie
yes father look at me

lale beyen poge wo sem giyeni
this matured man that stands here. 10:29

i hin, i hin yan ya holi mui
Yes, yes I called you

ya yema mu yop o we
I want to send you. 10:34
Yop = send

wo hale ee
he said yes

la ya weina muε
that is why I have called you. 10:39

wo la pen le kissie
we will finish first
kissi= finish

wole kon
he said go

si mun be kon
then you go. 10:43

sinua wε hanago womu yipi songoms mɔ Nyandehun yɔn
when you noticed that we want to send you like Nyandehun. 10:47

wɔ bε bii lɔɛyen
like honey bees
wɔn bεcui l latε yen
then he spit

wɔn hale ilatε yen hun cui yeni
he said this spittle should not dry. 10:51

hin ma nyago,
let it not dry

kɔnkeyi ni hun
now, go quick and come. 10:54
nyag= dry

si le lɔsi latεyen nyag, si hun
if you remain there the spittle dries, when you come, 10:57

wɔ mu fein, haani wɔ mu fein haan
he shall beat you, he shall beat you for a long time. 11:00
you shall be given a thorough beating

εε tei gɛlan vui
until you really fel it

ha le yin anina a gbɛni
we the old people. 11:06

yin na siε nu gbi
we know everybody

wɔ can mu mɔ cin

if you will be afraid if he passes you. 11:10

Nu gbi wɔ can mui mɔ cim
You are afraid of all your elders

wɔ hun la ha, la mu la pɛ
that is so, there is another. 11:16

aa lagbeni
our old days

lela limale la gbon yeni
this time , it is women issue. 11:21

Respect for wives

La cen pɛ iba
There is no respect
iba= respect

kɛ la gbeni yan leya keyɛ
what I saw in the old days 11:26

le han hale gbale yɔn
when you are in the house with one
(living together)

Haan kalaa yɛ
With your wife
Kalaa =mother
Kaalaa= wife

wɔ ye mamago bɛn kaalaa
If he wants to touch his wife. 11:32

wɔ pa hɔn hotoyɔn

He will go out and listen

si ʋɔ sɛmi ʋɔ tɔn

he stood out and listen. 11:37

tɔn = listen

tɔnyɛ gule gboma yen

he listened at mid night

ʋɔ tɔnyɛ haa ni

he will listen for a very long time

si ʋɔ hini pɛ si ʋɔ sɛmi ʋɔ tɔnyɛ haani

then he will lie down, he awakes again and listen. 11:44

sɛm=stand

sɛm=wake up

tɔgɔn, tɔgɔn binma ma hanan gbo

if nothing happened

tɔngɔn= is a sound

ʋɔn bɛ duɛ gbale ʋɔn

Then he enters the house. 11:49

si ʋɔ gbɛntɛn gɛ kaalaa wɛ

Then he pushed near his wife

kɛ ʋɔ bɛn kaalaa, si kaalaa haana pɛ uh

Then he touched his wife, the wife said no. 11:54

ʋɔ ʋɔn bɛ min , ʋɔ ʋɔn bɛ min

then he left, then he left her (he left her alone). 11:56

anina gbɛn ni haan hanage i gbɛna ha hi baa we

They respected their parents (those days wives). 12:01

kɛ lɛɡon la lapɛ yeni
but these days

ah-ah lani la cen pɛ han
no that is no happening again. 12:05

mun bɛ gbi haan hoton yɔn
they will do everything outside. 12:08

ɛ kɛ lani la ma cen pɛ ha wɛ ye
that is not there again (not happening again). 12:12

yipɛ ha wei anina gbɛni
the way the old people were doing it.

Making a fish trap

jɛnda landa lala kui
these things are many (such old days stories are many) 12:16

lala nagbo ya lemɗa haan
If I am to say all that

Yi go pi can haan
We shall sit here for the rest of the day

Ya lapɛ lem tɛmlila
I shall tell another time. 12:23

Soo sɔŋɡɔbɛ, yɛnihun a yema le bɛyen yipi gusagiguɛ
And for the fishing why I said you bring the fishing trap. 12:29

Haki sagiguɛ lepɛ ɡɔ huɛ
To show how they weave the fishing trap

ככ װחאן לע ייפֿע װלײ מינאן יִזן
When fish is in the water. 12:40

סי יי לו סאגױע גױע
then we weave the trap

סי כֹּא דֹּע, לו כֹּא צען הוֹיֶע
it will not come out again when it entered. 12:44

סי האן קעלן, בען סי כֹּא קעלן
you and the others will look there

פֿענגױע װלײ מינאן יִזן
the fishing net will be in the water. 12:50
ייפֿע כֹּא לע מינאן יִזן סי
fish must be in the water (where you want to put the net)

יי לופֿען גולאן, גולאן
then we put the net round

סי װאָגען געגכֹּא
then we trapped them

לאני גבֿעלֿע אַנינא גבֿעני הא גבֿוגֿע יי לאן
we were told all these by old people. 12:58

כֹּא נאָגע יי נאָגֿיע קעֿע
the way we saw them

אָה קעֿלֿע לאַעני
as it is now

לאני לא צען פֿע האן
it is not happening again. 13:06

Why Kim has disappeared

yeni hun kimui, yen mɔ kissa gbi yɛ
what made the kim language to finish. 13:09

yi yin nagbo sɔŋɡɔ hani a puma a teina –tein ha y imam
the little children laugh at us while we are doing this. 13:13

ɛ hɔɡimu gbo gamui
it is a crazy talk (crazy language)

hɔ gimu tag a kimui
they will say it is a monkey's language

kɛ han kɔnago gbessi ʔɔn
and as one goes to the bati. 13:24
gbessi=bati

kogiyɔn pɛwele wɛo gbessi ʔɔn
it is upland they call gbessi. 13:27

ha gbɔminago ha timyɛ ha hɔ, haan tɛmwɛ
When you meet the Temnes, they talk with their companions

ɛ manika, ha hɔ haan tɛmwɛ manika nui
The Manikas will talk to their fellow Manikas. 13:36

ya kɔsiba yeni wɛ pɛ weile kɔsiba
What they call 'Kɔsiba'

ha mɛnde huh an weile ma kɔsiba ee
It is Mende they call kosiba. 13:43

kɛ bɛya a pum, sɔŋɡɔma kwago ʔɔn bɛ
But even for men like those in Kwako. 13:47

hala ya kim muε
They are kim people

kɔhan yi vui hale yen pεwele kɔsiba
If you ever go there and ask them what they call ‘mokosiba’. 13:50

ha ce wɔn lelabe i yan
No body except me

yan hogi katεm
I will say hints (in Kimui). 13:53

Nu sia la gbi wɔ cen cen.
No body will know. 13:57

Yan le ya cani yeni
I seated here. 13:59

So jɛnda lala kui kε ha pεm le hin kinin
There are a lot of things, but let me stop so far. 14:02

Bε yen bε wɔ hun hɔ
This other fellow is coming to talk. 14:06