

Metadata.....	2
Comments based on transcribing and transcription .....	3
Transcription .....	3
1:06.2.....	5

Working title: 08 05 09 Joe Masari.doc

## Metadata

Consultant: Joe Masari

Recorded by TC Sat 10 May at former schoolhouse outside Kamasun  
Present: TC, Solomon Khain, Abu Sesay later joined us (and fell asleep on a bench), as did a small boy with a winning smile, who sat next to Joe (and did not fall asleep).

Based on (present) Track 36 Bom disappearing  
Recording file now (19 May 08): "1036 Joe Masari Bom disappearing.wav"

An initial characterization (from field notes): 36 How does he feel about Bom disappearing, young people laughing, etc.? Gestured a lot once again, including the held and squeezed breast indicating the mother's milk – sought interaction from both me and Solomon ((This was the one we started to transcribe – Solomon indicated later that he tended to go off on tangents and include a lot of irrelevant material, also that he used a lot of Mende)

Transcription crowd: TC, Councilor Daramy (Joe preferred translating into Mende rather than directly in English to me), Solomon Khain, and Daniel Moiwo; babies, children, young and old, both men and women

A crowd of 20–30 people gathered to watch the initial stages of the transcription. On the whole, they were well behaved, the children as much as could be expected. Councilor Daramy provided a small table and chairs, and Solomon held my BoGo torch (not a great arrangement; S also managed the machine, cueing the recording – his second go at same, a skill not yet fully mastered). Daniel Moiwo provided some very slow pronunciations and Daramy some considered translations in idiomatic English. The policy of an open workplace underwent some hiccoughs but things gradually settled down after people got bored.

### ***Comments based on transcribing and transcription***

We spent over an hour transcribing before the mosquitoes began to carry the day and transcribed less than a minute of the original recording. Long silences and prolonged stuttering have since been removed.

The transcription entered in my notebook at some distance from what was actually said. This was more a test of the people assisting and showing the townspeople what we were doing than it was a careful transcription.

In editing sound file for transcription, took out a lot of pauses and even removed a few repeated words or syllables, where their removal did not affect the meaning. Although transcribing only the first (now a) minute (after editing), it is evident Joe is far from fluent in the language.

### **Transcription**

**N.B.** The first line represents how the recording was originally transcribed when it is radically different or represents relevant data.

Used short dash to represent a false start, which will be removed in Flex

ye cena kogi Mɔmɔdu Sɛfwiɛ, Mɔmɔdu Sɛfwiɛ

yɛɛ̀ ì cè o yen cena ga kogi, eh, Mamadu Sɛfwi yɛ, Mamadu Sɛfwi

When we were at Pa Momodu Sheriff's,

Note: We had done a recording earlier in the day of MS at his house.

ye yema hɔ hɔgi lɛ, ɔ la pɛn tiŋki | ha-a-a-a te

he wants to say – MS thinks a lot before he says what he wants to say.

*tiŋki* < Eng

kɛ yáán yà cén wèò ha jai fèlógí

kɛ yáán à tén a cén wèò | hà jáí fèlógí

But I don't think that way (but) because of money,

lò fèlógí wɔi uh hun hun hun hun hun fèlógí hun

the money (begins tapping table)

po hàn àpòtòá gè bẹ̀mpáí, hun nu (Abu: inaudible)  
the whites have made, ?

la cié len gbélogi  
la la la cié ya | gbé yugε

fèlógí ... (unclear, Abu: inaudible)  
money

hun hun ... yogí nu jàhámà màì  
hun hun ... yɔge ni wa jàhánà màì.  
It is this money that takes you to hell  
*jàhámà* < Arabic

hún hùn yògí | nú à jènìgwè.  
This same money takes you to heaven.

ke hógí mà mò | †gbí, ce lan téú mɔi lan téú  
ke hógí mà mò | †gbí, ò tè là tèú, mòì àn tèú  
All that you are saying, whether you can hear it or not,  
Nice minimal pair showing only presence of Aux signaling negation –  
looks as if he may have made a mistake in the first half of the utterance,  
corrected in the transcription  
[l] disappears intervocalically

yè bègì mùì gò pá, yángí | à gò té bòmǎ́, †à té bòmǎ́, à gò té bòmǎ́  
whosoever comes I can say I speak the Bom language myself.  
gò = [wò]

à wò té bòmǎ́, boomi | tẹ̀gìtẹ̀gì cě̀n  
I speak Bom, *boomi*,  
*boomi* is Mende (for ‘Bom’?); Is *go* the second word (g/w alternation)?;  
*tẹ̀gìtẹ̀gì cě̀n* ‘your own tribe’ – not all sure what this is [tevi tevi jed]

hɔgi mamulɛ vi vwi-i-i, yɛ yamu wɔ mu gbem lɛ, yàm gbém ngò  
hɔage mamwɛa vi vwi-i-i, yɛ yam wó mu gbém lɛ, yàm gbém ngò  
is really what you should speak – The tongue you are born with should be  
your language.

há ká wɔ mɔlɛ.  
hòyà há ká wó mòlɛ.  
They give one breast.  
Deleted [ɔrait] ‘all right’

pɛn cén hó lɛ  
TC: No one (else) will speak it. (58.1 secs)

angeoa yeni, m̃m̃, ha ka wɔ mólɛ,  
an ge gwa yeni, m̃m̃, hà ká wó mùùlé  
Mende ‘breast’, No! They give it the (Bom) breast.

kɛ tàim lógì | yèi pè gbém cwamulɛ,  
ké, táim lógì | yè pè gbím cwàmwè  
When they born a child,

dɛn kɛn ma cwamu lógè kia ni kɔ ndo poiijina  
lɛu ... kén ma tamu gɛ pà gbém wɛ  
they can’t say to this child like this child  
*dɛn* = Krio ‘they’, also *kɛn?*; *lógè* = ‘this’; “kia” = [sia] (Mende)

àngì gó ányìnì!  
(1:06.2) Give him breast!  
??

**1:06.2**