

9 Mar 09: began entering in Flex

7 Dec 08, TC: Hannah reviewed and provided more transcription, now known as “FK witchcraft iii” in archive, but here renamed as “Fasia Kolia Magic” – her new transcription cut and pasted here, ready for Flex

The topic continues beyond this transcription, mostly featuring Kema Janga (KJ), and the recording of KJ’s extended discourse is located separately under the recording formerly entitled “FK, MK, KJ witchcraft iii – KJ” (also another name), but since renamed “Kema Janga Magic” and not transcribed

21 Nov, TC: reviewed

Topics: The coming of magician Vivi Wai, complete with songs both in Mende and Kim

Final statement says it’s continued in a file that does not exist, possibly “FK, MK witchcraft”

Based on recording “FK, MK, KJ witchcraft iii”, 3:13

File renamed, “Fasia Kolia witchcraft 2”, 7 pp., partially transcribed

Story 1: Vivi Wai, the magician2

Interview date: 2008-11-06

Audio file name: FK witchcraft iii

Prompt:

Story 1: Vivi Wai, the magician

FK: Vivi wɔ na huni wɛ,

Vivi (the magician) came there,

Joe Peku: Vivi Wai was a magician who came to Mosenten, according to JP, when he and Fasia Kolia were children.

le wɔ huni wɛ, wɔnbɛ- wɔnbɛ ha le, wa le, Wai wɔ yema hán josuwɛ
Mɔsɛntɛ yɔn,

when he came there, he- he said to them, he said, "Wai wants to do
magic in Mosenten,"

josuwɛ = magic. JP

anina ha le, ee.

the people said, "All right."

Wa le, yaŋ ya jí nuu wɛ.

He said, "I myself will kill that person."

ha le, híyyéyyì?

They said, "Oh yeah?"

wa le, ya ji vúi nuu wɛ; ha le, ee.

He said, "I will really kill that person," they said, "Yes."

Banga hu Banga Pai, hu na yigi yɔɔni.

It was Banga, Banga Pai, that constructed (the barrie) there.

JP says that Banga Pai was a Mosenten chief at the time.

MK: ɔ, ɣɔ̃n.

Oh, yonder.

FK: ɛɛ, ɩɔndɔ Sima Nanga.

Yes, where Sima Nanga (was).

Wa le, Sima Nanga wɔ ha wɔŋ hin.

He said, it is Sima Nanga that they chose (to die).

wɔŋ/won = choose. Check for spelling.

Wa le, kɛ wɔ sɛm.

He said, but he should stand.

Wɔn bɛ sɛm yen.

He stood here.

Ni wɔn bɛ hɔgi wɔntá.

Then he brought out a song.

(Singing in Mende:) E mahuin o-o, Sɔɔ ya bɔndɔ-ɔ, mahuin.

Bɛnga Kadi ta Mata.

E mahuin o-o, Sɔɔ ya bɔndɔ-ɔ, mahuin.

Ami, kɛ ndiya,

(Mende; then he said)

Wa le, sɛm! Sɛm hu yɛn kɛnɛŋ!

He said, Stand! Stand there properly!

kɛ Sima luwa, wɔnbɛ kɔ́!

but Sima luwa, he himself BOOM!

kɔ́ here is very loud—sound of gunshot, according to Joe Peku.

Mami ya ɔ ya yie!

Mende: Sima's cry: O mother!

Wɔnbɛ dugɛgan kweiliŋ, wɔ wu.

He fell down on his back and died. (Fasia Kolia Magic, Flex 49)
triply extended verb dug??

Le wɔ wuɛ wɛ, wɔ hin wɛ ɔlii-i.

When he died there, he stayed there the whole night.

sagan ma ha wɔnbɛ cai, ha kɔ hin gbɔɛ kweiliŋ.

They took him in the early morning, they went and lay (him) behind the house.

le ha hinyɛ wɔ gbɔɛ kweiliŋ hu wɛ,

It was when they laid him behind the house there,

vayɛ hun ha yegɛ.

It was a vayɛ they built.

JP: vayɛ is Mende word for the men's soc. house. JP second opinion: vayɛ is a fenced enclosure with an opening that they built around the grave.

han, lɔndɔ ha na hinyɛ kabuwɛ yen.

They, where they laid him in the grave.

Ha na too hoohin.

They dug a hole.

Note use of na alone to show past.

Ha ɔngɔ kabuwɛ anɔn.

They placed him in the grave.

ɔngɔ underlyingly ɔŋ wɔ?

ni bangwɛ hun ha pílingwɛ yen, ha pílingwɛ yen, ha pílingwɛ yen.

Then it was a rope that they circle around here, they circle around here, they circle around here.

JP: they wrap him with rope. *After* putting in grave?

ke nma mui yeni, muina lo be, wo ma si mun kona fó, wo ma sí mun.
But if you come here, you come to that same place, (and) he doesn't know you at all, he doesn't know you. (fasia kolia magic)
getting to sense from teət difficult, some unknowns, double neg

wo paa mui wogwe likwei, wo mun be wen: Hana-e!
(if someone) just arrives next to the cemetery, he calls you: Hannah!
This is directed at me, HS.

Munbe yumun, ha le, Ee?
You answer, saying, Yes?

wa le, Yipi solowe!
He says, Bring a witness.
JP: A witness to see that a ghost is speaking.

MK: Wo ho hooha yanon.
He speaks (from) inside the hole (grave).

FK: ee. Wo ho- wo lo minan yon, oo! Ha kwon wo!
Yes. He speaks- he's in the ghost, o! They buried him!
JP: minan yon means "inside the hole." "You thought that minan yon only meant inside the water?" But I think it has to do with the ghost. Mina also means 'devil,' according to JP.

MK: Wo teli.
He talks.

FK: ee, ha kwon wo, wo lo minan yon.
Yes. They buried him, he's there in the ghost.

kaama hinbe mún yan, hinbe mún Mɔsɛntɛn yɔn.
immediately we returned, we returned to Mosenten.
hs: kaama = quickly, immediately? Cf. gaama.

(Singing in Mende:) Hi po po le po po hu yoo-o, hu yi ɔ gambeya,
hi po po le po po hu yoo-o, hu yi ɔ gambeya.

ɛɛ, ipaaleyɛ wɛ.
Yes, that day.

Hu ha na ge le ha kúti Sima hooohoo hi anhuin.
That was (when) they had said they were pulling Sima out of the hole.
Note variation on “in the hole” here: meaningful? anhuin = anuin; kuti = pull out

li-i-i, hanbe ha le, ha le: Ha wutɛn menma,
They said: You (pl) go bring water,

ipaaliyɛ wɛ hu ha na go kwí Sima hooohoo hi anhuin.
it's today that they are going to take Sima out of the hole.

(Singing in Mende:) Ya ma ya ma o ndɔmui oo-o, ya ma oo-o, ndɔmui oo-o, ya ma mbei!

Ya ma ya ma ndɔmui oo-o, ya ma oo-o, nn ndɔmui oo-o, ya ma mbei!

Ya ma ya ma ndɔmui oo-o, ya ma oo-o.
Note: ndɔmui is ‘ghost’ in Mende.

(Speaking in Mende while MK sings under her:) A wutei wutei, a wutei wutei, a wutei váyema, u fayhin!

o ya, ipaale mɔŋ ɔwɛ, hanbe- hanbe- hanbe tɔgi Sima.
It was that one day (?), they washed Sima.

Ha wɔnbɛ yipi tɔgi gbí.

They finished washing him completely.

Vuí wɔn yen, gbí ha yipɛ tɔgi gbí,

He was really, they finished washing him completely,

yɔngu pingayɛ na há wɔn yen.

where the bullet had done it.

pingayɛ = bullet

kwɔ lani na ge ɔ; Sima nan ge kwɔn yen.

Marks were there. Sima had marks here.

kwɔ = mark/wound

(In response to MK, who was speaking under her:) ɛɛ, wɔn yen gbí!

Kwɔ lani na ge wɔ.

It was that wound.

Ha hogi wɔ, ha yipi, ha hu wɔ sɛm.

They brought him out, they carried him, they made him stand.

Ha le, yaa wɔ, kawahai wɛ, Gwɔ Kadi. (MK: Gwɔ Kadi)

They said, his mother (and) his sister, Old Kadi. (MK: Old Kadi)

Ha le, ha le, wɔ ken kapihaiyɛ.

They said that they said, Let her see our brother.

Wɔnbɛ wɔn sɛm. Wɔ ken wɔ.

He himself stood. She saw him.

Gbɔgbɛ hun ce wɔn (MK: Hu ce wɔn).

Nothing was on him. (MK echoing: It was on him)

gbɔgbɛ = nothing. Mende

Váyε wε hu wɔ na, hu ha na yεgε, yεη hu na ge ɔ (MK: Mm).

That vayε that he had, that they had built, nothing was there.

JP: they checked inside the enclosure, there was no one in there.

yεη here seems to mean 'nothing.'

Nuu gbí ha na ge wɔη solowε, mu due

Everyone that paid to witness, you enter

JP: there's a witness fee.

ε ɔ wɔ na go páá yεn.

[unclear meaning of this story].

εε! Kε- ha mu paa- ha mu paa bagε hɔyma yεni,

they rub you with medicine liquid,

JP: hɔyma = medicine liquid

si ha bagε ma yεni, ha mi púlúη, wɔnbε mui kwεiliη yɔɔn.

when they rub it here, they go far, he returns to the back (of the line?).

(MK: Vayε anɔn) Íí- hanbε yɔgi vayε anɔn.

(MK: In the vayε) Yes- they brought (him) in the vayε.

(MK was speaking at same time for the end part of this)

Ííí, òò-ò, jεnda igbɔti!

Yes, oh, a pleasant thing!

La le hin yapumalaa, ni mɔɔma hiyma ce ɔn ma ca na yεn.

At that time we the girl children, our breasts were just beginning to come.

JP loose translation.

END SEGMENT; MK and KJ continue to discuss the topic, somewhat haltingly, and the recording of KJ's extended discourse is located

separately under former “FK, MK, KJ witchcraft iii – KJ” (also another name)
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