

7 Dec 08: Copied transcription into new transcription file, "Fasia Kolia Magic"

Interview date: 2008-11-06

File name (both audio and transcription): FK witchcraft iii

Prompt:

FK: Vivi ʋ na huni wɛ,

Vivi came there,

JP: Vivi Wai was a magician who came to Mosenten, according to JP, when he and FK were children.

le ʋ huni wɛ, ʋɔnbɛ- ʋɔnbɛ ha le, wa le, Wai ʋ yema hán josuwɛ
Mɔsɛntɛ ʋɔn,

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, "Yes."

Wa le, ʋaŋ ʋa jí nuu wɛ,

He said, "I, I'll kill that person,"

ha le, híyyéyyì,

they said, "Oh yeah?"

wa le, ʋa jí vuí nuu wɛ, ha le, ee.

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

Banga hun Banga Paina, hun na yigi ʋɔɔni.

It was Banga, Banga Paina, that constructed (that barrie) there.

JP says that Banga Paina was a person in Mosenten (?) at that time.

MK: ɔ, ʋɔ̀n.

Oh, yonder.

FK: εε, ɪndɔ 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, He should stand.

Wɔnbɛ sɛm yen.

He stood here.

Ni wɔnbɛ hugi wòntá.

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 well,

Kɛ Sima luwa, wɔnbɛ kɔ́!

But Sima luwa, he himself BOOM!

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

Mami ya ɔ ya yie!

Mende: Sima's cry: O mother!

Wɔnbɛ duɣe ɡan kweiliŋ, wɔ wu.
He fell here on his back, he died.

Le wɔ wuɛ wɛ, wɔ hin wɛ ɔlii-i.
When he died there, he lay there all night.

Sagan ma ha wɔnbɛ cai, ha kɔ hin ɡbɔɣe kweiliŋ.
They took him in the early morning, they went and lay (him) behind the house.

Le ha hinyɛ wɔ ɡbɔɣe kweiliŋ hu wɛ,
When they laid him behind the house there,

Vayɛ hun ha yegɛ.
It was a vayɛ that 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, ɔndɔ 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 kabuw 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?

Kenma mui yeni, mui na 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.

Wo paa mui wogwe likwei, wo munbe ween: Hanai!
(A person) just arrives next to the cemetery, he calls you: Hana!
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 inside the hole.

FK: ee. Wo ho- wo lo minan yanon, oo! Ha kwon wo!
Yes. He speaks- he's in the ghost, o! They buried him!
JP: minan yanon means "inside the hole." "You thought that minan yanon 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 yanon.
Yes. They buried him, he's there in the ghost.

Solomoni be mui na lo go,
Solomon himself having arrived there,
This is addressed to SK. Note mui la lo go constr.: "having arrived there."

cɔŋba hani wɔn ha ma ke wɔni.
you and he never saw each other.
cɔŋba = cɔŋ + gbaa (separate)?

Wɔ mui na go paa, wogwɛ likwɔ.
He just arrived there, next to the cemetery.

Wɔnbɛ ween, Solɔmui yɛ! Yipi solowɛ.
He calls, Solomon! Bring an eye-witness.

Suluw luema le ɣaa, munga le hiyɔn gwɛ.
An eye-witness for three days, to return (?) on the fourth day.
munga

MK: Ha wɔ kwi.
They took him (out).

FK: Le pande lɔ na go paa mɔ yeni,
When the sun just reached here,
mɔ = mun?

Sima wɔnbɛ hugi wonta.
Sima brought out a song.

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

hi po po- (FK continues speaking while MK and KJ continue song under her)

-hi na go paa piahun yɔni,
we were just in the farm,

hi paa go cɛti yɛɛɛ, hinbɛ lengɛli,
we were just cooking cassava, we turned it in the pans,
lengɛli = turn inside pans

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

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

hi po po le po po hu yoo-o, hu yi lɔ gambeya.

εε. Ipaaleyε wε.
Yes. That day.

Hu ha na ge le ha kúti Sima hoohoohi 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 minma,
They said: You (pl) go bring water,

ipaaleyε wε hu ha na go kwí Sima hoohoohi 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 ɪwɛ. Hanbɛ– hanbɛ– hanbɛ tɔgi Sima.
It was that one day (?). They– 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 ɪ. 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 hugi 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.

Gbógbé hun ce wɔn. (MK: Hu ce wɔn)
Nothing was on him. (MK echoing: It was on him)
gbɔgbɛ = nothing. Mende

Váyé wɛ hu wɔ na, hu ha na yegɛ, yɛn hu na ge ɔ. (MK: Mm)
That vaye that he had, that they had built, nothing was there.
JP: they checked inside the enclosure, there was no one in there.
yɛn here seems to mean 'nothing.'

Nuu gbí ha na ge wɔn solowɛ, mu duɛ
Everyone who wanted to pay witness, you enter
JP: there's a witness fee.

ɛ ɔ wɔ na go páá yɛn.
[unclear meaning of this story].

(MK: Mm) ɛ! Kɛ- ha mu paa- ha mu paa bagɛ hɔyma yɛni,
they rub you with medicine liquid,
JP: hɔyma = medicine liquid

si ha bagɛ ma yɛni, ha mi púlúŋ, wɔnbɛ mui kweilɪŋ yɔɔn.
when they rub it here, they go far, he returns to the back (of the line?).

(MK: Vayɛ anɔn) Íí- hanbɛ yɔgi vayɛ anɔn.
(MK: In the vayɛ) Yes- they brought (him) in the vayɛ.

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

Íí! òò-ò. Jɛnda igbɔti!
Yes. Ohh. A pleasant thing!

La le hin yapumalaa, ni mɔɔma hiyma ce ɔn ma ca na yɛn.
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, but renamed "Kema Janga Magic" and not transcribed