

17 Mar 09:

Interview date: 28 Nov 2008

File name: Hawa on Bom language

Transcriber: HS with consultant Tōmi Gbondu.

Present: Hawa Lapiya, Yema Gbanyande, Yema Kakai, Yasi \_\_\_\_, Tōmi Gbondu, HS, and many onlookers.

HL: Ileinile hi le Kai Lapiya.

My name is Kai Lapiya.

Heavily nasal vowel on Kai. tc: probably pharyngealization

Ya go Sampo ga, pēi gbim ni ha go.

I am in Sampor, where they birthed me.

Yin gbí pēi gbim yi go, ye Bomdu gi yai.

All of us who were born here, (were born into) Bom.

Nuu hɔ Mende ka ce lɔn pēiŋ.

There was then no one here speaking Mende.

Kɛ anyalɛ ha hi gun pɛŋ, “héé màn.”

But the people now go to us, “Hey, man.” (?)

TG says that this means they mock them for speaking Bom. I don't know what hee man means.

Hai(n) yi hɔ Bom

They say because we speak Bom

TG wants mBom.

anyalɛ ha gbim mam

the people laugh

Is gbim here really gbenj or vice versa in next line?

apuma teen teende gbí ha gbenj a min.

all the small-small children have left it.

Ha ce lan te, ha ce lan pɛi te, la migɛngundɛ yini.  
They don't understand it, they don't understand it anymore, the end is us.

Yin, yaŋ, ma ma wɔ bɛ kɔn kòò-ò,  
We, I, if it itself went far away,  
ma refers to Bom lang. tc: then likely syllabic nasal before “Bom” above

sɔgulai ya ɔ go ɔ kɔ.  
to the corner, I would go after it.  
TG clearly was having trouble understanding and/or translating these  
lines. sɔgulɛ = corner. TG

Baam, ka ce ma hɔ, yaam, ka ce ma hɔ, waantihamdɛ gbí ka ce ma hɔ.  
My father spoke it, my mother spoke it, all my sisters spoke it.

Kɛ yi ce man pɛi hɔi.  
But we no longer speak it.

Ha yi gun, “héé-é man.”  
They go, “Hey man.”  
I think the yi here is related to Kim le, ‘say’: ha le gun...  
Mocking.

Ha le yi gboga.  
they say we're crazy.

Yi nɔ ni cen gboga.  
We're not crazy.

Mɛndenuu ce ɔn bɛti ten ni mu yi le hin.  
No Mende person has better sense than us.  
No idea how to parse this.

Kɛ ha hin gun “hee man,” la ga bindai.

But they go “Hey man,” that’s why.

Kε ya hɔ Bomdε!

But I speak Bom!

Taam wɔ ma hɔ, yaam wɔ ma hɔ, baam wɔ ma hɔ,

My grandmother spoke it, my mother spoke it, my grandfather spoke it,

yaŋ vuí, ya ma hɔ, waantehamdε gbí ha ga ce ma go hɔ,

I truly, I speak it, all my sisters were speaking it,

kε, ha ga gbema gun min o, wei?

but, they’ve left it, hear?

Again, unsure.

Apuma teen teen, ha ɔ pɛŋ pɛŋ ha cen te pɛi man.

The small-small children, they don’t even hear it at all.

YG: Gbí.

At all.

HL: Cen wɔ hun lai?

Is it not so?

YG: Wε hun lai, cuwa pumu cen pɛi hɔ Bom.

It’s so, adults and children no longer speak Bom.

HL: Cuwa pumu cen pɛi hɔ Bom.

Adults and children no longer speak Bom.

Yε ka ce há bangakeselugi,

When we were doing jump rope,

bangakeselugi = Bom name of jump rope game

yε ka ce há bangakeselugi, yi siŋ.

when we were doing jump rope, we were playing.

Lɛni gbí yi ce lɔn pɛi há, Mɛndɛlai lɔ gun, ee.

All those things we no longer do, it's in Mende that (they do it) now, eh.

YG: Ha yi mam.

They laugh at us.

HL: Sasapwi.

sasapwi = chant for jumping on one foot.

sààpwi.

(chanting)

sasapwi.

Lɔ mu pɛi sɛmi gen laniya?

How do you now stand with that?

TG transl.

YG: Fɔsa ce mun. Ce lan pɛi há gbí.

You don't have the strength. Don't do it at all anymore.

HL: Kɛ- pɔgi yi lɔgi, Hɔbatugɛɛ jahun, hun cen koŋ.

But, \_\_\_\_\_, God willing, it won't finish.

I.e., the Bom lang.

Hun cen koŋ gbí.

That it won't finish at all.

Oo, kɛ ji yaŋ kɛɛn gun, ya la teyɛ, ya ma hɔyɛ.

Oh, that I alone remain, I hearing it, I speaking it.

END SEGMENT