

Video title: LR 7 Sata Saji and Hawa Sanja

Transcription date: 1 May 2009

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Transcription location: Tei

Video location: Sogbaleh

Present in video: Sata Saji and Hawa Sanja. Other women looking on.
Tommy Ngombu. HS. Video executed by Bart Childs.

HS: Bwε?

Boi?

Boi is name given to first-born daughters.

SS: Mm?

Yes? 0:05

HS: ε- (reaches hand to shake with SS) mui mbaa.
Eh- greetings, friend.

SS: Mm. Mui, Hawa.

Yes. Greetings, Hawa. 0:11

HS: εε.

Yes.

SS: Bisie.

Thank you. 0:12

HS: εε.

Yes. 0:13

Baamu, wɔ lɔ?

Is your father there? 0:14

Baamu, wɔ ɔɔ?

Is your father there? 0:15

TN: Mu la go ɔɔ toogi.

You put (your voice) up. 0:17

HS (shouting): Baamu, wɔ ɔɔ? Yaamu, wɔ ɔɔ?

Your father, is he there? Your mother, is she there? 0:18

SS: ɔ-ɔ.

No. 0:20

Yaam ka wu. Baam ka wu.

My mother died. My father died. 0:23

HS2 (Hannah Sarvasy): Kɛ, hanbɛ, ha ka ce ma hɔ mBomdɛ?

But, they, did they used to speak Bom? 0:28

HS: Ye ga wulɛ, hu ga han na?

When they died, what happened then? 0:30

TN pronounces nasal in han na as geminate.

Vuiya.

Truly. 0:32

SS: Mm. Yaam ka wu, lɛ baam wu.

Yes. My mother died, when my father died. 0:37

A ye bɛmpa jali wuli halɛ.

I arranged the death business doings. 0:39

A gben da bɛmpa.

I finished arranging it. 0:42

A ye gon can.

I now sat. 0:45

HS2: Sɛgau, wei?

Thanks, hear? 0:48

TN: Hanbɛ, ha ga ce hɔ mBom dogi?

They themselves, did they speak this Bom? 0:50

SS: ɛɛ. Baam, ha ga ce ma hɔ. Yaam bɛ, ka ce ma hɔ.

Yes. My father, they spoke it. My mother herself, she spoke it. 0:55

TN: Hiyɛ, bɛɛ-i?

Is that so? 0:56

SS: Aa.

Yes. 0:57

HS2 (speaks in English with TN): Let's have her ask about her husband.

Sɔ, Mama Hawa, humbɛ, mu wɔ yii, wei?

So, Mama Hawa, you yourself, you ask her, okay? 1:03

La nuupugan. B́i nuupugan?

For (Kim; Bom is ha) a husband. (Does she) have a husband?

Wɔni wɔ bi nuupugan?

She, does she have a husband? 1:07

TN (speaking at same time as HS2): Mu wɔ yii ga, jali puwɔɛ.

You ask her here, (about) the business (about) her husband. 1:07

HS: Hu jali pumula, pu wɔ mu fi?

What about your husband business, is a husband in your possession?

1:08

Waahalo.

Daughter.

TN says this is a term of address used when speaking to a woman. 1:10

SS: Ye a ga pole.

When I was growing up. 1:11

A ye bi nuupugandε.

I had a husband. 1:16

Manu Joni (speaking from audience): N ce lεli, ce lεli-

Look at, look at- 1:15

Meaning, SS should look at HS2 or at camera.

Ye a bi nuupugan dogeyε,

When I had this husband, 1:18

hi ye gbemi.

we gave birth. 1:20

Hi gbem gon apuma logeyε,

we had now given birth to these children, 1:22

ha pőnin toogε ni pomdε wɔ ye wu.

they didn't grow up when my husband died. 1:26

Ye ga wu gon dogeyε,

When he died now, 1:28

yaŋ a ga lee gon bεngi gan apumalε sin háái.

I myself was left laboring for the children all the time. 1:32

Cf. construction ya lee gon with Fasia Kolia first texts, in which she says that of all her children who were killed by witches, only four remain now:

“Han, ha lee gun li hiyɔn.”

A gbeŋ ha ji yisɔn gbí.

I finished putting them all through initiation. 1:34

TN: to put through initiation is ji Saandile for women. Ji poolɛ for men. In general, ji yisɔn. Yisɔn means “right” or “power”; cf. JJ Kongaima text: “Ha kwe bæɛɛ yisɔn.”

Ni cwamɔɛ saantile wɔ ya ga gbemɔɛ.

And the big son who I gave birth to. 1:38

Wɔn wɔ ga cem gon há- ɛ-

It was he who was now doing- eh- 1:42

wɔ ga cem gon sɔɔɔteyɛ,

he was now supporting me, 1:44

sɔɔɔt = support. From Krio.

A ye jí apumale isɔn.

I put the children through initiation. 1:46

TN: Wɔ mu bæɛman toon toon.

He helped you a little bit. 1:48

SS: Wɔm bæɛman.

He helps me. 1:49

Yanɔɛ, ye lanu la han gon geyɛ, (lɛ) pom dogi wuɛ,

I myself, when that happened, that the husband died, 1:53

a ga hǎn pɛi gbí jali nuupugan.

I didn't do any more man business at all. 1:56

A ga can gon há cwamɔɛ.

I now sat for my son. 1:58

Wei?

Hear?

HS2: Mm.

Yes. 2:00

SS: Wɔn wɔ ga ce ha len gbí.

It is he who was doing everything. 2:01

Kom gwɛ.

By me. 2:02

Note that gwɛ is a contraction of go + wɛ.

Hu la bɛ giyɛ,

Even now,

wɔn wɔm há sɔpɔtiyɛ.

it is he who supports me. 2:05

TN: Wɔ mu ka msɔmdɛ, hiyɛ?

He gives you food, isn't that so? 2:07

SS: ɛɛ. Gbɔɔgbɛ, wɔ hu há kom go.

Yes. Everything, he does it by me. 2:09

A, n te lai.

Ah, you understand it. 2:11

HS2: Mm.

Yes.

SS: A, ke- wɔ hu la ga ceyɛ, wei?

So- that is how it was, hear? 2:14

HS2: ɔɔ.

Oh.

SS: Yanbe, a bilɛn pɛi nuupugan gbí.

Myself, I didn't again have a husband at all. 2:16

Ye pomde wue.

When my husband died. 2:19

La bo nenti gbe,

It took many years, 2:21

la bo construction for passage of time with nenti.

apiatem gbí ta cɛn pɛi jali nuupugan ai.

my hands were not at all again into husband/man business. 2:25

Ye ga wule,

When he died, 2:27

a há go mpolɛ, pomde, ɛ- tɛmbamde bun.

I did loving, (with) a husband, eh- one lover. 2:30

Ye wonbe ka paa go paa wue,

When he himself just up and died, 2:34

(shows "taking off/leaving" by sliding one palm along other)

a hɛn pɛi jali pugan gbí.

I didn't do any more man business at all. 2:36

La can be nenti waan ni men bun.

Sixteen years even have passed. 2:39

Mm. Hu la geyɛ.

Yes. That's how it is. 2:41

TN: I.e., 'even now.'

Besenmi cĕn pĕi gbí jali nuupugan ai.

My interest is no longer at all in man-business. 2:44

besenmi = 'my interest/involvement' from Krio/Eng. 'business.'

A cala gon ha apumamdĕ.

I sit now for my children. 2:47

Han ham gon ha sɔpɔtiyĕ.

It is they who now support me. 2:49

Kɛ wɔ hu lai.

So that is it. 2:51

HS2: Sɛgau, wei? (Mm) Bisie, wei? (Mm)

Thanks, hear? (Yes) (In Mende:) Thank you, hear? (Yes) 2:53

Sɔ, Mama, humbĕ, mu wɔ yi, wei?

So, Grandmother, you yourself, you ask her, okay?

La Mama Hawa, wei? Jali nuupugan.

To Grandmother Hawa, okay? Man business. 2:59

SS: Hawa?

HS: ɛɛ?

Yes? 3:02

Hu jali pomulĕ ha ga ceya?

How did your husband business happen? 3:03

HS (laughing): A pĕm lee mama.

Let me laugh first. 3:06

Aa-a, jali pugandĕ logi, mi ma len da gbegbe mun go,

Ah, this man business, if a thing is not fine for you, 3:08

hweɛ logi, ma pɛi pɔŋti pia, jali telaŋ ai.

in this world, don't throw your hands into another business. 3:11

Puugande logi, ɔ kweyɛ hin leni,

This marriage, did not take something for us, 3:13

TN: Means, it did not do anything good for us.

kweyɛ len = idiom. 'to give some benefit (to s.o.).'

TN says: "Prɔjekt logi hu kweyɛm len. "This project gives me something good."

Ye abɛnahilɛ ka paa go paa wuɛ,

When our parents up and died, 3:15

jali puugandilɛ ɔ kweyɛ min pɛi leni.

this marriage business was not good to me again. 3:17

Yaŋbɛ, a gon paa can ken,

I myself, I now just sit like, 3:19

I think it's ten, not ken, but this is TN's interpretation.

a kweyɛ bogamdɛ, a kɔ sɔɔ pomdɛ.

I take up my cutlass, I go to brush the cassava farm. 3:21

I.e., doing men's work.

A gbɛŋ go sɔɔ, si a tɛ.

I finish brushing, then I burn. 3:23

Si yaŋbɛ kwe kààlɛ.

Then I take up the hoe. 3:25

Si ya gon cusun (making motions as if to dig with hoe).

Then I now dig. 3:26

Hu dum go hun hu a sɔmi.
When it is ripe, that is what I eat. 3:27

Tɛmba hɔ go hwe, “Hi ce lɔ,”
If a lover says, “Let’s be there (together),” 3:30

Ya ye, “ɛ-ɛ! A cɛn pɛi lani ai oo.”
I say, “No! I’m no longer in that (business) oh.” 3:32

“Cɛn pɛi pɔŋ ti pia lani ai, takpatakpa hwa huwi.”
“No longer throw my hands in that, it’s empty foolishness.” 3:35
takpatakpa = Mende.

TN: Takpatakpa hwa.
Empty foolishness. 3:37

HS: Hwa!
Empty! 3:38

HS2: Bisie, wei? Sɛgau, wei?
Thanks, hear? Thank you, hear? 3:41

Okay. So– um, we’ll just ask them one more question.

So– um, I want, eh,

Mama Hawa, wɔnbɛ, wɔ wɔ yii Mama Sata.
Grandmother Hawa, she, she asks Grandmother Sata. 3:51

Sɔ– lá jali mBomdɛ.
So– for Bom business. 3:53

Sɔ– apumamulɛ, ha hɔ mBomdɛ?
So– your children, do they speak Bom? 3:57

Ha ma hɔ mBomdɛ?
Do they not speak Bom? 3:58

TN: N te la, wei?
You understand, hey? 4:02

HS2: HUmbɛ, mu wɔ yii, wei?
You, you ask her, okay? 4:02

TN: Hum mu wɔ yiiyɛ, lɛ apumamulɛ ha te mBomdɛ?
You, you ask her, that your children understand Bom? 4:04

HS: ɛ, yaŋ a yii wɛ?
Oh, myself, I ask? 4:05

TN: ɛɛ, mu wɔ yiiyɛ.
Yes, you ask her. 4:06

HS: Kɛ wɔ hwe, “Hi kwɔ.”
But she says, “Let’s go.” 4:08
This is the system we’ve established with the women; HS2 (me) says: “Hi kwɔ” to signal that the recorder is ready to record.

TN: Lɛ ha ce man go te.
(Or) if they don’t understand it. 4:08
I.e., the children.

HS2: Oke, mam, wei?
Okay, wait, all right? 4:08

TN: Wɔ mu la hɔ.
She’ll tell you. 4:10

HS2: Hi kwɔ.

Let's go. 4:11

HS: Apumamule ha hɔ mBomde, Bwe?
Do your children speak Bom, Boi? 4:14

SS: Ha sɪ man go be gbí Ngɔ!
They don't know it at all Old One! 4:16
TN: ngo is term of address for elder sibling. Same as Mende. "Old one."

Ma hu la go be hɔ tenti,

(wiping hands together) han te lan be tele gbɔɔgbɛ hu mu hɔwe.
they don't understand the speech, (as if) it's nothing that you said. 4:20

Ha sɪ lan gbí, mBomde man, ha sɪ man.
They don't know it at all, Bom, it, they don't know it. 4:25

Hin go paa, hi abenahile ha ga gbemhi,
Just we, we and our parents who gave birth to us,

hin hi si mBomde.
we, we know Bom. 4:27

Ke han, ha ce man go be pei teye gbí.
But they, they no longer understand it at all. 4:31

Ha lo, ke ha ce man te.
They are there, but they don't understand it. 4:35
TN wants pen for ke.

HS2: Ke, apumamule, ha te nuu luum?
But, your children, do they hear a person's voice? 4:39
I.e., 'are they obedient?'

SS: ɛ?

Eh?

TN: Ha te nuu luum?

Do they hear a person's voice? 4:41

SS: Ha tè-è. Apom ha go teyε luum nuu.

They hear. Some, they hear a person's voice. 4:44

Apom, ha cen teyε luum nuu.

Some, they don't hear a person's voice. 4:46

Aa n te la?

Do you understand? 4:48

HS2: Mm.

Yes.

SS: Mm. Apom, (hands to chest) ham go teyε luum.

Yes. Some, they hear my voice. 4:50

Κε, apom, ha cen teyε luum nuu.

But, some, they don't hear a person's voice. 4:53

(HS2 introducing, in English, last question about co-wife palaver, addressing TN. To 5:15)

TN: Mu wɔ gon yiyε.

You ask her now. 5:16

Ye nuupugan bun wɔ ga ce bi amaale aɣaale,

When one man used to have three wives, 5:19

ɔ ahiyɔn.

or four.

Hu jali can dandɛ kɔ ceya?

How would that sitting (living situation) be? 5:22

Hu ga ceya?

How would it be? 5:23

A- hɔɛ ma ce lɔn baa oo. Hiye, bɛɛ?

Ah- palaver would not end oh. Isn't that so? 5:27

baa = to end/disappear? TN

HS: Mm̀m̀.

No. 5:28

TN: Mm. Amaa atɛŋ, ɔ amaa aɣaa.

Yes. Two women, or three women.

Ha lɔ a yɛnali bun.

They're there in one place. 5:31

Nuupugan bun, hiye bɛɛ?

One man, isn't that so? 5:32

HS: ɛɛ.

Yes.

TN: Mu go ke, hɔɛ, ma cen koŋ kelehɔn go,

You see, palaver, it won't finish in the home,

ma ce lɔn koŋ.

it won't finish. 5:37

(HS begins to speak)

TN: Hum mu wɔ gon yiiye.

It's you who ask her now. 5:38

HS: ㄐㄐ. Kε pε hɔn mɔ.

Oh. But they didn't yet say (it). 5:39

Referring to the "hi kwɔ."

TN: εε. Hum mu wɔ gon yiiyε, wei?

Yes. It's you who will ask her, okay? 5:43

Si wɔ lai lem.

Then she explains it. 5:44

Kolɔ amaa axaaλε ha ceyε,

Where three women are, 5:44

luum ti bun ta ce lɔn ce,

there's not a united voice, 5:46

wɔn wɔ gon gbagi laneyε.

it is she who now answers that.

gbagi = to answer. TN

HS (looking at HS2): Mm. Wɔ kɔn pɛntiyε.

TN doesn't understand this (in soft voice). 5:49

HS2: Hi kwɔ.

Let's go. 5:51

HS: Bwε, ye man ce caŋ tii mu logeyε.

Boi, when you are passing in your town here, 5:53

TN wanted ka for man.

N ga ce ke atɛmamulε ha lɔ ce axaa?

Did you see partners who were three there? 5:56

Si mu lɔ ye kɔn,

When you went there,

hu ha há muwa?

what did they do to you? 5:59

Hu ha ga ce mu há?

What were they doing to you? 6:00

SS: Mm. Yaŋ, pomdɛ wɔ ya ga bilɛ,

Mm. Myself, the husband that had me, 6:04

HS: Mm.

Yes.

SS: Yaam saantilɛ wɔ ga ha jalimdɛ ni ɣɔgim kelehɔn goɛ,

The big wife had arranged my business and she carried me to the home,
6:07

Hini wɔn, hi ga sɪn, ɛ- nbaanya.

She and I, we didn't know, co-wife-ship. 6:11

nbaanya = "mate." Mende.

Wei? Hi ga cɛn há baanya hinda.

Hear? We didn't do any co-wife-ship. 6:15

TN says that this means they were just like mother and daughter, or
sisters.

Apumalɛ vuí ha hi ga gbemdɛ,

The children truly who we gave birth to, 6:18

ahaamdɛ, tɛmgomdɛ, apumawɔɛ, hain.

my own ones, my co-wife, they are her children. 6:23

I.e., my children were like her own children.

Ahaawɔɛ, ahaamdɛ hain.

Her own ones, were my own ones. 6:25

Hin, hi ga sǎn dima nyamu.

We, we didn't know bad heartedness. 6:28

dima nyamu = bad heart. Mende.

Hi calan go tii ai, ni hi hɔna, ha puugan.

We did not sit in town and quarrel for the man. 6:34

A ha nte lai?

Do you understand? 6:34

Hi ga ce go luum ti bun.

We were as one voice. 6:36

Hin tɛmgomdɛ.

We and my co-wife. 6:37

TN: Tɛmgomu saantilɛ wɔ ga ciyɛ mu kelegolɛ.

It was your big co-wife who brought you to the house. 6:40

SS: ɔɔ. Hi hɔn li bun bɛ.

Yes. We didn't even quarrel once. 6:41

TN: Ngɛ, wɔ hu la ceyɛi.

So, that is it. 6:43

SS: Mm̀m̀.

No. 6:44

TN: Nuulɛ wɔ mu ci kelegolɛ,

The person who brings you to the house, 6:45

SS: Hi sǎn- hi ga sǎn jali mbaanya nyamunyamu.

We didn't know- we didn't know bad-co-wife business. 6:46

mbaanya nyamu(nyamu) = Mende. “bad co-wifeship.”

TN: Ha hǎn nyamungwε.

You do didn’t do badness. 6:47

nyamungwε from Mende nyamu = bad.

HS2: Humbε, mu wɔ yii, wei?

You yourself, you ask her, okay? 6:48

TN: Humbε, mu wɔ yii, pɛi,

You yourself, you ask her, again,

yii gi bun dogi.

ask this one. 6:50

SS: Mm. Hawa.

Okay. Hawa. 6:54

HS: Mm?

Yes?

SS: Ye ha ga ce han pomulε,

When you were, you and your husband, 6:58

ni n bom amaalε kelegolε,

and you met women in the house, 7:00

ye ha ga ce lowε,

when you were there, 7:02

la ha ga ce mu há la le jali wɛiya?

what that they were doing to you was a bad thing? 7:05

HS: ε– ye a ga kolε,

Eh– when I had gone, 7:08

a ga bɔntɔ lɔn gbaago.

I didn't meet a big-woman there. 7:10

TN: gbaa means 'big person.' Mende.

A ga bɔnti lɔn nuu saantile, wei?

I didn't meet a big person there, hear? 7:15

A ga bɔntɔ lɔn gbí.

I didn't meet (one) at all. 7:16

(Gesturing with hand to show short height): Ki hu ya bɔntɔ numale,

Like this, when I met the woman,

Meaning, HS's husband's first wife was younger than HS.

yaŋ ya ha jaliwɔ goni.

it was I who did her business now. 7:19

Meaning it was HS who arranged for the younger woman's initiation, even though the other woman was the first wife (bec. she was younger than HS).

Ke, pe hɔ len,

But, they say something, 7:22

Meaning, acc. to TN, 'to say the truth,'

wɔn wɔ ga ceyɛ, wɔm sɛm ceyɛ.

it was she who was, she stood before me. 7:24

I.e., that woman was the first wife, above HS in the hierarchy.

Ke, ye ga ce teendɛ,

But, while she was small, 7:25

yaŋ ya sɛm wɔn gon ceyɛ,

it was I, I stood before her now,

yaŋ, ya ji wɔ saandilɛ.

myself, I put her through Saande initiation. 7:27

SS: Mm.

Oh.

HS: Gbeŋ wɔ hogi gbí.

I finished bring her out (of initiation) completely. 7:27

A lee go ji saandilɛ,

I was left to put her through initiation, 7:29

hwe, wɔ men nuupugandɛ!

she said, she would leave the husband! 7:31

Ya ye, mbun mai!

I said, it's a lie! 7:33

Hum mu ciyɛm gageyɛ,

It was you who brought me here,

hwe, mu men po logi,

(you) say, you'll leave this man,

ya ye, ya cen yum lani,

I said, I won't agree to that,

ya la ye go busi yaawɔ ce.

I complained before her mother. 7:38

busi = to file a complaint. TN

Aa, hwe, ma há lani.

"Ah," she said, "don't do that. 7:40

Waantimu logi cɔŋ jali oo, jalimu len.

“Your sister here likes your business.” 7:41

Lan wəɔ, wantimɗɛ wɛ, tɛmgomɗɛ wɔ pɛiyɛ,
That’s because, my sister is again my co-wife, 7:44
Unclear whether this is now the young wife speaking.

hi ga cɛn há ndegi wɛi,
we didn’t do any bad-heartedness, 7:45
ndegi wɛi is the Bom for nbaanya nyamu.

hi tɛm ibɛndɛ,
we cracked palm kernels, 7:47

si hi gbeŋ hi go wɔn,
when we finished we sold them, 7:48

si hi ye ci fee landɛ,
then we brought that money, 7:49

hi hu ye ka pohilɛ.
we gave it to our husband. 7:51

Si wɔ ye kɔ pín yɛgimahilɛ.
Then he went to buy our goods. 7:54
yɛgima. Cf. Kim hindigima.

Lɛ ciyɛ ma, si wɔ min ma tɔngi.
When he brought them, then he showed them to me. 7:55

Yanbɛ, ya ye, “Ma geyɛ,” Maan,
I myself, I said, “This is them,” Maan, 7:56

hwe n– hwe n kwe lɔ, haamamulɛ,
she said, “Take your own, there,” 7:59

ya ye, “ε-ε. Hum mu lε cwampomo,”
I said, “No. You are the small-one,” 8:00

“hum kwe pεη haamamulε.”
“you take your own first.” 8:01

Wɔ ye kwe haawε, si wɔm hu ye pεi mun go,
She took her portion, then she returned it to me, 8:03

hi wɔm bε betilai.
we afterward put (it) in the box. 8:06
betilε = box.

Wɔn wɔ ga ce tuε haamamdε.
It was she who was wearing my own. 8:07
Referring to clothes, etc. that they had divided.

Yanbε, si ya tuε haamawɔlε.
Myself, then I wore her own. 8:08

Hi ga cĕn ndegi wεi ai, wεi?
We were not into bad-heartedness, hear? 8:09

Eε, kε lanu lan, bi go paa pugi nuu kagi,
Eh, but

ha mu go wuη,
they abuse you, 8:15

TN (sympathetically): ɔ ya.
Oh yes.

HS: Ha mu gbati nte,
They slap your face, 8:16

ha pohalɛ,

for their husband, 8:17

***I really think 'husband' has long vowel; listen to this example.

landa a cǝn pɛi há mpoma, tɛmgomi.

that's why I no longer do "cowife loving." 8:21

HS2: Aha.

Aha.

HS: ɔɔ. A cɛn kɔ go tɛmgoma.

Yes. I don't go to co-wifeship. 8:22

TN doesn't hear tɛmgoma; thinks it's tɛmgomi.

HS2: Sɛgau, wei? Oke.

Thanks, hear? Okay.

END VIDEO SEGMENT