

Video title: LR 10 Manu Joni and Hawa Sanja

Transcription date: 2 May 2009

Transcriber: Hannah Sarvasy

Transcription consultant: Tommy Ngombu

Transcription location: Tei

Video location: Sogbaleh

Present in video: Hawa Sanja, Manu Joni, Tommy Ngombu. Looking on:
assembled other women; Hannah Sarvasy. Video executed by Bart Childs.

TN: Mu la go lem yen kelen vuli, mBomdai.

You explain it very well, in Bom. 0:02

ε- mu go cɔ, mu go cɔ, teli,

eh- when you are about to, to speak, 0:05

cɔ = 'to want to'? TN

(pointing) mu lɛli kòò.

you look yonder. 0:06

Mu lɛli kòò.

You look yonder. 0:09

(false start to 0:15)

Yii gon waantimule.

Ask your sister now. 0:18

MJ: Hawai.

Hawa.

HS: Ee?

Yes? 0:19

Ye ga wu saandilɛ, ye ga ha mua?

When you went through Saande initiation, what happened to you? 0:22

Ye- pɛi ga ciyɛ mu nyegi?

Did they bring you articles (of clothing, etc.)? 0:25

HS: Ye a ga wu saandilɛ,

When I went through initiation, 00:27

apugamɔ ha ga wɔn pɛɛ gbangoma.

my in-laws did not give the kpangoma rice. 0:30

TN thinks it's apugahamɔ. TN says this rice is to be brought after 2–3 weeks or so of the girl being inside the kpangoma enclosure.

Wei? (Mm) Ha ga wɔn go bɛ gbí!

Hear? (Yes) They didn't give it at all! 0:33

Abɛnamɔ ha ga wɔm pɛɛ gbangomale.

It was my parents who gave me the kpangoma rice. 0:36

Ni nkwaale, ni koondɛ.

And oil, and fish. 0:38

Han ha ga yɔgi huwi.

It was they who brought it. 0:40

Kɛ pomɔ, ka hǎn wɛ.

But my husband, didn't do that. 0:42

Yanbɛ, ye hǎ landɛ,

I myself, when he didn't do that, 0:43

Note again negative verb without nasal marker!

yanbɛ, a ga ɔ wɔn pɛi len.

I myself, I no longer loved him. 0:46

Wɔnbɛ cɔ̃ min len.

He himself didn't love me. 0:47

Yanbɛ, a wɔ ye hogi welenɲ.

I myself, I came out from behind him. 0:48

Meaning, no longer "with" him.

Wei? Abɛnahamdɛ, ha hogom saandilɛ.

Hear? My parents, they brought me out of Saande initiation. 0:50

This time, it's clearly abɛnahamdɛ.

MJ: Ye- ye- ye ga hogi wɔ welenɲi,

When- when you came out from behind him,

ɩ ga kɔn pɛiya?

where again did you go? 0:55

HS: Yan?

Me?

MJ: Mm.

Yes. 0:56

HS: ɛ-ɛ, a ga lɛ go lee cala gon ko abɛnahamdɛ.

No, I was now left sitting by my parents. 0:58

MJ: Han ha ga ce mu gon kai?

It was they who were giving you (food, etc.)? 0:59

HS: ɛɛ, han ha ga cem gon kai.

Yes, it was they who were giving me (food) now. 1:01

Abɛnahamdɛ, ha ga cem kai!

My parents, they were giving me! 1:03

Ye ham gon ka logeyε,
When they were now giving me (food), 1:05

a lee gon cani, a ye ke maloma.
I was now left sitting (after some time), I saw a friend. 1:08
maloma = Mende. “friend.” Here, boyfriend.

Yanβε, ya la hɔ gon abenahamdε, ya ye,
I myself, I said it to my parents, I said, 1:11

“a cɔŋ gon hɔ nuu logi len.”
“I love this person now.” 1:11
TN has no explanation for hɔ except to say it means ‘now.’

Hanβε yum. Wei?
They themselves answered. Hear? 1:15

Han, ha ga hɔgi gun saandimdε.
It was they, they brought out my Saande initiation. 1:16
Different way of saying “they brought me out.”

MJ: Yiim gon.
Ask me now. 1:18

HS: Manu.
Manu. 1:19

Ye n ka po hwelε logeyε,
When you grew up in this world,

hu abenamulε n ga wu saandilε,
when your parents put you through Saande initiation,
Note: TN says that this expression, wu used instead of ji, is okay.

hu ha ga ha vuí jali mua ga?
how did they do all your business here? 1:26

MJ: Yaŋ yen, ya cala gai, ya Manu, nya–
I here, I live here, I Manu, (in Mende) I– 1:28

yaŋ, a lɛ Manu.
me, I'm called Manu. 1:30

Yaŋ vui, a lɛ Manuyɛ, wei?
I truly, I'm called Manu, hear? 1:32

Ye a ga po hwelɛ gai,
When I grew up in the world here, 1:33

bɛnmi gbí ka ce lɔn.
I had no parent at all. 1:35

A hɔndɛ waant– pentimilɛ wɔ ga ce tii gai.
I didn't live, (except for having) my sis– my brother who lived here in
town. 1:39

Jɔ Saji.
Joe Saji. 1:41

Wɔn wɔ jim bɛ saandilɛ.
It was he who put me through Saande initiation. 1:43

Kolɔ a ga ce lɛ,
Where I was, 1:45

ha hǎn jali– ha saandɛ.
they didn't do the Saande business. 1:47

A ga bɛng go isin hulengɔ!

I labored so much! 1:50
hulengɔ = Mende. 'so much!'

Lɛ pentimɛ ka bɪndɛ numa tii ga,
If my brother did not have a wife in this town, 1:54

a man ga lapi go, e- e- pwe go.
I would have been shamed, eh- at the waterside. 1:55
I.e., TN says that if her brother and his wife had not helped with the initiation costs, there would have been no one to help MJ. The initiators bring all the supplies for the initiates to the waterside, where everyone can see how fine the clothing is that you've brought, etc. (TN: you open your box...)

Kɛ lani gbaa. Kasi- ka cen Bɛɛbundɛ,
But that's apart. Thanks- thanks be to God, 2:01

hi ga wu go saandilɛ, hini waan(da)lɛ.
we went through the Saande initiation, we and this woman. 2:02

Ye ga kɔn naa logi bɔni,
When we went to this road, 2:06

Tɔmi, a ga can go gi,
Tommy, I was sitting like so, 2:08

(demonstrates by leaning forward in chair)

TN: Lapin!
Ashamed! 2:11

MJ: Mm! Ni anya- anya tii, ha singi, atɛmaha, abɛnaha, apumaha,
Yes! Then the townspeople, they danced, their neighbors, their parents,
their children, 2:17

TN (sympathetically): ɔ ya.

Oh yes.

a can gi.

I sat so. 2:18

A ga lee go can naale bɔn.

I was left sitting on the road.

Ha koŋ ci msɔmdɛ gbí,

They finished bringing all the food, 2:23

ye ha ga ci gon msɔmdɛ, a cen ke msɔmamɛ.

when they brought the food then, I didn't see my food. 2:27

Meaning, she didn't get any.

TN: ɔ ya.

Oh yes.

HS: Lapin.

Shameful. 2:30

MJ: Ya ye, hwe, ya ye, Maan,

I said, I said, "Maan,"

ya ye, n kɔ ween Jɛ, wei?

I said, "Go and call Jeh, hear?" 2:35

Ya ye, n kɔ ween jɛ,

I said, go call Jeh, 2:37

ya ye, anyalɛ, ha yema lɛ ha ton gon tii go.

I said, the people, they want to go up to town. 2:40

ton = to go up to town from the waterside. TN. Same as in Mende. "Ti

lɔɔŋgɔ ti lɛ teihun."

Wɔnbɛ ɔ ye hun.

She herself came. 2:44

Wɔ ye hun ween jɛ, jɛ ɔ ye ɔɔgi msɔmdɛ.

She came and called Jeh, Jeh brought food. 2:47

Ngɔ ɔ ye– pín kumbalɛ, kumba bun, go paa gbɛs!

Old-one had bought a shirt, one shirt, only! 2:52

Ko vuí lɔ a ga ceyɛ, ha ga hǎn jali saandim gbí.

Truly where I was, they didn't do my Saande business at all. 2:55

Mm̀m̀.

No. 2:57

A ga lee go bɛng isindɛ háá,

I was left laboring all the time,

pɔɔgi logi a ga lee go bɛng isin,

in this world I was left laboring, 3:01

Bɛɛbundɛ ká hɔlɛ.

God said (it). 3:02

Pɛntimdɛ ce lɛ, nuu mbɛ,

That my brother was a noble person,

ce lɛ nuu si, ɣamti yɛŋ.

a person who knows what is family. 3:06

TN: ɔ ya. Ha hum?

Oh yes. For you? 3:07

MJ: Ha yaŋ.

For me.

TN: A mbaa, ka ha mu go jali kelen vuí.

Oh friend, (he) did good things for you truly. 3:11

MJ: Kwɔɔ, Ngo ka ham jali kelen.

Oh, Old-one did good things for me. 3:12

Note that kwɔɔ is expression of surprise in Mende (maybe areal?)

Ni laawɔɛ bɛ, ni wɔ wɔ ye bengiti kota wɔn ti bɛn toogi.

And his wife, she “covered clothes on his feet.” 3:16

Expression meaning ‘she helped.’

Wɔ hu la ga ceyɛ.

That’s what happened. 3:19

TN: Wɔ hu la ga ceyɛ.

That’s what happened. 3:20

MJ: Mm. Ya ye po,

Yes. When I grew up, 3:23

ya ye gbemi apumalɛ,

when I gave birth to children, 3:24

apuma meen bun.

six children. 3:27

I’m writing ‘five’ with long vowel from now on because it really sounds as if it is long to me.

TN: M-hm.

M-hm.

MJ: Hu a ga gbemi.

That’s what I gave birth to. 3:29

TN corrects to ha a ga...

Ye apuma landε,
When those children, 3:30

ha ɔ go, ha ɔ go, a meen.
they were there, they were there, five (of them). 3:33
I.e., after one died.

Hani gbí ha ga wu go.
Those ones, they all died. 3:35

Ha ga wu meen bun.
They died, six. 3:37

Hiyε, hiyε? Hiyε, Hawa?
Isn't that so? Isn't that so, Hawa? 3:39

HS: Mm. ɔɔ. Wɔ hu la ga ceyε.
Yes. Yes. That's what happened. 3:41

MJ: Ha wu meen bun. Ha ɔ go a meen.
Six died. They are five there. 3:42
Meaning, apparently, that she gave birth 11 times, but only five children
are still alive.

TN: Ka gbem oo!
You gave birth oh! 3:45

MJ: Mm!
Yes!

TN: Waan ni tenj. (εε) Ha ye wu, meen. (Mm)
Twelve. (Yes) They died, five. (Yes) 3:52

Ha lo a meen, ɔɔ, waan.
Five are there, oh, ten. 3:53

La li kelen, hiye? (Mm)
That's good, isn't it? (Yes) 3:53

Ha mu ha jali kelen, hiye be-i?
They do good things for you, don't they? 3:54

MJ: ee, ham go ka oo!
Yes, they give me (food) oh! 3:56

Kasi ce Be-e- e- e- kasi ce han!
Thanks to G- eh- thanks to them! 3:58

Ham ka yen kelen kelen kelen vui,
ye hwe logi ke len be,
even this daybreak, 4:02

waale woni kon be tolai ha ye- ha won, yan ka.
the daughter, she went to the bush to give me (food). 4:05

HS2: Segau, wei? Bisie, wei?
Thanks, hear? Thank you, hear? 4:07

So, ha le, a yema, e- humbe, mu wo yii, wei, la, e- jali mpolé.
So, you say, I want, eh- you yourself, you ask her, okay, about loving
business. 4:14

Wei? So-
Okay? So- 4:15

(HS goes into English, addressing TN.)

TN: Jali mpolɛ. Ye n ga polɛ, jali mpolɛ.

Loving business. When you grew up, loving business. 4:29

Yanga lilɛ hu lɔ ga ceya?

Loving-around, how did it happen? 4:30

yanga lilɛ = loving here, loving there. TN says this is good Bom.

(Everyone laughing)

HS2: Sɔ humbɛ teen-teeni wɛ, ɛ- ye hu mu há, ɔ- lɛi la bɛ yeni, ye hu mu há?

So (when) you were small, how did you do it, or, even now, how do you do it? 4:40

Lɛila bɛ yeni, wei?

Even now, okay? 4:42

Sɔ- (English, addressing TN)

TN: Aa. Ye n ka ce há, ye n ka polɛ?

Ah. What did you do, when you were growing up? 4:47

HS: A lem gon?

Should I explain it now? 4:49

TN: Ye mui goni bɔn, ye mui gon gilɛ, la mu pɛi ha?

When you've arrived (at a) big (age), when you've arrived now, what do you still do? 4:51

N cala gon, hiyɛ bɛɛ?

(Just) sitting now, isn't that so? 4:53

HS: ɛɛ.

Yes.

(TN laughs)

MJ: Cen pɛi ha gbóógbɛ.
No longer do anything. 4:55

HS2: Sɔ- sɔ-
So- so-

TN: Kɛ, hum mu wɔ yiiyɛ.
But, it is you, you ask her. 4:57

HS2: Aa. Hum mu wɔ yiiyɛ, wei?
Ah. You, you ask her, okay? 4:58

MJ: Ye mu pɛi há, Hawa?
What do you do again, Hawa? 4:59

HS2: Kɛ, mam, wei?
But wait, okay? 5:00

TN: Mam, mam.
Wait, wait.

Wɔ pɛŋ hwe, hi kɔ.
She will first say, "Let's go." 5:01

HS2: Oke, hi kɔ.
Okay, let's go. 5:03

MJ: Ye mu ha ye la geyɛ?
What do you do now? 5:05
Like leila bɛ yenɪ in Kim, I think ye la geyɛ is a phrase for "nowadays."

HS: Aa-a, mbaalɛ, lani la ya ha pɔɔgi logeyɛ.
Ah-h, girlfriend, what I do in this world. 5:08

Ye a ga polɛ.

When I was growing up. 5:10

Yaŋ, a lee go toon.

I was left small. 5:12

(Showing with hand parallel to ground to show height) Ki.

So. 5:13

Ni yaam wɔ ye wu.

And my mother died. 5:14

Jiyɛmin saandɛ,

She didn't put me through initiation, 5:16

baam wɔn jim go saandilɛ.

it was my father who put me through initiation. 5:19

Wɔn bɛmam pɛŋ hogi.

He helped bring me out. 5:20

pɛŋ. Unclear what it means here. Hard to hear.

Hu ga ce– (interrupted by MJ)

It was– 5:22

MJ: Há mpolɛ la mu gon hɔwɛ oo.

It's for loving that you are to speak now oh. 5:23

HS: Mm. Ye yaam cen dogilɛ pɛi,

Yes. When my mother was no longer here,

yema gon hogi saandilɛ,

and they wanted to bring (us) out of Saande,

a ga ce go can kende welenj (crosses arms over chest)
I was sitting behind the house 5:29

a ga ce can.
I was sitting. (indicates crossed-arm position) 5:31

Atɛmamɔ, ha gon mui.
My neighbors, they now arrived. 5:32

Hwe, ɔ waa logi kɔna, ɔ Hawa kɔna?
They said, "Where did this girl go, where did Hawa go?" 5:34

ɛ, pɛ, wɔ ɔ kende welenj.
Eh, they (said), she's there behind the house. 5:36

Si ha ɔ ye kɔ,
Then they went there, 5:38

ya ye, "Mbaale, lani gon lam taala,"
I said, "Girl, this now is trouble for me," 5:39
taala = hardship/bad thing. Synonym of tan, 'hard.'

Ya hwe, "Bɛnmi ce ɔn,"
I said, "My parent is not there," 5:41

MJ (interrupting): Kɛ ye la geyɛ gon, ye mu ha?
But now, what do you do? 5:42

HS: Kɛ ye la gon nogeyɛ,
But now, 5:43

Mpolɛ bɛ, ɛɛ-ɛ,
loving, ehh-h, 5:46

a cen pɛi lani ai.

I'm no longer into that. 5:47

A cen pɛi lani gbí ai. Wei?

I'm no longer into that at all. Hear? 5:51

A cen pɛi ha.

I no longer do it. 5:52

MJ: N cala gon kɛɛn.

You sit now alone. 5:54

HS: A cala gon, kɛɛn, yaŋ a gon ka, kɛɛn.

I sit now, alone, I give (food) to myself, alone. 5:56

Apumamdɛ, ham ka.

My children, they give to me. 5:58

Kasi ce ha!

Thanks to them! 6:00

HS2 (low voice): Kɛ- tɛmi bɛni-

But- the old times- 6:03

TN: Wɔnbɛ a? Hu wɔnbɛ wɔ ha?

And she herself? What does she herself do? 6:04

HS: Humbɛ-

You yourself-

MJ: Yaŋ, ncɛgi mpo, pɛi ma ce min pɛi bolɛ.

I myself, loving activity, is no longer in my mind anymore. 6:09

(HS speaking in English to TN)

TN: Ye n ga polɛ.

When you were growing up. 6:12

MJ: Ye a ga polε? Mm, a ga ha mpolε gbe!

When I was growing up? Mm, I did a lot of loving! 6:14

Kε a ga migen gon Joni tii ga.

But I stopped with Joni in town here. 6:18

(All laugh)

TN: N ka ha mpolε gbe vuí oo!

You truly did a lot of loving oh! 6:21

MJ: εε.

Yes.

TN: Ka ce paa yen kelen dogeyε, han ha taam go kelen lai.

You're just fine like this, (now) that you're old that's fine. 6:24

(All laugh)

MJ: A ga migen gon Joni, wei?

I finished with Joni, hear? 6:27

Am changing spelling of migen to migen.

TN: Ko Joni.

By Joni. 6:27

MJ: ככ.

Yes. 6:28

TN: Han ha gbem gon kiniη, hani wɔn ha ga gbem gon apumale wε.

You gave birth to all, you and he gave birth to the children. 6:31

MJ: Aa, hini wɔn, hi ga gbem apumale gbeyε.

Ah, he and I, we gave birth to many children. 6:34

TN: La li kɛlɛŋ, mbaa! Jalilɛ wɛ lan,
It's fine, friend! That business, 6:35

jali nuu taam gon
the business of when a person is now old, 6:37

cěn pɛi há pintu pintu.
no longer does hanky panky. 6:39
pintu pintu = 'to go here, go there,' as young people 'pass around.' TN
says this is "good Bom."

Kenma apumalɛ ha caŋ.
As the children are passing. 6:41

MJ: A cala- a cala gon kɛɛn.
I sit alone now. 6:42

TN: Lɛ n ke go yɛgɛmu kusi, si n gbiyɛ?
When you see your cold cassava, then eat? 6:43

MJ: A gbiyɛ. A kěŋ go, si a cala.
I eat. If I don't see it, then I sit. 6:45

TN: Há apumamulɛ.
For your children. 6:47

MJ: Ye Sɔwɛi kěŋ mɔ dahain,
When Soweï does not yet see fish, 6:49
Soweï = MJ's daughter in Sampor, married to Mme. Caddie Kamara's son
Musa.

a ce man sɔm.
I don't eat it. 6:50

TN (sympathetically): ɔ ya.

Oh yes. 6:50

MJ (explaining): Waamde Sowei kòò, wɔn wɔm ka dahailɛ.

My daughter Soweï yonder, it is she who gives me fish. 6:52

TN: Sɛgau, wei?

Thanks, hear? 6:55

HS2: Bisie, wei?

Thank you, hear? 6:56

(HS explains in Eng. to 7:03)

HS: Jali iduilɛ.

Thieving business. 7:04

TN: ɛɛ, hum mu gon yiyɛ pɛi waantimulɛ, wei?

Eh, you are to ask now your sister, hear?

Hu jali iduilɛ la pɛi tii ga, kenma bɛnilɛ, wɔ hu lai?

How thieving business is in town here, like the olden days, was it so?

7:11

Landa mu wɔ yii gai, si wɔ mu la lemi gon.

That's what you ask her here, then she explains it to you. 7:13

MJ: Hawa-i!

Hawa!

TN: N te la, hiyɛ?

You understand, right? 7:14

HS2: Hi kɔ.

Let's go. 7:17

MJ: Si jali idui tii ga?

Do you know thieving business in town here? 7:20

HS: εε, iduile hi gbe ga go tii ga gbí,

Yes, theft is plenty all over this town, 7:22

apuma teenteen idui, idui,

the small-small children steal, steal, 7:24

(pointing to a banana plant) ken bε wε hu sεmi, lε ma lɔ gon,

like that itself that's standing there, if it were there now,

ham bεti ken, si hanbε cengi ma

they'll cut it (just) like (that), then they pass away with it, 7:27

si ha kɔn.

then they go. 7:29

Pε ma go bε yii,

Even if they ask, 7:30

"Hina wɔ bεti mbaana logiya?"

"Who cut this banana?" 7:31

Nuu cen hɔ.

A person will not speak. 7:32

I.e., no one talks.

Ha dui sɔgisile! Ha sɔm!

They steal chickens! They eat (them)! 7:34

MJ: Ha bwε yεgile, hiyε?

They uproot cassava, right? 7:35

HS: ㄸㄸ, ha bwe yeḡi logi.

Yes, they uproot this cassava. 7:37

Ha bɔntɔ go mɔɔmmamulɛ kɛben go,
They meet your food in the farmhut,

ha gbeṅ ma ɔɔm fɔ, si ha ye kɔn!
they finish eating it clean, then they go! 7:40

Hum, mu gon hun cani wɛ, hwa,
Yourself, you now come to sit, empty,

si mu gon kwe yei hwa
then you now take up wailing empty. 7:43
kwe yei = to call out in surprise or anger. TN

Kɛ lani gbí-
But that all- 7:45

MJ (interrupting): Ye mu kwe yeilɛ,
When you take up shouting, 7:45

ye mu kwe yeilɛ ka ka ka kai,
when you take up shouting very very much, 7:47

HS: Nuɔ gbí ce lan hwe gi.
No one at all speaks to it. 7:49

MJ: Ikɛ.
And so! 7:50

HS: Wɔ hwe, ha gbeta go, ha gbeta,
He says, you should swear, you should swear, 7:52

swearing = to bring in someone with special powers/training to determine culprit of a crime.

yaŋbɛ, ya ye, a pɛŋ mu go kɔ kwe,
I myself, I say, I first will go take you,

jɛmdilɛ. A kɔ la gbɛta.
a fire-stick. I will go and swear it. 7:57

A go gbɛta pumu gi nuulɛ wɛ (pointing).
I will swear the child of that person. 7:58

TN: Si lani la wɔ hɔlɛ,
You know what he says, 8:00
I.e., the thief.

HS: Mm.
Yes.

TN: Hwe, mu gbɛta oo, wɔ go wu.
Says, if you swear oh, he will die. 8:01

mu gbɛtan oo, mu go wu.
if you don't swear, you will die. 8:02
mu here is the general 'you' = "one."
Meaning, the thief doesn't care about the swearing; he'll die sometime anyway, so he's not threatened by it.

ɛɛ. Wɔ hu ha gon hwe.
Yes. That's what they now say. 8:04

HS: Aa, wɛ gon hu ha hain.
Ah, that's what they do. 8:05

Ha ye, gbɛta go, ha go wu.

They say, if you swear, they will die. 8:06

N gbetan oo, ha go wu.

If you don't swear oh, they will die. 8:08

Ha ce lan pɛi ken lɛ bolɛ len,

They no longer see something in their mind, 8:11

apuma logi? Ha cen te luumtihilɛ.

these children? They don't hear our voices. 8:13

Ha hi go boŋ.

They will beat us. 8:13

Ha hi go boŋ.

They will beat us. 8:14

MJ: Kɛ, anyalɛ, ha cala pɛŋ, ha boŋ agba go.

But, people, they sit now, for beating elders. 8:12

agba = pl. of gba, "big/important person."

HS: Ha hi go boŋ!

They will beat us! 8:17

MJ: Cen teli, ɛ- cwapumu-

Don't speak, eh- a boy- 8:21

HS: ɛɛ. Ye a lee gon nogeyɛ.

Yes. When I'm left now. 8:21

Waamdɛ, wɔ ha jalim.

My daughter, she does my business. 8:24

Ahani, ha cɛ min tɛnti.

The others, they're not near me. 8:25

Note aha = the others.

(Pointing) Wε. (Pointing again) Wε. Wɔn wɔ bilɛm gon hulengɔ wε.

That one. That one. It is she who holds me now very much. 8:29

TN says she's referring to Sata Saji, her niece. Sata's deceased mother was the Jɛŋ referred to by Manu Joni, Hawa Sanja's older sister. Jɛŋ was the wife of MJ's older brother, Saji, and Sata Saji is their daughter.

Wɔn wɔm kai.

It is she who gives me. 8:31

Lɛ nagi go, lam go lanti bɔn.

If she's sick, I will worry in my heart. 8:34

HS2: Sɛgau, wei?

Thanks, hear? 8:37

(HS2 in English to TN)

TN: Ye ha ga polɛ, ha ga ce hɔ mBomdɛ, hiyɛ, bɛɛ?

When you were growing up, you used to speak Bom, isn't that so? 9:02

Han vui, ha ga ce go hɔ mBomdɛ, hiyɛ, bɛɛ?

You truly, you used to speak Bom, isn't that so? 9:05

HS: ɛɛ.

Yes.

TN: Kɛ, apumanulɛ ha ce man pɛi hɔ.

But, your children no longer speak it. 9:09

MJ and HS: Mm̀m̀.

No. 9:10

TN: Sɔ, landa, landa ha gon lemi.

So, that, that is what you now explain. 9:12

N te la, hiye?

You understand, right? 9:14

Apumanule ha ce man pei te,
Your children no longer understand it,

ha ce nuu pei teye luum.
they no longer hear a person's voice. 9:17
I.e., they're not obedient

kenma, ha- han, ha ga pole.
like (how) you grew up. 9:20

Ha te la? Ha cen pei we.
You understand? They're no longer so. 9:22

MJ: Gbotigbotile hu la.
It's stubborn-stubbornness that's there. 9:23

TN: Nge gbe, kon go le gbotiye pɔɔgilai.
But what, it's stubbornness that's in the world now. 9:24
gbe is Mende "what". TN

Landai.
That's it. 9:26

(HS2 speaking in English to 9:40)

TN: Hu- mu gon yii waantimule, wei?
You now ask your sister, hear? 9:44

Ye ga po- ye ga pole, toonde (motions with flat hand for height)
When growing up, she was small 9:44

ye ga ce ha jali wɛilɛ,
when (she) did something bad, 9:45

hu yaawɔ ka ce ha?
what did her mother do? 9:47

Ni baawɔa? Baawɔ bɛ, wei?
And her father? Her father himself, okay? 9:50

Hum, mu wɔ gon yiiɛ.
It's you, you ask her now. 9:51

Wɔn, wɔ la gon gbaageyɛ.
She, she is now to answer. 9:54

Kɛ, ye ga ce ha gbɔtilɛ, pɛ wɔ go bon,
So, when she did some stubbornness, they would beat her, 9:55

wɔn wɔ la gon hwe.
it is she who will now say it. 9:56

HS2: Sɔ, yie Manu, humbɛ, mu wɔ yii, wei?
So, Mother Manu, you yourself, you ask her, okay? 10:00

Kisɛ na go, yii wɔ pɛi, wei?
Having finished, ask her again, okay? 10:03
Mixing Kim.

Pɛi wɔ yii, wei?
Ask her again, okay? 10:04

TN: Pɛi wɔm yii gon. Lɛ pɛ paa ha, "hi kɔ,"
After (a little) ask. When they say, "Let's go,"

pɛi wɔm yii.
ask after (that). 10:07

Mu wɔ yii, wei?
You ask her, okay? 10:09

MJ: Kɛ pɛ han mɔ “hi kɔ” wɛ.
But they did not yet say “Let’s go.” 10:09

HS2: Hi kɔ.
Let’s go.

MJ: Ye ga– ye yaamu ka gbemɔɛ,
When your mother gave birth, 10:16
TN says should be gbemmɔɛ.

ka ce wɔ teyɛ, hwe?
were you hearing her, say? 10:17

HS: Mm. A ga ce go teyɛ yaam hwe, wei?
Yes. I wa hearing my mother’s speech, hear? 10:21

MJ: Ye ga ce há gbɔtigbɔtilɛ, hu ga ce mu ha?
When you did stubborn–stubbornness, what did she do to you? 10:22

HS: ɛ–ɛ! Ye a ha gbɔtigbɔtilɛ wɔ kwe sɔɲɔɛ, wɔm go togi, (raises arm to demonstrate)
No! When I did stubborn–stubbornness, she’d take up the pestle, she’d drive me. 10:25

Wɔm go gbati kɔn.
She would flog me with it. 10:26

Yanbɛ, si a ye lɛ matan,
I myself, then I would hide, 10:28

ye a gon matendε wε,
when I was now hiding, 10:30

a gon kwe pandε si ya ye kɔn tii kɔhin go pεŋ.
I took a pan, then I went to our own town. 10:32

Kolɔ pε ga gbemwɔlε, si ya lɔ ye lee mui.
There where they gave birth to her, then I reached there. 10:34
I.e., fled to her mother's home town to hide.

Ya ye, waantimulε hwe, n hu wɔ hunto kooŋ,
I said, your sister said, that you go fish,

wɔ gbenj hogi saandilε.
she will come out of Saande tomorrow. 10:37
I.e., this is a lie that HS planned to tell her mother to make her forget
HS's misdeed.

Ye a gon hundε,
When I came now, 10:40

"Aye, waamdε,"
"Oh, my daughter,"

ya ye (motioning mother away), "Ha mam hun ce!"
I said, "Don't come before me!" 10:42

"Cen hum mu ga cem towε?"
"Wasn't it you who drove me away?" 10:45

"Mum boŋ, ka tɔgilε!"
"You beat me, with a stick!" 10:45

TN: Wɔ mu boŋ ga bεndε.

She beat you with a bench. 10:46

HS: εε.

Yes.

TN: Κε a ciye gon koon aten.

But I brought you two fish. 10:47

HS: Κε ha logi, apuma logi, han, ha hi gbem gon dogi.

But these now, these children, they, who we gave birth to. 10:49

Hin, hi ga ce go hɔ mBomdɛ, abɛnahilɛ ha hɔ hi go mBomdɛ.

We, we were speaking Bom, out parents spoke to us in Bom. 10:52

Κε, la gon nogi kɪnɪŋ hin, aha ha lɔ kɪnɪŋ ha ha gbemi,

But, now everyone, we, those ones who are all giving birth to them,

ha cen hɔ mBom!

they don't speak Bom! 10:57

Ha cen hɔ mBom gbí!

They don't speak Bom at all! 10:59

MJ: Hu ha ga ce mu hɔ mBomda?

How would they speak Bom to you?

HS: Cwapumulɛ bɛ ka ce go paa cani,

Your son was just sitting, 11:02

“N kɔ” paa. Hwe, “A ce kɔ a yen!”

“Go” just. He says, “I won't go anywhere!” 11:03

Ni a lɛ wɔ lɛ gbata nte, (demonstrating slap)

And I slap his face, 11:05

yaŋbɛ, wei? Gbɔtigbɔti hu cɛn kɛlɛŋ.
myself, hear? Stubborn–stubbornness is not fine. 11:07

Lɛ hi gbɛnti han go,
If we keep after them, 11:10
gbɛnti = to still be after. TN

ha hi go boŋ!
they will beat us! 11:10

Aha nogi ha hi gbem nogeyɛ.
Those that we gave birth to. 11:11

Ha hi go boŋ!
They will beat us! 11:12

Ha cen te luumhilɛ.
They don't hear our voice. 11:13

ɔɔ. Ha cen te luumhilɛ. (Sits back in chair)
Yes. They don't hear our voice. 11:16

TN: Kɛ han, ha ga cɛn wɛ.
But you, you were not so. 11:18

HS: ɛɛ, hin, hi ga cɛn wɛ oo.
No, we, we were not so oh. 11:18

Ayee, ma go bɛ– ndegilɛ mamu gbɔwelɛ.
Ayee, when you feel hungry. 11:21
TN says gbɔwelɛ is one word, meaning to 'be hard on you.'

n kɔ paa sɛm.
just go stand. 11:23

“Há yegēhi logi, la hunu gai?”

“Is it for our cassava here, that you came here?” 11:24

“N po gi la! Hi ce mun ka!”

“Get up! We won’t give you (any)!”

Ha ce hin ka, wei?

They didn’t give us (any), hear? 11:26

Ha ce hin hu ka.

They didn’t give it to us. 11:28

Kεle nuu waamule.

Unless your birth-daughter. 11:29

HS2: Sεgau, wei?

Thanks, hear? 11:33

MJ: Yanbε, yiim gon oo.

Myself, ask me now oh. 11:33

TN: Hum, mu wɔ gon yiyε.

You, you ask her now. 11:36

Ka jali logi.

With this business. 11:37

Hu apumale ha guna?

How are the children now? 11:39

HS (speaking quickly): Hum vuí, ye pole, apumale ha ga kwe gon
jalimuwe,

You truly, when growing up, the children that took (on) your business,

hu la bεma tēmi logi gbíyε, hu ha ga ha mua?

how to help all this time, what do they do for you? 11:44

MJ: Yaŋ, Sɛbatu, ka cem go to ga bɛndɛi.

I, Sebatu, she would drive me with a bench. 11:49

Tɔŋgia go.

In Tongia. 11:50

Ye a ha jali wɛilɛ,

When I did something bad, 11:52

hwe, sɪn abɛnaham.

say, she didn't know my parents. 11:53

A hɔndɛ Ngɔ Sɔgbalɛ ga.

I said it to Old-one here in Sogbaleh. 11:56

Ka cem go to ga bɛndɛ.

That she drove me with a bench. 11:57

Ka kwe, ɛ- itolɛ lanbɛ go,

She would take, eh- the pot from the hearth, 12:02

(gesturing to head) kɔ ma ye sɛmi yaŋ bon.

and stand it on my head. 12:04

Ye la bɛgi, gbɔ landɛ hu lɔ go.

Even now, that scar is there. 12:06

TN: Mm.

Mm.

MJ: Mm. Tɔŋgia go.

Yes. IN Tongia. 12:09

TN: Tɔŋgia go?

IN Tongia? 12:09

MJ: Mm. Lɔndɔ a ga ce ndumdai.

Yes. Where I was in training. 12:11

(I.e., living with someone's family and doing housework)

TN: Ha kweye gon itole lala go.

They took a pot from the fire. 12:13

Hu mu ye semi hum bon.

It stood on your head. 12:14

TN wants wɔ mu ye.

MJ: ɛɛ. Ipiŋ cẽ lɔn.

Yes. There was no carrying-wreath. 12:15

ipij = piece of cloth or leaves wrapped in tight wreath and placed between head and load to carry item on head.

TN: ɛɛ.

Oh.

MJ: Pɛ la ye go hɔ, kenya, Duudia go.

They went to tell my uncle in Duudia. 12:19

Ba Bɔkai.

Pa Bokarie. 12:21

Pɛ hwe, waantɛmdɛ koŋ tɛ waamulɛ bon.

They said, the woman has burned your daughter's head. 12:23

TN wants tɛ to have a long vowel.

TN: Gbeŋ wɔ tɛ bon.

She burned her head. 12:27

MJ: ɛɛ. Hwe, ha kɔ la hɔ, lɛɛ,
Yes. Said, let you go tell her,

lɛɛga wɔ.
to treat her. 12:31
lɛɛga = to treat w/med.

Lɛ lɛɛga lɔ go,
When she treated there,

hwe, cani, wei?
he said, sit, hear? 12:35

A cen ha gbɔ́gbɛ.
I didn't do anything. 12:36

Ikɛ jali mbɛni la.
Because that old business was so. 12:36

TN: Koti ka ce lɔn.
There was no court case. 12:40

MJ: M̀m̀m̀. Kɛ tɛmilɛ gon hu ya ga gbelalɛ,
No. But at the time now when I matured, 12:42

hu ya ga hun wu saandilɛ tii gai,
when I came to go through initiation here in town, 12:44

tɛmilɛ hu kotilɛ wɛ ka powɛ.
that was the time when the court case arose. 12:47

TN: ɔɔ. Hu ga po gon?
Oh. It came up then? 12:49

MJ: Mm! Ye a ga gbelalɛ,

Yes! When I matured, 12:51

a ye hun wu saandile tii ga.

I came to go through initiation here in town. 12:54

Ye a ga wu saandile, anyale ha ga hunin,
When I went through initiation, people came,

aTɔngiale ha ga huni.

Tongia folks came. 12:59

Jɛŋ, wɔ ha jali saandimɔ, wɔn wɔ-

Jen, who did my Saande business, she was- 13:04

Paantogile hu ha ga ci kumba buni,

It was afternoon when they brought one shirt, 13:08

ni kotale bun, ni gbasale.

and one wrapper, and one headcloth. 13:08

Ha ye, hu ci.

They brought it. 13:11

Ngɔ wɔm ye ween.

Old-one called me. 13:13

Hwe, yegimamule ma. Apogahamule ha ciye gi.

He said, "these are your articles. Your in-laws have brought them here."

13:16

Ya ye, huna.

I said, "where is it?" 13:17

Ngɔ wɔm ye tɔngi hun.

Old-one showed it to me. 13:19

Yaŋ, ya ye, kotale, kumbale we, a ce hun yeti oo,
Myself, I said, this wrapper, this shirt, I won't take it oh,

m̀m̀m̀, a ce mun yum.
no, I don't agree with you. 13:25

TN: Mu go hu ha?
What will you do with it? 13:26

MJ: ε, Ngo hwe, Ngo wɔ la ye kɔ lemi kenya Duudia go.
Eh, Old-one said, Old-one went to explain it to our uncle in Duudia.
13:31

TN: Baba Bɔkai?
Papa Bokarie? 13:32

MJ: Mm. Hwe, n kɔ la hɔle,
Yes. He said, go to say, 13:34

tuwe kumbale.
to wear the shirt. 13:35

Ye, ye jaliha la ga negim goni,
When their business had hurt me, 13:39

yaŋbe, ya lɔ ye hogi.
I, I came out of there. 13:40

Ye a ga hogi lɔ goni,
When I had come out from there, 13:42

wɔ ye go tɔngi jali Ngo Madina go.
he summoned Old-one to Madina (to court). 13:44

TN: M-hm. Kotilai.

M-hm. IN court. 13:46

MJ: Mm. Ye ga kɔ tɔngi go Madina go wɛ,
When they summoned (him) to Madina, 13:48

Pɛ ye ci yalɛ.
They brought a paper. 13:56

Pɛ go ween, pɛ go busi anyahamdɛ ce,
They called, they put the matter before my people, 13:57

kpélélé, Duudia, Tɔngia, Ngepehun.
all, Duudia, Tongia, Ngepehun. 14:00

Hi ye kɔn kotilai,
We went into court, 14:03

ye hi ga kɔn kotilaiyɛ,
when we went into the court, 14:04

han ha dummi vuíyɛ,
it was truly they who trained me, 14:06

ya ga ce go teen gi (showing height with hand).
I was small, so. 14:07

Hu ha ga kwemi.
That was how they took me. 14:09

Kɛ, ye ga, han ha ga lɔsiyɛni,
But, when they did not forfeit anything, 14:14
I.e., they did not pay anything.
lɔs = lose. From Engl.

ha ma ga kěn gbóógbé.

they didn't see (get) anything. 14:14

I.e., from Manu's family.

Há yaŋ.

For me. 14:15

Ha te la?

You understand? 14:19

HS2: Sɛgau, wei?

Thanks, hear? 14:19

TN and HS2: Bisie, wei? Baika.

Thanks, hear? Thank you.

END VIDEO SEGMENT