

Bendu, Albert (Pa Yanka) Life story(interviewed - slc0016

2/21 Needs formatting and review; 2/26 Rcvd and briefly checked

Nandɛ ndɔi nwaŋ ni ra, paŋdɛ ŋɔ pɔ wɔ fɛbuari, nɛndɛ ŋɔ pɔ wɔ 2016.
Today the thirteenth of the month called february, in the year called 2016.

Yaŋ ya Abdulai bendu.
I am Abdulai Bendu.

Nandɛ ako vel laŋgba bul hu mi tongi ŋalwɔ, ko lɔ pɔ gbem wɔ,
Today I have called one man to come and show us about himself, where he was born,

mpanthɛ ma ŋaɛ, frɔm yɛ wɔ ka che ko talle haŋ koŋ gbako,
the work he does from his child hood unto now that he is old,

lanɛ la ŋa gbi apimaɛ ŋa ko gbemɛ ni hun mi la wɔm.
All that he did, the children he gave birth to, to come and tell us that.

Kɛ lanɛki la bia hun theli kiɛ, wɔnɛ gbi wɔ bia yema ŋa thela wɔlɔ ka wɔla bia the.
But the thing he is coming to say, any one that would want to hear it in the world would hear it.

So labi ale yiɛ lagbandɛ la bo wɔ la bia yema ni nɔ ndɔ-ndɔ wɔ bia yema ŋa the lanɛ la bia huh theli kaɛ
the laɛ.

So that is why I am first asking if he want every one who would want to hear his voice hear it.

Apa nyema la?

Sir, do you want that?

A yemala ken vɛ.
I want it like that.

So ilel mɔa?
What is your name?

Ilel miɛ hɔɛ Albat Yanka pothoai.
My name is Albert Yanka in English.

Albat Yanka mpothoai, mbolomdai a?
Albert Yanka in English, what about in Sherbro?

Buɛ hini, Ya koni hu ifɔndɛ. Kɛ ilel mi sendɛ gbi ŋɔ cho manɔ.
Bue Hini, after bieng initiated into the society. But my first name Cho mano.

So ilelle ŋɔ pɔ gbem ka mɔ ŋɔ lɔ cho manu?
So the name you where born with is Cho Manu?

Cho Manu ŋɔ pɔ gbemka miɛ.

Cho Manu is the name I was born with.

Yε hu ifōnde pō mōi ka ilel buε hini? (Aa.)

When you where initiated is the time you where given the name Bue Hini? (Yes.)

So ilel Albat Yan̄kaε yε pō bε mō kaṇdaie

So the name Albert Yanka was given to you when you where sent to school.

Yε pō bε mi kaṇdaε hō pō kami ilelle vε.

When I was sent to school is the time I was given that name.

So nkoni bi ilel ra? (Aa.) So nen ndō ḡō pō gbem mōa?

So you have now got three names? (Yes.) So what year where you born?

Nende ḡō pō vel mpothoi ε 1934.

The year white people called 1934 [1943].

So mōni bō si nenthε tha nkoni biε?

So would you be able to know the years you have got?

Tipe ko mēnke vε haṇ ḡa mōi yelaio ε nenthε tha koni che kuanya yōl ni nen thitin,paṇdo ki ḡō chan paoε Januari.

Start from that time onto where I am as it is I have got eighty two years,that month that just past January.

Ndō pō gbemōa?

Where were you born?

Nfōs ko.

In mofos.

Chifdōm ndō?

In what Chiefdom?

Kagboro.

In kargboro.

Nshi sekshōn landε?

Do you know the section?

Mō fōs sekshōn.

In mofos section.

Mōm nka kō kil kaṇde?

Did you go to the house of learning?

Aa atipe kil kaṇde nfōs ko.

Yes I started the house of learning in mo fos.

Ndō mekenia?

Where did you stop?

Ai məkni mənke ve ɲo pɔ ɲo velle standad fɔ
I stoped that time as they use to call it Standard four.

Standad fɔ lɔ m'məkəni?
You stoped standard four?

Aa lɔ aməkəni nfɔs ko yai huni Shenge ka
Yes, there I stop in Mo Fos when I came to Shenge here.

So ye nwuni Shenge ka, nkaɲa ɲa pɛ?
So when you came to Shenge here, did you learned here again?

Akaɲa ɲa nen thi tiɲ ai məkni standad siks.
I learned here for two years and I stoped standard six.

So ye nkoɲ standad siks ɛ ve la ɲa pɛa?
So when you finished the standard six what else did you do?

Ya koɲ standard six ɛ, bami ni yami ɲa ka biɛni fɔsɛ ɲa kɔ che, yai kɔni Champ ko
After I finished the standard six, my father and my mother did not had the power for me to further, so I went to Freetown.

Ye nkɔ Champ ko la nkɔlɔ ɲa a
When you went to freetown, what did you went to do there?

Ye akɔ champ koɛ,yai tipe ɲa mpanth.
When I went to Freetown, I started working.

Ye ikoɲ mpanthe ma aɲaɛ,yai tipe peni pɛ ha bere kaɲ miye champ ko ni.
When I finished the work we were doing,i started learning to add my education in Freetown.

Kaɲ lan kɔɲgɔ ani hani nandɛ alɔni jo yen
That s the learning I was in that I am able to eat something out of it.

Bamɔ, ilel wɔa?
Your father, what is his name?

Ba Bia hɛɛ.
Mr. Bia Helleh.

Wɔn ilelle ve ɲo pɔ gbem ka wɔ?
Him, is that the name he was born with?

Be o, wɔn bɛ pɛ, ye pɔ hokkɔ wɔ ifɔndaie, ilelle ve ɲo abɔnthɔ, kɛ asini ilel wɔ seie.
No, himself when he was taken out from initiation, that is the name I met, but I dont know his first name.

So ilel bia hēle ɲɔ mbɔnth kɔ wɔ?
So the name Bia Helle is the one you met with him.

ɲɔ ya abɔnthɔ.
That is what I met with him.

Wɔn ndɔ pɔ gbem wɔa?
Him where was he born.

Nfɔs ko.
At mofos.

Wɔn lɔ pɔ gbem wɔ? (Aa.) ɲan awɔ ɲa gbemdaa?
He was born there? (Yes.) How many of you did he gave birth to?

Yelaio wɛ, gbem yi hiya mɛɲra.
As it is, he gave birth to eight of us.

ɲan amɛɲra? (Aa.) Mɔmɔ lɔ nɔ sendɛ?
Eight of you? (Yes.) Are you the first one?

Aa nɔ sendɛ, nɔma wɔn wɔ mɔikɛ tiɲɛ ko bami.
I am the first one, it is a female that is the second one to my father.

ɲan gbi ɲalɔ?
Are you all there?

Hin gbi ilɔ.
All of us are there.

ɲa gbi ɲalɔ mu? (Ilɔ.) ɲa wɔlɔɲ vil. (Fɔsa hɔbatokɛ.)
All of you are there as yet. (We are there.) You have long lives. (by the power of God.)

Yamɔ wɔn ndɔ pɔ gbem wɔa?
Your mother where was she born?

Yami pɔ gbem wɔ pɔk Rotifunge, lɔ pɔ vel Bompɛɛ, nyogbako.
My mother was born in the country of Rotifunk, they use to call Bompeh, Moyogba.

Nyogbako lɔ pɔ gbem wɔ? (Aa.)
Is it in Moyogba that he is born? (Yes.)

Wɔn ilel wɔa?
What is her own name?

Ilel wɔ ɲɔ ka cheɛ Manu
She was Manu.

Manu, Manu yɛɲ?

Manu, Manu what?

Wɔn bɛ pɛ wɔ ka cheɛ wama mɔikɛ tɪŋdɛ ko yawɔ, so ilel fli ŋɔ ka cheɛ yema.
She herself, she was the second child to her mother so, so her real name was Yema.

Bona wɔa?
What is her surname?

Kacheɛ Yema Lango.
She was Yema Lango.

Yema Lango? (Aa.) Wɔn dɔ pɔ dumɔ wɔa?
Yema Lango? (Yes.) Where was she raised?

Nyogbako.
In Moyogba.

Ko lɔ pɔ gbem wɔi lɔpɔ wɔ pɛ mina pɛ dum? (Aa.) Kɛ bamɔ la ka che ni ŋa a?
Where she was born is where she also raised? (Yes.) Your father what was he doing?

Bami ka cheɛ nɔ ra'a nchɛk
My father was a person that brush farms.

Wɔ ra chɛk bom? (Aa.) So mɔm pɛ nka che wɔ bɔnth? (Aa.)
He brushes big farm? (Yes.) So yourself you use to help him? (Yes.)

Ko chɛkɛ vɛ lɔ ka che sɔpɔt ja skul mɔɛ?
Is it from that farm that he supports your school affair?

Ko chɛkɛ vɛ lɔndɔ kache sɔthɔ, mɛŋkɛ vɛ sɔthɔ yegbe cheni.
It is in that farm that he use to get, that time there was not better harvest.

Yagboɛ wɔɛ, wɔ bɛmi skul. Bami yagbe wɔɛ.
His nephew, sent me to school, my father's nephew

Yɛ lɔ yagbea?
What is that?

Unkul amin ɛ nɛfiu
Uncle, rather Nephew.

Kɛ bamɔ ka koŋ hu?
But your father had died?

Aaa, li bɛn.
Yes, long ago.

Nshi ni nɛnthi lan?
Do you know the years?

Nenthi kuaŋa tiŋ ŋɔ niɛ?
It is now twenty years.

Yɛ ko ni wuɛ?
Since he had died?

Yɛ koŋ wuɛ.
Since he had died.

Yamɔ bɛ ka koŋ hu?
Your mother also had died?

Yami bɛ ka koŋ wu. Wɔn bɛ pɛ la ni kɔni nenthi koŋɔnɔ ni wɔŋ.
My mother also had died. She herself it is now going to twenty-five years.

Mɔm, frɔm yɛpɔka gbem mɔ haŋ ma nandɛ, yɛ nko ke wɔlɔɛ frɔm kache haŋ ma nandɛ,
You, since you where born upto today, as you have seen the world the world upto this day,

ŋɔ nkeni wɔlɔa? ayema ni ni ntongi yi wɔlɔɛ ŋɔ ŋɔ kache ni kenɛkiɛ?
how do you see the world? I want you to show us the world how it was compare to now?

Kendɛ hɔ la saŋ mi ntendɛ, wɔ lɔɛ vɛ ŋɔ kache,jɛ laka che kath.
As I clearly understand it, that world those days, tihngs were difficult.

Mɛnkɛ vɛ nɛn buli mɔ bo bi kumba bul, gbo bul, la ka che kath ŋa abenai.
That time a whole year you will have just one cloth, It was difficult for our parent.

Kɛ ndumɛ ma cheni pɛ kenɛki yɛlaio ɛ. Yɛlaio ɛ sɔthɔɛ kɔ lɔ fli,kɛ ndumɛ.
But the good character is no more as it now. As ia it now people get enough but no good character.

So kache anyɛ ŋa ka bi ndumɛ?
So those days people had good character?

ŋa ka bi ndumɛ.
They had good character.

So anyindɛ ŋa ka che ka abɛna ŋɛ limani?
So people gave their elders respect?

Yɛ lai.
That is it.

Wɛl kenɛki nia?
What about now?

Yɛlaio ɛ, apim ŋa bi ndum, apim ŋa biɛni ndum
As it is,some have good character, some don't have good character.

Kε ηανε ηα bie ni ndumde?
but the ones with no good character?

ηα chaη be ηανε ηα bi ndum.
They are more than the ones with good characters.

Ihuni ko ja gbisiηde, ye pō panth li themde, ηō nkela ja kache ε ni kenekie
Let us now come to the tying of marraiges, how the use to engage couples, how was it like those days
and that of now?

ηō kache gba. Kache la gbo kath ha nō pikan kō bi nōma ben wōi shi lani,
It was different. Those days it just difficult for a man to have woman without the knowledge of her
parent,

o wama kō bi nō pikan ni ben wōi shilani.
or for a girl to have a man without the knowledge of parent.

Kε yelaio ε,tapikande wō kō bi nōma ni ba wō ni ya wō shilani,
As it is now,a man would have a woman without the knowledge of his father or mother,

wan ma wō kō bi nō pikande bawō, yawō che laη shi
a woman would have a man without the knowledge of her father and mother.

.Le pō yie wō gbo, pim wō bia wō, hok nō ntent ni kōni ayenal pika ha ko lō chal.
If they ask him, may be he would say, they go far away to other place and stay there.

Lane la wōn yemaε la ha hani.
What they would want is what happens.

So yen che ve yelaio ε ni kache kende ηō yaη ashila.
So that is it between as is it now, and those days.

So wel ihun ni ko ja kōηde, ye ayinde ηa wue ye pō kōηde, kache ni kenekie
So well let us now come to burial, when people die how they bury them, those and those days.

kache lanbe la gba-gba. kache nō wō wu,
Those days it is different. Those days a person would die,

chen bo wu ni pō kōη wō, pō wō lemek gbal ifōnde.
he would not just die and beburied, they would pass with him the society line.

Tempim la koi ndoi ntij pō che wō kōη, chaη pō kōηla.
Some times it would take two days without being buried, until the process is done.

Ni menke ve, ahin ηa ka che lō, ηan gbo ηa shi ηō ηa ka chela ηae.
That time there where people, they know how they use to do it.

Menge pō leli nō, nō wō ko wue.
That time they would look the person, the dead person.

Pɔ wɔ ko lɛli han gbɛŋ,labgoɛ nɔɛ vɛ ka cheɛ nɔ charaŋ wɔn kune,
They would look him for tomorrow, if the person is clean in the inside,

ɔ kacheɛ nɔ wɔi,nɔ wɔiɛ wɔ nɔ fɔn wɔiyɛ
or he was a bad person, a bad person is witch person.

Pɔ la gben-gben, ahin lan ŋa ka che lɔ, ika bi bul Bompe ko, ni ibi bul Kagbɔ ka.
They would search about that, there were people for that, we had one in Bompeh and one in Kargboro

So lagboɛ nɔ wu, ramde kɔ kɔ lomthibul pɔi humɔ nɔɛ vɛ,
So if a person dies, the family will make a unanims agreement and send for that person.

yɛ nɔ hue hine muɛ, te wɔi mɔi, lɛ mɔi gbo, wɔi kɔ haŋ mpanth ma wɔi.
When the corpse is still lying down unto the time the man would come, when he reaches,he would do his job.

wɔ bia tongiɛ lɛ nɔɛ ki wɔ kune dinthe, kende ŋɔ pɔ hɔ lai kune dinthe,
He would come and show the person was a clean belly person, as they use to say it about clean belly,

lɛ la tongiɛ lɛ nɔ ki wɔ fɔn wɔi, kune igbeth ka cheni tiŋ-tiŋ ki athɔma wɔ.
if it show that the person is a witch, diety belly, he was not straight forward among his fellow men.

So len li tiŋde vɛ,kende yaŋ ya kelaɛ,ni athe ɛ laɛ ni akelaɛ,
So those two things, as I see it, and how I had about it and i've seen it,

nɔɛ wɔ hu ni la hɔnde wɔ fɔnwɔiɛ,pɔ che bia ha thisiŋ pɔ che mɛmini
the person that would die and it prove that he was a witch, they would not make merry, they would not be happy,

pɔ wɔ bo kɔ kɔŋ wai,pɔ sɛnyɛ lɔni.
he would just be buried quietly then every body go away.

kɛ lɛ nɔɛ wu gbo lɛ la tongiɛ lɛ wɔ kune dinthe,
But if a person dies and it proves that he was clean belly,

bɔn bom kɔɛ, pɔ bia lɛ siŋ haŋ,
it is a big ceremony, they would make merry for a long time,

abenai bɛ ramde kɔ bia che mɛmiɛ ni,haŋ ni pɔ hokɔ sakae
the elders the family would have to be happiness unto the charity.

Kɛ kenɛki la chepe ŋani?
But it does'nt happen again?

La che pɛ ŋani.
It does'nt happen any more.
Ja landɛ la kɔŋ shish kɔ?
Those things have been change?

La koŋ shish kɔ. Ligbe ba la hun ni ŋɔ pɔ velle, ŋɔi hɔni mpothoai ɛ rilijɔnde la ko hunde, kristiande
They have been changed. many things have happened in what we called in english religion, the christianity.

So hin ko thekeshie anyae, la cheŋ pɛ hani, ni ka ko hin ko ramde kune,
As we have explained to the people, it dose'nt happens anymore, even in our family,

bami pentewɔ bende gbi, wɔ ka ke ha wɔɛ, yemandɛ pɛ lane la che,
me father's senior brother had said it that, he dose'nt want it to happen anymore,

ke lɛlie kɔ mɛkni kowɔ ko
looking people should stop to him.

Wɔ lɛ pɔ lɛliemi gbo, lane gbi la honi gbo ha yaŋde,
He said if I am being looked, any thing that comes out for me,

ha laa mɛkni komiko pɔmapɛ lɛli nɔ gbi.
let it stop to me, let know other person be looked at all.

Lan ka le la hɔ ni lan la pɔmu lɛli kani.No lɛlie cheni bɛpɛ.
That was what he left and that is what we are looking up to.No other person is there to look.

So nsuskɔɛ ma handɛ ma vɛ ka ko ki hu lɛ
So that is changes to that took place for the deaths.

ŋa ahun ni komɔko, yɛ nkache ko tallɛ, sintha handɔɔ tha nkache siŋde a
Let me now come to you, when you were small, what are the plays you used to play?

Aka che siŋ bɔlle.
I used to play football.

O nkache siŋ bɔlle?
O you use to play ?

Ans.Aaa.akache siŋ bɔlle,ahɔth,alɔŋ.
Yes I use to play football, I fishing,i set traps.

Lɛ nsi gbo lɔŋ, nsi gbo hɔth, mɔ sɔthɔ yen sɔmɔ.
If you know how to set traps and how to fishing, you would have something to chew.

Bɔlle ŋɔn lagbolɛ mɛŋk, mɛŋke hɔ mɔigbo, ŋakɔni fillai ŋa kɔ siŋ,
The football is by time, when the time comes, we go to the field and play,

Ikoŋ gbo siŋ, nɔ ndɔ-ndɔ ko kɔni wongo wɔ ko.
when we have finish every body goes to his house.

Lane fli la ka chɔŋ lendɛ. Achelapeha yelaio ɛ, ke achɔŋ la len ŋa che ke yɛ ayinde hasiŋde
That is the main thing I loved, I don't do it again but as it is now, but I love to see people playing it.

Apuma awo ɲa mgbemda?
How many children did you had?

Agbem apuma awaɲ ni mɛntiɲ, bul ko lo hok thiyɛɲ.
I had seventeen children, the one has gone away.

So waɲ ni mɛmbulle ɲalo? (ɲa lo) ɲan gbi nbɛɲa kaɲdai?
So the sixteen are there? (They are there.) Did you sent all of them to school.

Han gbi, woth kɔɛ, Kɛ mɛkindɛ achɔɲɔ Hɔbatokɛ sɛkɛ,
All of them, it is a load, but the end I thank God.

ki ɲaa tɔioɛ, achen pɛ pin.agbole chal pɔnthɛ ɲɔ hun mi bɔnth, achɔɲɔ hɔbatokɛ sɛkɛ halan.
This that I am wearing, I don't buy it again, I would just sit and see it bundle, I thank God for that.

So pɛth-pɛth kaɲdɛ kɔvɛ.
So that is the sweetness of learning.

Lɛ m'muyu gbo ni mbɛ komɔ kaɲdai ni wɔnbɛ belɔ bolwɔi, mɛkindɛ ɲɔ vɛ.
If you patient and put your children in school and himself put his attention there, that is the end.

Pa Albat yanka, achɔɲɔmɔ sɛkɛ yɛnkɛlɛɲ,
Pa Albert Yanka, iI thank you very much,

yɛ nkoyɛ mɛnk mɔɛ nwun, nwun theli yitɛ tha hu mɔ yie, Abatokɛ che mamɔ.
that you taken your time and come, to come and respond to the questions I have ask you, may God be with you.

Mɔm bɛpɛ achɔɲɔmɔ sɛkɛ mɔm ayenɛ ɲa yɛn nyiɛmdɛ. yitɛ tha nyiɛmdɛ, ha nya agbe ba abia thɛla.
Yourself I thank you that you ask me. The questions you ask me, many people would have to hear that.

Pim nɔ wɔ sɔtha nten Inɲlan la atheliɛ komɔko. Mɔmbɛ Hobatokɛ chɛma mɔ
Maybe some one would get sense in England in what I have said to you. May God be with you yourself.

Ashiɛ lanɛ la nko theli kie, ɲanɛ ɲa bia kɔ hunde
I know what you said here, those that are going to come

nroke,nrekiɛ,ɲanɛ ɲapɔ gbɛmɛn muɛ
the grand children, the great-grand children and those that are not born yet.
Lɛ ɲa thɛɛ la gbo, ɲa bia chɛ amɛmiɛ ni. So Abatokɛ barai mɔ la.
If they hear it they would be happy. So may God bless you for that.

Fɔsa Hɔbatokɛ.
In God's power.