

Suffian Koroma Interview - slc0018

Nande ndoi koŋonɔɛ, paŋde ŋɔ pɔ wɔ febuari.  
Today the twentieth day, the month called February.

Yaŋ Abdulai Bɛndu, ako vel spikaɛ, spika kagboro chifɔm,  
I Abdulai Bɛndu, I have called the speaker, the speaker of Kagboro chiefdom,

ŋa hu wɔ yi ŋalwɔ atokɛ. Ilɛl wɔɛ, ko lɔ pɔ gbem wɔɛ, ɛn lanɛ gbi lipika.  
to come and ask him about himself, His name, where he was born, and other things.

Kɛ lanɛ ki la bia humɔ yikiɛ, wɔnɛ gbi wɔ bia yema ŋa thelaɛ chɔŋ wɔla bia the.  
But this I am coming to ask you, anybody that would want to hear it would hear it.

So labi ha ŋa lemɔ yi labo nyema la ŋa yaŋ yimɔ yi thilan.  
So that is why I should first ask you if you would want it, for me to ask you this questions.

Wel la le komɔ koɛ asini yi the tha nyema yie.  
Well it left with you, I don't know the questions you want to come and ask.

Wel kenda ŋɔ awɔmɔ mɔ boɛ,awɔ ŋalmɔ, wɔlɔŋ mɔɛ, labo mɔla yema ni nɔ ndɔ-ndɔ thela?  
Well just as I told you, I said it's about you, your life, if you would want for every to hear it?

Aa  
Yes.

Ilɛl mɔa?  
What is your name?

Alɔ S.I.Koroma.  
I am S.I Koroma.

Yɛ S.I.?  
What is S.I.?

Suffian Idrisa Koroma.  
Suffian Idrissa Koroma.

Nɔ pɔ gbem mɔa?  
Where were you born?

Pɔ gbem mi Nkainsumana ko,Mɔya sɛkshɔn.  
I was born in Mokainsumana,Moya Section.

Nɛn ndɔ?  
What year?

1940

In 1940

Bamɔ ilel wɔa?

What is your father's name?

Bami kacheɛ Umaru Koroma.

My father was Umaru koroma.

Wɔn ndɔ pɔ gbem wɔa?

Where was he born?

Nkainsumana ko

In Mokainsumana

Wɔn la kache ŋaa?

What does he sue to do?

Ka cheɛ fama, mpanth ma wɔ ma ka gbo cheɛ.

He was a farmer, That was his only job.

Kache ra chɛk?

He use to brush farm?

Kache ra chɛk

He use to brush farm.

ŋan awɔ ŋa ka gbemda?

How many of you did he gave birth to?

Gbem yi agbe, agbe ŋa ko be wui.

He gave birth to many of us, many others have even died.

Nshini tɔmdɛ?

You don't know the number?

a.a,ashini tɔmdɛ, achenɔ pɛ bɔ bikɔ nwante mamɛ ŋalɔ,

No, I don't know the number, I would not be able to know because my sisters are there,

ke ŋane ŋa wue-wue ni ache pɛ memba hin awɔ ile lɔ, hin awɔ ile lɔe yi abaot amenbul

but some have died so I don't know how many of us remaining, how many of us remain there, six of us left.

Ama awɔ ŋa ba mɔ ka bia?

How many wives did your father had?

Bami ka bi ama ayɔl be?

My father had four wives.

ŋan gbi ŋa ka gbeme wɔ?

All of them gave birth for him?

A a, Che ñan gbi ña koñ gbeme o, bul wolo ka gbemoni.  
No not all of them gave birth for him, one was there that didn't gave birth.

Mom mo lo komo nseye ko bamo?  
Are you the first child to your father?

Beo Pente mamie anseie ñalo, nwante hami anseie halo,  
No my elder brothers are there, my elder sisters are there,

so alo tamō, ya ka che sō, ilel mi bolomde ño lo sō.  
so I am a little one, they use to be sor, my Sherbro name is sor.

Ilel mo Bolomde ñolo sō?  
Your Sherbro name is sor?

A a.  
Yes.

Yamo ilel woa?  
Your mother, what is her name?

Yami kachee boi kigba. Lawana ko lo po gbem wo  
My mother use be Boi kigba. She was born in Lawana.

Won la kache ñaa?  
What does she use to do?

Ans. Wel won bepe ka chee mared wuman, woi pe chee sokono bondo.  
Well herself was a house wife, she was again the head of bondo society.

ñan awo ña gbemda?  
How many of you did she gave birth to?

Hin ya hin, unfotinetli yai gbem hin wan ni tin. Ile bo ina tij.  
We, our mother, unfortunately our mother gave birth to twelve, only two of us are there.

Yan yalo be no bende ni,  
I am even the elder one.

yan ya sovaivae ni wante mi bul wo lo be Nyemoko, Bompe Chifdom.  
I am the surviving ones with one of my sister, she is even in Moyeamoh, Bompeh Chiefdom.

Ke wante moe ve wo theli mbolomde?  
But that sister of yours does she speak sherbro?

Chan-Chan wolo, wolo sotahun.  
Very well she is there, she is sotahun.

Wante mæ wɔlɔ Sotahun?

Your sister is Sotahun?

Aaa.

Yes

ŋɔ nkeni mbolomde keneki a ŋɔ pɔ ma theli,

How do you see the Sherbro now as to how they speak it

labo ma chaŋ thelini ndɔ-ndɔ,ŋɔ nkema a?

if they speak it more every where,how do you see it?

Mbolomde hin kagbɔ ka ima theli.

Sherbro, we in Kagboro here we speak it.

ɛlabɔe kostal eria, halthe ntent lɔ athemae ŋahun challe,

Just that the costal areas, the sea side where the temnes have come and settle,

nsie Abolomae keke ŋako wɔ nwɔk ma nɔ,

you know the Sherbro man speaks other peoples language fast,

lɔn lɔ pɔ chema bo wɔ ket-ket,

it is only in the costal areas where they don't speak it regularly,

ke ayenal pim mbolom de ma pɔ ho

but other places it is the Sherbro they speak there.

Ke Kagbɔe gbi nwɔk handɔ mapɔ chaŋ thelia?

But the whole of Kargboro what language do they speak more than all the other languages?

Nwɔk nra ma pɔ chaŋ thelie, Mbolomde, Mmende ni Nthemde.

They speak three tribes more here, Sherbro , Mende and Temne.

Handɔ ma chaŋ thelinia?

Which one is widely spoken?

Mbolomde

Sherbro.

Keneki ikoni shie le mɔ lɔ Spikaɛ, nen ndɔ ŋɔ nche Spika?

Now we have known that you are the Speaker, what year did you became the Speaker?

Wel awun Spika 2013.

I became Speaker 2013.

ŋɔ pɔ ŋamɔ spika?

Is the time you where made Speaker?

Aa Kε bifo dat akoni che ko administreshon de fo long,  
Yes, but before that I had been in the administration for long.

from 2010 na a loi ni administrashonde kune.  
It is from 2010 that I entered in the administration

Kε na nke mpanth ma Spika lea?  
But how do you see the speaker work?

Mabi yagba gbe ke ma nkeler le no mo bo tin-tin. Ahae namo chon len.  
It has many worries but it is fine if you are straight forward to the people. They will like you.

So nenthi wo tha nkoni, o.k nkoyi ni tongi Nenthe tha nkolo ni koi ye,  
So how many have you got, O.K you have showed us the number of years you have took,

yemo theli ko ahae, nwak mpim ma po chi komoko ma che ndumo nye?  
when you talk to the people, some cases they bring to you are difficult right?

A ashila mane mana chie maa kritikalle,  
Yes I know that, the ones they bring to us that are critical,

le no koyeni gbo ha pon bempa la, makoni kotai, lokal kot.  
if the person dose not accepts for settlement, they go to the court, the local court.

Wel iwun ni ko ja mbenee, ye po konde, ye po gbisinde,  
Well let us now come to the old activities, how they use to bury, how they marry,

na ja ifonde be. So kache na po kache gbisinde ni keneki na yenbulli?  
even the secrete societies. So those days how they use to marry, is it the same way as of now.

Wel feye mamani mgbe yelaio we,  
Well it is the money that is too much this days,

biko hin abena hie po thuka na bo pom thaba,  
because we our parent were just wedded with tobacco leaf,

bol thaba po che thuno kaa fe gbe ke na kache thuno ka apokas hae hae.  
tobacco leaf they don't marry with plenty of money but they listened to their husbands.

Yelaio we, ye jae ma ko nani mgbee na mareda ko bi ni problem the  
As it is now, that things are abundant, all the marades are full of problem.

Wel konde nia?  
Well what about the burial?

Konde kache ye no wo wue,  
The burial those days when someone dies,

paticulali hi amoyae ko la woke lo pridominantly Muslim.

particularly we the muslims, were I came from is prodominantly Muslim.

Yε nɔ wɔ wue, pabonde wu 5:0 clock paɲde,  
When some one dies, if the person dies around 5:0 clock in the evening,  
pɔ wɔ kɔŋ paɲde ve, pɔ che westaim,  
they bury him, they don't waste time,

pɔ wɔ kɔ thɔk, pɔ ko selika, pɔ kɔŋ wɔ.  
they wash the corpses, then they bury it.

Lɔn la saba ko ki mɔile, pɔ cheŋ vei hini nɔ. Ke yelaio we  
That is a law to the muslim, they don't keep the corpses for a long time. But as it now.

Yε laio ŋɔn, anyae nke si nake kɔ koni pa wun pɔkaie,  
But as it is now the people, when that sickness came in this country,

rait now isɔloki pɔ ko mi be fon ŋa hanya tiŋ,  
Right now this morning they have called me for two people,

ke ye motoe chelo bɔ kɔe, ŋa kɔŋ wɔ ŋa cheŋ bɔ kɔ,  
but since vehicle cant go there, they have said they would not be able to come.

ŋa kɔŋ gbo koi paticulas ŋa wɔ pɔ kɔŋ.  
they just come and take their particulars and the people should bury.

So kɔŋ de kache ni keneki ye ŋɔi ye?  
So that is how the burial of those days and this days is?

Aa, ye ŋɔi ye.  
Yes, that is it.

Ishie le mɔ koroma nɔ, keneki pe mɔlo spikae kagbɔ ka  
We know you are koroma, and now you are the Speaker of Kargboro,

ishie le akoromae ŋa ha che athem, ke mɔm mɔ Bolom nɔ hinye?  
we know that the Koromas to be Temnes, and now you are Sherbros right?

Akoroma ŋɔ cheni them  
Koromas are not Temnes,

Koroma nɔ wɔ yeŋ?  
The Koromas are what?

Koroma nɔ aida origin wɔe wɔ manika nɔ, che themnɔ wɔe.  
The Koromas either their origin is Manika, it is not Temne.

Mende nɔ gbi wɔ Koroma nɔ wɔ manika.  
Mende you see that is Koroma is a Manika person.

Anya hiε forina ηαε, Koroma Kallon, Sheriff.Koroma cheni Them nɔ.  
Our people are foreigners, Koroma, Kallon, Sheriff, The Koromas are not Temnes.

Them nɔ by koincident ηɔ ηa sɔthɔ koromae ve. Ke originalli ηan ηa kamara Sise,dis dat.  
The Temne only got Koroma by coincidence. Originally they are Kamara Sesay, this that.

Seke-seke we,Abatoke che mamɔ.  
Thank you very much, may God be with you.