

DEE SITONU A WETI

Script page of chapter "Forest Spirit"

English translation of the dialogue in Saamakatongo based on the film's subtitles. Differences may occur due to improvisations of the actors.

EXT. STONE PLATE IN THE RIVER - DAY

NARRATOR     There was a time, a time of slavery, when we lived on the white man's plantations. Slave life was arduous. It was very heavy. There was often turmoil on the plantation. It was really tumultuous. Because of this, the slave master brought in warriors from Africa, to maintain order. Our great ancestor was one of them.

Forefather Lanu, I ask permission to use your name. Not for a bad reason. But to preserve your memory for our descendants.

So the whites brought in warrior slaves.

At one of the plantations our ancestor had a lover. A beautiful African woman. Osima. Osima from Dahomey. She was a real beauty.

At the plantations most people worked in the field to grow sugar cane. But the handsome women, the young African women, worked in the house of the white man as his mistresses. Osima was one of them.

Black people toiled on the sugar cane fields. They crushed the cane. But the juice of the sugar cane was not for the Blacks. The juice was for the slave master. We couldn't have a single drop.

One day, forefather Lanu had to work on the plantation where Osima was living. He was thirsty. Osima took the white man's glass, poured it full of cane juice, and gave this to Lanu. But Osima was the white man's mistress. That man loved her. And Lanu drank the juice. He drank it all.

Someone saw this and told the white master.

When he heard this, he grabbed Osima. He beat her till she was dead.

A DOO, PALALA SITONU A LIO - DIDIA

DAWOTOMA      A di ten de noo fanya bi de a dee bakaa pandasi. De bi ta mbeidyugudyugu. Dee saafubasi bi manda tei fetima kumutu na Afikan u ko ta peeta dee saafu. Di gaanwomi fuu bi da wan u de. A bi de saafu tu, ma hen bi da di sembe di bi musu ta tya bosikopu go a dee oto pandasi. Feen hedi a bi ta lei hasi.

A bi abi wan lobima a wan u dee pandasi teka a bi nango. Osima. A bi kumutu a wan konde de ta kai Daume na Afikan.

Gaanse u dee saafu bi ta wooko a di pandasi, ma dee hanse nyonku muyee bi ta wooko da di basi kuma hen wakamuyee. Osima aki bi ta wooko a di wosu u di saafubasi.

Dee nenge bi ta paandi tyeni a dee pandasi teka de bi ta wooko. Dee nenge de bi ta mbii di tyeni, ma dee bakaa de bi abi di tyeniwata. Nenge an bi sa bebe di tyeniwata seepiseepi.

Noo hen di gaanwomi lei ku hasi ko dou. Hen di muyee tei di gaasi u di bakaa, hen a kandi tyeniwata buta neen dendu hen a langa da di nenge. Di gaanwomi bebe di tyeniwata a di gaasi u di bakaa. Kuma fa a bi de, noo toto u di tyeniwata an bi sa nama a di nenge bukakakisa seepiseepi. Nounou noo hen a ko fendi wan hii gaasi feen bebe kaba!

Wansembe bi si en gbolo, hen a go konda.

Fa i yei de, noo di bakaa womi bi ke di muyee, ma na kuma muyee di a lobi tyika u tei buta a wosu. Di tyeni wata di muyee tei da di gaanwomi bi de gaansondi deen moo leki di lobi feen da di muyee.

Then they took her dead body, brought it to Lanu and threw her body at his feet. "Here is your woman," they said. Then they grabbed him and then they beat him too, till he was unconscious. "Let's leave him here," they said. "He will not live." And they left.

After some time, the spirit of the woman entered Lanu's body. He screamed. He got up and ran into the forest. He ran into the forest screaming. He called out names.

And Wamba, the local forest spirit, heard his cries and entered him. The spirit guided him through the forest to a group of Indigenous people who lived there. The Ingi received him. They fed him and they washed him. And they nursed him until he was better. Then Lanu moved on. He followed the river. He walked all the way to where the river wells up. And here he stayed. He never wanted to face the whites again.

Wamba, the forest god, was the first god that inspired a Black person in the forest. Wamba. Our ancestors met him in the forest.

Hen a fon di muyee tefa a kai dede bigidi. Hen de tei di dede tya go da di gaanwomi. Hen de taa: "Then di muyee fii aki." Hen de fonmee teee a faau. Di de si kuma a dede, hen de disa en de.

Hen di gaanwomi sai de te wan pisi, hen di muyee ko kisi en a hedi. Hen a bai "Mmmmm!" hen a hopo vuu kule go a matu, hen a ta bai ta kai hen gaanne. Fa a bi ta bai de noo di matugadu de ta kai Wamba ta piki en. Hen Wamba tyeen go miti dee Ingi. Hen de kisi en hoi, tyeen go wasi. Hen de deen nyanya a nya. De kula en tefa a bete, hen a subi lio. Te aki Wamba tyeen ko dou.

Wamba bi da di fosu gadu di kisi di gaanwomi a hedi.