

## Interview between Anti Mabel and Adama Mampa

(Because of prompting from T Childs, Auntie Mabel was asked to interview Adama.)

ilel mɔa?

What is your name?

ya ɔ Adama Bolomɔ.

I am Adama Sherbro.

Dɔ ɔ gbem mɔa?

Where were you born?

ɔ gbem ma ɔ ko, Mamɔ dodo.

My mother was born in Mano, Mano do do.

Ba mɔa?

What about your father?

ba mi nyoroko.

My father in Nyoro.

Wɔ ɔ mu?

Is he still there?

Bami ko wu, ya mi wɔ ɔ be nkatha ko, ɔi chie wɔɔ.

My father is dead, my mother is even there in Katha, there we brought her.

Yami wɔɔ Mayeni Lango, Manɔ Dodo.

My mother is Mayeni Lango, Mano Dodo.

Ye laio wɔ, ayema mɔni hun yi la apa ka che ha,

As it is, I want to come and now ask you about what your father was doing,

la abena mɔi ha ka che ha

what your parent were doing.

Mii baa wɔ ka che ha mpanth ma yen chek.

Mother's father use to do fish work.

Yaa wɔ ka che sokonɔ bondo, ɛn apima wɔ agbime, apim ha ka che hɔth, nsɔnwe ko,

Her mother was a bondo head, and the children she gave birth to some were fishing in Nsornwe,

nthumba ko, ntent.

near mo thumba.

Le awokɔɔ gbopɔ, ye laio wɔ, ye ɔa ko ni po kinei ye mi chala ni,

If I leave that parth, as it is, when you had grown and you mother was still there,

ye mpanth ma mi wɔ ni ha, ye laio a.  
what work was your mother doing?as it was.

e mi ka che ve the lo sampatha.  
My mother use to weave baskets.

ye kon thamde, Lamgbæ we ma pe lo sampa the bikɔs koŋ tham.  
When she was old enough, the man said she should stop weaving baskets. because she had become old.

Ibi ni gbo, ini ha che wɔ ka,  
If we have something, we would now give her,

bikɔs bayi be wante wɔi wɔkɔ koŋ tham. Cheni be ve.  
because our father himself, his sister is there and she is old, she is not even well.

Que.Wɔ kɔ ntent ka?  
Is she near you hear?  
a a. wɔnbɛ wɔkɔ nyoroko, tiko bami, ha ha le kile wɔl ko.  
Yes. She herself she is in Nyoro, my father's village, they are the ones she left in the house.

Ye laio we ye mpanth mɔ ni ha ha sɔpɔt abena mɔi?  
As is it, what work do you now do to support your parent?

Changbo le abi bo fe, akɔ pin kɔtin, ayi hungul,  
Only if I have money, I buy cotton cloth and I sell,

abɔ sɔpɔt yami ma diskres.  
then I will be able to support my mother not to get disgrace.

Bikɔs ya mɔ la pa gbo, mɔ mɔ la pe,  
Because if your mother get shame you would have it,

la bi isɔloki alewɔ ka yende hɔ beni kunɛ.  
hat is why this morning I have given her something to put in her stomach.

bikɔs nɔ bendɛ koŋgbo tham, ko pingin de tamɔ,  
because if an old person has become old enough, she has turn to a baby,

mɔ mɔ wɔ ni ŋa yen-o-yen.  
you would have to give her every thing.

bikos chenchā fli ya wokɔ be kaɛ, abɔnthɔ che ni ve,  
Because even yesterday after I left here, I met she was not well,

ya wɔi ko pine mwɔmdɛ, ya wɔi ka.  
and I went to buy her medicine and gave her.

lane la li keleŋ, le ben mɔi wɔ mɔ gbo ntent, mɔ ha suthra wɔ, mɔ ha tongie le wɔ gbem mɔ

That is what is good, if your parent is near you, you should try to show that she gave birth to you.

Mɔi kɛ tindɛ, mii gbemɛni komɔ pikan, Igbo ama.  
The second thing is mother did'nt had male children, we are all female.

ɲaa wɔ?  
They are how many?

I a ra, kune ni hiɛ. Igbo ara.  
We are three in number, we are just three.

Apa ka biyɛni nɔma tilaɲ?  
Did your father never had another woman?

wɔ nɛ wɔ ka biyɛ gbemɛni, mi gbo wɔ gbemɛ.  
The one he had heard did'nt gave birth, it is only our mother that gave birth.

Dɛn yɛmi wokɔ pɛ ko ba yi yɛ, wɔi bi nɔ pikan pika.  
Then when mother left our father, she had another husband.

Wɔnwɔ dumɔ yi ni, lanɛ hin hani banyi koɲ hu.  
He raised us up then, that time our father had died.

Tɔmi Manɛ, Tisana, ɲai gbemɔ wanteyi.  
He was Tommy Mane, Tisana, then they gave birth to our sister.

Bikɔs bolomnɔɛ mɔ gbo ɲa len mɔ ɲa shi la mɔ gbɛkɛ,  
Because the Sherbro man if you are doing you should know how to walk with that,

mɔ gbɛ yenkelɛn, mɔ ɲa thɛkesini.  
you should walk carefully, you should watch over yourself.

Mɔ ɲa koi ndumma mɔɛ ma pɔ dumɔ mɔi.  
You should take the character you were raised up with.

Che nɔ pika wɔ dumɔni yɛ, yanyi wɔn wɔ dumɔniyɛ.  
It is not another person that raised us up, it is our mother that raised us up.

Kani yom ɲa yin, chaɲ yenchekoki ɲa sekeliɛ.  
She never allow things about us, it was only this fish that she dries.

Yɛ ahindɛ ɲa hundɛ, ɲai pin ɲan fi, ha nyambaɛ.  
When ever people come, they would from there hands, the Moyamba peolpe.

Lon lɔi le te hi koɲ gbako.  
There we stayed until we were grown up.

Labila hɔlaɪɛ gbi shenge ka lɔ pɔ dumɔni yɛ lɔi si.  
That is why no matte how it is, it is in shenge here we were raised and there we know.

Nkeni gbo nkoni ayen-o-yen, mōni gbo kō kekē.  
If you see some body go somewhere, you just go there for a short time.

tikomō ko jaa lan lō hun mō gbo nkombe munini.  
once you get feeling of your own town, you have returned.

labila ikonlō shini.  
That is why we have used to it.

Labila yan ayende fli ala wō, wongo miko mbolomde ma pō lō hō.  
That is why myself I am saying it, in my house it is the sherbro that they should speak there.

Nashōnde gbi ŋō lō kō.  
All the other tribes do go there.

Ye ŋa kō ŋa mi leŋ nthemdai, ha ŋai leŋ mbolomdai,  
When ever they, they would greet me in temne and I will reply in sherbro  
ŋai hō I mōm nche hō nthemd? yai hō hōm be nche wō mbolomi.  
,then they would say don't you speak in temne and myself I would ask them if they dont speak Sherbro.

Lōini ŋa ichal ina ŋan ipōn thislal iya mam,  
There we would sit, make fun and we laugh.

abibo tep akō ŋō hok a ple,  
If I have tape I take it out and play,

ŋō tōn mendee kune ŋai wō mōm nchōn mbolom,  
it would sing mende song and they would begin to say you you like sherbro songs,

yai wō nke ya bolomōn yai kō tōn tōn thi nō?  
and I would reply them that I am sherbro, sould I go and love other people's songs?

awō tōnthim ye tha tōneo.  
And I would say it is my songs that I would sing.

Labila jami abolomai , ko gbi lōa kō ja mi abolomai, nchemila singe.  
That is why for my Sherbro people, anywhere I go for my sherbro people, you don't play with me about it.

Ye wōiyē ŋō keninde mōi chōŋō abatoke seke mōi wō achōŋō Abatoke sekee  
When the day breaks you give thanks to God, you say I give thanks to God,

achōŋō Bei bulle seke ya po ni vele.  
i give the only one God thanks that I wake up healthy.

awa nlelō lantha, mi mebel, ye nka che ko talle, nkache sin.  
O.K.hang it there fo now, Mammy Mabel, when you where young do you use to play?

aka che sin.  
I use to play.

nshe sin thilandε?  
Do you know the plays?

Ya dikil panthe, panthe benbendε, alɔ ya ishundε yai wɔ hin ha mɔ jɔε, ishunde.  
When I gather the pans, the old old pans, I cook there the sand then I will say look at your own, the sand.

mi Mabel.yε nka che tallε, mbi nɔ wɔ ka che mɔ sɔikε?  
Mammy Mabel.when you were young, do you had some body that use to scare you?

yε pɔ sɔε nɔε?  
When they scare someone?

Que Ye pɔ sɔikε nɔε?  
When they scare someone.

sɔyε.Yε nɔ wɔ che ko kɔnε, ya hundε wɔi hɔ he?  
Scare.When someone would be in a corner, then I come and she say hai.

Mbi nɔ wɔ ka che mɔ sɔεε?  
Do you had someone that use to scare you?

aa pɔka che mi sɔiε, aka che ha nkuath.  
Yes , they use to scare me, I use to be afraid.

ke nshi nɔ lan.  
But do you know the person?

Ache wɔ bɔ shi  
I will not be able to know him.

yan ko lɔ nkuathε ma ka che miε  
Me what use to make me afraid

thetha mi yε nɔ wɔ ka che hue wɔ wɔ pɔ ka che vel ni ko wɔ thɔke,  
my grand mother when a person would die, she is the one they use to go and call to bath the cops,

yε wɔ koj thɔke pagbondε chie nyekma lan ni semiye ma kilε ko, a  
When she must have finish, if she brought the things and put them inside the house,

nche ma pε fet?  
You would not go there again?

ache lɔj kɔ gbi, ya lɔ kɔε a ke nɔε yε sεmε kilε koε.  
I will not go there at all, when I go I see the person standing in the room.

So la bi nkache ṅa nkuath?  
So that is why you where afraid?

a kache ha ṅkuath.  
I use to be afrai.

So labi ayinde pɛ ṅa ka che mɔ sɔie?  
So that is the reason some people use to scare you?

ṅa ka che mi sɔie, akoiye,  
They use to scare me and I shout,

thetha mi Mabel wɔ mi yi, ye ya?  
my grand-mother Mabel would ask, what is it?

ya wɔ a sini ye mi nene, nɔ wɔ semelɔ kileko  
i would say I dont know mama Nene, someone is standing in the house.

Que. Ye nka che ko tallɛ, pɔ ka che mɔ buṅ?  
When you were young, do they use to beat you?

aa, pɔ ka che mi buṅ, aka che bol kathil.  
Yes, they use to beat me, I was stoborn.

laa nka che ṅa la bi pɔ ka che mɔ bundɛa?  
What do you use to do that you where been beaten?

kenki na isɔki pɔi hɔ ha bas akonṅ gbo bas adikile gbo ipuluke ai le yini achaṅ-chaṅ tiko.  
Right now in the morning if they ask me to sweep,after sweeping I will garther the diety and then live it there and go about the town.

paali pagbonde akoni pɔiko, ale semi kemde akonṅ kɔni ale kɔ siṅɛ,  
The whole day if I go to fetch water, I will live the bucket then I go play,

abɔyi ni go ache hun. Ya ki hundɛ pɔ mi buṅ.  
if I am not satisfy I won't return. When I am back they would flog me.

ye nkache ko tallɛ, nkache jo kendɛ ṅɔ nyima ɔ nkache ndik?  
When you where young, do you use to eat as you want it or you use to be hungry?

Akache jo  
I use to eat.

Tende ṅɔ nyemae mɔ ṅɔ sɔthɔ?  
The time you need it you get it?

aa temde ṅɔ a yemae abenaiye, yeke kuse ṅɔ ka chein konk  
Yes the time I want it, our parent, the cassava wasnever allow to finish.

Κε η̄ɔ nke wɔɔ ka che ni kenekia?  
How do you see the world this days and those days?

Apa η̄ɔ ko che kath. kache η̄ɔ ka che peth,  
Daddy, I has become difficult. Those days it was sweet.

bong che ki na abenaie η̄a ko na, apima pikande η̄a pɛl bɔnɔe η̄a kɔ chi yekee kuse  
This time round those days our parent had gone, the boys they go to the farm and get cassava,

ɔɔ ko cheth supɛ liben ikon jo.  
and the soup had been cooked long ago we had eaten.

Ayinde kache η̄ɔ ɔɔ kache η̄a trit a, apima atata η̄a ka bi respekt η̄a ayin?  
The people those days how do they use to trited, the children do they had respect for people?

Apima atata η̄a ka ka aη̄a abenaɛ limani. Ke ye laiyoɛ tamɔ ta kani nɔ santh limani.  
The children use to give their elders respect. But as it is the children did not have respect.

Kache pabonde mbowɔni nwoth mɔi wɔ hu mi nvethi,  
Those days if you meet him on the way and you are carrying load and you tell one saying help me on my head,

wɔi wɔ mi nchi a hun mɔ hothɔ, keyelaiowe yemɔbo hɔ vethimi, wɔ gbɛ kekɛkɛ, ha hu mɔ vethi.  
he would say no mother, let me help you, but as it is now, as you say let me help me he would run quick to come and and help you.

ɔɔ che bonth nɔ pɛ?  
They dont help people again?

aa be nɔ bonthɔ nɔ cheni pɛ.  
No there is no more an helper.

Ke bongo ɔɔ che pɛ ka ha η̄a ben limani gbi?  
So this days they dont give the elder ones respect at all?

aa ha wɔ ja ben la kon.  
No they said old thing have finish.

Shenge ka lɔ ɔɔ dumɔ mɔe, ɔɔ η̄a yuki, ɔɔη̄a η̄a nyiki?  
Shenge here that you were raised up, do they plant here, do they make plantation here?

aa ɔɔ yuk nyikie. hin lepe salle mɔi gbo asan ken-kende a yuk gbandɛ.  
Yes they make plantation. We our selves when rain season comes I plant krain-krain, I plant potato leaves.

sakie kɔn ache bɔ yuk bikɔs kulunse η̄a kɔ sɔm  
The cassava leaves is what I don't plant because the goats would eat it.

ke pɔ ɲa pɛ yuk pɛɛ?  
But do they plant rice?

Pɛɛ be, haɲaɛ kulthai gbo, hanɛ ha han nchɛkɛ han ha kuthaɛ  
Even the rice, unless the ones near the swamps, those that make farm they plough it.

Shenge ka ?  
In Shenge here?

Aa  
Yes.

hinko lɔn pɔ lɔ yuk pɛɛ,  
We there there they plant rice there.

ɲa nɛki ko ɲa ko pɔ lɔ yuk pɛɛ nkatha ko.  
These ones to their place they plant rice there in Katha.

Kɛkɔɔ bɛ nkɔ gbo mɔ bɔnth gadinthal mboke ma lɔ  
Even just now if you go you would meet in the guardings different sources.

Kɛ Pɔ yuk pɛɛ pɔnthai ɔ bɔmthai?  
But they plant rice in the swamps or muds?

Pɔ yuk pɔnthai pɔ yuk nchɛkai.  
They plant in swamps they plant in farms.

Kɛ ɲa biyeni thibom.  
But you dont have muds?

Bɔmthe thalɔ kɛ apim ha chelɔ yuk.  
The muds are there but some don't plant there.

ko lɔ pɔ bɛ yuk bomthaɛ, Themanɔ ko lɔn pɔ lɔ yuk, tiko yami, bɔm thilan pɔ lɔ yuk.  
It is only there that they plant, at themano, my mother's village, the muds that are there they plant there.

Iyema ni hun ko ja yencheke?  
We want to now go the fishes?

yencheke?kɛ kɔɔ ki bɛ mmɔi gbo nkatta ko ,wɔmthe tha ko tipe tik.hin isɔ loki bɛ.  
The fishes?just now if you reach at nkatha, the boats have started coming.In my village this earley morning.

Apim ha kɔni ichɔlle, apim isɔllo hɔn han kɔɛ, ipal ɲai ni tipe tik.  
Some will go mid night, some it is this morning that they went, they come in the afternoon.

Hapɛ di fli, ha di mgbampɔɛ, ɲa pɛ di yenchek a thanthendɛ.Ntha lee gbi pɔ ɲa chi.  
They would also get good catch, they catch this bonga, they would also catch this ordinary fish.Even the crabs they bring them

Labila awɔ ɲa bia kɔɔ gbɛ, mɔi ke, bikɔs nɔ mɔ gbo lemɛ mbolomdai, ɲa ni shila.  
That is why I said you need to go and take a work there, because if you talk in Sherbro, make him to understand that.

Nche gbo lem thelian mbol, kɔ chen kɔ che, nɔ kɔ ɲa kek thi wɔɔ.  
You should not only talk lie, it would not go further, one should see with his eyes.

Yɛ mɔ theli wɔk ni nɔɛ kɔ ke sampulle wɔi si kɛ nɔɛ ki wɔ tin tin, nthambase  
When you say something let the person see the sample then the person would know that this person is straight forward.

Mi Adama, wonko mɔko mɔ lɔya?  
Mammy Adama in your do you cook there?

Abatokɛ yom kami gbo aya, achenya ɲɔ ha ni ɲa ha joa? Abatokɛ  
If God give me I cook, if I don't cook how would I eat? God

Que. mɔ ya wɔi-wɔi?  
You cook everyday?

Asɔthɔ gbo aya wɔi-o-wɔi, asɔthɔnigbo, ai bya ɲa wɔi ɲalle.  
If I have everyday I cook, if I dont have, I patient for the other day.

Que. Tem bul bul lɛ nsɔthɔ ni gbo nche ya?  
One-one days if you don't have you don't cook?

aaa bikɔ ma kɔ koi yens nɔ pɔ mɔi sɔlɛma. Sɔlɛma hɔ cheni kelen.  
No because ,don't take somebody's something then they molest you. molestation is not fine.

Ye sɔlɛmaɛ yɛ mɔ chai iroɛ, mbɔni ha paka ɲɔ. sɔlɛma bulli ɲɔ vɛ,  
What is molestation, when you go and loan something and you cannot pay back. that is a whole molestation,

pɔi wɔ yɛ nɔ ki wɔ ba cha chaɲ-chaɲ doa.  
then they would begin to say how is this person roaming about this way.

Nke hin abolomai, yikiɛ ɲɔ iyema, ilap labila iyemani tiɲ,  
You see the sherbro man, it is our respect that we want we are shy that is why we dont want noinse,

pɔ mɔ koil ye vɛ, la kɔ kanni.  
when people shout at you, it does not tell well.

Ye lai bikɔs ivin pothɔnɔ ki yɔ hun ke nɔ ndɔ ndɔ ko wɔ ko, lɔ yen-yen, pɔ che diskres nɔ.  
That is it, because even when this white man came here, he saw everybody in his place, the place is quiet, they dont disgrace people.

Wongomiko ma lɔ kɔ nche lɔ bɔnth chiɲ, bikɔs yaɲ pɛ ayemani tiɲ.  
In my house if you go there you won't hear any noise, because myself I don't want noise.

Mi Adama ni mi Mabel.seke-seke nɔ we.Ichɔŋɔ Abatoke seke ye ŋa hunde.  
Mammy Adama and mammy Mabel, thank you-thank you, I thank God that you came.

Ikoŋ ke jao ki theliande ŋɔ ŋa koi huŋ thelimando we , ŋɔ la bia chea.  
We have seen this thing, this talk you have talk to us now, how is it going to be

Abatoke yomɔ gbo, lane gbi la ŋa ko hu theli ka,  
If God agrees, all this that you have said here,

la pɔ koŋ rekɔde pɔ bia ŋa kaset lan.Ibia pe hun nende ŋɔ kɔ hunde,  
that we have recorded, we have to bring the casset, we have to come the year that is coming.

nen velenɔ mɔ ŋa theli mbolomde ma saŋ nɔ ntene.  
The next year, you should speak the sherbro for people to understand.

yɔ pe bia kɔ hunde, wɔ pe bia koi li pika.  
When he is then going to come, he will also take other things.

So nen mɔike rae, wɔi chi lan gbi la ko dikil dikille.  
So the third year, he would bring everything he has gather.

Lomthinɔ, pikchɔthenɔ, lane gbi wɔ tha chi, lipikae pɔ lai ni be ki buk,  
Your voices, your pictures all that he would bring, the rest would be put in books,

ni mgballe gbi maiko koiye, Ithaiɛ, yen-o-yen.  
and all the writings we have took, the proverbs, everything.

bikɔs nɔ thie ye mɔ ha lende, mɔ ŋa shi ha ja la mɔ la ha kai.  
Because human beings if you are making something, you should know the reason why you are making it.

So Abatoke yemɔ gbo, lane gbi ŋa la pe bia ke, han chɔn la bia le.  
So if God agrees, all that you have to see it back, and forever it will remain.

Yelai bikɔs hin pe tenga apima hinye ha bia che hun gbe,  
That is it, because we ourselves may be our children will come and visit,

nɔshini che ko la bi yende ye mɔ la ŋa ncheyi ni nshila thiyen, ni la saŋ mɔ ntene.  
One don't know the future that is why when doing something you should ask for you to know it and understand it better.

Wɔnbe ye hɔn dowe, ma wɔ bo tongi, ni nchewɔ thekesie ja yegbe, la chence yenkelen.  
Himself as he is, don't just show him then you don't make clear to him, it would not be good.

Nɔthie nthekesie wɔ ni san la ntene.Le la san wɔ gbo ntene,  
The human human being clarify things to him to get the understanding,

le pɔ iye wɔ gbo, ŋɔ nɔ ki che mɔ pa gbaki yia, mɔi wɔ a chelani pa gbaki yenkeleŋ,

if they ask this person how was he responding to you, then you say was not explaining it good,

tem lande ve che ndum mai.Bolomnɔɛ min nɔ ndum wɔɛ.

that time it is not good character, the sherbro man is a person with good character.

Kiamp ko fli, le nɔwɔmɔbo nɔ le mɔ bolom nɔ.

In Freetown even, if you tell a person that you are sherbro.

ye mɔ hɔ mbolomde motoe kune, nɔ nɔ wɔ thimni wɔi yi mɔ bolom nɔ?

When you speak sherbro in a vehicle, every body will turn and ask are you sherbro?

en le nɔ shi la bo le mɔ bolom nɔ, nɔ ndɔ ndɔ wɔ mɔ ka limani.

And if a person knows that you are sherbro, every boby would respect you.

Adama mampa:Den wongo wami ye fli wɔ kiamp koɛ, Lumly malama, mbolom ma wɔ lɔ hɔɛ.Then at the house where my daughter stays even in Freetown, Lumly Malama, it is the sherbro that she speak there

Hin fli wongo hin ko ibi kil, Grass fil, kil hin ramde

We ourselves in our house, we have a house at grass field, our family house.

Langba de fli wɔ na fetende lomlli, malama bolom nɔ.Abolom nan den.

Even the man they are close withat Lumly, Malama, is Sherbro, all for sherbro

Hin pe gras fil abolomae, nalɔ agbei.

We ourselves in Grassfield the sherbro are there many.

langba bul wɔ hu lɔ pe likithe ki, lɔkɔoi pɔ wɔ ve le mista koroma ashini, akon gbo pɔkɔni tie lɔ pɔ gbem wɔ

One man died this short time, he is called Mr.Koroma, I don't know, i've just forgotten the village he was born.

Ake lokimde wɔi pɔ bi be ha hu η saka wɔi, ngasumana ko, fakai ko.Abu koroma wɔɛ.

He is my in-law, we even have to make his charity in mokainsumana, Fakai.He is Abu koroma

Tem lan ikɔlɔ be pa, bikɔs kil hinye ηɔ feteni bo,

Even that time we went there, because our house is just close.

ikɔlɔ pae

We went there that time.

yan dee ηɔ hue lɔkɔɛ ηɔ hu we, aka shilani,

Me I did'nt know when that the day he died.

nkashinde bolomnɔ wɔɛ ?

You never knew he was Sherbro?

no ashila fli le wɔ bolomnɔ bikɔs ikache gbeleni,

No I know that really that he was Sherbro because we use to visit ourselves,

ikɔ koŋa ko, hin pɛ len la ŋani gbo ko hin ko, ŋa lɔ kɔ  
we do go them, ourselves if we have something happens in our house they would come.

pomde pentewɔ bendɛ wɔɛ ba bulɛ, kɛ ya ŋa ŋa ka che li themko.  
My husband, it is his elder brother of the same father, but their mothers were mates.

Ka lɔ pɔ bɛ bia huŋa sakaɛ, lel ko, ngasumana ko  
it is here that they would have to come and do his charity, at mogasumana.

Abdulai: Wonko hi ko kiamp ko ibilɔ gbo len ŋa lɔ kɔ ŋa kɔ bɛmpa, ŋan pɛ ŋa bi len ilɔ kɔ, igbelɛni  
Our house in Freetown if we have some thing they would go and help themselves if they have something we would go there, we visit ourselves.

nke ŋɔ ŋɔɛ kelɛŋɛ, bolomnɔɛ ni bolomnɔɛ,  
That is the fine, the Sherbro man and the Sherbro man,

kɛ haŋa pim nke ŋa ko nyuni, ŋa ye ma ni bɛ pɛ hɔ mbolom.  
but some people no sooner they have move to other places, they don't even want to speak sherbro.  
Lanɛ gbi la haŋ hin abolomae ile velenɛ.  
That will make we the Sherbro to remain at the back.

Den hin hiŋka nyanɔɛ hun gbo hin wɔ hun ka fɔsa.  
Then we here when the stranger comes you give him power.

kɛ pɔk pim kɔlɔ nyanɔɛ pɔ cheŋ wɔ ka fɔsa, Hin ka gbo.  
But in other countries if a stranger go there they would not give him power, only we here.

Sɛkenɔ we. So Abatokɛ yemɔ gbo, tɛm-o-tɛm ŋɔ inɔ pɛ bia yema, iŋa ni ŋa shi la  
Thank you, so if God agrees, any time we want you, we would let you know that.

iko mɛkni nande?  
Have we stoped today?

Abdulai: Lɛ ŋa yema bo won lɛŋ ko ŋanɛ ha hunɔn muɛ, ko nrekiɛ ŋa pɔ gbemen muɛ.  
What greeting would you want to send to those that have not come yet, the grand children, those that have not born yet.

ilɛŋ ŋanɛ vɛ ŋa mɛndɛ velenɛkoɛ, ŋanɛ ha sihindɛ, ŋanɛ ŋasihinɛ,  
We are sending greeting to the ones that are behind the water, the one that don't know us,

ŋa hun kɔ theɛ lomthi hiɛ hi ŋa lɛŋ lɛŋ likɛlɛŋ.  
the ones that know su that would come and hear our voices, we are sending our fine greetings.

ŋan bɛ lɛ lagbandɛ wɔ gbo hun nɛn velenɛ ni ŋan bɛ ŋa shiɛ lɛ ahin ŋa lɔ ka ŋa ŋan.  
Themselves when this man would be comming next year, let know that there are people here for them.

ŋan bɛ yendɛ ŋɔ ŋa biyɛ ŋa hini bɔ wɔŋɔ,  
Themselves what ever they would have , they would be able to send it for us,

bikɔs nɔɛ wɔŋɔ mɔ gbo lɛŋ, chɔŋ mɔ len.  
because if someone send greeting for you, he loves you.

Lanɛ la langbandɛ minɛ, ŋanɛ ha pɔ gbemɛnmue.  
What the man mean, those they've not born yet.

Laa kuɛɛ, lanɛ ntaroa niɛ ni ntaroa nɔɛ, ntaroa ŋaɛ, ŋa bia hunde.  
That is what I mean, that is our decendants, your decendant, their decendant that are going to come.

hanɛ ha pɔ gbemɛn muɛo, hanɛ ha pɔ koŋ gbemɔ, han gbi iŋa homɔ lɛŋ li kɛlɛŋ.  
Those that are not born yet, the ons that been born, them all we are sending fine greeting s for them.

Abatokɛ che ma ha ni, ha bɔnth hiŋ pɛ ihɔɔŋ kune.  
May God be with them for us and they meet us alive again.

ni ha mɔi ka .ha bɔnthɔini bɛpɛ hɔi, kɛ ŋa bɔnth apima hinyɛ wɔika.  
Let them reach here, even if they don't meet us alive, but they would meet our cchildren in this world.  
Annti mebel.sekɛ we.  
Thank you.