

A grammar of Sherbro

G. Tucker Childs

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G. Tucker Childs



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for the Sherbro people
with special thanks to
Paramount Chief of the Kagboro Chiefdom
Madam Doris Lenga-Caulker Gbabiyyor II



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Preface

Better pass boldly into that other world, in the full glory of some passion, than fade and wither dismally with age.

James Joyce

Foreword

It is with both honor and regret that we find ourselves writing the foreword to this volume. George Tucker Childs (1948-2021), a prominent African linguist and life-long field worker, passed away on January 26, 2021 due to complications related to legionella. African linguistics has lost an immensely influential contributor in the fields of language documentation, the preservation of endangered West African languages and their cultures, and the documentation and the classification of African ideophones – vivid, often onomatopoeic words that evoke sensory images of the sounds they refer to.

Born in Wayne, Illinois, Childs received his A.B. from Stanford University in English Literature 1970. He continued his studies at Trinity College, University of Dublin, where he earned a diploma in Anglo-Irish literature with Honours 1975. He subsequently taught secondary school at Woodbury Forest in Virginia, where he concurrently completed his M.Ed. at the University of Virginia 1980. An emerging interest in linguistics and a burgeoning desire to return to the site of his Peace Corps work in Liberia to document the endangered language Kisi, he began his linguistics career at Georgetown University where he received an M.S. in Sociolinguistics 1982. He moved to University of California, Berkeley to study under the direction of John J. Ohala, where he completed both an M.A. and Ph.D. in Linguistics 1988. His doctoral dissertation was later published, *A Kisi Grammar* (1995), followed by *A Dictionary of the Kisi Language*, in collaboration with Herrmann Jungraithmayr and Norbert Cyffer 2000.

Childs devoted his life research to the preservation of West African languages and culture. He was given the Kisi name “Saa Chakporma” by Fayia McCarthy,

his Kisi father (*Kéké*): “Saa” for the first-born son and “Chakporma” for his “born-town”, where Fayia was born. During his 40-year career, he produced grammars, dictionaries, readers, and primers, as well as numerous academic articles, on the languages of the Bolom-Kisi group, which includes Kisi (1995, 2000), Mani (2007, 2009), Bom-Kim (2009, 2020), and Sherbro. This current volume, *A Grammar and Dictionary of the Sherbro Language*, was completed in 2020 just before his death. His research has been funded by a number of prestigious institutions: Hans Raus- ing Endangered Languages Project, Bremer Stiftung für Kultur- und Sozialan- thropologie, National Science Foundation (NSF), School of Oriental and African Studies (SOAS) at the University of London (UCL), and Fulbright Research Foun- dation.

Childs was the consummate fieldworker. In going beyond lexico-grammatical information, his work provides a model for the documentation of endangered African languages by considering the theoretical and methodological issues re- lated to language documentation in its social context, from greater emphasis on naturally occurring conversational data and the adoption of metadata conven- tions for more nuanced descriptions of socio-cultural settings to considering the impact of language policy and planning. His research always promoted a multi- faceted and integrated focus on the community and the people, as much as on the language. He called it *methodological relativism*, “an adaptive and culture- sensitive approach to the field situation” (Childs 2016). He believed that building community cohesion and collaboration is paramount over the fieldworker’s re- search goals and he was not tolerant of fieldworkers who exploited their African collaborators for their own professional ends. He always strove to overcome the way in which Western language ideologies have unjustly influenced language documentation practices in non-Western societies.

As a professor, Childs taught linguistics at a number of prestigious institu- tions, including San José State University (San José, California), Temple Univer- sity (Philadelphia), University of Witwatersrand (Johannesburg, South Africa), Universität Freiburg (Germany), University of Toronto (Canada), and ultimately Portland State University (Portland, Oregon). He served tirelessly for many years as the editor for *Studies in African Linguistics*, a public forum for African language scholars to discuss issues in the field of African Linguistics. He was recognized in a 2009 *New York Times* article, “Linguist’s Preservation Kit Has New Digital Tools”, regarding his work documenting the Kim language in Tei, Sierra Leone. And in 2017, he was the recipient of the Linguistic Society of America’s Kenneth L. Hale Award which recognizes scholars who have done outstanding work on the documentation of a particular language or family of languages that is endan- gered or no longer spoken. An overview of his fieldwork was documented in a

series of video blogs by his brother and Senior Producer Bart Childs of *Voice of America*, called *Lost Voices* (2012).

In addition to his grammars, primers and dictionaries, some of his most influential work includes “African ideophones” (*Sound Symbolism*, 1994), *An Introduction to African Languages* (2003), “Busy intersections: A framework for revitalization” (*Africa’s Endangered Languages*, 2015), *Beyond the Ancestral Code: Towards a Model for Sociolinguistic Language Documentation*, with Jeff Good and Alice Mitchell 2014, “Ideophones as a measure of multilingualism” (*Ideophones, Mimetics, and Expressives*, 2019). In “Forty-plus years before the mast” (*Word Hunters: Field Linguists on Fieldwork*, 2018), Childs wrote,

People ask me why I persist in this research given all the travails. It has become easier than in the past to talk about the satisfaction and the rewards of the job, especially in the past seventeen years when there has been some support for studying languages on the edge. The old people are particularly glad of the attention of the field linguist; they have known a life of marginalization and welcome the interest in their language. They are particularly happy that their descendants will hear their words. People open up, people are friendly, people laugh and they feel valued. That’s enough for me (p. 78).

In honor of Tucker Childs and to help fulfill his dream of community and educational development, the Sherbro Foundation (www.sherbrofoundation.org) has set up the *Saa Chakporma Memorial College Scholarship Program*. Each year, the scholarship program starts one student on a four-year path to a bachelor’s degree. Upon completion of their degrees, the students are expected to return to the community and work in a development-oriented job for each year of educational support they receive.

Tucker Childs left a prodigious legacy to the fields of African linguistics and endangered language documentation and he will be sorely missed. We are thankful to Language Sciences Press, who is able to bring his final contribution to the field, posthumously.

Karen Beaman, University of Tübingen
Chris Corcoran, independent scholar
Jedd Schrock, Portland State University

Foreword

During the course of his career, George Tucker Childs cast a distinctive presence in the field of African linguistics. His contributions include articles on documentary, descriptive, and theoretical topics, an introductory textbook, and, perhaps most importantly, a series of grammatical descriptions, and associated works, on the Bolom-Kisi group of languages, of which the present book is a much welcome culmination.

Given the importance of Childs' research on Bolom-Kisi languages for his overall scholarship, it seems fitting to focus on this first. As described in the statement made when Childs was awarded the Linguistic Society of America's Kenneth L. Hale Award, "His work provides a model for the documentation of African languages by an American scholar and the value in documenting an entire linguistic subgroup." Most linguists focusing on underdocumented languages specialize on specific languages, in some cases just one language or, perhaps, two or three that may be related and are chosen for practical reasons, such as the accessibility of speaker communities. It is unusual for a linguist to take on the goal of documenting an entire subgroup, let alone to actually achieve it, as Childs has done. This achievement is especially significant when the results involve not merely basic survey work, but grammars, dictionaries, primers, and archival collections. In this respect, Childs' work on the Bolom-Kisi group is truly remarkable.

Starting with his work on Kisi, including his well-regarded 1995 grammar, Childs later produced a grammar of Mani, as well as articles on Bom and Kim, in the following decades, and, now, with the present book, this description of Sherbro completes his efforts to document Bolom-Kisi. His work began at a time when the level of linguistic interest in endangered and under-documented languages was very different from what it is today, and thus he had to forge his own path in pursuing this direction for his research. This is even more notable given that his linguistic career began in the United States, which, unlike Europe, lacks a strong tradition in the study of African languages from a descriptive and comparative perspective. Moreover, the Bolom-Kisi languages are spoken in countries where few other linguists were working and which do not have a strong local linguistic community, making it all the more impressive that he achieved the results that he did, given the lack of a larger scholarly community to support his efforts.

During the course of his career, as the field of linguistics began to place a higher value on the study of endangered languages, Childs was able to benefit from the increased availability of funding to support his efforts, and this included significant grants from the Endangered Languages Documentation Programme and the US National Science Foundation. This allowed him not only to produce

descriptive works but also archival collections and primers which are of value to community members, and his success at receiving grants in the latter part of his career underscores the forward-thinking nature of his work on the Bolom-Kisi group. He was, in effect, a documentary linguist before there was such a thing as documentary linguistics. It is fortunate that the field started to catch up to Childs' view of the kind of work that linguists should be doing with marginalized speaker communities at a time when he could still take advantage of this to complete his project to document the entire Bolom-Kisi subgroup.

A distinguishing feature of Childs' work on Bolom-Kisi is its attention to cultural contexts. In some cases, this was due to necessity. Bom and Kim, for example, were already moribund when he started to document them, and research with small language communities necessarily requires an attention to personal relationships. In other cases, though, this was clearly due to an intense interest in the cultures of the communities whose languages he studied. This led him to focus on areas that have often been neglected by other scholars, despite their clear linguistic significance. For example, starting with his work on Kisi, he conducted pioneering work on the use of ideophones. These words play a crucial role in communication in many African languages but had been neglected in descriptions since they did not fit well with Western notions of the structure of grammar. In the present book, his interest in cultural concerns can be seen in its inclusion of Sherbro proverbs and hymns. Proverbs are a central element of communication in many African communities, though they are not frequently included in grammars written by Western scholars because their importance has not been sufficiently recognized. It is hardly surprising that Childs chose to take a different path than most other linguists in this regard.

If Childs' contributions were limited to his descriptive and documentary work on the Bolom-Kisi group, that would already constitute a very impressive set of scholarly accomplishments. However, his achievements go well beyond. His 2003 textbook, *An introduction to African languages*, filled an important gap at the time and remains a highly valuable introductory reference for research on African languages. Its coverage of the history of scholarship on African languages, as well as the inclusion of sociolinguistic topics that do not often receive attention in more typical introductory texts, is especially noteworthy, though it is entirely in line with Childs' career-long focus on studying not only languages, but also the social contexts of their speakers.

His additional articles and chapters build on his extensive experience working on specific languages to make more general arguments. These cover grammatical topics such as the development of noun class systems in the Niger-Congo

language family or the syntactic structure of clauses, as well as topics of socio-historical interest, such as language contact in West Africa. All told, these works, along with his descriptive output, have established him as one of the leading scholars of the Atlantic group of Niger-Congo. More recently, much of his work has focused on the practice of language documentation and the study of endangered languages. As a scholar doing documentary work before such research was recognized as a distinct and important endeavor in its own right, this is entirely fitting. Long before the rest of the field, Childs recognized that language loss meant much more than the loss of mere lexico-grammatical codes but also of entire systems of communication. His decades of experience put him in a special position to speak to these issues and transmit his knowledge to both well-established researchers and to junior scholars, in particular. Within African linguistics, there was no other voice like his on these issues. I always especially appreciated the way that his humanity—and the humanity of the community members he worked with—came through in his work on these topics.

Like so many of my colleagues, I regret that we will not have the chance to see many more years of publications by Childs, in particular further studies of Sherbro. At the same time, it gives me great comfort to know that Language Science Press is able to bring this last major piece of his project to document the Bolom-Kisi group of languages to completion.

Jeff Good
University at Buffalo

Acknowledgments

This grammar and dictionary are the output of the project, “Documenting the Sherbro Language and Culture” (2016-2020), which was funded by the Hans Rausing Endangered Languages Documentation Programme, School of Oriental and African Studies (SOAS), University of London (Major Language Documentation Grant: Project for the Documentation of the Sherbro Language and Culture, # MDP 0316, officially September 2016 to June 2019 and extended into 2020). All of the materials are archived at the Endangered Language Archive (ELAR), www.elar-archive.org.

For a project of this magnitude and duration it is impossible to acknowledge and thank everyone who has supported and guided me over the years. Most important, however, my deepest and sincerest appreciation go to the Sherbro people for generously opening their hearts and warmly welcoming me into their lives. I hope that I am able to repay a small portion of my debt to them with the publication of this grammar and dictionary of their language.

The corpus is considerable for an endangered language and could not have been assembled without the backing of the local Sherbro community. Particularly supportive was Madam Doris Lenga-Caulker Gbabiyor II, paramount chief of the Kagboro Chiefdom, where the project was based. Not only did she rent us a house built by her daughter but she also provided us with a varied cuisine and cook, the services of her servants, and many other amenities. Her distantly related cousin, Charles Caulker, paramount chief of Bumpeh Chiefdom, another Sherbro chiefdom just to the north of Kagboro, and Member of Parliament, was also sympathetic to the project and provided many introductions.

Two colleagues, in particular, lent their hearts, souls, and labor to this project and were indispensable to me in completing this work. First, Abdulai Bendu, a native Sherbro speaker and now a student in Linguistics at Fourah Bay College in Freetown, Sierra Leone, was invaluable to this initiative in opening doors to the community, conducting hundreds of interviews, and tirelessly answering my endless questions. Second, Jedd Schrock’s meticulous technical and organizational support kept the project on track. He supported the procurement of equipment before fieldwork began and helped with the final archiving of the SLC materials at Portland State University and ELAR-SOAS. He was also responsible

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for the layout and printing of the first edition of the Sherbro dictionary which was distributed in the Sherbro Community in 2018. I am deeply indebted to these colleagues, without whom this work could not have been accomplished.

Of course, there are many other members of the research team who helped to make this volume possible. Working alongside of Abdulai Bendu in Shenge (Kagboro Chiefdom) were Jalikatu B. Kumba, Virgina Lohr, and Mabel Lohr, along with Pa Yanker, the tribal linguist, who lent the team his linguistic expertise. I am particularly grateful for the backing of Portland State University (PSU) for providing me with the needed institutional and academic assistance. I also benefited from interactions with Allen Wilson, Jubel Brousseau, and Sasha Kraft, all of whom supported me at PSU in various aspects of the Sherbro project. The personnel at Fourah Bay College, a part of University of Sierra Leone, were also helpful to the project: Professor Sahr P. Thomas Gbamanja (GCOR), Acting Deputy Vice Chancellor, and Prince Kenny, Head of Department, Language Studies, Momoh Taziff Koroma†, Senior Lecturer in Linguistics, and his many colleagues. My thanks also to Solomon Gbani in the Department of Geography at Fourah Bay College for helping me reach decisions on place naming conventions. Finally, I also received excellent assistance from SIL International in the use of FLEX, a data analysis program that organizes data and makes it suitable for use in writing a grammar and producing a dictionary (among other things).

Finally, while the literature on Sherbro is rather slim, I would like to thank the numerous scholars whose previous work in African linguistics paved the way not only for this volume in particular, but for African linguistics and endangered languages in general. Walter J. Pichl, University of Vienna and Fourah Bay College, with the assistance of Charles Walterson-Domingo, did much original, groundbreaking work on Sherbro as well as many languages in West Africa. Numerous scholars have provided me with academic and collegial support. My thanks to Phillip Cunningham at the Amistad Research Center at Tulane University for his assistance in uncovering the stories of Revs. John White and Barnabas Root and the primer written by Rev. White (1860). And special thanks to Arlene Golembiewski of the Sherbro Foundation for making Rev. White's *Sherbro and English Book* (1862) available to me. Chris Corcoran has provided me with considerable collegial support over the years suggesting contacts in Sierra Leone and generously making available a preliminary version of her thesis at the University of Chicago, which focuses on the noun class system of Sherbro and is rich in ethnographic detail (Corcoran, In prep). My thanks to Friederike Lüpke, University of Helsinki, and Jeff Good, University of Buffalo, for truly satisfying collaborations on the broader questions this work addresses.

My apologies if I have inadvertently overlooked acknowledging any individuals who provided me with support in this effort. Any deficiencies remaining are of course entirely my own.

G. Tucker Childs (1948-2021)
(compiled posthumously from his notes)

One final section of acknowledgements is included to thank those that Tucker cannot. First, members of the manuscript- preparation team have written each other's acknowledgments in Tucker's stead. Jedd Schrock must be thanked for his dedication to the project providing critical continuity to the posthumous manuscript preparation team and for contributing his considerable FLEx database expertise to produce the most up-to-date version of the dictionary possible. Chris Corcoran graciously, painstakingly, and with fastidious attention to detail, reviewed every word, phrase, transcription, and cross-reference in this grammar to ensure the document was ready for production with the highest quality. Finally, without Karen Beaman this book would not exist. She assembled the team to look for unfinished work, tracked down colleagues and publishing contacts, copyedited, proofread, and managed all the technical details of the assembly of grammar and dictionary. It has been her steadfast shepherding of the manuscript through every stage that has brought this publication to fruition.

We also need to thank Language Science Press. The reviewers and proofreaders made a larger than usual contribution to the final form of this project with their willingness to engage the output of the dictionary at a more preliminary stage. Sebastian Nordhoff and the production team provided months and months of support and considerable patience, and finally we are grateful to series editors Adams Bodomo and Firmin Ahoua. Their belief in the project's value and their willingness to take on the complications of a posthumous publication are ultimately what made this possible. We thank them for all the time and considerable effort entailed in accommodating these circumstances.

Abbreviations

1SG	first person singular
1PL	first person plural
2SG	second person singular
2PL	second person plural
3SG	third person singular/noun class pronoun for <i>wɔ</i> -class
3PL	third person plural/noun class pronoun for <i>ha</i> -class
<i>adj</i>	adjective
<i>adp</i>	adposition
<i>adv</i>	adverb
AUX	auxiliary
AUX.NEG	auxiliary whose presence triggers NEG interpretation
C	consonant
<i>cf.</i>	compare
CONSEC	consecutive
<i>coordconn</i>	coordinating connective
COP	copula
CAUS	causative
DEF	definite marker
<i>dem</i>	demonstrative
<i>disco</i>	discourse element
DISTR	distributive
EMPH	emphatic
FUT	future
IDPH	ideophone (angle brackets for text)
<i>ifx</i>	infix
IPFV	imperfective
<i>indpro</i>	indefinite pronoun
INS	instrumental
<i>interj</i>	interjection
lit.	literal
<i>n</i>	noun
<i>nam</i>	name

Abbreviations

<i>NCM</i>	noun class marker
<i>NCM_{ha}</i>	noun class marker for <i>ha</i> -class
<i>NCM_{si}</i>	noun class marker for <i>si</i> -class
<i>NCM_{ma}</i>	noun class marker for <i>ma</i> -class
<i>NCM_{hɔ}</i>	noun class marker for <i>hɔ</i> -class
<i>NCM_{tha}</i>	noun class marker for <i>tha</i> -class
<i>NCM_{lɔ}</i>	noun class marker for <i>lɔ</i> -class
<i>NCP</i>	noun class pronoun
<i>NCP_{wɔ}</i>	noun class pronoun for <i>wɔ</i> -class
<i>NCP_{ha}</i>	noun class pronoun for <i>ha</i> -class
<i>NCP_{kɔ}</i>	noun class pronoun for <i>kɔ</i> -class
<i>NCP_{ma}</i>	noun class pronoun for <i>ma</i> -class
<i>NCP_{hɔ}</i>	noun class pronoun for <i>hɔ</i> -class
<i>NCP_{tha}</i>	noun class pronoun for <i>tha</i> -class
<i>NCP_{lɔ}</i>	noun class pronoun for <i>lɔ</i> -class
<i>NEAR.PST</i>	near past
<i>NEG</i>	negative
<i>NP</i>	noun phrase
<i>Numb</i>	number
<i>O, OBJ</i>	object
<i>OPT</i>	optative
<i>PST</i>	past
<i>p.c.</i>	personal communication
<i>PFV</i>	perfective
<i>pfx</i>	prefix
<i>pl</i>	plural
<i>post</i>	postposition
<i>prep</i>	preposition
<i>PRO</i>	pronoun
<i>PRO_{indef}</i>	indefinite pronoun
<i>PROG</i>	progressive
<i>PRT</i>	particle
<i>Q</i>	interrogative particle
<i>quant</i>	quantifier
<i>REFL</i>	reflexive
<i>REL</i>	relative pronoun
<i>REM.PST</i>	remote past
<i>sfx</i>	suffix
<i>sg</i>	singular

sth	something
S, SUBJ	subject
<i>subordconn</i>	subordinating connective
SLC	Documenting Sherbro Language and Culture Project
<i>temp</i>	temporal adverb
TMAP	tense-mood-aspect-polarity
TNS	tense
<i>ubd</i>	unbound stem
v	vowel; verb
VP	verb phrase

Dictionary Only

comp.	compound
der.	derivational form
id.	idiom
unspec.	unspecified complex form
Arabic	Arabic language
Eng	English language
Krio	Krio language
Mandinka	Mandinka language
Mende	Mende language
Port	Portuguese language
Soso	Soso language (aka Susu)
Themne	Themne language (aka Temne)
(B dialect)	dialect spoken in Bumpeh Chiefdom
(K dialect)	dialect spoken in Kagboro Chiefdom
(Nd dialect)	dialect spoken in Ndema Chiefdom (aka Dema)

1 Introduction

Ijhōbe i le ma hō haŋ wōye pi ima lō be nwōk pika gbi, a cheŋ ke gbi.
jhōbe i le ma hō-e haŋ wōi ε pi i ma lō
even.if 1PL stay NCP_{ma} speak-PRT until day DEF be.dark 1PL NCP_{ma} there
be n-wok pika gbi a che-ni ke gbi
NEG NCM_{ma}-language other at.all 1SG AUX-NEG tired at.all

‘Even if we continue speaking it until nightfall using no other language, I would not get tired.’ (093a Alusine Bundu: 84)¹

“Sherbro” is the term used to designate a language and the people speaking the language. When speaking the language, they refer to their language as “Bolom” [mbolomdɛ].² The etymology of Sherbro is uncertain, but a thorough set of possibilities is detailed in Corcoran (in preparation). Sherbro is, undoubtedly, an exonym because <sh> [ʃ] is not a phoneme in the language, post-vocalic [r] is unstable, and consonant clusters with [r] occur only in alternation with post-vocalic [r] as an example of metathesis, a not uncommon process in the language where [r] is involved.^{3,4} There is also evidence of the term people use themselves when speaking of themselves and their language, i.e., it is not “Sherbro.” Speaker Cyril Manley raves about the language, using the autonym [mbolomdɛ].

¹The material in parentheses indicates where in the archives the example comes from. Here the recording reference number is “093” with the “a” indicating it is an audio recording (“a” audio, “v” video, “aw” audio of written stories read aloud). The primary speaker is given next, here Alusine Bundu, and then the sentence number in the database (originally FLEX). More than 150 audio and video files as well as a FLEX database for Sherbro are available at the Endangered Languages Archive (ELAR) at SOAS University of London (<https://www.elararchive.org/dk0373>), PDX Scholar at Portland State University (<https://pdxscholar.library.pdx.edu/sherbro/>), and the library at Fourah Bay College (University of Sierra Leone). Appendix G provides a cross-reference.

²Because the Sherbro people refer to themselves and their language as Sherbro when speaking English or Krio, I follow their practice here.

³But [sh] is an allophone of /s/ before high front vowels in some dialects.

⁴See the discussion of /r/ in Section 2.1.2.

- (1) Yan, a chɔŋ nwɔk mamdɛ len, Mbolomdɛ.

ya-ŋ a chɔŋ n-hɔk mi ma ε len
 1SG-EMPH 1SG offer NCM_{ma}-language 1SG.POSS NCP_{ma} DEF thing
 n-bolom dɛ
 NCM_{ma}-Bolom DEF

‘Me, I love it (the church service) in my language, Bolom.’ (004a Cyril Manley on Walter Hanson: 86)⁵

What is disturbing about the present situation is the precarious livelihood of its speakers. Aside from the ravages of colonialism and the slave trade, the Sherbro people have recently recovered from a devastating civil war. Their lands are being desolated by multinational mining concerns, leaving a wasteland in their wake, and their fishing grounds have been depleted by multinationals.

One voluble and informed voice is that of Baba Mandela, Plantain Island’s most successful fisherman. Plantain Island is a small (and shrinking) island off the coast near Shenge, the site of the research project Documenting the Sherbro Language and Culture (SLC). Mandela has stated that as goes Plantain Island, so go the fish and so goes the language and culture (142v Baba Mandela, Fishing). He sees the advance of the sea (the island is sinking) and the overfishing and the threat to local livelihoods as epitomizing the threat to Sherbro language and culture.⁶ Here he talks about the multinationals in their large fishing boats encroaching on the traditional Sherbro fishing areas.

- (2) Baba Mandela on foreign encroachment

Bikɔ menke ŋɔ tha ka cheni wun kae, iche sɔthɔ shin yenchɛk. Kɛ ŋke tha wun ka vɛ, aa, la ko che ishin fli-o.

bikɔ menk ε hɔ tha ka che-ni hun ka ε i
 because time DEF NCP_{hɔ} NCP_{tha} REM.PST AUX-NEG come here PRT 1PL
 che-ni sɔthɔ sin yenchɛk kɛ n-ke tha wun ka vɛ aa
 AUX-NEG get shortage fish(pl) but 2SG-see NCP_{tha} come here thus ah
 la koŋ che i-sin fli o
 PRO_{indef} PFV be NCM_{hɔ}-shortage really EMPH

‘Because when they (the trawlers, powered boats) were not here, we did not have a fish shortage. But you see them coming here, ah, it has now become a real shortage-o!’ (142v Baba Mandela, Fishing: 70–72)

⁵ *chɔŋ...len* is a discontinuous morpheme translated as ‘love’. *Chɔŋ* is a verb meaning ‘pour, dish up, offer’ and *len* is an indefinite pronoun that can be translated as ‘thing’ or ‘something’.

⁶ See (59) in Section 3.10.4 and the surrounding discussion.

In addition to these factors and aside from the encroachments of other groups in their historical territory, be it European colonists or indigenous expanding groups, the Sherbro people also face threats from environmental factors (see Section 1.7). There is the general subsidence that has occurred in historical times, observable quite pointedly on Plantain Island. (Baba Mandela talks about the waves now “licking” its shores (59).) In addition, there is the seemingly inevitable ocean rise due to climate change.

1.1 Previous work on Sherbro

A detailed review of the literature on Sherbro can be found in Corcoran (in preparation).⁷ I treat in detail below only one resource of which she was not aware, early work by the abolitionist group, the American Missionary Association, and a few other resources she does not mention.

Early written work on Sherbro was done by missionary Rev. John White with the help of a native speaker, Rev. Barnabas Root (born Fahma Yahny), who was brought back to the United States by Rev. White after his brief stay (1858–59) in Sherbro country (Holmes 1877). White was a member of the American Missionary Association, an abolitionist group.⁸ Some thirty pages in length, the first work was a primer “Rai Tammo Lae” (‘My child’s book’) designed, as stated in a preliminary note, “at giving the Sherbro people religious truth, in their own language” (White 1860).⁹ The book illustrations, however, feature no Africans and no African scenes, as exemplified in Figure 1.1 from the frontispiece and title page. The illustrations could represent Victorian parlors as drawn by Sir John Tenniel!

⁷The author has made her manuscript available to me and I build on her work.

⁸Established in 1846 by a network of abolitionists, some of whom took part in the Amistad affair (1839–41). The Association devoted itself to the education of African Americans, for example, in establishing what are now known as HBCUs (“historically black colleges and universities”). Further information can be found at the American Missionary Association archives, 1828–1969, Amistad Research Center at Tulane University (<http://amistadresearchcenter.tulane.edu/archon/?p=collection&id=19&rootcontentid=12504>).

⁹My best guess as to the translation of the primer’s title, “Rai tammo lai”, is ‘Your child’s book,’ which in the writing system we are using would be <Rai tammo mɔ̄ lɛ>, phonetically [rai tammo lɛ] with a contraction. I am sure of the first and last words, but not so sure of the middle one. The word for ‘child, boy, son’ is *tamo*, which is likely cut short (there are examples elsewhere in the data) because of the following word *mɔ̄* ‘your,’ which sometimes cliticizes with the word it possesses, as conditioned by syllable structure. Thus, it would be natural for some elision at the juncture. But mostly the translation seems appropriate because it makes semantic sense. The primer is oriented toward children, as is evidenced by the simple language inside.

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The book begins with a review of the alphabet, illustrating each letter with a scene from the Bible (including <q> and <z>, which are not phonemes in the language). (The book is clearly aimed at proselytizing.) Then follows a few illustrated words, a few words with definitions in English, and the numbers 1-20. The rest of the book (pp. 21-30) is taken up with Christian items such as the Ten Commandments and hymns. Because the writing system is so idiosyncratic and only a few lines of translation are provided, it is not of much use to scholars of the language.

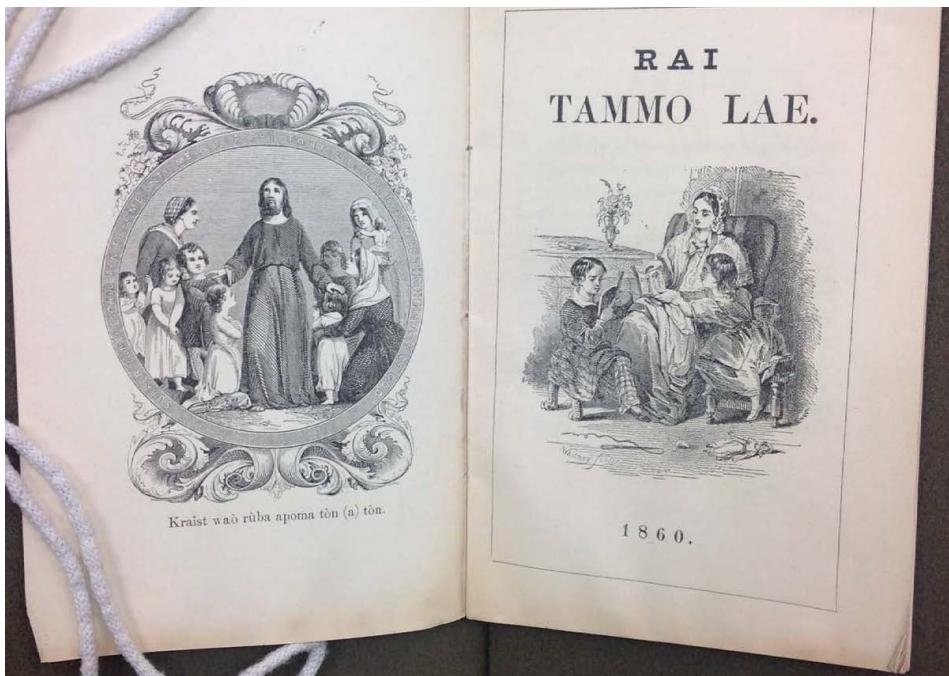


Figure 1.1: Illustrations from “Rai Tammo Lae” (White 1860)

White’s second production, “Sherbro and English Book” (White 1862), is of more use to linguists, despite the idiosyncratic writing system. White was probably “just a translator since the book was based on the Tract Primer, a popular textbook issued by the American Tract Society” (<https://historyleaks.wordpress.com/tag/mendi-mission/> (Accessed 10 Aug 2018). The first part (pp. 3-29) hews to a traditional approach comparing Sherbro to English at many points and skipping over some of the finer points of Sherbro grammar, e.g., the noun class system (likely due to being a translation). It begins by introducing the sounds of Sherbro and quickly turns to the parts of speech, illustrating the morphosyntax

of both nouns and verbs. Part II constitutes the bulk of the book – sixty pages of “Vocabulary” (pp. 30-90) comprising some 1800 entries (“a copious vocabulary” as announced on the title page).

Following is the preface to the first dictionary of the Sherbro language compiled in the early 1960s and published as Pichl (1967). Walter J. Pichl(1912-1982) was an Austrian linguist educated at the University of Vienna who did original, ground-breaking work on many languages in West Africa. A brief biography can be found at http://www.afrikanistik.at/pdf/personen/pichl_walter.pdf (in German).

In compiling this Sherbro dictionary the author has fulfilled the long-felt need of a tribe whose language was considered dead. This will give new life to the tribe in that it will now have a written form of expression.

In this dictionary Dr. Walter J. Pichl, a linguist of Fourah Bay College of international note, has spared no pains in traveling the length and the breadth of the Sherbro land to collect the facts found in this valuable document, in which he has had the assistance of Mr. Charles Walterson-Domingo.

I hope and pray that this dictionary will become the talisman to unity and understanding among all Sherbro people throughout the world.

Shenge, June 1964

Mme Honoria Bailor Caulker

Paramount Chief

As indicated by Paramount Chief Caulker, he was affiliated with Fourah Bay College, University of Sierra Leone, at the time he did research on Sherbro. I am deeply indebted to his work on Sherbro as well as to his work on Kim (his “Krim”), another language on which he worked and on which I also did research (e.g., Childs 2020).

1.2 Sherbro Language and Culture Project (SLC)

The SLC, known officially as “Documenting the Sherbro Language and Culture,” was a three-year project (2016-2019) that was extended for a fourth year into 2020. The SLC was designed to document the Sherbro language and culture. Supervised and led by the author, the project relied heavily on Abdulai Bendu, a native speaker of Sherbro from Moyeamoh, Bumpeh Chiefdom, who began study in linguistics at Fourah Bay College in 2018. The project has documented a great number of activities with both audio and video recordings and photographs.

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All of this documentation is housed permanently at the Endangered Languages Archive (ELAR) at the School of Oriental and African Studies, University of London.

Outputs of the project include scholarly presentations and articles, as well as the current volume, a Sherbro grammar and a dictionary. In addition, we have developed (and distributed) a primer for developing Sherbro literacy in school children, including several videos. The materials archived include over 130 audio and video recordings, approximately five hours of which have been transcribed and fully analyzed. In addition, we have archived a large number of photographs and written materials.

Most of the linguistic data has been entered into Flex (officially FLEX, a data analysis program developed by SIL that organizes one's data and makes it suitable for use in writing a grammar and producing a dictionary, among other things).¹⁰

Speakers and other contributors came from several chiefdoms and were both men and women skewed toward the elderly (see Figure 1.5). In all cases we sought and obtained permission from speakers to have their words shared with the wider world, following human subject protocols established at Portland State University.¹¹ See the examples referenced by footnotes 39 and 57 for how permission was sought, granted and recorded. Not all subjects were literate, and we eschewed written contracts due to local fears associated with signatures on written documents.

Below is a bibliographic listing of the archive contents and where all the materials can be found.

2019. Sherbro Archives. Documentation: Audio recordings; photographs; video recordings; digital fieldnotes; databases of people and places (data and metadata); lexicon; texts, transcriptions, and grammatical analyses. Endangered Languages Archive, School of Oriental and African Studies, University of London; Fourah Bay College, Freetown, Sierra Leone; and PDX Scholar, Portland State University, Portland, Oregon.

¹⁰I have been through several versions of the software with excellent support from SIL International. The latest version used is 9.0.9.

¹¹Portland State University in Portland, Oregon (USA). Some examples of the protocol form several examples below.

1.3 Sherbro History

There have been two major historical forces at work on the Sherbro community. One is pressure from the interior, Temne and Mende expansionism (and the national government to a certain extent), and the second is pressure from the exterior, European colonialism and global exploitation. Both pressures are ongoing.

English colonists from the 17th century onward insinuated themselves into Sherbro culture by marrying into already-established royal families and creating their own dynasties (see Appendix B for a complete list of the Kagboro Chiefdom paramount chiefs). The Sherbro have a long history of being very open to outsiders and a tradition of welcoming “strangers” (outsiders) into their midst (Brooks 1993, Lowther 2011, Shack & Skinner 1979). English traders quickly made themselves at home in Sherbro society.

That Englishmen named Corker [a.k.a. Caulker, one of the royal families, see below], Rogers, and Tucker [no relation to the present author] could assimilate themselves into coastal society is hardly surprising. Their control of European trade goods was an obvious advantage. But to achieve and sustain social and political position depended largely on what historian Lynda Rose Day calls “an intriguing pattern of integration characteristic of Sherbro society.” Among the Sherbro, Day writes, “property rights, group identity, and social rights are transmittable through women... who can legitimize the position of the in-marrying foreigner (Day 1983: 82–84, as referenced in Lowther 2011: 29–30).

The Sherbro people inhabit a part of the world which has experienced a long period of contact with Europeans and others, where there are Sherbro people with names like Cyril Manley, Virginia Lohr, and Zylette Domingo.

Another factor mentioned by Day (1983) was the “non-exclusivity” of the powerful Poro initiation society, which all boys would join and which still holds sway in 2020. This trait allowed even outsiders such as the English to join. Adam Jones, who has written extensively on the Gallinas, the southern coastal region of Sierra Leone, describes its power as “a semi-religious constitutional watchdog obliging kings and commoners alike to conform to certain established laws” (Jones 1983: 19). Revealing Poro secrets in some cases was punishable by death.

The forces from the interior, from the Temne to the north and the Mende to the south, have been just as disruptive, likely fragmenting a once-continuous Sherbro area and definitely diluting Sherbro culture. The Temne have also been

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primarily responsible for the separation of Northern Bolom (Mani) and Southern Bolom (Sherbro). It is likely the Sherbro people once, previously occupied a much greater expanse of land than they do today, as is suggested by Figures 1.3 and 1.4. The Temne have been making inroads to the north, and the Mende have taken over many of the towns to the south and east.

Succession in the Kagboro Chiefdom has been relatively smooth since the establishment of the chiefdom in 1896. English traders (the Royal African Company) established themselves in Shenge during the 17th century. In 1684 Thomas Corker (later spelled Caulker), an employee of the company, married a woman from the Yakumba royal family. With that marriage and the education of their children in England, a dynasty was created. The Sherbro elite has a long tradition of being highly educated. Before the establishment of the Kagboro Chiefdom in 1896, other Caulkers ruled separate parts of the disunited chiefdom (see Appendix B: Paramount chiefs of the Kagboro Chiefdom). The present (2021) paramount chief, Madam Doris Lenga-Caulker Gbabiyor II, is a descendant of that royal family. Charles Caulker, who is a distantly related cousin from Bumpeh Chiefdom, another Sherbro chiefdom just to the north of Kagboro, also serves as a Member of Parliament. Throughout the Sherbro area, the Caulkers serve in positions of leadership and authority (see Caulker-Burnett 2010 for a history).

1.4 Classification

At the family level, the classification of Sherbro has never been in question. Mel is a closely related group of languages that has likely been fragmented only in historical times. Below appear the Glottolog and Ethnologue codes for the Mel languages and the names by which they have been generally known. (Not included are languages whose status is uncertain, Gola and Limba.)

- (3) Glottolog and Ethnologue codes
 - Bom: Glottolog bomk1234; Ethnologue ISO 639-3 bmf.
 - Kim (Krim): Glottolog krim1238, Ethnologue ISO 639-3 krm.
 - Sherbro: Glottolog sher1258, Ethnologue ISO 639-3 bun.
 - Mani (Mmani, Bullom So, Northern Bullom): Glottolog bull1247; Ethnologue ISO 639-3 buy
 - Kisi (Kissi, Northern Kissi and Southern Kissi): Glottolog kisi1243, sout2778; Ethnologue ISO kiz, kss.

The classification of what was formerly known as (West) Atlantic is still a work in progress. A full discussion of the present-day configuration of Atlantic can be

found in Childs (2024a). What is certain is that the Mel languages form a coherent entity unrelated to the Atlantic languages further north, an independent family of Niger-Congo.¹² As shown in Figure 1.2, Mel consists of two divisions, Temne-Baga and Bolom-Kisi, and two languages whose status is uncertain. This grammar makes reference to languages belonging to the Bolom-Kisi sub-division. Kisi is something of an outlier to the group, likely due to its historical separation and isolation, but the other languages are fairly close (Childs 2024b). Bom and Kim (Krim) were once considered separate languages but are now considered dialects of the same language, now known as Bom-Kim, and likely forming a dialect continuum with Sherbro (Childs 2020, Childs 2024c).

Mel

- a) Temne; Baga languages: Landuma, Baga Koba, Baga Sitemu, Baga Maduri
 - b) Bolom: Sherbro, Bom-Kim, Mani; Kisi
- Isolates or status uncertain: Gola, Limba

Figure 1.2: Current classification of Mel (Childs 2024a)

Previously, Mel languages had been classified on the basis of geography and typology. They were not Mande languages and were located in some physical proximity. A review of Sherbro’s typology in the following section illustrates the features that motivated the mis-classification.

1.5 Typological overview

Sherbro has two morphological systems common to the non-Mande languages of the area: noun classes and verb extensions. These systems are much more robust in what is now known as “Atlantic,” formerly known as “North Atlantic” (Segerer 2016). It was these two features that early lumpers considered when they united Mel with Atlantic. There was none of the detailed lexical work usually involved in language classification, a deficiency that has been roundly criticized (e.g., Dixon 1997).

Sherbro’s phonology contains no uncommon features as compared with other languages in the region. Its segmental inventory includes prenasalized stops, and

¹²In addition to my own articles on Mel, Lüpke (2020) contains many up-to-date articles on the language group.

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length is distinctive for vowels. Sherbro was once a fully tonal language, and tone distinctions remain in the verbal morphology, but lexical tone is uncertain. Syllable structure involves codas filled with “voiceless” prenasalized stops as well as several other consonants. There are two liquids, but both often disappear, especially the central approximant /r/.

Basic word order is SVO, but there is a great deal of fronting due to topicalization and focus. One typologically unusual — and perhaps unique —feature is the inviolable unit of tense and object pronouns when tense is marked on an element before the lexical verb. In such cases the object pronouns form a syntactic entity with tense and no longer appear in their usual position after the lexical verb (see Section 8.2.3).

1.6 Location

Sherbro is currently being abandoned in favor of the more widely spoken Sierra Leone languages, Mende, Temne, and Krio (see Section 1.7 for full details). One of the earliest maps showing the Sherbro-speaking area was created by Walter J. Pichl, a researcher from the University of Vienna, who produced a great number of original works describing the less widely documented languages of West Africa. Pichl’s map provides some historical perspective on where the language was spoken, but it is no longer an accurate representation of where the language is spoken today; our own assessment shows considerable geographic retreat, as is discussed in the following section (Figure 1.3).

A useful map that indicates the Bolom languages’ rough distribution is a later map in Hanson (1979a) (Figure 1.4). Hanson was a missionary based in Shenge whose work on Sherbro was ended prematurely with a heart attack in 1980. He was reported as being very comfortable speaking Sherbro (he gave sermons in Sherbro) and produced some pioneering work on the language. After his death it seems as if the mission was abandoned by his sponsors. The incursions by Mende, Soso, and Temne since Hanson’s time resulted in much reduced Sherbro-speaking areas on his map. For example, there are only a few hundred speakers of Mani (his Mmani) today (Childs 2011).

Iverson & Cameron (1986) contains a virtually identical map (Figure 1.7). A more up-to-date map developed from the SLC survey fieldwork (2015-2016) appears as Figure 1.5. However the Sherbro-speaking areas are mapped, the message is clear: Sherbro speakers are switching to other languages.

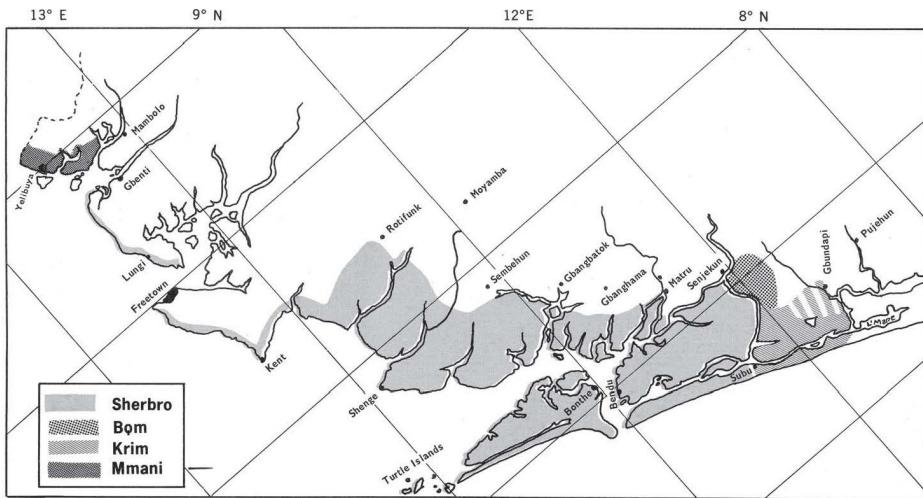


Figure 1.3: Sherbro-speaking area (Pichl 1967)

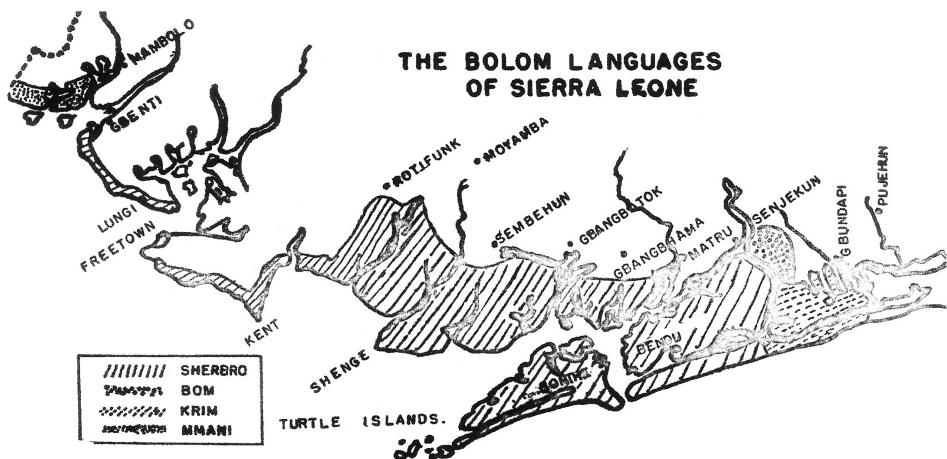


Figure 1.4: Bolom languages (Hanson 1979a)

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Figure 1.5: Sherbro-speaking chiefdoms (SLC 2018)

1.7 Language status and vitality

The vitality of the Sherbro language was both more and less than we expected based on our preliminary survey and review of the literature in 2012. On the basis of work begun in September 2015, Sherbro was more widely spoken in terms of geographic area than originally envisioned, but it was also less intensively or frequently spoken within that area, often not spoken at all after children began school. Sherbro is more vital than its closest relatives in Mel, namely, Bom-Kim and Mani, but is not so vital as Kisi, a language from which it is thought to have been separated by the Mane invasions of the sixteenth century (Childs 1995, Rodney 1967, Rodney 1970). “Vitality” is used here in the sense of the United Nations surveys, e.g., (UNESCO 2003), as a measure of a complex set of factors including demography, language attitudes and ideologies, and institutional support, which combine to index the likelihood that an endangered language will survive.

From a historical perspective, the Sherbro area has decidedly shrunk. The erosion of the Sherbro-speaking area has taken place along the coast adjacent to

fishing grounds and to a lesser extent in the interior, although there have been inroads there as well. In the past, one could speak of a Sherbro kingdom extending from Freetown down to well below Sherbro Island (e.g., Abraham 2003, Alie 1990). Today, there is no single coterminous Sherbro region, and what Sherbro region might have once existed is now permeated with holes (towns) and is eroding at the edges, as represented in Figure 1.5, which depicts the status of the language in traditionally Sherbro chiefdoms. Some of the “non-Sherbro” and “formerly Sherbro” areas in the south are where Bom-Kim is spoken, and there may be some confusion over the difference between Sherbro and Bom-Kim. The Sherbro area can be extended if Bom-Kim is included, though the speakers number only in the hundreds at best (Childs 2020).

The most Sherbro-speaking chiefdoms are Kagboro, Bumpeh, and the two chiefdoms on Sherbro Island, Dema and Sittia. The map, however, may misrepresent the number of Sherbro speakers in the Sittia Chiefdom on Sherbro Island, where Mende is rapidly gaining ground, particularly in the southeast, the part of the island nearest the mainland. Not shown on the map are the several trips we made to Plantain Island and the Dema Chiefdom towns of Chepo and Tissana (part of the Turtle Islands complex) on the west end of Sherbro Island. We also made a trip to Bonthe Town on the east side of the island. Finally, we visited a number of towns in the immediate Shenge area, where the SLC project was based.

Quantifying the vitality of Sherbro is difficult, not just because no rigorous survey has been performed, but also because speakerhood is a problematic concept in this part of the world, e.g., as explored in Lüpke (2013). One cannot rely on government statistics, particularly after the disruptions caused by the civil war (1991–2002). Government surveys often record ethnicity rather than language, and respondents graciously provide the answers that their questioners want to hear. Quite simply, no reliable statistics exist. The evolving and dynamic speakerhood of an individual means that a good number of children grow up in Sherbro-speaking households but tend to speak Sherbro less as they age. It may be that their natal town is in a state of transition to one of two or more widely spoken languages, Temne in the north and Mende in the south (Krio everywhere), or it may be that an individual has moved to take advantage of a better school outside the Sherbro area. The Sherbro put a high value on education, and the schools in traditional Sherbro areas may not be highly valued. It may also be that the child orients more toward an urban identity, tilting towards Krio as a language choice.

The 1978 edition of *Ethnologue* reports 40,000 speakers; in the 2009 edition the number soars to 135,000, an improbable increase; and the online version gives

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the number as 178,000 in 2016.¹³ At times *Ethnologue* confounds ethnicity and language proficiency or perhaps relies on government figures that do so; it is possible that many people claim a Sherbro heritage with many fewer actually speaking the language. The Sierra Leone census of 1963 reports nearly 75,000 speakers, and the 2004 census just over 65,000 (only ethnicity was counted in the intervening censuses). But because the population doubled during the same timeframe, this represents a decline of more than 60%.

There are two districts where Sherbro speakers are dominant: Moyamba District (318,064) and Bonthe District (200,730).¹⁴ Bonthe is the least populous district in the country according to provisional statistics of the 2015 census.¹⁵ Within those two districts, there are seventeen chiefdoms that are considered Sherbro (Reed & Robinson forthcoming). Not all of them are either linguistically or even ethnically Sherbro today because of demographic changes or more organic changes in identity. An initial survey indicated that none of the chiefdoms were exclusively Sherbro. All of them had an admixture of Sherbro and other groups.

For example, a young man from the village of Moyeamoh (183 houses, over 1,000 people according to the 2015 census) in Bumpeh Chiefdom remembers only a few Temne houses in the town when he lived there as a child (late 1980s). When he returned there as an adult, he found many more, the town having become half Temne. Moreover, everyone seemed to speak both Temne and Sherbro, except for ethnic Temnes. Even in remote Dema Chiefdom, the most conservative and isolated Sherbro chiefdom, situated on the west end of Sherbro Island, everyone is Sherbro-Mende bilingual, with many Temne fishermen taking up residence there as well in recent years. Finally, when the research team called on the paramount chief of the Sittia Chiefdom on Bonthe Island at his headquarters, we could find only one Sherbro speaker in town. Everyone else spoke only Mende and/or Krio. As is generally true of Temne speakers relocating into Sherbro areas, Mende speakers do not learn Sherbro when they make a similar move – it is the Sherbro who learn Mende, as was revealed in a study of multilingualism in Shenge (Childs 2019). The same is true for Temne interlopers.

The multilingual speech economy of the traditional Sherbro area generally features Sherbro as concentrated in the domains of home and village. Krio, on the

¹³<https://www.ethnologue.com/language/bun>, accessed 10 July 2017.

¹⁴There are also several ethnically-Sherbro fishing villages sprinkled along the coast in the Western Area Rural District.

¹⁵<https://www.statistics.sl/wp-content/uploads/2016/06/2015-Census-Provisional-Result.pdf> (accessed 13 July 2017).

other hand, is a widely spoken *lingua franca*. It was formerly the variety of repatriated Africans (Krios) but expanded to become the language of the metropolis Freetown, where most of the Krios lived (also in Bonthe Town on Sherbro Island). It is additionally spoken in major up-country cities such as Makeni and Kenema, and functions as a pidgin among rural inhabitants. Moreover, Krio has great appeal to the young as the language of the city, of contemporary life, and of popular culture; it receives considerable governmental support and is taught in the schools.

Mende and Temne, two indigenous languages of greater longevity, are both widely spoken languages of great utility, also with governmental support, although more limited geographically. Roughly speaking, Temne is spoken in the north of Sierra Leone and Mende in the south, both qualifying as languages that are displacing others, characterized as indigenous *glottophagic* varieties in the colorful term of Calvet (1974). Multilingualism is the rule rather than the exception within the traditional Sherbro-speaking area, likely as it has been for centuries, especially in the coastal regions with the advent of European colonialism.

Sherbro Island itself and coastal areas are highly multilingual, and children may learn Sherbro at birth but switch early on to Mende, Krio, or Temne once outside the immediate context of the home. Moreover, there is a sizeable Krio community with considerable prestige in Bonthe (Town), the major town on Sherbro Island, with a once glorious past, as mentioned above. Bonthe itself is not part of a Sherbro chiefdom but considered an independent municipal unit, “Bonthe Urban”, comparable to Freetown the capital city and the surrounding Western Area. The large Krio population on Sherbro Island and increasing immigration by Temne and Mende speakers, attracted by the rich but diminishing fishing grounds, mean that the shift to these more widely spoken languages will continue.

Sherbro is more vital to older people, as the opening quote of this chapter indicates. Another anecdote illustrates the pride some speakers have in their language and heritage. The quote comes from Adama Mampa, a community leader who married a Temne man and lived among them for many years, yet never surrendered her Sherbro identity. Her family name “Mampa” is in fact the Temne word for ‘Bolom,’ another exonym that has muddied the waters of scholarship. Adama is an energetic and feisty individual who heads the local Bondo Society in Shenge and was heavily recruiting for the society in 2016, when we first recorded her.¹⁶ In the interview Adama Mampa stated quite clearly how much she loved

¹⁶This is the girls’ initiation society found throughout Atlantic West Africa (e.g., Hoffer 1975, MacCormack 1982); see full discussion in Section 3.6 on society names.

her language and culture. Her feistiness is revealed in the following excerpt; she is fiercely proud of her language and culture, even among the disparaging Temne.

- (4) Labila jami abolomai, ko gbi l̥a kɔ jami abolomai, nche mi la siŋε.
labila ja mi a-bolom-ai ko gbi l̥a kɔ ja
that.is.why matter 1SG NCM_{ha}-Sherbro -in to all where 1SG go matter
mi a-bolom-ai n che mi la siŋ -ε
1SG NCM_{ha}-Sherbro -in you be 1SG it play-PRT
'That is why in any Sherbro business, anywhere I go, if it concerns the Sherbro, you don't joke with me.' (009-10a Lohr & Mampa: 192)

Further on in the passage, she explains how she would reply to Temne greetings – not in Temne but rather in Sherbro. Nonetheless, her speech shows the permeability of linguistic boundaries. In a fairly long discourse on the vitality and importance of the language, she peppered her speech with Krio and English words, e.g., *moto* 'automobile,' *respect* [respek] and especially conjunctions such as *so*, *because* [bikɔs], and *then* [den] (009-10a Lohr & Mampa).

An encouraging fact is that, although Sherbro may have lower prestige than Krio, Temne, and Mende, it does not seem to have the stigmatization of other marginalized languages in the area. A possible explanation is the historical role of the Sherbro people as intermediaries in trade with powerful Europeans, especially in the commerce of slavery, as well as in their close relationship to Krio culture, as represented in the once thriving metropolis of Bonthe. The Sherbro involvement in trade and their traditional matrilineality has led to Afro-British families such as the Tuckers, Caulkers, Rogerses, and Clevelands, many of them installed as royal families within Sherbro chiefdoms (Caulker-Burnett 2010, Reed & Robinson forthcoming).¹⁷

Table 1.1 lists all historically Sherbro (or near-Sherbro) chiefdoms and a characterization of the languages used in the chiefdom. Much of the information comes from Reed & Robinson (forthcoming), but also from independent fieldwork. Note that Krio is spoken in all chiefdoms as a *lingua franca* and therefore is not listed as a language of any one chiefdom. The language listed first when there is a slash between two languages is the dominant one. A comma between languages indicates the languages are of equal prominence.

Although the research is incomplete, one can make a few generalizations. First, there is no one chiefdom where Sherbro is the primary language of all or even

¹⁷Coincidentally, an early North American academic researcher was Henry Rogers (Rogers 1967, Rogers 1970), no relation to the Sherbro Rogers; in addition, the present author is named Tucker Childs, similarly no relation but an attendee at several Tucker family reunions in Sierra Leone.

Table 1.1: Sherbro chiefdoms

District	Chiefdom	Language	Comment
Bo	Bumpeh Ngao	Mende, Temne	ethnic Sherbros
Bonthe	Bendu-Cha	mostly Sherbro?/Mende	unknown
	Bum	“Bom”/Mende	a few old people speak Bom-Kim
	Dema	Sherbro/Mende	a high degree of bilingualism
	Imperri	Mende	
	Jong	Mende	
	Kpanda Kemo	unknown	paramount chief is Mende
	Kwamebai Krim	Mende	formerly Bom-Kim
	Nongoba Bullom	Mende	formerly Sherbro
	Sittia	Mende/Sherbro	
	Yawbeko	Mende	possibly some Sherbro
	Bonthe Urban	Mende/Sherbro	former major trade center
Moyamba	Bagruwa	Temne	
	Bumpeh	Sherbro/Temne	
	Kagboro	Sherbro/Mende/Temne	cultural center of the Sherbro
	Kaiyamba	Mende	historically Sherbro chiefdom
	Kongbora	Mende	no Sherbro speakers
	Ribbi	Temne	possibly some Sherbro
	Timdale	Mende/Sherbro	

the majority of its inhabitants. Second, the languages in competition are all glottophagic varieties, namely, Temne and Mende, encroaching on historically Sherbro areas. Finally, a fact not shown in the table is that Krio is making inroads everywhere, especially among the young, in becoming the primary language of its many users as they grow older.

The growing desuetude of Sherbro, coupled with the growing contact with Krio, Temne, and Mende, has had consequences for the language, primarily in the lexicon. Although the inroads are significant, the changes are not as momentous as those with the moribund Bom-Kim. An elderly speaker admitted with regret that Sherbro is no longer spoken in his natal village.

- (5) Ko lɔ́ pɔ́ gbem miɛ́ ma lɔ́ kɔ́ gbi mbolom mɔ́ ma lɔ́ bɔ́ theɛ́.
 ko lɔ́ pɛ́ gbem mi-ɛ́ ma lɔ́ kɔ́ gbi n-bolom mɔ́ ma lɔ́ bɔ́ the-ɛ́
 to where PRO_{indef} bear 1SG-PRT
 NCP_{ma} there go all NCM_{ma}-Bolom 2SG NCP_{ma} there can hear-PRT
 'Where I was born, no matter where, it was only Sherbro that you would
 hear.' (094a Ansu Kagboro: 86)

His feelings about Sherbro are clear: You should speak the language of your village (and it should still be spoken by everyone there).

- (6) Wɔ́ke kɔ́ŋ kɔ́lɔ́ɛ́, kɔ́ŋ kɔ́ mɔ́ ŋa wɔ́ lɔ́ɛ́.
 hɔ́k ε kɔ́-ŋ kɔ́ lɔ́-ɛ́ kɔ́-ŋ kɔ́ mɔ́ ha
 language DEF NCP_{kɔ́}-EMPH NCP_{kɔ́} there-PRT NCP_{kɔ́}-EMPH NCP_{kɔ́} 2SG OPT
 wɔ́ lɔ́-ɛ́
 speak there-PRT
 'The language that is there, it is what you should speak there.' (094a Ansu Kagboro: 96)

But because it is no longer spoken there, as is suggested by the previous quotes taken from the same interview, Ansu concludes,

- (7) Nle kɔ́ bo mpɔ́ni nwɔ́k mpika ntuk maɛ́; labi la pethi lɛ́ mini.
 n le kɔ́ bo n pɔ́ni n-hɔ́k n-pika
 2SG leave NCP_{kɔ́} completely 2SG throw.self NCM_{ma}-language NCM_{ma}-other
 n tuk ma ε labi la pethile mi ni
 2SG lose NCP_{ma} PRT that.is.why it sweet 1SG NEG
 'If you leave it and throw yourself into another language, you lose it; that
 is why it is not sweet to me.' (094a Ansu Kagboro: 97)

This opinion, however, was in the minority, or at least does not influence his fellow Sherbro, who continue to abandon their language.

In addition to the inroads made by indigenous groups, neocolonialist endeavors, especially the extractive industries, have had a significant impact on the Sherbro people. Sierra Rutile, for example, a wholly-owned subsidiary of Iluka Resources, an Australia-based resources company, has pretty much destroyed vast swaths of the country, where the Sherbro once had farms. The company produces high quality rutile, ilmenite and zircon from the world's largest natural rutile deposit. The company's operations are located on the border between Moyamba and Bonthe districts, a short distance from the coast in the heart of historically Sherbro country.

Another threat to the livelihood of the Sherbro people is international fishing concerns from China, Korea, EU countries, and Russia who operate on the periphery of legality and have decimated the fishing banks of the Sherbro area (The Economist 2017). Fishermen have recounted how their catches have depleted in both quality (size and variety of the fish) and number (142v Baba Mandela, Fishing). Huge factory ships lurk offshore, as detailed in reports by Greenpeace Africa, *The Economist*, and the United Nations (Joaque 2017). They also tell of sturdy fishing trawlers, owned mostly by Asian and European companies, that drag trawl nets over a large expanse of seabed (Ighobor 2017). Overfishing is widespread; some thirty-seven species were classed as threatened with extinction and fourteen more were said to be “near threatened” from Angola in the south to Mauritania in the north, according to the International Union for the Conservation of Nature (Ighobor 2017).

Despite the heroic efforts of speakers like Adama Mampa and others, Sherbro is highly endangered and moreover poorly documented. On these points all analysts agree, although estimates as to the number of speakers vary widely and must be considered uncertain. Today, even if Sherbro is learned by children in interior villages, it is soon abandoned in favor of Mende (in the south and east), Temne (in the north and east) or Krio (everywhere). Its nearest congeners, Bom-Kim and Mani, are already nearly extinct. This is not to say that the Sherbro culture will disappear or be assimilated to any of the three major interlopers; the Sherbro identity is vital to the autochthonous inhabitants of the area, despite their many ties to the Krios and others (Ménard 2015). However, without a change in attitudes and behaviors, the Sherbro language will likely only exist in a few isolated interior villages within a generation or two. The best-case scenario for Sherbro’s survival is that it will be as part of a multilingual speech economy in a multiglossic complex.

1.8 Dialects

Previous studies have identified a number of major dialects. The greatest differentiation can be seen in the map in Hanson (1979b) (Figure 1.6). He identifies five different dialects: Sitia, Ndema (our “Dema”), Ronde, North Bolom, and Shenge (our “Bumpeh” and “Kagboro”). We found evidence of far fewer Sherbro speakers in the Sittia Chiefdom where the dominant language is Mende. The Dema dialect is also much less widely spoken than is indicated on his map. In general, the Sherbro-speaking area has contracted considerably since Hanson’s time. Ronde, if it exists, is used only in a few fishing villages by elderly people. “North Bolom”

1 Introduction

is likely Mani, though the actual location is further north in the Samu/Samoun region straddling the border between Sierra Leone and Guinea (the international boundary in the upper left-hand corner of the map). My own work shows that Mani is a distinct language and not a Sherbro dialect (Childs 2011).

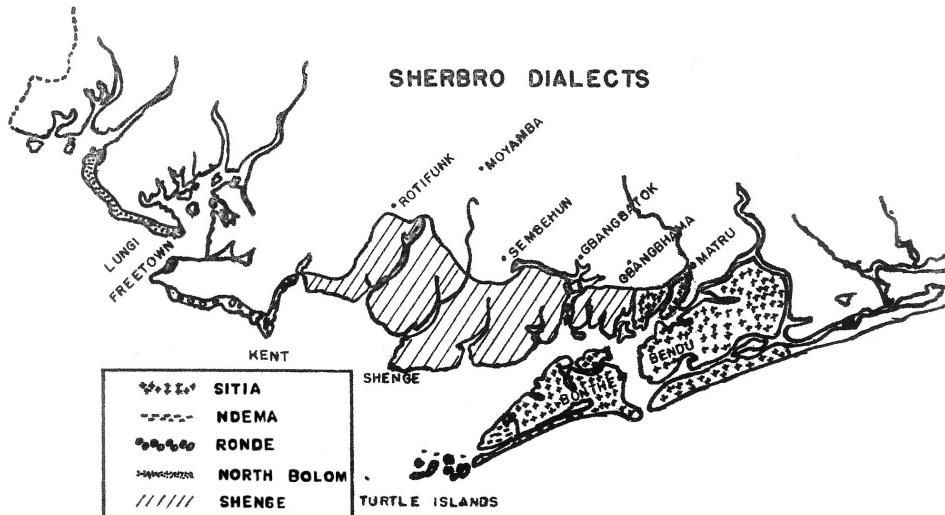


Figure 1.6: Sherbro dialects (Hanson 1979b)

Hanson (1979b)'s analysis conforms generally to a later, more systematic study done by Iverson & Cameron (1986), as shown in Figure 1.7. What they call "Bullom So" corresponding to Hanson's "North Bolom" is the distinct but closely-related language I have identified as Mani (Childs 2011). They also consider Krim (now "Bom-Kim") to be a separate language, though it likely forms part of a dialect continuum with Sherbro (Childs 2024a) (see Section 1.3).

Iverson & Cameron (1986) found intelligibility to be high (90%) among the four Sherbro dialects they identified. In terms of language vitality, they found even then that "Krim" had nearly disappeared and Mani was not far behind (both accurate assessments). Kim is probably the more distantly-related language of the Bolom group according to the pair, since no Kim dialect had an intelligibility percentage higher than 45% with any Sherbro dialect (not our assessment).¹⁸ Mani had no rating higher than 69% and would likely be lower. The four Sherbro dialects, on the other hand, obtained scores as high as 90% among themselves (Iverson & Cameron 1986). My own findings contradict the distinctiveness of

¹⁸The name of the group is variously rendered "Bullom" or "Bolom." We choose "Bolom" reflecting its pronunciation in these languages (see Section 2.1.1.2).

Kim, which is the same language as Bom. Moreover, we were able to find only a handful (twenty or so) elderly speakers who actually were fluent in the language. There were many more (several hundred) speakers of Bom (Childs 2020).

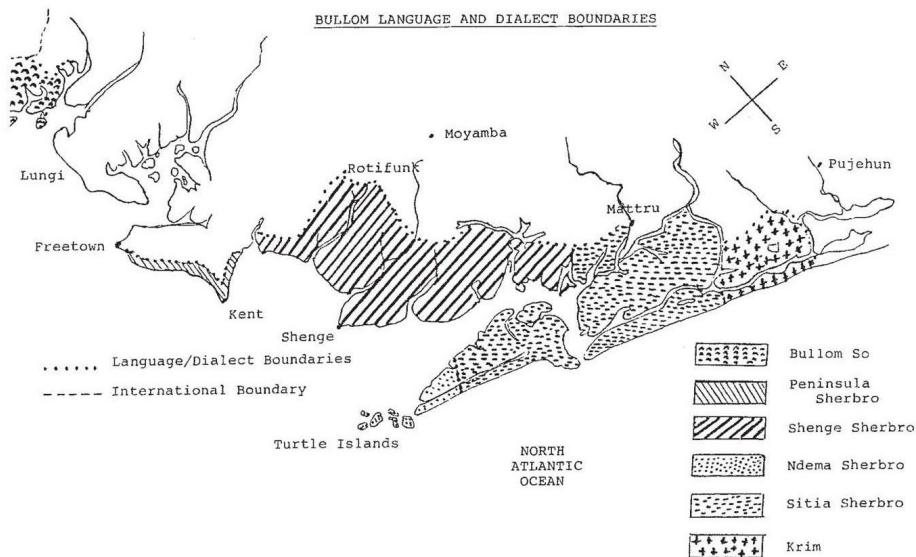


Figure 1.7: Bolum language and dialect boundaries (Iverson & Cameron 1986)

Tentatively we identified three dialects centering around the modern chiefdoms of Bumpeh, Kagboro, and Dema. Some differences are presented in Table 1.2.

These correspond to what both Hanson (1979b) and Iverson & Cameron (1986) call Shenge and Ndema. What Hanson (1979b) and Iverson & Cameron (1986) identify as Shenge includes speakers in the contiguous chiefdoms of Bumpeh, Kagboro, and Timdale located along the coast northwest to southeast (Figure 1.5). Shenge is the coastal town that serves as the headquarters of Kagboro Chiefdom, but because we identified differences between what was spoken in Bumpeh Chiefdom and Kagboro Chiefdom and did not travel in the Timdale Chiefdom, we have chosen to call the corresponding dialects Bumpeh and Kagboro rather than calling either of them Shenge. We interviewed several people with ties to Timdale Chiefdom without identifying any global differences in their speech from Kagboro speakers, however all of them were living in Kagboro Chiefdom at the time.

Table 1.2: Dialect differences

	Bumpeh	Kagboro	Dema
‘sell’	wəŋgul	wəŋhul	
‘kill’	ji	di	
‘medicine’	nwɔmdɛ	nɾɔmdɛ	
‘home’	wongo	hoŋko	
‘the child’	tamɔɛ	taamɔ or tamɔɛ	tamɔɛ or tamɔile
‘young woman’		waante	waantale
‘glass, mirror’	mɛmdɛɛ	mɛmdɛɛ	mɛmdɛɛ
‘go’	kɔ	kɔ	ko
‘palm oil’	nkuae	nkuae	nkuai
‘water’ (n.)	mɛn	mɛn	min

In addition to the examples in Table 1.2, Bumpeh speakers voice the second part of medial prenasalized stops unlike speakers elsewhere.

- (8) wəŋgul ‘sell’ (as in Table 1.2)
 mango ‘mango’ (vs. manŋko)
 nande ‘today’ (vs. nantɛ)
 wongo ‘home’ (vs. hoŋko)

The Dema dialect is distinctive to the ears of Kagboro speakers, who say that speakers in Dema Chiefdom say *lɛ*, *lɛ*, *lɛ* all the time.¹⁹ Many Sherbro speakers make note of the use of [lɛ] for the definite marker in Dema as opposed to the use of [ɛ] elsewhere. The form *lɛ* is a realization of the definite article found throughout Bolom, except for Kisi, where there are only traces (the feature [+LATERAL]). The form *lɛ* likely represents the older (reconstructible) form of the article (Childs 2016). In the Kagboro dialect it has eroded sometimes to just vowel length on the preceding syllable, e.g., *tamɔle* ‘the child’ in Dema vs. Kagboro *taamɔ* (see Section 3.4 for a characterization of the allophony). Dema thus represents a conservative dialect retaining the older form, an unsurprising fact given their social and geographical isolation.

A second contrast between the two dialects is the way the diphthong /ɔɪ/ is pronounced. Kagboro speakers pronounce it [ɔɪ], but Dema speakers have raised

¹⁹The pronunciation of the chiefdom’s name is [ndema] by speakers of all dialects. We have used the spelling without the prenasalized consonant because this is consistent with the government’s official spelling for the chiefdom. See further discussion on orthography in Section 2.1.2.

both ends of the trajectory to [ui] or [wi], e.g., *moi* ‘afternoon (greeting)’ is pronounced as [mɔɪ] in Kagboro and [mui] in Chepo, the chiefdom headquarters of Dema. In fact, the afternoon greeting is used more widely in Dema. People in Dema greet each other with *mui* [mwi] at any time of the day rather than just in the afternoon, as is the case in Shenge and elsewhere in Kagboro Chiefdom (Albert Yanker, p.c., 1 March 2016).

Perhaps an additional example of the vowel height contrast is seen in a well-known marker of the dialect which occurs in the pronunciation of the word for ‘water’. In Dema, ‘water’ is pronounced [min] making it homophonous with the word for ‘devil’ while Bumpeh and Kagboro speakers contrast [mɛn] ‘water’ and [min] ‘devil’ (Table 1.2). Kagboro speakers will say, even when they have been in Dema for a while, *À biéní ‘mìn’* ‘I don’t have ‘devil’’ to indicate their pronunciation has not assimilated.

In Shenge, the chiefdom headquarters for Kagboro, speakers use a centralized variant [ə] for /ɛ/. Pichl (1967) whose principal consultants were in Shenge gives [ə] variants for [ɛ] in other dialects, e.g., [nyɛŋkəlɛŋ] for [nyɛŋkəlɛŋ], as it is in every other related variety, even in Mani where [ə] exists as an independent phoneme. The use of [ə] extends even to a word such as ‘heart’ [gbəl], pronounced as [gbəl], a variant which also features the front-back alternation (see Section 2.1.1). A comparable example is [pə] for [pɔ] ‘people’. The schwa variant is widespread, used by many Kagboro speakers (see Section 2.1.1). Because the dialect differences illustrated in Table 1.2 are tentative, they are discussed further as linguistic variants in Section 2.1.2.

Set within the Sherbro-speaking area of the Sittia Chiefdom on Sherbro Island is rumored to be a variety known as “Sei.” Sei is rather a highly divergent dialect. Following is a characterization from Walter Pichl in his dictionary entry for *Se*:

... a language (dialect) of the southern and eastern part of Bonthe Island, including Bonthe [the town].²⁰ People say that in olden times a big boat arrived with foreign black people. When they were asked where they came from, they answered, “a se” – ‘I don’t understand.’ They mixed with the aborigines and became the *Ase* [‘Se people’] (sg. *senɔ*) of our days (Pichl 1967: 82).

This somewhat apocryphal story may relate to resettled recaptives brought by the British. Bonthe was once one of the two capitals of the Sierra Leone colony

²⁰The island is known as both Bonthe Island and Sherbro Island. The former name comes from its major town and the latter from its inhabitants. The latter is the term used here and is the one featured on most maps.

and a bustling center of trade for many years before ceding its importance to Freetown, the other of the two original capitals. Sei no longer seems to be an extant variety distinct from Sherbro.

1.9 Orthography and conventions

The Sherbro Literacy Committee, which was headed by the late Albert Yanker, has proposed conventions for rendering the Sherbro language, most of which are followed here. I present them below, divided into conventions followed and conventions not followed.

(9) Conventions adopted by the Sherbro Literacy Committee

A. Conventions followed

The digraph <th> for dental “t” [t̪] and <t> for its alveolar counterpart

The digraph <ch> is used for the voiceless affricate /tʃ/.

<j> is used for the voiced affricate [dʒ]

<v> and <w>, though allophones of the same phoneme, are represented with different symbols

B. Conventions not followed

Although tone is recognized as a distinctive feature of the language, it is not marked, except occasionally when homophones need to be differentiated, e.g., *ŋá* ‘2PL’ vs. *ŋà* ‘3PL’.

An apostrophe is used to separate clitic-like elements from the units to which they cliticize, e.g., the clause binder <’ε>, the definite article <’ε>, but only when they follow vowel-final nouns.

An apostrophe to separate the locative cliticizing preposition <’ai> ‘in,’ again, only when they follow vowel-final forms.

The example in (10) illustrates the many (near) homophones of *ha(a)*.

(10) The many uses of *ha(a)*

a. Hà tònkoká há hà lá ha háá hà yàŋ dè.

hà tònkoká há hà lá hà háá hà yà-ŋ è

3PL praise 2PL for REL 3PL do for 1SG-EMPH PRT

‘They praised you (pl) for what they did for me.’ (Albert Yanker 15 Mar 2017 p.c.)

- b. hà 3PL pronoun ‘they’; *ha*-class pronoun
 há 2PL pronoun ‘you-all’
 hà preposition ‘for, etc.’
 hà subordinating conjunction ‘that,’ etc.
 hà optative auxiliary ‘should,’ etc.
 haa ‘do, make’ (tones vary)
 háán ‘on and on, for some time or distance’

Aside from illustrating many phonological contrasts, e.g. tone, length, as well as some phonological processes (nasalization after [h] (not shown)), this sentence displays some of the confusion the Sherbro Literacy Committee felt might arise from so many like-sounding words. They felt at least some of the words should be differentiated.

Their solution was quite a sensible one using the orthography and several known phonological processes. The Sherbro Literacy Committee built on the known vowel nasalization after [h] found throughout Bolom and the perseveratory nasalization following the velar nasal (“rhinoglottophilia” in the learned term from Matisoff (1975), see Section 2.4). Thus, for the word *há*, the second person plural pronoun ‘you-all,’ phonemically /há/ would be pronounced [hã]. Fortunately, nasalization of vowels is particularly prominent on low vowels (Ohala 1975); the strategy might not be so successful were the homophony involving high vowels.

The velar nasal is not a common initial segment, present at the beginning of only a few words, but in all cases the vowel is heavily nasalized.²¹

- (11) ŋei [ŋɛi] ‘open one’s mouth’
 ŋɔthi [ŋɔthi] ‘fish’ (v.)
 ŋal [ŋāl] ‘elephant grass’

The velar nasal, with its low spectral intensity, could be readily interpreted as an [h]-initial form with the predictable following nasalization. Thus, the phonetic similarity works; in the orthography initial [ŋ] vs. [h] is available to contrast similar-sounding forms. Thus, some homophonous items begin with an <h> and some with <ŋ>.

²¹One analyst says “never”: “<ŋ> is used before <gb> and <k>. This is the only time <ŋ> occurs in this initial position” (Hanson 1979a: 1). In a project lexicon of 4,095 words only 10 words began with <ŋ> (excluding those created by the Literacy Committee for names, borrowings, etc.).

- (12) <h> haa ‘do, make’
 hà *ha*-class pronoun
 <ŋ> ŋá 2PL pronoun
 ŋà 3PL pronoun

Interestingly, the pronoun for 3PL and the *ha* class is identical, as it is in many class languages, where the noun class system overlaps with the pronominal system. The genius of this approach is that the two may now be differentiated.

The orthographic conventions followed here are summarized in Table 1.3.

Table 1.3: Orthographic conventions

Orthographic	IPA	Comment
ch	ç / ʃ	
sh	ʃ	a dialectal variation
ny	n̪	
v	v	/w/
w	w	/w/

Although [v] and [w] are likely allophones of the same phoneme, I follow the practice of the Literacy Committee in representing the two sounds with distinct symbols (see Section 2.1.2).

Tones are not shown unless relevant to the discussion. Syllabic nasals representing either the *ma*-class prefix /n-/ or the 2SG subject pronoun /n-/ are low-toned and absorbed by the following consonant to become part of a non-tone-bearing prenasalized stop. Nasal prefixes are always homorganic with the following stem-initial consonant.

- (13) n- baana → mbaana ‘bananas’
 NCM_{ma} banana
- n- koloŋ → ŋkoloŋ ‘testicles’
 NCM_{ma} testicles
- n bi → mbi ‘You have...’
 2SG have
- n kɔ → ŋkɔ ‘Go!’
 2SG go

1.9 Orthography and conventions

In addition to the conventions adopted with regard to the language, there are decisions that have been made about variant spellings of place names, whether to opt for the actual pronunciation, a phonemic representation, or the commonly used spelling. I have opted for the last option in most cases, generally following governmental practices, using the spellings in the second column of Table 1.4.²²

Table 1.4: Variant spellings of place names

Pronunciation	Official spelling
Setia, Setie	Sittia
Tombo	Tumbo
Dema / Ndema	Dema
Tisana	Tissana

This brief comment illustrates the problems in settling on a single spelling for a place name. There are traditions, such as the colonial legacy of misheard vowels: /e/ and /o/ as [i] and [u] and the lack of an entirely phonemic writing system (see Section 2.1.2).

With this brief introduction to the phonology via the orthography, Chapter 2 turns to the phonology proper.

²²My thanks to Solomon Gbani in the Department of Geography at Fourah Bay College in helping me reach these decisions.

2 Phonology

This chapter begins by introducing the phonemic inventory of Sherbro, first vowels then consonants, discussing some of the variation and analytical problems in their treatment. It next turns to suprasegmental phenomena, tone and syllable structure, and concludes with a presentation of Sherbro's phonological rules.

2.1 Phonemic inventory

The phonemic inventory of Sherbro follows the pattern of other Bolom languages with seven vowels arranged in a symmetrical pattern in the vowel space. Consonants also conform to genetic and areal patterns in the presence of labialvelars and prenasalized stops, though the latter have some distributional peculiarities and are generally voiceless.

2.1.1 Vowels

Sherbro vowels are spread out evenly in the acoustic-perceptual vowel space, as represented in the schematic diagram in Table 2.1, a not uncommon pattern in the area and among Sherbro's closest relatives.

Table 2.1: Sherbro vowels

i	u
e	o
ɛ	ɔ
a	

2.1.1.1 /i/

The high front vowel has no significant allophones in open syllables, being realized invariably as [i]. In closed syllables, as is the case with the other mid to high front vowels, they are lowered and/or centralized; thus there are allophones [ɪ]

2 Phonology

and [i] in closed syllables. The third example in Table 2.2, the word for ‘both’ is syllabified *li.tiŋ*; only the second /i/ is in a closed syllable and thereby centralized.

Table 2.2: Centralized allophones of /i/

/bik/	[bik]	‘a type of mat’
/kil/	[kil]	‘house’
/vis/	[vis]	‘meat, animal’
/litinŋ/	[litinŋ]	‘both’

In borrowings from English, the high vowel [i] is realized as [e] in Sherbro, thus suggesting that the Sherbro vowels /i/ and /e/ are both higher than their English counterparts. Though no acoustic measurements were made, impressionistically the Sherbro [e] does sound higher than its English counterpart.

- (1) Kɔfe lɛ hɔ lol.
 kɔfe lɛ hɔ lol
 coffee DEF NCP_{hɔ} bitter
 ‘The coffee is bitter.’ (P67 L: 104)¹

2.1.1.2 /e/

In open syllables, both mid front vowels have higher phonetic values than are indicated by their symbols. In closed syllables, they have centralized allophones [ɪ] and/or [ə], more often the latter, particularly with a coda filled by a liquid or nasal.

Table 2.3: Centralized allophones of /e/

/len/	[lɪn]	‘thing’
/yel/	[yɪl]	‘boil’ (v.)
/kel/	[kəl]	‘monkey, bite’

One example of [ə] in an open syllable and not in a closed one is [peŋkə] ‘first’ (also heard as [peŋke]).

¹The material in parentheses indicates the example is from Walter Pichl’s 1967 Sherbro-English Dictionary (see Section 2.1.1). The letter indicates the section, and the following number is the specific entry. Thus in (1), the example sentence is from the entry for the word *lol* which is the 104th entry under the letter L.

Both of the lower and higher mid vowels [e ɛ] and [o ɔ] are higher than their English counterparts, and definitely are not diphthongized. When a word such as *plane* ([plem]) is borrowed into Sherbro, the vowel is reanalyzed as the lower mid vowel /ɛ/ rather than the upper mid vowel /e/.

- (2) Plen de kɔn poto kethketh hink Kyamp ka.

plɛn de kɔn poto kethketh hink Kyamp ka
plane DEF go Europe often from Freetown here

‘The plane goes frequently from Freetown to Europe.’ (P67 K: 114)

These facts have led to some confusion in the colonial orthography which has persisted to this day. Westerners, including many mapmakers, have confused /u/ and /o/ in particular. For example, the name of the language, here rendered <Bolom>, is often spelled “Bullom,” and [Bom], the name of a river and once the name of a language have both been written “Bum” now recognized as “Bom-Kim” (Childs 2020). The name of the major girls’ initiation society ‘Bondo’ is spelled <Bundu>, and the port of ‘Tombo’ is often rendered as <Tumbu>.

To a lesser extent the front vowels /i/ and /e/ are also confused.

2.1.1.3 /ɛ/

The centralized [ə] occurs in more environments as an allophone of /ɛ/ than it does as an allophone of /e/.

Table 2.4: Centralized allophones of /ɛ/

/ayɛn/	[ayən]	‘truly’
/pɛl/	[pəl]	‘fishing net, hammock’
/pɛmple/	[pəmp.lɛ]	‘stalk’ (v.)
/yɛk/	[yək]	‘bedbug’
/bɛθ/	[bət]	‘cut’ (v.)

In all cases the schwa allophone is unrounded but, in some cases, can be rhotacized, having almost a retroflex quality: [wantsər, wantsərmi] ‘sister, my sister,’ even without a coda consonant.

Diachronic records show that the alternation is possibly a recent phenomenon. Sumner (1921) gives, for example, ‘earthenware pot’ as [bɛl], yet the form is [bəl] in both Pichl (1967) and my own data from 2015-2016. Another explanation would be that Sumner was hearing the sounds phonemically; he was a native speaker.²

²Sumner was also a minister in the Methodist Church.

The vowel [ə] is therefore not considered an independent phoneme, as it is in Mani. The central vowel allophones range over a considerable part of the acoustic-perceptual vowel space, ranging from a high central allophone [i] to a lower central one [ə], as well as a front centralized [ɪ] and a rhotacized [ɔ̄]. Despite the many pronunciations, speakers had no problems identifying the sound as one of the phonemic vowels, usually /e/ or /ɛ/. Furthermore, the Sherbro Literacy Committee and Methodist missionaries have not used <ə> in the writing system that they have developed and thus do not see it as a separate phoneme.³ Sumner (1921) has included the sound but does not comment on its phonemic status, using a quasi-phonetic system for his transcriptions although Pichl (1967) treats it as an allophone of /ɛ/.

Vowel length is contrastive, and all vowels have long counterparts. However, vowel length is only contrastive for monosyllables or on the first syllable of a disyllabic word. For example, the word for ‘bird’ is [vee], but when it appears in a compound, the vowel is shortened: [vebolmin] ‘swallow,’ lit. ‘crazy bird.’

On the phonetic side, vowels are compensatorily lengthened before an epenthetic (prenasalized) stop, thus [mbaŋkatho:m ndɛ] from /mbaŋkathom + ε/. Below appear some phonemic contrasts in length for which there are a great many minimal pairs.

(3) Length contrasts in vowels

ha	‘for’	haa	‘do’
yɛk	‘bedbug’	yɛk	‘spoon’
ya	‘1SG’	yaa	‘mother’
vɛ	‘that one’	vɛɛ	‘stone’ (v.)
ve	‘be well’	vee	‘oyster’
ku	‘call, name’	kuu	‘property, estate’
gbɛŋ	‘tomorrow’	gbɛɛŋ	‘glory’

Long consonants occur only across morpheme boundaries, typically as a result of syllable restructuring (see Section 2.1.2 for some examples of geminates and Section 2.3 for syllable restructuring in general).

As with other Bolom languages, there are alternations between front and back vowels: i-u, e-o, and ɛ-ɔ̄. Speakers accept both front and back alternants for a number of forms, suggesting free variation, despite the phonemic status of the opposition between front and back vowels. For example, the pronunciation of /jo/ ‘eat’ was equally acceptable as either [jo] or [je] to some speakers in Shenge. As

³Most of the committee’s members are native speakers.

another example, both consultant Adama Mampa and research assistant Abdulai Bendu thought that the pronunciation of ‘tomorrow’ as either [gbɛŋ] or [gbɔŋ] was acceptable.

(4) Some front-back alternations in free variation

sikɔ / sukɔ	‘the mast of a ship’
wei / woi	‘fear’
them / thɔm	‘friend’
wei / wɔi	‘bad, be ugly’
pɛ / pɔ	‘people’; PRO _{indef}

The variation between the front and back alternants seems to be unconditioned.⁴ In at least one other closely related language, the alternations have been morphologized; they mark contrasts in the verbal morphology of Kisi. In Mani, there is a trace of vowel harmony in the applicative verb extension, perhaps a source for the alternations. In Sherbro, there is a limited case of vowel harmony in the past suffix and in the derivational morphology (see Section 4.2, Section 7.1).

2.1.2 Consonants

Table 2.5 presents the consonants of Sherbro. I have used the orthographic symbols of the writing system rather than IPA symbols, as follows. The digraphs represent single phonemes. The symbol “v” is in parentheses because it is an allophone of /w/ but used in the writing system. The symbol “kp” in parentheses, on the other hand, represents a peripheral sound found only in a few words. The voiced prenasalized stops, also in parentheses, similarly have a limited distribution. I make only a few comments on the unusual phonetic and distributional features of Sherbro consonants.

2.1.2.1 Nasals

Nasals show little variation except for the nasal assimilation described in Section 2.4. Coda alveolar and velar nasals nasalize preceding vowels. There is also some variation in the lexical form of the final nasal, whether it is individual or dialectal could not be determined. In fact, there is some variation within individuals. The velar nasal alternates with [h] in many forms, as discussed in Orthography and Conventions and below under /h/ (Section 1.9 & Section 2.1.2). The palatal nasal never appears in codas and is a dialectal variant of /h/ before front vowels,

⁴These alternations lead to some variant spellings.

Table 2.5: Sherbro consonants

Bilabial	Dental	Alveolar	Palatal	Velar	Labialvelar	Glottal
m		n	ny	ŋ		
mp, (mb)		nt (nd)		ŋk (ŋg)		
p, b	th	t, d	ch, j	k	(kp) gb	
f (v)		s				h
		r, l				
			y		w	

e.g., [nyəl] / [hiəl] ‘four’. For those interested in “the linguist’s delight”, a minimal triplet featuring three of the nasals in word-final position is [pəŋ] ‘boundary; jump’ vs. [pən] ‘loud talking’ vs. [pəm] ‘war’.

2.1.2.2 Prenasalized stops

Prenasalized stops in Sherbro form a special category because of their distribution and their phonetics. Although there is some dialectal variation, phonemic prenasalized stops consist of a nasal followed by a homorganic voiceless stop; “voiceless” prenasalized stops are established phonemes. In a few medial contexts, the sequence may be voiced. Voiceless prenasalized stops occur almost exclusively in syllable codas, as exemplified in (5), but only at four of the six places of articulation for Sherbro stops and three of the four for nasals.

(5) Prenasalized stops in syllable codas

mp	<i>bomp</i> ‘section,’ <i>kump</i> ‘helper; plaiting,’ <i>nrɔmp</i> ‘sickness’
nt	<i>tɔnt</i> ‘creek,’ <i>ntent</i> ‘near,’ <i>tunt</i> ‘twist’
nth	<i>vunth</i> ‘push,’ <i>panth</i> ‘tie’ (v.), ‘work’ (n.), <i>santhsanth</i> ‘grownup’
*nch	
ŋk	<i>tɔŋk</i> ‘praise’ (v.), <i>thuŋk</i> ‘deep,’ <i>thɛŋk</i> ‘put up,’ <i>yɛŋk</i> ‘insect wax’
*mŋgb	

There is some variation between voiceless and voiced prenasalized stops in intervocalic position, e.g., ‘today’ recorded as both [nante] and [nande], ‘mango’ (a borrowing) as both [maŋko] and [mango], with the voiceless variant being the more common one. The voiceless prenasalized stop is sometimes the only variant medially, e.g., [kanŋka] ‘so that,’ [peŋka] ‘gun’. Word-initially only a few forms

with voiceless prenasalized stops can be found, though they do occur as in *ntent* above in (5) and in the evening greeting *mpike*. Thus, the voiceless prenasalized stops have a stronger claim to phonemic status than voiced ones, particularly in light of the latter's derived status described below.

Only at the beginning of syllables do sequences of voiced prenasalized stops occur, almost all derived. They arise due to the prefixing of a nasal morpheme with a loss of syllacticity and nasal assimilation. Otherwise, voiced prenasalized stops appear only in a few function words, names and borrowings. Voiced prenasalized stops are not considered to be independent phonemes in Sherbro.

2.1.2.3 Voiceless stops

The one unusual feature of voiceless stops is that the language has a contrast between a dental stop and an alveolar one (<th> vs. <t> in the orthography).

2.1.2.3.1 /t/ (<th>) and /t/

The dental stop /t/ has a diagnostic “tinny” sound impressionistically, distinctive from the unaspirated alveolar [t], which is often affricated, e.g., *tu* ‘pound (in a mortar)’ is realized as [fju] or [tsu].

(6) Dental and alveolar voiceless stops

thetha	‘grandmother’	t _t tek	‘immature rice’	t _t enthe	‘cane stick’
th _ɔ k	‘stick’ (n.)	t _ɔ kɔ	‘about’		
thu	‘spit’ (v.)	tu	‘iron pot’		
thuk	‘be warm’	tuk	‘disappear, be lost’		

2.1.2.3.2 /p/ and /k/

There is nothing much to say about the other voiceless stops /p/ and /k/. There are no allophones for the voiceless velar stop. When a voiced counterpart [g] appears in a borrowed word, the borrowing is nativized with a [k], as in *mango* [maŋko] above and [bek], ‘bag,’ though some learned borrowings may retain the [g], e.g., *gɔvana* ‘governor’. Similarly there is nothing remarkable about the voiced stops /d/, /b/, /gb/, nor about the affricates /tʃ/ and /dʒ/, although there is some dialectal variation between [dʒi] and [di] for ‘kill’ (also reported in Pichl 1967).

2.1.2.4 Voiceless fricatives

The voiceless fricatives /f/ and /s/ have no allophones, except for the palatalization of /s/ to [ʃ] before the non-low front vowels.

- (7) /s/: [ʃ] / __ V [-lo, -bk]
 [s] elsewhere

/sii/	[ʃii]	‘fart’ (v.)
/setie/	[ʃetʃie]	‘Settie’ (a chiefdom on Sherbro Island)
/isunde/	[iʃunde]	‘sand’ (n.)
/biisi/	[biisi]	‘make tight’
/si/	[ʃi]	‘know’
/silɔ/	[ʃilɔ]	‘honey, bee’

The two examples in (8) come from an early source indicating that [s] / [ʃ] is a long-standing alternation, likely below the level of consciousness of speakers (vs. the dialectal variation of [h] / [w] in (15)) (Sumner 1921).

- (8) [s] / [ʃ] alternation

[simi] ~ [ʃimi] ⁵	‘spoil, become rotten’
[yikisi] ~ [yikiʃi]	IDPH wiggling gait of a woman (Sumner 1921: 21)

There are also the alternations [sɔ]~[ʃɔ] ‘(in the) morning’ and [sɔ]~[ʃɔ] ‘till’ (a field) (v.), where no conditioning high front vowel appears. A possible explanation comes from the closely related language Kisi. The words for ‘morning’ and ‘till’ in that language are respectively /sìɔ/ and /sìɔɔ/, where the conditioning [i] vowel is still realized.

Curiously, the alveo-palatal fricative [ʃ] begins the name of the language and the people <Sherbro>. This exonym contrasts with the group’s autonym [bolum] (rendered <Bolom> or <Bullom> in various sources), the name now given to the subgroup to which Sherbro belongs (Childs 2024c).

In the interests of completeness, I mention the unexpected alternation of [s] with [n] in [si] / [ni], both representing the all-purpose connector ‘with, and’, which also posits temporal and logical relations between clauses. This alternation may represent the diachronic collapse of a former semantic distinction between the two words.

There is also a dialectal alternation in the word for ‘hand’ [fi] in the north in Bengeh (also spelled Benge), Bumpeh Chiefdom and [sui] in the south in Kagboro

⁵I have changed Sumner’s <sh> to [ʃ].

Chiefdom. Since [sui] is related to the word for ‘finger’ in other related languages, the [s] variant may be older.

2.1.2.5 /l/

The alveolar lateral has no distinct allophones and appears in onsets as well as in codas. Unusually, the lateral can be geminated, as happens also in closely related languages (discussed in Section 2.4 as part of a more general process of onset strengthening). As the only long consonant found in the language, the geminate [l] occurs across morpheme boundaries. Epenthesis occurs before the definite marker *ɛ* in (9). The geminate arises before the question particle *a* in (9) (see also examples in (31)).

- (9) a. I amen bulɛ ka koŋ wu.

hi a-men bul ɛ ka koŋ wu
1PL NCM_{ha}-five one DEF REM.PST PFV die

‘We are five, one died a while ago.’ (007a Agnes J. Simbo: 27)

- b. Kɛ mi ŋa mɔ ilella?

kɛ mi ŋa mɔ i-lel a
but mother what 2SG NCM_{ho}-name Q

‘But, Mummy, what is your name?’ (007a Agnes J. Simbo: 8)

2.1.2.6 /r/

Phonetically, /r/ is realized as central [ɹ] or even a retroflex approximant [ɻ] in its most common manifestations. Pichl (1967) reports it as a trill [r]. In our work, we heard it as an alveolar tap or trill in pre-vocalic position and as a retroflex central approximant in syllable codas. In Sherbro, just as in Mani, it is a phoneme exhibiting a great deal of variation both phonetically and dialectally. The phoneme is absent in Bom-Kim and in the southern dialect of Kisi.

In the coda, /r/ obscures vowel quality in the nucleus as formants are damped and vowels are perceived as more centralized. The same effect occurs with the liquid /l/ or a nasal in the coda, as discussed above. V-/r/ metathesis can occur, especially when /r/ is in the coda of a high front vowel, as in the American English alternation, *professor* and the somewhat colloquial or regional *perfessor*. Other variants are possible for such Vr sequences, as illustrated with /tir/ ‘town’ and similar words in Table 2.6. The word for ‘ripe’ /dir/ was also pronounced with something like a pharyngeal fricative [ɸ] in place of /r/ in several instances (not shown below), an allophone also found in Mani.

Table 2.6: Vr/ variation (cf. r/∅ alternation in Table 2.7)

	[ɪɪ]	[ɪɪ]	[əɪ]	[ə] / [dʒ]	[ri]	[rə]	[ri]
/tir/ 'town'	[tɪɪ]	[tɪɪ]	[təɪ]	[tɪ]	[tri]		[tri]
/dir/ 'red, ripe'	[dɪɪ]		[dəɪ]	[də]		[dɪə]	
				/ [dʒ]			
/bithir/ 'bottle'	[bɪθɪɪ]	[bitɪɪ]					
/kentir/ 'groundnut'	[kentɪɪ]						[kentri]
/kirkir/ 'round'							[krikri]

One dialectal alternation is between [r] and [w], as in the word for ‘push,’ pronounced [runt̪] around Shenge, shown in (10). In the Bengeh (also spelled Benge), Bumpeh Chiefdom dialect to the north, the word is pronounced [wunt̪]. The speaker comes from around Shenge. The sentence is followed by two single-word examples of the alternation.

(10) [r] / [w] alternation

- a. rɔm / wɔm ‘medicine’
rokos / wokos ‘lime’
runth / wunth ‘push’
- b. Lε nɔsε ha ni gbo keke, nrunth gbo, mɔ gbo runth libul, komɔε koŋ honi.
lε nɔs ε ha ni gbo keke n runth gbo mɔ gbo runth
if nurse DEF do NEG just quickly 2SG push just 2SG just push
li-bul komɔ ε koŋ honi
NCM₁₅-one child DEF PFV go.out
‘If the nurse does not make it fast, you just push, you just push once, and the baby emerges.’ (002a Mabel Lohr, Midwifery: 53)

The “r” in Vr sequences also alternates with “∅,” as shown in Table 2.7. Sometimes the r-less variant will have a long vowel in the place of the Vr sequence as perhaps a case of compensatory lengthening. Sumner, a native speaker of Sherbro, wrote ‘hoe’ as <kar> (Sumner 1921), which was recorded in our data with a long vowel [kaa].

These facts, coupled with the [w] / [r] alternation shown in (10), underscore the instability of /r/ in Sherbro. Another alternation noticed by a previous writer but not present in our work was between [l] and [r]. Hanson (1979b) noted that both [l] and [r] were heard intervocally between high vowels.

Table 2.7: [r] / Ø alternation (cf. Vr variation in Table 2.6)

tər	tə	‘waist’
her	he	‘cross’
gber	gbe	‘many, much’
per	pe	‘fill’
kerko	kəko	‘squirrel’
bithir	bithi:	‘bottle’

- (11) [čirinj] / [čiliŋ] ‘safe’
 [pilinni] / [pirinni] ‘to walk around something’ (Hanson 1979b: 25)

Neither word appeared in our own data, but an earlier source has both the [l] and the [r] forms for ‘walk around something’ (Pichl 1967). Hanson (1979b) maintains that [l] “is the actual phoneme.”

The /r/ phoneme exhibits similar instability elsewhere in Bolom-Kisi. For example, the *r/l* contrast has been neutralized in southern dialects of Kisi to *l* with significant consequences for the noun class morphology (Childs 1983).

Another place where metathesis occurs, albeit much less frequently, is with the nasal [n], another resonant. Here the alternation for ‘kneel’ is between [bitni] and [bitin] with a perhaps intermediate alternant of [bitəni].

- (12) [bitəni] / [bitni] / Pə anyaε ɳa bitin chɔchai.
 bitəni bitni pe a-nya ε ɳa bitni chɔch-ai
 knee! knee! PRO_{indef} NCM_{ha}-people DEF 3PL knee! church-in
 ‘kneel’ / ‘kneel’ / ‘People kneel in church.’ (E14 Albert Yanker: 31)⁶

2.1.2.7 /h/

Because of heavy nasalization of the vowel after [h], the initial sound is often heard as [ɳ] or as [n] before high front (palatal) vowels (see Section 1.9 for ramifications in the orthography).

⁶Data citations in the E series are elicitation sessions whose transcriptions can be viewed in the FLEX database for Sherbro lexicon in the Endangered Languages Archive (ELAR).

2 Phonology

(13) [h] / [ŋ] alternation

[ha]	/	[ŋa]	SUBORD CONJ
[haa]	/	[ŋaa]	'do, make'
[hɔ] ⁷	/	[ŋɔ]	'how'

The two orthographic representations <ŋa> and <ha> of the homonymous pair [ha] has been exploited by the Sherbro Literacy Committee to differentiate functionally different forms. Although tone distinguishes some of the pairs, even that, coupled with the distinct spelling, does not differentiate all of the homonymous forms (see Section 2.2).

Another /h/-relevant alternation is between [h] and [w]:

(14) [h] / [w] alternation

hɔŋgul / wɔŋgul	'sell'
hɔ / wɔ	'say'
hɔ / wɔ	the class pronoun (see the discussion of /w/)

The [h] variant seems to be more common in the north in the Bengeh (also spelled Benge), Bumpeh Chiefdom dialect. The [h] / [w] alternation in 'say' [hɔ] / [wɔ], sometimes coupled with the front-back alternation [ɛ] / [ɔ] can lead to some confusion for non-native speakers.

A final /h/ alternation is between [h] and Ø, as in [hɔbatoke] / [ɔbatoke] 'God,' [hi] / [i] 'we,' and [hina] / [ina] 'who.'

2.1.2.8 /w/

Common allophones of /w/ at the beginning of a word are the fully devoiced variant [m] or a partially devoiced one [hw], which might explain the alternation between [h] and [w] discussed above.⁸ Some additional examples not presented there can be found in (15).

(15) More [h] / [w] alternation

hwɛ / wɔ	'world' (coupled with front-back vowel alternation)
hun / wun	'come'
hu / wu	'die'
hɔl / wɔl	'eye'

⁷Paramount Chief Madam Doris Lenga-Caulker Gbabiyyor insisted that [hɔ] was the "correct" pronunciation. My suspicion is that she is right that it represents the older form before the advent of the Sherbro Literacy Committee (see Section 1.9 for an account of how the ŋ / h spelling was used to distinguish homonyms.)

⁸Equally valid transcriptions are [ww] and [mw].

The labialvelar glide /w/ has an allophone [v], which is treated as a separate letter in the writing system of the Sherbro Literacy Committee, likely due to the influence of English where <w> and <v> represent distinct phonemes. The Sherbro Literacy Committee recommendations are followed in this grammar and dictionary, but the alternation is predictable as represented below.

/w/:	[v]	/ — V [-lo, -bk]
	[w]	elsewhere

The distribution of these allophones parallels that found elsewhere in Bolom. Uniquely, however, /w/ has a dialectal variant of [h], as seen in (14) and (15). Although the precise isogloss of the [w] / [h] alternation cannot be stated, [w] is more often heard with northern and interior speakers, e.g., from Bengeh (also spelled Bengeh), Bumpeh Chiefdom, rather than with speakers from Shenge.

2.1.2.9 /y/

The palatal glide also alternates with [h] in the word for ‘boil’ as in (16).

- (16) Məndə ma koŋ yɪl / hɪl.
 mən ε ma koŋ yel / hel
 water DEF NCP_{ma} PFV boil / boil
 ‘The water is boiling (has reached a boiling state).’ (E08 Albert Yanker: 14)

Other alternations are in the 1PL PRO [hi] and [yi], the word for ‘salt’ [ihɛl] beside [iyɛl], and the word for ‘four’ pronounced both as [yɔl] and [hiɔl] (see the discussion of /ny/ above).

2.2 Tone

On the basis of comparative evidence, historically Sherbro was undoubtedly a tone language; tone was once likely used to mark both lexical contrasts and distinctions in the verbal morphology. Today, because the language has fallen into desuetude, much as is the case with its closest relatives, lexical tone is elusive though grammatical tone is still found in a few environments (Childs 2002a).

Motivation for an earlier more tonal state comes from comparative and historical evidence. Both lexical and grammatical tone are found in other Bolom-Kisi languages that are still vital (Mani and Kisi), though tone is less prominent in the most moribund Bolom language Bom-Kim. Throughout Mel in general, the greater group to which the Bolom-Kisi sub-group belongs with Temne-Baga,

tone contrasts have been identified (e.g., Wilson 1968). It is thus likely that tone is reconstructible, as is not the case with Atlantic, the language group to the north with which Mel was once associated but has now been disassociated (Childs 2004, Childs 2024a). I begin with a characterization of lexical tone in Sherbro.

Sherbro has at least two tones, high and low, as illustrated by the minimal pairs in (17), representing both grammatical and lexical tone contrasts.

(17) Some tonal contrasts

The personal pronoun paradigm contains a minimal pair, first noticed in Sumner (1921: 13) and deemed “important” enough to be marked in his proposed writing system. (Tone was generally not marked in early studies.) The second-person plural pronoun has a high tone, thus *há* (or *ŋá*), and the segmentally identical third-person plural pronoun has a low tone *hà* (or *ŋà*) (see Section 1.9 for discussion of the <h/ŋ> variation).

An early study gives the following tonal n-tuplets (Sumner 1921: 35; Table 2.8). Pronouns have been omitted by Sumner for the third-person singular; they often go unexpressed. The main contrast in the verbal morphology is aspectual, which in this book are labelled perfective and imperfective. The particle *ma* is used for both the negative optative and the hypothetical.

⁹The [h]/[n] alternation, as discussed in Section 2.1.2, represents a spelling rather than a phonemic contrast (see Section 1.9).

Table 2.8: Verbal tone (Sumner 1921: 35)

Kó.	'He went.'
Kò.	'Let him go.' / 'He should go.'
Mà kó.	'Let him not go.'
Má kò.	'He would have gone.'
À mà kó.	'Let me not go.'
À má kò.	'I would have gone.'
Yí mà kó.	'Let us not go.'
Yí má kò.	'We would have gone.'
Hà mà kó.	'Let them not go.'
Há má kò.	'You (pl.) would have gone.'

Pronouns can also change their tones depending on context. The 3SG pronoun *wò* can be low-toned in subject position and high-toned in object position.¹⁰

- (18) a. Wò ké mí.
'He saw me.'
b. Yà ké wó.
'I saw him.'

But compare these examples with the tones on *mi* in the examples in (19). The inflectional marker of past (PST) -é has a high tone (see Section 4.2).

- (19) a. Tàmòè wò fèkié mi.
tamò ε wò fèki-ε mi
boy DEF 3SG disrespect-PST 1SG
'The boy has disrespected me.' (E10 Albert Yanker: 9)
b. Tàmòè wó mí fèkí.
tamò ε wó mí fèkí
boy DEF 3SG 1SG disrespect
'The boy disrespects me.' (E10 Albert Yanker: 10)

Although nouns generally do not change their tones in different contexts, tone is not stable nor reliably produced, being unpredictably variable for lexical items

¹⁰The high tone on the object may be a consequence of the high tone of the Perfective spreading onto the object. The question was not systematically investigated.

across speakers and even for individual speakers. Therefore, I have followed the general practice of the Sherbro Literacy Committee of not marking tone. Full details of the grammatical use of tone are spelled out in Chapter 4 on verbal morphology.

2.3 Syllable structure

Sherbro follows the pattern of other related languages in allowing filled cudas (CV(C) syllables are the general pattern), as opposed to the situation in Mende, the language to which Sherbro speakers are switching. Mande languages are strictly CV, and Mende is no exception to that generalization (Dwyer 1989, Vydrin 2004). Long vowels in Sherbro appear in monosyllabic words and in initial syllables of polysyllabic words.

The coda consonant may consist of any of the following (single) segments (prenasalized stops are analyzed as unitary segments). The dental and alveolar stops are privileged in cudas, especially when they form part of NC sequences.

(20) Allowed coda consonants

Liquids	l, r
Nasals	m, n, ɲ (never <ny> [ɲ])
Prenasalized stops	mp, nth, nt, ɳk (never <nych> [ɲç])
Voiceless stops	p, th, t, ch, k

As mentioned above in the discussion of prenasalized stops, all of which are single segments, there is a skewed distribution of “voiceless” prenasalized stops [mp, nt, ɳk] and voiced prenasalized stops [mb, nd, ɳg]. Namely, the former are found in cudas and medially, and occasionally initially, while the latter are found in onsets, usually the result of a (syllabic) nasal prefix being reduced to non-syllabic status.

One exception to the last generalization is when the word following the pre-fixed nasal does not begin with a voiced stop. In the following example, the nasal prefix of the *ma* class [n-] appears before a number of different consonants: [r t p h], which assimilates to the bilabial in *pakai* ‘papaya’. In addition, the second person subject pronoun [n] assimilates to the velar stop [k] in *kɔ* ‘go’. Thus, virtually any prenasalized sequence is possible initially, though place-of-articulation assimilation seems essential. The voiced prenasalized sequence always involves more than one morpheme.

- (21) Voiceless prenasalized stops: [ŋk, nt, mp] in initial position

Ijkɔm lenthie nrokos ntij ni mpakai nhiɔl!
 n kɔ mi lenthie -ɛ n-rokos n-tiŋ ni n- pakai
 2SG go 1SG pluck -PRT NCM_{ma}-orange NCM_{ma}-two and NCM_{ma}- papaya
 n-hiɔl
 NCM_{ma}-four
 'Go pluck me two oranges and four papayas.' (P67 L: 53)

The same generalization holds true for a sequence not shown, [nt].

Syllable structure may also vary when /r/ or /n/ is involved (see the discussion in Section 2.1.2 for some cases of metathesis and epenthesis). A schwa may break up a sequence of disallowed consonants (certainly in compounds but also in stems).

2.4 Phonological rules

Sherbro has both purely phonological rules as well as morphophonological ones. The latter category of rules is treated in the sections on morphology. Here only purely phonological rules are discussed.

2.4.1 Nasal assimilation

Nasals always agree with the place of articulation of a following obstruent both within words and across morpheme boundaries. Following are examples of the latter phenomenon involving the prefixed second-person singular subject pronoun, which appears only before verbs, as in (22). Another identical morpheme is the *ma*-class prefix (or noun class marker (NCM)), as featured in (22b).

- (22) Nasal assimilation

- [+nas] → [α place] / — + C [α place], [m, n, ŋ, m̪]
- ma*-class prefix /n-/
 - Yaaka tallɛ, aka ni ŋaa mpanth ma sobaɛ.
 ya a ka taa lɛ a ka ni ŋaa n-panth
 1SG 1SG REM.PST youth DEF 1SG REM.PST NEG do NCM_{ma}-work
 ma soba-ɛ
 NCP_{ma} sober-DEF
 'When I was young, I did not do serious work.' (094a Ansu Kagboro: 66)

- ii. So lan la aka ha ḥkuath ha ḥoth.
 so lan la a koj ha n-kuath ha ḥoth
 so this PRO_{indef} 1SG PFV OPT NCM_{ma}-fear for fishing
 'So that is how I became afraid of fishing.' (004a Cyril Manley on
 Walter Hanson:58)
- c. 2SG subject prefix /n-/
 - i. Nsie t̥em p̥em doki yei chaŋ-chaŋdε ...
 n sie t̥em p̥em doki yε yi chaŋ-chaŋ yε
 2SG know time war this how 1PL travel PRT
 'You know during the war how we were moving around ...' (002a
 Mabel Lohr, Midwifery: 41)
 - ii. Mɔm, la ḥka cheni ḥa?
 mɔm la n ka che ni ḥaa-a
 2SG.EMPH what 2SG REM.PST PROG now do-Q
 'You, what have you been doing?' (004a Cyril Manley on Walter
 Hanson: 45)
 - iii. Mi mŋgbisinjε?
 mi n gbisinjε
 Mother 2SG marry
 'Mummy, are you married?' (007a Agnes J. Simbo: 61)

2.4.2 Nasalization

An abundance of processes contributes to the ubiquity of nasalization in the language.¹¹ Although there is no contrastive nasalization, the process can be both perseveratory and anticipatory, and can affect consonants as well. Before a nasal consonant, but most dramatically and fulsomely after [h], vowels are nasalized, as has been noticed for related languages, Kisi, Mani, and Bom-Kim (Childs 1995, Childs 2011, Childs 2020). When a velar nasal fills a coda, the preceding vowel is (phonetically) nasalized.

- (23) Anticipatory nasalization
- | | | |
|----------|-------------------|---|
| /fuŋfuŋ/ | [fūŋfūŋ] / [fūfū] | ‘rice seedlings in a nursery’ (P67 F: 38) |
| /wɔŋhul/ | [wɔŋhūl] | ‘sell’ |

¹¹When I played some recordings to a renowned phonetician, he asked, “Don’t they ever raise their velums?”

But because the velar nasal is prone to disappear in such environments, the only trace of its presence, should it disappear, is the nasalization of the vowel. The vowel can also be compensatorily lengthened with the loss of the velar nasal as in Wong, the name of a sacred island in the Dema Chiefdom, here with the definite article.

- (24) wɔŋ + DEF
wɔŋ + ε → wɔŋ + ndε → wɔ:nde

The colorful term “rhinoglottophilia” is used for the nasalization following glottal [h] and is associated with other glottal sounds (Matisoff 1975). The nasalization for [h] is so heavy that the ‘1PL PRO we’ /hĩ/, is sometimes transcribed as [nyĩ]. Note also the two forms for ‘sea’.

- (25) Rhinoglottophilia

hĩ	1PL PRO ‘we’
hɛl / nyɛl	‘sea’
hää	‘make, do’
hɔlɛ	‘whisper’

There is also the close association between the velar nasal and [h] represented in such alternations as [ŋa] and [hã] 2PL PRO, ‘you’ discussed above.

As a final nasalization process to mention, there is prenasalization of initial consonants. When a voiced stop begins a word, it can be prenasalized (unpredictably). The name of a chiefdom on Bonthe Island can be pronounced [dema] or [ndema].

For some speakers, nasalization becomes glottalization or creaky voice, affirming the link between nasal and glottal processes as in rhinoglottophilia. Not surprisingly, glottalization again is associated with the “glottal” fricative. The name Kain was sometimes spelled with two syllables and an “h” in the middle <Ka-hain>.

- (26) Bia tonkiɛ jali Kajn ha kɔnth.
Bia tonki-ɛ ja li-Kain ha kɔnth
Bia summon-PST matter NCM_{lo}-Kain for seizure
'Bia summoned Kain for seizure.' (P67 K: 200)

The same name was used in Bom-Kim country and pronounced the same way (spelled <Kain>). Another word that exhibited glottalization was *kahai* ‘outside’

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and the name *Mahain*. Thus [kahaj] and [mahaj]. The low back vowel is likely the conditioning factor, even more so when it both precedes and follows [h].¹²

2.4.3 Palatalization

A number of related processes serve to palatalize alveolar stops. They are summarized here, all described separately in the discussion of the allophones of the respective segments (Section 2.1.2).

(27) Palatalization

d	→	ɖ	/ __ [i, e]	di/ji 'kill, catch, initiate'
s	→	ʃ	/ __ [i, e]	si/shi 'know,' seko/sheko 'fishhook'
t, th	→	ʈ	/ __ [i, e]	ti/chii 'town,' the/che 'hear, listen'

Related to these phenomena is the labiodental allophone [v] of the labialvelar approximate /w/, occurring in the same environment: w → v / __ [i, e].

I now turn to a phonological rule at the level of the syllable. The syllable structure process described below appears in all languages in Bolom. Generally speaking, the process can be seen as a process of onset strengthening, as described in Childs (1988). Typically, the onset of a relatively “weak” syllable (featuring a liquid, a glide, or nothing) will borrow phonetic substance from a preceding coda, providing that coda is “stronger” (more prototypically consonantal). How this process plays out in Sherbro is described below. The process affects particles, clitics, suffixes, and other grammatical elements.

It is generally the case that strengthening takes place at morpheme and even word boundaries when the segment on the left is a nasal and the segment on the right is the liquid [l], a glide ([w] or [y]), or an onsetless syllable. Thus:

∅, [l], [y] and [w] → [d] / N + __

If the preceding coda is empty, no strengthening takes place.

(28) Onset strengthening

- Mbolomdɛ
n-bolom ε
NCM_{ma}-bolom DEF
‘Sherbro language’

¹²glottoglotophilia?

b. Nthemde

n-them ε
 NCM_{ma}-themne DEF
 'Themne language'

c. ndoe

n-loe
 NCM_{ma}-sleep
 'sleep'

The crucial form in (29) is the locative *lo* at the end of the first line of morpheme analysis, which becomes [(n)dɔ] in context after *hun*, as shown in the first line.

- (29) Haar̥ meŋke nɔ apotho aε ka hun dɔ, chal ha pin awok aε ...
 haa meŋk ε nɔ a-potho a-ε ka hun lo chal
 until time DEF when NCM_{ha}-whites NCM_{ha}-DEF REM.PST come there stay
 ha pin a-wok a-ε
 for buy NCM_{ha}-enslaved NCM_{ha}-DEF
 'Until the white man came there and settled to buy enslaved people ...'
 (124aw Yanker, Boy Lost at Sea: 19)

In the following example, there are two instances of Onset Strengthening. The first involves the proximal demonstrative *loki* 'these' after *tiŋ* 'two,' and the second is the clause-final binding particle *ε* after *thiyeŋ* 'between.'

- (30) Ye thoŋka ki gbi kɔ haani bel siatiŋ doki thiyeŋ de ε ...
 yε thonka ki gbi kɔ haani bel-si a-tiŋ loki thiyeŋ
 when arguing this all NCP_{kɔ} happen rat-NCM_{si} NCM_{ha}-two these between
 ε
 PRT
 'When all this arguing is going on between these two rats ...' (123aw
 Yanker, Rat Wife: 77)

Glide insertion is much less common and even unpredictable. In (31), [w] is inserted before the clause-final particle -ε (PRT) but not before the definite article ε (DEF) in the same sentence after both *de* 'day' and *loksɔ* 'day.'

- (31) a. Yan deə ŋɔ hue lɔkɔə ŋɔ hu wɛ, aka shilani.
 ya-n de ε wɔ hue lɔkɔ ε wɔ hu ε a ka si
 1SG-EMPH day DEF 3SG die day DEF 3SG die PRT 1SG REM.PST know
 la ni
 this NEG
 'As for me, the day he died the day he died, I didn't know.' (009–10a
 Lohr & Mampa: 317)
- b. Raiyɛ ŋɔ koŋ tuk.
 rai ε ho koŋ tuk
 paper DEF NCP_{hɔ} PFV disappear
 'The document has disappeared.' (002a Mabel Lohr, Midwifery: 41)

In a parallel process, after a left element [l], glides and empty onsets will be strengthened to [l], producing a geminate. Thus:

[∅], [y], and [w] → [l] / [l] + —

Again, the process augments the onset of a weak syllable preceded by a stronger one. In (32a), the *l* at the end of *gbal* 'line' is geminated before the definite article ε. In (32b), the *y* in the final question particle *ya* is strengthened to *l* and another geminate arises. In (32c), gemination takes place before the preposition *-ai* 'in.'

- (32) a. Inan gballe, ilɔ pɛŋipɛŋgi, ikikkik.
 i nan gbal ε i lɔ pɛŋipɛŋgi i kikkik
 1PL draw line DEF 1PL there jump 1PL kick
 'We draw the line, we jump there (and) kick.' (005a Jalikatu B. Kumba:
 80)
- b. Kɛ mi ŋa mɔ iɛlla?
 kɛ mi ŋa mɔ i-lɛl-a
 but mother what 2SG NCM_{hɔ}-name-Q
 'But, Mummy, what is your name?' (007a Agnes J. Simbo: 8)
- c. ɻakɔni fillai ŋa kɔ siŋ.
 ɻa kɔn-i fil ai ŋa kɔ siŋ
 3PL go-then field in 3PL go play
 'They go to the field and play.' (016a Albert Yanker: 166)

This last set of processes show some unity in that they all serve to strengthen an onset so that it is at least as strong as the coda of a preceding syllable.

2.4.4 Vowel harmony

A single form in the derivational morphology shows vowel harmony, the suffix *-il/-ul*, which changes verbs into adjectives. The suffix harmonizes with the [back] specification of the last stem vowel. See Section 7.1 for some details and examples.

3 Word categories

Establishing word categories for some words in Sherbro can be challenging, usually across the categories of nouns, verbs, and adjectives, but also across the categories of nouns, locatives, and adpositions, and between (manner) adverbs and ideophones. Part of the reason for such problems is the relative paucity of morphology in the language. There is verbal and nominal morphology to be sure, but sometimes nouns appear without their noun class markers or without an accompanying article, and verbs can also appear without their subjects or in non-finite forms.

For example, the stem *rithi* ‘darkness’ (n.), can also be a verb as well as an adjective. In addition, there are a number of derived forms *kilrithi* ‘prison’ (lit. ‘darkness house’), *rithileh̥l* ‘dusk’ (lit. ‘darkness mouth (opening, beginning)’), *cholrithi* ‘moonless night’ (lit. ‘night darkness’). Given this multifunctionality, identifying the part of speech or identifying a morpheme’s category within a compound is problematic.

3.1 Nouns

This category includes only nouns and neither (proper) names nor numbers (see Section 3.6 & Section 3.7). Crucial for distinguishing this word category is morphosyntactic behavior, namely, participation in the noun class system, including prefixes on noun stems for most noun classes and, more criterially, agreement markers on dependent elements (see Chapter 5 for a full treatment of the noun class system).

Table 3.1 presents the noun classes of Sherbro. In the first column is the pronoun (NCP) used for each class, the way in which each class will be referenced. In the second column are (usually) prefixed noun class markers (NCMS). The next column presents some examples from each class, and the last gives a very rough semantic characterization. Animacy, humanness, and number (singular, plural, mass) are the criteria distinguishing each class. Configuration (long and thin vs. round) may have once played a role, but is no longer important, although there is a liquid class.

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Table 3.1: Sherbro noun classes

NCP	NCM	Noun	Semantic characterization
wɔ	∅ (wɔ class)	<i>thumɔe</i> 'dog,' <i>ra</i> 'green snake,' <i>nɔ</i> compounds	animate singulars
ha	a- (ha class)	<i>abolom</i> 'Sherbro people,' <i>athumɔe</i> 'dogs' (also <i>si</i>) (Sumner (1921) gives <i>awok/siwok</i> 'slaves')	animate plurals, animal plurals are often also marked with <i>si</i>
(ha)	-si (si class)	<i>ramsi</i> 'clans' (also <i>tha</i>), <i>belsi</i> 'rats,' <i>fansi</i> 'cane rats' (also <i>ha</i>), <i>thumɔesi</i> 'dogs' (also <i>ha</i>)	animate plurals, mostly animals; multiple marking
kɔ	∅ (kɔ class)	<i>thɔk</i> 'tree,' <i>pem</i> 'war,' <i>kefɛ</i> 'pepper,' <i>raka</i> 'burweed,' <i>bon</i> 'ceremony'	default class, no prefixes, many singulars of plants
ma	n- (ma class)	<i>men</i> 'water,' <i>ŋkuai</i> 'palm oil,' <i>mfan</i> 'palm wine,' <i>nranth</i> 'cane rope'	liquids, some plurals, large things
hɔ	i- (hɔ class)	<i>ibithir</i> 'bottle,' <i>ipan</i> 'moon,' <i>ichak</i> 'palm fiber,' <i>rɔ</i> 'shield,' <i>ihalɔj</i> 'breath'	many singulars
tha	thi- (tha class)	<i>thikil</i> 'houses,' <i>thichala</i> 'mats,' <i>thiram</i> 'clans,' <i>thisabo</i> 'diseases'	many plurals, plural inanimates (hɔ class)
lɔ	li- (lɔ class)	<i>lipal</i> 'sun,' <i>liken</i> 'knife,' <i>limani</i> 'respect,' <i>lithem</i> 'love,' <i>litinj</i> 'by twos'	a small set of nouns, locatives, converts nouns to adverbs

Some examples of agreement are given in (1). Section 3.2 on adjectives provides more examples of agreement.

(1) Agreement

- a. Peleɛ kɔ dintheɛ. / kil dintheɛ / kil thidintheɛ
- pele ε kɔ dinthe ε kil dinthe ε kil thi-dinthe ε
 rice DEF NCP_{kɔ} white PRT house white DEF house NCM_{tha}-white DEF
 'The rice is white.' / 'white house' / 'white houses' (E13 Albert Yanker, Adj, Lex: 6)

- b. kil thithiɛ / kil thisaɛ

kil thi-thi ɛ kil thi-sa ɛ
 house NCM_{tha}-black DEF house NCM_{tha}-red DEF
 'black houses' / 'red houses' (E13 Albert Yanker, Adj, Lex: 6)

Details of the morphophonology and morphology are provided in Chapter 5.

3.2 Adjectives

Sherbro has a relatively large number of adjectives compared to related languages, 172 in a lexicon of 4,095 entries. Adjectives are here understood as being words that can enter into attributive constructions within a noun phrase, showing agreement with the noun they modify. Some examples appear in (2).

- (2) Some Sherbro adjectives

bom	'large'
ton	'small, fine, little'
fai	'spicy, hot'
charanj	'clean, clear'

Some examples of agreement are shown in (1) above. I include two more examples in (3).

- (3) a. Iŋ thɔŋklɔ mi yenchɛk asəkəl!
 ɪŋ thɔŋklɔ mi yenchɛk a-səkəl
 2SG keep 1SG fish(pl) NCM_{ha}-dry
 'Keep the dried fish for me!' (E10 Albert Yanker: 25)
- b. Iŋ ke mən nthenkil le!
 ɪŋ ke mən n-thenkil ɛ
 2SG look water NCM_{ma}-clear DEF
 'Look how clear the water is!' (P67 TH: 75)

The example in (4a) illustrates simple noun-adjective pairs with a prefixed NCM on the adjective showing agreement with the noun. The example in (4b) shows the adjective *məl* 'sad' in a predicative construction showing agreement by being prefixed with *i-* the NCM of the noun 'life'. The examples in (4c) show *kith* 'short' first in citation form, then in an attributive construction, and finally as a predicate, not showing agreement as is the pattern for the *kɔ* class.

3 Word categories

- (4) a. panth ḥkathil / hue thibəsul
 panth n-kathil hue thi-bəsul
 work NCM_{ma}-hard day NCM_{tha}-cold
 'hard work' / 'cold days' (E13 Albert Yanker, Adj, Lex: 10, 13)
- b. Ihələŋ hə iməl.
 i-hələŋ hə i-məl
 NCM_{hə}-life NCP_{hə} NCM_{hə}-sad
 'Life is sad.' (P67 H: 77)
- c. kith / thək kith lə / Thək lə kə kith.
 kith thək kith lə thək lə kə kith
 short stick short DEF stick DEF NCP_{kə} short
 'short' / 'the short stick' / 'The stick is short.' (P67 K: 158)

Agreement is not always shown. For the *kə* class, neither nouns nor modifiers are marked (4c, 5).

- (5) Bən bom kəɛ, pə bia lə siŋ haaj.
 bən bom kə ε pə biya lə siŋ haa
 ceremony big NCP_{kə} PRT PRO_{indef} have be play long
 'If it is a big ceremony, they celebrate for a long time.' (016a Albert Yanker: 146)

Quantifiers such as *pum* 'some' show agreement similar to the general pattern, so in (6), where *pum* is a modifier, it also shows agreement.

- (6) a. Ye ŋ kə gbo gadin dai, chie mi mmango mpum.
 ye ŋ kə gbo gadin ay chie mi n-mango n-pum
 when 2SG go just garden in bring 1SG NCM_{ma}-mango NCM_{ma}-some
 'When you go to the garden, bring me some mangoes.' (P67 P: 239)
- b. nthək mpum
 n-thək n-pum
 NCM_{ma}-tree NCM_{ma}-some
 'some trees' (E13 Albert Yanker, Adj, Lex: 18)
- c. ḥgbəməŋ mpum ma teŋ.
 n-gbəməŋ n-pum ma teŋ
 NCM_{ma}-fruit NCM_{ma}-some NCP_{ma} sour
 'Some fruits are sour.' (E13 Albert Yanker, Adj, Lex: 19)

Bodily states or conditions can be expressed through predicative constructives with a verb meaning ‘have,’ ‘feel,’ or as predictions with a noun, as in (7).¹

- (7) a. A bi nak.
 a bi nak
 1SG have illness
 ‘I am sick.’ (P67 N: 8)
- b. Kulmmən hɔ mi.
 kul-n-mən hɔ mi
 drink-NCM_{ma}-water NCP_{hɔ} 1SG
 ‘I am thirsty.’ (P67 K: 261)
- c. Wandaε bε wɔ ko theni ndike ...
 wante ε bε yε wɔ kon theni n-dik ε
 girl DEF self when 3SG PFV feel NCM_{ma}-hunger DEF
 ‘When the girl felt hungry ...’ (122a Virginia Lohr, Two Mates: 10)
- d. Nhɔbe i le ma hɔ han wɔye pi ima lɔ be nwɔk pika gbi, acherj ke gbi.
 nhɔbe i le ma hɔ han wɔ i ε pi ma lɔ
 even.if 1PL stay NCP_{ma} speak until day DEF be.dark NCP_{ma} there NEG
 be n-hɔk pika gbi a che-ni ker gbi
 NCM_{ma}-language other all 1SG AUX-NEG tire all
 ‘Even if we continue speaking it until nightfall using no other language, I would not get tired.’ (093a Alusine Bundu: 84) (repeated from the opening to Chapter 1)

3.3 Pronouns

Sherbro possesses a great variety of pronouns: personal pronouns, noun class pronouns, demonstrative pronouns, interrogative pronouns, and impersonal pronouns. I discuss each category in the sections that follow.

3.3.1 Personal Pronouns

There are some indications of case in the pronominal system across the three cases of nominative, possessive, and objective. A few pronouns have variant forms as indicated in Table 3.2, typically phonologically conditioned by preceding syllable structure.

¹The verb is actually a complex derived form: *the* ‘hear, sense’ + the verb extension *-ni* which has reflexive meaning (see Section 6.2).

3 Word categories

The possessive pronouns are identical to the subject pronouns except in the first-person singular.

One oddity to the system is the 2SG object pronoun *hɔm* (cf. 2SG subject pronoun *mɔ*). Metathesis is not unheard of in the language. It is also the case that [h] alternations with \emptyset (zero) at various places as well. Metathesis supplemented by an epenthetic [h] would motivate the form (see discussion of /h/ in Section 2.1.2).

Other than the 2SG oddity, the pronouns are constant across cases except for the first person (*a*, *ya* vs. *mi*). The allomorphs of the 1SG possessive and object pronouns are phonologically conditioned. The variants *yi* and *si* for the 1PL possessive pronoun are dialectal. Tones are marked on the 2PL and 3PL pronouns since the form a tonal minimal pair. This follows the practice of the Sherbro Literacy Committee, mentioned in Section 1.9.

Table 3.2: Sherbro personal pronouns

Subject		Possessive		Object	
Sg	Pl	Sg	Pl	Sg	Pl
a, ya	yì (nì)	mi, m	yi, si	mi, m	yi
mɔ	ŋá	mɔ	ŋá	hɔm	ŋá
wɔ/∅	ŋà	wɔ	ŋà	wɔ	ŋà

I also need to make a few comments on the distribution of the pronouns. The third-person singular pronoun is often absent in subject position, especially when there is no expressed NP.

In (8) the subject pronoun *wɔ* does not appear. The subject is well understood from the discourse context. In both cases the speakers are talking about their fathers, and the remarks form part of a larger discourse.

- (8) a. Gbem yi hina wanj.
 (Ø) gbem yi hi-n a-wanj
 (3SG) bear 1PL 1PL-EMPH NCM_{ha}-ten
 '(She) gave birth to ten of us.' (090a Saidu Netteh: 73)
- b. Kabi ama ayɔl.
 (Ø) ka bi a-maa a-hiɔl
 (3SG) REM.PST have NCM_{ha}-wife NCM_{ha}-four
 '(He) had four wives.' (093a Alusine Bundu: 44)

Less commonly the first-person pronoun is omitted in subject position.

Another development is that the subject pronouns are felt to be parts of the verb and are transcribed as such by trained native speakers. These pronouns show some phonological links with the following verb, e.g., the 2SG pronoun /n/ assimilating to the following consonant, losing its syllabicity, and becoming a homorganic prenasalized stop (see Section 2.4 for some details and examples). Possessive pronouns are not often affixed to the nouns they possess, as would an attributive adjective but rather appear as object pronouns forming a syntactic unit with tense (see the extensive discussion in Section 8.2.3).

Most of the morphophonology of the personal pronouns involves realignment of syllable structure, although there is the unusual case of metathesis for the 2SG pronoun just described.

The emphatic pronouns, used typically as topicalized subjects, are almost all formed in the same way, by the addition of a final nasal [ŋ] or [n] to the CV form of the subject pronoun. Thus, the emphatic form of the first-person singular pronoun would be *yaŋ*, as in (9a). In (9b), it is the third singular pronoun *wɔ*, also fronted, but in (9c), the emphasized pronoun *ŋa* appears in final position.

(9) Use of the emphatic pronouns²

- a. Yaŋ kən.
 ya-ŋ kən
 1SG-EMPH alone

‘I am alone.’ (E04 Abdulai Bendu: 4)

- b. Wɔn wɛ kɔysunɔ le chanj atema wɔ le.
 wɔ-n wɔ kɔysunɔ le chanj atema wɔ le
 3SG-EMPH 3SG sorcerer DEF pass NCM_{ha}-mate 3SG DEF
 ‘He himself was the greatest sorcerer among his peers.’ (P67 B: 234)

- c. Mɔ lɔ bɔnth apuma mɔɛ, han gbi.
 mɔ lɔ bɔnth a-puma mɔ ɛ ŋa-n gbi
 2SG there find NCM_{ha}-child 2SG DEF 3PL-EMPH all

‘You will find your children there, all of them.’ (P67 B: 169)

The one exception is 2SG emphatic form, namely, [mɔm].

There are variations in the morphosyntax: sometimes the emphasized pronoun is preceded by the nasal, as in (10).

²The English translations are probably more emphatic in English than they would be to Sherbro speakers.

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- (10) Nha hun ha cheε alema wɔ le.
n-ha hun ha cheε a-lem a-wɔ ε
EMPH-3PL come to be NCM_{ha}-follower NCM_{ha}-3SG DEF
'They came to be his followers.' (P67 L: 74)

The first-person object and possessive pronoun /mi/ is often reduced to [m] when the preceding word ends in a vowel, especially in structures of high frequency (a verb in the case of the object pronoun and a family relation, for example, in the case of the possessive pronoun). Some examples appear in (11).

- (11) Reduction of *mi* after a vowel-final verb
- Object *mi*:
ka mi → kam 'give me'
 - Possessive *mi*:
ba mi → bam 'my father'

3.3.2 Noun Class Pronouns (NCPS)

Sherbro noun class pronouns are given in the first column of Table 3.3. The *wɔ* and *ha* class pronouns are the same as the 3SG and 3PL personal pronouns. All pronouns can be used anaphorically and as relative pronouns.

3.3.3 Demonstratives

Sherbro has abundant resources for expressing deixis. The sharp distinction between proximal and distal is not always clear and may reference discourse factors rather than physical ones. I will maintain the distinction in the following discussion but warn the reader than in actual discourse their interpretation is more complex.

There is no difference between demonstrative pronouns and their adjectival counterparts. The former have the full distribution of any pronoun, and the latter follow the noun they modify, as do all attributives. I begin with proximal demonstratives, then turn to the distal ones.

The examples in (12) show the variety of the ways in which the two proximal demonstratives can be used. There is no agreement shown on either *lo* or *ki*, neither in class nor number. The example in (12a) shows the simple use of *lo* [do] and the example in (12b) shows the simple use of *ki*. In (12c) the two are used separately in the same sentence, and in (12d) the two are used together. The use of several demonstratives in Sherbro is not uncommon.

Table 3.3: Sherbro noun classes (repeated from Table 3.1)

NCP	NCM	Noun	Semantic characterization
wɔ	∅ (wɔ class)	<i>thumɔε</i> 'dog,' <i>ra</i> 'green snake,' <i>nz</i> compounds	animate singulars
ha	a- (ha class)	<i>abolom</i> 'Sherbro people,' <i>athumɔε</i> 'dogs' (also <i>si</i>) (Sumner (1921) gives <i>awok/siwok</i> 'slaves')	animate plurals, animal plurals are often also marked with <i>si</i>
(ha)	-si (si class)	<i>ramsi</i> 'clans' (also <i>tha</i>), <i>belsi</i> 'rats,' <i>fansi</i> 'cane rats' (also <i>ha</i>), <i>thumɔesi</i> 'dogs' (also <i>ha</i>)	animate plurals, mostly animals; multiple marking
kɔ	∅ (kɔ class)	<i>thɔk</i> 'tree,' <i>pem</i> 'war,' <i>kefe</i> 'pepper,' <i>raka</i> 'burweed,' <i>bon</i> 'ceremony'	default class, no prefixes, many singulars of plants
ma	n- (ma class)	<i>men</i> 'water,' <i>ŋkuai</i> 'palm oil,' <i>msan</i> 'palm wine,' <i>nranth</i> 'cane rope'	liquids, some plurals, large things
hɔ	i- (hɔ class)	<i>ibithir</i> 'bottle,' <i>ipan</i> 'moon,' <i>ichak</i> 'palm fiber,' <i>rɔ</i> 'shield,' <i>iħɔlɔj</i> 'breath'	many singulars
tha	thi- (tha class)	<i>thikil</i> 'houses,' <i>thichala</i> 'mats,' <i>thiram</i> 'clans,' <i>thisabo</i> 'diseases'	many plurals, plural inanimates (hɔ class)
lo	li- (lo class)	<i>lipal</i> 'sun,' <i>liken</i> 'knife,' <i>limani</i> 'respect,' <i>lithem</i> 'love,' <i>litiŋ</i> 'by twos'	a small set of nouns, locatives, converts nouns to adverbs

(12) Proximal demonstratives *lo* 'this' and *ki* 'this'

a. Nen do ŋɔ ŋa nenthiaŋnimen de.

nɛn lo hɔ ŋaa nen thi-warŋ ni men ε
 year this NCP_{hɔ} make year NCM_{tha}-ten and five DEF
 'This year makes fifteen years.' (017a Boima Samba: 58)

b. Ahun yi nɔmaε ki ŋa leme mi jali wɔ atoke.

a hun yi nɔmaa ε ki ŋa leme mi ja li-wɔ atok
 1SG come ask woman DEF this to explain 1SG matter NCM_{lo}-3SG about
 ε
 PRT
 'I am about to ask this woman about herself.' (007a Agnes J. Simbo: 2)

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- c. Ƞa ni lamgbantho ki Ƞa chalao wε, Ƞaŋa gbem apumma mεn do wε?
 Ƞá ni langban-tho ki Ƞá chala o wε Ƞá-n Ƞá gbem
 2PL with man-? this 2PL sit EMPH PRT 2PL-EMPH 2PL bear
 a-pum a-mεn lo wε
 NCM_{ha}-children NCM_{ha}-five these PRT
 'You (pl.) and this man you're living with, are you the ones that have
 these five (children)?' (017a Boima Samba: 63)
- d. Huεε Ƞo ken gbo, Braima wɔ le kɔ lεlie mpel lo ki pεiŋ.
 huε ε hɔ ken gbo Braima wɔ le kɔ lεlie n-pel
 day DEF NCP_{hɔ} break just Braima 3SG first go examine NCM_{ma}-net
 loki pεiŋ
 these before
 'Just as day breaks, Braima first goes to inspect these fishing lines'
 (124aw Yanker, Boy Lost at Sea: 39)

There is, however, agreement with the distal demonstrative *nε*, which is pre-fixed by the agreeing noun class pronoun, just as is the case with closely related languages (Table 3.4).

Table 3.4: Distal demonstratives

NCP	Demonstrative	Gloss
wɔ	wɔnε	'that person'
ha	hane	'those people'
kɔ	kɔnε	'that'
hɔ	hɔnε	'that'
lɔ	lɔnε	'that'
ma	manε	'that' / 'those'
tha	thane	'that' / 'those'

There is also the suggestive minimal pair *lanɔ* 'this (affair, business, matter)' and *lane* 'that, etc.' *La(n)* is the indefinite pronoun 'it'. Perhaps *-nɔ* was once more productive as the near demonstrative but has been replaced by the invariant (non-agreeing) *lo* and *ki*. In our own data *lane* was 'that or this (one)' and *lane ki* was used for 'this (one)'. This usage is reminiscent of other compound demonstratives with *ki* and *ko*. *Ko* has an independent status as an adposition and as a morpheme in many locative expressions (see Section 3.8).

(13) Compound demonstratives

- wənə ki 'this one'
 hanə ki 'these ones'
 wənə ko 'that one'
 hanə ko 'those ones'

Ko is also used in opposition to the locative *ka*, usually translated as 'here' and used as a proximal demonstrative after a noun (14a), with *ko* as its opposite, the distal 'that' (14b).

(14) a. Wɔ hune lelka.

- wɔ hune lel ka
 3SG come side this

'He came to this side.' (P67 L: 67)

b. A kɔ lelko.

- a kɔ lel ko
 1SG go side that

'I went to that (other) side.' (P67 L: 68)

3.3.4 Interrogatives

The interrogative pronouns are more straightforward than the demonstratives in their usage and meaning. They generally appear initially in a question, though they can remain *in situ*. WH-like questions all end with the interrogative particle (Q) realized as *a*, except when the question word is in final position, as in Sumner's examples in (18) and our own examples in (19b) and (20b).

Table 3.5: Interrogative pronouns

Q Pronouns	Gloss
ina / hina	'who'
yɛ / yɛŋ	'what'
handɔ	'which, what'
ndɔ	'when, what, where'
la	'what'
ŋɔ / hɔ	'how, what'
wɔ	'how many'

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The interrogative *hina* (and *ina*) ‘who?’ can be pluralized, as in (15c), by prefixing the noun-class marker *a*- followed by the plural pronoun *ha*, both from the *ha* class (animate plurals).

(15) *Ina / Hina* ‘who’ (sg/pl)

- a. Ina mɔ̄ ra ičheka; mɔ̄m fili mɔ̄mɔ̄ yethi gbathowε ɔ̄ yεŋ?

ina mɔ̄ ra i-chek a mɔ̄-m fili mɔ̄-n mɔ̄ yethi
who 2SG brush NCM_{hɔ̄}-farm Q 2SG-EMPH really 2SG-EMPH 2SG hold
gbatho ε ɔ̄ yεŋ
cutlass DEF or what

‘Who does the brushing for you; do you really hold the cutlass yourself or what?’ (017a Boima Samba: 53)

- b. Ina lɔ̄ ba mɔ̄a?

hina lɔ̄ ba mɔ̄ a
who COP father 2SG Q

‘Who is your father?’ (004a Cyril Manley on Walter Hanson: 12)

- c. Ahina ɳa chan shi theli mbolomde Shenge ka?

a-hina ha chan si theli n-bolom ε Shenge ka
NCM_{ha}-who NCP_{ha} pass know speak NCM_{ma}-Bolom DEF Shenge here
‘Who (pl) knows how to speak Sherbro best in Shenge here?’
(009–10a Lohr & Mampa: 100)

The question words *yε* and *yεŋ* are identical in their function, asking ‘what?’ comparable to ‘who?’ but used for inanimates, as in (16).

(16) *Yε / Yεŋ* ‘what’

- a. Yε wɔ̄ kache ɳaa?

yε wɔ̄ ka che ɳaa a
what 3SG REM.PST AUX do Q

‘What did he used to do?’ (007a Agnes J. Simbo: 18)

- b. Yεŋ ni yεŋ ɳɔ̄ mɔ̄ bε ičheke vε kunea?

yεŋ ni yεŋ ɳɔ̄ mɔ̄ bε i-chek ε vε kune a
what and what NCP_{hɔ̄} 2SG put NCM_{hɔ̄}-farm DEF so inside Q

‘What and what do you plant on your farm?’ (017a Boima Samba: 49)

The interrogative *ndɔ* is used more widely and more variously than *hando* but has much the same meaning as in (17). With *hando*, a set of possibilities is already established; the question is, which one of the set?

(17) *Handɔ* 'which, what'

- a. Mbolomdɛ, Planten ka lɔ mɔi kiɛ, man ni nthemdɛ handɔ mapɔ chanj thelia?
 n-bolom dɛ Planten ka lɔ mɔ-i ki-ɛ
 NCM_{ma}-Bolom DEF Plantain here NCP_{lɔ} 2SG-PRT this-PRT
 ma-n ni n-them dɛ handɔ ma pɛ chanj
 NCM_{ma}-EMPH and NCM_{ma}-Themne DEF which NCP_{ma} PRO_{indef} pass
 theli a
 speak Q
 'Sherbro, on Plantain (Island) here where you are, Bolom or Themne
 which do they speak more?' (029a Biah Heni: 65)
- b. Mi, ye laowɛ, mpanthɛ handɔ vili ma mɔ kunea?
 mi ye laowɛ n-panthɛ ε handɔ vili ma mɔ kune a
 mother how as.it.is NCM_{ma}-work DEF which really NCP_{ma} 2SG inside Q
 'Mummy, as it is now, what work are you most involved in?' (017a
 Boima Samba: 47)

(18) *Handɔ* 'what' from Sumner (1921)

- a. Nɔ-lɛ handɔ?
 person-DEF what
 'What person?'
- b. Anya-le handɔ?
 persons-DEF what
 'What people?'
- c. Sɔk-ɛ handɔ?
 fowl-DEF what
 'What fowl?'
- d. Sɔ-si-ɛ handɔ?
 fowl-NCM_{si}-DEF what
 'What fowl (pl)?'

The examples of *ndɔ* in (19) show its more varied uses.

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(19) *Ndɔ* ‘when, what’

- a. Tem ndɔ nɔ ntipɛ gbemia?
tem ndɔ nɔ n tipɛ gbemi a
time which NCP_{hɔ} 2SG begin deliver Q
'When (what time) did you start delivering?' (002a Mabel Lohr, Midwifery: 10)
- b. Yamɔ wɔ tɔm ndɔ?
yaa mɔ wɔ tɔm ndɔ
mother 2SG 3SG number which
'Your mother was what number (wife)?' (093a Alusine Bundu: 45)

(20) *Ndɔ* ‘where’

- a. Ndɔ mɔ mɛkenia?
ndɔ mɔ mɛkeni a
where 2SG end Q
'Where did you stop?'³ (007a Agnes J. Simbo: 48)
- b. Wɔn gbemni ndɔ?
wɔ-n gbemni ndɔ
3SG-EMPH born where
'She was born where?' (009–10a Lohr & Mampa: 40)

The functions of the form *la* are myriad. In addition to being something of an indefinite pronoun ‘it,’ the word can function also as a connective (in the sense used in the Bantu literature), a relative pronoun or a conjunction. Several examples of how it can be used as an interrogative are presented in (21).

(21) *La* ‘what’

- a. ɿja hɔɛ, “La taalangba ki wɔ mama?”
ha hɔɛ la taalangba ki wɔ mam a
3PL say what young.man this 3SG laugh Q
'They say, "What is this young man⁴ laughing about?"' (123aw Yanker, Rat Wife: 130)

³Meaning, what class/grade in school did she finish?

⁴The young man is Kain Tasso who was attending his mother-in-law's funeral (see Appendix D).

- b. La nka che η a labi $p\sigma$ ka che $m\sigma$ bundea?
 la n ka che η aa labi $p\sigma$ ka che $m\sigma$ bundea
 what you REM.PST PROG do why PROindef REM.PST PROG 2SG beat Q
 'What did you do that you were beaten?' (009-10a Lohr & Mampa: 220)
- c. $M\sigma$ m, la nka cheni η aa?
 $m\sigma$ -m la n ka che ni haa a
 2SG-EMPH what 2SG REM.PST AUX now do Q
 'You, what have you been doing?' (004a Cyril Manley on Walter Hanson: 45)

Questions are given more treatment in Section 8.3.

3.3.5 Other pronouns: locative, impersonal, indefinite

In the “other” category are included the locative pronoun *lɔ* ‘there, where’ and the indefinite and impersonal pronouns. The pronoun *lɔ* is identical to the *li*-class pronoun but differs in its semantics, always referring to a place or location rather than a noun. In (22a), the pronoun is used anaphorically to refer to a place already mentioned in the discourse. In (22b), it is used as a relative pronoun ‘where.’

(22) *Lɔ* ‘there, where’

- a. Ika chelɔ mpanj bul.
 I ka che lɔ n-panj bul
 1PL REM.PST be there NCM_{ma}-month one
 'We were there for one month.' (002a Mabel Lohr, Midwifery: 35.1)
- b. Pɔko, nshi ko lɔ kɔ tipe haŋ ko lɔ kɔ ko mɛkindɛ?
 pɔko n si ko lɔ kɔ tipe haŋ ko lɔ kɔ ko
 country 2SG know to where NCP_{kɔ} begin until to where NCP_{kɔ} to
 makin ε
 end DEF
 'The country, do you know where it starts and where it ends?' (102v
 Chernor Ashun: 57)

Relative pronouns, identical to personal and noun class pronouns, are treated in Section 9.3. The reflexive function is conveyed by a verbal suffix *-ni* discussed in Section 6.2. The suffixed emphatic particle *-n* and the particle *be*, sometimes in conjunction as in (23), emphasize a noun or pronoun and though translated ‘self’ have no reflexive function.

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(23) Locative *lɔ*

Wɔ lɔ Nyambako, wɔn be ko ritaya, yelaio wɛ.
wɔ lɔ nyamba ko wɔ-n be ko ritaya yɛ laio wɛ
3SG there Moyamba to 3SG-EMPH self just retire as now PRT

‘She is in Moyamba, she herself is retired, as of now.’ (002a Mabel Lohr, Midwifery: 37)

The indefinite personal pronoun *pɛ* (also [pɔ] and sometimes [pə]) has a wide variety of functions. Variously translated as ‘people,’ ‘someone,’ or ‘they,’ it often appears in the sense of impersonal ‘one’ or ‘someone,’ thus indifferent as to number. In the singular it can be used in the same way as ‘man, person’. It can be used for a sort of passive with verbs such as *gbem* ‘bear,’ *hɔ/wɔ* ‘say,’ and *velu* ‘call’ because no passive exists in the language. The example in (24a) shows *pɛ* used to convey passive, and (24b) shows the impersonal.

(24) Impersonal *pɛ* ‘people, they, (some)one’

a. Pɔ gbem wɔ shenge ka.

pɛ gbem wɔ shenge ka
PRO_{indef} bear 3SG Shenge here

‘She was born in Shenge.’ (004a Cyril Manley on Walter Hanson: 13)

b. Pɔ lɔ pɛ wɔn wɔk mpika?

pɛ lɔ pɛ wɔ n-hɔk n-pika
PRO_{indef} there also speak NCM_{ma}-language NCM_{ma}-other

‘Do they speak other languages there?’ (009–10a Lohr & Mampa: 86)

Another function of *pɛ* is to avoid agency and attribution, using *pɛ* for the impersonal or indefinite, e.g., *pɛ wɔ* ‘People say’

The indefinite pronoun *la* (and its emphatic form *lan*) has many functions, as first mentioned when discussing *la* used as an interrogative in (21). Primarily it serves a reference-tracking function in discourse, referring to more than a single person or thing already established in discourse, usually something abstract or general. In addition, it has all the usual functions of a pronoun and is used prolifically.

The first example (25a) illustrates the pronoun is versatile and even has a demonstrative form *lane* that is used as a topicalizer. In all cases it refers to the recorded conversation that Agnes and Jalikatu are about to have.⁵ Jalikatu, a

⁵This is often the form that “permission” takes since many of our subjects did not know how to read and write.

member of the research team, was asking permission from Agnes to have the interview be used as part of the project. The first *la* is used as a relative pronoun and the second is used as a simple anaphor.

In (25b) there are likewise two *la*'s and a *lane*. The first *la* is used as a relative referring to 'what people say about people,' the demonstrative *lane* refers to what others will say about him, and the second *la* is also a relative referring to the same thing.

(25) Indefinite pronoun *la* (and *lan*)

- a. Mi *ŋa* a le *yie* nōmae ki, Mi, *lane* gbi la iba hun thelio we nyema la?
 mi *ŋa* a le *yie* nōmaa ε ki mi *lane* gbi la i
 mother let 1SG first ask woman DEF this mother that all PRO_{indef} 1PL
 ba hun theli o n yema la
 EMPH come talk EMPH you want PRO_{indef}
 'Mummy, let me first ask this woman, Mummy, all that we are about
 to talk about, do you want that?' (007a Agnes J. Simbo: 6)
- b. Nōe wō chal ha lōŋ nui ko la pō hō ha yinde, bi ha thee *lane* la biɛn ha
 pɛthil wōe.
 no ε wō chal ha lōŋ nui ko la pɛ hō ha
 person DEF 3SG sit for set ear to PRO_{indef} PRO_{indef.person} say about
 yin ε bi ha thee *lane* la bi-ɛn ha pɛthil wō ε
 people DEF have to hear that PRO_{indef} have-NEG for pleasant 3SG PRT
 'The person that sits listening to the gossip of others will hear that
 which displeases him.' (Proverbs: 34)

3.4 The definite article

The definite article (DEF) shows a great deal of predictable phonological variation in both Sherbro itself and in Bolom generally, as well as some dialectal variation. Because the general variation in Sherbro replicates the variation found more generally in Bolom, this section incorporates some comparative statements, as first presented in Childs (2016).

In Sherbro, as in Bolom, DEF ranges phonetically from a lengthened preceding vowel to a robust fully formed syllable with a prenasalized stop [ndɛ]. In Mani the article has the phonetic form of [tʃɛ] with little variation in its form, except for its polar tone. In Mani the tone on the article is a polar tone, the opposite of the final tone of the stem, but in Sherbro the tone on the article is unpredictable (usually

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low) and inconsistently produced; it is therefore not marked (Childs 2011). In Kisi it is always a high tone. The article's ubiquitous presence in the language has caused outsiders to call Mani the [ʃɛ-ʃɛ-ʃɛ] language. In the other Bolom languages the article is just as ubiquitous but not nearly so salient because of its reduced forms. Kisi has no definite article to speak of.

One distinguishing mark of DEF is its full form as the definite article in the Dema dialect, as opposed to more reduced forms in Shenge and the other Sherbro dialects. For speakers in the Dema Chiefdom, the article has the form [lɛ] strengthening to [ndɛ] after nasals, as in the other dialects, but always [lɛ] elsewhere. The basic form of the article in the Shenge dialect is [ɛ] with the set of allomorphs described in (26).⁶ The noun stem is given in parentheses.

(26) Allomorphs of the definite article in Sherbro

[dɛ] After nasals:

- panjde 'month' (pan)
- kunde 'pregnancy' (kun)
- apimde 'some' (pim)

[lɛ] After [l]:

- gballe 'scar' (gbal)
- sellɛ 'wood chips' (sel)
- ntolle 'assault' (tol)

[a] After [a] (for most speakers):

- bokaa 'cutlass' (boka)
- jaa 'matter' (ja)
- sabaa 'law' (saba)

[ɛ] Elsewhere

As to the article's distribution, nouns generally appear with the definite article, as in (27).

- (27) Tamɔ lɛ wɔ dwiye ken top.
tamo lɛ wɔ dwiye ken top
boy DEF 3SG steal like groundhog
'The boy is stealing like a groundhog.' (P67 T: 114)

If the noun has dependent elements, the article appears at the end of the noun phrase, after the last dependent element, be it a possessive as in (28a) or an attributive adjective as in (28b).

⁶The dialectal *ɛ~lɛ* alternations leads to some variation in the morpheme analysis line.

- (28) a. Beŋ miɛ bo kɔ nɛki.
 beŋ mi ε bo kɔ nɛki
 foot 1SG DEF EMPH NCP_{kɔ} painful
 'My foot is hurting me.' (E10 Albert Yanker: 24)
- b. kil thidinthe / kil thithie / kil thisae
 kil thi-dinth ε kil thi-thi ε kil thi-sa
 house NCM_{tha}-white DEF house NCM_{tha}-black DEF house NCM_{tha}-red
 ε
 DEF
 'white houses' / 'black houses' / 'red houses' (E13 Albert Yanker Adj, Lex: 6)

In terms of function DEF covers a much greater semantic range than its name indicates. It is the default form attached to nouns in elicitation and in many more contexts than the noun without the definite article. Although the noun stem appears without the article when modified (the article appears at the end of the phrase), there are few other contexts where the noun appears without the article.

Another context where nouns appear without DEF is in proverbs and folktales. In the proverbs below, the nouns in both (29a) (*lein* 'greeting' and *n-chɔnmalen* 'love') and (29b) (*bɔk* 'tortoise' and *pia* 'arm') do not have an article.

- (29) a. Lein ketket kɔ cheni nchɔnmalen.
 lein ketket kɔ che-ni n-chɔnmalen
 greeting frequently NCP_{kɔ} AUX-NEG NCM_{ma}-love
 'Frequent greetings is not love.' (Proverbs: 2)
- b. Bɔk yema fɔs, kɛ pia wɔ kɔ kith.
 bɔk yema fɔs kɛ pia wɔ kɔ kith
 tortoise want strike but arm 3SG NCP_{kɔ} short
 'The tortoise wants to punch, but its arm is short.' (Proverbs: 4)

In folktales, animals are presented as names, sometimes even with titles, e.g., *Ba*, in (30).

- (30) a. Ba Na lee mathini.
 ba na le mathini
 mister spider stay hide.oneself
 'Mr. Spider⁷ stayed behind to hide himself.' (P67 L: 61)

⁷The spider, sometimes known as Ananse, is prominent in Akan culture and elsewhere in West Africa and the West Indies as a hero or at least a character in folktales (e.g., Badoe & Diakité 2001).

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- b. Ba Na ni gbolkajo wəε yema ɳa jo tri theai than gbi.
ba na ni gbolkajo wə ε yema ɳa jo tri thi-ε ai
mister spider with gluttony 3SG PRT want for eat town NCM_{tha} in
tha-n gbi
NCP_{tha}-EMPH all
'The spider with his gluttony wants to eat in all the towns.' (Sumner
1921 txt:7)

3.5 Ideophones

Ideophones constitute a distinct word category in many African languages but tend to disappear in situations of language contact and language death, particularly when a sense of local identity is lost (Childs 1994, Childs 1998). Such is the case in Sherbro where only a few ideophones were identified.⁸

Ideophones typically have an aberrant phonetic form not in accord with, e.g., the segmental or phonotactic constraints of the language. They have no morphology except for expressive lengthening and repetition. They are set off prosodically by being in a distinctly higher or lower register and syntactically by being at the end of a sentence forming a separate constituent. Ideophones generally underscore or add emphasis to a sensation. They are not, strictly speaking, essential except in a performative sense (e.g., Dingemanse 2009). They may also feature sound symbolism and sub-morphemic partials.⁹ Some examples from Sherbro appear in (31).

- (31) a. Wɔ ləli teen.
wɔ ləli teen
3SG look IDPH
'She observed very closely.' (Albert Yanker p.c.)
- b. Ayeŋ wɔ le che bisie peŋ.
ayeŋ wɔ le che bisie peŋ
middle 3SG DEF AUX tight IDPH
'His waist is tight! (He has a narrow waist.)' (P67 B: 144)

⁸44 in a lexicon of 4,095 entries.

⁹There are many more features than these and much exemplification in a chapter I wrote on African ideophones and in another on sound symbolism (Childs 1994, Childs 2015).

- c. Tha sɔikɛ yenchɛkɛ, ye ɲa the tij ye ve ɲa gbikini wa!
- tha sɔikɛ yenchɛkɛ ye ɲa the tij ye ve ɲa gbikini
 NCP_{tha} scare fish(pl) DEF PRT 3PL hear noise PRT thus 3PL flee
 wa
 IDPH

‘They (trawlers) scare the fish away, when they (the fish) hear the noise, they flee in a panic!’ (142v Baba Mandela, Fishing: 73)

Ideophones do not transfer well to paper, but if they were heard, the unusual phonetic features would be obvious. At the least it is clear how they are set apart from the matrix sentence.

3.6 Names

Names function importantly in Sherbro culture. They signify gender and birth order but also society membership, i.e., there are names given to boys and girls when they are initiated. There is the usual assortment of nicknames as well. For example, one of the paramount chief’s favorites was a famous dancer and quite strong. He was known as *Trongman*, a borrowing from Krio. The first name given to a child is determined by gender and birth order, as given in Table 3.6. These names are virtually identical to those used by the Bom-Kim people.

Table 3.6: Birth-order names

	Male	Female
1 st	Cho	Bɔi
2 nd	Tɔmi	Yema
3 rd	Sɔba	Kɔni
4 th	Baki	Mahan [majn]
5 th	Baiyike	Chɔkɔ
6 th	Boka	Manɛ
7 th	Puluk	Yɔki

Should one woman have an eighth child, a relatively uncommon occurrence, the choice of a name is open.¹⁰

¹⁰ Among the Kisi, the solution is to follow the name with ‘small’; a *Saa*, usually used for the first-born male, would also be the name given to the male child after the names were exhausted, but he would be known as *Sàà Pòómbò* ‘Small Saa.’

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A second naming takes place when children are initiated or “join society” in the local idiom, *Bondo* for the girls and *Poro* for the boys. There are many other secret societies, e.g., Yassay (Yase), Thoma, Nthun-Nthun, Gbaa, and the disbanded Leopard Society of Dema Chiefdom, but Poro and Bondo are the most widespread (*Kɔɔli* in Mende). When boys and girls emerge from society, they have a new name bestowed upon them during the initiation process, a name not widely known outside the society itself. An exception is the name of the Paramount Chief of Kagboro Chiefdom, Doris Lenga-Caulker Gbabiyor II, where *Gbabiyor* is the chief’s society name. The society name is often determined by an initiate’s status in the school. For example, the first girl to emerge is known as *Kema*. Girls more than boys will keep their society names.

Table 3.7: Some Sherbro society names

Male	Female
Gbanabom	Njabu
Kaare	Kolone
Balaka	Pondo
Yamba	Gbatewa
Biaheni	Njopojo

These names are usually not publicly used. In earlier generations, these names were a combination of your society name and your mother’s name. Consultant Albert Yanker’s name was *Bia Bue*, where *Bue* is his mother’s society name. The naming practice may be a residue of the former matrilineality of the Sherbro, found also in the practice of having female paramount chiefs. The practice is still known among the Mani, people being known as ‘child of (mother’s name)’ (Childs 2011).

The language of Poro is quite metaphorical, and everyday words take on a new significance. Typically, everyday language is used in non-everyday ways, e.g., *bethpɔɔ* ‘cut Poro’ means to be summoned in society. Leaders are known as ‘grandfather,’ boys are said to be ‘eaten’ and even ‘die’ as part of the Poro ritual. Everyday words such as ‘thing,’ ‘big’ and ‘bush’ take on new significance. Although these two societies are gendered, women are able to join the men’s society, but only once they have gone through menopause. For example, District Chief Konchajmaa (lit. ‘finish-pass-woman’) of Samu District, Bumpeh Chiefdom joined Poro before becoming chief.

Some names are taboo, primarily those associated with secret society personnel, the “masks” or “devils”, leaders in the society.¹¹ For example, the real name of one’s mask cannot be spoken; it is known only as *jalimatha* ‘the hidden thing’. Other taboos exist. The name for ‘leopard’ *gbel* is usually not pronounced; the leopard is referred to by a euphemism *yentho* ‘bush thing’ or *hathog* or *hātoe* (Pichl 1967: 83).

Many town names have a Temne prefix *mo-* [m], e.g., *Moyeamoh* (Bumpeh Chiefdom), *Mokainsumana* (Kagboro Chiefdom). Some of them have a Sherbro equivalent: *Mokornbeti* is known as *Nkɔŋbeti* in Sherbro. The traditional equivalent prefix for a Sherbro town is *ko*, a locative preposition translated roughly as ‘to’ but with many other locative meanings, as in (32), where in its first realization it means something like ‘from’ and its second something like ‘to’ (see discussion of *ko* as an adposition in Section 3.8).

- (32) Awokɔ gbo ko mɔ ko yai hun ko Mi Adama.
 a wokɔ gbo ko mɔ ko ya-i hun ko mi adama
 1SG leave just from 2SG to 1SG come to Mother Adama
 ‘After leaving you, I will go to Mami Adama.’ (009–10a Lohr & Mampa: 11)

As discussed in Section 3.8, the adposition *ko* can appear as both a preposition and as a postposition, but in names it most often appears finally as in *Wɔŋko*, the name for Wong Island, and *Nyambako*, the Sherbro name for the town more generally known as *Moyamba* (with the Temne prefix *mo-* mentioned above).

Town names sometimes originate in the names of their founders. Plantain Island is not named after the fruit but rather after a slaver and pirate, an Englishman named John Plantain, who used the island as a base for his slaving operations at the beginning of the eighteenth century.¹² The island was earlier known as *Yelsaha* (Egusi Island) when it was famous for its extensive cultivation of the plant *saha* ‘egusi’ on the island.¹³ Farming, however, is no longer possible because of the island’s subsidence; there are now few wells with potable water, requiring fresh water be brought from the mainland.

¹¹“Masks” or “devils” are the common names for important, powerful, and sometimes frightening masked personalities of the initiation societies for boys and girls (a.k.a. “bush school”). Some can be seen by outsiders, especially those belonging to female societies, but some cannot.

¹²This is despite a nearby island being named Banana Island, a more relevant appellation since the island is shaped like a banana. There is also a Monkey Island in the same archipelago, where, indeed, monkeys rule.

¹³Egusi is a melon-like plant (*Cucumeropsis mannii*), whose seeds are dried and used as a thickening agent in soups and gravies. It is widely used in West Africa but is not native to the Sherbro area.

3 Word categories

Other names are more prosaic in their origin. Another island in the same archipelago is *Bompetok*, literally ‘on top of the island’. *Bachelor*, a species of palm, is a town named after a prominent short palm tree. *Seaport* (pronounced [sɪpɔ:t] in Sherbro) is a town near the mouth of the Bumpeh River that features commerce with both sea and river travellers. *Tissana* or ‘new town,’ is a common name for towns in the Sherbro-speaking area.

3.7 Numbers

Sherbro uses a 5-and-20-based system of numbers (quinary-vigesimal), the same system found in all closely related languages and widely throughout the world (Nykl 1926).¹⁴ A quick glance at Table 3.8 reveals that the numbers 6-9 are simply ‘5+1,’ ‘5+2,’ etc., and the numbers above ‘20’ use a base of twenty, i.e., ‘30’ is ‘20 + 10,’ ‘40’ is ‘two twenties,’ etc. The word for ‘100’ is borrowed from a Mande language, as is the case in other closely related languages. This fact is not surprising in that the Mande peoples have historically been much more aligned with trade and commerce, as is shown by patterns of borrowing (Childs 2002a).

Despite the availability of this system, merchants and their patrons use English or Krio words for their market interactions, as do litigants in court cases, especially, as the Sierra Leone currency loses value, for large transactions. It is likely that the traditional system will soon be lost, although the low numbers are still in use, particularly in bartering transactions.

3.8 Adpositions

Sherbro has a relatively rich set of adpositions, not all of the permutations of which will be discussed here.¹⁵

Adpositions vary in both their syntax and their lexical status. They may appear both before and after their objects, sometimes both, and sometimes together as a circumposition. Some adpositions may function also as simple locatives without an object. They may be phonologically dependent as well as independent words. Generally speaking, prepositions are more grammatical (a closed class) and postpositions more lexical (an open class). The former can indicate that a relation

¹⁴See Chapter 6 in Harrison (2007) for the complexities of other numbering system and the extensive database of Eugene D.L. Chan, which contains numeral systems of 4,380 languages (<https://mpi-lingweb.shh.mpg.de/numeral/>, 2020-06-22).

¹⁵In a lexicon of 4,095 entries, there are 29 entries that function as prepositions and 21 as postpositions.

Table 3.8: Numbers

bul	'one'	waŋ-ni-bul	'eleven'
tiŋ	'two'	waŋ-ni-tiŋ	'twelve'
ra	'three'	...	
hiɔl	'four'		
mɛn	'five'		
mɛnbul	'six'	waŋ-ni-mɛnbul	'sixteen'
mentiŋ	'seven'	waŋ-ni-mentiŋ	'seventeen'
mɛnra	'eight'	...	
mɛnhioł	'nine'		
waŋ	'ten'	kuaŋa	'twenty'
kuaŋa-ni-waŋ	'thirty'		
kuaŋa-tiŋ	'forty'		
kuaŋa-tiŋ-ni-waŋ	'fifty'		
...			
kɛmɛ	'hundred'		

exists between the object and the rest of the sentence; the latter gives the details and is the place where variety and innovation are situated.

The most versatile of adpositions is *ko* meaning 'to' with other generally locative meanings. The examples in (33) show *ko* as a preposition. In (33b), *ko* is before the fronted relative pronoun *lɔ*.

(33) *Ko* 'to, etc.' as a preposition

- a. Ya hink ko Ba Yanka.
ya hink ko ba Yanka
1SG come from mister Yanker
'I came from (seeing) Mr Yanker.' (E10 Albert Yanker: 9)
- b. ...ko lɔ Kaiŋ Taso hine pelleaiɛ.
ko lɔ Kaiŋ Taso hine pel lɛ ai ε
to NCP_{lɔ} Kain Tasso lie hammock DEF in PRT
'...to where Kain Tasso was lying in the hammock.' (123aw Yanker, Rat Wife: 54)

In the first three examples in (34), *ko* is used as a postposition meaning 'to, in, at' after place names (cf. the discussion around (37)). The example in (34c) shows its versatility. In (34d), it is used after *lala* 'fire, hearth' to mean 'on.'

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(34) *Ko* ‘to, etc.’ as a postposition

- a. Wɔn pɔ gbem wɔ Nra ko.
wɔ-n pɛ gbem wɔ n-ra ko
3SG-EMPH PRO_{indef} give.birth 3SG NCM_{ma}-ra to
'She was born in Ra village.' (005a Jalikatu B. Kumba: 43)
- b. Nkeni ko ntent?
nkeni ko n-ntent
Makeni to NCM_{ma}-near
'Is it near Makeni?' (005a Jalikatu B. Kumba: 44)
- c. A-a, Themdel ko, tikowɔko lɔ Nsanda ko.
a-a Themdel ko tii ko wɔ ko lɔ Nsanda ko
no Themdel to town to 3SG to NCP₁₃ Nsanda to
'No, in Timdale [Chiefdom], his town is called "Nsanda." '(009–10a Lohr & Mampa: 83)
- d. ...mɔi hunj be lala ko.
mɔ-i hunj be lala ko
you-PRT come put fire to
'...and then put it on the fire.' (012-13a Adama Mampa, Cooking: 64)

The use of *ko* after a proper name locative may be a parallel to the Mande suffixed locative *du* or *dugu* as in the place name Kissidougou, a Forest Region (Guinea) city of the Kisi people and the name of a town of Kisi workers in the Guinean Samou region near the border with Sierra Leone.

The versatility of *ko* does not end here. A common construction features *ko* both before and after a personal pronoun or name with a meaning of ‘to my place’ / ‘to me,’ ‘to Adama’s place,’ etc. (cf. (34) above). The sequence is *ko mɔ ko* ‘to you to’ in (35a) and *ko mi ko* ‘to me to’ in (35b). (There is also another example of *ko* as a preposition, i.e., before *Mi Adama* ‘Mami Adama’ in (35a).) The meaning of the first locative is more like ‘to,’ while the second is more like ‘home, place,’ as in ‘from my place,’ especially evident in (35b).

(35) Use of *ko* ... *ko* construction

- a. Awokɔ gbo ko mɔ ko yai hun ko Mi Adama.
a wokɔ gbo ko mɔ ko ya-i hun ko mi adama
1SG leave just to 2SG to 1SG-PRT come to Mother Adama
'After leaving you, I go to Mami Adama.' (009–10a Lohr & Mampa: 11, repeated from (31))

- b. *Yε ya wokɔ tikomiko a kɔni yena livil we...*
yε ya wokɔ tii ko mi ko a kɔni yena li-vil we
 if 1SG leave town to 1SG go place NCM_{1,0}-far EMPH
 'If I travel from home to somewhere far away...' (003a Shenge Youth
 Choir, Hymns: 9)

There are other unusual features to the adpositional system of Sherbro also involving the versatile *ko*. In (36), the noun *mene* has both a preposition (*hink*) and a postposition (*ko*), instead of *ko* being both preposition and postposition (see discussion of *mene* below). The example in (36b) shows the common use of *ko* as a postposition after *mene* without the use of *hink* as preposition.

- (36) a. *Ka hok hink mene ko.*
(Ø) ka hok hink mene ko
(3SG) REM.PST come.from from grave to
 '(He) came from the grave.'
 b. *Wɔ mene ko*
wɔ mene ko
3SG grave to
 'He is in the grave.' (P67 M: 52)

In (37) appears another example of *ko* serving as a locativizing suffix, but in this case it has become something of a derivational morpheme inside the NP, i.e., before (*l*)*ε* the definite marker. It thus forms part of the noun itself since the definite article is never used after an adpositional phrase (see Chapter 7).

- (37) Locativizing *ko*
Yε mɔ be lalakoe jemdε lɔlɔ bo shi che kɔ ma ki hei.
ye mɔ be lala-ko ε jem ε lɔ lɔ si che kɔ ma
after 2SG put hearth-to DEF fire DEF NCP_{1,0} there so.that be NCP_{k,0} NEG
ki hei
this burnt
 'After you put it on the hearth, the fire would be just so, so that it (rice)
 would not burn.' (012-13a Adama Mampa, Cooking: 65)

The examples in (38) show that *ko* has a status different from the postposition *ai* 'in' (see (42)). The latter, likely because of its phonology, always attaches to the noun it follows; it also has a more precise meaning than *ko*. It appears inside the PP, closer to the noun than *ko*, as is clear in the following examples where they are both used.

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- (38) a. Ni wɔ ye kɔ killeai wɔ ko.
ni wɔ ye kɔ kil lɛ ai wɔ ko
and 3SG then go house DEF inside 3SG to
'And then he went into his house (his place).' (P67 K: 211)
- b. Pонк pia lalleai ko.
(∅) ponk pia lal lɛ ai ko
(3SG) put hand fire DEF in to
'He put his hand into the fire.' (P67 P: 11)

The preposition *ka*, strictly a preposition meaning 'with,' is likely a reanalysis of the verb extension *-ka*, which has also taken place in closely related Bom-Kim (Childs 2020). Bom-Kim has a limited number of verb extensions, only one of which, the instrumental *-ka*, is currently productive, surviving perhaps because it has been reanalyzed as a preposition and is sometimes ambiguous as to its status.

- (39) Bom-Kim instrumental *-ka* [ga] (as verb extension)

Ha bempaga blɔkɛ isunndɛ.
ha bempa-ka blɔk ε i-sun ε
3PL make-INS block DEF NCM_{hɔ}-sand DEF
'They make blocks with sand.' (Childs 2020)

For some Bom-Kim speakers, *-ka* has been reanalyzed as a preposition, however. This is probably due to the influence of Mende, a highly analytic language with adpositions and the language to which all speakers have shifted. The example in (40) shows *ka* as a separate word after the direct object (cf. (39)), thus affirming its separation and independence from the verb.

- (40) Bom-Kim preposition *ka*

A kɔn keti tɔgile ka gbɛlalɛ.
a kɔn keti tɔgi lɛ ka gbɛla lɛ
1SG go cut tree DEF with axe DEF
'I cut the tree with the axe.' (Childs 2020: 445–46)

In Sherbro, the same reanalysis is underway. There is both a verb extension *-ka* (41a), as well as a preposition *ka* (41b).

- (41) a. Verb extension *-ka* (allomorph [ka] and [k])

- i. Fe wulle lɔ pɔ bɛmpaka wulle.
fe wul ε lɔ pɛ bɛmpa-ka wul ε
money funeral DEF NCP_{lɔ} PRO _{indef} prepare-INS funeral DEF
'It is the funeral money that will be used for the funeral.'
(Proverbs: 137)
- ii. Ba Amadu Kamara wɔε herk yagbe wɔε Braima Nsheŋke ka.
ba Amadu Kamara wɔ-ε her-ka yagbe wɔ ε
mister Amadu Kamara 3SG-PRT cross-INS nephew 3SG DEF
Braima n-sheŋke ka
Braima NCM_{ma}-Shenge here
'Mr. Amadu Kamara then takes his nephew Braima across to
Shenge.' (124aw Yanker, Boy Lost at Sea: 252)

- b. Preposition *ka*

- i. Nɔsaa ε wɔ kɔ bɛt bache ka ibaa.
nɔsaa ε wɔ kɔ bɛt bache ε ka i-baa
tapster DEF 3SG go tap palm DEF with NCM_{hɔ}-curved.knife
'The palmwine tapster tapped the palm tree with a knife.' (E12
Albert Yanker: 12)
- ii. Pɔ kɔ yuk ka tɛnthe.
pɛ kɔ yuk ka tɛnthe
PRO _{indef} NCP_{kɔ} plant with stick
'They plant it with a split cane stick.' (006v Abdulai Bendu, Rice
Growing: 28)
- iii. Langbaε the nɛki ka bille.
langba ε the nɛki ka bil ε
man DEF feel pain with yaws DEF
'The man was in pain due to yaws.' (E14 Albert Yanker: 7)

That the same reanalysis has taken place in Sherbro and Bom-Kim points to their close relationship and a shared ancestry.

A postposition that behaves much like a suffix is *-ai*, which has a meaning of something like 'in' or 'on' as in (42).

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(42) Postposition *-ai*

- a. Wɔ theli mbolomdai, wɔ theli mpothoai.
wɔ theli n-bolom -ai wɔ theli n-potho -ai
3SG speak NCM_{ma}-Bolom in 3SG speak NCM_{ma}-European in
'He spoke in Bolom, he spoke in English.' (004a Cyril Manley on
Walter Hanson: 84)
- b. Atiŋde ŋa kɔ skullai, bulle wɔn chepa kɔ skul kɛ chen pɛ kɔ
a-tiŋ ε ŋa kɔ skul -ai bul ε wɔ-n che pa kɔ
NCM_{ha}-two DEF 3PL go school in one DEF 3SG-EMPH AUX formerly go
skul kɛ che-ni pɛ kɔ
school but AUX-NEG again go
'The two go to school, the one was going to school but he doesn't
anymore.' (029a Biah Heni: 18)

The locative *-ai* conditions the same syllable building seen with the definite article *ɛ* discussed in Section 3.4. After nasals, the surface form is [ndai] (42a) and, after [l], it is [lai] (42b). Note also in (42b), the gemination involving the definite article after *bul* 'one.'

The locative *-ɛ* works in a similar way with a more general meaning than *-ai*. It locativizes any noun, as illustrated in (43), and so may be on its way to becoming a derivational suffix.

(43) Locative *-ɛ* 'in, at, on, etc.'

- a. njok / pia njok / njoke
n-jok pia n-jok n-jok -ɛ
NCM_{ma}-right hand NCM_{ma}-right NCM_{ma}-right on
'right, right side' / 'right hand' / 'on the right side' (P67 J: 31)
- b. mende / mene / mendaie
men ε men-ɛ men -ai ε
water DEF water-in water in DEF
'the water' / 'in water, under (e.g., water, earth)' / 'in the water'
- c. La mi bolɛ. Ma mi benbolɛ.
la mi bol -ɛ ma mi benbol -ɛ
PRO_{indef} 1SG mind in NEG 1SG mind in
'It is in mind.' 'Do not worry about me.' (lit. 'Do not (have) me in
mind.') (E13 Albert Yanker, Adj, Lex: 67)

What is curious about the postposition *-ε* is that it does not trigger any of the onset-building processes seen with the definite article *ε* and with the postposition *ai*, as seen in the minimal triplet in (43b) (see Section 3.4). In (43c), there is similarly no geminate ‘l,’ as would be expected were *ε* the definite article (*bolle* ‘the head’) or the postposition (*skullai* ‘to school’). Thus, the rule described in Section 3.4 is much less phonological than it is morphophonological, i.e., restricted to distinct morphological contexts. In Kisi, a similar process is purely phonological, motivated by considerations of syllable structure.

Body parts can also be used as adpositions in the more lexical slot following an NP. The first example (44a) shows the word for ‘head’ used to mean something like ‘ahead.’

(44) Body parts as adpositions: ‘head,’ ‘mouth,’ ‘belly’

- a. *Bol* ‘head,’ ‘ahead, in front of’

Kɔ mathin yaŋ che næ lε ibol ha pakali mi.
 (Ø) kɔ mathin ya-ŋ che nai lε i-bol ha pakali mi
 (3SG) go hide 1SG-EMPH be road DEF NCM_{hɔ}-head for scare 1SG
 ‘He went to hide ahead of me on the road, in order to scare me.’ (P67 P: 9)

- b. *Hɔl* ‘mouth,’ ‘inside (with *ko*)’

Pəŋ hu lε ni kɔni kil lε hɔl ko.
 (Ø) pəŋ hu lε ni kɔni kil lε hɔl ko
 (3SG) jump fence DEF and go house DEF mouth to
 ‘He jumped over the fence and went into the house.’ (P67 P: 78)

- c. *Kun* ‘stomach, belly’

Mɔi be itue kune.
 mɔ-i be i-tu ε kune
 2SG-PRT put NCM_{hɔ}-pot DEF inside
 ‘You put it in the pot.’ (012-13a Adama Mampa, Cooking: 21)

There is a possible relic *a-* which has combined with other forms to produce a set of postpositions as in (45). The speculation is that *a-* is related to the general adposition *a* (a preposition in Kisi) to form compound postpositions since no other lexical items begin with [a].

- (45) Postpositions beginning with *a*-

ah _{əl}	‘mouth,’ ‘inside’
al _ɔ	‘lower, under’
atok	‘on top of, above’
ayeŋ	‘in the middle’ (cf. <i>thiyen</i> ‘between, among’)

This brief treatment of Sherbro adpositions will hopefully lead to a more extensive survey of their function and form. I turn now to verbs which have only a few derivational relations to adpositions.

3.9 Verbs

The easiest way to identify a verb is by its morphosyntax. Morphologically, verbs are most centrally inflected for aspect, and syntactically, they form the head of a verb phrase. Semantically, they cover the same ground as verbs in other languages, but considerably more ground than in Western languages, such as English and French, where stative concepts are often expressed as adjectives. Stative concepts such as ‘dry,’ ‘heavy,’ and ‘tasty’ are expressed by verbs, respectively, *sek*, *dis*, and *peth*. Sherbro has a sizeable number of “true” adjectives and a productive process for forming adjectives from stative verbs (see Section 3.2 & Section 7.1).

Phonologically, verb roots take the form CVC(V) with inflectional and derivational material either directly changing the form or adding on material to the right. Verbs rarely exceed three syllables in length, except when reduplicated. Other prosodic limits on the verb are phonotactic constraints common throughout the language. It appears that as one moves rightward in the verb, however, the inventory of contrasts decreases. That is, fewer contrasts exist in rightward syllables than in syllables beginning the word. Very few trisyllabic verbs end in a vowel other than [i] or [a], the phenomenon echoing similar facts in Bantu verbs (Hyman 1993, Hyman 2004).

Morphological distinctions are treated in detail in 4.1. Here I outline what distinctions may be marked on verbs. Aspect is the most important contrast to be marked in Sherbro, a contrast that can be roughly characterized as the difference between imperfective and perfective meaning and is probably the best example of a true inflection. Mood distinctions, as well as polarity, can also be marked on verbs.

Tense is marked peripherastically by pre- and post-verbal particles to mark near past (post-verbal *na*) and distant past (pre-verbal *ka*). Speakers say that *na*

represents “past today time” while *ka* designates something further in the past, even a few years ago.

Negation is not so much a morphological process as a morphosyntactic one, with two negative markers *ni* and *ma*, the former attaching to the verb, the latter a pre-verbal particle.

In addition to these morphological and morphosyntactic processes, verbs exhibit a distinctive syntax. They form the head of a verb phrase, which consists of an optional subject pronoun, optional auxiliaries, and optional pre- and post-verbal TMAP markers, with up to two optional non-subject arguments (see Section 8.2). The argument structure of a verb may be altered by the affixation of suffixed verb extensions (see Chapter 6).

(46) Verb phrase in Sherbro

(SM) (Particles) (Auxiliaries) Tense V (-Extensions) (Particles) (Objects)

There is a variation in this syntax when tense is not on the lexical verb. In these cases, if the verb has any pronominal arguments, these appear before the verb in an order reminiscent of the split predicate found in Kisi and throughout Mande (Childs 2017).

(47) Two basic word orders of Sherbro

Subject-(Aux-)Verb-Object (SVO)

Subject-Aux-Object_{PRO}-Verb-Other (SAuxO_{PRO}V)

Note that this second word order occurs only when tense has moved off the lexical verb and only when the objects are pronouns.

Auxiliary verbs are those which precede the lexical verb and convey contrasts beyond the inflectional marking of the perfective-imperfective contrast on the verb itself. In addition, the auxiliary will often be marked for tense, which in the Africanistic tradition refers generally to all verbal distinctions: tense, mood, aspect, and polarity (TMAP), although these distinctions may also be marked by pre- and post-verbal particles.

The aspectual auxiliary *che* marks at least the progressive, signaling that the action is ongoing, while the modal auxiliaries (*ha* (or *ŋa*) ‘should,’ *bi* ‘have to,’ and *bo* ‘be able’) indicate willingness, obligation, or possibility.

Many verbs can perform an auxiliary-like function and condition the movement of objects, here not just pronominal objects, but also full noun phrases into the slot between the two verbs. All of the verbs in this category function elsewhere as verbs with full lexical meaning, but in a pre-verbal slot they do not

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have that same lexical meaning but rather have a meaning more commonly associated with verbal inflections such as tense, aspect, and mood. They express distinctions similar to the inflectional categories discussed in Chapter 4. Some examples appear in (48).

(48) Auxiliary like lexical verbs

- | | |
|--------|---|
| Tense | future conveyed by the verb <i>kɔ</i> 'go' |
| Aspect | perfective by the verb <i>ko/kɔŋ</i> 'finish'; incipient by <i>tipε</i>
'begin, start' and <i>hun</i> 'come' (with more of a commitment) |
| Mood | epistemic by <i>yema</i> 'want'; optative by <i>ha/ŋa</i> 'should' |

The last verb-like word category to be discussed is the copula, both when it is present and when it is not. In some constructions there is no need for a copula, but at least two copulas exist in Sherbro *che* and *lɔ* (alternate [lɛ]), just as in Mani and Bom-Kim; in Kisi the copula is *co* [tʃo].

(49) Zero copula

- Baki wɔ ŋkil.
baki wɔ n-kil
Baki 3SG NCM_{ma}-rascal
'Baki is a rascal.' (P67 K: 145)

(50) Copula *che*

- Ya koj che boeo toke ka ha ndue ŋra gbi.
ya koj che boo-o toke ka ha n-loe n-ra
1SG finish COP kitchen-EMPH above here for NCM_{ma}-day NCM_{ma}-three
gbi
all
'I have been here above this kitchen for three whole days.' (123aw
Yanker, Rat Wife: 107)
- Mbolom ŋwei ma che¹⁶ pale bay ko, anya atiŋ de ha lol.
n-bolom n-wei ma che pale bai ko
NCM_{ma}-case NCM_{ma}-bad NCP_{ma} COP three.days.ago court to
a-nya a-tiŋ ε ha lol
NCM_{ha}-people NCM_{ha}-two DEF 3PL free
'In the bad case that was before the court three days ago, the two men
were freed.' (P67 L: 106.1)

¹⁶Here the copula is used for an event that happened in the past, anterior to the main event. It is surprising that the remote marker *ka* is not used.

- c. Ni Ba Na Che Tə Tondə
 ni ba na che ter ton ε
 why mister spider COP waist small DEF
 'Why Mr Spider Has Such a Small Waist.' (Sumner 1921 txt:1)
- d. ...ni yekee che wən nyəŋhəl.
 ni yeke ε che wə-n nyəŋhəl
 with cassava DEF COP 3SG-EMPH mouth
 '...with the cassava in her mouth.' (123aw Yanker, Rat Wife: 82)

(51) Copula *lɔ*

- a. Wə lɔ nyambako.
 wə lɔ nyamba ko
 3SG COP Moyamba to
 'She is in Moyamba.' (002a Mabel Lohr, Midwifery: 37)
- b. Ina lɔ ba mɔa?
 hina lɔ ba mɔ -a
 who COP father 2SG Q
 'Who is your father?' (004a Cyril Manley on Walter Hanson: 12)
- c. Ya lɔ bəɛ pɔkɛ.
 ya lɔ bəɛ pɔk ε
 1SG COP chief country DEF
 'I am the chief of the area.' (102v Chernor Ashun: 23)

After this brief look at verbs, auxiliaries, and copulas in Sherbro, the reader is encouraged to look at the morphology of verbs in Chapter 4 and at their syntax in Section 8.2.

3.10 Adverbs

The section treats three types of words that may be considered adverbs, which is not a large word category in Sherbro.¹⁷ These are words with no morphology except reduplication, although they may show a derivational history marking their origin in other word categories and can consist of compounds (see Section 7.1). Their syntax is relatively straightforward: they can appear within a verb phrase but generally form a separate constituent. The first of the three categories is

¹⁷ Adverbs numbered 64 out of a lexicon of 4,095 entries, a number of them borrowed from English, e.g., [fainali] 'finally.'

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manner adverbs, a notionally familiar category, generally characterizing how something was done or qualifying a state. I next turn to locatives and then to temporal expressions. I also include a few words on intensifying adverbs. Ideophones have been excluded from treatment here, constituting a category of their own, although they do show some overlap with manner adverbs (see Section 3.5 above).

3.10.1 Manner adverbs

Some examples of manner adverbs appear in (52).

- (52) a. *Wai* ‘quietly’

P₃ w₃ bo k₃ k₃ŋ wai, p₃ s₃ŋy₃ l₃ni.
p₃ w₃ bo k₃ k₃ŋ wai p₃ s₃ŋy₃ l₃ ni
PRO₃ indef 3SG only go bury quietly people leave there then
'They would just bury him quietly, then everybody would go away.'
(016a Albert Yanker: 144)¹⁸

- b. *Kilia* ‘clearly’ (< English *clear*) and *charaŋ* ‘cleanly’

Mb₃olom d₃e m₃a w₃ni kilia ni charaŋ.
n-bolom ε ma w₃ ni kilia ni charaŋ
NCM_{ma}-Bolom DEF NCP_{ma} speak then clearly and cleanly
'The Sherbro language is being spoken clearly and cleanly.' (017a
Boima Samba: 70)

- c. *Leiŋ* ‘openly’

P₃ t₃m fe₃, p₃ h₃ dikil mesa bom d₃e atok leiŋ.
p₃ t₃m fe ε p₃ h₃ dikil mesa bom ε atok
PRO₃ indef count money DEF people NCP_{h3} gather table big DEF top
leiŋ
openly
'They are counting the money, gathering it openly on the big table.'
(123aw Yanker, Rat Wife: 144)

Some adverbs are compounds *yenkelen* ‘well’ and *yenwei* ‘badly, poorly,’ both built on the word *yen* ‘thing’ + respectively, *keleŋ* ‘good’ and *wei* ‘bad.’

¹⁸If the deceased does not have a ‘clean belly,’ i.e., shows no evidence of witchcraft, he will be buried with great ceremony. This is what happens to people who do not have a clean belly.

3.10.2 Locatives

Many place names are accompanied by a locative marker, be it *ka* ‘here,’ *lo* ‘there,’ or *ko* ‘to,’ as illustrated in (53) (remarked on in Hanson 1979b). (See previous examples in (31) in the discussion of names). The function of the adposition *ko* is discussed in Section 3.8. The second example features *ko* as a simple locative meaning ‘yonder’ (53b).

- (53) a. Anyaε kani gbo che vel yelloε, “Yelnsanjhako.”

a-nya ε ka ni gbo che vel yel lo ε
 NCM_{ha}-people DEF REM.PST then just AUX call island this DEF
 yel-nsanjha-ko
 island-egusi-LOC

‘The people were only now calling this island “Island of Egusi.”’

(124aw Yanker, Boy Lost at Sea: 18)

- b. Kε hana pim nke ɲa ko nyuni, ɲa ye ma ni bε pε hɔ Mbolom.

kε ha-ŋ a-pum n ke ɲa ko nyuni ha ye
 but 3PL-EMPH NCM_{ha}-some 2SG see 3PL yonder move 3PL then
 ma ni bε pε hɔ n-bolom
 should NEG even again speak NCM_{ma}-bolom

‘But some people you see them move to other places, they don’t even speak Sherbro anymore.’ (009–10a Lohr & Mampa: 325)

Locative expressions are multiple and varied, some more deictic than others.¹⁹

Table 3.9: Sherbro locative expressions

kahai	‘outside’
veleŋ	‘behind, outside’
poloŋ	‘far away’
tokε	‘up, above, high’
(n)tent	‘nearby’
lel	‘across, on the other side’
chəthlipalko	‘west’ (lit. ‘sunset-sun-go’)

The words for ‘left hand’ and ‘right hand’ are both compounds, the first part being ‘hand,’ as in (54). The word for ‘left’ is related to the word for ‘spirit, ghost,

¹⁹Roughly 41 expressions in a lexicon of 4,095 entries.

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devil,' and 'right' has to do with the word for 'eat' since everyone eats with their right hand.²⁰

(54) Left and right

- a. piаміndε
pia-min-ε
hand-spirit-DEF
'the left (hand)'
- b. pianjoke
pia -n-jo -ka -ε
hand-NCM_{ma}-eat-INS- DEF
'the right (hand)'

A word that is something like an ideophone and spans the divide between locative and temporal expressions is the form *haaa* <haaŋ>, which is written with three vowels to represent the expressive lengthening that so often characterizes the word. Its vowel is heavily nasalized. Its meaning is 'going on for some time or distance' and usually appears in final position. It is an areal word used not only in totally unrelated languages but also in the pidgins and creoles of West Africa. In (55a), it is used to characterize the extension of an activity (fish smoking); in (55b) it refers to the extended period of growing up.

(55) *Haaa* as both locative and temporal

- a. Mpanthe gbi ma mɔ ɳaε, wok ka ko pindε haaŋ...
n-panth ε gbi ma mɔ ɳaa-ε wok ka ko pin ε haaa
NCM_{ma}-work DEF all NCP_{ma} 2SG do-PRT start here to buy DEF extend
'All the work you do, starting from the buying going on...' (184v Fish
Smoking Seaport: 24)
- b. Ka lɔ pɔ dumɔ mɔ haaŋ nko gbako?
ka lɔ pe dumɔ mɔ haaa n ko gbako
here NCP_{lo} PRO_{indef} raise 2SG until 2SG finish grow
'Did they raise you here until you grew up?' (004a Cyril Manley on
Walter Hanson: 16)

A similar areal word is *tee* 'until,' which can also be expressively lengthened to iconically convey extensive duration.

²⁰Lefthanders as children are discouraged from using their left hand for anything, but especially for eating, since the left hand is used in the toilet.

3.10.3 Temporal expressions

Sherbro has a rich set of temporal distinctions, particularly for the future (the first group in Table 3.10). The language divides the day into segments with reference to the sun *li-pal* or *pal-(l)i*, as illustrated by the third group.

Table 3.10: Temporal expressions

nante	'today'
gbɛŋ	'tomorrow'
jɛk	'day after tomorrow, next tomorrow'
jith	'next next tomorrow, day after the day after tomorrow'
joth	'four days hence'
paaɛ	'in two to four weeks'
vɛetħɛɛ	'in one to six months'
chencha	'yesterday'
pale	'three or more days ago' (<i>pa</i> 'in the past')
nɛnveleŋ	'last year' (lit. 'year behind')
kache	'after twenty years and beyond, formerly'
iso	'in the morning'
paliso	'morning'
palpal	'noon'
palikasabul	'afternoon'
chɛthe	'at sunset'
palichɛthe	'sunset'

There are a number of time words that have been considered part of the verbal morphology and only mentioned here, namely, *na* 'recent past' and *ka* 'remote past'. The form *pa* also means 'in the past' but is not so widely used and is not fully integrated into the verbal system (cf. *pale* in Table 3.10).

Some words for months of the year were identified, but they do not correspond to Western months and seem artificial. The main yearly divisions are between the dry and rainy seasons and vary as to whether people fish (coast) or farm (interior).²¹ The exact times of the "months" also vary between the coast and the interior. Roughly speaking, and with these qualifications in mind, the rainy

²¹A recent development, likely due to climate change, is a very short (less than two weeks) rainy interlude on the coast during the dry season, accompanied by some fierce winds.

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season begins in May or June and lasts through August or September. In farming areas, people will speak of a planting time and a harvest time, and also a time for brushing and clearing a farm and a time for burning the fields after they have been brushed. The practices vary as to the type of rice being cultivated, swamp rice or the upland variety. The word *hɔl* used in some of the names in the following two tables comes from a word that means ‘mouth, door, start.’

Table 3.11: The major seasons

sal (lisal)	‘rainy season’
sai	‘dry season’
sirɔkɔhɔl	‘harvest time’ (around September)

The correspondences to Western months are inexact, as mentioned above. For example, *poto* was said to be ‘April-May’ or ‘summertime,’ and *potohɔl* was said to be ‘springtime’ as well as the ‘beginning of summer,’ ‘the end of March,’ and ‘June’ (Pichl 1967). What follows are some very rough correspondences.

Table 3.12: Some months

velvel	‘January’
bánkèlèn	‘March’
poto	‘April-May’
pothɔhɔl	‘June’
gbiminte	‘July’
basmanchin	‘August’ (lit. ‘sweep the fields,’ when the rains sweep the fields clean) (E13 Albert Yanker, Adj, Lex: 26)
saa	‘September’ (‘escape’ from the rainy season)
saihɔl	‘December’ (lit. <i>sai</i> ‘dry season’ + <i>hɔl</i> ‘mouth, opening’)

3.10.3.1 Emphatics and intensifying adverbs

A number of words qualify as emphatics or intensifying adverbs distinct from ideophones and other adverbs. Their semantics are less specific, and there are fewer selectional restrictions on where they may occur. They usually denote the intensity of a phenomenon or its quantity. One such morpheme has already been introduced in the discussion of mostly personal pronouns, the suffix *-n* (see Section 3.3.1). The list in Table 3.13 represents those that have full lexical status.

Table 3.13: Emphatics and intensifiers

ba	emphatic
be	‘just, only, indeed’
be	‘even, also, just’
bo	emphatic or intensifying adverb
gbo	‘excessively’
gbet	‘only’
gbi	‘all’
gbo	‘indeed, quite, just’
vuli	‘very’

The phonological and semantic similarities between many of the items in Table 3.13 suggests there may be some unidentified overlap.

3.10.4 Conjunctions

Sherbro has a wide range and variety of conjunctions, not all of which will be discussed here.²² The flexibility or versatility of Sherbro conjunctions applies at least to the distinction between subordinating and coordinating conjunctions. The conjunction *ni* is one such element, serving at times to join coordinate clauses with a meaning of ‘and,’ at others to subordinate one clause to another ‘that, so that,’ especially after verbs such as *yema* ‘want’ that take full sentence complements. The conjunction *ni* can also be used to connect smaller syntactic units. Curiously, *ni* has a counterpart *si*, which serves exactly the same functions. Both can be used by the same speaker in apparent free variation.

(56) Coordinating *ni*

- a. Wanthemde ka le blid te-e-e ni hu.
wanthem ε ka le blid tee ni hu
young.woman DEF REM.PST stay bleeding on.and.on and die
‘The woman kept on bleeding until she died.’ (002a Mabel Lohr,
Midwifery: 91)

²²In a lexicon of 4,095 entries, there were roughly 27 coordinating and 40 subordinating conjunctions.

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- b. Mbolomde ... ni nthemde handɔ mapɔ chaŋ thelia?
n-bolom ε ni n-them ε handɔ ma pε
NCM_{ma}-Sherbro DEF or NCM_{ma}-Themne DEF which NCP_{ma} PRO_{indef}
chaŋ theli a
pass speak Q
'Sherbro ... or Themne which do they speak more?' (029a Biah Heni: 65)
- c. Wɔn ni nɔmae ŋa gbem?
wɔ-n ni nɔmaa ε ŋa gbem
3SG-EMPH and woman DEF 3PL give.birth
'He and the woman do they have children?' (007a Agnes J. Simbo: 76)

(57) Subordinating *ni*

- a. Nthekesie wɔ ni san la ntene.
n thekesie wɔ ni san la n-ten ε
2SG clarify 3SG so.that get PRO_{indef} NCM_{ma}-sense DEF
'You clarify things for him to get an understanding.' (009–10a Lohr & Mampa: 299.1)
- b. Kenda ŋɔ awɔmɔ mɔ boε, awɔ ŋalmɔ, wɔlɔŋ mɔε, lagbo mɔla yema ni nɔ ndɔndɔ thela.
kend la hɔ a wɔ mɔ mɔ bo -ε a wɔ ŋal mɔ
be.like PRO_{indef} NCP_{hɔ} 1SG tell 2SG 2SG just PRT 1SG say about 2SG
wɔlɔŋ mɔ ε lagbo mɔ la yema ni nɔ ndɔndɔ the
life 2SG DEF if 2SG PRO_{indef} want for person everyone hear
la
PRO_{indef}
'As I just told you, I [will] ask about you, your life, if you want that
and for people to hear that.' (018a Suffian Koroma: 7)²³

The conjunction *ye* is exclusively a subordinating conjunction. It usually appears at the beginning of the clause, and the clause has a final particle *ε* (designated PRT in (58)). The conjunction itself can appear elsewhere at the beginning of the clause, but always before the verb or tense-bearing element, and the final particle will sometimes be absent. Nonetheless, the initial position and final particle mark it as distinctive within the set of words that could be interpreted as subordinating conjunctions.

²³This is another example of the permission that would be sought for recording, transcribing, and disseminating the data.

- (58) a. Yɛmɔ kɔni hɛlɛ kɔɛ, mɔ lɔ kɔ lɔl?
 yɛ mɔ kɔni hɛlɛ ko-ɛ mɔ lɔ kɔ lɔl
 when 2SG go sea to-PRT 2SG there go sleep
 'When you go out to sea, do you sleep there (on the boat)?' (029a Biah Heni: 95)
- b. Yɛ nkache ko tallɛ, nkache sin?
 yɛ n ka che ko taa ε n ka che sin
 when 2SG REM.PST COP to youth PRT 2SG REM.PST AUX play
 'When you were young, did you used to play?' (029a Biah Heni: 75)

A widely used coordinating conjunction is *ke*, roughly translated as 'but,' although it has more functions than its equivalent in English. It sometimes occurs at the beginning of an utterance with no reference to what has been said before. In (59), a famous fisherman talks about the subsidence of Plantain Island and the encroaching sea.

- (59) Che wɔiowɔi-o, kɛ yɛ helende nɔ che vɛ, nɔ mendɛ ma thanj toketokɛ, mai, nyathi lelle.
 che wɔi-o-wɔi o kɛ yɛ heliŋ ε hɔ che vɛ nɔ
 be day-DISTR-day EMPH but when high.tide DEF NCP_{h3} COP so how
 men de ma thanj toketokɛ ma-i nyathi lel ε
 water DEF NCP_{ma} climb high NCP_{ma}-PRT lick land DEF
 'It is not every day-o, but when it is high tide, the water climbs high and licks the land' (142v Baba Mandela, Fishing: 45–46)

The relation between independent clauses may go unstated and must be inferred, as in (60).

- (60) Puinɔ lɛ chala tholeai wɔ mire chalɛ.
 puinɔ lɛ chala tho lɛ ai wɔ mire chal lɛ
 hunter DEF sit bush DEF in he watch.closely deer DEF
 'The hunter sits in the bush (and) watches the deer.' (P67 M: 79)

Here the two clauses are simultaneous, with both contributing equally to a characterization of the scene; an indication of coordinate structures would be expected.

3.11 Particles

Particle is something of a catch-all category containing two sets of items. Those in the first set generally have a discourse function and cannot be assigned a function more deeply embedded in the grammar. Typically, they are phonologically dependent, behaving something like clitics appearing utterance finally but sometimes within a clause (Table 3.14).

Table 3.14: Sherbro discourse particles

	Function	Position
-e	vocative	after child's name, replacing final V
-o	emphatic	after clause or item emphasized
-we	emphatic	after clause or item emphasized
-i		after TNS (PRO_{obj}), see Section 8.2.1

Another particle appears commonly at the end of a clause and is more accurately characterized as an areal phenomenon rather than a feature solely of Sherbro. This is the emphatic particle *-o* which is used for emphasis and contrast, as in (61) (see Singler 1988b).²⁴

(61) West African emphatic *-o*

- a. Beo, a bo pin agbanj η a.
be o a bo pin a gbanj η a
no EMPH 1SG only buy 1SG spread 3PL
'No, I just buy and smoke them.' (004a Cyril Manley on Walter Hanson: 52)
- b. Ya wɔ hin, ya wɔ pabonde Mɔ̄mi Prat wɔ̄ε, a chenj koo.
ya wɔ nyin ya hɔ̄ pabonde mɔ̄mi Prat wɔ ε a che-ni
1SG say people 1SG say if Mommy Pratt 3SG PRT 1SG AUX-NEG
koo
go EMPH
'I said to him, I said that if it is Mummy Pratt, I'm not going.' (002a Mabel Lohr, Midwifery: 65)

²⁴Emphatic *-o* should be differentiated from euphonic [o], both of which appear prolifically in Christian hymns.

The particle *wei* can be attached to politeness items such as salutations and leave-takings to add a note of “friendliness.” It has a number of variants: [we], [wei], and [wei]. Its source is probably Mende.²⁵ It is also found in Soso, another Mande language, and in Mani, whose speakers are switching to Soso.

(62) Friendly *-we* (ex Mende?)

- a. wɔsɔwei
wɔso-wéí
goodbye-EMPH
'goodbye-o' (E01 Abdulai Bendu: 15)
- b. Kε, apa lagbowε.
kε pa lagbowε we
well father goodbye EMPH
'Well, Pa, goodbye.' (028a Yusuf Fofana: 98)
- c. Sèkε, sèkε we ɳa yε mɔ luŋnui koniko we.
sèkε sèkε we ɳaa yε mɔ luŋnui kohiko we
thanks thanks EMPH FOR how 2SG listen to.us PRT
'Thanks, thanks very much for listening to us.' (028a Yusuf Fofana: 99)

The vocative particle, often used for calling small children, is present here as it is in Kisi and likely is an areal feature (Childs 1995). It is suffixed to names and can replace a final vowel.

(63) Vocative

- A mother calling *Marco* [maako], *Marco-e!* [maako'ee] / [maak'ee]
- A mother calling *Augusta* [agusta], *August-e!* [agus'tee]

The particle *-i* is discussed in Section 8.2.1, as a discourse phenomena.

The set of particles in Table 3.15 is more grammatically integrated. The first sub-division contains non-verbal particles, and most of the second sub-division are phonologically independent morphemes syntactically bound within the verb phrase. They are discussed in detail in Chapter 4 on verbal morphology.

The next chapter discusses these verbal particles, as well as verbal inflections.

²⁵A co-worker and native speaker of Mende said this was something friendly that had to be added to an utterance (Taziff Koroma 2015, personal communication).

Table 3.15: Sherbro grammatical particles

	Function	Position
n/ŋ	emphatic	suffixed to pronouns (Section 3.3.1)
a	question particle	question finally (Section 3.3.4)
ɛ	binding particle	clause finally (Section 3.11)
a	quotative	before quoted material
na	near past	post-verbal (Section 4.3.1)
ka	remote past	pre-verbal (Section 4.3.2)
ha	optative	in AUX slot (Section 4.4)
ma	negative optative	in AUX slot (Section 4.4)
ni	negative	after tensed element (Section 4.5)

4 Verbal morphology

There is very little inflectional morphology in Sherbro, primarily because of the peripheral status of tone, which is important for aspectual and modal contrasts in closely related languages. The language may be moving to a more analytic configuration, likely due to language contact, particularly with the analytic extended pidgin Krio and with Mende, a highly analytic language typical of the Mande group (Dwyer 1989, Dwyer 1998; Vydrin 2004, Vydrin 2012). In Section 3.8, I discussed the reanalysis of the verb extension *-ka* as a preposition, which is one example of the process. The overlapping of functions of inflectional and non-inflectional processes, as shown in (1), is the type of synchronic variation that could lead to reanalysis in the verbal system.

Aspect dominates the distinctions manifested in the verbal system of Sherbro. The perfective and imperfective are both large umbrellas. The perfective includes ‘perfective’ and ‘past’ as well as ‘realis’. Imperfective has an even greater semantic range: ‘imperfective,’ ‘habitual,’ ‘present,’ ‘irrealis,’ and ‘future’ (see detailed discussion in Corcoran in preparation). Other distinctions are analytic (separate words) or derivational, verb extensions and compounding.

- (1) a. Perfective
 - i. *À jó.*
‘I have eaten, I ate, etc.’
 - ii. *À kój jó.*
‘I have eaten, I finished eating.’
- b. Imperfective
 - i. *À jó.*
‘I am eating, will eat, etc.’
 - ii. *À kó jó.*
‘I will eat, I am going to eat.’

The perfective-imperfective contrast is represented in (1): perfective in (1a) and imperfective in (1b). Only tone differences mark the contrast as seen in the first sentence in (1a) and in (1b). In the second sentence are substitutes for at least one

meaning of the forms in the first sentence. Neither form in the second sentences is an uncommon grammaticalization cline: a verb ‘finish’ provides a perfective meaning and a verb ‘go’ is used for the future. Notably they are distinct elements separate from the verb, constituting pleonastic constructions, representing the more general trend toward analysis in the language. Other elements are not so transparently related to lexical items.

In describing the verbal morphology of Sherbro, I begin with the basic and central distinctions that are highly grammaticalized and continue on to the more peripheral functions marked by particles.

4.1 Aspect

The examples in (2) show the perfective-imperfective (PFV-IPFV) contrast again, which in this particular context is purely tonal. The pronoun in the IPFV has a high tone, and the verb is low. In the PFV the pronoun has a low tone, and the verb is high. (These tonal distinctions were not reliably produced by all consultants in elicitation contexts, and not all forms in this section and elsewhere are marked for tone.)

- (2) Perfective-imperfective distinction
- a. i. Yá jò.
‘I’m eating.’
 - ii. Yà jó.
‘I ate (have eaten).’
 - b. i. Wó bàs bòé kò.
‘He is sweeping the kitchen.’
 - ii. Wò bás bòé kò.
‘He swept the kitchen.’

It is markings such as these that distinguish verbs from other word categories, which do not change their tones. Additional aspectual distinctions are marked by auxiliaries or verbs in the process of grammaticalization, e.g., *koy* ‘finish’ as in (1). Another diagnostic is pronoun movement, as discussed in Section 8.2.3. Object pronouns move to a position between tense and the lexical verb in the imperfective; they appear after the verb in the perfective (see Section 8.2 for a full discussion of the verb phrase). This test proved useful when tone distinctions were not readily apparent.

PFV is used to indicate that an event usually punctual has been fully realized. Only the first two examples in (3) have been marked for tone (a high tone on the verb).

- (3) a. Táàmòè kónth bààé.
 táàmò è kónth bàà é
 boy DEF catch squirrel DEF
 'The boy caught the squirrel.' (E12 Albert Yanker: 11)
- b. Nòsààé wò bét bàchè kà íbáá.
 nòsàà è wò bét bàch è kà í-báá
 tapster DEF 3SG tap palm DEF with NCM_{h3}-curved.knife
 'The tapster tapped the tree with a knife.' (E12 Albert Yanker: 12)
- c. Braima wɔe kɔ lɔli pel yellee ni pel dukié.
 Braima wɔ-i kɔ lɔli pel yelle ε ni pel dukié
 Braima 3SG-PRT go examine net chain DEF and net drop
 'Braima went to inspect the net chain, but the net had sunk.' (124aw
 Yanker, Boy Lost at Sea: 44)

The mark of IPFV is a high tone on the subject pronoun and low tones on the verb. Tense is in this way marked on the subject pronoun, which in all other cases is low toned. In (4a), the high is on the subject pronoun *ha* (3PL) with a future meaning. In (4b), the high is again on the subject pronoun, this time *mɔ* (2SG) and has spread onto the object pronoun, which forms a unit with tense marked on the subject pronoun. Example (4c) showcases not just the habitual meaning of the imperfective, but also the past progressive in the second clause and the negative in the third. Example (4d) illustrates the habitual meaning of the imperfective, i.e., what farmers regularly do once the farm-clearing detritus is dry, with a high tone on *hi*, the 1PL pronoun. The non-habitual meanings are discussed in greater detail below.

- (4) a. Pò há thònkà gbèŋ.
 pò há thònkà gbèŋ
 people 3PL judge tomorrow
 'They will judge them tomorrow.' (E09 Albert Yanker S8: 2)
- b. Mó má thòk gbèŋ.
 mó má thòk gbèŋ
 2SG NCP_{ma} wash tomorrow
 'You will wash them tomorrow.' (E09 Albert Yanker S8: 22)

- c. Atiŋdɛ ḥa kɔ skullai; bullɛ wɔn che pa kɔ skul, kɛ chen pɛ kɔ.
 a-tiŋ ε ḥa kɔ skul ai bul ε wɔ-n che pa
 NCM_{ha}-two DEF 3PL go school in one DEF 3SG-EMPH PROG formerly
 kɔ skul kɛ che-ni pɛ kɔ
 go school but PROG-NEG again go
 'The two go to school, the one was going to school, but he doesn't
 any more.' (029a Biah Heni: 18)
- d. Lè yòkthà hò sèkilé gbó, yí thèè ichèké.
 lè yòkthà hò sèkil-é gbó yí thèè i-chèk é
 when tree.cutting NCP_{hɔ} dry-PST quite 1PL burn NCM_{hɔ}-farm DEF
 'Once the newly cut brush is completely dry, we burn the farm.' (E10
 Albert Yanker: 11)

When tone fails to be distinctive, a sure diagnostic for imperfective is pronoun movement from the post-verbal position to before the lexical verb (close to tense, which is marked on the pronoun). In (5), the pronoun *ma* references the Sherbro language, *Mbolomde*, topicalized at the beginning of the sentence, and appears after the subject *hi* marked for tense and before the lexical verb *theli* 'speak.'

- (5) Mbolomde, hin kagbɔ ka ima theli.
 n-bolom ε hi-n kagbɔ ka hi ma theli
 NCM_{ma}-Sherbro DEF 1PL-EMPH Kagboro here 1PL NCP_{ma} speak
 'Sherbro, we here in Kagboro speak it.' (018a Suffian Koroma: 55)

The high tone is present on the pronouns (*wó* in both cases) even when there is no verb, as in the two locative constructions in (6). The tones on the following nouns are not affected.

- (6) a. Yàiyé wó kótàè àlò.
 yài ε wó kótà è àlò
 cat DEF NCP_{wó} cloth DEF under
 'The cat is under the cloth.' (E12 Albert Yanker: 6)
- b. Kèllè wó thòkè àtòk.
 kèl è wó thòk è àtòk
 monkey DEF NCP_{wó} tree DEF on.top
 'The monkey is up in the tree.' (E12 Albert Yanker: 8)

Other aspectual distinctions are marked with the auxiliary *che* (4c) and the auxiliary-like *koy* (1). The meaning of *che* is progressive in (7a), signalling ongoing action and can be additionally marked for tense (e.g., remote past *ka* in (7b)).

(7) Progressive *che*

- a. chala bo che ɳaa beyen.
Chala bo che ɳaa beyen.
seated just PROG do nothing
'(She is) just sitting down doing nothing.' (005a Jalikatu B. Kumba: 53)¹
- b. A ka che siŋ bɔlle.
a ka che siŋ bɔl ε
1SG REM.PST PROG play ball DEF
'I used to play football.' (016a Albert Yanker: 162)

Che can also be used as an auxiliary in support of Negation (see Section 4.5).

The verb for 'finish' (*ko* and *koy*) can also mark aspect indicating that an action is complete. Example (8a) illustrates a typical use of the marker, (8b) and (8c) show how it is used with a tense marker, and (8c) and (8d) show how *ko* and *koy* are virtually interchangeable.

(8) Perfective *koy* and *ko*

- a. Iso bul a koŋ thukuli jomi kuse ...
iso bul a koŋ thukuli jo mi kuse
morning one 1SG PFV warm food 1SG leftover
'One morning (after) I had warmed my leftover rice ...' (002a Mabel Lohr, Midwifery: 32)
- b. I amen bulle ka koŋ wu.
hi a-men bul ε ka koŋ wu
1PL NCM_{ha}-five one DEF REM.PST PFV die
'We are five, one died a while ago.' (007a Agnes J. Simbo: 27)
- c. Komɔ nɔ nse ka koŋ hu?
komɔ nɔ nse ka koŋ wu
child person first REM.PST PFV die
'Has the first child died?' (090a Saidu Netteh: 76)
- d. Aa, komɔ mi nseyε ka koŋ wu.
aa komɔ mi nse ε ka koŋ wu
yes child my first DEF REM.PST PFV die
'Yes, my first child is dead.' (090a Saidu Netteh: 77)

¹Third person pronouns are generally not used in everyday discourse.

As a last point about aspect, it should be noted that the active-stative distinction is relevant for marking aspect. With stative verbs such as ‘ripe’ in (9), the PFV-IPFV distinction is irrelevant as is the case also in Bom-Kim, Kisi, and Mani (cf. the “factative” in Nurse et al. 2013: 14, Welmers 1973). All of the sentences in (9) were felt to mean the same thing (i.e., that ‘the mango is ripe’).

- (9) a. Mmàŋgùè (mà) kój dùm.
 n-**màŋgù** è mà kój dùm
 NCP_{ma}-mango DEF NCP_{ma} PFV ripe
 ‘The mango is ripe.’ (E13 Albert Yanker, Adj, Lex: 2)
- b. Má dùmò.
 má dùmò
 NCP_{ma} ripe
 ‘The mango is ripe.’ (E13 Albert Yanker, Adj, Lex: 2)
- c. Mà dúm.
 mà dúm
 NCP_{ma} ripe
 ‘The mango is ripe.’ (E13 Albert Yanker, Adj, Lex: 2)

4.2 Inflectional Past

The only inflectional tense distinction is the simple or general past, which here will be called “past.” It is non-specific about the time something happened in the past, as opposed to the particles near past *na* and remote past *ka*.² The form of the suffix is high-toned and depends for its segmental nature on the preceding vowel. Past always features one of the low vowels [ɛ ɔ a], which harmonizes with the preceding vowel. Non-low front vowels take [ɛ], non-low back vowels take [ɔ], and verbs ending in the low vowel [a] take [a]. Just as in Mani, a harmonizing high-toned vowel, morphophonemically /ɛ/, changes depending on the backness specification of the stem vowel (Childs 2011).

According to Sumner (1921: 48), some verbs take a vowel at the end when forming the past tense. His examples also include the near past marker *na*. It is clear from his examples that the “extra vowel” is actually one harmonic with the stem vowel.

Table 4.2 provides some examples from our own work.

²There is also some overlap with the inflectional perfective. One consultant said the two mean the same thing.

Table 4.1: The past tense (Sumner 1921)

chal	'sit'	chala na	'sat'
duk	'fall'	dukɔ na	'fell'
gbal	'write'	gbala na	'wrote'
hin	'lie down'	hine na	'lay down'
səm	'stand'	səmə na	'stood'
vel	'call'	velə na	'called'

Table 4.2: The extra vowel

nak	'be sick'	naka
mam	'laugh'	mama
fet / fes	'sit, be near'	fete / fese
ləŋ	'greet'	ləŋyɛ
thəl	'trim'	thəlɛ
the	'hear, feel'	theyɛ
sil	'sting'	stile
rəthi	'spread' (wings)	rəthiɛ
memi	'be happy'	memiɛ
feki	'disrespect'	fekiɛ
saki	'cease'	sakiɛ
səkil	'dry'	səkilɛ
gbisiŋ	'marry'	gbisiŋɛ
chəŋ	'lay egg, pour'	chəŋɔ
təŋk	'praise'	təŋkɔ

An exception: [gbem] and [gbemo] 'give birth'

4 Verbal morphology

If the verb already has two syllables, past is added to the stem. The local linguistic expert Ba Yanker was insistent that the disrespect in (10) happened in the past, contrasting it with the imperfective and the perfective.

- (10) a. Tamœ fekié mi.
 tamœ ε feki-é mi
 boy DEF disrespect-PST me
 'The boy disrespected me (has done it).' *fèkí (E10 Albert Yanker: 9)

It is not clear why only some verbs have the extra vowel with a high tone marking past. It is not dependent on phonology (syllable structure or vowel quality) nor is it conditioned by semantics (the stative-active distinction).

The examples in (11) show typical uses of the morpheme. In (11a), the past *-ε* locates the time of the rain as during the time that Mr. Ngobe was coming, and in (11b), the trimmed material must be dry before it can be burned.

- (11) a. A lomani yε Ba Ngobe ka che hun dε hwε lε hɔ lelε.
 a lomani yε ba ŋgobe ka che hun dε hwε lε
 1SG remember when Mr. Ngobe REM.PST PROG come PRT weather DEF
 hɔ lel-ε
 NCP_{hɔ} rain-PST
 'I remember when Mr. Ngobe was coming that it rained.' (P67 L: 114)
- b. Lè yòkthà (hɔ) sèkilé gbó, yí thèè ichèké.
 lè yòkthà hɔ sèkil-é gbó yí thèè i-chèk é
 when farming.stage NCP_{hɔ} dry-PST quite 1PL burn NCM_{hɔ}-farm DEF
 'Once the newly cut brush is completely dry, we burn the farm.' (E10 Albert Yanker: 11)

In (12), past *-é* contrasts with remote past *ka* used several times. Moreover, perfective *ko* 'finish' is used with the past to show the difference in functions: one is aspect, the other is tense.

- (12) a. Mishonari ka che ka, shenge ka, iko wɔ theε, nka shi wɔ?
 mishonari ka che ka Shenge ka hi ko wɔ the-ε n
 missionary REM.PST be here Shenge here 1PL PFV 3SG hear-PST 2SG
 ka si wɔ
 REM.PST know 3SG
 'There used to be a missionary here, in Shenge here, we heard about him, did you know him?' (004a Cyril Manley on Walter Hanson: 61).

Table 4.3: Verbal particles (repeated from Table 3.15)

	Function	Position
ka	Remote past	Pre-verbal
na	Near past	Post-verbal
ma	Negative, Optative	In the AUX slot
ha	Optative	In the AUX slot
ni	Negative	After the tensed element

I now turn to distinctions marked with verbal particles, as laid out in Table 4.3.

These particles convey temporal, modal, and polarity distinctions; I begin with two and possibly three tense particles.

4.3 Tense particles

Tense is also marked with particles. Two and perhaps three past times are distinguished and one future. There are some complications in that perfective often entails past and imperfective is associated with future (among other things). Nonetheless, the inflections and particles can be distinguished formally and semantically.

4.3.1 Near Past post-verbal *na*

The past closest to the present is signaled by a high-toned *na* (the verb has low tones), which is here referred to as the ‘near past,’ as something that has taken place today. Consultants remarked that *na* signaled “today past.” The particle appears immediately after the lexical verb (see Table 4.1).

Some examples appear in (13). In (13a) and (13b), *na* is after the copula *che*. In (13c), curiously the particle *na* does not appear immediately after the verb *ken* but rather after the demonstrative *ki*.

(13) Near past post-verbal *na*

- a. Bímí bòm kò ché ná bónđò kò.
bímí bòm kò ché ná bónđò kò
crowd big NCP_{k₀} be NEAR.PST wharf at
‘There was a big crowd at the wharf.’ (E14 Albert Yanker: 10).

- b. Le anya ki ɳa che na boe ko, lɔ amaaε che na pos yekeε, ni ɳa theeε la
bel siatiŋ dε theliε...

le a-nya ki ɳa che na boo ε ko lɔ
if NCM_{ha}-people these 3PL be NEAR.PST kitchen DEF to NCP_{lɔ}
a-maa ε che na pos yeke ε ni ɳa thee-ε
NCM_{ha}-female DEF PROG NEAR.PST peel cassava DEF and 3PL hear-PST
la bel-si a-tiŋ ε theli-ε
PRO_{indef} rat-NCM_{si} NCM_{ha}-two DEF talk-PRT

'If these people were there in the kitchen, where these women were
peeling the cassava, and heard what the two rats were talking about
...' (123aw Yanker, Rat Wife: 177)

- c. Kenki na isɔki pɔi hɔ ha bas.

ken ki na isɔ ki pε-i hɔ ha bas
be.like this NEAR.PST morning this PRO_{indef}-PRT tell OPT sweep

'It was like this in the morning they said to sweep.' (009-10a Lohr &
Mampa: 221)

The examples in (14) show the integration of *na* within the Sherbro verbal system. In the first sentence Mabel Lohr has asked Adama Mampa if they spoke Sherbro in her home. Adama answers affirmatively. Here *na* is used with the imperfective, thus confirming its compatibility with an aspect marker, as is also the case with *ka*, the remote past tense. Tense is marked on the subject *pɔ*, and the pronominal object *ma* moves with tense to appear before the lexical verb. In (14b), we see the same movement of *na* from after the lexical verb to a spot close to tense, marked on the auxiliary *che*.

- (14) a. Aa, pɔ na ma hɔ.

aa pɔ na ma hɔ
yes PRO_{indef} NEAR.PST NCP_{ma} speak

'Yes, they were speaking it (Sherbro) there.' (009-10a Lohr & Mampa:
85).

- b. Ya chen na sɛm ka ɳán chee yaŋ kɛn.

ya che-ni na sɛm ka ɳán chee ya-ŋ kɛn
1SG AUX-NEG NEAR.PST stand here 2PL before 1SG-EMPH alone

'I wouldn't have been standing here before you alone.' (123aw Yanker,
Rat Wife: 178)

4.3.2 Remote Past *ka*

The tense marker *ká* ‘remote past’ has a high tone and appears before the verb. It is shown twice in (15), once before the verb *mœ* ‘arrive’ and again before the verb *ke* ‘see’. The story took place a long time ago when people could understand the speech of animals. Virtually all verbs in this story are marked in the same way.

(15) Remote Past pre-verbal *ka*

Kaiŋ Taso ka mœ tir bul, lɔ ka ke waanjmaa keleŋkeleŋ.
 Kaiŋ Taso ka mœ tir bul lɔ (Ø) ka ke waanjmaa
 Kain Tasso REM.PST arrive village one NCP₁₃ (3SG) REM.PST see woman
 keleŋkeleŋ
 beautiful

‘Kain Tasso reached one village, where (he) saw a beautiful young woman.’ (123aw Yanker, Rat Wife: 4)

Similarly, in a story of when she was a child, Mabel Lohr uses the REM.PST marker throughout her narrative. In (16), she uses the progressive marker *che* to indicate that it was done on a regular basis (translated ‘used to’).

(16) Thetha miye ka che kɔ chɛkaie ...

thetha mi ε ka che kɔ chɛk ai ε
 grandmother 1SG DEF REM.PST PROG go farm in PRT

‘When my grandmother used to go to the farm ...’ (009–10a Lohr & Mampa: 124)

The examples in (17) suggest an ‘anterior’ meaning for *ka* since the first verbs are not marked with the remote past.

(17) Anterior *ka*

- a. Tipik lε ye ha bɔnθε, ha ka silan lε ha bi ha kantha kil lε si mənk lε koŋhoni
 tipik lε ye ha bɔnθε ha ka si la-n
 beginning DEF when 3PL meet 3PL REM.PST know PRO_{indef-EMPH}
 lε ha bi ha kantha kil lε si mənk lε koŋ honi
 that 3PL have to close house DEF before time DEF finish go.out
 ‘At the beginning when they met up, they did not know that they had to close up the house before the time ran out.’ (P67 T: 120)

- b. A thee la hin pœ wœn ka kœ.
 a the-ε la nyin pε ε wœn ka kœ
 I hear-PST PRO_{indef} people PRO_{indef} DEF say REM.PST go
 'I heard it (from) people that they said he had left.' (187v Wong Island: 71)

A possible past tense marker is *pa* / *pale*. This form has been translated as 'formerly' and occupies a position on the past temporal continuum between *na* 'near past' and *ka* 'remote past'. It is probably semantically closer to *ka* than to *na* since consultants say it can refer to a time before today up to a few weeks ago. It has variants of [pale], [paaε], and even [pare]. It does not seem so closely integrated into the verbal complex as it is much freer in its distribution. In (18a), it appears in the same slot as *ka* pre-verbally (and after the auxiliary). In (18b), it appears in the same slot as *na*, after the verb.

(18) *pa* 'formerly'

- a. Woŋko yε ache paa kœ Dema kœ, a yema lœ kœ fli abo abo ŋa nkuath ŋa yan kœ.
 woŋko yε a che pa kœ Dema ko ε a yema lœ kœ
 Wong when 1SG PROG formerly go Dema to PRT 1SG want NCP_{lœ} go
 fli a bo a bo ŋa n-kwath ŋa ya-ŋ kœ lœ
 really 1SG EMPH 1SG EMPH with NCM_{ma}-fear for 1SG-EMPH go NCP_{lœ},
 'When I used to go to Dema, I really wanted to go to Wong (Island),
 (but) I was afraid to go there.' (187v Wong Island: 2-3)
- b. ŋa wœ pa ŋa chi bœnth, bœntheo ike kœni, nke.
 ha wœ pa ha chi bœnth bœnth ε o hi ke kœ ni
 3PL say formerly 3PL bring help help DEF EMPH 1PL see NCP_{kœ} NEG
 n ke
 2SG see
 'They previously said that they would bring help, (but) we have not
 seen help, you see.' (015a Adama Mampa, Bondo: 11)

Another past temporal adverb is *vethie* 'some time ago,' which comes after the object of the verb but does not seem part of the TMA system, even less so than *pa*. The future marker *ki* is more so.

4.3.3 Future *ki*

The 'future' can include the present as well as the future and is marked by the particle *ki* immediately before the verb, as in (19).

(19) Future particle *ki*

- a. Apim ɳamu ki kaŋ, apim ɳa cheni mu ki kaŋ.
 a-pim ɳa mu ki kaŋ a-pim ɳa che-ni mu ki
 NCM_{ha}-some 3PL even FUT study NCM_{ha}-some 3PL AUX-NEG even FUT
 kaŋ
 study
 'Some will be studying, while others will not be studying.' (090a Saidu
 Netteh: 69)
- b. Ya ki hundɛ, pɔ mi buŋ.
 ya ki hun lɛ pɔ mi buŋ
 1SG FUT come after PRO_{indef} 1SG flog
 'When I come back, they (will) flog me.' (009–10a Lohr & Mampa:
 224.2)

The lexical verb *hun* 'come' can also precede a verb and indicate a future action or event, usually something of certainty, as in (20). It thus has an epistemic component to it, functioning as something of a modal.

(20) *Hun* 'come' as incipient

- a. Ahun yi nɔmaɛ ki ɳa leme mi jali wɔ atokɛ ...
 a hun yi nɔmaa ε ki ɳa leme mi ja li-wɔ
 1SG INCIP ask woman DEF this to explain 1SG something NCM_{l3}-3SG
 atok ε
 about PRT
 'I am coming to ask this woman about herself.' (007a Agnes J. Simbo:
 2)
- b. ... ni chii chele ya hun sɔthɔ yen ha sɔm, ndike konj mi gbɔɔ!
 ni chi chele ya hun sɔthɔ yen ha sɔm n-dik
 and bring so.that 1SG come get something for eat NCM_{ma}-hunger
 ε konj mi gbɔ
 DEF finish 1SG seriously
 '... and bring it so that I can come eat something, hunger is consuming
 me!' (123aw Yanker, Rat Wife: 65)

A verb that is like *hun* in designating a probable event is *yema* 'want,' but with less of the certainty involved in *hun*.

4.4 Mood: Optative

In addition to tense and aspect, mood and polarity can also be marked on verbs. What is here called ‘optative’ is the major mood distinction found in Sherbro.³ The usual translation of the optative is ‘allow, let’ or even ‘should, must’. The example in (21) shows some examples of the optative (affirmative and negative) with the perfective in (21a). Note that the third-person pronoun ‘he, him’ is usually not expressed in such constructions; in all cases it would be just before the verb, as I have indicated in (21a) (see footnote 3). The second person singular also requires no pronoun.

- (21) a. Perfective
 (Wɔ) kó.
 ‘(He) is gone.’
- b. Optative
 Há kò.
 ‘Let him go.’
 Á kò.
 ‘Let me go.’
- c. Negative Optative
 Mà kó.
 ‘Let him not go.’
 À mà kó.
 ‘Let me not go.’
- d. Mɔ gbo chɔ pu konthoε, ha ni pothε kɔ kek mɔni.
 mɔ gbo chɔ pu kontho ε ha ni poth ε kɔ kek mɔ ni
 2SG just fight fish mudskipper DEF let then mud DEF NCP_{kɔ} see 2SG on
 ‘If you fight with the mudskipper, then let the mud be seen on you.’
 (Proverbs: 145)
- e. Yε Kaiŋ Taso ka koŋ ŋɔ mɔε ha bi nɔmaaε.
 yε Kaiŋ Taso ka koŋ ŋɔ mɔε ha bi nɔmaa ε
 when Kain Tasso PAST PFV NCP_{hɔ} arrive OPT have woman PRT
 ‘When Kain Tasso arrived, (they) let him take a wife.’ (123aw Yanker,
 Rat Wife: 2)

³I choose this term following the practice of the Sherbro Literacy Committee. “Hortative” is a term used in the discussion of other closely related languages (e.g., Childs 1995).

A lexical verb that has a similar modal value is *bia* 'have,' as in 'have to, should,' as shown in (22).

- (22) a. Labo thibɔm lɔ pɔ bia yuke ...
 lagbo thi-bɔm lɔ pɛ bia yuk-ɛ
 if NCM_{tha}-mud there PRO_{indef} have.to plant-PRT
 'If they had to plant on the mud ...' (006v Abdulai Bendu, Rice
 Growing: 21)
- b. Abenai bɛ ramdɛ kɔ bia che mɛmɛ ni, haaj ni pɔ hokɔ sakaɛ.
 a-bɛn a-i bɛ ram ɛ kɔ biya che mɛmɛ
 NCM_{ha}-parent NCM_{ha}-and self family DEF PRO_{indef} have.to be happy
 ni haaj ni pɛ hokɔ saaka ɛ
 now long.time when PRO_{indef} take.out sacrifice DEF
 'The elders themselves, the family, it has to be agreeable up to when
 they make the sacrifice.' (016a Albert Yanker: 147)

4.5 Negation

Negation is not so much a morphological process as a morphosyntactic one. There are two negative markers *ni* and *ma*, which can be considered part of the morphology (see Section 8.2.2 for another). Of the two, the general negator *ni* is linked to tense and undergoes various morphophonological changes in its different positions, invariably, however, associated with a high tone. There is occasionally no segmental material to betray its presence. The optative negator *ma* appears only in this mood and undergoes no changes, though it, too, is associated with tense. The negator *be* has no such association.

In its fullest form the general negator is realized as [ní] (with a high tone) or [én] but can be reduced to a simple nasal or just a high tone. Some examples follow in (23).

- (23) Negation with *ni* and its phonetic variants
- a. Koŋ wonkru ichɛk wɔ lɛ, hɔ ka heyen.
 (Ø) koŋ wonkru i-chɛk wɔ lɛ hɔ ka heis ni
 (3SG) PRF clear.farm NCM_{hɔ}-farm 3SG DEF NCP_{hɔ} REM.PST burn NEG
 'He has finished clearing his farm that was never well burnt.' (P67 W:
 52)

- b. A tipε lɔ kɔ, kε a kɔni livil.
 a tipε lɔ kɔ kε a kɔ ni li-vil
 1SG begin there go but 1SG go NEG NCM_{lɔ}-far
 'I started to go there (school), but I did not go far' (028a Yusuf Fofana: 65)
- c. A che ŋɔ ni pε lonibo lε, bikɔs pɔ chiɛmi ka yaŋ taa.
 a che ŋɔ ni pε lonibo lε bikɔs pɔ chiɛ
 1SG be NCP_{hɔ} NEG anymore remember that because PRO _{indef} bring
 mi ka ya-ŋ taa
 1SG here 1SG-EMPH child
 'I cannot remember it, because they brought me here when I was young.' (005a Jalikatu B. Kumba: 82)
- d. Kase che wɔn.
 kase che wɔ-ni
 blame be 3SG-NEG
 'He is blameless.'
- e. Ya biɛn fɔsa.
 ya bi-ni fɔsa
 1SG have-NEG strength
 'I have no strength.'

There are many examples of the auxiliary *che* alone signaling negation as seen in (24). (Note *che* is with a high tone although it is not transcribed in the discussion.)

- (24) a. Hɔbatok che rubani. Kagbɔai chɔygbɑ.
 hɔbatok che rubani kagbɔ-ai chɔygbɑ
 God AUX.NEG bless Kagboro-in forever
 'God does not bless Himself. Kagboro forever.' (188 Kagboro anthem: 8)
- b. Pele kɔ che yegbe ka hi fi, ken bel pothoε ki...
 pele kɔ che yegbe ka hi sui ken bɛlpotho ε ki
 rice NCP_{kɔ} AUX.NEG well here 1PL hand like coconut DEF this
 'Rice does not grow well in our hands, like coconut ...' (102v Chernor Ashun: 160)

- c. A shi $\eta\theta\text{h}$ ke a che k ω h $\text{e}\ell\text{e}$.

a si $\eta\theta\text{h}$ ke a che k ω h $\text{e}\ell\text{e}$
1SG know fishing but 1SG AUX.NEG go sea

'I know how to fish but I don't go out on the sea.' (004a Cyril Manley on Walter Hanson: 55)

There is no identifiable negative in the first clause of (25), yet NEG is present in the second.

- (25) Be ye moto ε chelo b ω k ωe , ηa k ωj w ω ηa che η b ω k ω ...

ke ye moto ε che l ω b ω k $\omega\text{-}\varepsilon$ ηa k ωj w ω ha
but since car DEF AUX.NEG there be.able go-PRT 3PL_{ha} finish say 3PL_{ha}
che ni b ω k ω
AUX NEG be.able go

'But since vehicles are not able to go there, they have said they are not able to come.' (018a Suffian Koroma: 94)

Negation is mostly morphological but also syntactic, as shown in (26), sensitive to the TNS-PRO constituent. In the first clause *ni* is directly after the verb, but in the second clause it comes after the object pronoun, which forms a unit with TNS.

- (26) Aa, a shini $\eta\theta\text{h}$ gbi, a shi ηc ni gbi.

aa a si ni $\eta\theta\text{h}$ gbi a si ηc ni gbi
yes 1SG know NEG fishing all 1SG know NCP_{h ω} NEG all

'Right, I don't know fishing at all, I don't know it at all.' (090a Saidu Netteh: 65)

This is another significant fact relevant to the arguments for a tense-object pronoun syntagm, discussed in some detail in Section 8.2.3.

I now turn to the noun class system of Sherbro, a feature common to Bolom-Kisi, Mel, and Niger-Congo (e.g., Childs 2003a).

5 Noun class system

This chapter provides more detail on the noun class system of Sherbro than was given in Section 3.1, where it was introduced as a means of identifying nouns in the language. As a reminder, two facts need to hold true for a language to be characterized as a noun class language: all nouns must be exhaustively assigned to a noun class, and all nouns must control agreement on dependent elements (e.g., Greenberg 1977). It is not necessary for the nouns themselves to bear marks of their noun-class membership; in fact, many do not.

After some general comments about the system itself, I discuss agreement patterns and talk about the pairings and non-pairings of various classes. I then talk about each noun class individually, characterizing the form, the semantics, and the special distribution of each noun class.

As stated in Section 3.1, Sherbro is a noun-class language that generally prefixes its noun-class markers (NCMS) and usually prefixes dependent elements with the same NCM. Pronouns (NCPS) also show agreement, formally distinct from the NCMS (see Table 5.1). Essential to the system is agreement controlled by the head noun and manifested on dependent elements, such as adjectives, low numbers, and the definite article, typically in the form of prefixed NCMS. Nouns sometimes, but not always, feature the prefixed NCM themselves. All NCPS and NCMS have low tones.

Sherbro has not kept as full a system of classes as closely related Bom-KimijBom-Kim nor as full as the systems of more distantly related Kisi and Mani, though there are many correspondences, both semantic and formal. Table 5.1 summarizes the formal and semantic features of the Sherbro noun classes. Each class will be referenced by its pronoun.

There are some fixed meanings to the noun classes. Two important features are [ANIMACY] and [NUMBER], with the latter also involving mass or collective nouns as opposed to individuating ones. Other factors are important and likely trace back to the mostly configurational basis for class membership (Creider & Denny 1975, Denny & Creider 1986). For example, implements and tools and body parts, all of an elongated shape generally belong to a single class (Childs 1983). Clusters of such items occur in a noun class, but these generalizations rarely apply to all members of a class since there has been some collapse of the system.

5 Noun class system

Table 5.1: Sherbro noun classes (repeated from Table 3.1)

NCP	NCM	Noun	Semantic characterization
wɔ	∅ (wɔ class)	<i>thumɔe</i> 'dog,' <i>ra</i> 'green snake,' <i>nɔ</i> compounds	animate singulars
ha	a- (ha class)	<i>abolom</i> 'Sherbro people,' <i>athumɔe</i> 'dogs' (also <i>si</i>) (Sumner (1921) gives <i>awok/siwok</i> 'slaves')	animate plurals, animal plurals are often also marked with <i>si</i>
(ha)	-si (si class)	<i>ramsi</i> 'clans' (also <i>tha</i>), <i>belsi</i> 'rats,' <i>fansi</i> 'cane rats' (also <i>ha</i>), <i>thumɔesi</i> 'dogs' (also <i>ha</i>)	animate plurals, mostly animals; multiple marking
kɔ	∅ (kɔ class)	<i>thɔk</i> 'tree,' <i>pem</i> 'war,' <i>kefɛ</i> 'pepper,' <i>raka</i> 'burweed,' <i>bon</i> 'ceremony'	default class, no prefixes, many singulars of plants
ma	n- (ma class)	<i>men</i> 'water,' <i>ŋkuai</i> 'palm oil,' <i>mfan</i> 'palm wine,' <i>nranth</i> 'cane rope'	liquids, some plurals, large things
hɔ	i- (hɔ class)	<i>ibithir</i> 'bottle,' <i>ipan</i> 'moon,' <i>ichak</i> 'palm fiber,' <i>rɔ</i> 'shield,' <i>ihalɔj</i> 'breath'	many singulars
tha	thi- (tha class)	<i>thikil</i> 'houses,' <i>thichala</i> 'mats,' <i>thiram</i> 'clans,' <i>thisabo</i> 'diseases'	many plurals, plural inanimates (hɔ class)
lɔ	li- (lɔ class)	<i>lipal</i> 'sun,' <i>liken</i> 'knife,' <i>limani</i> 'respect,' <i>lithem</i> 'love,' <i>litinj</i> 'by twos'	a small set of nouns, locatives, converts nouns to adverbs

To illustrate how arbitrary some of the class memberships can be, Sherbro has a number of words for 'knife,' as indicated in Table 5.2. The columns are headed by the name of the noun class. The first three columns are the singulars; the last two are the plurals.

The irregularities in the system point to a different organization than the one currently extant. On the basis of comparative evidence, Sherbro once had a more extensive system with more noun classes, more transparent semantics, and tighter agreement. Semantics today overrides morphology in that [ANIMACY] commonly determines agreement rather than morphology, as shown in (1).

Table 5.2: Words for ‘knife’

Kɔ	Hɔ	Lɔ	Ma	Tha
balmaa			balmaa	‘two-edged knife’
saki			saki	‘war knife’
	gbosa		gbosa	‘palm-cabbage knife’
	hɔlɔŋ		hɔlɔŋ	‘curved knife’
	baa	baa		‘curved knife’
	ken	ken		‘knife’

- (1) Mpente ɳamiyɛ gbi ko ba bulɛ.

n-pente ha-mi ε gbi ko ba bul ε
 NCM_{ma}-brother NCP_{ha}-1SG DEF all from father same DEF

‘My brothers come from the same father.’ (001a Abdulai Bendu: 18)

Here the plural form of *pente* ‘brother’ belongs to the *ma* class whose NCM is a homorganic nasal, prefixed on the noun. Instead of the expected corresponding pronoun, *ma*, the *ha*-class pronoun, [ɳa-], is prefixed to the 1SG possessive *mi*.

That the noun classes and even their pairings retain some psychological reality is shown by what happens to noun borrowings, i.e., which classes they are incorporated into, as will be discussed below. They tend to join classes with semantically similar features.

5.1 Agreement

Elements which show agreement, however desultory, include the following.

- Definite article (Section 3.4)
- Some adjectives (Section 3.2)
- Possessives (Section 3.3.1)
- Some demonstratives (Section 3.3.3)
- Numbers (Section 3.7)

Not all noun classes show agreement; the *wɔ* and the *kɔ* classes do not (nor do they feature prefixes on the noun itself, as shown in (1), and the *hɔ* class shows agreement only some of the time (nouns are sometimes prefixed with the NCM *i*-).

The example in (2a) illustrates the typical agreement pattern with numbers, *tiŋ* 'two' and *hiɔl* 'four,' determined by the head nouns *rokus* 'orange' and *pakay* 'papaya,' both of them *ma*-class nouns whose NCM is *n*- (Note also how both nouns are prefixed with the same NCM.) The example in (2b) shows adjectival agreement (on *keleŋ* 'good') here controlled by *panth* 'work,' another *ma*-class noun with an identical agreement pattern. The example in (2c) shows *tha*-class agreement, with the NCM *thi*- prefixed to first the definite marker *lε*, secondly to the partitive *pum* 'some' and finally to the adjective *keleŋ* 'good'. The example in (2c) shows the *tha*-class concordant pronoun *tha*. The example in (2d) shows a possessive construction with the 3PL pronoun *ŋa* 'their' prefixed with the *ta*-class NCM *thi*- (Both the *ma* and the *tha* classes show robust and regular agreement patterns.)

(2) Agreement patterns

- a. ḥkɔm lenthie nrokos ntij ni mpakay nhioł.
 n kɔ mi lenthie n-rokos n-tiŋ ni n-pakay
 you go 1SG pluck NCM_{ma}-orange NCM_{ma}-two and NCM_{ma}-papaya
 n-hiɔl
 NCM_{ma}-four
 'Go pluck me two oranges and four papayas.' (P67 L: 53)
- b. Mpanth ma ichek ma ε mpanth ḥkəleŋ.
 n-panth ma i-chek ma lε n-panth n-keleŋ
 NCM_{ma}-work NCP_{ma} NCM_{hɔ}-farm NCP_{ma} be NCM_{ma}-work NCM_{ma}-good
 'Farmwork is fine work.' (P67 P: 42)
- c. Næ thile thipum tha thikəleŋ.
 nai thi-lε thi-pum tha thi-keleŋ
 road NCM_{tha}-DEF NCM_{tha}-some NCP_{tha} NCM_{tha}-good
 'Some roads are fine.' (P67 K: 88)
- d. Lε ḥke yε amaaε ŋa koŋ nuik tɔn thiŋaε, ...
 lε n ke yε a-maa ε ŋa koŋ nuik tɔn thi-ŋa
 if 2SG see how NCM_{ha}-female DEF 3PL PFV amuse song NCM_{tha}-3PL
 ε
 DEF
 'If you see how the women amused themselves with their songs, ...'
 (123aw Yanker, Rat Wife: 49)

Agreement also occurs on numbers 1–10 both in isolation or as part of a larger number but usually not the number ‘twenty’. Sherbro uses a 5-and-20-based system of numbers (quinary-vigesimal) and thus most numbers will show agreement. The example in (3) shows agreement on ‘twelve’.

- (3) Mpanj nwaj ni tiŋ man ma nən bulaiε
 n-panj n-waj ni tiŋ ma-n ma nən bul ai
 NCM_{ma}-month NCM_{ma}-ten and two NCP_{ma}-EMPH NCP_{ma} year one inside
 ε
 DEF
 ‘There are twelve months in a year.’ (P67 N: 22)

To say that Sherbro is a prefixing language is a little misleading. First of all, not all nouns have prefixes (noun-class markers, NCMS). Nouns belonging to the *wɔ* and *kɔ* classes never do, and not all *hɔ*-class nouns are prefixed with the class’s NCM *i*.¹ Prefixes, however, generally do appear on concordant elements. Other irregularities exist and are discussed in the sections on the individual noun classes.

Another sign of desuetude, one that may be related to language death, is the occasional agreement “error” made by speakers. The example in (4) illustrates one such instance. Instead of the *hɔ*-class NCM on the dependent 3PL possessive *ŋa* in accord with the head noun, *hɔ*-class *lel* ‘name,’ the speaker has used a form from the *ma* class, which is not associated with ‘name’.

- (4) Ntongi mi ilel maŋae.
 n tongi mi i-lel ma-ŋa ε
 2SG show 1SG NCM_{hɔ}-name NCP_{ma}-3PL DEF
 ‘Show me their names.’ (001a Abdulai Bendu: 13)

Here the conflict is not between semantics and morphology – no explanation is available save the change in the language due to its desuetude.

5.2 Size and pairings

The largest noun class is the *hɔ* class.² Either by itself or paired with another class, it contains roughly 35% of the nouns. The next largest class is the *kɔ* class

¹The differential erosion of the prefixed NCMS may have to do with syllable structure. The prefixes *li*-, *N*-, *thi*- are relatively stable, i.e., all consonant-involved prefixes.

²The generalizations and numbers are based on a consideration of 1,176 Sherbro nouns in a lexicon of 4,095 entries. We did not have noun-class information on all of the nouns in the database but believe the generalizations are nonetheless valid.

5 Noun class system

with 26% of the total nouns, then the *wɔ* class (animates) with 25%, and the *ma* class with 10%. The *lɔ* class constitutes 4% of the total. The strictly plural classes, *tha*, *ha*, and *si*, have very few unpaired members and are therefore not listed in Table 5.3. The *tha* class has only 10 independent members (many plurals of *kɔ* and *hɔ* classes). The *si* and *ha* classes exist only as plurals of the *wɔ* class with only three members when not paired all in the *ha* class. Table 5.4 presents the numbers for the larger classes.

Table 5.3: The size of Sherbro noun classes

N	%	NCP	NCM	Semantic characterization
329	35%	hɔ	i- (<i>hɔ</i> class)	singulars, body parts, tools and implements, diseases
242	26%	kɔ	∅ (<i>kɔ</i> class)	singulars of plants, trees, and fruits, foods
235	25%	wɔ	∅ (<i>wɔ</i> class)	animate singulars
94	10%	ma	n- (<i>ma</i> class)	liquids, fruits, some plurals, large things, languages
34	4%	lɔ	li- (<i>lɔ</i> class)	derivative abstractions

There are significant pairings, beginning with the singular-plural *wɔ/ha* association of animate nouns. The second most common is the singular-plural *hɔ/tha* pairings, where *tha* contains only plurals. Some nouns in the *hɔ* class are collectives and have no plurals. Many nouns belong to the *kɔ/ma* pairing, where the *ma* class, normally the liquid class, contains plurals, though the *kɔ* class has many nouns without plurals.

Table 5.4: The most numerous noun-class pairings

N	NCPS
181	<i>wɔ / ha</i> (/ <i>si</i>)
177	<i>hɔ / tha</i>
148	<i>kɔ / ma</i>
23	<i>kɔ / tha</i>
18	<i>hɔ / ma</i>

Many nouns (332), however, have no paired counterpart. The largest are: *hɔ* with 134, *ma* with 92, *kɔ* with 66, and *lɔ* with 29. A few other classes have negligible numbers of unpaired singles.

5.3 *Wɔ* class

The *wɔ* class contains human and animal singulars. Many of its plurals fall in the *ha* class and animals also in the *si* class. The *wɔ* class contains the noun *nɔ* ‘person’ as well as its many derivatives, e.g., *cholnɔ* ‘artist’ (cf. *chol* ‘art’), *nɔbonthɔ* ‘helper’ (cf. *bonthɔ* ‘help’). Precinctly the plural of *nɔ* ‘person’ belongs to the *ha* class, but the forms are irregular, *anyin* or *anya*.

As mentioned above and illustrated in (1), *wɔ*-class nouns have no marking, and agreement marking is absent, as seen in (5).

(5) *Wɔ*-class nouns without a prefix³

Sɔk lε wɔ mu hel.
sɔk lε wɔ mu hel
fowl DEF 3SG still boil
‘The fowl is still boiling.’ (P67 M: 100)

Borrowings into the *wɔ* class show the psychological reality of at least the [HUMAN] and [ANIMATE] features. The examples in (6) come from a variety of languages. In the first column is the *wɔ/nɔ* class form and in the second is the *ha* class with the prefixed NCM *a-*.

(6) Singular/plural pairings for [ANIMATE] borrowings

mɛknɔ	amɛk	‘American’
mulat	amulat	‘mulatto’
bolnafali	abolnafali	‘a Mende “play” mask’ ⁴
bolkongoli	abolkongoli	‘Kongoli mask’
potho	apotho	‘European’ (< Portuguese), areal word

New words for animals are not so common, but at least one exists. The word for ‘whale’ belongs to three classes (*wɔ*, *ha*, and *ma*), as do many other sea creatures.

(7) klampis~krampis aklampis nklampis ‘whale’ < English *grampus*

³The NCM for the class in related languages is *o-*. It appears variably in Bom-KimijBom-Kim and Mani, more often in the latter. In Kisi, where it is a suffix, it is always present except in proverbs, negations, and the like.

⁴The Nafali mask is danced and explained in a short YouTube video, <https://www.youtube.com/watch?v=r4jNq2gxNag> (accessed 12 Aug 2020)

5.4 Ha class

Virtually all plurals of *wɔ*-class nouns can be found in the *ha* class, if not as the only plural as at least one of the plurals. Other possibilities for *wɔ*-class plurals are the *si* class and the *ma* class. The affix *nɔ* can be used to create agentive (singular) nouns from both nouns and verbs (see Section 7.3.1); these derived forms always have plurals in the *ha* class. The *nɔ*-derived forms were not included in the analysis presented above.

In addition to the examples already given are the forms in Table 5.5. I give both singulars and plurals and a second plural in the *si* (NCM-*si*) or *ma* (NCM-*nɔ*) class if it exists. At times a plural will be doubly marked as is the plural *a-wok-si* ‘slaves’ (see Table 5.6). There are four nouns that have plurals in all three plural classes, e.g., *tɔmbɔ*, *tɔmbɔsi*, *ntɔmbɔ* ‘jumper mullet’.

Table 5.5: Animate plurals

Wɔ	Ha	Si	Ma
dip	adip		‘porcupine’
sampa	sampa		‘women’s summoner’
to	ato		‘snail’
bel	abel	belsi	‘rat’
tun	atun	tunsi	‘time bird, coucal’
chanth	achanth	nchanth	‘baby’
koluŋ	akoluŋ	nkoluŋ	‘cockroach’
samak	asamak	nsamak	‘guinea fowl’

In (8), the noun-class marker *a-* can be seen on the nouns themselves as well as on the dependent element *tata* ‘young’. The pronoun *ha* of the class is used as both object and subject.

- (8) Anyindɛ kache, nɔ pɔ kache nɔ trit a, apima atata nɔ ka bi respekt nɔ ayin?
 a-nyin ε kache nɔ pe ka che ha trit a
 NCM-ha-people DEF formerly how PRO_{indef} REM.PST PROG 3PL treat Q
 a-puma a-tata ha ka bi respekt nɔ
 NCM_{ha}-children NCM_{ha}-young 3PL REM.PST have respect for
 a-nyin a
 NCM_{ha}-people Q
 ‘The people in those days, how were they treated? The children did they
 have respect for people?’ (009–10a Lohr & Mampa: 233)

The example in (9) illustrates once again how [ANIMACY] overrides morphology with *ma*-class NCM on ‘young woman’ but *ha*-class agreement *a*- on ‘many’. More importantly there is agreement on the predicate adjective *kəleŋkəleŋ* ‘beautiful’.

- (9) Nwantəm agber ha tri ka ni ha akəleŋkəleŋ.
 n-wantəm a-gber ha tri ka ni ha a-kəleŋkəleŋ
 NCM_{ma}-young.woman NCM_{ha}-many 3PL town in and 3PL NCM_{ha}-beautiful
 ‘There are many young women in this town and they are very beautiful.’
 (P67 W: 15)

There are some irregularities. The first line in Table 5.6 shows the highly unusual plural of *yu* ‘fish’ (*wɔ* class, singular) which is *yenchek* ‘fish pl.’ and takes agreement in the *ha* class. The next three lines show the somewhat jumbled forms for family relations and for their gender- and age-based distinctions. In addition, there are at least three terms for ‘husband,’ *po*, *pokan*, and *nɔpokan*, all of which can be used for ‘man’ as well as *nɔ*, *langban*, and *langbans*. The next two lines continue the double marking of the plural, and the last example shows double marking with NCMS from two different classes.

Table 5.6: Unusual plural marking

Wɔ	Ha	Si
yu	yenchek	‘fish’
la	ama	‘woman, wife’
tamo	apuma pokan	‘boy, son’
wanta	apuma ma	‘girl, daughter’
beknɔ	abeka	‘Krio (person)’
potonɔ	apotoa	‘white person’
wonɔ	awok	awoksi ‘slave’

There are a number of words that begin with [a] – few words begin with a vowel – but none of them controls *ha*-class agreement, e.g., *ayenal* ‘place’ with an optional initial vowel. Many of the *a*-initial words function as postpositions: *ahɔl* ‘at the mouth of,’ *atok* ‘at the top of,’ and perhaps these “prefixes” represent the remnant of a locative class.

5.5 *Si* class

The *si* class is likely the remnant of a more highly differentiated noun class system, in which the *si* class may have once distinguished non-human animates from humans. Today it exists as a usually suffixed marker of plural for animals, as in (10).

(10) *si*-class nouns in context

- a. Huksi atiŋ ha che kil lε kune.
 huk-si a-tiŋ ha che kil lε kune
 spider-NCM_{si} NCM_{ha}-two NCP_{ha} be house DEF inside
 'There are two bush spiders in the house.' (P67 H: 106)
- b. Ye thoŋka ki gbi kɔ haani belsi atiŋ doki thiyeŋ dε ...
 yε thoŋka ki gbi kɔ haani bel -si a-tiŋ
 when arguing this all NCP_{kɔ} happen rat-NCM_{si} NCM_{ha}-two these
 loki thiyeŋ-ε
 between-PRT
 'When all this arguing is going on between these two rats ...' (123aw
 Yanker, Rat Wife: 77)

In both examples, *si* appears as a suffix on the noun stems *huk* 'spider' and *bel* 'rat'; normally agreement markers appear only prefixed to dependent elements such as *tiŋ* 'two,' just as the agreement marker for the *ha* class *a-* does. Furthermore, the NCM *si* unusually appears as a suffix.

The suffix *-si*, as indicated in the parenthesized pronoun *ha* in Table 5.1, has no corresponding pronoun. When a pronoun is required, *ha* is used.

In citation forms, which feature the definite marker *-ε*, the suffix also appears. When asked to give the plurals for animal nouns taking the *si*-class marker, speakers give a stem with a following *se* (*si* + the definite marker [ε]), which generally shows agreement with the noun it follows (see Section 3.4). In the first column of Table 5.7 appear the singulars, in the second the plurals, and in the third a gloss.

In the examples from a narrative, the affix *si* seems more plausibly analyzed as a prefix (11), as opposed to its analysis as a suffix in (10), where the number 'two' has the *ha*-class agreement marker *a-*. Note that the generic words for both 'animal' and 'insect' have their prefixed *ma*-class NCMS.

Table 5.7: *Si*-class citation forms

Singular	Plural	
nɔŋgbe	nɔŋgbese	‘sheep’
thumɔε	thumɔise	‘dog’
vee	veesε	‘bird’
thethel	thethelsε	‘grasshopper’
gbegbe	gbegbese	‘frog’
bɔkε	bɔksε	‘turtle’
pio	piose	‘pig’

- (11) Kain Taso wɔ thee ɲhɔk ma ɲvissε, veesε, ni ɲkɔlɔŋsε.
 Kain Taso wɔ thee n-wɔk ma
 Kain Tasso 3SG understand NCM_{ma}-word NCP_{ma}
 n-vis-si-ε vee-si-ε ni n-kɔlɔŋ-si-ε
 NCM_{ma}-animal-NCM_{si}-DEF bird-NCM_{si}-DEF and NCM_{ma}-insect-NCM_{si}-DEF
 ‘Kain Tasso understands the words of every animal, bird, and insect.’
 (123aw Yanker, Rat Wife: 52)

It is not just animal plurals that belong to the class, it can also be human beings such as ‘twins’ and ‘enslaved person,’ as in (12).

- (12) *Si* plurals for human beings
- Penthse ɲan ɲanpε, ɲa bi ɲa bi ilel gba?
 pənth-si-ε ha-n ha-n pε ha bi ha bi
 twin-NCM_{si}-DEF 3PL-EMPH 3PL-EMPH also 3PL have to have
 i-lel gba
 NCM_{hɔ}-name different
 ‘Twins they themselves, they have to have separate names?’ (102v
 Chernor Ashun: 238.1)
 - wonɔ ‘slave’ / awok, siwok ‘slaves’ (Sumner 1921)⁵

Likely many animates once belonged to a non-*wɔ/ha* class pairing, signaled by agreement patterns still in accord with the *hɔ* and *ma* classes in the plural. Such nouns, typically animals such as fish, insects, birds, mammals, and family

⁵The *si* form for ‘slaves’ did not appear in our own data.

relations, show only plural accord with these classes; singular accord is with the animate *wɔ* class and such nouns bear the prefix of the *ha* animate class. The *tha* class, the default plural class for non-animates, contains no such plurals. Clearly [ANIMACY] plays a role in determining plural agreement patterns. The one clear piece of evidence for at least one more class than the seven is the curious plural affix and agreement marker for some non-human animates.

5.6 *Ma* class

The *ma*-class is probably the easiest to characterize and one of the most formally stable throughout Bolom-Kisi and Mel in general. It includes liquids, language names, and many plurals. The “plural” of several other classes is not quite the same as the plural of a count noun; it is more of an augmentative since many of the nouns with which it is paired are collective or mass nouns. Its prefixed NCM, a nasal homorganic to the initial consonant of the noun stem, is highly regular and highly present.

(13) Some typical *ma*-class nouns

Liquids	men	‘water’
	ŋkuai	‘palm oil’
	mmanterŋka	‘butter’ (< Portuguese <i>manteiga</i>)
	ŋkalom	‘palm wine’
Juicy fruits	nsupsap	‘soursop’
	mplɔm	‘plum’
Other foods	mmalɔ	‘ground nut’
	nsaha	‘egusi’
	mbinch	‘beans’
Abstractions	nson	‘dream’
	mbɔs	‘peace’
	ŋkuath	‘fear’
	nlap	‘shame’

In addition to the nouns above, other possible semantic groupings could be ‘sicknesses’ and ‘languages’. Sickesses are numerous and found in other classes as well, but all language names are found in the *ma* class.

Definitely *plɔm* ‘plum’ and *mmanterŋka* ‘butter’ are borrowings and likely *nsupsap*. That they belong to the *ma* class shows that [LIQUIDITY] is still a feature of the class in speakers’ minds. Nonetheless, it is impossible to identify any cohesive notion uniting the entire set of nouns belonging to the class.

One semantic anomaly to the *ma* class is with family relations. Some of them with animate singulars as expected in the *wo* class, have plurals in the *ma* class rather than in the expected *ha* class (animate plurals), as first illustrated in Table 5.5. A few more examples appear in (14).

- (14) *jajel* *njajel* 'mother-in-law'
 gbenɔ *mgbenɔ* 'sister-in-law'
 komnɛ *ŋkomnɛ* 'father- or brother-in-law'
 kɛna *ŋkɛna* 'uncle'

In addition to it being a “plural” for some nouns in the *wɔ* class it is also the plural for many singulars in the *kɔ* and *hɔ* classes. This has perhaps led to its use as an “augmentative” when these nouns have other plurals. The augmentative function is clear with a stem such as *wɔm* ‘boat, canoe,’ which belongs to the *hɔ/thi* (sg/pl) pairing. It is the largest pairing in the language and contains many nautical terms as well as many body parts and items of daily use. It is also the destination of some borrowings including some from English and Portuguese. Thus, the pairing is one of some productivity. However, when a boat or canoe is overlarge and is propelled by oars rather than with a paddle, it belongs to the *ma* class.

- (15) wəm hə / thi 'boat, canoe'
 wəmmbəkul ma 'large canoe or boat, weighing up to 3 tons,
 propelled by oars (rather than paddles)'

There are some formal irregularities in the agreement patterns. The expected pattern with adjectives showing agreement is noun NCM-adjective, i.e., the adjective prefixing the NCM of the *ma*-class head noun, namely, a homorganic nasal. Instead of the NCM, however, speakers use the NCP *ma* in the NCM's place. In (16a), it is between 'men' and 'uncle' and in (16b), between 'work' and 'farm'. Strangely, *ichek* 'farm' retains its *hɔ*-class prefix *i*.

- (16) *ma* as an NCM prefixed to dependent elements

- a. ... ndanjbaŋ ma kenyaa wɔε, kenyaa wɔε Ba Amadu Kamara ...
n-lanjbaŋ ma-kenyaa wɔ ε kenyaa wɔ ε Ba Amadu
NCM_{ma}-man NCM_{ma}-uncle 3SG DEF uncle 3SG DEF Mister Amadu
Kamara
Kamara
‘... his uncle’s men, his uncle, Mr Amadu Kamara...’ (124aw Yanker
Boy Lost at Sea: 210)

- b. Mpanth ma ichék ma lε mpanth ηkəleŋ.
 n-panth ma i-chek ma lε n-panth n-keləŋ
 NCM_{ma}-work NCP_{ma} NCM_{hɔ}-farm NCP_{ma} be NCM_{ma}-work NCM_{ma}-good
 'Farmwork is fine work.' (P67 P: 42, repeated from (2b).)

Ma-class nouns are pluralized by using an affiliation with the unambiguously plural *thi* class. The plural of *mputh* 'intestines' (*ma* class) is in the *tha* class retaining its prefixed homorganic nasal as shown in (17). Despite such possibilities, it is hard to imagine the context in which such *ma* plurals, such as that of 'intestines' would be used, i.e., 'multiple intestines'?, even less likely when dealing with a cow's intestines rather than those of a small fish or squirrel. The following example comes from an elicitation context. 'Intestines (pl)' takes agreement in the *tha* class.

- (17) mputh / mputh the
 n-puth n-puth thi-ε
 NCM_{ma}-intestines NCM_{ma}-intestines NCM_{thi}-DEF
 'intestines' / 'the intestines(pl)' (E04 Abdulai Bendu: 11)

In sum, the *ma* class shows little semantic unity and some formal irregularities.

5.7 *Hɔ* class

As the noun class with the greatest number of members, the *hɔ* class resists easy semantic characterization as shown in Table 5.8. It includes a great variety of singulars (implements), collectives, and abstractions. Many words relate to the nautical domain: boat parts, sailing, and fishing. The class contains items of everyday use, body parts, geographic features, sicknesses, foods, and abstractions. When there is a related form in another noun class, the noun class is either *ma* or *tha*, with the vast majority of related forms being plurals in the *tha* class. Because forms sometimes do and sometimes do not have a prefix, I have not included any prefixes in the examples. The "singular" is sometimes a mass or collective noun where there is no plural. I have left the cell blank in Table 5.8 where there is no related form. I have only indicated the noun class when a paired form exists.

Nearly all maladies and diseases fall into this class, e.g., *sɔkul* 'scabies,' with usually no related forms. The most common pairing by far is *hɔ/tha*, as mentioned above.

The noun-class marker *i*- when prefixed to a noun can nominalize a verb, as shown by the examples in Table 5.9.

Table 5.8: Representative examples from the *ho* class

Domain	Singular	Plural	Gloss	Comment
Sea-oriented	yɔŋko	tha	'fishingbasket'	
	chocho		'sea shell'	
	lel		'ocean, sea'	some derived forms
Everyday items	gbap	ma	'mat'	
	pɛl	ma	'net, hammock'	
	pɛpɛ	tha	'calabash'	
Body parts	paka	tha	'spine'	
	kun		'stomach'	
	thath		'eye mucus'	
Geographic	boŋ	tha	'low cliff'	
	gbɔthɔ	tha	'valley'	
	bian		'area'	
Sicknesses	gbokoth		'cowpox'	
	hɔkɔ		'goiter'	
	lua		'hernia'	
Food	boo	tha	'bread'	
	sek		'rice flour'	
	yeke		'cassava'	some derived forms
Misc	fɔn		'secret, society'	
	ŋɔi		'happiness'	
	rɔ		'debt'	

Table 5.9: Verbs nominalized in the *ho* class

Verb		Noun	
dui	'steal'	idui	'theft, stealing'
chal	'sit'	icheli	'sitting'
luei	'enter'	luei	'hole, well'

5 Noun class system

Some recent borrowings into the class include the items shown in Table 5.10. A number of nautical terms come from Portuguese and English. Note how there are two different borrowings for ‘table’.

Table 5.10: Borrowings into the *hɔ* class

skuna	‘schooner’	< Eng <i>schooner</i>
sithir	‘line on boat’	< Eng <i>sheet</i>
waya	‘fishingenclosure’	< Eng <i>wire</i>
suga	‘sugar’	< Eng <i>sugar</i>
bias	‘trip’	< Port <i>viaje</i>
mesa	‘table’	< Port <i>mesa</i>
təbul	‘table’	< Eng <i>table</i>
mesei	‘needle’	< Arabic via Mandinka (Pichl 1967)

The *hɔ* class is a large and unwieldy class that likely represents the collapse of several classes. At its core, however, it is the *hɔ/tha* sg/pl pairing that contains items of daily use.

5.8 *Kɔ* class

The second largest class in the language, the *kɔ* class has a disparate set of members. The largest semantic grouping contains trees, plants, and grasses in both the, *kɔ/ma*, pairing sub-class and in the *kɔ* class with no pairing. Much smaller sub-groups are foods, everyday activities and implements, and abstractions. Like nouns in the *wɔ* class, *kɔ*-class nouns have no prefix.

Table 5.11 contains representative examples from the major semantic categories of the *kɔ* class. As in Table 5.8, I have indicated the companion class “Plural” when one exists and for mass or collective nouns with no plural, I have left the cell blank. I have only indicated the noun class when a paired form exists.

The *kɔ* class both with and without its *ma*-class pairing is a frequent landing spot for borrowings, as illustrated in Table 5.12.

5.9 *Tha* class

The *tha* class has most of the plurals in Sherbro; it is prominently the plural for things that can be counted, as in (18). Typically *tha*-class nouns are paired with

Table 5.11: Representative examples from the *kɔ* class

Domain	Singular	Plural	Gloss	Comment
Trees	chu	ma	‘mangrove’	
	the	ma	‘sandpaper tree’	
	thok	ma	‘tree (generic)’	
Plants	luba	ma	‘ringworm shrub’	
	te	ma	‘tea bush’	
	pui		‘grass (generic)’	many derived forms
Foods	gbam	ma	‘potato, yam’	many derived forms
	santh		‘shrimp’	
Body parts	bɔŋk	ma	‘scrotum’	
	mɔ	ma	‘breast’	
	su	ma	‘finger’	
Fishing & Hunting	gbit	ma	‘fishingnet pole’	
	pel	ma	‘net’	many derived forms
	tokot	ma	‘animal trap’	
Misc	fai	tha	‘Poro bush’	
	hu	tha	‘yard, enclosure’	
	leka		‘juju’	

Table 5.12: Borrowings into the *kɔ* class

seli	‘prayer’	< Arabic <i>salaa</i> ‘prayer’
sɔbul	‘shovel’	< English <i>shovel</i>
chumbu	‘lead’	< Port <i>chombo</i> ‘tool’
gwava	‘guava’	< Port <i>goiba</i> or Eng <i>guava</i> (< Taino?)
kəntri	‘groundnut’	< Mandinka <i>kantiga</i> ‘groundnut’

nouns from the generally singular *kɔ* and *hɔ* classes, as in (19), which may have plurals in other classes as well, but in some cases the *tha* class is the only class to which a noun belongs, as illustrated in (20).

An example of the *tha*-class morphology and agreement patterns is given in (18). The definite article DEF *le*, the partitive *pum* ‘some,’ and the adjective *kələŋ* ‘good’ are all prefixed with the NCM *thi* and the concordant pronoun *tha* is used.

- (18) Næthi le thipum tha thikələŋ.

nai thi-le thi-pum tha thi-kələŋ
 road NCM_{tha}-DEF NCM_{tha}-some NCP_{tha} NCM_{tha}-good
 ‘Some roads are fine.’ (P67 K: 88, repeated from (2c))

- (19) *tha*-class nouns paired with (singular) *kɔ* and *hɔ* classes

<i>kɔ</i> plurals	tan̩ka	‘crab pincer’
	kumba	‘shirt, gown’
	həle	‘raphia basket’
	hu	‘yard’
<i>hɔ</i> plurals	pis	‘rag, cloth’
	lathan̩	‘thigh’
	bes	‘ladder’
	bon̩	‘low cliff’

In most cases *tha*-class nouns have a singular counterpart, but in some cases they do not. I give some examples in (20).

- (20) Unpaired *tha*-class nouns

thigbiikan	‘race’
thigbo	‘children’s top’
thigbu	‘jaws’
lomthibul	‘unanimity’ (lit. ‘voices one’)
thikran	‘pile’
tɔn̩thi	‘song, singing’

5.10 *Lɔ* class

The *lɔ* class is the smallest noun class in Sherbro.⁶ Though small in terms of the number of underived nouns belonging to it, the prefix of the *lɔ* class, *li-*, can

⁶Thirty-four members as of 4 Sept 2020. The count includes some derived members.

be used to derive new nouns from nouns and other classes. Another unusual feature to the class is that *li*-prefixed forms can be used adverbially. In terms of its semantics, the class generally contains abstracts, e.g., *lichol* ‘art,’ *limani* ‘respect,’ *live* ‘health,’ but also a few objects of daily use, *liken* ‘knife,’ *limenth* ‘broomstick,’ *thul* ‘raffia, and even the word for ‘day’ itself *lipal* (also the word for ‘sun,’ likely its basic meaning). There’s even a borrowing in the class, *libushel* from English *bushel*.

An example of an abstraction derived from a noun is the word *libee* ‘chiefiancy’ from the word *beε* for ‘chief’. Both *lithem* ‘love’ and *lithemba* come from *them* ‘friend, companion’. The word for ‘age’ *liben* comes from the noun *ben* or the adjective *ben* ‘old,’ and *likith* ‘shortness’ from the adjective ‘short’. Abstractions can also be derived from verbs: *lisei* ‘evidence’ from *sei* ‘testify’ and *live* ‘health’ from *ve* ‘be well or healthy’; *libay* ‘laziness’ from *bay* ‘be lazy’.

The most common derivational process is the formation of adverbs from nouns (and here numbers) (see Section 7.1 on adverbialization). Like the “multiplicative” described below, an adverb is formed from the word *tiŋ* ‘two’ as in (21).

- (21) Bálma lúé lítiŋ.

bálmaá lúé lí-tiŋ
two.edged.knife sharp NCM_{1,0}-two

‘The *balmaa* knife is sharp on both sides.’ (lit. ‘The sharp *balmaa* is doubly (sided).’) (E12 Albert Yanker: 27)

Though the usage did not appear in our own data Sumner reports *li*- can be used for the “multiplicative”, as in *li-tiŋ*, ‘twice,’ *li-ra* ‘thrice’ (Sumner 1921: 34).

There are also forms with no derivational history that function as adverbs (see (21) for one that does). In (22), *lifik* means something like ‘randomly’ but there is no noun *fik* from which it could claim descent.

- (22) Tamɔ le wɔ gbo ha len lifik, chen tənini.

tamɔ le wɔ gbo ha a len lifik che-ni tənini
boy DEF 3SG just do thing randomly AUX-NEG think

‘The boy just does things at random, he doesn’t think.’ (P67 F: 16)

The form may not be derived but it fits well the profile of adverbs with the prefix *li*-.

- (23) Mpanth ma lifamalfama, la a ni kune ko ɳami ichɛlie kune.
- | | | | | | |
|-------------------------|-------------------|------------------------------|---------------------------|----------------------|---------------|
| n-panth | ma | li-fama-li-fama | la | a | ni |
| NCM _{ma} -work | NCP _{ma} | NCM _{lo} -farmer- | NCM _{lo} -farmer | PRO _{indef} | 1SG presently |
| kune | ko ɳa | mi i-cheli | ɛ | kune | |
| within | in people | NCM _{ho} -household | DEF | inside | |
- ‘Farming work, that is what I am presently doing in my household.’ (090a
Saidu Netteh: 59)

A curious use of the prefix is in a reduplicated form, as in (23), functioning as the second part of a compound, meaning ‘farming work’. The second part of the prefixed item of focus is based on *fama*, a borrowing from English *farmer*.

5.11 Summary

The Sherbro noun class system has shown some regularities that lend themselves to generalizations but also a number of irregularities. Many of the irregularities arise in the area of agreement, and the primary agent of disruption is the importance of [ANIMACY], which overrides morphological considerations. It is possible the puissance of this feature has led to the demise of a distinct and fully operant class surviving today only in the *si* affix of ‘animals’. It has been absorbed or is in the process of being absorbed by the *ha* class, which is no longer just ‘human plurals’ but also ‘animate plurals’.

Another generalization that emerges from the facts adduced above is that the system is in decay, a condition common to a dying language and to closely related languages as well (Campbell & Muntzel 1989, Childs 2009, Sasse 1992).

6 Verb extensions

Verb extensions are suffixed to verb stems, following the Proto-Niger-Congo pattern of the “inflectional verb” as outlined in Nurse (2007) and Nurse (2008), an amazingly stable pattern throughout Niger-Congo (Hyman 2007). Though the system of verb extensions exists and is somewhat productive in Sherbro, it is a reduced version of what exists even in closely related Kisi.

This chapter introduces the more productive verb extensions of Sherbro, treating them in the order of most productive to less productive. The causative *-i* is the most productive, followed by the intensiver/reflexive *-ni* and the instrumental *-ka*, which has been reanalyzed as a preposition. Others are less well established. I first give an overview of their form and semantics with some examples, followed with some details of each extension. The chapter concludes with a comment on the morphotactics of the verb extension system, which extensions can be used together and in what order they appear, and a brief summary.

6.1 Causative *-i*

The causative remains intact from what was likely once a more extensive and productive system of verb extensions than exists today. The form of the extension, *-i* is identical to what is found in other related languages (e.g., Childs 1987). The causative adds to the base form an additional argument, an agent or a causee. The function is most apparent when the base verb is stative.

(1) Causative extension

- | | | | | |
|----|-------|-------------------|-------------------|--------------------------|
| a. | hin | ‘lie down’ | hini | ‘lay down, arrange’ |
| | dinth | ‘gleam’ | dinthi | ‘whiten’ |
| | lap | ‘be ashamed, shy’ | lepi ¹ | ‘disgrace’ |
| | duk | ‘fall’ | duki | ‘fell (tr.), throw down’ |
| | lol | ‘be safe, saved’ | loli | ‘save’ |
- b. Wɔ koŋ mi loli.
wɔ koŋ mi lol-i
3SG PFV 1SG safe-CAUS
‘He saved me.’ (P67 L: 108)

The causative may also have a pluractional sense, for example, changing *kenth* ‘break’ into *kenth_i* ‘break into pieces’. The pluractional sense also includes marking greater intensity, as in (2b).²

(2) Causative as pluractional

- a. *nan* ‘draw, pull’

Ha ke bonds_o ko ni ha nan wɔmde chis ko.

ha ke bonds_o ko ni ha nan wɔm-de chis ko

OPT see wharf to and OPT pull canoe-DEF shore to

‘Look for the wharf and pull the canoe on shore.’ (P67 N: 11)

- b. *nani* ‘draw, pull with force’

Wɔn wɔ gbo nani, aha lε ha jetheli ha ma ha mbank lε.

wɔ-n wɔ gbo nan-i a-ha lε ha jetheli³ ha ma

3SG-EMPH 3SG indeed pull-CAUS NCM_{ha}-3PL DEF 3PL slacken 3PL AUX

ha n-bank lε

OPT NCM_{ma}-rope DEF

‘While he is pulling hard, the others should slacken their ropes.’ (P67 J: 19)

In some cases, particularly with active verbs, the causative may have the same meaning as the verb without the extension, e.g., both *rok* and *roki* mean ‘harvest’.

6.2 Reflexive *-ni*

The term “reflexive” (REFL) is meant to cover a wide semantic range, as detailed below. The term was chosen because it is often the most obvious and accessible one. Its semantics range from a strict reflexive through a passive and on to an intensive and perhaps something more disagreeable than the stem without the suffix. In its fullest form the REFL morpheme takes the form [ni] but it can be reduced to a simple nasal [n] and be metathetized to [in]. In (3), the stems are followed by their derived forms.

¹This is one of the few places where there is a stem vowel change in the verb extension system. In Kisi, it is quite common, and in both Mani and Kisi, the verb extensions harmonize with the stem vowel. There is no vowel harmony here in Sherbro.

²As I mentioned in an earlier paper, Kuryłowicz has pointed out the close relationship among the iterative, the intensive, and the causative in Indo-European. In many languages the source of the iterative is often the causative with an intermediate stage ((Childs 1987: 91, fn3, Kuryłowicz 1964: 86f). Thanks to Johanna Nichols for pointing out this discussion to me.

³This form is also complex, likely also involving the causative extension *-i*.

(3) Derived forms with *-ni*

a. bos	'shave'	bosni	'shave oneself'
bɔs	'be cold, wet'	bɔsɔlin	'quench thirst, cool'
gbani	'lean (sth) against'	gbalɔni	'lean (oneself) against'
herk	'ferry'	herkeni	'ferry oneself'
tenten	'think'	tənini	'think, remember'
tipɛ	'begin'	tipəni	'begin (more extensively or intensely)'

b. Ya herkeni.

ya herke-ni
1SG cross-REFL

'I ferried myself.' (e.g., across the river) (E10 Albert Yanker: 9–10)

(4) Some pejorative meanings

a. *bus* 'skin' / *busni* '(de-)skin oneself (shed like a snake), undress, erupt'

- i. ɻjkɔ bus vis le.
ɻj-kɔ bus vis le
2SG-go skin animal DET
'Go skin the animal!' (P67 B: 277)

- ii. Pəmde kɔ busni Mpele ko.
pəm ε kɔ busni mpele ko
war DEF go break.out Mpele to
'War has broken out at Mpele.' (P67 B: 278)

b. *bɔi* 'have enough, be satisfied' / *bɔyni* 'be disgusted with'

- i. Ya koŋ bɔi.
ya koŋ bɔi
1SG PFV have.enough
'I have had enough.'

- ii. Ya koŋ bɔyni jali mɔ.
ya koŋ bɔyni ja li-mɔ
1SG PFV disgusted affairs NCM_{1,2}-2SG
'I am disgusted with you.' (lit. with your affairs or actions)

The meaning of the extension can also be passive, as in (5).

(5) a. chɛth	'boil'	chɛthni	'be boiled'
bɛmpa	'make'	bɛmpani	'be made'

6 Verb extensions

- b. Mborj ma pipe ma bəmpani iwɔm.
n-bɔŋ̩ ma pipe ma bəmpa-ni i-wɔm
NCM_{ma} NCP_{ma} cask NCP_{ma} make-REFL NCM_{hɔ}-wood
'Barrel bungs are made of wood.' (P67 B: 165)

The suffix can be added to adjectives as well, here with its intensifying function, as in (6).

- (6) a. wei 'bad, ugly'
wei-ni 'very bad, terrible, dreadful'
- b. yenweini le
yen wei-ni le
thing bad-REFL DEF
'horrible thing' (women's name for men's Poro devil) (P67 W: 24)⁴

And the rather curious example in (7), where it is used as a simple intensifier with a meaning reversal of its stem or at least stripped of the 'bad,' parallel to English *awfully*.

- (7) Wɔ kelenj weini.
wɔ kelenj wei-ni
3SG good bad-REFL
'He is awfully nice.'

The next verb extension will also be shown to have extended its domain, this time in its morphosyntax, where a verb extension has been reanalyzed as a preposition, a case of demorphologization.

6.3 Instrumental *-ka*

The instrumental (INS) *-ka*, as it is labelled here, is sometimes known as a sub-category of the "applicative" in the literature on verb extensions, but its usage is more limited here, and I therefore use the narrower term (e.g., Hyman 2014). The examples in (8) show the varied uses with a single verb.

⁴It is forbidden for women to say the devil's real name.

(8) Extended forms of *bempa* 'do, make'

- a. Bo wɔ lε hɔ bempaka lithu.
bo wɔ lε hɔ bempa-ka li-thul
hat 3SG DEF NCP_{hɔ} make-INS NCM_{lɔ}-straw
'His hat is made of raphia-straw.' (P67 B: 83)
- b. Fe wulle lo po bempaka wulle.
fe wul lε lɔ pε bempa-ka wul lε
money funeral DEF NCP_{lɔ} PRO_{indef} make-INS funeral DEF
'It is the funeral money that will be used for the funeral.' (Proverbs: 137)

The form of the extension is usually reduced to [k], as illustrated by the following pairs in (9).

(9) Reduced forms of -ka

- a. bim 'cover, thatch' (v.) bimik 'cover, close' (v.)
ho 'emerge, come out' hok 'come from or out'
kee 'see' kek 'see (with)'
pɔŋ 'throw' pɔŋki 'throw (+CAUS?)'
tipɛ 'begin, start' tipik 'beginning' (n.)
- b. Nɔɔnɔ yelle ko ŋa hun ha kek Braima thi-hɔl.
nɔ-o-nɔ yel lε ko ha hun ha kek Braima thi-hɔl
one-DISTR-one island DEF to 3PL come for see Braima NCM_{tha}-eye
'Everyone on the island came to see Braima with their own eyes'
(124aw Yanker, Boy Lost at Sea: 249)

Another example in (10) suggests an intensive meaning comparable to what was seen with reflexive *-ni*.

- (10) a. pɛn 'talk loud and authoritatively' (P67 P: 76)
pɛnek 'scream, shout' (P67 P: 77)
- b. Min wɔ pɛnek ama ale.
min wɔ pɛnek a-ma a-lε
devil 3SG scream NCM_{ha}-female NCM_{ha}-DEF
'The devil shouts at the women.' (P67 P: 77)

A transition from verb extension to preposition is apparent in the set of forms in (11). The examples in (11a) show a similar relationship between the two verb forms in (10a), but here both are stative. Next appears a sentence with the unextended form *pɛɛ* 'be full' followed by *ka* 'with' as a preposition (11b). Then in (11c), the extended form allows another argument, *iwei* 'evil,' after the source form, a stative verb.

- (11) a. *pɛɛ* 'be full'
pɛkɛ 'be overfull, filled to the brim'
- b. *Boiɛ hɔ pɛɛ ka mɛn.*
boi ε hɔ pɛɛ ka mɛn
dish DEF NCP_{hɔ} be.full with water
 'The dish is filled with water.' (P67 P: 53)
- c. *Yaŋ ya pɛkɛ iwei.*
ya-ŋ ya pɛkɛ i-wɛi
1SG-EMPH 1SG be.overfull NCM_{hɔ}-bad
 'I am (truly) filled with evil.' (P67 P: 54)

The use of [ka] as a preposition is more common certainly than the full form of the extension *-ka* and probably the reduced form. In both of the examples in (12), it is clear that *ka* is no longer part of the verb since it is separated from the verb by the direct object. This development is identical to the extension *-ka* becoming a preposition in Mani, claimed to be the result of contact with Soso and Mande more generally (Childs 2011, Childs 2017). See also the examples and discussion in Section 3.8 for a cross-linguistic discussion.

- (12) *-ka* reanalyzed as a preposition
- a. *Ha buŋ wɔ ka thɔk.*
ŋa buŋ wɔ ka thɔk
3PL flog 3SG with stick
 'They flogged him with a stick.' (P67 B: 271)
- b. *A beth thɔk lɛ ka bɛrɛ.*
a beth thɔk lɛ ka bɛrɛ
1SG cut tree DEF with axe
 'I cut the tree with an axe.' (P67 K: 2)

Thus, there has been some erosion in the form of the instrumental extension, but at the same time there has been a resuscitation of its function in the adposition *ka*.

6.4 Final comments on verb extensions

First, a statement of the morphotactics of Sherbro verb extensions is confined to the three relatively productive extensions, causative *-i*, reflexive *-ni*, and instrumental *-ka*. The proposed order of the morphemes is given in (13).

(13) Morphotactics of Sherbro verb extensions

- a. Stem-CAUS-REFL-INS

bɔs	Stem	'be cold or wet'
bɔsɔl-i	Stem-CAUS	'make wet, soak'
bɔsɔl-i-n	Stem-CAUS-REFL	'quench, cool, satisfy one's thirst'
- b. Ha bɔsɔlin gbɔl⁵ le hĩ kul mən de.

ha	bɔsɔl-i-n	gbɔl	le	hi	kul	mən	de
OPT	wet-CAUS-REFL	heart	PRT	1PL	drink	water	DEF

 'To quench our thirst we drink water.' (P67 B: 174)

There were few examples of *-ka* used as a verb extension in the data, particularly used with other extensions.

In summary, the system of verb extensions has undergone some attrition similar to what has happened to the noun class system. Neither is a surprising development given the threatened state of the language (e.g., Childs 2009, Craig 1997, Dorian 1978). The changes have taken place both in form and in function. In most cases the verb extension morphemes are no longer identifiable, and their number has been considerably reduced as compared to their closest relatives. The functions have similarly become more diffuse, sometimes resolving into an emphatic function of 'intensity.'

In the derivational morphology there is greater transparency and regularity.

⁵'Satisfying one's heart' is a common idiom for 'being full or satiated' in this part of West Africa.

7 Derivational morphology, compounding

Establishing derivational directionality sometimes proved challenging, particularly when the two forms, stem and derivative, were formally identical, a phenomenon that has proved problematic in such Mande languages as Mende, where there is very little morphology (e.g., Dwyer 1989, Innes 1962). Fortunately, Sherbro has enough morphology to identify the part of speech but still does not provide much information on directionality. (Problems in determining parts of speech are discussed in the introduction to Chapter 3 on word categories.) Where there was ambiguity, the guidelines adopted here were the following:

- Verbs generally considered more basic than nouns
- All other parts of speech considered derived from either verbs or nouns, when related forms exist
- Adverbs considered more basic than postpositions

An example of the challenges that arise is illustrated in (1). The choice here was between the noun *herka* and the verb *her*. Note that the full form of the instrumental verb extension is *-ka*, thus supporting the case for a verb base, but why would a tree not have a name?

(1) Derivational challenges

herka	‘corkwood tree; canoe made of corkwood, ferry’ (n.)
her	‘go across, cross’ (e.g., river, stream, stretch of water)
herni	‘go across, cross’ (e.g., river, stream, stretch of water)
herk	‘ferry someone across’ (e.g., river, stream, stretch of water)
herkeni	‘ferry oneself across’ (e.g., river, stream, stretch of water)

This chapter looks at both the highly productive and some of the less productive processes in Sherbro, typically affixes that change the word category of a stem. It also includes highly productive morphemes, e.g., agentive *-nɔ*, *pokan* ‘male,’ and *maa* ‘female’ that seem more like compound elements (Section 7.3).

7.1 Derived adverbs

Several productive processes exist for creating adverbs from other word categories. Prefixes from the noun class system are used in at least two ways. The *hɔ*-class NCM *i*- is a nominalizer of verbs that can then be used adverbially (see Section 5.7). In addition, the *lɔ*-class prefix *li*- changes a noun so that it can be used as a locative or as something like an adverb (see Section 5.10). In a similar fashion adverbs can be derived using *yen* 'thing' typically followed by an adjective 'bad' or 'good', as shown in (2).

(2) Adverbs from *yen* 'thing,' indefinite pronoun

yenyen	ideophone underscoring quiet
yenjwei	'badly,' lit. 'thing-bad'
yenjweini	'agitatedly,' e.g., of waves during a storm
yenjkeleŋ	'well, carefully' (of task performance)
yenjkeleŋba	'very much'
yenjkeleŋyenjkeleŋ	'thoroughly'

A related class of words is ideophones. These are adverb-like words that may be relatable to other word categories (usually verbs) with no derivational process involved (see Section 3.5, Childs 1989). More often, however, they have no obvious language-internal origin.

Locative expressions can also be considered derived. There are at least three ways to create locatives and place names in Sherbro (also *mo*- and *-dugu* from Mande). Names of places are treated in Section 3.6. There are three locativizing suffixes (discussed in Section 3.8 on adpositions).

(3) Locativizing suffixes and postpositions

-ai	'in'
-ɛ	'in, on, under'
ko	'to, from, etc.'

Other postpositions, e.g., *hol* 'at the entrance or opening' (Section 3.7), are more like the third affix *ko*, which is phonologically independent because of its syllable structure and syntactic versatility. *Ko* may appear either before or after a place name.

7.2 Derived adjectives

The suffix *-il/-ul* forms adjectives from verbs. It is the least problematic and most transparent of the derivational morphemes, changing stative verbs into agreeing

adjectives. The suffix has a high tone (not marked in the examples) and the vowel is [BACK] harmonic with the stem vowel, with [a]-stems patterning with the front vowels. They take the suffix [il], and stems with back vowels take the suffix [ul]. In (4), the first set of stems all have front vowels and the second set have back vowels.¹

(4) Adjectives with *-il/-ul*

kath	'be hard, difficult'	kathil	'extremely difficult'
dis	'be heavy'	disil	'heavy'
dinth	'gleam, glitter'	dinthil	'pale'
jeth	'be weak'	jethil	'weak, tasteless'
peth	'be tasty'	pethil	'tasty, sweet, good'
sek	'be dry'	sekil	'dry' ²
nɔth	'be soft'	nɔthul	'very soft'
bɔs	'be cold'	bɔsul	'cold'
gbuth	'be rough'	gbuthul	'unripe, ill-bred'
nyuŋ	'be blunt'	nyuhul	'blunt'
puth	'be spoiled, rotten'	puthul	'spoiled, rotten'
thuk	'be warm'	thukul	'feverish, ill'

I now turn to processes that involve independent lexical items, namely, compounding.

7.3 Compounding

Sherbro has productive processes of compounding, not all of which will be detailed here. In all cases compounds involve parts that are independent words. Typically, there is little phonological interaction at the interface between the two parts. I discuss the compounding processes in order of productivity, from the most productive to the least productive. One extremely productive compound involves the agentive *nɔ* 'person'. Another set is gender- and age-specifying forms. Others create nonce constructions, thus not highly productive morphemes.

7.3.1 Agentive *nɔ*

What I call the 'agentive *nɔ*' represents a highly productive process, close to being a derivational affix. It has an independent existence as 'person' and an indefinite

¹For another case of vowel harmony, see the discussion of the past suffix in Section 4.2.

²cf. sekili '(make) dry' (v.)

pronoun ‘someone’ or even ‘they’. It can be conjoined to nouns and verbs to designate the person involved with the activity or domain to which it is attached. The bond between *nɔ* and its companion is weak as other material can intervene. Forms with the *nɔ* affix belong to the *wɔ* class and control *wɔ*-class agreement.

Nɔ ‘person’ can be affixed (prefixed or suffixed) to virtually any content word (excluding adverbs and ideophones). The affix is identical to one found in all other Bolom languages. I first discuss the prefixed forms, which are more common and more productive. In a lexicon of 4,095 entries, there was a total of 70 affixed forms, 56 of which were prefixed.³

(5) *Nɔ*-prefixed forms

bali	‘wealth’	nɔbalia	‘rich person’
		nɔbaliabalia	‘a very rich person’
bonthɔ	‘help’	nɔbonthɔ	‘helper’
nyun	‘blindness’	nɔnyun	‘blind person’

Productive as the affix is, where it appears, either at the beginning or at the end of the word, is not entirely predictable and may even be prefixed and suffixed to the same base (6).

(6) ton	‘sing’	nɔton / tonnɔ	‘singer’
thom	‘beg’	nɔthomɔ / thomnɔ	‘beggar’

The second element of the prefixed forms, if a noun, will occasionally feature its prefixed noun class marker. The suffixed forms of *nɔ* compounds do not (9), likely because they belong to the *wɔ* class, which never prefixes its NCMS.

(7) *Nɔ* prefixed to nouns with prefixed noun-class markers

- a. nɔnyun
nɔ-i-nyun
person-NCM_{hɔ}-blind
‘blind person’
- b. nɔikeche
nɔ-i-keche
person-NCM_{hɔ}-blind
‘blind person’

³The count was performed 20 Aug 2020.

- c. nɔmpithika
nɔ-n-pithika
person-NCM_{ma}-rascality
'rascal'
- d. nɔŋkwath
nɔ-n-kwath
person-NCM_{ma}-fear
'coward'

Occasionally there are three or more elements in a *nɔ* compound, as illustrated by the examples in (8).

- (8) a. nɔhampanth
nɔ-haa-n-panth
person-do-NCM_{ma}-work
'worker, laborer'
- b. nɔncheŋwεy
nɔ-N-che-N-bad
person-NCM_{ma}-be- NCM_{ma}-bad
'person of bad character'

There are fewer *nɔ*-suffixed forms (13 of 70), at least some of them having to do with nationality or ethnicity, e.g., *potonɔ* 'European, outsider,' *Mendensɔ* 'Mende person,' *Bolomnɔ* 'Bolom person'. This is an entirely productive process, as seen in (9).

(9) *Nɔ*-suffixed forms

chol	'art'	cholnɔ	'artist'
gbisinj	'marry'	gbisiŋnɔ	'married person'
gboka	'society'	gbokanɔ	'non-initiate in society' (Pichl 1967)
kɔisu	'magic'	kɔisunɔ	'sorcerer'
pɔk	'country'	pɔknɔ	'country person'
soko	'society'	sokonɔ	'society leader'

A number of words have no associated base, as in (10).

- (10) wonɔ 'slave'
nyano 'stranger, outsider'
puinɔ 'hunter'

Example (11) shows that the link between *nɔ* and its accompanying element may not be as tight as other compound elements, since *POSS* intervenes in the following example, where the possessive *mi* (1SG) comes after *nɔ* and before the *NCM* for ‘hate’.

- (11) a. nɔnchenk
 nɔ-n-chenk
 person-NCM_{ma}-hate
 ‘enemy, adversary’
- b. nɔ mi nchenk
 nɔ-mi-n-chenk
 person-1SG-NCM_{ma}-hate
 ‘my enemy’

The separation here may be part of the general move towards analysis and away from synthesis that was seen already with the former verb extension *-ka* becoming the adposition *ka* discussed in Section 6.3.

Less productive are the gender- and age-denoting compound parts.

7.3.2 *pokan* ‘male,’ *maa* ‘female,’ *taa* ‘young’

The most common of these three compound elements is that of denoting a male-associated entity. The gender-unspecified form *nɔ* ‘person’ discussed in the previous section can form a compound with the male morpheme *pokan*, showing its gender neutrality, as well as with other animals to denote the male member of the species.

- (12) Derivatives with *pokan*
- | | | | |
|-----|----------|----------|-----------------|
| nɔ | ‘person’ | nɔpokan | ‘man, husband’ |
| sɔk | ‘fowl’ | sɔkpokan | ‘rooster, cock’ |
| na | ‘cattle’ | napokan | ‘bull’ |

Sometimes there is no “male-ness” to the derived form but rather a notion of size or intensity.

- (13) Derivatives with *pokan* not involving ‘male’
- | | | | |
|---------|---------------|--------------|------------------------------|
| su | ‘finger’ | supokan | ‘thumb’ |
| rem | ‘toe’ | rəmpokan | ‘big toe’ |
| ra | ‘snake’ | rapokan | ‘green mamba’ (lethal snake) |
| santhil | ‘sword grass’ | santhilpokan | ‘extra sharp sword grass’ |

The comparable female word is *maa* ‘woman, girl’. There are not nearly as many derived or compound forms.

(14) Derivatives with *maa*

nɔ	‘person’	nɔmaa	‘woman’
bɛɛ	‘chief, king’	bɛmaa	‘queen’
sɔk	‘fowl’	sɔkmaa	‘hen’
na	‘cattle’	namaa	‘cow’

Diminutive or ‘young’ meanings can be conveyed with *taa* ‘young, youth’. There is also a reduplicated adjectival form *tata* with a syntax similar to the last two forms, which also could be argued to be a noun-adjective construction.

(15) Diminutives with *taa*

langban	‘man’	taalangbanj	‘young man’
pokan	‘man’	taapokan	‘young man’
sɔk	‘fowl’	taasɔk	‘chick’
rem	‘toe’	rɛmta	‘baby toe’
pal	‘net pole’	palta	‘inner, smaller net pole’

The next section looks at less productive compound elements.

7.3.3 Other compounds

A great number of compounds begin with a generic term followed by a more specific one, much as in a noun-adjective construction. The combination indicates a subset of the larger category, such as the case with agentive *nɔ* compounds discussed in Section 7.3.1.

A great number of compounds begin with the general term for ‘nut’ which is *bel*.

(16) Some compounds in Sherbro

- a. bɛlthampel
bɛl-thampel
nut-raptor
‘a small tree; a grass used for potions’
- b. belmagbo
bɛl-ma-gbo
nut-NCP_{ma}-warri.game
‘seeds for warri game’

Other compounds beginning with a generic term followed by a more restrictive one are given in (17).

- (17) a. vee 'bird'
 vebolmin 'swallow' (lit. 'bird-head-crazy')⁴
 b. th_{ok} 'tree'
 th_{ok}bol 'stick to loosen braids' (lit. 'stick-head')
 th_{okiholɔŋ} 'life tree, its bark used for treating malaria
 (lit. 'tree-breath/life')
 c. p_{el} 'fishing net'
 p_{elgbampɔ} 'fishing net for *gbampɔ* (mullet)'
 p_{elbɔlkek} 'fishing net for *bɔlkek* (beard-beard fish)'

The syntax is usually determined by the semantics characterized above, but some compounds have variant orderings.

- (18) *bol* 'head' and *thəm* 'hatch' (an egg)
 themebol / bolthəmə 'severe headache'

Reminiscent of the *no* compounds is the example in (19), where *ma*, the NCP of the *ma* class, acts as something of a possessive ‘of’ with the second element a noun (‘animals’, ‘birds’, and ‘insects’), the first and the third preceded by their NCMS.

- (19) Repeated from (11) in Section 5.5

Kain Taso wə thee nhök ma nvissə, veesə, ni ɳkələŋəsə.
 Kaiŋ Taso wə thee n-wək ma
 Kaiŋ Tasso 3SG understand NCM_{ma}-word NCP_{ma}
 n-vis-si-ə vee-si-ə ni n-kələŋ-si-ə
 NCM_{ma}-animal-NCM_{si}-DEF bird-NCM_{si}-DEF and NCM_{ma}-insect-NCM_{si}-DEF
 'Kain Tasso understands the words of every animal, bird, and insect.'
 (123aw Yanker, Rat Wife: 52)

There is also the nominalized form of the verb, the compound nominal *nchɔŋ-malen* 'love', a *ma*-class noun. The *ma* is used internally to join the two parts of the compound, the verb *chɔŋ* 'offer' and the pronoun *len* 'something'. Similar examples are *nkɔsmahue* 'late night food' (lit. 'food of the day') and *ndethmaboot* 'ship board' (lit. 'board of the ship').

⁴So-called because of the way they fly, i.e., "crazily."

7.4 Distributive

The distributive is a productive construction that means something like ‘each’ or ‘every’ noun. It follows the syntactic pattern of **NOUN-o-NOUN**. The construction is used not just with nouns but also with numbers and pronouns.

- (20) a. lenolen
 len-o-len
 thing-DISTR-thing
 ‘everything’
- b. cuoncu
 cu-o-cu
 person-DISTR-person
 ‘everyone’
- c. ndɔndɔ
 ndɔ-ndɔ
 where-where
 ‘everywhere’
- d. Lɔkɔɔlɔkɔ hɔ ya hun dɛ, ya bɔnth wɔ ha mpanth.
 lɔkɔ-o-lɔkɔ hɔ ya hun ɛ ya bɔnth wɔ ha n-panth
 day-DISTR-day when 1SG come PRT 1SG meet 3SG at NCM_{ma}-work
 ‘Always when I come, I meet him at work.’ (P67 L: 92)
- e. Rai o rai hɔ n ke gbo ɛ, n chi hɔ.
 rai-o-rai hɔ n ke gbo ɛ n chi hɔ
 book-DISTR-book NCP_{hɔ} 2SG see indeed PRT 2SG bring NCP_{hɔ}
 ‘Bring whatever book you see.’ (Sumner 1921: 34)

The reduplicated form *ndɔ-ndɔ* ‘everywhere’ (lit. ‘where-where’) without the distributive particle is a comparable form and illustrates one of the uses of reduplication (20c). Some others are presented below.

7.5 Reduplication

Reduplication is a widespread and productive process in the language. The word categories that feature reduplication are limited to content categories: nouns,

verbs, adjectives and adverbs, including *ndɔ* mentioned above. The iconic meaning generally involves intensity / multiplicity / plurality / pluactionality. In the examples in (21), the reduplicated forms had extra high tones.

(21)	vil	'tall'	vilvil	'very tall'
	kith	'small'	kithkith	'very small'
	teŋ	'sour'	teŋteŋ	'really sour'

The simplest form is stem reduplication, though functional morphemes such as noun class markers and verbal morphemes may also be involved.⁵ For example, with adjectives that show agreement, the agreement marker may be prefixed to both parts of the stem, here the NCM for the *ha* class *a-* in *abomabom* 'huge'. The adjective in the second sentence, *ŋgbelŋgbel* 'anxious', also shows full reduplication.

- (22) a. Ye koŋ ləli yellεε, wœ kɔnth ntol abomabom koŋhɔany ara ni yusia tilaŋ.
 ye koŋ ləli yel ε ε wœ-i kɔnth n-tol a-bomabom
 when PFV look chain DEF PRT 3SG-PRT catch NCM_{ma}-fish NCM_{ha}-huge
 koŋhɔanya-ra ni yu-si a-tilaŋ
 twenty-three and fish-NCM_{si} NCM_{ha}-other
 'After he had checked the *yelle*, he caught 23 big *tol* and other fish.'
 (124aw Yanker, Boy Lost at Sea: 51)
- b. Ni wœ che ŋgbelŋgbel ha kɔ ləli pɛllε.
 ni wœ-i che ŋgbelŋgbel ha kɔ ləli pel ε
 then 3SG-PRT be anxious for go look(at) fishing.net DEF
 'He was very anxious to check the fishing net.' (124aw Yanker, Boy Lost at Sea: 53)

The more typical case is for just the stem to be reduplicated, as is the case with verbs and adjectives. Usually there is some notion of pluactionality.

(23)	Simple stem reduplication			
	bala	'hug'	balabala	'hug effusively'
	math	'hide'	mathmathnin	'multiple acts of hiding' (as during a children's game)
	gbet	'knock a head'	gbeɛtigbeɛti	'strike on the head repeatedly'

⁵This section considers only full reduplication.

kəleŋ	'fine, good'	kəleŋkəlerj	'fine, beautiful'
thuk	'warm'	thukthuk	'very warm, hot'

Some reduplicated forms have no non-reduplicated source counterpart. Most of such forms are nouns.

(24) gbangban	'pigeon-sized bird'
gbuŋgbuŋ	'steam launch' (onomatopoeic?)
baba	'umbrella'
peepɛɛ	'shoulder'
kaakaa	'hermit crab'
funfurj	'rice in the nursery stage of planting'
timitimi	'weakened, feeble'

8 Syntax

This chapter begins by treating the phrasal grammar of nouns and verbs, then looks at two sentential level processes, questions and focus. The verb phrase of Sherbro, and indeed of Bolom as a whole, is quite complex because it is mixed: there are different word orders depending on the location of tense.

8.1 The noun phrase

The Sherbro NP follows a head-initial pattern common to Mel (Childs 2024c). Modifiers follow the noun they modify and sometimes show agreement with the head noun. The definite article *le* is also marked for agreement (see (29) in Section 2.4.3, (2c) in Section 5.1, (17) in Section 5.6, (10b) in Section 6.3, (4) & (8) in Section 8.2, and (14) in Section 9.3). Adjectives are variable in showing agreement; in fact, whether or not an adjective shows agreement can be used as a criterion for determining core adjectives (see Section 3.2).

The following sentence contains three different noun phrases, illustrating the common structures of NPs in Sherbro. The first is a simple noun+article construction, *ndoe* '(the) day'. The second is a noun followed by an adjective and an article, *nɔmaa bende* 'the old woman'. The third NP is a possessive construction, *jajel Kainj Tasoe* 'Kain Tasso's mother-in-law' in apposition to *nɔmaa bende*. Here possession is indicated only by juxtaposition (and word order). The definite marker appears at the end of the NP, as in all other constructions.

- (1) Ndoe muekε mεŋtiŋndε, ni nɔmaa bende, woe wu jajel Kainj Tasoe.
n-loε ε muekε mεŋtiŋ ε ni nɔmaa ben ε wɔ-i wu
NCM_{ma}-day DEF reach seven PRT then woman old DEF 3SG-PRT die
jajel Kainj Tasoe ε
mother-in-law Kain Tasso DEF
'On the seventh day, the old woman died, Kain Tasso's mother-in-law.'
(123aw Yanker, Rat Wife: 20)

Possession is indicated simply by juxtaposition, as above, but when pronouns are used also involves elements from the noun class system for some noun classes,

namely, agreement shown by the *ma*, *ho*, and *tha* classes, parallel to the agreement markers discussed in Chapter 5. The usual case is for the possessive to be prefixed with the NCM of the head noun, as in (2a), but the *ma*-class nouns unusually feature the NCP *ma* (vs. the NCM *n*-) in such constructions (2b), as already illustrated in (19) in Section 7.3.3.

(2) Agreement in possessive constructions with pronouns

- a. A kɔ viiki bɛŋthim dɛ.
 a kɔ viki bɛŋ thi-mi ε
 1SG go stretch leg NCM_{tha}-1SG DEF
 'I'm going to stretch my legs.' (P67 V: 38)
- b. Iŋ kɔ thuno nyik mam dɛ.
 n kɔ thuno n-yiik ma-mi ε
 2SG go search NCM_{ma}-key NCP_{ma}-1SG DEF
 'Go look for my keys!' (P67 TH: 168)

8.2 The verb phrase

As mentioned in the introduction to this chapter, the Sherbro VP has an interesting wrinkle found throughout Bolom, an indissoluble unit that results in different word orders in a restricted context. Before entering into that discussion, however, it is necessary to explain some other parts of the VP, which will form several of the arguments advanced there. The first is argument structure.

(3) Basic argument structure: SV(O)(O)X

In some cases when the subject is pronominal, especially 3SG, no subject exists on the surface. As discussed in Chapter 6 on verb extensions, argument structure can be changed (arguments deleted or added) when verbs are affixed. Arguments can also be reordered due to semantics.

Generally speaking, in post-verbal contexts personal possessives are promoted to a position closer to the verb rather than remaining *in situ* following the noun possessed. Undoubtedly animacy plays a role, as it does elsewhere in the language: semantics overrides morphology in the noun class system (see Section 5.1).¹

¹Animacy also has diachronic importance in the evolution of a prefixing to a suffixing system of marking noun classes (Greenberg 1977, Greenberg 1978), as has taken place in Mel (Childs 1983).

In (4), there are two uses of the 3sg pronoun *wɔ*, both of which illustrate this promotion. In its first appearance it appears next to the verb before 'saliva,' the thing actually spat. Plausibly *wɔ* could be in a prepositional phrase, certainly after the direct object. In the pronoun's second appearance, it is a possessive pronoun 'his,' no longer a dependent element following *bol* 'head'. It has rather been promoted to the immediate post-verbal slot preceding all other arguments (not only *bol* but also *ve* 'thorns').

- (4) Pɔ thu wɔ ilathe, pɔ be wɔ ve the bol.

pe thu wɔ i-lath ε pε be wɔ ve thi-ε
 PRO_{indef} spit 3SG NCM_{hɔ}-saliva DEF PRO_{indef} place 3SG thorn NCM_{tha}-DEF
 bol
 head

'People spat on him and put thorns on his head.' (003a Shenge Youth
 Choir, Hymns: 102)

In a more complicated example (5), still involving a possessive pronoun and *bol* 'head,' the possessive is moved up to the position immediately after the quasi-auxiliary *kɔ* 'go,' presumably the carrier of tense (see Section 8.2.3 for details on the integrity of the tense and object pronoun syntagma).

- (5) Iŋyemaε ŋa kɔ mi pel bol?

n yema-ε ŋa kɔ mi pel bol
 2SG want-PRT 3PL go 1SG break head

'Do you want them to go and crack my head?' (123aw Yanker, Rat Wife:
 70.1)

Animacy also determines which of two post-verbal arguments in ditransitive constructions appears after the verb. Mabel Lohr describes how she is compensated for her midwife services. In the second and third clauses in (6), as in (5), the pronoun appears before the lexical verb (*paka* in the first clause, *ka* in the second and third).

- (6) Apum haŋ che mi paka, apum hamika nsoiε, ha mikā boyae.

a-pum ha-ŋ che mi paka a-pum ha mi ka
 NCM_{ha}-some 3PL-EMPH FUT 1SG pay NCM_{ha}-some 3PL 1SG give
 n-swe ε ha mi ka boyae
 NCM_{ma}-soap DEF 3PL 1SG give gift DEF

'Some will not pay me, some will give me soap, others give me a gift.'
 (002a Mabel Lohr, Midwifery: 16)

Another oddity to the Sherbro VP is what seems to be a split lexical item. An idiomatic construction that is reminiscent of the TNS-OP syntagma is the discontinuous construction for ‘love’. Here, however, a full NP moves in between the two parts, the first of which, *chɔŋ*, means something like ‘pour, dish up, offer.’² The second part, not a verb, is an indefinite pronoun translated as ‘thing, something’. In both examples in (7), it is a complex NP that fills the slot between the two parts.

- (7) *chɔŋ* ... *len* ‘love’ (lit. ‘pour, offer ... something’)

- a. *Yan*, a *chɔŋ* *nwɔk* *mamde* *len*, *Mbolomde*.

ya-ŋ a chɔŋ n-hɔk ma mi ε len
1SG-EMPH 1SG offer NCM_{ma}-language NCP_{ma} 1SG.POSS DEF thing
n-bolom dɛ
NCM_{ma}-Bolom DEF

‘Me, I love it (the church service) in my own language, Bolom.’ (004a
Cyril Manley on Walter Hanson: 86)

- b. A *chɔŋ* *mpanth* *ma* *chek* *len* *kə* *ma* *katho*.

a chɔŋ n-panth ma-chek len kə ma kath-o
1SG offer NCM_{ma}-work NCM_{ma}-farm thing but NCP_{ma} hard-EMPH
‘I like farmwork, but it is hard!’ (P67 K: 65)³

There is also the nominalized form of the verb, the nominal *nchɔŋmalen* ‘love’, a *ma*-class noun, where the two parts are joined into a single word, mediated by the noun class marker and the noun class pronoun: NCM_{ma}-offer-NCP_{ma}-thing. The meaning of *len* is still uncertain and is likely not as indefinite as glossed here.

Verb phrases or sentences do not necessarily have to have verbs, as in (8), with a predicate adjective *bom* ‘big’.

- (8) *Kil thile tha pujoŋ kune tha bom*.

kil thi-le tha Pujoŋ kune tha bom
house NCM_{tha}-DEF NCP_{tha} Pujehun inside NCP_{tha} big
‘The houses in Pujehun are big.’ (P67 B: 235)

²Possibly related to *chɔŋ* ‘lay (eggs).’

³‘Ma kath!’ is the title of a video, part of the documentation produced by the SLC, available at all the archive sites mentioned in Section 1.2.

8.2.1 The Consecutive marker *-i*

An unusual morpheme is the suffix *-i* (with an *-e* allomorph) attached to initial pronouns and found only in the imperfective as it is used in narratives. Its exact function is still uncertain, but it is sensitive to a syntactic unit here called “TNS (-PRO_{obj})”, as characterized below.

Speakers were not able to easily translate the morpheme nor explain its function. They would typically say it meant something like 'then' or 'and,' despite the presence of a lexical conjunction of the same meaning in the same clause. Sentences without the form would be considered ungrammatical. Its function, therefore, seems purely grammatical, yet tied to narratives. Despite the uncertainty over its exact function, in this section it is considered CONSEC, the consecutive marker, with variants of CONSEC_{subj}, when it appears on subjects, and CONSEC_{obj}, when it appears on objects, and in other sections where this status is important. In other contexts, because of its length, it will be glossed simply as PRT for 'particle.'

Although (9) is somewhat unusual in involving a series of four consecutive uses of the conjunction, it represents well the distribution of the form in simple tenses. It connects sequential actions usually appearing in chronological order from early to late; it was variously translated as 'and,' 'and then,' 'and now,' and 'next'. It appeared frequently in such process descriptions as the cultivation of rice and also in cooking instructions, in being blown away in a storm, and in growing up. The pronoun *kɔ* is the noun class pronoun for *pele* 'rice.' (The growth of rice is seen as similar to parturition.)

- (9) Pele kɔi pith, kɔi pingi, kɔi bi kun, kɔi gbemo.
 pele kɔ-i pith kɔ-i pingi kɔ-i
 rice NCP_{kɔ}-CONSEC_{subj} dark NCP_{kɔ}-CONSEC_{subj} change NCP_{kɔ}-CONSEC_{subj}
 bi kun kɔ-i gbemo
 have belly NCP_{kɔ}- CONSEC_{subj} give.birth
 'The rice will get dark, and then it will change and swell up and then
 tiller (shoots appear).' (006v Abdulai Bendu, Rice Growing: 34)

The following example shows the marker on the pronominal object *la* (twice). Virginia Lohr is retelling a folktale about a mistreated young girl who undergoes a great deal of deprivation. Here she talks about how longlasting her mistreatment has been. The pronoun *la* refers to her new family's practice (of abusing her).

- (10) *ŋa lai le kune haan, ŋa lai le kune tee.*
ŋa la-i le kune haan ŋa la-i
3PL PRO_{indef}-CONSEC_{obj} remain inside long 3PL PRO_{indef}-CONSEC_{obj}
le kune tee
remain inside until
 'They continued in this way a long time, they remained this way for a while.' (122a Virginia Lohr, Two Mates: 2)

A mixed use of the suffix appears in (11). In the first clause, the marker is affixed to *kɔ*, the noun class pronoun for the dish Adama Mampa is preparing. It is not the subject but rather the object of the verb *pulipuli* 'mix' with the affix ('You mix the food'). In the second clause, the suffix has returned to a spot after the subject pronoun in the absence of an object pronoun.

- (11) Mɔ kɔi mine kon pulipuli gbi, joε, mɔi gbingith.
 mɔ kɔ-i minε kon pulipuli gbi jo ε mɔ-i
 you NCP_{kɔ}-CONSEC_{obj} return finish mix all food DEF 2SG-CONSEC_{subj}
 gbiŋkith
 cover
 'You then mix it all, the food, then you cover it.' (012-13a Adama Mampa
 Cooking: 69)

In (12), like (11), the example is particularly instructive in showing the marker's two positions. The sentence is part of a narrative provided by Yeabu Bangura in her town of Seaport [sipɔ] at the mouth of the Bumpeh River explaining how one smokes fish.⁴ Here she speaks of how one procures the fish to smoke, involving negotiation with a fisherman. A regular activity, the collection process is all told in the imperfective, where tense marking is on the subject pronoun. In the first two clauses, the suffix is attached to *wɔ* 3SG, 'he' (the fisherman), but in the third it is attached to the object pronoun *ha* the *ha*-class pronoun ('them' i.e., the fish).

- (12) Wɔi kɔni hɛlɛ ko, wɔi kɔ ɳɔth yenchɛkɛ, wɔ ɳai chi.
 wɔ-i kɔni hɛlɛ ko wɔ-i kɔ ɳɔth yenchɛk ε wɔ
 3SG-CONSEC_{subj} go sea to 3SG-CONSEC_{subj} go fish fish(pl.) DEF 3SG
 ha-i chi
 NCP_{ha}-CONSEC_{obj} bring
 'Then he goes to sea, catches the fish, and brings them back.' (184v Fish
 Smoking Seaport: 30)

⁴She was actually smoking the fish as she explained the process, as can be seen in the video.

In the imperfective, where tense is marked on the subject pronoun, and in compound tenses, with an auxiliary marked with tense, object pronouns appear right after the tense-carrying item and form part of an indissoluble unit $TNS\text{-}PRO_{obj}$.

In questions when there is no verb nor even a copula, the suffix still attaches to the subject pronoun as seen in (13).

- (13) Wante mœ dœwcia?

wante mœ ε ndœ wœ-i-a
sister 2SG DEF where 3SG-PRT-Q

‘Your sister, where is she?’ (009–10a Lohr & Mampa: 78)

What is significant more than the semantics of *-i* is its syntax. It appears only after pronominal arguments, after subject pronouns in the imperfective used in narratives, and after the object pronoun before the lexical verb. The same phenomenon occurs in both Bom-Kim and Mani.

8.2.2 Negation

This section deals with the syntactic side of negation. The morphological aspects are treated in Section 4.5. As laid out previously, there are two distinct negators, *ni* and *ma*, with *ni* having many different allomorphs, including its complete absence, and *ma* being more syntactic. Other negators exist. The morpheme *be* is used in a number of different ways, usually as a sentential negator, sometimes with an emphatic marker *-o*, *beo* ‘No!’, a strong denial, as in (14d). The other examples in (14) show different uses.

- (14) The negator *be* (variant [bo])

a. benœ ‘no one’ (cf. *nœ* ‘person’)

b. Tak bahin ye wœ i si, bepe nœ keda wœn.

tak-ba hi-n ε wœ i si be pe nœ kendœ

son-father 1PL-EMPH DEF 3SG 1PL know NEG again person like

wœ-n

3SG-EMPH

‘The son of God we know, we know no other like him.’ (003a Shenge Youth Choir, Hymns: 119)

c. Lœn lœ pœ che ma bo wœ kœt-kœt.

lœ-n lœ pœ che ma be wœ kœt-kœt

there-EMPH NCPlœ PRO_{Indef} AUX NCP_{ma} NEG speak regularly

‘It is only there where people don’t speak it regularly.’ (018a Suffian Koroma: 58)

- d. Beo, η a che mi bonth ...
 be-o η a che mi bonth
 no-EMPH 3PL AUX.NEG 1SG help
 'No, they do not help me ...' (094a Ansu Kagboro: 34)

Note also the lack of a negative marker on the auxiliary *che*, where it usually appears (see the examples in (24)). The syntax here marks the construction as negative, as is evident in (15). Here Baba Mandela is talking about climate change and how the rising seas (the waves) are destroying Plantain Island, as they did not do in former times. The fact to note is that there is no negative marker *ni* as part of *che*, yet the meaning is clearly negative. The auxiliary *che* is necessary to support the negative, so if the clause were not negated, there would be no auxiliary.

- (15) Mende ma hun bo ma ve ni ma muni, tem lan ma che na pe shimi Plantie.
 men le ma hun bo ma ve ni ma muni tem lan
 water DEF NCP_{ma} come only NCP_{ma} slam and NCP_{ma} return time that
 ma che na pe simi Planti ε
 NCP_{ma} AUX.NEG NEAR.PST again destroy Plantain DEF
 'When the water comes, it would just slam and return, (at) that time it
 would not have destroyed Plantain (Island)' (142v Baba Mandela, Fishing:
 33–34)

Two less involved examples follow in (16). In the first sentence Mabel Lohr is describing her midwifery practice and how she is not paid with money. The example in (16b) is instructive because the first negated clause has no marker but the second does (*ni*). Yeabu Bangura characterizes the marketing of her smoked fish.

- (16) a. η o kon gbo we ha che mi paka.
 ηo kon gbo we ha che mi paka
 NCP_{h_o} finish quite EMPH 3PL AUX.NEG 1SG pay
 'That is it, but they don't pay me' (002a Mabel Lohr, Midwifery: 17)
- b. η a η a wɔŋgul, yaŋ min ache η a wɔŋgul, ashini pres lan.
 ηa ηa wɔŋgul ya-ŋ mi-n a che ηa wɔŋgul a
 3PL 3PL sell 1SG-EMPH 1SG-EMPH 1SG AUX.NEG 3PL sell 1SG
 shi-ni pres lan
 know-NEG price this
 'They (the children) sell them (the fish), me I don't sell them, I don't
 know their price' (184v Fish Smoking Seaport: 199)

I now turn to the tight bond between tense and object pronouns ($TNS\text{-}PRO_{obj}$) mentioned several times above.

8.2.3 Tense and object pronouns

Sherbro word order, as stated at the beginning of this chapter, is normally SVO. In Kisi when the verb is compounded, i.e., consists of an auxiliary and a lexical verb, most of what usually comes after the simple verb can be found between the auxiliary and the verb (Childs 1995). But the other Bolom languages follow the pattern of Sherbro, allowing only object pronouns to fill that slot (Childs 2011, Childs 2020). This section describes the situation in Sherbro.

Just as in Mani and Bom-Kim, pronominal objects form a syntactic unit with imperfective tense that cannot be decomposed.⁵ In imperatives, tense is marked on the subject (or a quasi-auxiliary such as *kɔ* 'go'), where the same bond holds. Thus, when tense is marked to the left of the lexical verb and not on the verb itself, object pronouns are adjacent to tense as marked on the subject pronoun or other tense-carrying element. When there is an auxiliary or the negative marker as part of tense, the object pronouns follow those morphemes.

Here I expand on the discussion introduced in the presentation of *-i* in Section 8.2.1. I begin with some examples from imperfective constructions. In (17a), Chernor Ashun, the newly installed Paramount Chief of the Dema Chiefdom, is explaining how the death of a Poro official is handled. It is the syntax of the final clause that is relevant. The object pronoun *mɔ* appears between the subject pronoun *kɔ* (marked for imperfective) and the lexical verb *koie*. In (17b), (repeated from (10)), the object *la* is between the subject pronoun *ŋa* and the lexical verb *le*.

- (17) a. Nɔpokande be wu, gbo lagbondɛ mɔlɔ gbanabom pɔkɛ— pɔk bomde kɔ mɔ koie.
 nɔpokan ε be wu gbo lagbondɛ mɔ lɔ gbanabom pɔk ε
 man DEF just die indeed if 2SG be Poro.official land DEF
 pɔk bom ε kɔ mɔ koie
 land big DEF NCP_{kɔ} 2SG take
 ‘(When) a man dies, if you are a Poro official, the country— it is the
 big country that takes you.’ (102v Chernor Ashun: 207)

⁵In Kisi the facts are quite a bit more complicated, but the same basic generalization holds (Childs 1997, Childs 2003b, Childs 2005).

- b. Ƞa lai le kune haaj, Ƞa lai le kune tee.

Ƞa la-i le kune haaj Ƞa la-i le kune
 3PL PRO_{indef}-PRT remain inside long 3PL PRO_{indef}-PRT remain inside
 tee
 until

‘They continued in this way a long time, they remained this way for a while.’ (122a Virginia Lohr, Two Mates: 2)

The example in (18) illustrates imperfective constructions where tense is marked on the subject pronouns. The utterance is characterizing the sacredness of Wong Island, a place where women are not allowed, no boats can approach it, men wear no clothes, etc. What is significant syntactically is that two object pronouns in the first clause appear between the subject pronouns and the verb. In the first clause, the two pronouns, *kɔ* and *lɔ*, appear between the auxiliary *che* and the verb *beth* ‘cut down’. Note also that the second pronoun is a locative. In the second part, it is just the pronoun *kɔ* that appears between the subject pronoun *mɔ* and the verb *kenthi*.

- (18) Thok_e fli nche kɔ lɔ beth, Ƞa wɔε mɔ kɔ kenthi gbɔŋgɔ landε be.
 thok le fli n che kɔ lɔ beth Ƞa wɔε mɔ kɔ kenthi
 tree DEF even 2SG AUX NCP_{kɔ} NCP_{lɔ} cut.down 3PL say 2SG NCP_{kɔ} cut.up
 gbɔŋgɔ landε be
 forest that just
 ‘Even (if it’s just) a branch that you cut there, they would say you cut up
 (have damaged) the (sacred) bush.’ (187v Wong Island: 10)⁶

The example in (19) also shows two pronouns being close to tense marked on a subject pronoun. The question asks Yusuf Fofana if he is teaching Bolom (a *ma*-class noun) to his children.

- (19) Mɔ ma ha thoŋki?
 mɔ ma ha thoŋki
 2SG NCP_{ma} 3PL teach
 ‘Are you teaching it (Bolom) to them?’ (028a Yusuf Fofana: 80)

The examples in (20) show negated imperative and optative constructions, where the same word order obtains (TNS-PRO_{Obj}), now with the negative incorporated into the tense complex. The example in (20a) is a negative imperative,

⁶It is considered a serious violation to “cut” the bush.

where the object *wɔ* is adjacent to the negative marker *ma*. The example in (20b) illustrates how the object pronoun *wɔ* appears before the lexical verb *pɔkɔni* once again close to the carrier of tense, the negative marker (*ma*), in negative optative constructions.

- (20) a. Mma wɔ ka fe-m dɛ.
 n ma wɔ ka fe mi lɛ
 2SG NEG 3SG give money 1SG DEF
 'Don't give him my money!' (P67 M: 2)
- b. Ha lɛ mma wɔ pɔkɔni, wɔ lɛ nɔdwiye.
 ha lɛ n ma wɔ pɔkɔni wɔ lɛ nɔdwiye
 OPT be 2SG NEG 3SG forget 3SG be thief
 'You shouldn't forget about him, he's a thief!' (P67 TH: 93)

Locative pronouns also move inside, as first shown in (18). Jalikatu Kumba explains in (21) a game that she and the other children played when she was young. The locative pronoun *lɔ* appears after the subject pronoun *i* before the lexical verb *pengipengi*.

- (21) Inan gballe, ilɔ pengipengi, ikikkik.
 i nan gbal ɛ i lɔ pengipengi i kikkik
 1PL draw line DEF 1PL there jump 1PL kick
 'We draw the line, we jump there (and) kick.' (005a Jalikatu B. Kumba: 80)

In (22), the pronoun *la* appears after the tensed verb *kɔ*, with *kɔ* functioning as a quasi-auxiliary marking imperative or optative, but crucially marked for tense and thus attracting the object pronoun.

- (22) Ijkɔ la hini!
 n kɔ la hini
 2SG go PRO_{indef} arrange
 'Go and arrange it!' (P67 H: 54)

Only "true" pronouns are allowed to be close to tense. Even though *yen* is analyzed as an indefinite pronoun in this book, it is definitely not felt to be of the same status as the personal pronouns. In (23), *mi* appears after the subject pronoun and before the verb but not *yen*. Agnes Simbo is describing how she is inadequately compensated for the teaching that she does at a local school.

- (23) Mi, pɔ mi ka yen tonton de.
 mi pɛ mi ka yen tonton lɛ
 mother PRO_{indef} 1SG give something small DEF
 'Mummy, they give me a small something.' (007a Agnes J. Simbo: 55)

The example in (24) shows how it is crucial that it is not the direct object but rather the pronoun. Note how the pronoun moves inside and the noun does not, even when the pronoun is not the direct object.

- (24) Kɔŋgbɔl wɔ lɛ kɔ duk yɛ pɛ wɔ ku iłellɛ.
 kɔŋgbɔl wɔ lɛ kɔ duk yɛ pɛ wɔ ku i-lɛl ε
 heartbeat 3SG DEF NCP_{kɔ} fall when PRO_{indef} 3SG call NCM_{hɔ}-name DEF
 'His heart beats when they call his name.' (P67 K: 193)

The requirement that object pronouns be close to tense overrides the syntax of an idiom. The object of affection, what is loved, is usually between the verb *chɔŋ* 'offer' and its discontinuous partner *len* 'thing,' an idiom meaning 'love'. In (25), the pronoun *mɔ* has been moved out of that slot to be adjacent to tense.

- (25) Aŋaɛ ŋamɔ chɔŋ len.
 a-ŋa ε ŋa mɔ chɔŋ len
 NCM_{ha}-people DEF NCP_{ha} 2SG offer something
 'The people will love you.' (018a Suffian Koroma: 72)

A final process that respects the integrity of the TNS-PRO_{obj} syntagma, as does the consecutive marker discussed in Section 8.2.1, is negation. In both examples of (26), instead of NEG *ni* being right after the tensed element, it appears after the object pronoun, *mi* in (26a) and *mi* again in (26b). The second sentence is repeated from (7) in Section 1.7 and expresses the regret of Ansu Kagboro that Sherbro is being lost.

- (26) a. Chelie mi ten wɛy, ya che kɔn pɔkɔni.
 chelie mi then wei ya che kɔ-n pɔkɔni
 arrange 1SG affair ugly 1SG FUT NCP_{kɔ}-NEG forget
 'He created a bad situation for me, I shall not forget it.' (P67 T: 30)

- b. Nle kɔ bo mponi nwɔk mpika ntuk maε, labi la pethi lε mini.
- n le kɔ bo m pɔni n-hɔk
 you leave NCP_{kɔ} completely you throw.self NCM_{ma}-language
 n-pika n tuk ma ε labi la pethile mi ni
 NCM_{ma}-other you lost NCP_{ma} PRT that.is.why it sweet 1SG NEG
 'If you leave it and throw yourself into another language, you will
 lose it, that is why it is not sweet to me.' (094a Ansu Kagboro: 97)

The data presented in this section show the inviolability of the TNS-PRO_{obj} syntagm, replicating a pattern in Mani and Bom-Kim. The structure is typologically unusual, unknown in both African languages and languages of the world and merits further study (Jeff Good 2020 p.c., Greg Anderson 2020 p.c.). An earlier paper suggested that it was the source for the more general and extensive S-Aux-O-O-V of Kisi rather than contact with Mande languages (Childs 2017).

8.3 Questions

In Section 3.3.4, I discussed question words as a class and the semantics of the individual question words. Here I recapitulate some of what I said there but focus primarily on their syntax and introduce yes/no questions and the variety of possible responses.

Questions featuring a question word require a final question particle *-a*. Question words appear initially, and there is a gap where the item questioned would appear in the non-questioned equivalent, much as in English. This is a common pattern across Bolom languages. Table 8.1 provides an exhaustive listing of question words in Sherbro (repeated from Table 3.5).

Table 8.1: Interrogative pronouns (repeated from Table 3.5)

hina / ina	'who'
yε, yεŋ	'what'
ndɔ	'which, what, where'
həndɔ	'which, what'
la	'what'
ŋɔ / hɔ	'how, what'
wɔ	'how many'

Some examples appear in (27) (see Section 3.3.4 for more examples).

(27) Examples of question-word constructions

- a. Tem landε ve ŋɔ mɔi ya?
tem lan le ve ŋɔ mɔ-i a
time that DEF thus how.much 2SG-PRT Q
'At that time how old were you?' (002a Mabel Lohr, Midwifery: 12)
- b. Mɔm apima awɔ ŋa mbia?
mɔ-n a-puma a-wɔ ŋa n bi a
2SG-EMPH NCM_{ha}-children NCM_{ha}-how.many 3PL 2SG have Q
'How many children do you have?' (093a Alusine Bundu: 58)
- c. Ina tongiε mɔ ŋa tɔnda?
hina tongiε mɔ ŋa tɔn a
who teach 2SG how sing Q
'Who taught you how to sing?' (005a Jalikatu B. Kumba: 62)

When the question word is in situ, i.e. not fronted, no question particle is used as in (28).

- (28) a. Wɔn gbemni ndɔ?
wɔ-n gbemni ndɔ
3SG-EMPH born where
'She was born where?' (009–10a Lohr & Mampa: 41)
- b. Bulɔ kende hands?
bulɔ kende hands
work similar.to what
'What kind of work? (Lit. 'The work similar to what?') (028a Yusuf Fofana: 17)

When the question word is understood, as it is in high frequency questions, it may be omitted as in (29).

- (29) Illel mɔa?
i-lel mɔ-a
NCM_{hɔ}-name 2SG-Q
'What is your name?' (004a Cyril Manley on Walter Hanson: 8)

Yes-no questions are signalled solely by rising intonation. Responses are either an elongated nasal [m, n, ŋ] or a front mid vowel such as [e], optionally nasalized. Affirmative answers ('yes') are characterized by a falling tone of agreement while

negative responses are interrupted by a glottal stop [?] with a low tone on the first part and a high tone on the second part, e.g., [m?m̄]. Responding negatively to a negative question, e.g., “Did you not eat all the rice?”, has the same segmental possibilities (with no glottal stop) but this time with a tune of HLH (or fall-rise). An affirmative response is the same as to a question without a negative. These forms are common throughout the area.

9 Beyond the clause

This chapter treats sequences forming a single utterance consisting of links outside the sentence or of what may be analyzed as more than one clause. In the case of information structure, elements in a sentence are identical to ones prominent in the preceding discourse.

9.1 Information structure

Though not systematically investigated, a hypothesis is that information status determines syntactic structure in Sherbro. The comments below are unfortunately not based on a systematic investigation; nonetheless, it is hoped that they will be helpful to other researchers.

The basic structure is topic-comment. The first part of a sentence is taken up with stated, previously established information, referred to usually with a pronoun (or two) in the sentence that follows. Striking is the density of links by means of anaphoric expressions.

In (1), the topic-comment structure is clear. The Island of Egusi has already been referred to in the previous discourse (see footnote 13 in Section 3.6). Here the full NP is introduced as the continued topic, then followed by the subject (*yel* ‘island’), with the same referent, followed by two demonstratives. The new information is that, many years ago, the island was much bigger, large enough to support farms including the cultivation of egusi.

- (1) Yel Nsan̡ha ko, yel lo kinɔ ka che bomba nən thigber tha koŋ chan̡ dɛ.
yel n-saŋha ko yel lo kinɔ ka che bomba nən
island NCM_{ma}-egusi to island this this REM.PST be very.large year
thi-gber tha koŋ chan̡-ɛ
NCM_{tha}-many NCP_{tha} PFV pass-PRT
'The Island of Egusi, this island was very big many years ago.' (124aw
Yanker, Boy Lost at Sea 12)

In a briefer example (2), it is the object of the following sentence that is the topic, a group of people. The people being spoken about are outsiders who violated a law of Wong Island, a sacred place to the people of Dema Chiefdom. The

9 Beyond the clause

nominal element fronted, any argument, here the object, is recapitulated in the main clause. There is no gap, as there would be in a clefted construction, as found elsewhere in Bolom (Childs 1997).

- (2) ɻjan gbi, pɔ yethiɛ ɻja.
ɻja-n gbi pɛ yethiɛ ɻja
3PL-EMPH all PRO_{indef} hold 3PL

‘All of them, the people held them.’ (187v Wong Island: 63)

The topic can be an adpositional phrase (*boɔko* is a postposition) as in (3).

- (3) Killɛ boɔko gaadin hɔ lɔ.
kil ε boɔko gaadin hɔ lɔ
house DEF outside garden NCP_{hɔ} beloc
‘There is a garden outside the house.’ (P67 B: 157)

The topic can form part of a full sentence, as in (4).

- (4) Ya bi nrɔm ka, ma mɔ bɔ ramir.
ya bi n-rɔm ka ma mɔ bɔ ramir
1SG have NCM_{ma}-medicine here NCP_{ma} 2SG be.able cure
‘I have a medicine here, it can cure you.’ (P67 B: 151)

The following utterance is part of a story involving much connectedness between its parts, as new information is introduced and then becomes a topic in the following sentence. The story is one of an orphaned daughter, who was taken into a family only to become something of a slave to her adoptive family. Her deceased mother comes back to her in a dream and then later as a tree by a stream which provides her with food, which her new family had denied her. Before the following utterance, the stream was introduced and linked to (5) by the deictic *lɔ* ‘there’. The tree is new information but now the topic, and action has been prescribed by her mother in the dream.

- (5) Thɔk bomde kɔ lɔ vɛ ni che lɔ kɔ tɔn.
thɔk bom le kɔ lɔ vɛ ni che lɔ kɔ tɔn
tree big DEF NCP_{kɔ} there so and AUX there go sing
‘The big tree that is there (by the stream mentioned in the previous utterance), she should go there and sing.’ (122a Virginia Lohr: 9)

9.2 Comparison

For simple non-degree comparison *kendɛ* ‘be like, be similar to’ is used. A related form *ken* can be used in the same way, and both forms can be used as prepositions to mean ‘like’. (Example (6a) is repeated from (28) in Section 8.3.)

- (6) a. Bulɔ kende handsɔ?
 bulɔ kende handsɔ
 work similar.to what
 ‘What kind of work?’ (lit. ‘Work similar to what?’) (028a Yusuf Fofana: 17)
- b. Tamɔ lɛ wɔ dwiye ken top.
 tamɔ lɛ wɔ dwiye ken top
 boy DEF 3SG steal like groundhog
 ‘The boy is stealing like a groundhog.’¹ (P67 T: 114)
- c. Ba Na ka che ayeŋ ha bom kende nvis ha halle, kɛ gbɔlkajo ḥɔ siŋ ka wɔ ayeŋ vɛ.
 ba na ka che ayeŋ ha bom kende n-vis ha
 Mister spider REM.PST be middle do big same NCM_{ma}-animal 3PL
 halle kɛ gbɔlkajo ḥɔ siŋ ka wɔ ayeŋ vɛ
 other but gluttony NCP_{ḥo} play with 3SG middle so
 ‘Ba Spider formerly had a big waist equivalent to the other animals, but gluttony played with his middle.’ (Sumner 1921: 32)

To convey degrees of comparison the verb *chaŋ* ‘pass, surpass’ is used. What can vary syntactically is the location of the standard. In (7), the standard is expressed which is about ‘recruiting girls for the initiation society’.

- (7) A is X (standard), A surpasses B

Lagbo ja Bondoe la ko che kath ḥa dikil apimae, la chaŋ kacheɛ?
 lagbo ja bondo ε la ko che kath ḥa dikil
 whether matter bondo DEF PRO_{indef} PFV be hard to recruit
 a-pum a- ε la chaŋ kache ε
 NCM_{ha}-children NCM_{ha} DEF PRO_{indef} surpass formerly DEF
 ‘Has it become harder to recruit girls for Bondo² than in the old days?’
 (015a Adama Mampa, Bondo: 3)

¹The groundhog is well known as a problem raider of people’s gardens.

²Bondo is the girls’ initiation society. The speaker is one of the Bondo leaders.

In (8), a question (8a) is followed by an answer (8b), the standard ('knowing how to speak Sherbro') follows the expression of superiority, 'surpass.'

- (8) A passes B Standard (with regard to speaking Sherbro)
- Ahina η a chan si theli Mbolom δ e Shenge ka.
 a-hina η a chan si theli n-bolom δ e Shenge ka
 NCM_{ha}-who 3PL surpass know speak NCM_{ma}-Sherbro DEF Shenge in
 'Who speaks Sherbro best in Shenge?' (009–10a Lohr & Mampa: 100)
 - Ba Yanka w ω chan shi theli Mbolom δ e, w ω kiban δ e, w ω chan si theli mbolom δ e.
 ba yanka w ω chan si theli n-bolom δ e w ω kiban
 father Yanker 3SG surpass know speak NCM_{ma}-Bolom DEF 3SG expert
 δ e w ω chan si theli n-bolom δ e
 DEF 3SG surpass know speak NCM_{ma}-Bolom DEF
 'Ba Yanker knows how to speak Sherbro the best; he is the expert that
 knows how to speak Sherbro better (than anyone).' (009–10a Lohr &
 Mampa: 100-101)

9.3 Subordinate clauses

This section considers subordinate clauses of all types.³ (Some examples of coordinate clauses also appear in Section 3.11). This section first looks at embedded clauses with no overt conjunction, and then at subordinate clauses with subordinating conjunctions. Relative clauses are discussed in the last part of this section.

- (9) Embedded clauses with no conjunction
- Nkela bo la li k δ el η , ala b ω yema.
 n ke la bo la li-k δ el η a la b ω yema
 2SG see it EMPH something NCP_{1,2}-good 1SG it be.able want
 'If you see it to be something indeed good, I can agree to it.' (002a
 Mabel Lohr, Midwifery: 9)
 - Labila aw ω η a bia k δ o g ω e, m ω i ke ...
 labila a w ω η a biya k δ o l ω g ω e m ω -i ke
 therefore 1SG say 2PL have.to go there walk 2SG-PRT see
 'That is why I said you need to go take a walk there, and you'll see ...'
 (009–10a Lohr & Mampa: 264)

³I use the terms "embedded" and "subordinate" interchangeably.

Embedded clauses without a conjunction show case where it exists. There are only pronouns and just a few of those mark case. The form of the 1SG pronoun in subject position is *ya* or *a*; the objective and genitive form is *mi*, as it is in the embedded clause in (10).

- (10) Nyema bi mi pinki *lɛ* wonɔ.
- n yema bi mi pinki *lɛ* wonɔ
2SG want have 1SG transform be slave
'You want to make me into a slave.' (P67 W: 63)

There is something of an analytical problem with aux-like verbs, e.g., *kɔŋ* 'finish', *kɔ* 'go,' because they behave just like the auxiliary *che*. The problem was first mentioned in Section 3.9 (see (48) in Section 3.9). I give some examples in (11). The question is whether the sequence after such words represents a full embedded clause. In (11), besides the verb *huŋ* 'come' used as an incipient marker, there is also an embedded clause with the subordinating conjunction *ŋɔ* 'how'. In the second example *bi* 'have' functions like an optative. In the first example, Adama Mampa is asked by the interviewer how to prepare krain-krain, and in the second, she describes the result.⁴

(11) Auxiliary-like lexical verbs

- a. Wɔŋyi huŋ tongi *ŋɔ* pɔ cheth keŋkeŋdɛ.
- wɔ-ŋ yi huŋ tongi *ŋɔ* pɛ cheth keŋken ε
3SG-EMPH 1PL come show how PRO_{indef} cook krain-krain DEF
'She is about to show us how to cook krain-krain.' (012-13a Adama Mampa, Cooking: 2)
- b. Bikɔs po mɔi bia hun jo ni theni yenkeleŋ.
- bikɔs po mɔ-i biya hun jo ni theni yenkeleŋ
because man 2SG-PRT have.to come eat and feel good
'Because your husband has to come eat and feel good.' (012-13a Adama Mampa, Cooking: 57)

Sherbro has a great number of subordinating conjunctions, as presented in Section 3.11. One, the conjunction *lɛ*, has many uses, but its most common use is with the meaning of 'when' or 'if'. In (12a), Adama Mampa is remarking on how the Mende never reply to her in her own language, even when it involves such a simple exchange such as a greeting well known to all. The example in (12b) is

⁴Krain-krain (crain-crain) is a popular leafy vegetable used in stews.

a proverb, again with the subordinate clause introduced with *lε*. The example in (12c) is introduced with the conjunction *ŋɔ* ‘when.’

- (12) a. *Lε nwo gbo ŋa mɔi, ŋan ŋa wɔ bua.*
 le n wɔ gbo ŋa mɔi ŋa-n ŋa wɔ bua
 if 2SG say just 3PL afternoon 3PL-EMPH 3PL say greetings
 ‘If you say to them, *mɔi* (‘Good afternoon’ in Sherbro), they will say, *bua* (‘Greetings’ in Mende).’ (009–10a Lohr & Mampa: 116)
- b. *Nrɔmdɛ ma yemandɛ pɔ bɛ ko thotho mɔɛ, ma ma bɛ ko thotho thɔm mɔ.*
 n-rɔm ε ma yema lε pɛ bɛ ko thotho
 NCM_{ma}-medicine DEF NCP_{ma} want that PRO_{indef} put to sore
 mɔ-ɛ ma ma bɛ ko thotho thɔm mɔ
 2SG-PRT NEG NCP_{ma} put to sore friend 2SG
 ‘The medicine that you don’t want to be put on your sore, do not put it on the sore of your friend.’ (Proverbs: 77)
- c. *Wɔi pɛ muni wɔi hun gbemɔ wantemdɛ ka ŋɔ ba mi ka wuwɛ.*
 wɔ-i pɛ muni wɔ-i hun gbemɔ wante-m ε ka
 3SG-PRT again return 3SG-PRT come give.birth sister-1SG DEF here
 ŋɔ ba mi ka wuw-ɛ
 when father 1SG REM.PST die-PRT
 ‘She came back here to deliver my sister when my father died.’ (004a
 Cyril Manley on Walter Hanson: 37)

In such constructions the subordinate clause usually ends with the particle *-ɛ*, as in (13), which shows the same particle found at the end of relative clauses. The same is true of both clauses in (13), though the first features no subordinating conjunction. Adama Mampa is talking about why she never enters a specific house: she has seen a dead person standing there. The first clause has no introductory subordinate clause but ends with the particle *-ɛ*; the second begins with *yɛ* once again and ends with *-ɛ*.

- (13) *Ache lɔŋ kɔ gbi, ya lɔ kɔɛ a ke nɔɛ yɛ seme kile kɔɛ.*
 a che lɔ-ŋ kɔ gbi a lɔ kɔ-ɛ a ke nɔ ε yɛ seme
 1SG COP there-EMPH go all 1SG there go-PRT 1SG see person DEF as stand
 kil ε kɔ-ɛ
 house DEF in-PRT
 ‘When I go I see the person standing in the room.’ (009–10a Lohr & Mampa: 211)

I now turn to a consideration of relative clauses in Sherbro, the last sort of subordinate clause to be considered. Relative clauses begin with a pronoun and end with the particle $\text{-}\varepsilon$. The pronoun introducing the relative clause is the noun class pronoun of the noun being relativized; even for the personal pronouns *wɔ* and *ha* used for animates there are no signs of case marking.

Example (14) involves a noun from the *tha* class, *siŋthe* 'games', with the relative NCP *tha* introducing the clause and the particle $\text{-}\varepsilon$ closing it. Jalikatu Kumba, a core member of the research team, is talking about the games she used to play as a little girl.

- (14) Siŋthe thave tha yaŋ akache siŋde ε .

siŋ thi- ε tha ve tha ya-ŋ a ka che
game NCM_{tha}-DEF NCP_{tha} those NCP_{tha} 1SG-EMPH 1SG REM.PST PROG
siŋ- ε
play-PRT

'Those are the games I used to play.' (005a Jalikatu B. Kumba: 75.2)

In (15), Mabel Lohr, a sometimes member of the research team, is lamenting the loss of all her medical records during the civil war (she is a midwife). There are two relative clauses in this utterance, both at the end. The first is introduced by the *hɔ*-class pronoun *hɔ*, and the second by the *lɔ*-class pronoun *lɔ*. The first binding particle seems to have been absorbed by *lɔ* at the end of the first relative clause, but is present at the end of the second.

- (15) Rai lande bul fli η ɔ ko tuk kɛ rai ε η ale η ɔ lɔ, lɔ akache make ε .

rai lan ε bul fli hɔ koŋ tuk kɛ rai ε η ale
paper this DEF one really NCP_{hɔ} PFV disappear but paper DEF other
hɔ lɔ lɔ a ka che mak- ε
NCP_{hɔ} there where 1SG REM.PST PROG mark-PRT

'Every one of these papers has disappeared; it is just the other one that is there, where I used to keep records.' (002a Mabel Lohr, Midwifery: 23)

In (16), the indefinite pronoun *la* 'something' is used to relate the two clauses. Rat Husband is warning Rat Wife to do as he says. Soon after, he will try to beat her.

- (16) Bel pokan də wœ gbaki ni hɔ ko laa wœ, “Ndeli la mɔm hɔm dɛ, Waata-o!”
 bel pokan ε wɔ -i gbaki ni hɔ ko laa wɔ ε n lɔli
 rat man DEF 3SG-PRT answer and say to wife 3SG DEF 2SG look
 la mɔ-m wɔm ε wanta[?] -o
 what 2SG-EMPH say PRT girl[?] -EMPH
 ‘Rat Husband answered saying to his wife, “Watch what you are saying,
 Girly-o!” ’ (123aw Yanker, Rat Wife: 66)

An earlier source, gives the form of the binding particle sometimes as *le* (after *mine* ‘nose’), as in (17a) (Pichl 1967). However, this is not always the case, as is seen in another example in (17b), also from Pichl (1967).

- (17) a. Nɔmɔk lɛ kɔ hok wɔ-n mine lɛ kɔ isay.
 nɔmɔk lɛ kɔ hok wɔ-n mine lɛ kɔ
 mucus DEF NCP_{kɔ} come.from 3SG-EMPH nose PRT NCP_{kɔ}
 i-sai
 NCM_{hɔ}-offensive
 ‘The mucus that comes from his nose is offensive.’ (P67 N: 75)
- b. Kɛ kpɔnko hɔ ka che tri ko ntɛnt, hɔ nɔonɔ ka chen kɔ aye.
 kɛ kpɔnko hɔ ka che tri ko n-tent hɔ
 but forest NCP_{hɔ} REM.PST be town to NCM_{ma}-near NCP_{hɔ}
 nɔ-o-nɔ ka che ni kɔ ai ε
 person-DISTR-person REM.PST AUX NEG go inside PRT
 ‘But there was a forest near the town, which no one entered.’ (P67 K:
 166)

In our data, the particle never appeared as *le*.

10 Discourse, pragmatics

This chapter consists of a set of observations falling into the general domains of discourse and pragmatics. I start off with some observations about face-to-face interactions. The issues were not investigated systematically and thus stand as an area for future investigation. I then discuss the use of discourse particles and formulaic expressions.

Politeness and indirection dominate interpersonal interaction, especially if it takes place in public. Face-threatening actions are couched in oblique terms. For example, one rarely asks for anything directly. One might make reference to the high cost of medical treatment for a member of one's family, for example, rather than ask for assistance when a relative needs treatment and there is no money to pay for it. Another area where politeness controls interaction is in attributing agency or blame to bad events. If someone accidentally hurts themselves, it is the instrument that is blamed, as in (1). Although it is stated very generally that Sese hurt himself, the specific cause is blamed on the adze.

- (1) Sese theyen-neki; tho le kəth wɔ yenwey.
Sese theyen-neki tho le keth wɔ yenwey
Sese hurt-oneself adze DEF cut 3SG badly
'Sese hurt himself; the adze badly cut him.' (P67 TH: 81)

A second general observation affecting discourse is that children are not held responsible for their behavior and are allowed a great deal of freedom. Children were always interested in what the research team was doing, as members attested and sometimes complained about. They definitely helped us in our language learning when they spoke Sherbro. Unfortunately, many of them in the town where we lived did not speak Sherbro, preferring Krio.

Children are often thought of as something akin to chickens that run about acting crazily and totally irresponsible. A young girl "stole" a watch from a member of the team, an act which appalled the Westerners, but we found the community and the little girl totally nonplussed. In fact, she had worn it to an all-female weeding session out in the fields, saying that the researcher had given it to her. When I asked the parents about it, they did not seem to care. They said it was

what was expected from children. Responsibility did not settle in until children had graduated from bush school. Thus, children were allowed a great deal of latitude in their behavior generally, but specifically in how they interacted with us, sometimes having to be shooed away.

The expectations for children who had gone through society education were much higher. One very bright girl who had been recommended by the school principal quickly learned how to write her language and helped with the transcription.

10.1 Discourse particles

The particle *-o* is likely related to the same emphatic particle found throughout West Africa and discussed in Section 3.11 (Childs 1995, Singler 1988b). There are two emphatic articles used at the end of an utterance: *-e* and *-o*.¹ The two particles seem identical in function and exist in apparent free variation, as shown in a hymn from the Shenge Youth Choir.

- (2) a. Velia mi yo! Jizɔs velia mi we!
 velia mi yo Jizɔs velia mi we
 save 1SG EMPH Jesus save 1SG EMPH
 ‘Save me-o! Jesus, save me-e!’ (003a Shenge Youth Choir, Hymns: 101)
- b. Velia mi we! Jizɔs velia mi yo!
 velia mi we Jizɔs velia mi yo
 save 1SG EMPH Jesus save 1SG EMPH
 ‘Save me-e! Jesus, save me-o!’ (003a Shenge Youth Choir, Hymns: 104)

There is also the “friendliness” morpheme *wei*, likely borrowed from a Mande language, used throughout the region (Childs 2011). It is also glossed as “EMPH.”

- (3) Emphatic friendliness morpheme *wei*
- a. Wɔsɔwei!
 wɔsɔ-wei
 goodbye-EMPH
 ‘Goodbye!’ or ‘Good evening!’ (with emphasis)

¹The front-back alternation is common in the language, especially with the upper mid and high vowels, as first discussed in Section 2.1.1.

- b. So seke wei, Abatoké chema moni.

so seke wei Abatoké che ma mɔ-n-i
so thanks EMPH God be with 2SG-EMPH-PRT

‘So thank you, may God be with you.’ (002a Mabel Lohr, Midwifery: 111)

Another emphatic particle is *bo* ‘indeed, just.’

- (4) Yanj be agbem bo apumma mɛn.

ya-ŋ be a gbem bo a-pum ma-mɛn
1SG-EMPH self 1SG bear EMPH NCM_{ha}-children NCM_{ma}-five
‘Myself I gave birth to five children.’ (017a Boima Samba: 62)

As mentioned in Section 3.3, on pronouns and illustrated by the two preceding examples, all pronouns may be suffixed with an “emphatic” nasal.

A number of discourse markers, all with the same function are listed in (5).

- (5) Discourse markers

ayo ‘okay’
awa ‘okay’ (from Mande, e.g., Soso, Mende)
oke ‘okay’ (from English, Krio)

There is a tag question, *nye* ‘right? not so?’ appearing at the end of sentences that is likely an areal phenomenon. A number of discourse particles are indeed borrowed not just from Mande languages. Whether English-sounding ones come from Krio, an English-based creole, or from English itself can be difficult to determine. Because the Bolom substrate allows for closed syllables, unlike Mande and Kru, less obvious phonological differences exist between the source form and its realization than between such pairs in the French of Guinea and Liberian English (Childs 1999, Childs 2002b, Singler 1988a).

10.2 **Formulaic expressions: Greetings and other common phrases**

The importance of greetings in West Africa cannot be exaggerated. The list in (6) is an abbreviated one for there are many expressions inquiring about one’s health, one’s family, etc. It is considered extremely rude not to at least greet someone on first sighting, if not inquire as to the interlocuter’s health. Responses and follow-up are equally as important. One of our recordings features a court case

in Moyeamoh, Bumpeh Chiefdom, where the first ten minutes is taken up with greetings and small talk, and only after those exchanges can the court case begin.

(6) Greetings

nsaka	morning greeting
mœ	afternoon greeting (used any time of day in Dema Chiefdom)
mɔlɔ	daytime greeting
mpikɛ	late afternoon
wɔsowi!	‘Goodbye!’ or ‘Good evening!’
lagbo	‘Goodbye’
sakao	a response to all greetings, something like ‘thank you’
sɛkɛ(-sɛkɛ)	‘thanks, thank you’

The single word greetings in (6) that vary as to the time of the day can be replaced or accompanied by longer enquiries as in (7).

(7) Expanded greetings and follow-ups

- N jalle a?
‘How is the body?’ (in Krio *Aw di bɔdi?*, a common greeting)
- N lɔllɔ neŋkelen?
‘Did you sleep well?’
- A chɔŋɔ Hobatokɛ.
‘I give thanks to God.’ (response to either one of the preceding questions)
- A chɔŋɔ Bei bulle sɛkɛ ya po ni vele.
‘I give thanks to God that I wake up healthy.’ (ditto)
- Hɔbatokɛ nɔ che mɔ.
‘May God be with you.’ (common leave-taking)

Folktales have set features as well. The standard opening of a story, *thenothen* (the distributive form of *then* ‘each story, every story’), can be followed by another *then* after a pause, as in the second line, as in (8). Note the use of the emphatic particle *-o* in the following phrase.

(8) Formulaic story-telling expressions

- Thenothen...
‘Once upon a time...’ lit. story-o-story (standard opening to a story)

- b. Thenothen then po mbawom-o.
'Once upon a time, a story arose from the ancestors-o.' (possible following phrase)
- c. Lontha ya məkəni.
'I have reached the end.' (standard closing to a story)
- d. rəkə-rəkə / ləkə-ləkə gbut
'The end.' (another way to end a story)
- e. La boə ləkə-ləkə mgbut.
la bo-ə ləkələkə n-gbut
PRO_{indef} just-PRT over NCM_{ma}-end
'That's it, the story ends.' (123aw Yanker, Rat Wife: 189)

I conclude this section with some formulaic expressions that are either idiomatic and/or involve taboos.

A polite way of saying 'to relieve oneself' is *kənaibol*, lit. 'go to the front of the road.' The term *kunedinthə* 'clean belly' is the descriptor for someone deceased who did not practice witchcraft or cannibalism. The verdict is rendered by leaders of Poro after they have examined the entrails of the corpse (see 016a Albert Yanker: 129–149 for details and Appendices F and G for a list of speakers and recordings).

Another expression referencing the stomach is *kunputhul*, which means 'gluttonous, eating more than one's fair share' lit. 'rotten belly'. Compare this with *gbəlkəjə* 'gluttonous' lit. 'heart (obsessed?) with food'. A great number of idioms reference the heart, listed in (9):

(9) Idioms involving *gbəl* 'heart'

- gbəlthukul 'quick to anger,' lit. 'hot heart'
(cf. *mgbəlnthuk* 'madness' lit. 'feverish heart')
- gbəlbom 'a proud person,' lit. 'big heart'
- gbəlmafe 'avaricious,' lit. 'heart (concerned) with money'
- hingbəl 'be satisfied,' lit. 'lie down heart'
- hinigbəl 'satisfaction,' lit. 'make lie down heart'
- lanthgbəl 'anxiety,' lit. 'hang heart'
- mingbəl 'dead,' lit. 'swallow heart'
- simgbəljem 'discourage,' lit. 'stand heart fire'

Appendix A: Dictionary

A.1 Guide to the dictionary

The dictionary is the product of the data documented in the Fieldworks Language Explorer (FLEX) database, which is included in the archive Documenting the Sherbro Language and Culture of Sierra Leone at the Endangered Language Archive (ELAR) (<https://www.elararchive.org/dk0373>). The corresponding audio and video recordings are also archived by ELAR, as well as in the project's Portland State University Archive (<https://pdxscholar.library.pdx.edu/sherbro/>).

These data include transcriptions of 28 interviews, the performances of 20 hymns, three stories, an anthem, and 15 elicitation sessions (see the appendixes). No documentation of this breadth or depth has ever been done for this language. This alone would make the database and dictionary invaluable.

But critically the database Childs produced is more. It is an archive of everything. So it also includes all of the vocabulary and stories from the Reverend A. T. Sumner's 1921 *Handbook of the Sherbro Language*, Walter J Pichl's 1967 150-page *Sherbro-English dictionary*, and a collection of 175 proverbs, *Nthae maMbolomde 'Bolom Proverbs'*, compiled in 1979 by the Institute for Sierra Leonean Languages (Lutheran Bible Translators) (see Appendix C for an excerpt).

Sherbro is understudied and endangered. So this database is genuinely an archive of the data for this language. Having an integrated set of materials provides a more profound appreciation for what these older documents can offer (as well as their limits). Having everything integrated into one project allows for corroboration and the filling out of paradigms that just isn't possible for many endangered languages.

Childs' work on the database was complete for the production of a dictionary of nearly 4100 entries. But his preparation of the dictionary manuscript was cut short by his untimely death in 2021.

There were some challenges presenting a version of the dictionary that reflected the data. There were some quirks of output that produced a couple hundred headwords without any entry or only a partial entry of related morphological forms. Somewhat ironically this version of the output left the dictionary's

very first entry for a_1 entirely blank and then immediately followed by the related form *yɛkia* with its gloss ‘What is this?’

Additionally, the output did not provide a ready way to distinguish between sources in either the entries or among examples so additional formatting and labels were added.

A.1.1 Roadmap

The definition section of an entry may include up to four additional entries: two from elicitation and two from Pichl and Sumner. Each of these four sources is in a separate field and identified with a link to its source in the database. However, when they were incorporated into the dictionary, their source labels did not accompany them and no particular punctuation separated them. So I separate them with a semicolon and have added labels to distinguish them: (K dialect), (B dialect), (Pichl 1967), (Sumner 1921). Most entries do not contain multiple sources, but here is one example with three.

daŋkɔ cf: **kuai**. *n* palm kernel oil
from the palm nut; [ndàŋgò] palm
nut oil (B dialect); *ndankɔ* oil from
palm kernel (Sumner 1921); *ndankɔ*
(ma) palm oil (Pichl 1967).

The layout also distinguishes between elicitations and published sources by putting elicitation data in square brackets and forms from published sources in italic. Note also the (ma) in parentheses is Pichl’s indication of an associated noun class pronoun. Most of his entries include noun class information which he designated with roman numerals. Childs translated these into their corresponding pronouns and these are followed by the plural affix when relevant.

Nearly 1000 of the 4095 dictionary entries have accompanying elicitation data from two consultants: Albert Yanker and Abdulai Bendu. Albert Yanker (1934–2021) was a Sherbro author and head of the Sherbro Literacy Committee. He was well-known in Shenge as a passionate advocate for the language, and when people were asked who spoke the best Sherbro in Shenge the answer was invariably Albert Yanker. Two of his stories are part of the project’s archive: ‘Kain Tasso’ (Appendix D) and ‘Boy Lost at Sea.’ He was born in Mofos, Kagboro Chiefdom and lived in Shenge, headquarters of Kagboro Chiefdom, and Freetown, Sierra Leone’s capital, when he was younger. With respect to a formal education, he

reached standard six, but once in Freetown, independently pursued educational opportunities to great success. At the time of the elicitation sessions, he had long been based in Shenge and was in his early 80s. He was an L1 speaker of Sherbro, Themne, and Krio, and fluent L2 speaker of English.

The second contributor to the elicitation sessions is Abdulai Bendu, who was born in Moyeamoh, Bumpeh Chiefdom. He spent many early years in Freetown, Sierra Leone's capital, but after the war, regularly spent time in Moyeamoh and Rotifunk, headquarters for Bumpeh Chiefdom. Bendu is Sherbro, an L1 speaker of Sherbro, Themne, and Krio, and fluent L2 speaker of English. During the project, he was in his 20s and also the project's chief research assistant. He was instrumental in documentation activities involving both larger groups and one-on-one interviews, an informative guide to cultural practice, and critical aid to transcription and translation. He has a BA (2022) in linguistics from Fourah Bay College, University of Sierra Leone and is pursuing an MPhil in linguistics at the same university.

Although these two consultants have different biographies and made different contributions to the SLC project, for the purposes of the dictionary, I have labeled their contributions as (K dialect) and (B dialect) based on their being speakers of the Kagboro Chiefdom and Bumpeh Chiefdom dialects respectively. Childs and others have identified different varieties based on these boundaries, and I wanted it to be clear that differences between them were likely rooted in these differences rather than a function of idiolectal variation. Although Childs was eager to choose consultants with different biographies along several dimensions, he did not use these labels in the dictionary. I made that call, based on his research, to clarify what the dictionary makes available.

Also importantly, my use of dialect labels should not be construed as an indication these forms are unique to those dialects in the way “dialectal” is used with more robustly documented languages. So in most cases whatever form appears in an entry probably has the same form in most other dialects as well. For the two previously published contributions, I have added citations.

A.1.2 Tone

The L1 Sherbro speakers of the Sherbro Literacy Committee did not recommend marking tone in the orthography (see Section 1.9 Orthography and conventions). But for the analysis of the language discussed in the grammar, Childs posits a two tone system but felt he was unable to reliably establish lexical tone unlike other more vital languages of the Bolom-Kisi group like Mani and Kisi. There are approximately 400 entries or just 10% where he felt confident enough to

assign tone, so only these forms appear in square brackets directly following the headword.

baŋ₃ [bàŋ] n bird species, yellow and black weaver bird, also called palm bird (K dialect); (wɔ/hā) compact weaver bird, small reddish or yellowish (*Pachyphantes pachyrrhynchus*), if sits on the branches near the house, he brings good luck, if he flies away, it means bad luck (Pichl 1967). *Mbàŋsè ñà rík wàɛ tòkè*. The weaver birds wove (their nests) at the top of the palm tree.

For other tonal data, they appear after the grammatical designation as in the *daykɔ* example above as part of a sub entry for either of the elicitations or as part of an example sentence.

Pichl's tone data involves 5 levels of tone along with 5 levels of stress written with capital letters using underlines for stress as well as two more lower case letters to indicate less perceptible syllables. This sort of rich detail was certainly warranted since his was the first to attempt at documenting the language. His data merits review. But because there are so many distinctions, because the underlines designating stress frequently did not survive the scanning process, and proofreading these would have resulted in further delays, I chose to leave it out. It does remain in the database, and of course is still in Pichl (1967).

A.1.3 Organization

To the extent possible the dictionary is organized around monomorphemic forms with related morphologically complex forms appearing as subentries. Whenever a subentry appears out of alphabetical order, there is a stub entry in alphabetical order directing you to the full entry. For example, **taive** 'bird nest' is listed under its headword **tai** 'nest':

taive (comp. of **tai₁**, **vee₁**, see **tai₁**)

Possible morphological relationships are abbreviated as follows:

comp.	compound
der.	derivative
id.	idiom
unspec.	unspecified complex forms

Usually there are just one or two subentries but in case of multiples, they are organized by type. So morphologically productive forms like *bol* 'head' and *nɔ* 'person' have subentries that are compounds listed in alphabetical order and they are followed by all derivatives, then idioms, and finally unspecified complex forms.

Whenever there are multiple levels of morphological complexity within a set of subentries, the intermediate entry has a link to the more morphologically complex form, and that subentry in turn notes its multilevel relationship to the head entry. This inter-indexing among the subentries is the way multiple levels of embedded morphological processes are indicated since formatting does not easily allow for their being subentries of subentries.

A.1.4 Orthography

The orthography does not mark tone, but otherwise spelling incorporates pronunciation rather than being strictly phonemic. G is only phonemic in borrowings, sh [ʃ] appears in borrowings or as an allophone of /s/, and v is an allophone of /w/, but because the orthography incorporates them there is a subsection for each; however, the section heads appear in parentheses to mark their non-phonemic status. See below for the complete list of orthographic conventions and corresponding IPA symbols.

The three special characters ε, ɔ, and ŋ are alphabetized following their Latin alphabet counterparts. There are five digraphs: ch [tʃ], gb [gb], ny [n], sh [ʃ], and th [t]. Because these digraphs all represent single phonemes, they have their own sections which are ordered after the first letter of the digraph; however, the alphabetical order within each section was determined by individual letters.

A.1.5 Interventions

I used whatever I could find in the database to fill in what was missing in the dictionary output. When possible I also used the database to answer whether names were for people or places. Whatever additions of labels, citations, and punctuation has been in an effort to present what was in the database in a more accessible way, and in those efforts I am particularly grateful to Abdulai Bendu,

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the project's head research assistant in Sierra Leone, for being accessible to me via WhatsApp in answering questions big and small. Unfortunately, inevitably these interventions have created many more opportunities for introducing error, and that is not the point of using a database. A more perfect solution would reproduce this material directly from the database in a layout that can accommodate it. But we did not want to wait in presenting such an important contribution to future scholarship.

Chris Corcoran, 2025

A.1.6 Dictionary orthography and corresponding IPA symbols

a	[a]	h	[h]	o	[o]	(v)	[v]
b	[b]	i	[i] ([i̯], [ɪ])	ɔ	[ɔ]	w	[w]
ch	[tʃ]	j	[dʒ]	p	[p]	y	[j]
d	[d]	k	[k]	r	[r]	z	[z]
e	[e] ([ɪ], [ə])	l	[l]	s	[s]		
ɛ	[ɛ] ([ə])	m	[m]	(sh)	[ʃ]	'	high tone
f	[f]	n	[n]	t	[t]	'	low tone
(g)	[g]	ny	[n̩]	th	[t̩]		
gb	[gb̩]	ŋ	[ŋ]	u	[u]		

Pichl (1967) Data

i	(i̯)	u
e	(e̯)	o
ɛ	(ə)	ɔ
æ		a

A

a₁ *cf: e₁*. *prt* clause-final interrogative particle. *Təm lande ve ñɔ mɔiya?* How old were you then? *Ilel mɔa?* What is your name? *Wɔn ndɔ pɔ gbem wɔa?* Where was she born? *Yε nwok aa?* What languages? *comp. yɛkia* (see *yɛ₃*)

a₂ *cf: ya₂*. *pro* I, me. *A pin yencheɛk akɔ hɔŋgul.* I buy and sell fish. *Yaj, a chɔŋ nwok mamde len, Mbolomde.* Me, I love it (the church service) in my language, Bolom. *A kanya ja nen thi tij ai mɛkni standad siks.* I studied here for two years, and I stopped at standard six.

a₃ *disco* ah, oh. *Abatoke.* Ah God. *Amaae ñae yom, "A ye-e-e mi-i-i."* The women answer, "Oh, my lady."

a₄ *prt* particle used to introduce quoted speech. *Nɔmaa chae a:* "Yemi, ni ntenie mini o-o-o." The woman sang: "My lady, remember me." *Ke gbemɔ nseie primi, ye pɔ hɔ primie ve aagbemɔ lande kɔ kath.* But they say that giving birth first to a preemie is difficult.

a- *NCM pfx sfx* noun class marker. *Lane la li kelen ahinja ñan the.* That is very good for people to hear. *Apima wɔ ña gbema?* How many children did he have? *Amaae lee gbo thɔŋka lanɔ ki ñan thiyej.* The women continued arguing about this among themselves.

• **abulabul** (der.) *cf: buleŋ-buleŋ* (der. of **buleŋ**), **bulnɔbul** (comp. of **bul₃**, **nɔ**). *adv* few. *Təm de kɔ ka chɔni Pəm Taks ε, pɔ ka di Abək ag-ber abul-abul gbo hā ka saa.* During the time of the Hut Tax War, many Krios were killed, only a few escaped (Pichl 1967).

a-a [aɔa] *cf: be₁, bɛaan, kakein, no₂, sakoo.* *disco* no. *A-a, be nɔbonthɔ nɔ cheni pe.* No, there is no helper anymore. *A-a, wɔn pɔ du mɔ wɔ ni ka.* No, he was not raised here.

aa *cf: ayo, ee, yes.* *disco* 1) yes. *Aa, ya Kristian.* Yes, I am a Christian. *Aa, han, a be ñalo.* Yes, them, I put them there. 2) ah.

abaot (Eng *about*) *adv* about, approximately. *Ke ñane ña wuewue ni ache pe memba hin awɔ ile lɔ, hin awɔ ile lɔe... yi abaot amenbul.* But some have died so I do not remember how many of us remain, how many of us remain there... we are about six. *Ako ni chay abaut twentisiks ñɔ ani ko mpantho kie.* It's been about 26 years since I've been in this line of work.

Abas *nam* Abas, male name given to a person. *Abas Bendu.* Abas Bendu.

Abdul *nam* Abdul, male name given to a person.

Abdulai *nam* Abdulai, male name given to a person. *Yaj yaa Abdulai Bendu.* I am Abdulai Bendu.

Abduramani *nam* Abduramani, male name given to a person.

abəna (der. of **bən₁**)

Abu *nam* Abu, male name given to a person. *Ba mi wɔ lɔ Abu Bakar Bəndu*. My father is Abu Bakarr Bəndu.

abulabul (der. of **a-**, **bul₃**, see **a-**)

Adama *nam* Adama, female name given to a person. *Ya lɔ Adama Bolomnɔ*. I am Adama Sherbro person (nickname used to differentiate her from other Adamas and emphasize her love of speaking Sherbro).

administreshɔn (Eng *administration*) *n* administration. *Frɔm tu thaozin ten, yɔ a lɔi ni administreshɔnde kune*. In 2010 I entered the administration.

Afrika *nam* Africa. *Mɔeyktu che ki lo hɔ ko-ŋgbink pɔk Afrika le*. This is a dilemma common to all Africa (Pichl 1967).

aftabak (Eng *afterbirth*) *n* afterbirth. *Aftabake yɔ hun gba ki <gbinj>*. The afterbirth came and really got stuck <gbinj>. *Hɔ yà “ma blem wanthemde, aftabake nai lande yɔ kanthka gbaŋ, yɔ che bɔ honi.”* He said, “Do not blame the woman, the way for the afterbirth was blocked, it was not able to come out.”

Agnes *nam* Agnes, female name given to a person. *Yar a Agnes Jami Simbo*. I am Agnes Jamie Simbo.

ahel *cf: kəbel* (unspec. of *bel*). *n* (hɔ/-) farmhouse (Pichl 1967). comp. **naiahol** (see **nai₁**)

ahɔl₁ *n* 1) opening, door, mouth; *hial, hial ahɔl* (kɔ/ma) river, mouth of a river, estuary (Pichl 1967). *Ya seme kil le ahɔl*. I am standing at the door. *Yà yɔi stich ahɔl, sie ye komɔe wɔ hundɛ honi bo*. They had stitched the opening of the vagina, you know when the baby is about to come, after it is out. 2) front. *Yà léé pɛlɛé killɛ ɔhɔl kó*. I left the rice in front of the house. *Kache ye n yema bo nɔma ni anyamɔe kɔlɔ, yaa ha leŋ kile hɔl ko...* In those days, if you wanted a woman then your people would go there, they would first greet the house front. *Cho kɔŋ kəthani, wɔ le gboka-nɔ, chen bo chan fay-hɔl ko ye thee min de wɔ hɔ le*. Cho is perplexed, he is a non-initiate, he cannot pass in front of the Poro bush when he hears the devil talking (Pichl 1967). 3) hole. comp. **mukɔhɔl** (see **muk₁**)

• **kekəthihɔl** (comp.) *v* experience; *keke-thihɔl* see for oneself, behold, experience (Pichl 1967). *Lanɛ la ya kɛke-thihɔl nante le la linekiae*. What I experienced today was painful (Pichl 1967).

• **nyɔhɔl** (comp.) *n* mouth; *nyɔhɔl* (/thi) mouth (Sumner 1921). *Ni <kara-kara kara-kara kara-kara> ni thayni boee toke poŋ ni yekee che wɔn nyɔŋhɔl*. And <kara-kara kara-kara kara-kara> scampered up quickly with the cassava in her mouth.

- **suməhɔl** (comp.) *n* mouth. *Le gbo siiŋma thuməe-ta, wɔ mðe yema ny-athi suməhɔl.* If you play with a young dog, it will lick your mouth (proverb) (Pichl 1967).
- **thɔlɛ** (der.) *n* [thɔlɛ] (human) face (K dialect); [itɔlɛ]/[tɔlɛ thé] face/the faces (B dialect); *thisl* (-/tha) face (pl of *hɔl* mostly pronounced “th-hɔl”) (Pichl 1967).

ahɔl₂ *post 1)* in the location of, at. *Ij kɔ tuu ibɔl le shop le ahɔl ni nhā ya si bushel liwɔ.* Go measure the palm kernels at the shop and let me know how many bushels there are (Pichl 1967) *2)* in front of. *Nde, ndem ya seme kil le ahɔl!* Behold me standing at the door! (Pichl 1967). *unspec. sirɔkɔ-hɔl* (see *rɔk*)

-ai *cf: hɔl₄, kune* (der. of *kun*, ϵ_1). *post 1)* in. *Nɔs gbi ŋa ka cheni eriaio ai, hɔspitalai fli nɔs ka che ŋa ni.* There was no nurse in that whole area, even in the hospital there was no nurse. *Yi pong ihuk le mɔn d'ay.* We threw the hook into the water (Pichl 1967). *Wɔ theli Mbolom-dai, wɔ theli Mpotoai.* He spoke in Bolom, (and) he spoke in English. *2)* on. *Bahin chala beli mɔai.* Our father sits on his throne. *Ijkɔ gbil iwɔm de lal l'ay kɔ, jemdi le lɔ yema nyum.* Go put wood on the fire, the fire is about to go out (Pichl 1967). *3)* inside of, within the bounds of. *Mpaŋ nwaj ni tīŋ man ma nən bul ay ε.* There are twelve months in one year (Pichl 1967). *Than tha yi*

hēy ay si yi yatha si yi kɔ trī le. In these (canoes) we embark, then we pull the oars and then we go to town (Pichl 1967). *4)* into, to. *Nchi mbəs pɔkiyai.* Bring peace to our country. *Ponk pia lal le ay ko.* He put his hand into the fire (Pichl 1967). *5)* out from, from out of. *Rim de kɔ hok tii-ketiil l'ay.* The steam comes out of the tea kettle (Pichl 1967).

aida (Eng either) coordconn either. *Koromans aida orijin wɔe wɔ Maninkans, che Themnɔ wɔe.* Koroma, either his origin is Maninka, it is not Themne.

ajok (Krio or Yoruba origin?) *cf: tak, tamɔ* (der. of *taa*). *n* son. *Ijà ké àjókwè wɔ kímà.* They saw his son running away. *Penthe-m de wom ajok ko-m ka chencha hā hom mi jali tənkatənka.* My brother sent his son here to me yesterday to tell me something particular (Pichl 1967).

Aku *nam* (wɔ/hā, aakua, pl) Aku, name from Yoruba for Muslim Krios (Pichl 1967).

Albat (Eng *Albert*) *nam* Albert, male name given to a person. *Ilel mie hɔe Albat Yanka Pothoai.* My name is Albert Yanker in English.

Alfa *nam* Alpha. *Aa, Bahin, mɔ, mɔlɔ Alfa ni Omega.* Yes, Lord, you, you are the Alpha and Omega.

Alfonso *nam* Alphonso, male name given to a person. *Alfonso Kɔka.* Alphonso Caulker.

alitoma (der. of *toma₃*)

als *post* 1) under, underneath, beneath (Sumner 1921). *Thethanyi wɔn ka gbo che powɔe als ɔa ha mpanth ma yencheke*. Our grandmother was just preparing fish (for a crew) under her husband, i.e. he was in charge of. *Yàiyé wó kóthàè àlò*. The cat is under the cloth. 2) *bethale* lower part of the loins (Pichl 1967). 3) to. *Mi, nkɔ kil kande als*? Ma, did you go to school? *Be o, akɔ ni kil kaj als*. No, I did not go to school. comp. **Bachalɔ** (see **bach**)

Alusain *nam* Alusine, male name given to a person. *Ya Mista Alusain*. I am Mr. Alusine.

Amadu *nam* Amadu, male name given to a person. *Braima wɔe hun ko kenyaa wɔe Ba Amadu Kamara Plantı ko, wɔe nɔhɔthɔ*. Braima then went to his uncle, Ba Amadu Kamara at Plantain (Island), who is a fisherman.

Amerika *cf: mɛk₂*. *nam* America, name given to a place. *Roshia ni Amerika hā kɔj kɔnθ lɔmthibul le pɔm kɔ kɔj*. Russia and America have made an agreement that war should cease (Pichl 1967).

Aminata *nam* Aminata, female name given to a person. *Ama ɔa Kadiatu Bendu, Isata Bendu, Ramatu Bendu ni Aminata Bendu*. The women are Kadiatu Bendu, Isata Bendu, Ramatu Bendu, and Aminata Bendu.

Ani *nam* Annie, female name given to a person. *Triniti Chæch hɔ kilkil*

Ani Wolsh skuul. Trinity Church is opposite to Annie Walsh School (Pichl 1967).

Anshon *nam* Anshon, name given to a person, surname.

Ansu *nam* Ansu, male name given to a person. *Yaa Ansu ke iləl mi gbem kae ɔ Baki*. I am Ansu, but my birth name is Baki.

anti (Eng *auntie*) *cf: lok₃*. *n* aunt, auntie. *A bo ka anti mie, wɔ dumɔ miye*. I'm just here with my auntie, she raised me.

aot (Eng *out*) Loc out. *Hɔe ika ko hɔm wanthem de woth bo kun ma gbemɔ aot, kɔ gbemɔ hɔspitulai*. He said we had told the woman that whenever she got pregnant, she should not give birth outside (the hospital), she should come to the hospital.

apa *cf: ba₁*. *nam* 1) [àpà], [pàpà] father (different from [pà] 'mister') (K dialect). 2) title of respect for a man, may be translated as father, pa, mister, sir. *Apa, iləl mɔa?* Father, what is your name? *Apa ɔ ko che kath; kache ɔ ka che peth*. Pa, it has become difficult; things used to be good. 3) *Wel, apa, seke we, i chɔŋɔ mɔ seke we, Abatoke che mamo*. Well, pa, thank you, we thank you, may God be with you. *Apa, nyema la?* Sir, do you want that?

apoint (Eng *appoint*) *v* appoint. *Pɔ mi apoint, ya kɔni*. I was appointed, and then I went.

Arabik (Eng *Arabic*) *nam* Arabic. *Arabike* *ŋɔ n kajae?* So it is Arabic that you learnt? *Wɔn ka kaj Arabike ke still ka che famale kune.* He learned Arabic but still he was in this farming.

arenj (Eng *arrange*) *v* arrange. *I yema pe ni hun yi tongi* *ŋɔ pɔ arenj, ŋɔ pɔ bempa ja Bondoe.* We want you to come and show us how to arrange, how to prepare Bondo (rituals).

Areale *nam* Areale, female name given to a person.

arijana (Arabic جنة *jannah* 'heaven') *n* 1) paradise. *Hwe moekə rai ni po hink wuli le ay ni kɔni arijana.* Risen from the dead the third day and gone to paradise (Pichl 1967). 2) heaven. *Ya lane hɔbatokə ba sem thi-bɔm de wɔ bempa arijana ni hwɛlɔ le.* I believe in God the Almighty Father who made heaven and earth (Pichl 1967).

as (Eng *as*) *prep* as; like. *Sijismɔn wɔ ka che as beiyə, nthela nye?* Sigismund was (acting as) the chief, you heard that, right? *Ye pɔ koyi kandə pɔe nkegbo nɔe bi gballe kɔ ko kunwɔe as Sizae...* When we were taught, they said if you see a mark on the belly like from a Cesarean section...

asthafula (Arabic) *disco* God forbid.

ataims (Eng *at times*) *temp* occasionally. *A-a, wɔm thi tata bo, ke anya yɔl ja tha ŋɔth kae ke ataims anya*

tiŋ. No, they are just small boats, it is four people that fish from them, occasionally two people.

atok *cf: ni₆. post* 1) *on top. I kɔ sem pethe atok.* We go and stand on the stones. *Yε mɔ ni be yabase atok, mɔi gbiŋgith.* After putting the onions in, then you cover it. 2) *up in, up. Kɔllɛ wɔ thɔkɛ àtòk.* The monkey is up in the tree. *Nhā yenkaleŋ ŋthɔk le tok ε, mma pakali lee thɔk le thɔm mɔ le ma ki duk.* Be careful you there up in the tree, don't shake the tree branch lest your companion fall (Pichl 1967). *Nleli atɔk ka!* Look up this way! (Pichl 1967). 3) *on. I kɔ pɔnki tutuŋ de atɔk.* Go throw it on the dunghill (Pichl 1967). *Thɔk le atɔk.* On the tree/up in the tree (Pichl 1967). 4) *over, above. Rethie kapathi wɔ le yan atok.* He spread his wings over me (Pichl 1967). 5) *about. Nande ako vel langbay bul ja hun wɔ yi ŋalwɔ atoke.* Today I have called on a man to come in order to ask him about himself. comp. *kanaatok* (see *kana*), *thibolɔtok* (see *bol₁*)

atɔl (Eng *at all*) *quant* at all. *Iɔ cheni pe bul atɔl.* It is not the same today at all.

awa (Soso *awa* 'okay') *cf: ayo, oke, disco* okay. *Awa, nlelo lantha.* Okay, hold it there, hang on. *Awa seke-seke we.* Okay, thank you.

aya *disco* alas. *Aya, amaa ŋa pos yeke ko ve, ni ndike che mi ka.* Alas, there

are women peeling cassava there, and I am hungry here.

ayen [àyín] *indpro* 1) anywhere (K dialect). *Ijkɔni ayen gbi ha kɔ lelie yen joo, ni nsiiɛ ya kun dumɔ*. You do not go anywhere to find things to eat, and you know my belly is hard (i.e. I am about to give birth). *Ba Na bɔni pe ha kɔ ayen gbi, seme gbo ayenal bul*. Mr. Spider was not able to go anywhere at all, he just stood in one place (Sumner 1921). *Ya chen kɔ ayen gbi*. I'm not going anywhere. 2) somewhere; someplace. *Iwoɛ, iwo itataɛ pɔ ɔɔ pak ayen, pɔ ɔɔ pe bia buŋ*. The rice grass stalks, the immature stalks are parked somewhere, people thresh them again. *Ayen lɔlɔ lɔi nan yenchɛke tɛŋka dɔzɪn tin, dɔzɪn ra*. There is a place where we draw the fish, like two dozen, three dozen. 3) everywhere. *Mɔ wɔ bala-bala ni, wɔn be wɔ mɔ balani, mɔ wɔ kis-kis yɛŋ be, wɔi po ha yethi mɔmɔ ma mɔɛ*. You hug him, he hugs you, you kiss him all over, then he begins to hold your breast.

ayen [àyín] *cf: ter.* *n* middle of a per-

son or creature, waist (B dialect). *Ayɛŋ ha wɔɛ hɔ che bisie pen*. His middle is tightly tied (Sumner 1921). *Ba Na ka che ayen hā bom kende nvis hā halle, kɛ gbɔlkajo ɔɔ siŋ ka wɔ ayen ve*. Mr. Spider used to have a waist as big as the other animals, but gluttony affected his middle very much (Sumner 1921). comp. **chɔlaiyɛŋ** (see **chɔl**₁), comp., id. **paanjriayɛŋ** (see **paŋj**)

ayen *adv* 1) [àyèn] truly (K dialect). *Ayɛn bie-m bisin*. Truly, he cares for me (Pichl 1967). 2) indeed. *Ayɛɛn, mbɔn ma lɔ pɔk lo*. Indeed, there is cannibalism in this country (Pichl 1967). comp. **peayɛn** (see **pe**), **yekɛayɛn** (see **yekɛ**)

ayɛɛn *cf: tintin*₁ (der. of *tintin*₂). *adj* true (Pichl 1967).

ayo *cf: aa, awa, ee, oke, yes. disco* 1) okay. 2) yes. *Ay, ya ya kee, laa mi!* Yes, I see them, my wife! *Ayo, ye pɔ pe mi kethɛŋ kende yekeɛ ha yeke kie labi ɔhɔɛ ya ka mɔ ɔɔ ni nsɔm?* Yes, when they wanted to cut me like this cassava, that's why you said, "Let me give it to you and you chew?"

B

ba₁ *cf: bɛɛ*₂. *n* 1) father. *Mma buŋ ba mɔ sua!* Don't oppose your father! (Pichl 1967). 2) master. *Ba mi kɔŋ kɔŋ bias ay nante*. My master went

on a journey today (Pichl 1967). 3) chief. *Bɛɛ le Kong kol sirɔŋg hā sɔŋg wɔ ni kɔ wɔŋ beli li-mbul*. The chief gave Kong a corruption fee to bribe

him to go and give false evidence (Pichl 1967). 4) title of respect for a man, may be translated as father, pa, sir, but also used in Sierra Leone English. *Ba Kəl ka hinən gbəl*. Mr Monkey was not satisfied (Pichl 1967). *Ba Na səmi ka gbəl bom, gbəl kəjə*. Mr Spider stood proudly, glut-tonously (Pichl 1967). *Braima wəe hun ko kenyaa wəe Ba Amadu Kamara Plantı ko, wəe nəhəthə*. Braima then went to his uncle, Ba Amadu Kamara at Plantain (Island), who is a fisherman. comp. **kelba** (see **kel**₁)

• **Bahi** (comp.) *nam* Lord, Christian God (lit. our father). *A yiye Bahin ya toji mi nai we we*. I ask the Lord to show me the way. *Kəne o Bahin*. Restore (unto us) Our Father. *Oo, Bahin, lahi cha ba ha ba?* Oh, Our Father, what are we doing?

• **bami** (comp.) *nam* Mister (lit. my father). *Bami, yaŋ be ya theee la belse həeε, ke pə chen laane nə ka kakeiŋ*. Mister, I too heard what the rats said, but they will not believe anyone else. comp. **həbatokə** (see **tok**₁)

ba₂ *adv* emphatic particle often used with the adverb *yəŋkeleŋ* ‘well.’ *Nchəko gbo ken ni nthəkə kənio; mə kə thək yəŋkeleŋ ba*. You do not just cut it without washing it; first you must wash it very well. *Wə ma theli, wə mə ma thekesie kune yəŋkelen ba*. He can speak Sherbro, and translates it for you very well. der. *gbeba* (see *gbe*), *yəŋkeleŋba* (see *kəleŋ*₁)

baa₁ [bàà] *n* squirrel species (K dialect); (wə/hā, si) squirrel species that lives in trees (Pichl 1967). *Tādəməkə kónth bəàé*. The boy caught the squirrel.

• **bətakəl** (comp.) *cf:* **kəko**, **səmbu**. *n* (wə/hā, si) squirrel species (Pichl 1967).

baa₂ [báá] *cf:* **balmaa**, **boka**, **hələŋ**₁. *n* [ibáá] curved knife (K dialect); *iba* (hə/tha) curved knife used to cut palm trees for palm wine (Pichl 1967). *Nəsəàé wə bét bəchə kà ibáá*. The tapster tapped the tree with a knife.

baabalipal (comp. of **baba**₂, **pal**₁, see **baba**₂)

baala [bààlā] (Port *balai*?) *n* cane basket (K dialect); *balæ* (kə/tha) fancy type of cane basket with or without lid (Pichl 1967). *Kənì bē n̄yéék má kóməwə bəàlāé-áí*. Koni put the child’s things in the basket.

baama *n* (hə/tha) lair of the society spirit who appears as a dancing masquerade and where he retires after a session (Pichl 1967). *Mtoində kən baama*. The Mtoin spirit has gone home to rest (Pichl 1967).

baana *n* (kə/ma) banana (Pichl 1967). *Abdulai bí jó bəná nrà*. Abdulai ate three bananas. comp. **boombaana** (see **boo**₁)

baana ayən *n* (kə/ma) plantain (Pichl 1967).

baana kathil *n* (kə/ma) apple banana (*Musa sapientum* var.) (Pichl 1967).

baani *n* bird species, gregarious small white seabird, [báánié], [báámié] seabird (K dialect); *baanin* (wɔ/hã, N) small whitish seabird (Pichl 1967).

baar (Port ?) *cf: fe, kɔpa. n* (hɔ/tha) denomination of money equal to four shillings (Pichl 1967).

- **baaryenj** (unspec.) *cf: fe, kɔpa. n* (hɔ/tha) denomination of money equal to two shillings (Pichl 1967).

baata₁ *v* [bààtà] act foolishly (K dialect). *Táámòè wó báàtà*. The boy acts the fool.

- **baata₂** (der.) *adj* [bààtà] foolish (K dialect).
- **batabata** (der.) *adj* fun, funny. *Sijthe tha kache batabata*. The games were a lot of fun.

baawombaawom (der. of **bawom₁**)

Baba *nam* Baba, male name given to a person.

baba₁ *n* (hɔ/tha) simple shed, often without enclosure (Pichl 1967).

baba₂ [bàbà] *n* umbrella, [bàbà mié] my umbrella (K dialect); *baaba* (hɔ/tha) umbrella (Pichl 1967).

- **baabalipal** (comp.) *n* (hɔ/tha) umbrella, parasol (lit. sun umbrella) (Pichl 1967).

baba₃ [bàbà] *n* good-for-nothing (K dialect). *Wó bábá!* He is worthless (a good-for-nothing)!

babɔŋ [bàbóŋ] (Port ?) *n* stone jug (an old word) (K dialect); (hɔ/tha) stone jug of European

origin, mainly used to contain medicines (Pichl 1967). *Nòmààè thòndò mmèndè bábóŋdàì*. The woman keeps water in the jug.

bach *n 1)* [bàch] palm species, short palm (K dialect). *Nòsààé wò bét báchè kà ibáá*. The tapster tapped the tree with a knife. *2)* (hɔ/hɔ, i) palm species, young oil palm (Pichl 1967). *Walli hoole lɔ gbo kɔ ibach lε*. Palm fiber is found only among young palm trees (Pichl 1967).

- **Bachalo** (comp.) *nam* Bachalo, name given to a place on the western edge of Sherbro Island, Bonthe District (lit. place of short palm). *Véeni ka che Bachalo ko, ko kil Madamde Bachalo ko*. He did not stay long and he was staying at Bachalo, at Madam's (Paramount Chief's) house at Bachalo.

Bachalo (comp. of **bach**, also, see **bach**)

Bahi (comp. of **ba₁**, **hi**, see **ba₁**)

bai₁ *cf: banj₂, kuku. n 1)* bari. *Pɔ be wɔ ñgbektee ni pɔ semi wɔ bai ko anyae gbi chee lɔ pɔ bi ha thoŋka wɔ*. They put him in handcuffs and brought him to the bari in front of all the people where they will judge him. *2)* court of law. *Mbɔlɔm ñwei ma che paale bai ko, anya atiŋ de hã lɔl*. In the bad case that was recently before the court, the two men were set free (Pichl 1967). *Mɔ thonka tem gbi, kɔ nchen kɔ bay ko no pɔ si*

le mɔ le nɔ-thonka. You are arguing all of the time, but you don't go to court to show them that you are a lawyer (Pichl 1967). 3) temporary abode for Poro novices upon leaving the *bankaj dɔ*. They stay for four days where the last formalities such as naming and solemn vows are made to the *sokos* to respect their parents, older persons and to be obedient to them. After this their parents or guardians are allowed to take them home (Pichl 1967). comp. *kaŋbay* (see *kaŋ1*), *kol-bai* (see *kol*), *suibae* (see *sui*)

bai₂ (Eng *by*) *prep* by, into. *Themnɔ bai koinsident nɔ nɔ sɔthɔ Koromaɛ ve*. The Themne got (the surname) Koroma by accident. *Pɔ kɔŋ gbo, nɔ kɔŋ kɔ gbo yɔk ti thai, pɔ kɔ pak bai thikranthikran thibombom.* After taking it to the farmhouses/towns, it would then be piled up into different sections into very big piles.

Baiyikɛ cf: Barikɛ. *nam* Baiyike, name given to 5th son.

bak₁ *v* rub on, smear (Sumner 1921). *Wɔ kuye pomthile wɔ hɔ wo ye bak bolwɔlɛ.* He takes the leaves and then rubs them into his (the other's) head (Pichl 1967). *Bak mi rɔm nde.* Rub the medicine on me.

• **bakni** (der.) *v* embrocate oneself, anoint oneself, rub on oneself (Pichl 1967). *Yè kɔŋ thɔn dɛ, wɔɛ báni kùáé njáláí.* After bathing she rubbed oil on her skin.

bak₂ (Eng *back*) *adv* back. *Ayema lɔ chɔlɔ, ayema lɔ chɔlɔ bak.* I want to fight for it, I want to fight back for it.

Bakan *nam* [bàkàñ] Bakan, name given by Poro Society (K dialect).

Bakar *nam* Bakarr, male name given to a person. *Ba mi wɔ lɔ Abu Bakar Bendu.* My father is Abu Bakarr Bendu.

Baki [bàkí] *nam* Baki, name given to 4th son. *Yaa Ansu ke ilel mi gbem kae nɔ baki.* I am Ansu, but my birth name is Baki. *Baki wɔ nkil.* Baki is a rascal (Pichl 1967).

bakni (der. of *bak₁*, -ni, see *bak₁*)

bal₁ n 1) compensation for adultery. *Hálíwɔ hìn má Yèmà, wɔ pín bállè kò Chó.* Because he slept with Yema, he paid *bal* to Cho. 2) (kɔ/-) dispute before chief or elders about adultery (Pichl 1967). *Yi thelen baal le, kong balani.* We asked the chief because of the adultery dispute, and he has consented (Pichl 1967).

• **homabal₁** (unspec.) *n* (kɔ/-) compensation for adultery, the accused has to pay an indemnity to the betrayed husband and the sum is fixed by the judge (Pichl 1967).

bal₂ v become involved in an adultery dispute (Pichl 1967).

• **homabal₂** (unspec.) *v* become involved in an adultery dispute (Pichl 1967).

bala *v* hug.

• **balabala** (der.) *v* hug. *Mɔ wɔ bala-bala ni, wɔn be wɔ mɔ balani, mɔ wɔ kis-kis yεŋ be, wɔi po ha yεthi mɔmɔ ma mɔε.* You hug him, he hugs you, you kiss him all over, then he begins to hold your breast.

• **balani** (der.) *v* 1) consent, accept. *Yi thelen baal le, kong balani.* We asked the chief because of the adultery dispute, and he has consented (Pichl 1967). 2) hug. *Yááé báláni kòmòwé.* The mother hugged her child. *Mɔ wɔ bala-bala ni, wɔn be wɔ mɔ balani, mɔ wɔ kis-kis yεŋ be, wɔi po ha yεthi mɔmɔ ma mɔε.* You hug him, he hugs you, you kiss him all over, then he begins to hold your breast.

balabala (der. of **bala**)

Balaka *nam* [bàlákà] Balaka, male name given by a society (K dialect).

balani (der. of **bala**, -ni, see **bala**)

balansbøl (Eng *balance ball*) *n* balance ball. *Dεn yε ibe nkɔkaε leko nyɔn doki yɔ pɔ velle balansbølle.* Then we would put our shoes on the ground (for) this thing (game) they called balance ball.

Bale *nam* (wɔ/-) Bale, female name given by Toma Society (Pichl 1967).

bali₁ *n* 1) wealth, riches. *Jizɔs, ya mɔne ni mbali mi.* Jesus, I am poor so make me rich. 2) productivity. *Nsajhaε ma ka che chaj bali ha chaj nyiki hale gbi.* The egusi grew more than all the other plants. der.

nɔbalia (see **nɔ**), **nɔbaliabalia** (see **nɔ**)

• **bali₂** (der.) *v* be wealthy. *Sese Mpondo, ɔkong bali hiε?* Sese Mpondo, you are rich now, aren't you? (Pichl 1967). comp. **nɔbalia** (see **nɔ**), der. **nɔbaliabalia** (see **nɔ**)

• **bali₃** (der.) *adj* prosperous, luxuriant in growth (Sumner 1921).

balmaa *cf:* **baa₂**, **boka**, **hɔlɔŋ₁**, **saki₂**. *n* (kɔ/ma) small two-edged knife formerly used by men for self-defense (Pichl 1967). *Bálma lúé lítinj.* The *balmaa* knife is sharp on both (edges) (lit. The sharp *balmaa* is double).

balon₁ *v* [bálón] tie roof rafters before putting on any covering, be it straw or zinc (K dialect). *Yè pɔ kón gbó bálón belle, pɔ bé wùsè, pɔ yɔ bím.* When they have finished tying the rafters of the farmhouse, they put on the thatch, they cover it.

balon₂ (Eng *balloon*) *cf:* **plen**, **wɔm-tokε** (comp. of, id. of **wɔm₂**, **tokε₁**). *n* [bálón] airplane (K dialect).

balun *n* (wɔ/hā, N) snake species said to be very poisonous and able to jump very high (Bothrophthalmus lineatus?) (Pichl 1967).

bama *v* [bàmà] tell an egregious lie about someone (K dialect). *Wáájymàè bámá thòmwè.* The girl lied about her companion.

bami (comp. of **ba₁**, **mi₁**, see **ba₁**)

ban₁ *n* bundle. *Pɔ kɔŋ kɔ gbo futh, pɔ kɔi panth thibən pɔ woth kɔ bole.* After they have uprooted it, they have to tie it into a sheaf and carry it on the head.

- **ban₂** (der.) *cf: bas₁.* *v 1)* gather together. *Ikɔŋ gbo, iban mthɔkə manə malɔ.* When we have finished, we have to gather all of those sticks. *2)* sweep together; gather in a place to throw away, as leaves being gathered from sweeping (K dialect); sweep (Pichl 1967). comp. **nyamban₁** (see **ban₁**)
- **nyamban₁** (comp.) *v* carry away. *Lalaɛ kɔ wɔe hethni mmən nyamban doai ni kɔ kɔni hiŋk wɔn.* His paddle slipped from him, the water carried it away from him.

ban₃ [bán] *n* drum type (K dialect); (hɔ̄/tha) big standing drum beaten with one drumstick (Pichl 1967). *Táámòè wó lók bándè wò kí.* This is the boy who plays the drum.

Banabum [bánábùm] *nam* Banabum, male name given to a person (K dialect).

bande *n* dressing. *Lanɛ la hɔni thɔndeaiɛ, la chen hɔni bandeai.* What is said while bathing is different from what is said while getting dressed (proverb) (TISLL 1979).

bandri (Eng *boundary*) *n* boundary. *Lɔ pɔ wɔ bandrie velenkoe ɲɔ lɔ sekoe Shechie.* People there say the boundary is over there, they say it is in Sittia.

banga *n* musk cat. *Gbel kɔn gbes, banga le bɔn lom.* When leopard goes east, musk cat remains lifting its tail (proverb) (TISLL 1979).

baŋ₁ *v* be lazy (Pichl 1967).

- **libaŋ₁** (der.) *cf: tama.* *n* (lɔ̄/-) laziness (Pichl 1967). .
- **libaŋ₂** (der.) *adj* lazy (Pichl 1967, Sumner 1921). *Tamole wɔ libaŋ.* The boy is lazy (Pichl 1967).

baŋ₂ *cf: bai₁, kuku.* *n* *mbang* (ma) temporary shed erected for Poro novices when they are taken out to the bush (Pichl 1967).

baŋ₃ [bàn] *n* bird species, yellow and black weaver bird, also called palm bird (K dialect); (wɔ̄/hā) compact weaver bird, small reddish or yellowish (*Pachyphantes pachyrrhynchus*), if sits on the branches near the house, he brings good luck, if he flies away, it means bad luck (Pichl 1967). *Mbàŋsè ɲà rík wàtè tòkè.* The weaver birds wove (their nests) at the top of the palm tree.

- **baŋsakɔ** (comp.) *n* [bàŋsàkɔ] bird species (K dialect).

baŋ₄ (der. of **bas₂**)

baŋ₅ [bán] *cf: blem, thekɛ.* *v* blame (K dialect). *Báŋ wó là.* Blame him/her for it.

baŋ₆ *n* hole.

baŋchοŋ₁ *cf: honchοŋ.* *v* float about (Pichl 1967).

baŋchοŋ₂ *v* auction (Pichl 1967).

bangawa *n* (kɔ/ma) plant species, shrub (*Microglossa volubilis*) (Pichl 1967).

Bangura *nam* Bangura, name given to a person, surname.

baŋk₁ *n* (wɔ/hã, N) fish species (Pichl 1967).

baŋk₂ *n 1)* (kɔ/ma) rope, line (Pichl 1967). *Ni wo koi mbaŋe mbul-mbul, ni sik ni ayen.* And he took the ropes, one-by-one, and tied them around his middle (Sumner 1921). *Ni apimae hã koi mbange bul-bul ni hã kɔ tri theai bul-bul.* Then his children had to take each of the ropes and go to each village (Sumner 1921). *2)* plant species, vine used to tie things (Sumner 1921). *Nan baŋk, baŋk nan tho.* Pull a vine, and the vine pulls the bush (proverb) (TISLL 1979). *3)* line or column of driver ants on the march, often after a heavy rain (K dialect).

• **baŋkgbɔl** (comp.) *cf:* **sangba₂**. *n* (kɔ/ma) necklace, string of beads worn around the neck (Pichl 1967).

• **baŋkihɔlɔŋ** (comp.) *cf:* **baŋksit** (unspec. of **baŋk₂**). *n* (kɔ/ma) line used to hoist a sail, halyard (lit. life rope) (Pichl 1967).

• **baŋkmin** (comp.) *n* [báŋkmín] rope used to control a spirit who appears as a dancing masquerade (lit. spirit rope) (K dialect).

• **baŋktel** (comp.) *n* (kɔ/ma) rope or cord worn around the waist, belt (Pichl 1967).

• **baŋksit** (unspec.) *cf:* **baŋkihɔlɔŋ** (comp. of **baŋk₂**). *n* (kɔ/ma) line used to hoist a sail, halyard (Pichl 1967).

baŋka₁ *cf:* **baŋka₂**. *n* [bàŋká] bush cat that eats chickens and palm fruit (K dialect); (wɔ/hã, si) African civet (*Viverra civetta*) (Pichl 1967). *Bàŋkáé wɔ kó náibòl áyéná bùl.* The *baŋka* civet always defecates in the same place.

baŋka₂ [bàŋká] *cf:* **baŋka₁**. *n* fruit with an offensive smell, perhaps named after civet because of its offensive smell (K dialect).

Baŋkaj *nam* Bankang, male name given to a person. *Thipik isɔ lo Bankaj wɔ gbo thimini ka.* On from this morning, Bankang was loitering around (Pichl 1967).

baŋkathɔm [bàŋkàthóm] *n* wasp species, possibly *Bomboli* wasp (K dialect).

baŋkbuk (comp. of **buk₂**)

Baŋkelen [báŋkèlèn] *nam* March, time of year it is too hot to even walk on a pathway (K dialect).

baŋkgbɔl (comp. of **baŋk₂**)

baŋkihɔlɔŋ (comp. of **baŋk₂**)

baŋkiŋ *n* novice, one who is not yet a full member of Poro Society (Pichl 1967).

baŋkmin (comp. of **baŋk₂**, **min₃**, see **baŋk₂**)

baŋksit (unspec. of **baŋk₂**)

baŋktel (comp. of **baŋk₂**, **tel**, see **baŋk₂**)

baŋsakɔ (comp. of baŋ₃, saŋka, see baŋ₃)

baom *cf:* bən₁, veleŋ₂ (der. of veleŋ₁). *n* 1) [bàóm] grandfather (B dialect); [bähóm], [bàóm] grandfather (K dialect); *baawom* (wɔ/hã, N) grandfather (Pichl 1967). 2) ancestor. *Ten po mbawom o.* The fable rose from the ancestors (Pichl 1967). 3) *mbaawom* (-/ha) Poro Society spirits who appear as dancing masquerades (Pichl 1967).

- **baombaom** (der.) [bàómbàóm] *n* 1) great grandfather (K dialect). 2) great grandparents. 3) *bawom-bawom* (wɔ/hã) ancestor (Pichl 1967).

barai [bàráí] (Arabic بارك ‘bless’) *v* bless (K dialect). So *Abatoke barai mo la.* So may God bless you for that.

Barike *cf:* Baiyike. *nam* Barike, name given to 5th son. *Tɔŋ wɔ che sǐnk thɔk kɔ tɔkɔli ka hɔl le Barike.* Tong was playing with a stick which he unintentionally stuck in Barike’s eye (Pichl 1967).

Baro *nam* Baro, name given to a person. *Ya mi ka lɔ pɔ gbem wɔε, bawɔ ilel wɔ yɔ Pa Baro.* My mother was born here, her father’s name was Pa Baro.

bas₁ *cf:* **ban₂** (der. of **ban₁**), bɛs. *v* sweep. *Mbas kil le charaq!* Sweep the house clean! (Pichl 1967). *Kenki na isɔki pɔi hɔ ha bas.* It was like this in the morning, (so) they said to sweep.

- **Basmachin** (comp.) *nam* [bàsmàchín] August because that is when the rains come and sweep the fields clean (lit. sweep fields) (K dialect); *basmachin* (hɔ/-) August (Pichl 1967).

bas₂ [bàs] *n* spear (K dialect); *ibas* (hɔ/ma) spear, harpoon (Pichl 1967). *Báŋ ibàsɛ.* Stab with a spear.

- **baŋ₄** (der.) [bán] *cf:* **chu₂** (der. of **bas₂**). *v* 1) stab, poke, puncture (K dialect). *Báŋ ibàsɛ.* Stab with a spear. 2) hammer (K dialect). 3) nail. *Pɔ baŋ wɔ ko thɔkε, pɔ chu wɔ wɔn kumbε.* They nailed him on the cross, they stabbed him on his side.

basaa *n* species of eel, edible, whose head is used secretly by hunters to train their dogs, [bàsàé], [mbàsàé] eel (K dialect); *basæ* (wɔ/hã, N) species of eel, conger eel (Conger conger) (Pichl 1967).

Basmachin (comp. of **bas₁**)

batabata (der. of **baata₁**)

bath *n* area where rice is grown, the grass is turned with mud to make a fertilizer that can be spread on a field, turned and aerated over the course of a month (K dialect); wide grassy and swampy field mainly used for rice cultivation (Pichl 1967). *Pèlèè kɔ gbér bàthàì.* There is a lot of rice in the swamp.

bathaq *n* [bàthàn] plant species, vinelike plant with thorns, if pricked resultant sores can get infected (K dialect); (kɔ/ma) plant

species (*Hymenocardia lyrata*) (Pichl 1967).

Bathkanu *nam* Batkanu, name given to a place, chiefdom headquarters for Libeisaygahun Chiefdom, Bom-bali District. *Bathkanu lɔ ka che kɔ skulle*. Bathkanu is where he went to school.

baya *n* (wɔ/hā, N) traitor (Pichl 1967).

Baybul (Eng *Bible*) *nam* Bible. *Baybul le hɔ le Sent Pawl ka che-lee ni ke ka thihɔl yε pɔ ka vεey Sent Stivin*. The Bible says that St. Paul was present and saw with his (own) eyes when they stoned St Stephen (Pichl 1967).

be₁ *cf:* a-a, *kakeinj. quant* 1) no, not any, none. *Be pε nɔ kede wɔn*. There is not any like him anymore. *Be pε nɔ cheni wɔ mɔile Jizɔs Kraist*. There is no other person who compares to Jesus Christ. 2) to no extent; not at all. *Lɔn lɔ pɔ chema bo wɔ ket-ket*. It is only there (the coastal areas) where people do not at all speak it regularly. *Be nɔbonthɔ nɔ cheni pε*. There is no longer any helper. 3) at all. *Changbo le abi bo fe, ako pin kɔtin*. If I have (any) money at all, I will buy cotton (cloth).

- **beyen₁** (comp.) *indfpro* nothing (K dialect). *Yá bì(y)ení*. I have nothing. *Chala bo che nɔ beyen*. She is just sitting down doing nothing.
- **beyen₂** (comp.) *adj* empty. *Bithir le hɔ beyen*. The bottle is empty (Pichl 1967).

• **benɔ** (der.) *indfpro* no one. *I tan nɔ loli benɔ nɔ bɔnth*. We cry for rescue but there is no one to help.

be₂ *adv* 1) ever. *Wɔn kende ve wɔ asɔthɔ bo prɔblem*. That is the only problem I ever had. 2) only. *I ka che ameyra ke ile nibo amen*. We were eight but only five of us are left. *Ke sinthe ve bo tha nɔ kache sinje?* Are those games the only ones you used to play? 3) just. *I bo nɔ ka ha limani*. We just need to give them respect. *Beo, a bo pin agbaŋ nɔ*. No, I just buy and smoke them.

bel *n* farmhouse. *Yè pɔ kɔy gbó bálón belle, pɔ bé wùsè, pɔ nɔ bím*. When they have finished tying the rafters of the farmhouse, they put on the thatch, they cover it. *Yi kɔy gbo rɔki si yi ε thɔnk pɔle bel l'ay*. After having harvested it, we put up the rice in the farmhouse (Pichl 1967).

• **kəbel** (unspec.) *cf:* **ahel**. *n* farm. *Pi kəbel ko pali lo*. He was on the farm the whole of today (Pichl 1967).

bela [bélà] (Port *vela* ‘sail’) *n* sail (K dialect); (hɔ/tha) sail (Pichl 1967).

bele *cf:* **beley**. *n* [bèlè] game that involves hiding a disk, thought by some to induce laziness and sloth (K dialect). comp. **mathbele** (see **math**)

beley *cf:* **bele**. *n* double. *Belen digber kɔ chende bisi*. Many double (much talking, redoubling?) is not tightening up (the issue) (proverb) (TISLL 1979).

beleñheni *v* wrap up. *Wœ kee yen* *ŋɔ beleñhenie*. And he sees this something is wrapped up.

benɔ (der. of **be₁**, nɔ, see **be₁**)

bente [bènté] *cf:* **bik**, **bobo₄**. *n* mat used to carry a corpse to the grave, though not buried with the body (K dialect).

Bentu *nam* Bentu, female name given to a person. *Bentu, wɔn wɔ Nsanda ko*. Bentu, she is in Sanda.

beñbenj *n* 1) [bàñbàñ] pegs used to stretch and hold taut the warp strings when weaving a mat or ropes used when building a house to keep the walls straight (K dialect). 2) (hɔ/tha) heap or mound, e.g., for planting potatoes, yams, etc. (Pichl 1967).

beo *disco no*. *Beo, akɔ ni kil kaŋ alɔ*. No, I did not go to school.

berε [béré] *cf:* **thekika**. *n* axe, [béré]/[béréthé] axe/axes (K dialect). *Itu lo hɔ kələŋ hā cho' thigbər ε*. This iron is good for making axes (Pichl 1967).

bes *n* ladder, [bès]/[bèsthè] ladder/ladders (K dialect).

betaa *n* (wɔ/hā, N) fish species, sea porcupine (*Diodon*, *Chilomycterus antennatus*) (Pichl 1967).

beth *n* 1) (hɔ/tha) box; chest (Pichl 1967). *Yema kɔ bəth awante l'ay chena le lelie yen koŋ wusi bəth l'ay lɔn gbi nyək le ma gbo səyeni hinth l'atok*. Yema went into her sister's box to find that the box had been

ransacked and all the things were scattered about on the bed (Pichl 1967). 2) (hɔ/tha) plank, wooden board (Pichl 1967). *Bəth lo hɔ tith*. This plank is thick (Pichl 1967).

beyen₁ (comp. of **be₁**, **yen₁**, see **be₁**)

beyen₂ (comp. of **be₁**, **yen₁**, see **be₁**)

bε₁ *cf:* **-n₁**, **delma**, **filı**, **ivin**, **mu₁**. *adv* 1) imminently. *Wɔ be hun*. He is just now coming (Pichl 1967). *La yeyen be pel le pəloε*. It was just after the egg was broken (Pichl 1967). 2) also. *Apumahiye be ya po bo ya labi ya the la*. Our children will also hear it when they grow up. *Ipuluk ε be hɔ tipe ho*. The grass also begins to sprout (Pichl 1967). 3) even. *Chencha be ya kɔε akɔni poi*. Even yesterday when I went, I didn't go early. *Bul be nche yɔ loni ntene?* Can you not even remember one?

bε₂ *cf:* **wɔŋ**. *v* 1) send, usually to school. *Yami ka bəmi skul, ke akɔni livil*. My mother sent me to school, but I didn't go far. *Aa, pɔ ka be mi Arabik*. Yes, they sent me to an Arabic (school). 2) add. *Ngetic malɔ gbo mɔ be nton*. If you have groundnut, add a little. *Pɔi tholi ni pɔ yethie yɔ, pɔi be pothe*. They put it down and lower it, and then they add the dirt. 3) put. *Ye mɔ be lalakoe jemde lɔlɔ bo shi che kɔ ma ki he*. After you put it on the hearth, the fire would be just so, so that it (rice) would not burn. *Wɔ ye bə hɔ pan do ki kune*. He put it into that pan (Pichl 1967).

- **berja** (der.) *v* send. *Jan gbi nbərja kəndai?* Did you send all of them to school?
- **berε** (unspec.) *v* add. *Mbərə mì.* Add something for me. *Ye ikoŋ mpanthe ma aŋaε, yai tipe peni pe ha berε kəŋ miye Champ ko ni.* When I finished the work we were doing, I started learning to add to my education in Freetown.
- **bereləni** (unspec.) *v* add one-self/itself. *Ni jali tiləŋ gbi labiŋa bereləni.* And all these other things should be added on.
- **bermani-bermani** (unspec.) *v* help. *Mmen de ni ihen de che wə bermani-bermani.* The water and the breeze is helping him.

be₃ *post* near. *A kəni tho beε.* I go near the bush (Pichl 1967). comp. **lεbe** (see **lεε**)

be₄ *pro* emphatic reflexive pronoun. *Wən be salima ko lə ka cheε.* She herself used to be in Salima. *Bikə ŋan be ŋai ləli kani.* Because they themselves are the ones we look up to.

beaan *cf:* a-a, **no₂**, **sakoo**. *disco* no! (Pichl 1967).

beε₁ *n* 1) kingdom. *Ye mə kəni beε limɔai chɔŋba.* When you go to your kingdom forever. 2) throne. *Bahin chala bəli mɔai.* Our father sits on his throne. 3) chieftaincy.

- **beeli** (der.) *n* (lɔ/ma) chieftaincy, kingdom (*beeli/libεε*) (Pichl 1967).
- **libεε** (der.) *n* (lɔ/ma) chieftaincy, kingdom (*beeli/libεε*) (Pichl 1967).

• **lomɔlibε** (der.), (comp. of **libεε**) *n* (kɔ/tha) regal robe (Pichl 1967).

beε₂ (Themne *ɔbai* 'chief') *cf:* **ba₁** n 1) chief, [bàí bəɛlɛ] the chief's court (K dialect); **beε** (wɔ/hã, a) chief (Pichl 1967). 2) **beε** (wɔ/hã, a) king (Pichl 1967). *Hwəlo le yethie be wə le.* The world receives her king (Pichl 1967). 3) god. *Be tiləŋ gbi cheni.* There is no other Lord (Pichl 1967).

• **beεbom** (comp.) *n* (wɔ/hã, a) paramount chief (Pichl 1967).

• **beamaa** (comp.) *cf:* **kwin**. *n* queen (Pichl 1967).

beε₃ *cf:* **beia**. *n* 1) [béé] jug, large earthenware pot for keeping water cool (K dialect); **be** (hɔ/tha) country pot, earthenware (Pichl 1967). 2) [bəɛ] water pot, used to reduce liquid for medicine (K dialect).

beεbom (comp. of **beε₂**, **bom**, see **beε₂**)

beeli (der. of **beε₁**)

beia *cf:* **beε₃**. *n* rice pot. *Yemɔ ni hun semi mɔi chi itu beia.* After putting it down, you bring the rice pot. *Ye mɔni kɔŋ thək itu beiaε ve, mɔi kɔ thu pele, mɔi huŋ be lalako.* After you have washed the rice pot, you measure the rice and then put it on the fire.

Bek₁ *n* Krio person. *Gbəmni Abəka le ni nche ma hã le ma fəse hã ma Apotoa.* The inheritance and the way of the life of the Krios resemble those of the Europeans (Pichl 1967). *Təm de kɔ ka chəni Pəm Taks ε, pə ka*

di Abək agbər abul-abul gbo hã ka saa. During the time of the Hut Tax War, many Krios were killed, only a few escaped (Pichl 1967).

- **Beknɔ** (der.) *n* (wɔ/hã, a) Krio person (Pichl 1967).

Bek₂ *adj* relating to Krio culture, identity, language, etc. (Pichl 1967).

bek₁ *n* (hɔ/-) colic, *ibək/yom bək* colic/catch colic (Pichl 1967, Sumner 1921).

- **yɔnjibæk** (comp.) *adj* [yónjibèk] overfed (K dialect).

bek₂ (Eng *bag*) *cf:* **gbamfa**, kɔ₁. *n* 1) bag. *Pɔ kon gbo chakath yenkelenj, poi chi bekthe.* They remove the stalks from the rice completely, then they bring the bags. 2) (hɔ/tha) quiver (Pichl 1967).

bek₃ [bék] *cf:* **θεŋ**. *n* side (K dialect).

bek₄ *n* [bék] tree species with small thorns found in swamps (K dialect).

Beknɔ (der. of **Bek₁**, nɔ, see **Bek₁**)

Bekun *nam* Bekun, female name given by Yase Society (Pichl 1967).

bəl₁ *n* [ból]/[bálsə] rat/rats (B dialect).

bəl₂ *n* 1) *bəl* (kɔ/ma) nut, any kind of nut (Pichl 1967). 2) [bèl]/[m̥bèl] palm nuts (B dialect); [bèl lè]/[m̥bèl lè] the palm nut/the ripe palm nuts (K dialect). 3) palm kernels. *ŋ kɔ t̥kil ibəl le kahāy ko, hɔee le yema ləl.* Go gather the palm kernels outside, it will rain (Pichl 1967). *ŋ kɔ tuu ibəl le shop le ahəl ni nhā*

ya si bushel liwo. Go measure the palm kernels at the shop and let me know how many bushels there are (Pichl 1967). comp. **chənthmbəl** (see **chənth**), **hoymbəl** (see **hoym₂**), **nɔkɔmbəl** (see **nɔ**), **taimbəl** (see **tai₁**), unspec.. **choombəl** (see **chocho**)

- **bəlmagbo** (comp.) *n* [mbəlmagbo] seeds used in the warri game (K dialect); (kɔ/ma) seeds of a creeping plant found on the beach and used for the warri game (Pichl 1967).

bəlpotho (comp.) *cf:* **konat** *n* [bèlpòthò] coconut (K dialect); (kɔ/ma) coconut (Pichl 1967). *Pele kɔ che yegbe ka hifi, ken bel pothoe ki...* Rice does not grow well in our hands, like coconut...

bəlsekiəni (comp.) *n* **ibəlsekiəni** (kɔ/ma) broken kernels of the oil palm (Pichl 1967).

bəlthampel (comp.) *n* 1) [bèlthàmpé] grass species used for medicine (K dialect). 2) (kɔ/ma) tree species, small tree (*Cnestis ferruginea*) (Pichl 1967).

bəl₃ (der.) *n* 1) *ibəl* (hɔ/-) glands, probably from 'palm nut' because of its shape (Pichl 1967). 2) *ibəl* (hɔ/-) disease of the glands (Pichl 1967). comp. **nakibəl** (see **nak₁**)

bəle₁ [bélé] *cf:* **biim**, **chol₂**. *n* [béléé] fish species, name for many different species of large flatfish with short forked tails, 2–2.5 feet long (K dialect).

belε₂ 1) *subordconn* unless (Sumner 1921). 2) *subordconn* until. *Ya chen kɔ belə ñkɔ*. I shall not go until you go (Pichl 1967). 3) *subordconn* except (Pichl 1967). 4) *subordconn* before. 5) *adv* only.

belεn₁ [bèlèn] *Loc 1)* on the side, [nàé bèlèn]/[bèlèn mìè] on the side of the road/on my side (K dialect). *Yà chén kɔ bèlèn kò*. I will not go on (that) side. *M pang mən-bul beleng buli, mən-bul beleng hāle*. Six months on one side, six months on the other side (Pichl 1967). 2) *belεn* near (Pichl 1967).

belεn₂ [bèlèn] *adv* privately (K dialect); *belεn* privately (Pichl 1967).

belεnθi *prep* around.

belkεk *n* *belkεk* (kɔ/ma) plant species, prickly shrub (*Ximenia americana*) (Pichl 1967).

belma *n* [bèlmà] sling to drive birds (K dialect); (kɔ/ma) lasso, sling to catch animals (Pichl 1967).

belmagbo (comp. of **bel₂**, **gbo₃**, see **bel₂**)

belpotho (comp. of **bel₂**, **Potho**, see **bel₂**)

belsekieni (comp. of **bel₂**, **sekitini** (der. of **sek**, **-ni**, **-i₁**), see **bel₂**)

belthampel (comp. of **bel₂**, **thampel**, see **bel₂**)

bemaa (comp. of **bεε₂**, **maa**, see **bε₃**)

bemba [bèmbè] *n* tree species, berry tree that grows in swampy areas (K dialect); (kɔ/ma) small tree on

the shore (*Chrysobelanus ellipticus*) (Pichl 1967).

bemek *cf:* **bijk**, **nyum₂**. *v* [bémák] be blind (K dialect). *Làngbaé ché pàè ká gbér, ké, yèlāiò kój bámák*. The man once was seeing well, but now he is blind.

Bempa *nam* [bèmpá] Bempa, name given to a place (K dialect).

bempa *cf:* **beth₂**, **chɔ₁**, **haa**, **hel₂**, **vethi**. *v 1)* [bémpá] settle (K dialect). *Hà lá bɔɔ bém̄pá*. They will be able to settle it. *Le nɔ koyeni gbo ha pɔn bempa la, makɔni kɔtai*. If the person does not settle it, it goes to court. 2) *prepare*. *Næle gbi yi bempa yenjo hī le, yi bempa hɔ̄ yenkeley*. In whatever way we prepare our food, let us prepare it nicely and cleanly (Pichl 1967). 3) *arrange*. *Yan fli ya woth lae ko fe ton-tondo ki ya aya mpanth lɔnlɔ abempa gbi ja apimamde o ja ayannde gbi fe tondo ki kune*. It is me that works to arrange all of my children's affairs and my own affairs with very little money coming in. 4) *make*. *Langbande tipe bempa ayen hā kaj hā*. The man began to make them a place to teach them (Pichl 1967). 5) *mend*. *Lamde bempa kumbamde*. My wife mends my shirt (Pichl 1967). 6) *help*. *Ya bi woth disil yan atok, ke ya bien nɔ bema min*. I have a heavy load on my head, but I do not have anyone to help me.

• **nɔbεma** (comp.) *cf:* **kump₁**, **nɔbonthɔ** (comp. of **nɔ**). *n* helper.

No-bemam. My helper (title of a hymn).

- **bempabempa** (der.) *v* arrange. *Ja bempa-bempa ja Bondoe, kende kie ni kachee ni ntoŋgi nyi ŋɔne ŋɔ kathe.* To set up a Bondo school, these days and those days and show us the one that is hard.
- **bempaka** (der.) *v* prepare. *Fe wulle lo po bempaka wulle.* It is the funeral money people use to prepare the funeral (proverb) (TISLL 1979).

- **bempani** (der.) *v* 1) prepare oneself. *Kaiŋ Taso woe bempani ni anya woe ŋae kɔni ko wul-le.* Kain Tasso and his people prepared themselves to go to the wake. 2) begin. *Pie wo bəmpani hā wole gbaŋ.* Pieh will begin planting his farm tomorrow (Pichl 1967).

bempaka (der. of **bempa**, **ka**₁, see **bempa**)

bempani (der. of **bempa**, **-ni**, see **bempa**)

ben₁ *cf:* **baom**, **veleŋ**₂ (der. of **veleŋ**₁). *n* 1) ancestor. *Yi kɔ hɔrni abena hī le.* We go to worship our ancestors (Pichl 1967). 2) parent. *Lanə la li keleŋ, le ben moi wo mo gbo ntent, mo ha suthra wo, mo ha toŋgi le wo gbem mo.* That is what is good, if your parent is near you, you should try to show that she gave birth to you. *La ka che kath ŋa abenai.* It was difficult for our parents. 3) age. *Sae kɔ chen ha liben.* A

heavy beard is not a result of age (proverb) (TISLL 1979). comp. **kolabəna** (see **kol**)

- **abəna** (der.) *cf:* **ram**. *n* (-/ha) generation, forefathers, ancestors (Pichl 1967).

ben₂ *n* 1) old times. *Laŋ la nante le ka cheni mbən ε.* What is now happening did not happen in old times (Pichl 1967). 2) old ways. *Ja mbenele la ka kɔŋ bevie.* The old ways have been forgotten. 3) distant past. *Aa, li ben. Nshi ni nənθi lan?* Yes, (it was) long ago. Do you know what years?

ben₃ *adj* old. *A-a, ha wo ja ben la kɔŋ.* No, they say old ways have ended. *Nduε mueke meŋtiŋde, ni no-maa ben de, woe wu jajel Kaiŋ Tasoe.* On the seventh day, the old woman died, Kain Tasso's mother-in-law. *Nɔ-pokan bən do bi nak-nches.* This old man has leprosy (Pichl 1967). *Tamɔ le feekie mi sin de ya chan bawo ben.* The boy disregards me, he doesn't realize that I am older than his father (Pichl 1967). comp. **nɔben** (see **nɔ**)

- **benben** (der.) *adj* very old. *Ya dikil panthe, panthe benbende.* I gather the pans, the very old pans.

bənaihyəl (unspec. of **həlε**₂)

benben (der. of **ben**₃)

ben-bole (comp. of **bol**₁)

Bendu *nam* Bendu, name given to a person, surname. *Yaa yaa Abdulai Bendu*. I am Abdulai Bendu.

benthé *cf:* **terke**. *n* [bèn-thé]/[bèn-théthé] platform/platforms (B dialect).

Bentisaya *nam* Bentisaya, name given to a place in Dema Chiefdom, Bonthe District. *Ke kɔ tipe Ndema ka lɔn, Ndema Chifdom, lɔ pɔ wɔ pɔk Ndema lɔ tipe Bentsaiya*. But it starts in Ndema here, Ndema Chiefdom, where they say Ndema country starts at Bentsaiya.

bεŋ₁ *cf:* **gbεŋ** *v 1)* *beng, gbeng* touch (Pichl 1967). *Ya ke wɔ ma hɔl thimde, ni ya bεŋ ma wɔ pia mi njoke, ni ya theli ko wɔ ko*. I saw him with my eyes, and I touched him with my right hand, and I talked to him. *Yu le kong puthul, le ŋgbεŋ wɔ gbo hine gbo nɔth*. The fish is rotten already, if you touch it, you will find it quite soft (Pichl 1967). *2)* experience, feel. *Ya bεŋ isin*. I am suffering (lit. I feel suffering) (Pichl 1967). *Bahin i ko gbɔ bεŋ sin o*. Our Father, we have struggled so. *3)* hit. *So wɔne wɔ ne thɔmwɔe, wɔne pɔ bεŋ wɔ bo, wɔi ko sem*. So anybody that threw the ball at the other one, the one the ball would hit would stand out.

bεŋ₂ *cf:* **ne₁**. *n 1)* [bèŋ] leg or foot (K dialect); [bàŋ]/[bàn thé] foot, the feet (B dialect). *A kɔ viiki bεŋthi-m dε*. I go to stretch my legs, i.e. I go for a walk (Pichl 1967). *Nak-naka bí bεŋ nàká*. Her leg hurts. *Kɔŋ kɔŋ*

chu bεŋ wɔ le ka ve. Kong's foot was pricked by a thorn (Pichl 1967).

2) [béŋ] sole of the foot (K dialect). comp. **bεŋkajem** (see **ka₃**)

• **bεŋhil** (comp.) *n* [bèŋhíl] foot swelling, elephantiasis (K dialect); (hɔ/tha) elephantiasis in the leg (Pichl 1967).

• **bεŋkɔk** (comp.) *cf:* **binthan**, **gbεŋkɔt**. *n* (hɔ/tha) ankle (Pichl 1967).

• **bεŋpiamin** (comp.) *n* (hɔ/tha) left leg or foot (Pichl 1967).

• **bεŋpianjok** (comp.) *n* (hɔ/tha) right leg or foot (Pichl 1967).

• **bεŋdɔ** (der.) *n* bedside (lit. at foot) (K dialect); *thibεŋdɔ* (-/tha) bedside (Pichl 1967).

bεŋ₃ [bèŋ] (Port *banco* 'bank, bench, seat, stool') *cf:* **chal₃**, **chɛm**, **gbakra**. *n* chair, seat (K dialect). *Nleli bεŋ dε, nchal!* Look at the chair, sit down! (Pichl 1967).

bεŋa (der. of **bεŋ₂**)

bεŋdɔ (der. of **bεŋ₂**, **lɔ₇**, see **bεŋ₂**)

bεŋget *v* [béŋgá̤t] cover (B dialect). *Mbá̤ngá̤t itsùé!* Cover the pot!

bεŋhil (unspec. of **bεŋ₂**)

bεŋk₁ [béŋk] *cf:* **bol₄**, **sil₁**. *n* kind of maggot found in palm wine, smaller than *bol* (K dialect).

• **bεŋk₂** (id.) [béŋk] *cf:* **koŋkbo₂** (id. of **koŋkbo₁**), **nɔyilɔ** (comp. of **nɔ**, **yil₁**), **thɔŋpanj₂** (id. of **thɔŋpanj₁**). *n* drunkard, term of abuse based on the fact that these maggots are

never far from alcohol, i.e., palm wine (K dialect).

bɛŋk₃ [béŋk] *n* [béŋk], [(i)bɛŋké] rice after cleaning, not the chaff or husk but heavier rice left in the fanner (K dialect).

bɛŋkajɛm (comp. of **bɛŋ₂**, **ka₃**, **jɛm**, see **ka₃**)

bɛŋkɔk (comp. of **bɛŋ₂**, **kɔk**, see **bɛŋ₃**)

bɛŋpiamin (comp. of **bɛŋ₂**, **piamin** (comp. of **pia₁**, **min₃**), see **bɛŋ₂**)

bɛŋpianjok (comp. of **bɛŋ₂**, **pianjok** (comp. of **pia₁**, **jo₁**), see **bɛŋ₂**)

bɛŋthisɔk₁ [bɛŋthiṣɔk] *n* grass species, used to make sauce (K dialect).

bɛŋthisɔk₂ *n* (kɔ/ma) herb species (*Amaranthus spinosus*) (Pichl 1967).

bəraa *n* 1) [béráá] gentlemen (K dialect). *Beraa, hi thola ka thigbikan ni hi kɔa gbunda fee hijk mesae atok.* Gentlemen, let us run down and grab the money on top of the table. *Anyaε bai ko bul wɔe gbaki ni hɔe,* “*Bera, ya pokɔ mi lɔ ka.*” One of the people in the bari replied, “Gentlemen, get outta here!” 2) people (polite). *Béráá, nyá chàl mù.* People, people be seated. *Labi be bera ya che kεke-o hɔe, ‘pɔ gbiykhith fee-o-o-o!*” That’s why people were saying just now, “let’s cover the money-o!”

bəre (unspec. of **bɛ₂**)

bərelɔni (der. of **bəre** (unspec. of **bɛ₂**), **lɔ₂**, **-ni**, see **bɛ₂**)

bərmani-bərmani (unspec. of **bɛ₂**)

bɛs *cf:* **bas₁**. *n* [bɛs] broom (K dialect); (kɔ/ma) broom (Pichl 1967).

• **bɛslisoko** (comp.) *n* (kɔ/ma) ceremonial broom of the Sokos and other adepts (Pichl 1967).

bɛsɛŋ [bɛsɛŋ] *n* balance (K dialect); (hɔ/tha) balance of a boat or canoe riding the waves (Pichl 1967). *Wɔmdé hɔ bì bɛsɛŋ.* The boat is balanced.

bɛslisoko (comp. of **bɛs**, **soko**, **li₋₁**, see **bɛs**)

bɛt₁ (Eng *bait*) *n* 1) bait, fish you put on a hook (K dialect). *A bi huk bul yɔ adukie yue bete gbo koi gbo huke, a wɔi nan.* I have a hook that I use, if the fish comes for the bait on the hook, I then pull it up. 2) *beth* (kɔ/ma) fishing net used for catching small fish (Pichl 1967).

bɛt₂ *v* [bét] tap a tree to collect sap (K dialect). *Nɔsààé wò bét bàchè kà ibáá.* The tapster tapped the tree with a knife.

bɛth₁ *cf:* **ke₃**. *n* 1) (hɔ/tha) loins, lower part of the loins (Pichl 1967). 2) hip (K dialect). *Ìbèth mí yɔ nèkí.* My hip is hurting me.

• **bɛthɛhɔl** (comp.) [béthéhól] *n* lower stomach, also used for loins (K dialect).

bɛth₂ *cf:* **bɛmpa**, **kɛn₂**, **kɛth**, **rɔk**, **thak.** *v* 1) cut. *Bia bɛth rɔm wɔ lɛ*

themni yenwey næ le bol. Bia has cut his toe, he stubbed it badly on the way (Pichl 1967). *Ni wɔ kɔ thoai ni bethi mbay ndumɔndumɔ...* And so he went to the bush and cut very strong ropes... (Sumner 1921). 2) cut off. *Ye hā bethi bɔl wɔ le hɔ lee that le.* When they cut off the top of the tree, there is the trunk which remains (Pichl 1967). *Ye hā bethi bɔl wɔ le.* Then when they cut off his head (Pichl 1967). 3) cut down, fell. *A beth thɔk le ka bɔre.* I cut down the tree with an axe (Pichl 1967). 4) butcher, cut up meat. *À bèthí visè* I'm cutting up the meat. *À kón bèthí visè.* I cut up the meat. 5) reduce, cut back. *Kɔ kɔŋ gbo lɔ, mɔ lɔi bethi jemle.* After it finishes, you have to reduce the fire. 6) “cut a deal,” e.g., settle a court dispute. *beth mbolom/beth ɔ̄ho’/beth thonka* to cut off or settle a court dispute (Pichl 1967).

• **bethni₂** (der.) *v* remove, cut off. *Ni gbɔs yabase hɔ bethni pɔmthi gbamde gbɔs lan.* To remove the smell of the onion from the potato leaves.

bethèhol (comp. of **beth₁**, **ahol₁**, see **beth₁**)

bethèkeni *v* [bèthèkènì] feel urgency (K dialect). *Ya bethkeni, ya le kɔ nai ε bɔl.* I am pressed, I go first to the privy (Pichl 1967).

bethèkin [bèthèkín] *n* secret (K dialect); secret affair (Pichl 1967). *À bì bethèkin.* I have a secret. *Ya bi*

bethèkin, ya mɔ la hɔm gbɔŋ. I have a secret, I will tell it to you tomorrow (Pichl 1967).

bethni₁ *v* [bèthnì] be hoarse (K dialect, Pichl 1967). *Lòm mié ɔ̄jò bethni.* My voice is hoarse.

bethni₂ (der. of **beth₂**, **-ni**, see **beth₂**)

bethpɔɔ *n* summons, preliminary official summons to any dance by a Laka, Taso, or other Poro official (Pichl 1967).

bèvi *v* forget. *Ja mbenele la ka kɔŋ bɛvie.* The old ways have been forgotten.

bi₁ *cf: kena₂.* *v* 1) have. *Ya bi bethèkin, ya mɔ la hɔm gbɔŋ.* I have a secret, I will tell it to you tomorrow (Pichl 1967). *Abi apuma atiŋ.* I have two children. *Bi kil kelɔŋ.* He has a nice house (Pichl 1967). 2) own. *ɔ̄ale wɔ ɔ̄aa ina bi ka a?* And they said who owns (the land) here? 3) come to have, get. *Ye le kulu gbo ni mɔn bɔsul, mɔ bi ipula mɔm kune.* Then if you drink unboiled water, you will get worms. *Pele kɔi pith kɔi piŋgi, kɔi bi kun, kɔi gbemɔ.* The rice will get dark, and then it will change and swell up (lit. have a belly, i.e. be pregnant) and then tiller. 4) cause to do something. *La bi a boɔni mɔm tente.* That is what makes me draw closer to you. comp. *yenbiɛihɔlɔŋ* (see **yen₁**), *yɛbi* (see **yɛ₃**)

• **biyeni₁** (unspec.) *v* have not. *Kache ɔ̄n hi, mbi fe, mbiyeni fe*

ha nyamə ya mə bɔnth. In the past, whether you had money or not, your people would help you. der. **biyeni₂** (see **bi₁**)

- **biyeni₂** (unspec.), (der. of **biyeni₁**) *adj* destitute. *Bongo che ki, nɔ mbiyeni gbo fe nche lɔik Bondo.* These days, if one has no money, one will not enter Bondo.

bi₂ *cf:* **che₃**, **ha₂**, **ki₂**, **kɔ₇**, **lɔi₃**, **ma₁**, **mɔs**, **ŋa₂**, **yema₃**. *Aux* 1) must, modal auxiliary. *Ya bi ya we a chɔŋɔ mɔ seke, Bahin.* I have to say thank you, Lord. *Labo thibɔm lɔ pɔ bia yuke, pɔ kɔ ni bɔm thai poi kɔ pingi bɔmde o poi gbusa.* If people have to plant where it is muddy, they will then turn the mud over or then they dig. 2) would. *Ij hɔmɔm veethiele le mbi hā hun kə ya ke mɔni.* You told me the other time that you would come, but I did not see you (Pichl 1967). *So labi ale yimani langbade ki labo wla bia chɔŋ la len.* So that is why I am first asking the consent of this man, if he would like it. 3) should. *Pum ya bic hā kɔ.* Perhaps I should go (Pichl 1967). 4) will, shall. *Ig-bəŋ hun mi che, tempum ya bi hā kɔma mɔ.* Come to me tomorrow, maybe I shall go along with you (Pichl 1967). *A che bi ya lɔe arijana.* I will never, never enter the kingdom of God. *So anyaie, apima iyε, nroke, nrekiae ya bia hundε.* So our people, our children, the grandchildren, the great-grandchildren that

are going to come. comp. **yebini** (see **yε₃**), der. **labi** (see **la₂**)

bi₃ *n* Poro Society drum, [bíɛ] the Poro drum (K dialect); *ibi* (hɔ/-) kind of drum, the same as *ibimbi* (Pichl 1967).

- **ibimbi₂** (comp.) *n* Poro Society drum (K dialect); *ibimbi* (hɔ/-) kind of drum, the same as *ibi* (Pichl 1967).

Bia nam Bia, name given by Poro Society. *So iləl Bia Hellel nɔ mbɔnth kɔ wɔ?* So Bia Helleh is the one you met with him?

bia (Eng *bear*) *v* bear a burden, withstand a hardship. *A sɔthɔ gbo aya wɔiowɔi, a sɔthɔni gbo, ai bya ya wɔi yalle.* If I have (something) every day I cook, but if I do not, I'm patient for the next day (I will bear it until the next day).

biaa (Port *via* 'channel') *n* (hɔ/tha) channel, deep water (Pichl 1967).

Biaheni nam male name given by a society and first name of the first Dema paramount chief. *Wɔne fɔs wɔ piŋge yethi chukale? Ba Biaheni Ngamanga.* Who was the first person that held the staff? Ba Biaheni Ngamanga.

bian₁ *n* very deep space, hollowed out or cleaned bare, can be used for the result of erosion (K dialect).

- **bian₂** (der.) *cf:* **thuŋk₁**. *adj* [biàn] deep (K dialect). *Biàn wɔ lɔ.* There is a deep (spot) there.

bias (Port *viagem* ‘voyage’) *cf:* **gbeyε**. *n* (hõ/tha) journey, trip (Pichl 1967). *Ba mi koŋ kɔŋ bias ay nante*. My master went on a journey today (Pichl 1967). *Yi kɔ gbahā ba hĩ ka kɔŋ bias gbath vil ni koŋ moey*. We go to welcome our father who went on a journey long ago and has returned now (Pichl 1967). *Yà bí biás thirà*. I took three trips.

bifo (Eng *before*) *subordconn* before. *Thetha mi ka che ɳa mpanth ma lande pεŋ bifo wɔ mmu hu*. My grandmother used to do the work before she died. *Aa, ke bifo dat akoni che ko administreshɔn dε fɔ lɔŋg*. Yes, but before that I had been in administration for a while.

biim [bìim] *cf:* **bεlε₁**, **chol₂**. *n* fish species, type of flatfish, very tasty (K dialect).

biisi *v 1)* make tight. *Yá bíísí bàŋkè*. I will tighten the rope. *Ayeŋ wɔ le che bisie pεŋ*. His waist is tightly strung (Pichl 1967). *2)* hold on. *Mbisi tíŋ!* Hold on tight!

bik *cf:* **bente**, **bobø₄**. *n 1)* (hõ/tha) type of mat (Pichl 1967, Sumner 1921). *2)* burial mat (K dialect). *Pɔ bia kɔ koŋ nɔ ni bike*. They would bury the corpse with a mat.

bike *n 1)* [bìké] heavy wind with rain, often comes at night (B dialect); [bìké] storm (K dialect); **bikeε** (hõ/tha) storm, tornado (Pichl 1967). *Bikè simié kɔllè*. The storm destroyed the house. *Hā kɔ chæ thɔk le kɔ bikeε le duki chɔl na næ le*

'hol le. Go and lift the tree that the storm felled on the road last night (Pichl 1967). *2)* wind.

bikɔs (Eng *because*) *cf:* **haliwɔ**, **hayε**, **thaŋkɔ**. *subordconn* because. *Acheŋɔni pe lonibole, bikɔs pɔ chiemi ka yan taa*. I would not remember it because I was brought here when I was very young. *Bikɔ pomde wɔ mi ni yethi sɔŋgɔ ma ɳɔ nɔpikan wɔ ɳa yethi nɔma wɔi*. Because my husband is really treating me as a husband should treat his wife. *Bikɔs ya mɔ lapa gbo, mɔ mɔ lape*. Because if your mother gets ashamed, you have shamed yourself.

bil₁ *n (ma)* rice variety, sweet with small grains (K dialect, Pichl 1967). *Yà kùthá billé*. I planted bil (a rice variety). comp. **miliŋdibil** (see **miliŋ**)

bil₂ *n* yaws, disease involving large boils (K dialect). *Bil làngbàé thé nèkí kà billé*. Yaws (is) a disease like a large boil. *Komo lo bi mbil?* Does this child have yaws? (Pichl 1967). *Làngbàé thé nèkí kà billé*. The man was in pain due to yaws.

bil₃ *n 1)* marriage. *Mi gbisiŋ doki, bil loki lo mɔɔ kune yini gbɔl ɳɔlɔ ɳa mɔm?* This engagement, this marriage that you are in, do you have peace of mind? *Billè kùèé gbó nèn thirà*. The marriage lasted only three years. *2)* marital home. *So, ɳɔ ke bila, pεth-pεth ɳɔ lɔ?* So, how do you see this marital home, is it sweet?

bila *cf: ja₁, risen, yen₂.* *n* reason. *Yε bilae Prøf wɔn pε yema kɔ tongi lawɔε ye wɔ bia muninie.* The reason is after he returns, Prof also wants to show his wife himself. *Yε bila yan be ya theli Nthemde konko, nye?* The reason is they speak Themne everywhere, right? comp. *yεbilae* (see *yε₃*)

bim₁ *v* cover (Pichl 1967, Sumner 1921). *Yè pò kóŋ gbó bálón belle, pò bé wùsè, pò yò bím.* When they have finished tying the rafters of the farmhouse, they put on the thatch, they cover it.

• **bimik** (der.) *v* 1) cover. *Pùluké bòmòké lélle.* Grass covered the ground. 2) close (Pichl 1967, Sumner 1921).

• **gbíñkith** [gbíñkith] (unspec.) *v* cover (K dialect). *Ye mɔ gbingithε, la chey vei moi yi, mɔ kɔi puli.* After covering it, it does not take long, then you open it, then you mix it. *Nke gbo tamɔ soth chanj, bi sum ha gbinkith ka ko.* If you see a child sprouting teeth, (be sure he) has the mouth to cover it (proverb) (TISLL 1979).

• **gbintik** (unspec.), (der. of **gbíñkith**) *n* (hɔ̄/tha) cover, lid (Pichl 1967); *kpinkith* cover (both *n* and *v*) (Sumner 1921).

• **gbíñkithni** (unspec.), (der. of **gbíñkith**) *v* cover oneself, e.g., with blanket (Pichl 1967). *Ihee hɔ̄ peyeni mi, ya bɔnthɔ ni hin kɔŋ gbíñkithni wɔn thibəŋ ni wɔn bol.*

Mother has a cold, I found her lying in bed, and she had covered (herself) her feet and head (Pichl 1967).

bim₂ [bím] *n* porpoise species, long black, dangerous when frightened, will try to capsize a boat (K dialect); (wɔ̄/hã) porpoise (Pichl 1967). *Bímdé wò chó má wòmdè.* The porpoise fought the boat.

bimbi₁ *cf: hani₁.* *n* [bímbí] crowd (K dialect). *Bímbí bòm kò ché ná bónđò kò.* There was a big crowd at the wharf. *Bimbi le paak lay hã wuli Ba Kennedy le kɔ che pare cho gboŋ.* There was a crowd in the park because of Mr. Kennedy's death, they were plenty the other day (Pichl 1967).

bimbi₂ (comp. of *bi₃*)

bimik (der. of **bim₁**, -k, see **bim₁**)

bimni *cf: chok, pikith, thim, tunt. v* [bímni] bow, stoop, bend over, can be permanent or temporary, used to approach the paramount chief, to show respect, or to pick something up (K dialect); stoop down (Pichl 1967). *Nòmà bèndè kóŋ bimni.* The old lady is stooped. *Kɔ bimni sɔku bullai, wɔ hɔɔl <fɔɔ fɔɔ> ni yeke wɔε che wɔn kúnɔlɔ.* (She) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of panting) with the cassava (tucked) in her bosom.

bin *cf: tharmra.* *v* 1) [bín] miss (K dialect). *Ijà bín wòmdè.* They missed

the boat. 2) make a mistake (Pichl 1967).

binbis *n* 1) [bimbís] welt or sore caused by whipping (K dialect). *Kòmjàé bí mbimbis wòn kák, wòn njálài gbí*. The child has sores on its back, all over its body. 2) bump. *Thambase buŋ kɔ le mbinbis*. The evidence of being flogged is a bump (Pichl 1967).

binch (Krio *binch* ‘beans’) *cf:* *thes.* *n* bean. *Atipe yuk yekee, ŋkayde, mbinche, pele, nsowé, ntölle*. I start to plant cassava, corn, beans, rice, millet, Guinea corn.

bind *n* (hõ/tha) canoe or boat bench with a hole, through which the mast is fixed (Pichl 1967).

binthàŋ *cf:* *bɛŋkɔk* (unspec. of *bɛŋ*₂). *n* 1) [binthàŋ] ankle (K dialect). *Binthàŋ mìè kó nèki*. My ankle hurts. 2) (hõ, kɔ/tha) heel of the foot (Pichl 1967).

binthi [binthì] *n* coop for domesticated animals, livestock, or fish (K dialect); (hõ/tha) coop for smaller animals or for fishing (Pichl 1967). *Binthì sók/kúlúŋ/yènchék kò kí*. This is a chicken/goat/fish coop. *Le ŋ kɔ gbo binthi sɔksi l'ay, n tuntni mma ki təm bɔl mɔ*. If you go into the fowl coop, bend your head or you will bump your head (Pichl 1967).

binthima (unspec. of *ma*₄)

binthimani (unspec. of *ma*₄)

binthmabinthma (der. of *binthima* (unspec. of *ma*₄), see *ma*₄)

biŋ *cf:* *hantha, tɔŋ*₁, *waya*. *n* (hõ/tha) enclosure for catching fish (Pichl 1967). *Hiná wò bëmpà biŋ dó á?* Who built this fishing fence?

biŋk [bíŋk] *cf:* *bɛmɛk, nyum*₂. *n* blindness (K dialect).

biŋkinchin *cf:* *koŋkbo*₁ (comp. of *bol*₄), *thɔŋpanj*₁. *n* [biŋkìnchin] beetle species, very large and black (K dialect).

bip₁ *n* (hõ/tha) fart (Pichl 1967). *Wɔ ye hun hɔe, nthee bip?* Then he asked, “Did you hear the fart?” (Pichl 1967)

• **bip₂** (der.) *cf:* *sii.* *v* fart (Pichl 1967).

bip₃ [bíp] *Idph* of falling as mangoes when a branch is cut (K dialect).

bipr *v* be present. *Yà biprè lò, chè lóní*. I was present there, not there. *Mrs. Kennedy ka bipr ko lɔ pɔ wɔ apook le*. Mrs. Kennedy was on the spot when her husband was shot (Pichl 1967).

bisaid (Eng *besides*) *prep* besides. *Shenge ka pɔ ŋa pe theli nwɔk mpim bisaid Mbolom?* Here in Shenge do they speak other languages besides Sherbro?

bise *n* 1) (kɔ/-) seeds of a fruit from which a sauce is made (Pichl 1967). 2) sauce made from the fruit of the same name (Pichl 1967).

bisin (Krio *bisin* ‘care for’ ?) *v* care for. *Ayén bie-m bisin*. Truly, he cares (has care) for me. *Yèmà wò bísín hà kòmjàé*. Yema took care of the child.

bisɔŋ *n* (kɔ/ma) small shots (Pichl 1967).

bith *cf: ke₄*. *n* [bith] stick, pointed remnant of vegetation that remains after a field has been brushed and burnt (B dialect). *Bithè ñò chú wò*. The stick stabbed him. *I kon gbo iban mbithie mane malɔ, man gbi*. Once we have finished, we gather those sharp sticks that are there and burn them.

bithagbɔ *n* 1) (kɔ/ma) herb species with a few pink flowers in axils (*Justicia insularis*) (Pichl 1967). 2) (kɔ/ma) sauce made from the herb of the same name (Pichl 1967).

bithii (Port *vidro* ‘glass’) *n* bottle, [bìthii]/[bìthii] wóm dè bottle/medicine bottle (K dialect); *bithir* bottle (Pichl 1967). *Ikoi bithi thiseko ki, thane thakɔŋ peli ve*. We take the bottle of hooks, those broken ones. *Bithir le hɔ̄ beyen*. The bottle is empty (Pichl 1967).

bitni *v* fall on one’s knees, kneel down (Pichl 1967). *Pò ànyàè ñá bìtìn chóchàì*. People kneel in church.

biyeni₁ (unspec. of **bi₁**, **ni₂**, see **bi₁**)

biyeni₂ (der. of **biyeni₁** (unspec. of **bi₁**, **ni₂**), see **bi₁**)

blem (Eng *blame*) *cf: banj₅, theke*. *v* blame. *Mista, laŋba lande koŋ pa hu, wɔi hun wɔ̄nai hun hɔ̄m le ña ma blem wanthem de veo*. Mister, the man is dead, he came and he told them that you should not blame

that woman. *Hɔ̄ ña ma blem wanthemde, aftabake nai lande ñɔ kanthka gbaŋ, ñɔ che bɔ honi*. He said, “Do not blame the woman, the way for the afterbirth was blocked, it was not able to come out.”

blidin (Eng *bleeding*) *n* bleeding. *Aftabake ñɔ hun gba ki <gbinj>, blidin ijɔi hunyi ki fip*. The afterbirth came and really got stuck <gbinj>, then bleeding burst out badly. *Wanthemde ka le blid te ni hu*. The woman kept bleeding until she died.

bo₁ *cf: bɔm₃*. *v* meet (B dialect). *Kache pabonde mbowɔni nwoth moi wɔ hu mi vethi*. In the past, if you met someone with (multiple) loads, you (would) say come help me (e.g., get this on my head). *Iyema la gbo shi tɛŋka iboma lɔ ni gbo*. We just want to know if maybe we just meet them now.

•bon₂ (der.) *n* 1) meeting. *Boon de kɔ che pare Furabee Kɔlej kɔ koŋ sɛyni*. The meeting which was recently at Fourah Bay College has dispersed (Pichl 1967). 2) *bòn* feast, dance (Sumner 1921). *Bee pɔkɛ wɔ ka hue ni bon bom kɔ huŋ duk; pɔkai gbi hɔ taŋ ña wɔ*. The chief of the country died and then a great feast took place; the whole country cried for him (Sumner 1921). 3) ceremony. *Bɔn bom kɔɛ, pɔ bia le siŋ haŋ*. If it is a big ceremony, they celebrate for a long time.

• **boni₁** (der.) *cf: keni* (der. of *ke*, *-ni*), *ləli₁* (comp. of *lε₃*), **nɔɔmi**. *v 1)* meet one another; *bón* meet one another (Sumner 1921). *Kisik le hā hini le hā pe bɔni nən sana le*. At the end they decided they would meet again in the new year (Pichl 1967). *Hin gbi hi bon'ka*. We are all meeting each other here (Pichl 1967). *2)* find. *Chay bo yε ikache math boni ε*. Only when we used to play hide-and-seek. comp. **mathboni** (see **math**)

bo₂ *prt* emphatic particle. *Yay be agbem bo apumma men*. Myself, I gave birth to five children. *Beŋ mie bō kɔ nèkí!* My leg hurts!

boa *v* [bòá] be early (K dialect). *À bía bòá*. I have to be early. *Braima wɔe boa ha kɔ leeli mpel le ma kɔ chencha lɔɔli hue lanthgbɔl le*. Braima goes out early to inspect the nets which he went to check yesterday. *A chen che ka gbəŋ ipal; le nyemaε-m gbo bɔnθi gbəŋ boa*. I shall not be here tomorrow at midday; if you want to meet me, be early tomorrow (Pichl 1967). *Bure, yε bi hā boa ki-a, kɔ ma hā bɔnθɔ mi mputhun*. Bureh, why are you so early? You have taken me unawares (Pichl 1967).

bobo₁ *n* fish species, tenni-fish, [bóbó]/[bóbósè] fish sg/fish pl (K dialect); (wɔ/hā) tenni-fish (*Albula vulpes*) (Pichl 1967).

bobo₂ *cf: nɔwu* (comp. of *nɔ*, *wu₁*), **pɔm₂**. *n* corpse, [bòbò], [bòbòè]

corpse (K dialect).

bobo₃ *cf: mumu*. *n* deaf mute, [wèè bóbó], [bóbó wèè] he cannot talk (either order okay) (K dialect).

bobo₄ *cf: bente, bik*. *n* [bóbó], [bòbò thé] shroud mat (K dialect); (hɔ/tha) mat used for wrapping a corpse (Pichl 1967).

bobon [bóbòn] *n* bird species, wood-pecker, likes dead trees, lays eggs inside hollow it makes in trees, brown and white, some reddish, multiple species, [bóbón] (also [bóbòn])/[bóbón sè] woodpecker/-woodpeckers (K dialect).

boe textitn [bòè] tree species, rubber tree (K dialect); *bue* (kɔ/ma) rubber tree (*Manihot glaziovii*) (Pichl 1967).

• **tismabue** (comp.) *cf: jεiŋεiŋ*. *n* rubber (Pichl 1967).

Boε nam Boe, female name given to a person. *Boε, waŋ mɔ lo chen tǐntin, kɔŋ be yenwεy, η kɔ wɔ yi*. Boe, your daughter is not straight, she has gone bad, go ask her (Pichl 1967).

bogba *n* socks (K dialect); *mbogba* (?/ma) short stockings (Pichl 1967).

boi *cf: chenchi, plet*. *n* dish, basin; [bóé] dish, plate, basin (K dialect); *bɔy* (hɔ/tha) dish, plate (Pichl 1967). *jɔe kɔ ni ho, mɔi thok boithe*. After the rice is properly dry, you wash the dishes. *Yε mɔ kɔŋ chɔŋ boi po mɔε, mɔi be boi apima mɔε, mɔ hɔ semi, mɔmbε mɔi le*. After dishing out your husband's basin, then you

put your children's basin and put it down, then it's left to you. *ŋ kɔ sankath bɔŋ lɔ, hɔ chen charaŋ*. Go rinse the plate there, it is not clean (Pichl 1967).

bok *n* 1) leaves used for making a sauce. *Ke ye mɔ kɔ chi boke ve, mɔ kɔ le thɔkɔ*. But after you have gone for leaves, you wash it first. 2) sauce made from leaves of the same name; (*kɔ/-*) kind of sauce, krenj-krenj (Pichl 1967). *Pɔi cheth boke pɔi ya joe ha yinde yai hun gbompani yai hun jo*. They will cook the sauce and the rice, and everybody will gather around and eat. *Aaa ye mɔ ni kɔŋ ha ve ni mɔi thiŋgi boke mɔi semi*. After doing all that, you take the sauce off the fire and put it down.

• **bok-kiin** (unspec.) *n* (*kɔ/-*) sauce type, slippery sauce (Pichl 1967).

Boka *cf:* **Gboka**, **Gbokathoŋthoŋ**. *nam* 1) Boka, name given to 6th son. 2) Poro Society spirit who appears as a dancing masquerade (K dialect).

boka *cf:* **baa₂**, **balmaa**, **gbato₂**, **gbato**, **hɔlɔŋ₁**. *n* [bóká] kind of scyth, cutlass, machete, [bóká]/[bóká thè] or [thibóká] cutlass/cutlasses (K dialect).

bokanre *n* (wɔ/hã, N) fish species, parrot grouper (*Cryptotomus* spp.) (Pichl 1967).

bokichal *n* (*kɔ/ma*) plant species, hibiscus (*Hibiscus scotellii*) (Pichl 1967).

bok-kiin (unspec. of **bok**)

bokoth₁ *cf:* **tɔth₁**. *v* suck out, e.g., the marrow of a bone (Pichl 1967).

bokoth₂ *n* (*kɔ/ma*) plant species, creeping plant with small round leaves the size of a small coin, has sour taste, frequently used as a medicine (Pichl 1967). comp. **keŋkeŋbokoth** (see **keŋken**)

bokthampel *n* (*kɔ/ma*) plant species, cactus, esp. *opuntia* (Pichl 1967).

boku *n* (*kɔ/hɔ*, i) palm species, coco-palm (*Cocos nucifera*) (Pichl 1967).

bol₁ *n* 1) [ból] head (K dialect). *Pɔ thu wɔ ilathe, pɔ be wɔ vethé bol*. People spat on him, and they put thorns on his head. *Amae yai hun, ya kɔ woth thi bole, ya yɔk kebelthai ɔ tithai*. The women will come and carry it on their heads, and take it to farm houses or towns. 2) top. *Ye hã bethi bɔl wɔ le hɔ lee thɔt le*. When they cut off the top of the tree, there is the trunk which remains (Pichl 1967). 3) mind. *Mà mi bénbólè*. Do not keep me in your mind (i.e., Do not think or worry about me). *Bɔllee hɔno wɔ le bi hã bali*. One's mind tells one he will be rich (Pichl 1967). 4) attention. *Lem muyu gbo ni mbe komɔ kandai, ni wɔnbe belɔ bolwɔi, mekindé yɔ ve*. If you are patient and put your children in school, and they pay attention there, that is the end. comp. **kɔ-naibol** (see **kɔ₂**), **naibol** (see **nai₁**), **pelbol** (see **pel₂**), **pikith-bol** (see

- pikith), **thɔkbol** (see **thɔk**₂), **vebolmin** (see **vee**₁)
- **ben-bole** (comp.) *v* plan (lit. to put into one's head) (Pichl 1967). *Ya bən bəle hā kə gbəng*. I plan to go tomorrow (Pichl 1967).
 - **bolbooth** (comp.) *n* (hɔ/tha) bow of canoe or boat (Pichl 1967).
 - **boldinthɛ** (comp.) *adj* white-haired (Pichl 1967).
 - **bolgbeni** (comp.) *n* (hɔ/tha) mask type, profane mask (Pichl 1967).
 - **bolgɔbɔ** (comp.) *n* (hɔ/tha) mask type, mask of Mende origin (Pichl 1967).
 - **folkathil** (comp.) *cf:* **thɔthboot** (comp. of **thɔth**₁, **bot**). *adj* stubborn (Pichl 1967). *Tamə lə wə bɔl kathil*. This boy is stubborn (Pichl 1967). *Tamə le wə bɔlkathil chen thekni buŋ*. They boy is stubborn, he doesn't feel flogging (Pichl 1967). *Aa, pɔ ka che mi buŋ, aka che bokathil*. Yes, they used to beat me, I was stubborn.
 - **folkongoli** (comp.) *n* (hɔ/tha) mask type, Kongoli mask of Mende origin (Pichl 1967).
 - **bolleveleŋ** (comp.) *n* *boŋleŋ* (hɔ/-) back of the head or neck (contraction of *bɔl le vəleŋ*) (Pichl 1967).
 - **bolmachenche** (comp.) *cf:* **bolnafali** (comp. of **bol**₁). *n* (hɔ/tha) mask type, same as *bɔl nafali* (Pichl 1967).
 - **bolmin** (comp.) *cf:* **thifanj**. *adj* stupid, crazy (Pichl 1967). *Bɔlmin*

- mɔ ε!* You are an idiot! (Pichl 1967). *Bɔl-min ken tukum tri bε*. To be stupid like a bushgoat near the town (Pichl 1967).
- **bolmɔ** (comp.) *cf:* **puk**. *n* (hɔ/tha) nipple (Pichl 1967).
 - **bolnafali** (comp.) *cf:* **bolmachenche** (comp. of **bol**₁). *n* (hɔ/tha) Mende play mask, abstract made of straw or cloth in various colors (Pichl 1967).
 - **bolnow** (comp.) *n* (hɔ/tha) Bondo helmet mask (Pichl 1967).
 - **bolpel** (comp.), (id.) *cf:* **pelbol** (comp. of, id. of **pel**₂, **bol**₁). *adj* bald (lit. head egg) (Pichl 1967). *Ya bɔl-pel, ya bieni iriŋ*. I am bald, I have no hair (Pichl 1967).
 - **bolthihiol** (comp.) *cf:* **shiliŋ**. *n* (hɔ/tha) shilling, 1 shilling equals 4 heads of tobacco (Pichl 1967).
 - **thibolstok** (comp.) *n* (-/tha) head of bed (Pichl 1967).
 - **boleŋɔ** (unspec.) *n* (hɔ/-) mind, determination (Pichl 1967).

bol₂ *n* (ma) lies(s), *fothi mbol* tell a lie (Pichl 1967). *Nchen nhā fothok them mɔ nothi mbol*. You shall not calumniate your friends (Pichl 1967). *Nche gbo lem thelian mbol*. You should not just lie. *ŋa ma hi gbo fothok mbol!* Do not just lie to us! comp. **fothimbol** (see **fothi**)

- **limbul** (unspec.) *n* false evidence. *Bee le Kong kol sirɔŋ hā sɔŋ wɔ ni kɔ wɔŋ beli li-mbul*. The chief gave Kong a corruption fee to bribe

him to go and give false evidence (Pichl 1967).

bol₃ *post on.* *Bia beth rəm wɔ lə themni yenwey nai lə bol.* Bia has cut his toe, he stubbed it badly on the way (Pichl 1967).

bol₄ *cf: bɛŋk₁, sil₁.* *n* [bòl] palm maggot (K dialect); (wɔ/hã, i, N) maggot of the palm beetle found in rotten palm trees which can be roasted and eaten (Pichl 1967).

• **koŋkbo₁** (comp.) *cf: biŋkinchin, thɔŋpanj₁.* *n* [kóŋkbó] beetle species, found in palm trees, adult form of the palm maggot *bol* (K dialect); (wɔ/hã, N) beetle species, lives in rotten oil-palm trees. Children stick a straw up its anus to make it “sing” (Pichl 1967).

• **koŋkbo₂** (comp.), (id. of **koŋkbo₁**) [kóŋkbó] *cf: bɛŋk₂* (id. of **bɛŋk₁**), **nɔyilo** (comp. of **nɔ**, **yil₁**), **thɔŋpanj₂** (id. of **thɔŋpanj₁**). *n* drunkard, term of abuse based on fact that beetles are never far from alcohol, i.e., palm wine (K dialect).

bol₅ [ból] *v* slip (K dialect). *Wɔ ból lèè kò.* He slipped on the ground.

bolboth (comp. of **bol₁**, **bot**, see **bol₁**)

boldinthe (comp. of **bol₁**, **dinthɛ** (der. of **dinth**, -ɛ), see **bol₁**)

boleɛnɔ (unspec. of **bol₁**)

bolgbeni (comp. of **bol₁**)

bolgɔbɔ (comp. of **bol₁**)

boli *n* diarrhea.

folkathil (comp. of **bol₁**, **kathil₁** (der. of **kath**, -il), see **bol₁**)

bolkek [bólkèk] *n* fish species, bearded, 18 inches long, edible, tasty (K dialect); *bɔlkɛk* (wɔ/hã, N) beard-beard fish (Pentanemus quinquarius) (Pichl 1967). comp. **pɛlbulkek**

bolkongoli (comp. of **bol₁**)

bollevelenj (comp. of **bol₁**, **veleŋ₁**, see **bol₁**)

bolmachenche (comp. of **bol₁**)

bolmin (comp. of **bol₁**, **min₃**, see **bol₁**)

bolmo (comp. of **bol₁**, **mɔ₁**, see **bol₁**)

bolnafali (comp. of **bol₁**)

bolnow (comp. of **bol₁**)

bole [bòlò] *cf: chocho, kɔŋko, nɔtɔ, suk, thɔŋku.* *n* shell of shellfish species collected for jewelry, small ones used for necklaces (K dialect).

Bolom₁ *n* 1) the Sherbro people. *Abɔlɔm hã lə apin hã si hɔth lε.* The Sherbros, they know how to fish (Pichl 1967). 2) the Sherbro language. *Shenge ka pɔ ɲa pɛ theli nwoɔk mpim bisaid Mbolom?* Here in Shenge do they speak other languages besides Sherbro?

• **Bolomnɔ** (comp.) *n* Sherbro person. *Le mbɔn gbo hɔ mpootoo lε koot l'ay, mɔ lε Bolom-nɔ, Them-nɔ, Mende-nɔ.* If you don't speak English at the court, there is someone who will interpret for you in your language, be you a Bolom,

Themne, or Mende (Pichl 1967). *Le nɔ shi la bo le mɔ Bolomnɔ, nɔ ndɔndɔ wɔ mɔ ka limani.* If a person knows that you are Sherbro, everyone gives you respect.

Bolom₂ *adj* pertaining to Bolom people, culture, etc. *Apuma Bolom hān gbi hā kaŋ hā sakil.* All Bolom children learn how to swim (Pichl 1967). *Ilel mi Bolomde ŋɔ lɔ Sɔ.* My Bolom name is Sor.

bolom₃ *n* (ma) case, affair, matter (Pichl 1967). *A bien chǣ pɔɔ̄ hā hɔ̄ 'mbolon de.* I have not much to say on this matter (Pichl 1967). *Nsey le hā kɔ̄j sey mbolom de.* The witnesses have given evidence in the case (Pichl 1967.) *Mbɔlom ŋwεy ma che paale bai ko, anya atīj de hā lɔ̄l.* In the bad case that was recently before the court, the two men were set free (Pichl 1967).

Bolomnɔ (comp. of **Bolom₁**, nɔ, see **Bolom₁**)

bolonk [bòlòŋk] *n* fish species, two types, one at sea, one in the river; the one at sea much bigger, six feet long, the river one is 1-2 inches in diameter, both types edible (K dialect).

bolpel (comp. of, id. of **bol₁**, **pel₂**, see **bol₁**)

bolthihiol (comp. of **bol₁**, **hiɔ̄l**, see **bol₁**)

bom *adj* 1) big, large. *Kilthi le tha Pujoŋ kune tha bom.* The houses in Pujehun are big (Pichl 1967). *Bɔ̄n*

bom kɔ̄ε, pɔ̄ bia le siŋ haan. If it is a big ceremony, they celebrate for a long time. *Bel Maaε ŋani poo wɔε ŋa lɔ̄ thonka boe bom de toke wuse kune.* Rat Wife and her husband are arguing in the thatch above the big kitchen. 2) high. *Mbunkluŋ de ma bɔ̄m.* The waves are high (Pichl 1967). 3) important. *Koŋ kueni ŋkɛn bɔ̄m chaŋ Thua.* Kong thinks himself more important than Thua (Pichl 1967). 4) mighty. *Ya lane Hɔ̄batokε semthi bɔ̄m de.* I believe in God the Almighty (Pichl 1967). 5) old. 6) great. comp. **bɛɛbom** (see **bɛɛ₂**), **gbanabom** (see **Gbana**), **gbɔ̄lbom** (see **gbɔ̄l**), **kakbom** (see **kak₂**), **kelbom** (see **kel₁**), **kolbom** (see **kol**), **lelbom** (see **lel₅**), **naibom** (see **nai₁**), **pelbom** (see **pel₂**), **rembom** (see **rem**), **sɛɛbom** (see **sɛɛ**), **sɛk-bom** (see **sɛk₁**), **yubom** (see **yu**), der. **palbom** (see **pal₃**)

- **kueni-bom** (comp.) *v* be proud, feel important (Pichl 1967).
- **bomba** (der.) *adj* very big, very large. *Yel lo kinɔ ka che bomba nɛn thigber tha kɔ̄j chaŋ de.* This island was very big many years ago.
- **bombom** (der.) *adj* big, large. *Pɔ̄ bi ha di naa tri thi bom-bom deai gbi.* They would have to kill cows in all the big towns (Sumner 1921). *Ihɔ̄kɔ hā le bɔ̄mbɔ̄m.* Their goiters are big (Pichl 1967).

bomba (der. of **bom**, **ba₂**, see **bom**)

ombo *n* (kɔ̄/-) smallpox (Pichl 1967).

bomboli *n* insect species, like an ant but bigger, eats people's food, moves in groups, can foretell an event when they enter a house en masse (K dialect).

bombom (der. of **bom**)

bomp *n* 1) part of an area, e.g., where a single crop is grown (K dialect) 2) (kɔ/ma) cape (Pichl 1967).

bompa *v* attack, jump at (Pichl 1967).

Bompe *nam* 1) Bumpeh Chiefdom. *Ya gbemni Nyemɔko, Mamu Sek-shɔn, Bompe Chifdɔm, Moyamba Distrikt.* I was born in Moyeamoh, Mamu Section, Bumpeh Chiefdom, Moyamba District. *Yami pɔ gbem wɔ pok Rotifunge, lɔ pɔ vel Bompee, Nyogbako.* My mother was born in Rotifunk country, which they used to call Bumpeh, Moyogba. 2) Bompetok or Bompetoke, coastal town in Kagboro Chiefdom located southeast of Shenge, the town headquarters of Kagboro Chiefdom. *Yar Bompe ko lɔ aye.* I live in Bompetoke (Kagboro Chiefdom).

bon₁ *n* (kɔ/ma) tree species, swizzle-stick tree (*Rauvolfia vomitoria*) (Pichl 1967).

bon₂ (der. of **bo₁**)

bon₃ *v* [bón] harvest oysters (K dialect); *bɔŋ* cut or knock oysters from rocks or the roots of mangrove trees (Pichl 1967). *Yà kɔ bón véésè.* I go harvest oysters. *Pɔŋkiyo, mɔ thi ka-m lala ya kɔ bong*

vee. Jumping, jumping, you should rather give me a paddle to cut off oysters (song) (Pichl 1967).

Bondo₁ *nam* Bondo Society, girls' initiation society, bush school. *Bongo che ki, nɔ mbiyeni gbo fe nche lɔik Bondo.* These days, if one has no money, one will not enter Bondo. *La mine yepɔ lɔik wanda Bondoe...* It means when a girl is initiated into the Bondo Society...

• **Bondogbaka** (comp.) *nam* (hɔ/-) Bondo Society without a spirit who appears as a dancing masquerade, where girls are trained only to dance (Pichl 1967).

Bondo₂ *adj* pertaining to Bondo Society. *Yaa wɔ ka che sokonɔ Bondo.* Her mother was a Bondo leader.

Bondogbaka (comp. of **Bondo₁**, **gbaka**, see **Bondo₁**)

bondɔ (comp. of **boŋ₁**, lɔ₇, see **boŋ₁**)

boni₁ (der. of **bo₁**, -ni, see **bo₁**)

boni₂ *cf:* **mathboni** (comp. of **math**, **boni₁**). *n* (hɔ/-) children's game hide-and-seek (played by boys and girls in the evening) (Pichl 1967). *Tha ika che siŋ, iŋa bonie, isiŋ ni athɔma hie.* That is what we used to play, hide-and-seek, we played with our mates. *Wel chaŋbo ye ika che kɔni siŋ bonie ni athɔmamde paŋde.* Well except when we used to go play the hide-and-seek game with my mates in the evening.

Bonth *nam* 1) Bonthe, the largest city in Bonthe District. *Kε pɔ*

chelɔ pe theli Mbolom ken Bonthiko, Thomboko, inal pimde. But they no longer speak Bolom there like in Bonthe, Tombo, and other places. *Pɔ hérke wɔ bonth ko.* He was taken across to Bonthe (Pichl 1967). 2) Sherbro Island. 3) Bonthe District.

bontum *n* (wɔ/hã, N, si) wasp species, black and yellow wasp (Pichl 1967).

bonj₁ *n* (hɔ/tha) low cliff, low hill or slope (Pichl 1967).

- **bondɔ** (comp.) 1) *Loc* on the water-side, landing place, wharf (Pichl 1967). *Bimbí bòm kò ché ná bónđò.* There was a big crowd at the wharf. *Hã ke bondɔ ko ni hã nan wɔmde chie ko.* Look for the wharf and pull the canoe on shore (Pichl 1967). *Bot le kɔŋ tik bondo ko, hãmɔ tele han wunkie.* The boat has landed, they are awaiting you to weigh anchor (Pichl 1967). *Bondo ka lɔ thuy puth, isay igbér lɔ ka.* It stinks very much at the wharf; there is a lot of filth there (Pichl 1967). 2) *n* shore. *Ni bondɔ ka lɔ ki ka.* And this is the shore.

bonj₂ *n* bird species, very small, stays in round thatch houses in the bush or town in groups, black and whitish color (K dialect); (wɔ/hã, N, si) small black and white bird (Pichl 1967). comp. **peenemboŋ** (see **peenɛ**), **Taimboŋ** (see **tai₁**)

bongo *temp* 1) now. *Ntɔŋgi mi mu we ε ŋɔ pɔ gbisiŋde ni bongo.* Show me the way they used to marry to

that of now. *Kε boŋgo nia?* What about now? *Ke boŋgo pɔ che pe ka ha ŋaben limani gbi?* But now they do not give elders respect at all? 2) these days. *Boŋgo che ki, nɔ mbiyeni gbo fe nche lɔik Bondo.* These days, if one has no money, one will not enter Bondo.

bonjhul *cf:* **sonthuli** (der. of **sonthul**, -i₁). *v* whet or sharpen a knife (Pichl 1967). *Kong ma gbo chenthengi si yi ma-e boŋhūl.* When he has finished forging them, we sharpen them (Pichl 1967).

bonj_k *cf:* **lɔkɔ, mɛŋk₁, tɛm₁.** *n* (ho/-) time, certain time or day (Pichl 1967). *Bonk lo ya ke Sese.* At the time, I saw Sese. *Boŋ cheki, ma kɔŋ gbako.* Now, they have grown (the oil palms).

boo₁ [bòò] *cf:* **gber₂, pul₁.** *n* 1) bread, no plural (K dialect); *boo* (hɔ/ma) bread (Pichl 1967). *Iŋ kɔ mi pine bo lɛ.* Go buy some bread for me. 2) rice flour. *Wɔ binthimà bòòè.* She mixed the rice flour (with water).

- **boombaana** (comp.) *n* (hɔ/ma) bread made of rice and bananas (Pichl 1967).

- **boonkantri** (comp.) (Eng *country*) *n* (hɔ/ma) bread made of ground-nuts (lit. country bread) (Pichl 1967).

boo₂ [bóó] *n* kitchen, [bóó]/[thibóó] or [bóóthɛ] kitchen/kitchens (K dialect); *boo* (hɔ/tha) kitchen (Pichl 1967). *Wɔ bás bòé kò.* He is sweeping the kitchen. *Wɔ bás bòé kò.* He

swept the kitchen. *Ijkɔ kwey jemdi le bwe ko.* Go take the fire from the kitchen (Pichl 1967).

boombaana (comp. of **boo₁**, **baana**, see **boo₁**)

boonkantri (comp. of **boo₁**)

bos₁ *v* [bós] shave (K dialect, Pichl 1967).

• **bosni** (comp.) *v* shave oneself. *Ya kɔ bosni.* I go to shave (myself) (Pichl 1967).

bos₂ *cf: chasa.* *n* [bòs] calabash (K dialect); (kɔ/ma) calabash, bottle (Pichl 1967). *Bos se kon pel.* The calabash is broken.

• **bosi** (der.) *v* bail, e.g., water (K dialect). *Wɔe tipe ha tan ye wɔ bosi mmen de hijk wɔm deai.* He began to cry as he was bailing water from the boat.

bos₃ *n* (-/ma) inner part of the nostrils (Pichl 1967). comp. **yanjbuse** (see **yana**)

• **pɛlbos** (comp.) *n* bleeding of the nose (Pichl 1967).

bosi (der. of **bos₂**, -i₁, see **bos₂**)

bosni (comp. of **bos₁**, -ni, see **bos₁**)

bot (Eng *boat*) *cf: pampa₁, wɔm₂.* *n* boat. *Bot le kon tik, hā lɔ bondɔ ko.* The boat has landed, they are at the wharf (Pichl 1967). *Nthim bot le njok ε, thiipe tha che ko!* Turn the boats to the right side, there are rocks ahead! (Pichl 1967). comp. **bolboth** (see **bol₁**), **ndethmaboot** (see **dɛth**), **thɔthboot** (see **thɔth₁**)

botho *n* shoot. *Le banaε yema gbo wu, kɔ ye ho botho ha gbemɔ.* When a banana tree is about to die, it sends out shoots for further fruit (proverb) (TISLL 1979).

boya *n* 1) (hɔ/-) gift of kola nuts (Pichl 1967). 2) (kɔ/-) second stage of courtship (in presence of the woman's parents the young man gives a present to the woman and is then recognized as her suitor) (Pichl 1967). 3) token gift (may be [bo:ya]). *Apum hay che mi paka apum hamika nsoie, ha mi ka boyae.* Some will not pay me, some give me soap, others give me a gift (for being their midwife). 4) bribe. *Yi kon yɔm hā kɔ kɔ yi yema boyae.* We have agreed to go, but we want a gift/bribe. (Pichl 1967).

bɔ₁ *n* (hɔ/tha) bar of an estuary or harbor (Pichl 1967).

• **bɔhɔl** (comp.) *n* (hɔ/tha) sea bar, opening to the ocean (Pichl 1967).

bɔ₂ *cop* probably be. *Wel, ani bɔ che nenthì kwanya ra ni men.* Well, I am probably 65 years old.

bɔ₃ *Aux* 1) be able. *A chen bɔ pin sigaret le, ya bien gbo fɛ.* I am not able to buy cigarettes if I have no money (Pichl 1967). 2) *che yɔ bɔ si.* I would not be able to know it. 2) can.

bɔbɔ *n* (kɔ/ma) plant species, life plant, air plant (*Bryophyllum pinnatum*) (Pichl 1967).

bɔfima *cf: humoe, mane.* *n* medicine which contains, among

other things, white of an egg, blood, fat, and other parts of a human being, the blood of a cock, and a few grains of rice (one of the most powerful medicines making its owner rich, honored by the people, and invincible in court) (Pichl 1967).

bɔhɔl (comp. of **bɔi**)

bɔi nam 1) Boi, name given to first daughter. À lélíyá Bɔi. I'm looking for Boi. À yíyé/yíé Bɔi. I am asking for Boi. *Yami kachee Bɔi Kigba*. My mother was Boi Kigba.

bɔi₁ (Eng *boy*) *n* boy. *Shenge bɔi fli wɔ Shenge kae ya gbemie wɔ yawo*. Even the Shenge boy, here in Shenge, I delivered him.

bɔi₂ *v* get enough, be satisfied (Pichl 1967). *Ya kong bɔy, ya chen pe kul ya ma ki yil*. I have enough, I will drink no more lest I get drunk (Pichl 1967). *Sathia chanth le kɔy bɔy mɔ le, mma wɔ pe kuli*. Sathia's child has sucked enough, don't give him more to drink (Pichl 1967). *Ye mɔ ni hun mine puli ve, le nke bo yabase kɔ bɔ ni moi bere*. When you mix it again, if you see that the onion is not enough, you add more.

• **bɔyi** (unspec.) *v* satisfy. *Abɔyi ni gbo ache hun*. If I am not satisfied, I will not return.

• **bɔini** (unspec.) *v* be disgusted with. *Ya kɔy bɔyni jali mɔ*. I am disgusted with you (lit. your affairs, actions) (Pichl 1967).

Bɔima nam Boima, female name given to a person. *Wɔlɔ Bɔima Hana*. She is Boima Hannah.

bɔini (unspec. of **bɔi₂**, -ni, see **bɔi₂**)

bɔk₁ *cf:* **kɛk₁**, **kon₂**, **nya₂**. *n* tortoise (B dialect); (wɔ/hã, N) kind of turtle (Pichl 1967). *Bɔk yema fɔs, ke pia wɔ kɔ kith*. The tortoise wants to punch, but its arm is short (proverb) (TISLL 1979).

bɔk₂ *n* [bɔk] greens (B dialect). *A kán bɔkè*. I cut up the greens.

bɔkla *n* (kɔ/-) gift of one piece of country cloth, one Guinea, and a brass bucket given to a woman's parents if she is determined to be a virgin by the bridegroom (Pichl 1967).

bɔko *cf:* **hoŋka₁**, **kahai**. *post outside* (Pichl 1967). *Pɔnth le hɔ tri bɔko*. The swamp is outside town (Pichl 1967). *Nrus iwɔm de bɔko ni pe sak kɔbɔ le hã lath pɔle le*. Push aside the wood outside and let them spread out that mat to dry the rice (Pichl 1967).

bɔkon [bɔkɔn] *cf:* **ningbi**. *n* owl species, nocturnal, dark brown, about a foot high, used to be found around Shenge, but now that the forest has been broken up, it has disappeared (K dialect).

bɔkɔ [bɔkɔ] *n* palm species, short palm (K dialect).

bɔkɔtok *n* (hɔ/tha) edge (Pichl 1967).

bɔl₁ (Eng *ball*) *n 1)* ball. *Chanth le wɔ sɔŋk bɔɔl le*. The child plays with the

ball (Pichl 1967). *Wel i ka che ple han tenis bɔl.* We used to play hand tennis ball. 2) football. *Bɔlle ɲɔn lagbole mɛŋk, mɛŋkɛ hɔ mɔigbo, ɲakoni fillai ɲa kɔ siŋ.* The football (match) is scheduled, when the time comes, they go to the field and play.

bɔl₂ *n* 1) *ibɔl* length (Sumner 1921). 2) height.

bɔm₁ *n* 1) swamp, [bɔm]/[bɔm]/[bɔm] swamp/frog/meet, help (K dialect); (hɔ/tha) mangrove swamp (Pichl 1967). *Lagbo bɔmdai lɔε, pɔ kɔ ɲa gbompa ton, ɛn pɔ pɛ ka thi-wonka, karka kɔ ma gbompa ni bɔnɔ bul.* If it (rice field) is in a swamp, they will make it (space between plants) a little greater and make spaces so it (rice seedling) can grow without being pushed into one place. 2) tidal mud flats. *Pɔi yɔk bom dai ɔ pɔ yɔk kɔ pɔnth thai pɔi yuk.* Then people take it to the mud flats, or people will take it to a swamp to plant it. *Bɔmthe thalɔ ke apim ha chelɔ yuk.* The mud flats are there, but some do not plant there.

bɔm₂ *cf: gbɛgbɛ.* *n* [bɔm] frog, toad (K dialect); (wɔ/hã, N) frog (Pichl 1967). *Bɔmndé ò gbégbéyè?* *Gbég-béyè wɔ pɛjhè.* Toad or frog? It's the frog who jumps.

bɔm₃ *cf: bo₁, bɔnth.* *v* 1) [bɔm] meet (K dialect); meet (Pichl 1967). *Ni wɔ ye bɔm nɔma bɔn.* And then he met an old woman (Pichl 1967). *Wɔ munini, wɔ ye bɔnthɔ boŋ de wɔn*

che. She returned and found herself (lit. met herself) facing a hill (Pichl 1967). 2) help (K dialect).

Bɔmɔtok *nam* Bomotoke, name given to headquarters of Timdale Chiefdom, Moyamba District. *Wɔn pɛ gbemni Bɔmɔtok ko?* He was also born in Bomotoke (Timdale Chiefdom)?

bɔn₁ *v* 1) drag, draw along, e.g., the ground (Pichl 1967). *Kothathi wɔ le tha chen bɔnni lee ko.* His clothes do not drag on the ground (Pichl 1967). *La bi a bɔnni mɔm tente.* That is what makes me draw closer to you. 2) raise.

bɔn₂ *n* (ma) cannibalism, to be found a cannibal at the post-mortem (Pichl 1967). *Ayeeen mbon ma lɔ pɔk lo.* Indeed, there is cannibalism in this country (Pichl 1967). comp. *nyabɔn* (see nɔ)

bɔnɔ *n* place. *Lagbo bɔmdai lɔε, pɔ kɔ ɲa gbompa ton, ɛn pɔ pɛ ka thi-wonka, karka kɔ ma gbompa ni bɔnɔ bul.* If it (rice field) is in a swamp, they will make it (space between plants) a little greater and make spaces so it (rice seedling) can grow without being pushed into one place.

bɔnth *cf: bo₁, bɔm₃.* *v* 1) meet. *Mɔ lɔ bɔnth apuma mɔ e han gbi.* You will meet all your children there (Pichl 1967). 2) help. *Kache ɲɔn hi, mbi fe, mbiyeni fe ha nyamɔ ɲa mɔ bɔnth.* In the past, whether you had money or not, your people would

help you. *Hay ye mɔ munini ha mɔm ko bɔnth bamɔ ŋa mpanth.* And how you came back to the town to help your father with work. comp. **nɔbonthɔ** (see **nɔ**)

bɔŋ₁ *n* crown-like headdress of the Taso (Pichl 1967).

bɔŋ₂ (Eng *bung*) *n* (kɔ/ma) bung of barrels (Pichl 1967). *Mbɔŋ ma pipe ma bəmpani iwɔm.* Barrel bungs are made of wood (Pichl 1967).

bɔŋk *cf:* **kok.** *n* (kɔ/ma) testicles, scrotum (Pichl 1967).

bɔŋkia *cf:* **yelɔ.** *adj* yellow (K dialect, Pichl 1967).

bɔɔ *cf:* **gba₂.** *n* hat, cap, [bɔɔ]/[bɔɔ thə tsən]/[bɔɔ thá ɿá]/[bɔɔ thí yɔl]/[bɔɔ thá mən] hat/two hats/ three hats/ four hats/ five hats (K dialect). *Bɔ wɔ le hɔ bempaka lithul.* His hat is made of raphia-straw (Pichl 1967).

bɔp *n* (kɔ/ma) tree species, agidi tree (*Mitragyna stipulosa*) (Pichl 1967).

bɔs₁ *cf:* **peem**, **pem₁.** *n* 1) *mbɔs* (ma) peace (Pichl 1967). *Nchi mbɔs pɔkiyai.* Bring peace to our country. 2) *mbɔs* (ma) quiet (Pichl 1967).

bɔs₂ *v* 1) be cold (Pichl 1967). *Hùéé ñɔ bɔs.* The day is cold. 2) be wet (Pichl 1967).

• **bɔsɔlin** (der.) *v* quench, cool, satisfy, e.g., thirst (Pichl 1967) *Hā bɔsɔlin gbɔl le hī kul mən dɛ.* To quench our thirst we drink water (Pichl 1967).

• **bɔsul₁** (der.) *adj* 1) [bɔsúl] cold, [hùè bɔsúl]/[hùè thíbɔsúl] cold day/cold days (K dialect). 2) wet, as soaked cassava (K dialect). 3) raw, esp. unsmoked fish (K dialect). der. **bɔsɔli** (see **bɔs₂**)

• **bɔsul₂** (der.) *n* latter, cooler part of the day. *Kase le wɔ hun yee palli bɔsul le.* The Kase will come to dance this late afternoon (Pichl 1967).

• **bɔsɔli** (der.), (der. of **bɔsul₁**) *v* make wet, soak (Pichl 1967, Sumner 1921).

bɔsɔli (der. of **bɔsul₁** (der. of **bɔs₂**, -ul), -i₁, see **bɔs₂**)

bɔsɔlin (der. of **bɔs₂**)

bɔsul₁ (der. of **bɔs₂**, -ul, see **bɔs₂**)

bɔsul₂ (der. of **bɔs₂**)

bɔtakel (comp. of **baa₁**)

bɔth₁ *v* clean, e.g., teeth, shoes, etc (Pichl 1967, Sumner 1921).

bɔth₂ *n* (hɔ/tha) handle of hoe, knife, etc. (Pichl 1967).

bɔthaw *n* (hɔ/tha) fist (Pichl 1967).

• **bɔthawyay** (unspec.) *n* (kɔ/ma) plant species, shrub with plum-shaped red-orange fruit with velvet-like skin (Pichl 1967).

bɔthawyay (unspec. of **bɔthaw**)

bɔthberɛ *cf:* **kɔŋklɔŋ.** *n* (wɔ/hã, N) millipede species, small kind of millipede (Pichl 1967).

bɔthɔŋ (Eng *button*) *n* (hɔ/tha) button (Pichl 1967).

bɔyi (unspec. of **bɔi₂**, -i₁, see **bɔi₂**)

Braima *nam* Brima or Braima, male name given to a person. *Hue bul, Braima wœ hun tenini ha lee abena wœ’* *Fujk ko.* One day, Braima came to think about leaving his people and Rotifunk.

brown (Eng *brown*) *adj* brown (Pichl 1967).

brædfrut (Eng *breadfruit*) *n* (kɔ/ma) breadfruit (*Artocarpus communis*) (Pichl 1967).

brædi (Eng *bread*) *n* bread. *Iŋ ka mi sek bredi.* Give me a slice of bread (Pichl 1967).

brim *n* (wɔ/hã) fish species, red snapper (*Pagrus ehrenbergi* and *P. pagrus*) (Pichl 1967).

bu *n* (hɔ/tha) horn (of animals or musical instruments) (Pichl 1967).

Bua *nam* (wɔ/-) name for second initiated Bondo Society girls (also: Bura) (Pichl 1967).

bua (Mende *bua*) *disco* Mende greeting. *Le nwɔ gbo, ya “mɔi,” ŋan ya wɔ “bua.”* If you say to them, “good afternoon,” they will say, “bua” (‘greetings’ in Mende).

buba (Wolof *mbubu* ‘gown’) *n* (hɔ/tha) long shirt, caftan (Pichl 1967).

Bue *nam* Bue, female name given to a person. *Yema si kump sampa chang awante Bue.* Yemas knows better than her sister Bue how to finish a basket (Pichl 1967).

bue *cf: gbusa, kutha*₂. *v 1)* [búé] dig, e.g., well, [búé]/[lùè] dig/dig

hole or dig well (K dialect). *Ye po be mi ko kajde, ika che kɔni ikɔ boi, iŋa mpanthe, iyuk yekee.* When I was sent to school, we used to go, we would go dig, we did work and we planted cassava. 2) hollow out. *Hã bue thk le hã hã sol wɔm.* They hollowed out the tree to make a canoe (Pichl 1967).

bui *n* (wɔ/hã, N (?)) bird species, eagle (Pichl 1967).

buk₁ *cf: kana.* *n* (kɔ/ma) short rope, both ends of which are fixed to the mast and form a sling onto which the main yard is set (Pichl 1967).

buk₂ *cf: di*₂, *yams.* *n* (kɔ/ma) yam (*Dioscorea* spp.) (Pichl 1967).

• **baŋkbuk** (comp.) *cf: won*₁. *n* [bàŋkbúk] plant species, bitter-tasting with edible tubers that grows in the bush (K dialect); (kɔ/ma) plant species, climbing plant, bush yam (*Smilax krausiana*) (Pichl 1967). *Kúlúnsè chɔŋ báŋkbuké lén.* The goats love *baŋkbuk*.

buk₃ (Eng *book*) *n* book (B dialect). *Lomthiŋɔ, pikchɔthiŋɔ, lane gbi wɔ tha chi, lipikae po lai ni be ki buk.* Your voice (recordings), your pictures, he will bring all of that, the rest will be put in a book.

bul₁ *n* (wɔ/hã) hunchback (Pichl 1967).

bul₂ (der. of **bul**₃) *temp 1)* once. *le nɔse ha ni gbo keke nrunth gbo mo gbo runth li bul komɔe koŋ honi.* If

the nurse does not make it fast, you just push, you just push once, and the baby is out. 2) one day, suddenly. *Wɔi bul yɔ ka gbo sɔtha atak, wɔi hu nak.* It was only one day that he had the attack and became sick. comp. **nchembul** (see **che**₁), **yombul** (see **yom**₂), id. **lomthibul** (see **lom**₂)

bul₃ 1) *Numb* one. *Kε ayema mɔ yi yi bul.* But I just want to ask you a question. *Agbem apuma awaŋnimentiŋ, bul ko lɔ hok thiyeŋ.* I had seventeen children, the one has gone away. 2) *adj* same. *Wɔn pe mpanth bul le ma bo wɔε wɔ ra.* She also does the same thing farming. *Yan gbi ko ya bulle?* Are they all from the same mother? 3) *adj* entire, complete. *So la mine skul buli yɔε?* So it means Bondo is a whole school? *Sɔlema bulli yɔ ve.* That is a complete hassle. 4) *adj* unified. comp. **mənbul** (see **mən**₁), **waŋnibul** (see **waŋ**₂)

• **bulbul** (comp.) *cf:* **buleŋ-buleŋ** (der. of **buleŋ**). *quant.* each, one-by-one, one after the other (Pichl 1967). *Hā ka hā ndel bul bul bul bul.* They gave (each of them/one after the other) a name (Pichl 1967). *Ni apimae ha koi mbangε bul-bul ni ha kɔ tri theai bul-bul.* Then his children had to take each of the ropes and go to each village (Sumner 1921).

• **bulnɔbul** (comp.) 1) *adv* every person separately, one after the other

(Pichl 1967). *Pɔ vεle bul nɔ bul.* They called one after the other (Pichl 1967). 2) *quant* each.

• **yeŋbul** (comp.) *cf:* **yombul** (comp. of **yom**₂, **bul**₂). *n* same thing. *Ihun ni ko ja mbeene, yε pɔ kache gbisiŋde ni bongo labo yɔ yeŋbul.* Let us now come to those days' affairs, the way they used to marry, if it is the same thing as now.

buleŋ *v* be different (Sumner 1921).

• **buleŋ-buleŋ** (der.) *cf:* **abulabul** (der. of a-, **bul**₃), **bulnɔbul** (comp. of **bul**₃, **nɔ**). *adj* different, various, [yenček abuleŋ-buleŋ] different kinds of fish (Pichl 1967).

buleŋni (der. of **buleŋ**, **ni**₁, see **ni**₁)

bulkɔ *n* plant species, benni leaf (Sesamum radiatum) (Pichl 1967).

bulnɔbul (comp. of **bul**₃, **nɔ**, see **bul**₃)

bulɔ₁ *cf:* **ja**₁, **panth**₁. *n* work. *Bulɔ kende hands?* What kind of work? comp. **nɔbulɔ** (see **nɔ**)

bulɔ₂ *cf:* **haa**, **kɔ**₂. *v* attend. *Ka lɔ nkache bulɔ?* You used to go to school here?

bum *Idph* of something falling down (K dialect).

buma (Port *verruma* ‘gimlet’) *n* (hɔ/tha) gimlet (Pichl 1967).

bundε (der. of **buŋ**)

Bundu *nam* Bundu, name given to a person, surname. *Ya mi wɔ lɔ Salematu Bundu.* My mother is Salaymatu Bundu.

buŋ *v* 1) flog, beat. *Hā buŋ wɔ ka thɔk*. They flogged him with a stick (Pichl 1967). *Ya ki hundɛ, pɔ mi buŋ*. When I come back, they (will) flog me. *Ye nka che ko talle, pɔ ka che mɔ buŋ?* When you were young, did they used to beat you? 2) thresh. *Pɔ kɔŋ gbo, pɔi chi ntee ya hun buŋdɛ, pɔ buŋ*. After they have finished, they bring the mortars, they thresh the rice. *Pɔ kɔŋ gbo buŋ, pɔi hun chakath*. After they have finished threshing, they come to remove the stalks. 3) win a game. comp. **buŋsua** (see **sua**)

• **bundɛ** (der.) *v* be beaten. *La nka che ya labi pɔ ka che mɔ bundea?* What did you do that you were beaten?

buŋklipal (unspec. of **li₋₁**, **pal₁**, see **li₋₁**)

buŋkluj *n* (hɔ/tha) wave, surf (Pichl 1967). *Mbunkluj de ma bɔm*. The waves are high (Pichl 1967). *Sakil bunkluj de atok*. He swam on the waves (Pichl 1967).

buŋsua (comp. of **buŋ**, **sua**, see **sua**)

Bure nam Bureh, male name given to a person. *Bure, ye bi hā boa kia, kɔ ma hā bɔnthɔ mi mputhun*. Bureh, why are you so early? You have taken me unawares (Pichl 1967).

burɔ₁ *n* (kɔ/ma) plant species, shrub or small tree (*Smeathmannia laevigata* and *Ouratea vogelii*) (Pichl 1967).

• **burɔdinthe** (comp.) *n* (kɔ/ma) tree species, white mangrove (*Avicennia nitida*) (Pichl 1967).

burɔ₂ [bùrɔ] *n* bird species, medium-sized, brown and white with speckled chest (K dialect).

burɔdinthe (comp. of **burɔ₁**, **dinthɛ** (der. of **dinth**, -ɛ), see **burɔ₁**)

bus cf: jal, **kɔ₄, sɔŋ₂**. *v* skin. *lɔkɔ bus vis le*. Go skin the animal! (Pichl 1967).

• **busni** (der.) *v* 1) skin oneself (shed like a snake), undress (Pichl 1967). 2) break out (war) (Pichl 1967). *Pɔmde kɔ busni Mpele ko*. War has broken out at Mpele (Pichl 1967).

• **hosni** (der.) *v* 1) skin oneself. 2) shed skin. *Kɔr le kɔŋ hɔsni*. The snake has shed its skin (Pichl 1967).

bushel (Eng *bushel*) *n* bushel. *Pɔ kɔŋ gbo kutha, pɔi chi pɛle ken bushel libul ɔ litin ɔ limen be ɔ waj be*. After the plowing, they would have to bring the rice like one or two bushels, or five, or even ten. *lɔka mi pɛle bushel ibul*. Give me one bushel of rice (Pichl 1967).

busni (der. of **bus**, -ni, see **bus**)

buth *n* (hɔ/tha) anus (Pichl 1967).

buthba *n* (hɔ/-) rice variety, dark kind of rice (Pichl 1967). *Pɔl le kɔŋ chay buthba le*. The reddish rice increases more than the dark one (Pichl 1967).

Ch

cha₁ *n* [chà] feather, [chà]/[chàthé] feather/the feathers (B dialect); *chææ* (hõ/tha) feather (Pichl 1967). *Ij kɔ suth chæthi sɔk le!* Go pluck the fowl! (Pichl 1967).

- **chaasɔk** (comp.) *n* [chààsɔk] fowl feather (B dialect).

cha₂ *cf:* **che₃**. *Aux auxiliary ‘have.’ Oo, Bahin, la hi cha ko haee?* Oh, our Father, what have we done? *La i cha ba ha ba?* What have we done? *Labi hi mɔ yie la hi cha ko ha.* That is why we are asking you what have we done. *Psi wɔ ye nɔɔ ki wɔ bɔ cha chaychay doa.* Then they would begin to say how is this person roaming about this way. *Laa mi, si ɳcha thol hijk ka ni ɳkɔ chii yeke hijk ɳken de ma lue ve...* My wife, if you descend from here and bring back cassava from those sharp knives... *Ha kafaiye, ɳɔ icha ba beysin kia.* It is for our wickedness that we are perishing.

chaasɔk (comp. of **cha₁**)

chai₁ *cf:* **tɔn₂**. *v* 1) raise a song, sing. *Ni nɔmaa bul ɳan thiyej wɔe chaæ tɔn tho ki.* Then a woman among them raised this song. *Nɔmaa chaæ a:* “*Ya gbo woki-o-o.*” The woman sings: “I am just wondering.” *Nɔmaa chaæ a:* “*Yemi, ni ntenie mini o-o-o.*” The woman sang: “My lady, remember me.” 2) say. *A bien chaæ pɔɔ hā hɔ 'mbolon dɛ.* I have not

much to say on this matter (Pichl 1967). 3) lift. *Hā kɔ chæ thɔk le kɔ bikee le duki chɔl na næ le 'hol le.* Go and lift the tree that the storm felled on the road las night (Pichl 1967). *Nee gbo pulae, wɔ chaæ bol wɔe.* If you step on the worm, it will lift up its head (proverb) (TISLL 1979). 4) lend, borrow. *A chæ fe.* I lent money (Pichl 1967). *Ye sɔlɛmae ye mɔ chai iroɛ, mbɔni ha paka ɳɔ.* What a hassle (it is) when you borrow something and you cannot pay it back.

- **chaini** (der.) *v* raise oneself up. *Hɔ chaini fli ɳɛ chanthe.* It (afterbirth) rises up again like a baby.

chai₂ *adj* brackish (Pichl 1967).

chaini (der. of **chai₁**, -ni, see **chai₁**)

chak₁ *v* drop, drip, leak, e.g., rice from a leaky barn (Pichl 1967).

chak₂ *cf:* **wal₁**. *n* *ichak* (hõ/-) piassava, stout fiber obtained from the leaf stalks of palm trees (Pichl 1967).

chakabulla *cf:* **peŋka**. *n* single barrel gun type (B dialect).

chakath *v* remove stalks, e.g., from rice plants (B dialect). *Pɔ kɔŋ gbo buŋ, pɔi huŋ chakath.* After they have threshed, they come to remove the stalks. *Pɔ kɔŋ gbo chakath yeqkeleŋ, pɔi chi bekthe.* They remove the stalks from the rice completely, then they bring the bags.

chaktha *n* insect species, butterfly (K dialect); (wɔ/hā, N) butterfly, dragonfly or similar insect (Pichl 1967).

chal₁ *cf: gbema, re.* *n* [chàl] deer (K dialect); (wɔ/hā, si) any kind of larger antelope (Pichl 1967). *Bia wɔ le poins di chal, hā kɔ wɔ sɔŋ.* Bia is a hunter, he has killed an antelope, (you pl.) go cut it up (Pichl 1967). *Pui-nɔ le chala tho l'ay wɔ mīrə chal e.* The hunter sits in the bush and watches the deer (Pichl 1967). comp. **pelchal** (see **pel₂**)

chal₂ *cf: cheli₁.* *v* 1) sit. *Cheni chali hɔ ki? Nleli bɔŋ de, nchal!* Isn't there a seat here? Look at the chair, sit down! (Pichl 1967). *Bahin chala bɛ liwai igbo bɛn sin o.* Our father sits on his throne and we are suffering here. 2) reside, live. *Ija ni lamgbantho ki ja chalao we, nyan a gbem apumma men do we?* You (pl) and this man you're living with, are you the ones that gave birth to (are you the parents of) these five (children)? *Lɔn lɔ chala pɛ?* Is he also staying there? *Haŋ meyke nɔ Apotho aɛ ka hun dɔ chal ha pin awok aɛ...* Until the white man came there and settled to buy enslaved people... *Na chala nja?* Do they live here?

chal₃ *cf: bɛŋ₃, chelék₁, chɛm, gbakra.* *n* seat. *Cheni chali hɔ ki? Nleli bɔŋ de, nchal!* Isn't there a seat here? Look at the chair, sit down! (Pichl 1967).

• **chala** (unspec.) *n* (hɔ/tha) very fine mat used to cover chairs (Pichl 1967).

• **chelék₂** (unspec.) *n* (hɔ/ma) seat (Pichl 1967).

chala (unspec. of **chal₃**)

chalale *n* (kɔ/ma) plant species, mistletoe and similar tree parasites (Pichl 1967).

cham *v* make known publicly, announce (Pichl 1967).

chamak *cf: jo₁, sɔm.* *v* chew many things rapidly (vs. *sɔm*) (B dialect).

• **chamakin** (der.) *v* chew (Sumner 1921).

chamakin (der. of **chamak**, -n₂, see **chamak**)

chamne *cf: cholnɔ.* *n* (wɔ/hā, N) carpenter (Pichl 1967).

chanth *n* baby, child. *Hɔ chaini fli nɛ chanthe.* It (afterbirth) rises up again like a baby. id. **pɛŋchanth** (see **pɛŋ₂**)

chaŋ₁ *v* 1) surpass. *Ko gbemie gbi nɔ nko gbemie handsɔ nɔ chaŋ mɔ che fsi?* In all the deliveries you have delivered which one was the easiest? *Ahina nja chan shi theli Mbolomde Shenge ka.* Who (pl) knows how to speak Sherbro best in Shenge here? *Planti ka, mpanth handsɔ, ma ayinde nja ma chaŋ, nja la chaŋ mpanth-o-mpanth a?* In Plantain here what work do people do more, what is the most common job? *Wɔn we kɔysunɔ le chaŋ atema*

wɔ le. He himself was the greatest sorcerer among his peers (Pichl 1967). 2) come to pass, happen, transpire. *Ye lanɔ ki la kɔŋ chanj de, abεε-ae ni ɳgbakoe ɳae vel Kain Taso ha thɔŋka wɔ*. After this happened, the chiefs and the elders then called Kain Tasso to judge him. 3) pass. *Ha piɛɛ kɔŋ nyae, labi wɔ chanj lan puthule atoke?* The elephant has become thin, therefore, he should pass over a rotten bridge? (proverb) (TISLL 1979). 4) be better. *Imɔl hɔ chanj taŋ gber*. Sorrow is better than a lot of crying (proverb) (TISLL 1979). comp. pɔŋchanjchanj₁ (see Pɔ), pɔŋchanjchanj₂ (see Pɔ), der. nɔchancha (see nɔ)

- **chanjchanj₁** (der.) *v* 1) travel around, roam. *Nsie tem pem doki yei chanj-chanjde raiye ɳɔ kɔŋ tuk*. You know during the war how we were moving around, the document has disappeared. *Tɔŋ wɔ pɔl, wɔ gbo chanj-chanj paksi le ay*. Tong is foolish, he goes abotu from one place to another (Pichl 1967). *Wɔ gbo chanjchanj polɔŋ sin la wɔ hā le*. He only goes about from place to place and does not know what to do (Pichl 1967). 2) surpass. *Wel anya lande ɳa chanjchanj cheɛ*. Well, those are the people that are greater in number. der. nɔchancha (see nɔ)

chanj₂ cf: kɔth₂. *n* (kɔ/ma) tooth, especially incisors (Pichl 1967, Sumner 1921). *Ja la gbɔw mi, nchanj ma*

mɔ le ma gbɔw igeth. This is too hard for me, your teeth are too dirty (Pichl 1967).

chanj₃ *quant* more; more than. *Thɛŋbɛŋ vɛlni thɔŋkaŋ kɔ wɔ ton chanj thɔŋkaŋ*. The thɛŋbɛŋ resembles the thɔŋkaŋ but it is smaller than the thɔŋkaŋ (Pichl 1967). *I ko vei ina pomde o, iko be chanj nenthι wanjde*. We have stayed together me and my husband, now more than ten years. *Way thugba kɔ bɔm chanj way pɛnka*. The cannonball is bigger than the bullet of a gun (Pichl 1967). *Yeethi lo tha hinie-m gɔl chanj thane chencha*. This dance delights me more than that of yesterday (Pichl 1967).

chanj₄ *subordconn* 1) except. *Chanj gbo mbithi mbulle malɔ lee, ma lɔ le semde*. Except the short standing sticks that stand there would remain standing there. 2) unless.

- **chanjbo** (unspec.) *subordconn* 1) unless. *Chanjbo aθɔni ka Min Charanj de we...* Unless I cleanse myself with the Holy Spirit... 2) except. *Wel chanjbo ye ika che kɔni siŋ bonie ni aθɔmamde panyde*. Well except when we used to go play the hide-and-seek game with my mates in the evening. *Chanjbo panyde ɳɔ moi bo pɔ hiŋ ka ja tuthe, than bo tha ika che kune*. Except when evening came, we would be given rice pounding work, that was the work we were engaged in.

chanj₅ coordconn until. *Tempim la koi ndsi ntiŋ pɔ che wɔ kɔŋ, chanj pɔ konla*. Sometimes it would take two days without being buried, until the process is done.

chanjbo (unspec. of **chanj₄**)

chanjchanj₁ (der. of **chanj₁**)

chanjchanj₂ *adv* very well. *Chanjchanj, wɔ lɔ, wɔ lɔ Sotahuj*. Very well, she is there, she is Sotahun.

chanjchao [chàŋchàò] *n* bird species, very scarce now, not quite so big as a hen, a bit bigger than bush fowl, but not a bush hen, very tasty (K dialect).

chanjbaŋ *n* (hɔ/-) small rocky headland with small trees (Pichl 1967).

chanjha *quant* too much.

- **lichanjha** (der.) *adv* too much (Sumner 1921).

charanj₁ *cf:* kilia. *adv* 1) cleanly.

Mbas kil le charanj! Sweep the house clean! (Pichl 1967). 1) kɔ sankath bɔŋ lɔ, hɔ chen charanj. Go rinse the plate there, it is not clean (Pichl 1967). textitMbolom dɛ ma wɔni kilia ni charanj. The Sherbro language is being spoken clearly and cleanly. 2) nicely. *Wɔ mɔ sɔn-thɔ charanj*. He would sew it for you nicely. 3) very well. *Charanj*. Very well. comp. **checharanj** (see **che₆**), der. **licharanj₂** (see **charanj₁**)

- **charanjcharanj₁** (der.) *adv* well. *Apa, wɔkɛ handsɔ kɔ mɔm mɔ theli charanjcharanj ɲa?* Pa, which language do you speak well?

• **licharanj₁** (der.) *n* (lɔ/-) cleanliness (Pichl 1967).

• **licharanj₂** (der.), (der. of **licharanj₁**) *adj* clean (Sumner 1921).

charanj₂ *adj* 1) moral. *Mɔ ha dum wɔ ni wɔ hani charanj*. You should train him to be moral. *Ke nkowɔ gbo dum wɔ charanjcharanj, wɔnɛ be wɔ kɔ hundɛ wɔ che charanj*. But if you have trained him to be moral, the other ones who follow will also be moral. 2) pure, holy. *La li kεlɛŋ hi lemil Wɔ ɲa che charanj kende Wɔn*. It is nice for us to follow Him and be pure like Him. *Min Charanj* Holy Ghost (Pichl 1967).

• **charanjcharanj₂** (der.) *adj* moral. *Ke nkowɔ gbo dum wɔ charanjcharanj, wɔnɛ be wɔ kɔ hundɛ wɔ che charanj*. But if you have trained him to be moral, the other ones who follow will also be moral.

charanjcharanj₁ (der. of **charanj₁**)

charanjcharanj₂ (der. of **charanj₂**)

chasa *cf:* bos₂ *n* (hɔ/tha) bottle gourd (*Lagenaria siceraria*), calabash rattle (shake-shake) (Pichl 1967).

chayon *n* insect species, cricket (K dialect).

che₁ *cop* be. *Ke temde ve aka che ton*. But at that time I was small. *Gbi hɔ ka che kite kune*. Everything used to be in the kit. *Mbɔlɔm ɲwei ma che paale bai ko, anya atiŋ dɛ hā lɔl*. In

the bad case that was recently before the court, the two men were set free (Pichl 1967).

• **che₂** (der.) *n* 1) being, state, condition, habit, way of life. *Bia wɔ nche wey, wɔ woŋ lol thiwey ko ama wɔ le.* Bia has bad habits, he curses his wives with bad words (Pichl 1967). *Gbemni abəka le ni nche ma hā le ma fəsə hā ma apotoa.* The inheritance and the way of the life of the Krios resemble those of Europeans (Pichl 1967). 2) future. *Nɔ shini che ko labi yende yε mɔ la ŋa ncheyi ni nshila thiyen, ni la saŋ mɔ ntene.* One does not know the future that is why when doing something you should ask so you can know it and understand it better. *Ndɔ-lɔ che-ko bi hā bɔnth ni-a?* Where will the future find me? (Pichl 1967) comp. **nɔncheŋwei** (see **nɔ**)

• **chelεε₁** (der.) *v* be present. *Baybul le hɔ le Sent Pawl ka che-lee ni ke ka thihɔl yε pə ka vεey Sent Stivin.* The Bible says that St. Paul was present and saw with his (own) eyes when they stoned St Stephen (Pichl 1967).

• **nchembul** (comp.) *n* (ma) harmony (one existence) (Pichl 1967).

che₃ *cf:* **bi₂**, **cha₂**, **ki₂**, **kɔ₇**. Aux 1) present- and past-progressive auxiliary verb. *Chala bo che ŋa beyen.* She is just sitting down doing nothing. *Mɔm, la nka cheni ŋaa?* You, what have you been doing? *Ya*

chen kɔ ayen gbi. I'm not going anywhere. 2) future auxiliary verb; 'will.' *Ache lɔŋ kɔ gbi, ya lɔ kɔe a ke nɔe ye seme kile koe.* I will not go there at all, when I go I see the person standing in the room. *Yan pε ani bia che yaa ni.* Me, I will be cooking for myself. *A che than pε bɔ si, bikɔs tha thi gbe.* I will not be able to know them again, because they are so many. 3) Aux.Neg. *Tem lan ma che na pε shimi Plantie.* At that time it would not have destroyed Plantain (Island) again. *Pele kɔ che yegbe ka hi fi, ken bel pothoe ki...* Rice does not grow well in our hands, like coconut ... comp. **chen-thehwei** (see **the**)

che₄ *cf:* **che₁**. post in front of, before. *Ke mεŋk ki, mamani gbi, haliwɔ wɔ bee le chee.* But this time, he did not laugh at all, because he was in front of the chiefs. *Atiŋ ŋa koŋ kɔni cheko, iara iwlɔ ka.* Two of them have gone before, we are now three in this world. comp. **kache** (see **ka₅**)

che₅ *adv* further. *Nche gbo lem thelian mbol, kɔ chen kɔ che, nɔ wɔ ŋa kek thi wɔl.* You should not just lie, it would not go further, one should see with his eyes. *Ya koŋ standad siks ε, bami ni yami ŋa ka bieni fɔsae ŋa kɔ che, yai kɔni Champ ko.* After I finished standard six, my father and my mother did not have the resources for me to go further, so I went to Freetown.

che₆ *cf:* **hɔ₃**, **la₂**, **le₂**, **ni₄**, **ŋa₃**,

ye₁. *subordconn* that. *Goment le hā thonkie le hā yema hā saba, che le tamə pokan gbi wə koy huth le, wə hā paka pɔn bul hā bol wə le.* The government has proclaimed that they want to make a law that every young man who has come of age has to pay one pound as a head-tax (Pichl 1967).

• **chelə₂** (der.) *subordconn* so that, in order that. *Bami nhā ya che-le tamə.* Lord make that I become your child (Pichl 1967). *Ba Thəng-bəŋ lee mathui bach le vələŋ che-le mɔ hunki gbo...* Mr Bat remained hidden behind a young palm tree so that if somebody came there... *Chii chele ya hun səthə yen ha səm, ndike koy mi gbo!* Bring it so that I can come and eat something, hunger is consuming me!

che₇ *v* 1) behave. *So wəke kɔ mɔ wom ko yane ja Bondoe, yɔ ya bia chee, ndumde.* So the word you send to them about Bondo, how they should behave, (about) character. 2) become. *Kene ki ikoni shie le mɔ lɔ Spikae, nen ndɔ yɔ nche Spika?* Now we know that you are Speaker, what year did you become Speaker? 3) engage. *Chaybo parde yɔ mɔi bo pɔ hiŋ ka ja tuthe, than bo tha ika che kune.* Except when evening came, we would be given rice pounding work, that was the work we were engaged in.

• **checharaŋ** (comp.) *n* cleanliness. *Checharaŋ le fese ncho ma hɔba-*

toke. Cleanliness is next to godliness (Pichl 1967).

cheara (Port *tesoura* ‘scissors’) *cf: sizɔs.* *n* (hɔ/tha) scissors (Pichl 1967).

checharaŋ (comp. of **che₇**, **charaŋ₁**, see **che₇**)

cheche *n* 1) (kɔ/tha) light, lamp (Pichl 1967). *Tipik le hɔbatokə bəmpa cheche le, nyənkin də hɔ ka bəmpa nothi.* In the beginning God made the light, finally he made man (Pichl 1967) 2) brightness, the name of one of Tom Caulker’s daughters. 3) righteousness. *Bahin, a bi yɔ che gbeŋ mɔe ni cheche mɔ kune we.* Lord, I should be your faithful and your righteous. 4) shelter. *Cheche ye rithi yai.* Shelter in the storm.

chechem *n* (kɔ/ma) tree species, small tree that grows in clusters on the beach (Pichl 1967).

chelə₁ (der. of **che₁**, **le₂**, see **che₁**)

chelə₂ (der. of **che₆**, **lɔ₁**, see **che₆**)

chencha *cf: gbəŋ, jek, nante, səm-pleŋ.* *temp* yesterday. *Pa kɔnθi chencha Sese wɔ lɔ yɔlko l'aygbunda la ke Kaay le.* They caught Sese yesterday, he is in chains (because) he raped Kayn’s wife (Pichl 1967). *Chencha be ya kɔe akɔni poi.* Even yesterday when I went, I didn’t go early. *Braima wɔe boa ha kɔ leeli mpel le ma kɔ chencha lɔɔli hue lan-thgbəl le.* Braima goes out early to inspect the nets which he went to check yesterday.

chenj_k₁ *cf:* **chenj_k₂**. *v* hate. *Chènké mi*. He hates me. *Nò mí chéŋk wɔ che paae, ke ye laio, chón mì lèn*. He hated me some time ago, but now he likes me. comp., der. **nɔnchenj_k** (see **nɔ**)

chenj_k₂ *cf:* **chenj_k₁**. *n* 1) (ma) hatred, enmity (Pichl 1967). 2) enemy. *Nò mi chenk*. My enemy (Pichl 1967). *Gbana wɔ wei, koŋ hī wɔhul ko anya hī nchénk le*. Gbana is bad, he has betrayed us to our enemies (Pichl 1967).

chenj_k₃ *v* carry away. *Tem hɔ gbo kɛn men nsoso le hɔ chenk anyathi gbi*. Time is like running water, it carries people away (Pichl 1967). *N chenkə hɔ paraat!* Run away quickly! (Pichl 1967).

chenth *n* bird species, grayish pigeon (K dialect); (hɔ/ha, N) bird species, green fruit pigeon (Pichl 1967).

chenthewei (comp. of **che₂**, **theɛhwɛ** (comp. of **the**, **wɛi₁**), see the)

chenthengi *v* forge. *Koŋ ma gbo chenthengi si yi ma-e bojhūl*. When he has finished forging them, we sharpen them (Pichl 1967)

chenthni *v* tiptoe (Pichl 1967).

chenjwɛ *n* [j̊chɛŋwɛ] rudeness (K-dialect).

chereŋ *v* free. *Pɔ wɔe kue ŋgbektee ŋkent, ni pɔ chereŋ Kain Taso*. They took the handcuffs off his hands and they freed Kain Tasso.

• **chereŋni** (der.) *n* (/?/) freedom, place of refuge (when children play hide-and-seek, the seeker, when touching one of the others says *chereŋni* ‘safe’ or ‘free,’ i.e., now I am free while you have to catch me) (Pichl 1967).

chereŋni (der. of **chereŋ**, -ni, see **chereŋ**)

che *cf:* **che₄**. *Loc* front.

cheeki *v* throw down successively, e.g., palm kernels from a tree (Pichl 1967). *ŋkɔ-m cheekie*. Go drop the palm kernels down for me (Pichl 1967).

chek *n* (hɔ/ma) farm, *chek/ichek* farm (Pichl 1967). *Mpanth ma ichek ma ε mpanth ŋkələŋ*. Farm work is fine work (Pichl 1967). *Yɛŋ ni yɛŋ ŋɔ mɔ be icheke vɛ kunea?* What and what do you plant on your farm? *A chɔŋ mpanth ma chek len kə ma katho*. I like farm work, but it is hard (Pichl 1967). comp. **nɔhinyechek** (see **nɔ**), **nɔrachek** (see **nɔ**)

chekem *n* chin, [chekemde] the chin (K dialect); *chekəm* (-/tha) chin (Pichl 1967).

cheklin *n* pride (Pichl 1967). *Tamɔ icheklin, wɔ ki wɔ nsɔlɔk*. This is a proud boy, he is insolent (Pichl 1967).

chel_{ek}₁ *cf:* **chal₃**, **chem**. *n* times (multiplication), *chel_{ek} li/chel_{ek} li hyɔl* multiplied/four times (Pichl 1967). *ŋ kɔ kɔni püriŋni kil le vɛ chelka thihyɔl ni muni*. Go four

times around the house and come back (Pichl 1967).

chelək₂ (unspec. of chal₃)

cheli₁ cf: chal₂. *n* dwelling place, living place, [(i)cheli] home (Pichl 1967). *Nchi mbəs i cheliyai*. Bring peace to our homes. *Yamfa hɔ wəy, hɔ pəl icheli*. To backbite is bad, it may wreck a home (Pichl 1967). *Rait naw mpanth ma lifamalifama, la a ni kune ko ɳami ichelie kune*. Right now I am involved in farming work, that is what I am involved in in my household.

cheli₂ cf: fothi, hɔ₁, lem₁. 1) *v* tell. *Käy, thæ le kɔ ya mɔ chelie mi chencha le, kɔ hinie min gbɔl labiya bɔ la hɔm che*. Kay, the story your mother told me yesterday does not please me, hence I put the matter before you (Pichl 1967). 2) *v* arrange. *Ni bai ko, pɔ lɔ cheli fe kasay-kee ɳɔ leee thɔth*. In the court bari, they are arranging the funeral money (contributions) proportionally. 3) *n* sitting.

chem cf: bəŋ₃, chal₃, chelək₁, gbakra. *n* (hɔ/tha) chair (Pichl 1967).

chenchí [chènchi] cf: boi, plet. *n* plate (K dialect).

chenth *n* (kɔ/ma) two or three oil fruit on one stalk (Pichl 1967).

- chenthmbəl (comp.) *n* (kɔ/ma) bran of the oil-fruit (Pichl 1967).
- chenthſilɔ (comp.) *n* (kɔ/ma) honeycomb (Pichl 1967).

chenthmbəl (comp. of chenth, bəl₂, see chenth)

chenthſilɔ (comp. of chenth, silɔ (der. of siil, bɔ₂), see chenth)

Chəpo *nam* Chepo, name given to a place.

chercher cf: fiyonfiyon, saε₁. *Idph* [chèrchèr] of the cry of the *sae* bird, a very small bird that can foretell the future (K dialect).

Chernɔ *nam* Chernor, name given to a person.

cheth₁ cf: yaa₂. 1) *v* cook. *Pɔi cheth boke pɔi ya joe, ha yinde ɳai hun gbompani ɳai hun jo*. They will cook the sauce and the rice, and everybody will gather around and eat. *Wɔŋyi huŋ tongi ɳɔ pɔ cheth keŋkeŋde*. She is about to show us how to cook krain-krain. *Mɔ yi hun tongi ɳɔ pɔ cheth pɔmthi gbamde*. You should now come and show us how to cook potato leaves. 2) *boil*. *Iŋɔ mi chethε yekə le*. Go boil a cassava for me (Pichl 1967).

• chethni (der.) *v* be boiled. *Sɔk le gbɔw chethni*. The fowl is over-boiled.

cheth₂ *n* bird species, swallow (K dialect). unspec. chetlipalkɔ (see pal₁)

chethni (der. of cheth₁, -ni, see cheth₁)

chetlipalkɔ (unspec. of cheth₂, pal₁, kɔ₂, see pal₁)

chi *v* bring, fetch (Pichl 1967). *Acheŋɔni pe lonibole, bikɔs pɔ chiemi*

ka yan taa. I would not remember it because I was brought here when I was very young. *Pɔ kon gbo pɔ chi fatalaisæ poi saŋ.* When they have finished, they will bring the fertilizer and scatter it.

chich *v* be jealous (B dialect); *chith* be jealous (Pichl 1967). *Mɔŋ a chich.* You are jealous. *Poo-m dɛ wɔ chith.* My husband is jealous (Pichl 1967).

chichin (Eng *teaching*) *n* teaching. *Aa miyo amu ḡa mpanth ma chichinde.* I am presently doing teaching work. *Mpanth ma chichinde ve pɔ mɔ paka?* This teaching work, do they pay you?

chie *cf: thimbəs. n 1)* (hɔ̄/tha) shore (Pichl 1967). *Hā ke bonds ko ni hā nan wɔmde chie ko.* Look for the wharf and pull the canoe on shore (Pichl 1967). *2)* land. comp. *Sechie* (see *Se*), comp., id. *wɔmchie* (see *wɔm₂*)

chifdɔm (Eng *chiefdom*) *n* chiefdom. *Chifdɔm ndɔ?* In what chiefdom? *Ya gbemni Nyemoko, Mamu Sek-shɔn, Bompɛ Chifdɔm, Mɔyamba Distrikt.* I was born in Moyeamoh, Mamu Section, Bumpuh Chiefdom, Moyamba District.

chin *n* (ma) excrement, dung (Pichl 1967). *Nchindè mà hóni <fop fup>.* The shit came out <fop fup> (idph of defecating).

- **chinmana** *n* (ma) cow dung (Pichl 1967).

chinchi *n* (kɔ/ma) tree species, small tree with red fruits (Alchornea

hirtella, usually *thɔk chinchi*) (Pichl 1967).

chinmana (comp. of **chin**, **ma₇**, **na₁**, see **chin**)

chiseŋ *v* sneeze (Pichl 1967).

Cho *nam* Cho, name given to first son. *Chò yòthié mi.* Cho has pinched me. *Choo Manu yɔ pɔ gbe-mka mie.* Cho Manu is the name I was born with.

cho *v* put (Pichl 1967). *Gbam dɛ kɔ cho gbile na le kong nɔthul, kɔ kong lɔ.* The potato which you put (on) to roast is soft already, it is roasted (Pichl 1967).

chok *cf: bimni, pikith, thim, tunt. v* twist, spin (Pichl 1967). *Yi kwey li-wal, si yi chok len ton, si yi panth len do...* We take palm leaves, then we twist them to a fine line, then we tie this line... (Pichl 1967).

chokoth *n* (hɔ̄/tha) trap (Pichl 1967).

chol₁ *n* art.

- **cholnɔ** (der.) *cf: chamne, kəbi. n* (wɔ/hā, pl. achol) artist, craftsman (like: sculptor, carpenter, blacksmith) (Pichl 1967).

- **lichol** (der.) *n* (lɔ/-) art, skill (Pichl 1967).

chol₂ [chòl] *cf: bɛlɛ₁, biim. n* fish species, flatfish, slippery, white on bottom, dark on top, edible (K dialect).

cholnɔ (der. of **chol₁**, nɔ, see **chol₁**)

chondal *adj* lewd (Pichl 1967). comp. *nɔmachondal* (see **nɔ**)

choŋ₁ *n* (wɔ/hā, N) fish species, pepe (Pennaeus velutimus) (M tone – contrast with choŋ₂) (Pichl 1967). comp. yančeŋke (see yanɔ)

choŋ₂ *n* (wɔ/hā, N) fish species, smallest kind of freshwater fish (L tone – contrast with choŋ₁) (Pichl 1967). comp. yančeŋke (see yanɔ)

• choŋchoŋ (der.) [chónchòŋ] *n* fish species, very small, gets only as large as a baby finger, silky, edible, found only in rivers, not a fish women look for (K dialect).

choŋk *n* (kɔ/ma) herb species, stiff branches with solitary flowers, found near the coast in short grass (Pichl 1967).

chɔ₁ *cf:* bɛmpa, haa, hel₂. *v* make, fabricate (Pichl 1967). *Itu lo hɔ kɔləŋ hā chɔ thibere ni thikaa.* This iron is good for making axes and hoes (Pichl 1967).

chɔ₂ 1) *v* [chó] fight (B dialect). *Bimndé wɔ chó má wɔmdé.* The porpoise fought the boat. *Â mɔ chó.* I will fight you. *Nhɔ gboe han ni tike ha chɔ, ma pe wei lek thiwɔi.* If you say you will fight the antelope, do not fear the horns (proverb) (TISLL 1979). 2) *n* war (B dialect).

chɔch (Eng *church*) *n* church. *Mɔ kɔ chɔchai?* Do you go to church? *Triniti Chɔch hɔ kɔlkil Ani Wɔlsh skuul.* Trinity Church is opposite to Annie Walsh School (Pichl 1967).

chɔchɔ *cf:* bolo, kɔŋko, nɔtɔ, suk, thonku. *n* (hɔ/hɔ, i) any kind of shell (Pichl 1967).

• chɔgbɔyɔ (unspec.) *v* gamble with cowries (*chɔ' gbɔyɔ* same as *chɔk gbɔlɔ*) (Pichl 1967).

• chɔkgbɔlɔ (unspec.) *v* gamble with cowries (*chɔk gbɔlɔ* same as *chɔ' gbɔyɔ*) (Pichl 1967).

• chɔɔmbel (unspec.) *n* *ichɔɔ-mbəl* (hɔ/-) shells of broken palm kernels (Pichl 1967).

chɔk₁ *cf:* hani₂ (der. of haa, -ni), hel₁, traiya. *v* try. *Ija hi temde kache thaozin wajdə fe gbe hɔe, kε mɔ hɔŋ chɔk o har ni mbɔ yɔ.* In those days, ten thousand was a lot of money, but you would try and get it.

chɔk₂ *n* (wɔ/hā, N) fish species, skate (Trygon pastinaca) (Pichl 1967); fish species (pl. si) (Sumner 1921).

Chɔkɔ *cf:* Chɔkɔ. *nam* (wɔ/-) Choko, name given to 5th daughter (Pichl 1967).

chɔkɔ₁ *n* half-cloth (Nd dialect). *Mɔ bo tɔi chɔkɔlɛ, pɔ kɔ vele chɔkɔlɛ, kɔ mɔ tɔiɛ.* You just wear the half cloth, people call it half-cloth, that you wear.

chɔkɔ₂ *n* (kɔ/ma) tree species, similar to plum tree (Xmas stick, Alchornea cordifolia) (Pichl 1967)

chɔkɔ₃ *n* (kɔ/tha) piece of cloth tied around the waist and between the legs like a bikini (Pichl 1967).

chɔl₁ *n* (hɔ/tha) night (Pichl 1967, Sumner 1921).

• chɔlayeŋ (comp.) *n* (hɔ/tha) midnight (Pichl 1967).

- **chɔli** (comp.) *cf: chɔli* (der. of **chɔl**). *n* (hɔ/tha) all night (Pichl 1967, Sumner 1921). *Thɔsun də hɔ mi, chɔli lo ya thɔsun*. I have a cough, the whole night I was coughing (Pichl 1967). *La-m də chen vee, chɔli lo, wɔ-m tɔŋhil*. My wife is not well, she cried to me the whole of last night (Pichl 1967).
- **chɔlrithi** (comp.) *n* (hɔ/tha) moonless night (Pichl 1967).
- **chɔl₂** (der.) *temp* at night, in the evening, [ichól] at night (B dialect). ...*palioki tempim te ki et-oklɔk ichɔl wɔni huy gbemɔ*. ...the whole day, some times (not) until eight o'clock in the evening before giving birth. *Haŋ ni nante be, pɔ mu tɔn tontho ki chɔl sake ha hok saka wul-le*. Even up to the present day, people still sing these songs the night of the wake.

chɔlayeŋ (comp. of **chɔl₁**, **ayeŋ**, see **chɔl₁**)

chɔlɔŋk *n* fish species, large, wide, not too fat, found in rivers and sea (K dialect); *cholonk* (wɔ/hã, N) fish species, cutterhead (*Sphyrna zygaena*) (Pichl 1967).

chɔlrithi (comp. of **chɔl₁**, **rithi₂** (der. of **rithi₁**), see **chɔl₁**)

chɔŋ₁ *v 1)* distribute, share food; *chɔŋ* dish up food (Pichl 1967). *Kɔ kɔŋ gbo ho, moi chɔŋ*. When the rice is dry, then you dish it out. *Pɔ tipɛ*

gbo chɔŋ ni tamɔ bul wɔ nan bangɛ. They just started dishing out the food when one child of his pulls a rope (Sumner 1921). 2) bring. *Mma puthuli komo le wɔ ma chɔŋ leepi*. Don't spoil the child, it will bring shame on you in the future (Pichl 1967). *Ya teninin hã lane la-m chɔŋ bɔnth le*. I think of what it will bring me in the future (Pichl 1967). 3) give (thanks); *chɔŋ ... seke* give thanks (Pichl 1967); *chɔŋ ... səke* to give thanks (Pichl 1967). *Lɔn pe yi chɔŋo lɔ Abatoke seke*. There again we thank God for that part. *Ñ lɔl-kɔ nɛŋkɛlɛŋ? Å chɔŋá Åbátuké sàkà*. Did you sleep well? I give thanks to God.

• **chɔŋchɔŋ** (der.) *v* serve food. *Ayi kɔ ŋyai mɛnde ko yami, ayi ya ayi chɔŋ-chɔŋ*. And I then go and fetch water for my mother, then I dish it out.

• **chɔŋɔni** (id.) *v* give thanks. *Yelaioe a chɔŋɔni Abatoke seke fli e*. As it is, I give thanks to God really.

• **chɔŋ ... len** (id.) *v 1)* love. *Jizɔs, a chɔŋ mɔ len*. Jesus, I love you. *Bahin chɔŋ mi len*. My Lord loves me. 2) like. *Yi chɔŋ wee ŋɔ mɔ tɔndɛ lende*. We like the way you sing. *Mɔm nchɔŋ la len?* You, do you like it? 3) approve. *Apa, nchɔŋ la len?* Father, do you approve of it?

chɔŋ₂ *cf: pel₂*. *v* lay eggs; *chɔŋ* lay eggs (Sumner 1921). *Sɔk le wɔ chɔŋ*. The hen lays an egg (Pichl 1967).

chɔŋchɔŋ (der. of chɔŋ₁)

chɔŋgba *temp* forever, eternally (K dialect, Pichl 1967). *Yε mɔ kɔni bee limɔai chɔŋgba.* When you go to your kingdom forever (Christian). *Ya bi hā chɔŋ mɔ lən chɔŋgba.* I shall love you forever (Pichl 1967). *Iŋka hī ihələŋ chɔŋgba hwəlɔ lɔ ay.* Give us eternal life in this world (Pichl 1967).

chɔŋ ... len (id. of chɔŋ₁, len, see chɔŋ₁)

chɔŋoni (der. of chɔŋ₁, -ni, see chɔŋ₁)

chɔɔlen *v* be difficult. *Nai we yɔ vil ni yɔ chɔɔlen mɔne ni sɔan ma lɔ.* The road is long and it is difficult and there are many temptations.

choɔmbel (unspec. of chocho, bel₂, see chocho)

chu₁ *n* (kɔ/ma) tree species, mangrove (Pichl 1967).

chu₂ *cf:* baŋ₄ (der. of bas₂). *v 1* sting, be stung or pricked (Pichl 1967). *Kong kong chu bɔŋ wɔ le ka ve.* Kong's foot was pricked by a

D

dal *n* (ma) soot (Pichl 1967).

daŋkɔ *cf:* kuai. *n* palm kernel oil from the palm nut; [n̄dàŋgò] palm nut oil (B dialect); *ndankɔ* oil from palm kernel (Sumner 1921); *ndankɔ* (ma) palm oil (Pichl 1967).

thorn (Pichl 1967). 2) stab. *Pɔ baŋ wɔ ko thɔke, pɔ chu wɔ wɔn kumbɛ.* They nailed him on the cross, they stabbed him on his side. 3) pierce. *Vèè chú mi.* The thorn pierced me. comp. chunpaŋ (see paŋ₁)

chukra *n* (kɔ/-) walking stick (Pichl 1967).

Chukra *nam* (wɔ/-) Chukra, name grandparents call the first-born grandson (Pichl 1967).

chumbu (Port *chumbo* 'lead (Pb)') *n* (kɔ/-) lead (metal) (Pichl 1967).

chunŋ₁ *v* give shade (Pichl 1967). *Nchuŋ kapathi mɔ le.* Provide shade for us with your wings (Pichl 1967).

chunŋ₂ *cf:* churuŋ. *n* (kɔ/-) shade, shadow (Pichl 1967).

chunpaŋ (comp. of chu₂, paŋ₁, see paŋ₁)

chuɔ *adv* scarcely, hardly, seldom (Pichl 1967). *Wante mɔ le wɔ chuo ka.* Your sister is hardly to be seen (Pichl 1967).

churuŋ *cf:* chunŋ₂. *n* (kɔ/-) shade, shadow (Pichl 1967).

Daru *nam* Daru, name given to a place.

dat (Eng *that*) *cf:* dis₂. *dem* that. *Kε ɔrijinali ɔnɔ ɔnɔ Kamara, Sise, dis dat.* But originally they were Kamara, Sesay, this, that. *Aa, ke bifo*

dat akoni che ko administreshon de fɔ lɔŋg. Yes, but before that I had been in administration for a while.

dath *n* (hɔ̄/tha) helmsman's rear thwart in canoe or boat (Pichl 1967).

datha *n* [ndatha] pan-boiled rice (B dialect); *ndaatha* (ma) cleaned uncooked husk rice (Pichl 1967). *Apimde ña kɔ lechethe, ña ha kɔ ndatha.* Some will first boil it and make pan-boiled rice.

de (Eng *day*) *n* day. *Yan dee ñɔ hue lɔkɔe ñɔ hu we, aka shilani.* As for me, the day he died the day he died, I did not know. *Ayema la gbo shi bikɔs dee ñɔi kɔlɔe Mbolomde ma i bɔntha pɔ theli.* I just want to know that, because even the day we went there, it is Sherbro that we heard them talking.

deboi *n* female member of Poro Society, for each chapter of Poro there is a *deboi*, a hereditary position held by a woman whose job it is to cook and dress wounds (Hall 1938); *ndebɔe* woman initiated into Poro and theoretically regarded as a man, e.g., if a woman unintentionally violates a Poro secret, she must become initiated as a man as Poro is forbidden to women (Pichl 1967).

del *n* part. *M poo shiliŋ bul ndel nra.* Divide one shilling into three parts (Pichl 1967).

delma *cf: -n₁, bɛ₁.* *pro* self. *Bel Maaɛ wɔe hɔko ndelma wɔe...* Rat Wife then said to herself...

Dema nam Dema Chiefdom (pronounced *Ndema* with a pre-nasalized stop but spelled locally without) (Nd dialect). *Ndema ko lɔ pɔ gbem mi.* I was born in Dema (Chiefdom).

dembe *cf: gbogbɔth, lembe, rokos.* *n lime. Iŋ swey ndembe lo ni ñ kɔ ma wɔk ni nsas ma.* Take these limes and go squeeze them (Pichl 1967). *Iŋ kwey ndembe lo ni rokos le ni ñ kɔ ma wɔk ni nsas mɔ.* Take the limes and the orange and go and squeeze them and then strain them (Pichl 1967).

deŋkma *n* *ndəŋkma* (wɔ/hā) locust (Pichl 1967).

dən₁ (Eng *then*) *temp* then. *Dən ye ibe nkɔkae leko nyɔn doki ñɔ pɔ velle balansbølle.* Then we would put our shoes on the ground (for) this thing (game) they called balance ball. *Dən yami wɔkɔ pe ko ba yi ye, wɔi bi nɔ pokan pika.* Then when mother left our father, she had another husband.

dən₂ (Eng *them*) *prt* plural marker. *Abolom ñan den.* All are Sherbros.

den₃ *n* [idən] hair (B dialect); *idiŋ/irɪŋ* (hɔ̄/-) hair (Pichl 1967).

dəth *n* (ma) sides; shipboard (Pichl 1967).

• **ndəthmaboot** (comp.) *n* (ma) shipboard (Pichl 1967).

di₁ *cf: hɔth₂.* *v* 1) kill (in some dialects *ji*) (Pichl 1967). *Ha ji aŋaie.* They are killing our people. *Nchen hā di nɔ.* though shalt not kill (Pichl

1967). 2) catch fish. *Ntole, i pɔŋ huke. Ihuke ŋɔi pɔŋe, aji.* You used tricks, we threw hooks. It is the hooks that we throw, (and) we caught (fish)! 3) initiate into an organization. *Mɔ le bii fe, bikɔs pɔ yema di Bondo atata.* You should first have money, because they want to initiate girls very young. *Labi govmente ŋɔ wɔe nɔ mɔ le tele pεŋ mɔ hɔ mu di Bondo.* That is why the government says we should wait before we initiate Bondo. 4) mix, e.g., cement (or quicklime) with water, *di siment* mix cement (Pichl 1967) comp. *nɔdiɛnɔ* (see *nɔ*)

- **dini** (der.) *v* kill oneself. *Ken kɔ dini ŋken.* The raffia palm kills itself (proverb). The raffia palm is renowned for the delicious palm wine that it produces when tapped. Since it is frequently tapped for this purpose, it is killed by this process. It is considered to be the tree's own fault since this would not happen if the tree did not produce such fine palm wine (TISLL 1979).

di₂ *cf:* **buk₂**, yams. *n* (kɔ/-) yam(s) (Pichl 1967).

dik₁ *n* (*i*)**dik** (hɔ/tha) bundle, e.g., of wood (Pichl 1967, Sumner 1921). *Woth dik iwɔm bɔm.* He carried a big bundle of wood (Pichl 1967). *Wɔ ye tholi idik iwɔm de.* He took down the bundle of wood (Pichl 1967).

dik₂ 1) *n ndik* (ma) hunger (Pichl 1967). *Ye nkache ko talle, nkache*

jo kende ŋɔ nyima ɔ nkache ndik? When you were young, did you eat as you wanted or did you go hungry? *Ni chii chele ya hun sɔthɔ yen ha sɔm, ndike koŋ mi gboɔ!* And bring it so that I can come and eat something, hunger is consuming me! 2) *adj* hungry. *Faama wɔ ndik.* Fama is hungry (Pichl 1967).

dikil *cf:* **dikilni** (der. of **dikil**, -ni). v 1) gather. *A koŋ gbo bas, a dikile gbo ipuluke ai le yini a chanchan tiko.* After sweeping, I would gather the dirty clothes and then leave them there and travel about town. *Ye koŋ ve m'mine dikil panthe gbele nkɔŋtha thɔk.* When he is finished eating, then you gather all the pans and wash them. *ŋ kɔ tɔkil ibɔl le kahāy ko, hɔee le yema lεl.* Go gather the palm kernels outside, it will rain (Pichl 1967). 2) recruit. *Labo ja Bondoe la ko che kath ŋa dikil apimae, la chay kachee?* Has it become harder to recruit girls for Bondo than in the old days?

- **dikildikil** (der.) *v* gather. *So nɛn mɔike rae, wɔi chi lan gbi la ko dikildikille.* So about the third year, he will bring everything he has gathered.

dikilni (der.) *cf:* **dikil**. *v* gather. *Yi bi hā dikilni wɔn bɔŋthi.* We shall gather at his feet. *Ko lɔ anyae dikleni bai koe, anyin ŋa lɔ ŋan thiyeŋ ŋa thee ŋhɔk ma ŋvise ni veese.* Where the people gathered in the bari, there were people among

them who understand the words of the animals and the birds.

dikilni (der. of **dikil**, -ni, see **dikil**)

diklia *v* declare. *Raite ña nsele bikɔ nko diklia...* The first right (entitlement) because you have declared...

dim *n* (*i*)dim (hɔ/-) third stage of farming after *yɔktha*, when the trees are felled and burnt (Pichl 1967, Sumner 1921). *Ichek theye le hɔ yi we le idim d'ay ε*. The burnt farm we call by the name “idim” (Pichl 1967).

dini (der. of **di₁**, -ni, see **di₁**)

dinth *v* 1) gleam, shed a faint light (Pichl 1967). *Pan de hɔ dinth*. The moon shines (Pichl 1967). 2) clean. *Pɔ kon gbo tu kɔ dinth yenkelen, poi chi itue poi be lalako*. After pounding the rice and cleaning it properly, they bring the pot and put it on the fire. comp. **peledinthe** (see **pele**)

- **dinthe** (der.) *adj* 1) white, [pèlèè kɔ dinthéè]/ [kil dinthéè]/ [kil thidinthéè] the rice is white/ white house/ white houses (K dialect). *Ya bi lɔmɔ dinthe*. I have a white gown (Pichl 1967). 2) clean. *Wɔ bia tongie le nɔε ki wɔ kune dinthe*. He would come and show the person was a clean-belly person. 3) bright. comp. **boldinthe** (see **bol₁**), **burɔdinthe** (see **burɔ₁**), **kunɛdinthe** (see **kun**), **pɔkdinthe** (see **pɔk₃**), **sweindinthe** (see **swei**)

- **dinthi** (der.) *v* whiten; make quite clean (Pichl 1967). *Ijkɔ dinthi pɔle!* Go and pound the rice quite clean! (Pichl 1967).

- **dinthil** (der.) *v* appear pale or sickly (Pichl 1967).

- **fedinthe** (der.) *n* (hɔ/-) silver (money) (Pichl 1967).

dinthe (der. of **dinth**, -ε, see **dinth**)

dinthi (der. of **dinth**, -i₁, see **dinth**)

dinthil (der. of **dinth**, -il, see **dinth**)

dip *n* (wɔ/hã, si) porcupine (commonly *Atherurus africana*, but some informants insisted upon the occurrence of *Hystrix cristata*) (Pichl 1967).

dis₁ [dis] *adj* 1) heavy (K dialect).

Pánthè mà dis. The work is heavy. *Bɔth le hɔ dis*. The box is heavy (Pichl 1967). *Ngber ε ma dukɔ dis nante* The fog fell heavy today (Pichl 1967). 2) strong. *Heŋde hɔ dis*. The wind is strong (Pichl 1967).

- **disil** (der.) *adj* heavy (K dialect).

Pánthè mà dis/disil, pánth ndisil The work is heavy, heavy work. der. **disildisil** (see **dis₁**)

- **disildisil** (der.), (der. of **disil**) *adj* heavy. *Iɔ Hɔbatokε lolie taamɔtaa bul, wɔ mmen hukɔ ni iheŋ disil-disil sɔsɔkɔ*. How God saved a little boy, whom heavy waves and heavy winds swept away.

dis₂ (Eng *this*) *cf:* **dat.** *dem* this. *Ke orijinali ñan ña Kamara, Sise, dis dat.* But originally they were Kamara, Sesay, this, that.

Disembae (Eng *December*) *nam* December. *Temde ni yɔ kɔi ni hun sekille, tem Novemba yà bɔnth ni Disembae.* The time for drying comes between November and December.

disil (der. of **dis₁**, -il, see **dis₁**)

disildisil (der. of **disil** (der. of **dis₁**, -il), see **dis₁**)

diskres (Eng *disgrace*) *n* disgrace. *A bɔ sɔpɔt yami ma diskres.* Then I will be able to support my mother (and) not be a disgrace. *Ye lai bikɔs ivin Pothonɔ ki yɔ hun ke nɔ ndɔndɔ ko wɔko, 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 do not disgrace people.

dispensa (Eng *dispenser*) *n* dispenser. *Dispensa che yà ni, be nɔs che yà ni lane beiye wɔka che yà ka chee dɔkta.* There was no dispenser and no nurse, but at the time the paramount chief was here, there was a doctor.

distrikt (Eng *district*) *n* district. *Ya gbemni Nyemɔko, Mamu Sekshɔn, Bompɛ Chifdɔm, Mɔyamba Distrikt.* I was born in Moyeamoh, Mamu Section, Bumpɛh Chiefdom, Moyamba District.

Dodo *nam* Dodo, name given to a place. *Pɔ gbem Manɔ ko Manɔ Dodo.* My mother was born in Mano, Mano Dodo. *Yami wɔɔ Mayeni Lango, Manɔ Dodo.* My mother is Mayeni Lango, Mano Dodo.

dompɔm *n* *ndom pɔm* (ma) plant species, medicinal leaves from which a gargle is prepared (Pichl 1967).

dɔkta (Eng *doctor*) *n* doctor. *Dispensa che yà ni, be nɔs che yà ni lane beiye wɔka che yà ka chee dɔkta.* There was no dispenser and no nurse, but at the time the paramount chief was here, there was a doctor. *A kɔ dɔkta le ni sonki mi.* I went to the doctor and he healed me.

dɔŋ *n* *ndɔŋ* (-/ma) gold (sg. "lɔŋ" is scarcely used) (Pichl 1967).

dɔɔ *Idph* of heavy rain falling, same in Mende (K dialect).

dɔzin (Eng *dozen*) *n* dozen. *Ayen lɔlɔ lɔi nan yencheke tɛŋka dɔzin ra, dɔzin tin, dɔzin ra.* There is a place where we draw the fish like three dozen, two dozen, three dozen.

dri₁ *cf:* **fai₂**, **thuk-thuk** (der. of **thuk**). *adj 1* [driə] ripe (pronounced with something like pharyngeal fricative accompaniment sometimes written *dir* by consultants) (K dialect); **dri** or **dre** ripe (Sumner 1921); **dri** ripe (Pichl 1967). *Apum yà pos mbanae, ni apum yà nuputha mbana ndrie ni gbere ha thón bo.* Other bananas, and others mix ripe bananas with flour to fry. 2) red, same kind of red as *sa*, except that it is acquired as part of the ripening process, *sa* is something inherent, what an object started with (K dialect); **dri** bright red (Pichl 1967). 3)

‘red hot.’ *Itu le hɔ̄ drii*. The iron is red-hot (Pichl 1967).

• **dri₂** (der.) *n* redness. *A ma mɔ̄ saka, ni nyie mi ye drie mɔ̄ thi-hɔlla?* I should stay awake (sacrifice) for you and then have you ask me why my eyes are red? (proverb) (TISLL 1979).

dri₃ *cf: dum₂*. *v* ripen. *Ye kɔ̄ kɔ̄n gbe-mɔ̄ε, kɔ̄ kɔ̄n gbo kɔ̄i hun dri*. After the rice has tilled, it will ripen.

du *n* 1) fish fin. *Du gbokbo le bi nyam*. The fins of the catfish are poisonous (Pichl 1967). 2) (hɔ̄/tha) back fin of fish (Pichl 1967)

dua *n* pneumonia (Nd dialect).

duba (Arabic ‘inkpot’) *n* ink (Pichl 1967).

dugbu *cf: peke*. *nam* (kɔ̄/-) place on Sherbro Island where the dead go after their post-mortem to be treated and healed of their surgical wounds. There is also a similar but less famous place in Sherbro country (Pichl 1967).

dugu *n* (hɔ̄/tha) Kufu mask, a grotesque mask used by the Kufu Society (Pichl 1967).

dui₁ *v* *d̄wi* steal (Pichl 1967). *Nchen nhā d̄wi*. Thou shalt not steal (Pichl 1967). *Le p̄a kɔ̄ hā d̄wi...* If one goes to steal... (Pichl 1967). *Tamɔ̄ le wɔ̄ d̄wiye ken top*. The boy is stealing like a ground-pig (Pichl 1967). comp. *nɔ̄d̄wiye* (see *nɔ̄*)

dui₂ *n* *id̄wi* (hɔ̄/-) theft, stealing (Pichl 1967). *Id̄wi hɔ̄ iwey*. Theft is bad (Pichl 1967).

duiye *n* thief. *Ko-lɔ̄ ma kɔ̄ ko bawɔ̄ le, kɔ̄ni ko anya d̄wiye le lɔ̄ ndɔ̄ p̄a kɔ̄nth wɔ̄*. Instead of going to his father he went to a company of thieves (and) there he was caught (Pichl 1967).

• **duiye-duiye** (der.) *n* *d̄wiye-d̄wiye* (wɔ̄/hā) habitual thief; pickpocket (Pichl 1967).

duk *cf: thol*. *v* 1) drop, fall, descend (K dialect); fall; set (sun) (Pichl 1967). *Wɔ̄e duk sampa yekee kune, gbunda yekee manchaŋma wɔ̄e*. She drops into the cassava basket, grabs the cassava with her teeth. *Sese duk thɔ̄k le*. Sese fell down the tree (Pichl 1967). *Thàfē (hɔ̄) d̄ukó (*-e) n̄i h̄ò p̄él thisék*. The pipe fell and broke into small pieces. *Yelaio w̄e, ȳe mgbe ma duke...* As it is, when the fog falls... *Palli le yema duk*. The sun is about to set (Pichl 1967). 2) befall. *Liwu lɔ̄ bɔ̄nthɔ̄ h̄i, gbundε bɔ̄m kɔ̄n duk pok l'ay*. Calamity has met us, big trouble has befallen the country (Pichl 1967). *Thɔ̄li, h̄ā thɔ̄li, gbundε bɔ̄m kɔ̄n duk tri ka*. Keep silent, big trouble has befallen this town (Pichl 1967) 4) take place. *Bee pokε w̄o ka hue ni bon bom kɔ̄ huŋ duk, pokai gbi h̄o taŋ ȳa w̄o*. the chief of the country died and then a great feat took place, the whole country cried for him (Sumner 1921). 5) beat. *Kɔ̄ŋ-gbɔ̄l, kɔ̄ŋ-gbɔ̄l w̄o le kɔ̄ duk ye p̄a w̄o ku ilel le*. His heart beats when they call his name (Pichl 1967).

• **dukduk** (der.) *v* descend. *Ȳa h̄ethni ȳa dukduk hiŋk ndɔ̄ndo*,

ŋa gbundagbunda fee hiŋk mesae atok. They slipped in (descended) from all directions, they grabbed the money from on top of the table.

- **duki** (der.) *v* 1) make fall. *Hā kɔ chæ tə le ko bikaa le duki chol na næ le 'hol le.* Go and lift the tree that the storm felled on the road last night (Pichl 1967). 2) throw down (Pichl 1967). 3) leave. *Kenyaa Braimae, Ba Amadu Kamara, bi mpel hɔth kae kek thira: mpel ma ŋgbampoe, mpel ndukie ni yelee.* Braima's uncle, Ba Amadu Kamara, has fishing nets, three different types: bonga nets, nets they leave at sea, and the chain. 4) drop. *Koie, woe teninie le dukie gbo kilike...* He thought if he dropped the anchor... 5) use. *A chen duki pel, nhuke ma a dukie.* I do not use a net, I use hooks.

duki (der. of **duk**, -i₁, see **duk**)

dul *v* leak. *Iŋkɔ-m sɔkiekil mi le, hɔ gbɔw dul.* Go re-thatch my roof, it is leaking too much (Pichl 1967).

dulɔ *adj* leaky. *Wɔm dulɔ.* A leaking canoe (Pichl 1967).

dum₁ *v* 1) raise. *Wɔn dɔ pɔ du mɔ wɔ?* Where was he raised? *A-a, wɔn pɔ du mɔ wɔ ni ka.* No, he was not raised here. *Thetha mi wɔ ka dum mie.* It is my grandmother who raised me. *Pɔ gbem wɔ Shenge ka pɔ wɔ ŋai dum ŋa.* She was born here

at Shenge and she was raised here. *Yan pɔ dumɔ mi Shenge ka.* Me, I was raised here in Shenge. 2) train or educate a child, dog, etc. (Pichl 1967). *Tamɔ lo kɔŋ-kosul, nche wɔn pɛ wɔ dum.* The child is inveterate beyond reform, you will not be able to train him anymore (Pichl 1967). 3) be raised.

- **dumka** (der.) *v* train. *Ma wɔ dumka igbeth wɔnɛ be hun gbo che igbeth.* Do not raise him to be spoiled (immoral), the ones coming (after him) will be spoiled.
- **dumɔni** (der.) *v* 1) raise. *Che nɔ pika wɔ dumɔni ye, yanyi wɔn wɔ dumɔniye.* There is no one else who raised us, it is our mother who raised us. 2) be trained; tame (Pichl 1967). *Thumɔe le dumɔni.* The dog is tame (Pichl 1967).

dum₂ *cf: dri₃.* *v* 1) be ripe, [m̩màngùè (má) kóŋ dùm], [má dùmɔ], [mà dùm] The mango is ripe (all three have the same interpretation) (K dialect). *Mà dùm gbèŋ* It will be ripe tomorrow. 2) be full; be in fruit (Pichl 1967); full (as fruit, rice, etc) (Sumner 1921). *Pale le tipe dum.* The rice begins to fill the ears (husks) (Pichl 1967).

dum₃ *n* 1) character. *Bolomnɔe wɔn wɔ bi ndum, yemani thelian gbe.* The Sherbro man has a good character, he does not like much talking. *Mɔ ŋa koi ndumma mɔe ma pɔ dumɔ moi.* You should take the character

you were raised up with. 2) parenting ('training' in West African English). *Ndum ɲweɪε*. Bad training (parenting)! (said of a child who asked what was in a wrapped parcel) (K dialect). 3) behavior.

dumka (der. of **dum₁**, **ka₄**, see **dum₁**)

dumɔ₁ *v* be strong, be hard (Sumner 1921) *ŋkɔni ayen gbi ha kɔ lεlɪε yen joo, ni nsie ya kun dumɔ*. You do not go anywhere to find things to eat, and you know my belly is hard (i.e. I am about to give birth).

• **dumɔ-dumɔ** (der.) *adj* very strong.

Ni wɔ ye kɔ thoei ko ni bethi mbank ndumɔ ndumɔ ni chi ma kilei wɔ ko ni thɔnghul ma. And so he went to the bush and cut

very strong ropes and brought them to his house and kept them (Sumner 1921).

dumɔ₂ *adj* difficult, hard. *Yɛmɔ theli ko ayaε, nwɔk mpim ma pɔ chi komɔko ma che ndumɔ, nye?* When you talk to the people, some cases they bring to you are difficult, right?

dumɔndumɔ (der. of **dumɔ₁**)

dumɔni (der. of **dum₁**, -ni, see **dum₁**)

Duramani *nam* Duramani, name given to a person.

duth *v* burst. *Ko lɔ yenjo keleŋde hɔ ma simenjemde, ni kunde hɔ duth.* Before good food spoils, let stomach burst (proverb) (TISLL 1979).

E

e₁ *cf: a₁*. *prt* clause-final interrogative particle (Pichl 1967).

e₂ *prt* Negative (possible negative from vowel lengthening with a high tone, but may be just addition of high tone) (B dialect). *De nɔε ɲɔth bo ka ntɛnt gbi chee pɛ di*. If someone fishes near here, he gets no catch. *A chee ki wɔε mɔ tɔi wɔch*. I did not say you wear a watch.

e-e *disco* expression of surprise or consternation. *Ee toombo bɔnθ hin*. Eh, we are in trouble. *E-e-eh, yam be a sini bikɔs a che chal telɔ shop pai*. Eh, myself I do not know because I

do not sit at the tailor shop. *Achɔn ma len eh, bikɔs amɔs wɔni ε nwɔkε ma pɔ yemae mave Mbekε ve*. I like it, because I must say the language they want, it is that Krio.

ee *cf: aa, ayo, yes. disco* 1) *ee, ɛɛ, eye* all right (Pichl 1967); *eye* all right (Sumner 1921). 2) *yes*. *Ee, peth-peth ɲɔ lɔ*. Yes, it is sweet.

ej (Eng *age*) *n* age. *Tɛm landε ejimde ɲɔ ej ɔf fɔti sevin yias*. At that time, my age was 47 years.

Emi *nam* Amy or Amie, female name given to a person. *Yami ilεl wɔε Emi*

Manli. My mother's name is Amie Manley.

Eprił nam April. Pande ɳɔ pɔ wɔ Eprił, nende ɳɔ pɔ wɔ tu thaozin en sikstin. The month they call April, the year they call two thousand and sixteen. *eria* (Eng *area*) *Loc area. Elaboe kostal eria, halthe ntent lɔ Athemae ɳahun challe.* Just that coastal area, the seaside where the Themnes have come and settled. *Nɔs gbi ɳa ka cheni eriaio ai, ospitalai fli nɔs ka*

che ɳa ni. There was no nurse in that whole area, even in the hospital there was no nurse.

etoklɔk (Eng *eight o'clock*) *temp* eight o'clock. *Pamde kune wɔe ɳɔ tipe neki etoklɔk oki.* If the pregnancy begins to hurt at eight o'clock, okay.

ewɔ disco why? (Sumner 1921). *Iwɔ, ha wul lijajel wɔe la wɔ mame?* Why, with the death of his mother-in-law, why is he laughing?

Σ

ε₁ *post 1)* in. *Ken bo bi ɳɔkba la mɔ tene, ha mɔn wɔ...* But if you have a problem in mind and you want to talk... *Là mí bòlè; Mà mì bénbòlè.* It is in mind; Do not keep me in your mind (Do not think or worry about me). 2) at; on. *pia njoke/pia mine* on the right hand side/on the left hand side, *njok ε/min ε* at or on the right/at or on the left (Pichl 1967) comp. **benbole** (see **bol₁**), **kentrithoe** (see **kentri**), der. **kunε** (see **kun**), **menei** (see **mɛn₂**), **piamine** (see **pia₁**), **pianjoke** (see **pia₁**), **wɔmtoke** (see **wɔm₂**)

ε₂ cf: **ndε₂**. *def* definite article. *Tem landε ve ɳɔ moi ya?* That time how (old) were you? *Ke ahindε ɳa nko gbemie ɳan gbi nshiya?* But the people you have delivered, do you know them all? *Sistha Kɔba ɳaha*

kajə hi mpanthoe. Sister Koba is the one that taught us this work. der. **lanε₃** (see **lan₁**)

ε₃ *prt* subordinate clause-final particle. *Sɔŋkɔma ɳɔ wɔ gbo che haaε.* ...just like he had been doing. *Igbimi chen po ko lɔ lijɛm chende.* Smoke will not appear where there is no fire (proverb) (TISLL 1979). *M pang nwang ni tìng man ma nɛn bul ay ε.* There are twelve months in one year (Pichl 1967). *Ba Na ni gbɔlkajo wɔ ε.* There was a spider who was very gluttonous (Pichl 1967).

-ε *v sfx* verbal suffix denoting act or state, *sem* to stand; *seme* to be standing; *hin* to lie down; *hine* to be lying down (Sumner 1921). *A yiye Bahin ɳa toji mi nai we we.* I ask the Lord to show me the way. *Ya*

seme kil le ahɔl. I am standing at the door. *Ko lɔ Kaiŋ Taso hine pelleiae...* Where Kain Tasso was lying in the hammock... der. **hole** (see **hol₂**)

em disco 1) em. 2) um.

en (Eng *and*) *cf:* -i₂, kɛ₁, la₄, o₁. *co-ordconn* ‘and,’ usually clause-initial. *Pɔ kɔ yuk tonton, en pɔ kɔ pɛ ka*

thiwonka. People will plant a little (here and there), and people will make space. *En lane la bia hu theli kae, yane gbi ya bia yema ya thela wɔlɔkae yala bia the*. And all that he has to say here, all that would want to hear it in this world would hear it.

F

faani *v* rely. *Nɔ ma faani bith puthul*. One should not rely on rotten kindling (proverb) (TISLL 1979).

fai₁ (Themne ‘slaughter’?) *n* Poro bush, area away from town where Poro Society initiations and education take place, [fai]/[fai ko] Poro bush/ in the Poro bush (Nd dialect); *fay* (kɔ/tha) Poro bush (Pichl 1967).

fai₂ *cf:* **dri₁**. *adj* [fáɪ] hot, as pepper (B dialect); hot; burning (Pichl 1967). *Kɔfe kɔ fay*. Pepper is hot (Pichl 1967).

fainal (Eng *final*) *adj* finalized. *Kε ako ŋɔ mu sɔthɔ fainal*. But I have been able to get it finalized.

fainali (Eng *finally*) *adv* finally. *Bikɔ pabonde nko diklia, nko sie le fainali nko sɔthɔ*. Because if you have declared, finally you know that you have got (it).

faka *n* (kɔ/tha) village (Pichl 1967). *Trithi hī le ni fakathi hī le thipum tha seme hial atqɔk*. Our towns and

villages, some are situated on rivers (Pichl 1967).

Faama *nam* Fama, name given by Poro Society, Faama Thampel is the founder of the Kabu fishing society (Pichl 1967). *Fama wɔ ndik*. Fama is hungry (Pichl 1967).

fama₁ (Eng *farmer*) *cf:* **ra₂**, **woŋkru**. *v* farm. *Wel, ya fama, a ra*. Well, I farm, I brush (clear fields).

fama₂ (Eng *farmer*) *cf:* **nɔhinyɛchek** (comp. of, der. of **nɔ**, **hini₁**, **chɛk**), **nɔra** (comp. of **nɔ**, **ra₂**). *n* 1) farming. *So ŋan fama leki bo laŋa kache kune?* So it was just this farming that you were engaged in? 2) farmer. *Ka chee fama, mpanth ma wɔ ma ka gbo chee*. He was a farmer, that was his only job. textitWɔn be ka chee fama. He himself was a farmer.

• **famalifama** (der.) *n* [lifamalifama] farming. *Rait naw mpanth ma lifama-lifama*. Right now I am involved in farming work.

Famancha *nam* (wɔ/-) Famancha, companion of the Laka speaking on his behalf (Pichl 1967).

famili *n* family. *Labonde ya cheni famili bul, yan ni ayinde ve, nchelɔ jo.* If you are not in one family, you and others would not eat it.

fan₁ *n* animal species, cutting grass, [fààndé] cutting grass (def) (B dialect); (wɔ/hã, si) cane-rat or cutting grass (*Thryonomysswinderianus*) (Pichl 1967). comp. **pelmfan** (see **pel₂**)

fan₂ *cf:* **kiptha**. *n* (hɔ/-) or (ma) new and very sweet palm-wine (Pichl 1967).

fani *v* depend on. *Yi fani gbo nhɔk ma wɔ rɔŋ de.* We depend only on the truth of his words (Pichl 1967).

faniŋ *adj* *ifanïng* (*n* [ifaniŋ] used as *adj*) grey-haired; grizzled (Pichl 1967).

fatalaisa (Eng *fertilizer*) *n* fertilizer. *Pɔ kon gbo pɔ chi fatalaisae poi saŋ.* When they have finished, they will bring the fertilizer and scatter it.

fe *cf:* **baar**, **baaryen** (unspec. of **baar**), **kɔpa**. *n* money. *Changbo le abi bo fe, akɔ pin kɔtin, ayi hungul.* If I have (any) money at all, I will buy cotton (cloth) to sell. *Kache ɔɔn hi, mbi fe, mbiyeni fe ha nyamɔ ya mɔ bɔnth.* In the past, whether you had money or not, your people would help you. *fɛ bɔl bul* one head (of tobacco) equals three pounds (lit. one head money) (Pichl 1967). *A chen bɔ*

pin sigaret le, ya bien gbo fɛ. I am not able to buy cigarettes if I have no money (Pichl 1967). comp. **gbɔl-mafe** (see **gbɔl**)

- **muŋkofe** (comp.), (id.) cf: **muŋkokol.** *v* return the dowry (Pichl 1967).

fedinthe (comp. of **fe**, **dinthε** (der. of **dinth**, -ɛ), see **dinth**)

ferna *n* **ferna** (kɔ/-) clouds, clouded sky (Pichl 1967).

Februari (Eng *February*) *nam* February. *Nante ndɔi mɔike wɔjnibulle, Februari, 2016.* Today is the eleventh day of February, 2016.

fegbε *Idph* of lying motionless, tired, and lying flat due to fatigue, [fegbε]/[lɛlɛ fegbε] lying motionless/ flat on the ground (also used in Mende) (K dialect).

feki *v* 1) disregard. *Tamɔ le feekie mi sin de ya chan bawɔ ben.* the boy disregards me, he doesn't realize that I am older than his father (Pichl 1967). 2) disrespect. *Tamɔe fekié mì.* The boy disrespected me. *Tàmɔè wò fèkié mì.* The boy has disrespected me. *Tàmɔè wó mì fèkí.* The boy disrespects me. *Tamɔe wò mì fèkí.* The boy is disrespecting me.

felɛɛ *n* fish species, silver in color, 4 inches, edible, people fish for them, sometimes with very small hooks (#20), found at very top of the river where it enters the swamp (K dialect).

fɛŋgbε *n* shroud. *Ye laioe achelɔ pe ke bik, anibo ke fɛŋgbε.* As is it now

I do not see a mat there again, we just now see a shroud.

fet *Idph* of not doing again. *Nche ma pe* <*fet*>? You would not go there again <*fet*>?

fese *cf: velni*. *v 1) fes* to be neighboring, near (Pichl 1967). *Kisi lɔ fese Kyamp ko*. Kisi is near Freetown (Pichl 1967). *Checharan le fese ncho ma hɔbatokɛ*. Cleanliness is next to godliness (Pichl 1967). *2) fese* be opposite to (Sumner 1921). *3) resemble*. *Gbɛmni abəka le ni nche ma hā le ma fəse hā ma apotoa*. The inheritance and the way of life of the Krios resembles those of the Europeans (Pichl 1967).

- **fetefete** (der.) *adv* near, close. *Lagbo pɔnthai pɔ che kɔ yuk fetefete ni*. If it is in the swamp, it is not planted very close.

- **feten** (der.) *adj* near, close. *Langba de fli wɔ ya fetende Lɔmli, Malama Bolomnɔ...* Even the man they are close with at Lumley, Malama, is Sherbro... *Tem lan ikɔlɔ be pa, bikɔs kil hinye ɔn feten bo...* Even that time we went there, because our house is just close...

fiii *Idph* of a mouse or rat squeak. *Belse ɔnae tipe gbik-gbikni baie toke, <kara-kara kara-kara kara-kara> ya hɔe, <fiii fiii fiii>*. The rats began scampering up above the bari, <kara-kara kara-kara kara-kara> they were saying <fiii fiii fiii>.

fifi *cf: san*₁. *n* ant species (K dialect); *fifii* (wɔ/hā, N) ant species, very large (larger than *san*), black, used for medical purposes (Pichl 1967).

fiithii *n* evening. *Ye fiithie kɔŋ perie sɔŋkɔma mɛŋk mɛŋraɛ...* When the night had filled the eighth hour...

fik *adv* *lifik* at random (Pichl 1967). *Tamɔ le wɔ gbo ha len lifik, chen tenini*. The boy just does things at random, he does not think (Pichl 1967).

fikthiŋ *n* (kɔ/ma) fishing rod (Pichl 1967).

fil (Eng field) *n* field. *Bɔlle ɔn lagbole mɛŋk, mɛŋke hɔ mɔigbo, ɔnɔkɔni fil-lai ya kɔ siŋ*. The football (match) is scheduled, when the time comes, they go to the field and play.

file (Eng feel) *v* feel. *ɔnɔ nfile ya lan?* How do you feel about that?

fili *cf: bɛ*₁, *ivin*, *mu*₁. *adv 1) really*. *Ya la memieni fli ha haj mpanth haj pɔkimde*. I am happy about that, to really work for my country. *Rɔŋ fili wɔ mi leli atok*. Yes indeed he really, really cares for me. *2) even*. *Aa ha ka che theli Mbolomde, wɔnɛ fli ka che O Si pɔlis, Hestins*. Yes, they used to speak Sherbro, even the one who was an OC Police (officer), Hastings.

- **flifli** (der.) *adv* really. *Gbemie ki la mɔɔ ki kune, mɔ memieni ya lan ya mɔm che gbemi ahinde fli-fli?* This midwife work that you are in,

are you really happy to just be delivering? *Bolomnɔ flifli*. The real Sherbro man.

Filip *nam* Phillip, male name given to a person.

finthi *n* (hɔ/tha) fishing net, set as trap on the side of the river (Pichl 1967).

fintiani *v* be knotted. *Baŋk le koŋ fintiani*. The rope is knotted (Pichl 1967).

fiŋ *Idph* of bursting out. *Aftabake ŋɔ hun gba ki <gbij>, blidin iŋɔi huŋyi ki fiŋ*. The afterbirth came and really got stuck, then bleeding burst out badly.

fisa *v* be better (Pichl 1967). *Tipeni fisa*. He begins to be (or: to feel) better (Pichl 1967).

fishaman (Eng *fisherman*) *n* fisherman. *Aa, ka che fishaman*. Yes, he was a fisherman.

fishiŋgraund (Eng *fishing ground*) *n* fishing area. *Nshie Shenge ka fishiŋgraund lɔe*. You know, Shenge here is a fishing ground.

fithnan *n* (hɔ/-) epidemics; sickness (Pichl 1967).

fiyoŋfiyoŋ *cf:* *chercher*, *sae₁*. *Idph [fiyoŋfiyón]* of the cry of the *sae* bird, a very small bird that can foretell the future (K dialect).

Flaide (Eng *Friday*) *nam* Friday. *Tipik hue seinye, ŋɔ pɔ velle Flaidee Mpothoiae...* Beginning from the first day, which they call Friday in English...

flawa (Eng *flower*) *n* (hɔ/tha) flower (Pichl 1967).

fleg (Eng *flag*) *n* (hɔ/tha) flag (Pichl 1967).

flifli (der. of *fili*)

floŋ-floŋ *v* blow. *ŋɔ iŋeŋ de ŋɔ floŋ-floŋ wɔm de ve mmən de ma pɔŋni wɔm deai*. The way the winds were blowing the canoe, the water poured into the canoe.

fofo *n* (kɔ/-) grass species (Rottboelia exaltata) (Pichl 1967).

• **fofobaka** (unspec.) *n* (kɔ/-) grass species (Ischaemum rugosum) (Pichl 1967).

fol *cf:* *kɔnaibol* (id. of, comp. of *kɔ₂*, *nai₁*, *bol₁*), *naibol* (id. of *nai₁*, *bol₁*). *v* defecate; shit. *Mɔm komɔ remda ki, ya chen lan haa gbi. Mɔm komɔ kel ki, ŋchen ŋɔn fol*. You child of a viper, I will not do it—at all. You child of a monkey, you will not shit it (out).

fon (Eng *phone*) *v* call. *Rait naw isłoki pɔ ko mi be fon ŋa hanya tiŋ*. Right now, this morning, they have called me for two people.

fonde *n* (hɔ/-) asthma (Pichl 1967).

Fonke *nam* (wɔ/-) Fonke, male name given by Toma Society (Pichl 1967).

fothi *cf:* *cheli₂*, *hɔ₁*, *lem₁*. *v* tell (Pichl 1967).

• **fothimbul** (comp.) *v* lie (lit. tell a lie) (Pichl 1967).

fothimbul (comp. of *fothi*, *bol₂*, see *fothi*)

fothok *v* *fothok mbol* tell lies about someone, slander (Pichl 1967); *fothok* only ever used with *mbol* (K dialect). *ŋa ma hi gbo fothok mbol!* Dont just lie to us! *Nchen nhā fothok them mɔ nɔthi mbol.* You shall not calumniate your friends (Pichl 1967).

fɔ₁ (Eng *four*) *cf:* *hiɔl. nam* four. *Standad fɔ lɔ m mekeni?* You stopped standard four? *Ai mekni meŋke ve ŋɔ pɔ ŋɔ velle standad fɔ.* I stopped that time as they used to call it standard four.

fɔ₂ (Eng *for*) *prep* for. *Aa, ke bifo dat akoni che ko administreshɔn de fɔ lɔŋg.* Yes, but before that I had been in administration for a while.

fɔi *adj* easy. *Ko gbemie gbi ŋɔ nko gbe-mie handɔ ŋɔ chan mɔ che fɔi?* In all the deliveries you have delivered, which one was the easiest?

fɔm (Eng *form*) *n* form; class or grouping of pupils in a school. *A kɔ lɔni pe haŋ ya ko kɔni fɔm wan, ya pe tipe kɔ hɔlide.* I did not go there again until I went to form one, then I started going for holidays again.

fɔn *n* 1) society. *Chen bo wu ni pɔ kɔŋ wɔ, pɔ wɔ lemek gbal ifɔnde.* He would not just die and be buried, they would complete society rites for him (lit. pass the society boundary with him). *Yε hu ifɔnde pɔ moi ka iləl Bue Hini?* When you were initiated is the time you were given the name Bue Hini? 2) secret.

fɔnifɔni (Eng *funny*) *n* hijinks. *ŋa haya thi, yε ŋa ŋa fɔni-fɔnie ve, ŋa mam.* For black people, when you (pl) do amusing things then you (pl) laugh.

fɔnweɪ₁ (comp. of **wɛi₁** (der. of **wɛi₂**), see **wɛi₁**)

fɔnweɪ₂ (comp. of **fɔnweɪ₁** (comp. of **wɛi₁** (der. of **wɛi₂**), see **wɛi₂**)

fɔɔ-fɔɔ-fɔɔ *Idph* of panting. *Kɔ bimni sɔku bullai, wɔ hɔɔl <fɔɔ fɔɔ> ni yeke wɔe che wɔn kunkɔ.* (She) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of panting) with the cassava (tucked) in her bosom.

fɔrīna (Eng *foreigner*) *n* foreigners. *Anya hie fɔrīna ŋaε, Koroma, Kalon, Sherif.* Our people are foreigners, Koroma, Kallon, Sheriff.

fɔs₁ *cf:* *kuŋkuŋ.* *v* 1) knock. *Hā fɔs kıl le hɔl ko.* They knock at the door (Pichl 1967). 2) strike, hit (Sumner 1921). *Fɔs mi yaŋ ŋkumbe ni kenthì gbangba-m de.* He struck me on my side and broke my rib (Pichl 1967). *Fɔs gbo minde, hɔle hɔ hɔk imam.* If you hit the nose, the tears will run from the eyes (proverb) (TISLL 1979). 3) tap. *A che gbo pɔŋ silal yε ya fɔs mɔ thipepe le, mma silini.* I was only joking when I tapped your shoulders, don't be annoyed (Pichl 1967).

fɔs₂ *n* rubble. *Ya fɔs gbo tutunde ha si ko lo igbimie hɔ hɔk kaε.* If I heat the rubble, I will know where the heat comes from (proverb) (TISLL 1979).

fɔsa (Port *força* 'force') *cf:* **kugba**.
 n 1) (hɔ/-) strength (Pichl 1967). *A chan mɔ fɔsa*. I am stronger than you (Pichl 1967). *Ya bien fɔsa*. I have no strength (Pichl 1967). 2) power. *Fɔsa Hɔbatokɛ*. By the power of God. *Mɔ bi fɔsa le gbi*. You have all the power (Pichl 1967). 3) resources. *Ya kɔŋ standad siks ε, bami ni yami ya ka bieni fɔsae ya kɔ che, yai kɔni Champ ko*. After I finished standard six, my father and my mother did not have the resources for me to go further, so I went to Freetown.

fɔst (Eng *first*) *cf:* **sen**. n first. *Tem ndɔ ŋɔ pɔ gbem mɔa? Naintin foti tu fɔst of Januari*. When were you born? First of January, 1942.

Fransis *nam* Francis, male name given to a person. *Ba mi ka kɔŋ hu, pɔ wɔ vele Fransis Manli*. My father has died, they called him Francis Manley.

frɔm (Eng *from*) *prep* from. *Frɔm ko lɔpɔ tipe haŋ ko lɔ pɔ meknie*. From where it starts on to where it stops. *Frɔm ye pɔ gbem mɔ?* Since you were born? *Frɔm 2010 ŋɔ a lɔi ni administrashɔnde kune*. In 2010 I entered the administration.

fufu *n* doughlike dish made of boiled and pounded yam or cassava made into balls to be eaten with soups or stews. *ŋɔ kɔ sas fufu le*. Go strain the fufu (Pichl 1967).

funfun *v* *fūfū* or *funfun* plant rice in a nursery for later transplanting (Pichl 1967). *Pɔle le kɔ ya fūŋ-fūŋ hɔ*

le kɔ si che hā yuk pɔn Gbiminte le. The rice that I planted temporarily (in a nursery) will do for transplanting in the month of July (Pichl 1967). *Pɔ kɔŋ kɔ gbo be bekthai - pimde kɔ pɔ bia fun-fun kai - pɔ kɔi wo tokeko*. After putting it in bags - the other ones they will plant (in the rice nursery) - they will send it up top.

fufuŋ *n* (hɔ/tha) lungs (Pichl 1967).

Funk *nam* Funkia, name of a town south of Freetown near the Atlantic coast of the Sierra Leone peninsula. *Fung ko*. In Funkia.

fup *Idph* of defecating (K dialect). *Nchindɛ mɔ hóni <fup>*. The shit came out like <fup>.

Furabe *nam* Fourah Bay College, University of Sierra Leone. *Boon de kɔ che pare Furabee Kɔlej kɔ kɔŋ sēyni*. The meeting which was recently at Fourah Bay College has dispersed (Pichl 1967).

futh *cf:* **lenthī, sokothī₁, suth, wɔ₂**.
 v 1) uproot (Shenge pronunciation of *suth*) (Pichl 1967). *Pɔ kɔŋ kɔ gbo futh, pɔ kɔi panth thibān pɔ woth kɔ bole*. After they have uprooted it, they tie it in sheaves and carry it on their heads. 2) take root, *futh pele* root rice (B dialect). *Wel tem de ve ye pɔ kɔ hun leli labo kɔ ko mɔi futhe*. At that time they will come to see if it has formed roots.

futhul (der. of **thu**) *v* spit, spit or throw poison (Pichl 1967). *Kɔr le*

wo futhul. The snake spit its poison (Pichl 1967). *Ye bi ni mfuthul mi-*

a? Why do you spit on me? (Pichl 1967)

(G)

gadin (Eng *garden*) *n* (hɔ/tha) garden (Pichl 1967). *Bi pe gadin bom, gadin nthathæ.* He also has a large garden, an oil-palm garden. *Kille bɔ̄ko gaadin hɔ̄ lɔ.* There is a garden outside the house (Pichl 1967).

Ganano *nam* (wɔ/hã, a) Ghanaian, person from Ghana (Pichl 1967).

gangan *Idph* of “bluffing,” someone walking with big strides, arms extended to the sides (“akimbo”) (K dialect).

gari *n* farina.

geti (Eng *get*) *v* get. *Nḡetie malɔ gbo mɔ be nton.* If you have groundnut, add a little. *Nsɔthɔni gbo nḡetie mɔi be ogie.* If you don't have groundnut, you add ogiri.

gongoo *n* (kɔ/ma) grass species (*Pennisetum subangustum*) (Pichl 1967).

Gode-Gode *nam* Gode-Gode, a Bondo mask.

govament (Eng *government*) *n* (hɔ/ma) government (Pichl 1967). *Labi gɔ̄vamente nɔ wɔe nɔ mɔ le tele pej mɔ hɔ̄ mu di Bondo.* That is why the government says we should wait before we initiate Bondo. *textitGɔ̄ment le hã thɔ̄jkie le hã yema hã saba, che le tamɔ pokan gbi wɔ*

koŋ huth lε, wɔ hã paka pɔn bul hã bol wɔ lε. The government has proclaimed that they want to make a law that every young man who has come of age has to pay one pound as a head-tax (Pichl 1967).

govana (Eng *governor*) *1* *n* (wɔ/hã, a) governor (Pichl 1967).

Grasfil *nam* Grassfield, name given to a place. *Hin fli wongo hin ko ibi kil, Grasfil, kil hin ramde.* We ourselves, we have a house at Grassfield, our family house. *Hin pe grasfil Abolomaε, nyalɔ agbei.* In Grassfield, the Sherbro are many.

Gres *nam* Grace, name given to a person. *Wɔ Bɔ̄ima Gres.* She is Boima Grace.

griin (Eng *green*) *adj* green (Pichl 1967).

Grika *nam* Greeks, people from Greece. *Simi-njem bɔ̄m hɔ̄ kong duk Saypros Agriika le thiyyeng aña Thɔ̄ɔki lε.* A big misunderstanding has been created (befallen) in Cyprus between the Greeks and the Turks (Pichl 1967).

guda *n* big basket for holding fish, also used in Themne and Mende (K dialect).

Guε *nam* (wɔ/-) Gwe, name given by Poro Society (Pichl 1967).

guma *n* (hɔ/tha) fence, enclosure where Bondo girls are initiated; en-

closed place (Pichl 1967).

gwava (Port *goiaba* ‘guava’) *n* (kɔ/ma) guava (Pichl 1967).

Gb

gba₁ *1) adj* [gbá] different (K dialect).

Ki hɔ gba. This is something different (Pichl 1967). *Iɔ kache gba.* It was different. *2) adv* separately. *A wɔne ko lem gba.* I will discuss this one separately.

• **gbagba** (der.) *adj* different. *Kache lanbe la gba-gba.* In the past it was different.

gba₂ *cf: bɔɔ.* *n* [gbà] hat (K dialect); *gbaa* (hɔ/tha) hat, kind of helmet (*gba ndoŋ* ‘golden hat’ used in the Sherbro Hymn Book to translate crown) (Pichl 1967).

gba₃ *cf: gbalɔ, kəbi.* *n* [gbà] smithy, where blacksmiths make cutlasses (K dialect); *gbaa* (lɔ/-) forge; smithy (Pichl 1967).

• **gbaalɔ** *cf: kəbi.* *n* (hɔ/tha) forge; smithy (Pichl 1967).

gba₄ *v* [gbá] fasten, adhere, stick (K dialect); *gbaa* fasten; stick fast (Pichl 1967). *Aftabake* *ŋɔ hun gba ki* <*gbinj*>, *blidin iŋɔi huŋyi ki* *fip.* The afterbirth came and really got stuck <*gbinj*>, then bleeding burst out badly. *Ye hā kən de ba hā gbaa gbo ayena libul* *le.* When they observed that their father stuck fast

in the one place (Pichl 1967). comp. **kilgbake** (see **kil₁**)

• **gbaalak** (der.) *n* *ŋgbaalak* (ma) writing, script (Pichl 1967).

gbaalak (der. of *gbal₄*, -k, see *gbal₄*)

gbaalɔ (der. of *gba₃*, lɔ₈, see *gba₃*)

gbaap *n* (wɔ/hā, N) fish species, black snapper (*Lethrinus atlanticus*) (Pichl 1967).

gbabaj *n* (/?/) deafness (Pichl 1967).

gbabi [gbàbì] *n* fish species, two types, one has a long neck (K dialect).

gbagba (der. of *gba₁*)

gbagbak *n* *ŋgbagbak* (ma) paralysis, trembling in the hands (Pichl 1967).

Koŋ wɔ naka *ŋgbagbak le* *ma wɔ, nlelie pia wɔ le hɔ pakil le.* Kong is suffering from paralysis, see how his hand trembles (Pichl 1967).

gbaha *v* greet someone returned from a long journey abroad. *Yi kɔ gbahā ba hī ka kɔn bias gbath vil ni koŋ moey.* We go to welcome our father who went on a journey long ago and has returned now (Pichl 1967).

gbak *n* (kɔ/ma) vegetable species, kind of garden egg (Pichl 1967).

gbaka *n* *igbaka* (hɔ/-) laughter, *ken-thi igbaka* laugh loudly and heartily (Pichl 1967). comp. **Bondogbaka** (see **Bondo**₁)

gbakayao [gbàkàyáó] *n* bird species, several species who build their nests from the feathers of other birds (like *saagbaama*), will chase hawks or any bird that gets near the nest, it will bother you whether you take an egg or don't take an egg (K dialect). *Koŋ nɔ̃mi pel thigbakaɛ*. You have found the eggs of the bad-heart bird (proverb) (TISLL 1979).

gbaki *v* 1) answer, reply (Pichl 1967). *Anyale ɲae gbaki ɲa hɔɛ*, “Awa la likeley; hi seinseijnia.” The others answered and said, “Okay, it is good; let us scatter.” *Kaiŋ Taso wɔe gbaki ni hɔɛ*, “Yenkeleŋba abena mi.” Kain Tasso answered, “Very well, my elders.” 2) explain. *Le pɔ iye wɔ gbo, ɲɔ nɔ ki che mɔ pa gbaki yia, mɔi wɔ a chelani pa gbaki yenkeleŋ*. If they ask this person how he was responding to you, then you say he was not explaining it well. 3) reply. *Bel Maae wɔe gbaki ni hɔ ko poo wɔe, “Ndeli thumɔee.”* Rat Wife replied to her husband, “Look at the dog.”

- **gbakia** (der.) *n* answer. *Bahin wɔ bi gbakia*. Jesus has the answer.

gbako₁ *v* 1) grow. *Boŋ cheki, ma koŋ gbako, wɔn pɛ lɔ ni sɔ̃vaiv*. Now, they have grown (the oil palms), he

is there and lives (off of it). 2) be grown up, be old. *Lɔn lɔi le te hi koŋ gbako*. We stayed there until we were grown. *Ka lɔ pɔ dumɔ mi te a koŋ gbako*. I was raised here until I was grown. *Mpanthe ma ɲae, frɔm ye wɔ ka che ko talle haŋ koŋ gbako*. It is the work he has done since his childhood until now that he is old.

gbako₂ *n* elders. *Bee tire ni ɲgbako ma tire ɲae wom ha vel Kaiŋ Taso*. Then the town chief and the elders summoned Kain Tasso. *Ye lanɔ ki la koŋ chan̊ de, abee-ae ni ɲgbakoe ɲae vel Kaiŋ Taso ha thɔŋka wɔ*. After this affair had passed, the chief and elders called Kain Tasso to judge him.

gbakra *cf:* **bɛŋ**₃, **chal**₃, **chem**, **gbala**. *n* (hɔ/tha) chair made of sticks (Pichl 1967).

gbal₁ *n* (kɔ/ma) tree species, wild plum tree (*Parinari excelsa*) (Pichl 1967).

gbal₂ *n* (kɔ/ma) cloth strip about 4-5 inches wide (Pichl 1967).

gbal₃ *cf:* **tham**₂. *v* write. *Rai hɔ pɔ gbal ka thənɔ*. It is on paper one writes with a pen (Pichl 1967).

gbal₄ *n* 1) writings. *Ni mgballe gbi maiko koiye, ithais, yen-o-yen*. And all the writings we have taken, the proverbs, everything. 2) line. *Inan gballɛ, ilɔ pengipengi, i kikkik*. We draw the line, we jump there (and) kick. 3) mark. *Ye pɔ koyi kanydɛ pɔɛ nkegbo nɔe bi gballɛ kɔ ko kunwɔe as Sizaɛ...* When we were taught, they

said if you see a mark on the belly like from a Cesarean section...

gbala *cf:* **gbakra**, **tike**. *n* log. *Thɔŋ chie mi gbala woth ko wɔŋ thi pεpε*. Thong brought a long [piece of] wood for me, he carried it on his shoulders (Pichl 1967).

gbalɔ̄ni (comp. of **gbani**, **lo₁**, see **gbani**)

gbam *n* 1) [gbàm] potato (B dialect); (kɔ̄/ma) potato (Ipomea batatas) (Pichl 1967). 2) potato greens. *Win le pe salle moi gbo asaŋ keŋkende a yuk gbamde*. For us, when rainy season comes, I plant krain-krain, (and) I plant potato leaves. *Mɔ yi hun tongi nɔ pɔ cheth pɔmthi gbamde*. You should now come and show us how to cook potato leaves.

• **gbamsa** (comp.) *n* (kɔ̄/ma) red kind of sweet potato (Pichl 1967).

gbamfa *cf:* **bɛk₂**, **kɔ̄₁**. *n* (hɔ̄/tha) quiver, bag (Pichl 1967).

gbampɔ̄ *n* mullet (K dialect); (wɔ̄/hā, N) bonga fish (Pichl 1967). *Yele kɔa yɔthe, gbampɔ̄e kɔa yɔthe*. It is the big sea fishing that I do, I fish for mullet. comp. **pɛlgbampɔ̄** (see **pɛl₂**)

gbamsa (comp. of **gbam**, **sa₁**, see **gbam**)

Gbana *nam* (wɔ̄/-) Gbana, name given by Poro Society (Pichl 1967).

• **gbanabom₁** (comp.) *n* 1) (wɔ̄/hā, a) interpreter for society spirit who appears as a dancing masquerade (Pichl 1967). 2) (wɔ̄/hā, a) first

novice in the Poro Society; court crier (Pichl 1967).

gbanabom₁ (comp. of **Gbana**, **bom**, see **Gbana**)

gbanabom₂ *n* secret. *No sini gbanabom mene*. No one knows the secret of the grave (proverb) (TISLL 1979).

gbanden̄ *n* [ŋgbándén̄] leprosy (K dialect).

gbani *v* 1) [gbáni] lean (something) against (something) (K dialect). 2) walk next to, along river looking for a place to ford (K dialect). *Gbani kɔ chende he hal*. Walking beside the sea is not crossing it (proverb) (TISLL 1979).

• **gbalɔ̄ni** (comp.) *v* lean (yourself) against (separable ‘there’ pronoun) (K dialect).

gbano *n* (hɔ̄/tha) channels between the banks (Turtle Islands) (Pichl 1967).

gbanthima *n* *ŋgbanthima* (ma) neighboring country (?Gbandi land) (Pichl 1967).

gbanj₁ *n* *igbang* (hɔ̄/ma) grass species, kind of grass similar to sugar cane (Pichl 1967).

gbanj₂ *v* smoke (fish), spread fish out to be smoked. *Beo, a bo pin agbanj ya*. No, I just buy and smoke them.

• **gbank** (der.) *v* smoke. *Mpanthe gbi ma mɔ ŋae wok ka ko pindɛ haj gbanke*. All the work you do starting from the buying up to the smoking.

gbanjba₁ *n* rib, [banjba]/[m̄báŋbá] rib/the ribs (B dialect); *gbangba* (kɔ/ma) rib (Pichl 1967).

gbanjba₂ *n* *gbangbæe* (hɔ/tha) large flat rock in streams (Pichl 1967).

gbanga *v* be put into. *Pɔ gbaŋga wɔ bo pothe atok, pɔi nu bike pɔ bim wɔ lɔ atok.* After he would be put in the ground, they would fold the mat then they would put the corpse on it.

gbangbaŋ *n* bird species, flies but very light, rocks when it flies, has a large beak (K dialect); *gbangban* (wɔ/hã, N) bird the size of a pigeon but longer beak (Pichl 1967).

- **gbangbansasa** (comp.) *cf: sanjka.* *n* bird species, kingfisher (K dialect); (wɔ/hã, N) common hornbill (*Lophoceros fasciatus*) (Pichl 1967).

- **gbongbonploplo** (comp.) [gbóng-bónplóplò] *n* bird species, colorful green bird with a long tail, black streak through eyes, male has yellow chin fading into burnt amber, long slightly curved black bill, has a chirp, flies around as if performing a mating display (K dialect).

- **gbongbotho** (comp.) [gbóng-bóthó] *n* bird species, pelican (K dialect); *gbongbootho* (wɔ/hã, N) pelican (*Pelecanus rufus*) (Pichl 1967).

Gbangbaya *nam* Gbangbaya, name given to a place. *Timp le Gbangbaya ko ntent kɔ toke.* The cliff near Gbangbaya is high (Pichl 1967).

gbank (der. of *gbanj*₂)

gbankthani *v* wrap a cloth around the shoulders or body (Pichl 1967).

Tamɔ toon dɛ wɔ gbankthani kotha kathil bɔqm me nɔ ben. The small boy wrapped the big kenthe cloth around himslef as if he were a big man (Pichl 1967).

gbankveleŋ (unspec. of *veleŋ*₁)

Gbaŋbato *nam* Gbangbatok, name given to a place.

gban̄tha *n* *igbangtha* (hɔ/ma) unripe nut of the oil palm (Pichl 1967).

gbap *n* (hɔ/tha) small mat kept near the door, used to take out the sweepings (Pichl 1967).

gbasa *n* 1) (hɔ/tha) hankerchief [headtie?] (Pichl 1967). 2) (hɔ/tha) headdress of Bondo girls (Pichl 1967).

gbata-gbata (unspec. of *gbath*₁)

gbath₁ *temp* time. *Braima kɔj haa lanɔ ki ha gbaath vil.* Braima had done this for a long time. *Yi kɔ gbahā ba hī ka kɔn bias gbath vil ni kɔj moey.* We go to welcome our father who went on a journey long ago and has returned now (Pichl 1967). *Ya kɔ temeni gbath lo hɔ kath.* I go to strive for myself, the times are hard (Pichl 1967).

- **gbata-gbata** (unspec.) *adv* finally. *So, mɔm, nənθi wɔ tha nshi nie le Plantie ki kɔ bia koi, ɲa kɔn, wok ka ni, gbata-gbata?* So do you know how many years it will take (before) Plantain (Island) disappears from here finally?

gbath₂ *v* slap with the palm of the hand (Pichl 1967).

• **gbathil** (unspec.) *cf:* **siibii** (unspec. of **siil**). *n* *ŋgbathil* (ma) punishment; suffering, trouble (Pichl 1967). *ŋgbathil ma hwelɔ le ma mekini*. The suffering of the world is finished (Pichl 1967). *Mathin hī le hink ŋgbathil gbi*. Our shelter from all the troubles (Pichl 1967). *ŋgbathil chen tal*. Trouble has no importance (Pichl 1967).

gbato₁ *n* (kɔ/ma) tree species, tree with flowers resembling chestnut candles (*Pterocarpus santalinoides*) (Pichl 1967).

gbato₂ *cf:* **boka**, **gbato**. *n* (kɔ/ma) cat o' nine tails (Pichl 1967).

gbato *cf:* **boka**, **gbato₂**. *n* cutlass, [gbatɔ]/[mgbatɔ] cutlass/the cutlasses (B dialect); *gbathɔɔ* (kɔ/ma) cutlass; machete (Pichl 1967).

gbe *cf:* **no₁**, **pos**. *quant 1)* many. *Mɔm mbi ja gbe ja yanɛ ja hunɔni mue ja yan si*. You have many things for those that have not yet come to know. *Ligbe ba la hun ni ŋɔ pɔ velle, ŋɔi hɔni Mpoothoai ε rilijɔnde la ko hundɛ, Kristiandɛ*. Many things have happened in what we call in English religion, Christianity. *2)* a lot. *Pɔki Salon de, pɔ ko ha jagbe*. In our country Sierra Leone, they have done a lot. *Bolomnɔe wɔn wɔ bi ndum, yemani thelianɔ gbe*. The Sherbro man has good character, he does not like much talking. *3)*

plentiful. *Mith le ko che gbe we*. Hatred is plentiful now. *Yelaio we, ye jae ma ko yanɔi mgbee ŋɔ maredɛ kɔ bi ni problem the*. Nowadays, when things are abundant, all the marriages are full of problems.

• **gbeba** (der.) *quant enough*. *Pɔ bi ha di naa tri thi bom-bom deai gbi, ni pɔ ya yenjo gbeba ha nɔ-o-nɔ jo*. People would have to kill cows in all the big towns and cook enough food for everyone to eat (Sumner 1921).

• **gbegbe** (der.) *quant many*. *Kɔnɛ leja hun gbo, ya koi ndumde ma hinkɛ bie, ja gbe-gbe la ma lɔ che*. Please when they would come, they should take the character we had, they should be involved in many things.

• **gberba** (der.) *quant 1)* many. *ŋae hun che billai ha nen thigberba*. They have been married for many years. *Isɔ lan de ve, amaa agberba ya dikleni boe ko lɔ pɔ bempa yenjoo si pɔ wɔm be hok sakae*. That morning, many women gathered in the kitchen where they prepared food before they made the sacrifice. *2)* much. *Fe ki, gberba ŋɔ rae thifeai*. Much of this money is in paper. *Belse koŋ theŋk fee gberba*. The rats have taken plenty of money away.

• **gbergber** (der.) *n* many different kinds. *Thumsi le hā gbərgbər*. There are many kinds of sharks (Pichl 1967). *Yenjo hɔ gbərgbər*.

Food is of different kinds (Pichl 1967).

- **ligber** (der.) *temp 1*) many times. *Ya kɔŋ wɔ mɔɔy ligber ke theyeni lɔm mi le.* I warned him many times but he did not listen to my words (Pichl 1967). *Kɔŋ kɔ ligber bondɔ ko mɔ̄ekɔ war de hɔ ki.* He has gone many times to the wharf, till now it is the tenth time (Pichl 1967). *2)* often. *Ligber yi pey imam hī le.* Often we shed our tears (Pichl 1967).
- **gbet₂** (unspec.) [gbét] *Idph* of water all gone (K dialect). *Mà kɔŋ wɔ <gbít>.* It (water) is all gone <gbét>.

gbeba (der. of **gbe**, **ba₂**, see **gbe**)

gbegbe (der. of **gbe**)

gbei *cf: ku, vel₁.* *v gbēy* or *gbēyŋ* holler, call (Pichl 1967). *ŋgbēy wɔm de.* Call the canoe (Pichl 1967).

gbekte *n* *ŋgbekte* (ma) handcuffs (Pichl 1967). *Pɔ be wɔ ŋgbektee ni pɔ semi wɔ bai ko anyae gbi chee lɔ pɔ bi ha thoŋka wɔ.* They put him in handcuffs and brought him to the bari in front of all the people where they will judge him.

gbekthe *n* Bondo drum (can be heard in project video but not seen) (B dialect); **ibethe** (hɔ/-) Bondo drum (Pichl 1967).

gbel₁ *cf: hathog, yentho* (comp. of **yen₁**, **tho₂**). *n* leopard (K dialect); (wɔ/hā, si) leopard (taboo name) (usually called *yen tho* or *hā-thoe*)

(Pichl 1967). comp. **thumgbel** (see **thum**)

gbel₂ *n* (kɔ/ma) small canoe (Pichl 1967).

gbeleŋ-gbeleŋ *Idph* of ringing out, typically of a bell but anything that reverberates in such a manner, same as in Mende (K dialect).

gbem *v 1)* bear; bring forth (Pichl 1967). *Wɔn kɛn wɔ gbem yan awajni tindɛ?* Is she the only one that gave birth to the twelve of you? *Teneni, teneni, teneni, ke ya wɔ gbem mɔ we.* Remember, remember, remember that your mother gave birth to you. *Lane la li keleŋ, le ben moi 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. *ŋa ni lamgbantho ki ŋa chalao we, ŋanya gbem apumma men do we?* You (pl) and this man you're living with, are you the ones that gave birth to (are you the parents of) these five (children)? *2)* be born. *Wɔn ndɔ pɔ gbem wɔa?* Where was she born? *Yaa Ansu ke ilel mi gbem kae ŋɔ Baki.* I am Ansu, but my birth name is Baki. *Ya mi ka lɔ pɔ gbem wɔε, bawɔ ilel wɔ ŋɔ Pa Baro.* My mother was born here, her father's name was Pa Baro. comp. **lagbem** (see **laa₂**)

• **thɔkɔtokgbemɔ** (comp.) *n* moment of childbirth (Pichl 1967).

- **gbemi₁** (der.) *n* 1) child-bearing. *Ija hunyi tongi ja gbeme*. To come and tell us about child bearing. *Nen lan agbemenimu*. That year I had not started having children yet. 2) delivery. *Ko gbemie gbi nɔ nko gbemie hands nɔ chan mɔ che fɔi?* In all the deliveries you have delivered, which one was the easiest?
 - **gbemi₂** (der.) *v* 1) to assist giving birth; deliver. *Kε ahinde yɔ nko gbemie yan gbi nshiña?* But the people you have delivered, do you know them all? *Ko gbemie gbi nɔ nko gbemie hands nɔ chan mɔ che fɔi?* In all the deliveries you have delivered, which one was the easiest? 2) give birth. *Ija gbemi?* Did you both have children? der. **gbenik** (see **gbem**)
 - **gbemni₁** (der.) *n* inheritance. *Gbemni abəka le ni nche ma hā le ma fəse hā ma apotoa*. The inheritance and the way of life of the Krios resemble those of the Europeans (Pichl 1967).
 - **gbemni₂** (der.) *v* be born. *Wɔn pε gbemni Bɔmɔtok ko?* He was also born in Bomotoke (Timdale Chiefdom)? *Ya gbemni Nyemoko, Mamu Sekshɔn, Bompε Chifdɔm, Moyamba Distrikt*. I was born in Moyeamoh, Mamu Section, Bumpeh Chiefdom, Moyamba District.
 - **gbenik** (der.), (der. of **gbemi₂**) *cf:* **gbethəhɔl**, **kun**, **tem**. *n thigbenik* (-/tha) womb (Pichl 1967).
 - **gbema** (unspec.) *v* be barren (also adj) (Pichl 1967). *Nɔma le wɔ gbema*. The woman is barren (Pichl 1967).
 - **gbemɔ** (unspec.) *v* bring into the world; give birth (Pichl 1967). *Ka gbemɔ ya wɔ Mari le*. Who was born of his mother Mary (Pichl 1967). 2) propagate, tiller, grow shoots (e.g. of rice). *Ye kɔ koŋ gbe-mɔe, kɔ koŋ gbo kɔi hun dri*. After the rice has tilled, it will ripen. *Pele kɔi pith kɔi pingi, kɔi bi kun, kɔi gbemɔ*. The rice will get dark, and then it will change and swell up (lit. have a belly, i.e. be pregnant) and then tiller.
 - **libgem** (unspec.) *cf:* **taro**. *n* (*wɔ/hā*) descendant (Pichl 1967).
- gbema** (unspec. of **gbem**)
- gbemani** *cf:* **gbesani**, **hɔ₁**, **lem₁**, **tan₁**, **theli**, **wε**, **wɔni₂** (der. of **hɔ₁**, **-ni**). *v* talk, cry (Pichl 1967).
- gbemaj n 1** (*kɔ/ma*) fruit (Pichl 1967, Sumner 1921). 2) fruit trees. *Potohɔl le koŋ mɔey, ngbemaj de tipε wan-tiŋ*. When springtime has come, the fruit trees begin to blossom (Pichl 1967).
- gbemi₁** (der. of **gbem**, **-i₁**, see **gbem**)
- gbemi₂** (der. of **gbem**, **-i₁**, see **gbem**)
- gbemni₁** (der. of **gbem**, **-ni**, see **gbem**)
- gbemni₂** (der. of **gbem**, **-ni**, see **gbem**)

gbenik (der. of **gbemi**₂ (der. of **gbem**, -i₁), -k, see **gbem**)

gbeno *n* 1) [gbènò] sister-in-law, [gbènò]/ [mgbénò] sister-in-law/ sisters-in-law (B dialect). 2) (wɔ/-) daughter-in-law, as addressed by her father-in-law (Pichl 1967). comp. wɔŋbenawi (see wɔŋ)

gben *n* (kɔ/ma) bracelet (Pichl 1967).

gbengben₁ *v* clear (B dialect). *Pɔ kɔŋ gbo, pɔi gben-gben.* When we have finished, we clear the land. *Pɔ gben-gben ko lɔ pɔ kɔŋ the.* You clear the burnt area.

gbengben₂ *cf:* **gbelenj**, **leli**₁ (comp. of **le**₃), **thunɔ**₁. *v* research, investigate. *Pɔ la gben-gben, ahin lan ya ka che lɔ, ika bi bul Bompe ko, ni ibi bul Kagbɔ ka.* They would research that, there were people for that, we had one in Bumpeh and one in Kagboro. *Ala amu gbengbenj.* I will investigate it. *Mbia gbengbenj.* You would have to investigate that.

gbengben₃ *n* 1) ant species, stinging ant, black, lives in the ground, uses a small hole as entrance (K dialect); *gbengbenj* (wɔ/hã, N) ant species, very small black ant (Pichl 1967). 2) *gbengben* (wɔ/hã, N) ant species, male flying, white, edible, roasted and eaten, after one night's flight, loses its wings (*Amithermus atlanticus*) (Pichl 1967).

gbengbesese (comp. of **gbengbe**)

gbenthenj *cf:* **kɛnt**₁. *n* wrist, [gbenthenjde] the wrist (K dialect).

gber₁ [gbɛr] *n* tree species whose fruit is used to make a sauce (K dialect).

gber₂ *cf:* **boo**₁, **pul**₁. *n* (kɔ/-) unsoaked rice flour (syn. **leke**) (Pichl 1967). *Ni apum ya nuputha mbana ndrie ni gbere ha thón bo.* And others mix ripe bananas with flour to fry.

gber₃ *n* (kɔ/-) doughy, slippery kind of ocre sauce (Pichl 1967).

gberba (der. of **gbe**, **ba**₂, see **gbe**)

gbereeth *n* (hɔ/-) marrow (Pichl 1967).

gbergber (der. of **gbe**)

gbes *cf:* **buŋklipal** (unspec. of **li**₁, **pal**₁). *n* (kɔ/-) east (Pichl 1967). *Kɔn gbɛs ko polɔŋ.* He is gone far away to the east (Pichl 1967).

gbesani *cf:* **gbemani**. *v* scold, bawl at (Pichl 1967).

gbet₁ *v* 1) *gbɛt* give someone a slight cuff on the head (Pichl 1967). 2) *gbenth* hit someone accidentally with the pestle when pounding rice (Pichl 1967). comp. **gbethɛk** (see **thɔk**₂)

• **gbɛtigbɛti** (der.) *cf:* **gbethɛk** (comp. of **gbet**₁, **thɔk**₂). *v* strike. *Bel Pokan de: Ntele mi ya hun, ni ya hun mɔ gbɛti-gbɛti bol.* Rat Husband: Wait, let me come knock you on the head.

gbet₂ (unspec. of **gbe**)

gbeta *v* fall.

gbetha *cf:* **kɛ**₄. *v* 1) swear. *Pɔ ka gbetha wɔ ifɔŋ Toma le.* They swore

her on the Toma medicine (Pichl 1967). 2) take an oath.

gbε v 1) walk; **gbεε** walk (Pichl 1967). *Ke ko gbε nai arijana lɔ wɔ che ijɔi bomai.* He has walked the road to heaven where we will be with gladness. 2) travel (K dialect). *Yà gbèé thirà.* I took three trips. 3) run. *Kεyε laiowε yεmɔbo hɔ vethimi, wɔ gbε kekeke, ha hun mɔ vethi.* But as it is now, as you say help me (lift this to my head), he would quickly run to help you. 4) visit. *Yelai bikɔs hin pε tεŋga apima hinyε ha bia che hun gbe.* That is it, because maybe our children will come visit.

• **gbεmani** (der.) v walk alone (lit. walk with oneself) (Pichl 1967).

• **gbεk₂** (unspec.) v deal with (lit. walk with). *Bikɔs Bolomnɔe mɔ gbo ya len mɔ ya shi la mɔ gbeke.* Because [for] the Bolom, [if] you are doing something you should know how to walk with it [deal with it].

gbεbenŋ n *gbεbεŋ* (hɔ/tha) wooden tub (Pichl 1967).

gbεεkεp n bird species, kite or big hawk (Pichl 1967).

gbεεŋ n [gbεεŋ] glory, holiness, spirit (K dialect); *gbεŋ* glory (Pichl 1967). *Hā ke gbεŋ mɔ lε.* They see thy glory (Pichl 1967).

gbεer adj severe, strict (Pichl 1967). *Ba Sese wɔ ba gbεər.* Sese's father is a severe father (Pichl 1967).

gbεεtigbεeti (der. of **gbεt₁**, -i₁, see **gbεt₁**)

gbεgbε cf: **bɔm₂**. n frog, [gbεgbε]/ [gbεgbεsɛ] frog/frogs (K dialect). *Bɔmndé ð gbégbéyɛ? Gbégbéyɛ wɔ pεyhɛ.* Toad or frog? It's the frog who jumps.

gbεhɔl n *ŋgbε hɔl* (ma) winter (Pichl 1967).

gbεk₁ v 1) *gbεek* lead (Pichl 1967). 2) operate, run. *A-a, a-a, a gbεk wɔm.* No, no, I run the boat (as transport).

gbεk₂ (unspec. of **gbε**, -k, see **gbε**)

gbεkεbu n *ŋgbεkεbu* (-/ha) class of Toma Society spirits who appear as dancing masquerades (Pichl 1967).

gbεkεm n *thigbεkεm* ((hɔ)/tha) temples (Pichl 1967).

gbεki v hire (Pichl 1967). *Yi gbεki kump hā bɔnth hī hā rɔk.* We hire helpers to help us to harvest (Pichl 1967).

gbεlaŋ₁ v whirl (Pichl 1967). *Mɔndε ma thim gbεlaŋ.* The water is whirling around (Pichl 1967).

• **sengbεŋ** (comp.) cf: **gbɔ₃**, **yey**. n *sengbεŋ* (kɔ/ma) nut with a long and thin stick through its middle, used as a top for children (Pichl 1967).

gbεlaŋ₂ n *ŋgbεlaŋ* (ma) whirlpool (Pichl 1967).

gbεleni (der. of **gbε**, -ni, see -ni)

gbεlenŋ cf: **gbεŋgbεn₂**, **lεli₁** (comp. of **lε₃**), **thunɔ₁**. v *gbεlεŋ* search, examine, note, observe (Pichl 1967).

gbem *v* *gbəm* press down with one's hand (Pichl 1967).

gbema *cf: chal₁, re.* *n* (wɔ/hã, si) antelope species, possibly gray duiker (Pichl 1967).

gbemani (der. of **gbε**, **ma₄**, **-ni**, see **gbε**)

Gbenawi *nam* Poro song after initiation (Pichl 1967).

Gbeni (Mende *Gbeni*) *n* name given to society spirit who appears as a dancing masquerade (Pichl 1967).

gbenth *cf: kikith.* *v* *gbənth* persist (Pichl 1967).

gbentre *v* linger (Pichl 1967). *Hã yeng la yi gbentre a?* Why would we linger? (Pichl 1967).

gbenu *n* *gbənu* (wɔ/hã, a) wife of the Poro Society spirit who appears as a dancing masquerade (Pichl 1967).

gbəŋ *cf: chencha, jek, nante.* 1) *temp* tomorrow (K dialect); *gbəŋ* tomorrow, *gbəŋ chɔl* tomorrow night, *gbəŋ ipal* tomorrow noon, *gbəŋ pang* tomorrow evening, *gbəŋ iss* tomorrow morning (Pichl 1967); [gbən] tomorrow (B dialect). *Pò há thònká gbəŋ.* They will judge them tomorrow. *N hun gbəŋ ipal.* Come tomorrow at daytime (Pichl 1967).

2) *temp* forever. *Lané la yi theliowe labi ña kɔni, labi ña che han* *gbəŋ.* What we are saying here is going to stay and last forever. 3) *n* future.

gbəŋgbə *n* (kɔ/ma) plant species, climbing plant (*Adenia lobata*), fish poison made of it (Pichl 1967).

• **gbengbesese** (comp.) *n* [gbéŋgbésé] plant species, bitterball, like the pepper but the fruit is round, thus like a bitter ball (K dialect).

gbəŋgbəs₁ *cf: gbəthil, sonthi.* *v* weed stiff herbs with a machete etc. (Pichl 1967).

gbəŋgbəs₂ *n* (kɔ/ma) weed. (Pichl 1967).

gbəŋbetətə *n* fish species, fish known to Ndema people, about 15 inches (K dialect).

gbəŋkasəsə *cf: gbo₃.* *v* hop on one leg while holding up the other as children do when playing (Pichl 1967).

gbər *n* 1) (ma) *ŋgbər* dew (Pichl 1967). 2) *ŋgbər* (kɔ/ma) cloud (Pichl 1967). 3) *ŋgbər* (kɔ/ma) steam, vapor (Pichl 1967). 4) fog. *ŋgbər ε ma dukə dis nante.* The fog fell heavy today (Pichl 1967). *Yelaio we, ye mgbe ma duke, ye iche sɔthɔ ja yencheke.* As it is, when the fog falls, we do not have fish.

gbərə *cf: gbi₁.* *quant* all (Sumner 1921).

gbərpr *v* blink, twinkle (eyes) (Pichl 1967).

gbəs *n* tree species, sweet smell when it flowers, women gather it to make fragrant white clay for themselves and their babies, [gbəs]/[gbəs-sə] tree/trees (K dialect).

gbət₁ *adv* 1) exactly (Pichl 1967, Sumner 1921). 2) only. *Beo, ña che mi*

bonth, ki kajde gbet lo ya mu bo. No, they do not help me, they are just in school now. 3) at all. *A-a, ñɔ che lo tik, gbet.* No, it does not land there at all.

gbet₂ *n* (kɔ/ma) ring (Pichl 1967). *Ya tukie gbət-im də.* I have lost my ring (Pichl 1967).

• **gbetnui** (comp.) *n* (kɔ/ma) earring (Pichl 1967).

• **gbetsu** (comp.) *n* (kɔ/ma) finger ring (Pichl 1967).

gbeta *v* ebb completely (Pichl 1967).

Mən de kong gbəta, ama le hā kəni pə ko hā lēy siramp. The sea has ebbed completely, the women have gone on the mud to pick up konk-snails (Pichl 1967).

gbeth₁ *n* *igbeth* (hɔ/-) dirt, filth (Pichl 1967, Sumner 1921). *Yi ma yɔm kil l'ay thi-hi ko lən che igbeth.* We shouldn't allow dirt in our houses (Pichl 1967). *Ja la gbɔw mi, nchay ma mɔ le ma gbɔw igeth.* This is too hard for me. Your teeth are too dirty (Pichl 1967).

gbeth₂ *adj* *ibeth* dirty, filthy (Pichl 1967, Sumner 1921). *Le la tongie le nɔ ki wɔ fɔnwaɔi, kune igbeth ka cheni tinq-tinq ki athoma wɔ.* If it showed that the person was a witch, dirty-belly, he was not straightforward among his fellow men. *Wɔ thɔk pɔthie hɔn veleyde, ni le hɔn kune igbeth.* He is washing the cup outside, leaving the inside dirty (proverb) (TISLL 1979). *Nɔe wɔ*

pɔŋ pis igbethə mendaie, chen keni bele wɔne wɔ hɔ lo kuee. The person that puts a dirty cloth in the water is not seen, but [rather] the one that takes it out (proverb) (TISLL 1979). *Hā kul mən ñgbeth la ε ja libul la chi nake.* To drink dirty water is one of the causes of (lit. which brings) sickness (Pichl 1967).

gbethchol *cf:* **gbenik** (der. of **gbemi₂**, -k), **kun**, **tem.** *n* (hɔ/tha) womb; woman's belly (Pichl 1967).

gbethék (comp. of **gbet₁**, **thɔk₂**, see **thɔk₂**)

gbethil₁ *v* 1) *hint* (Pichl 1967). 2) *warn secretly* (Pichl 1967).

gbethil₂ *cf:* **gbəngbəs₁**, **sonthi**. *v* *lift out cassava, potatoes, etc. without harming the plant so as to leave the younger ones to grow* (Pichl 1967).

gbetnui (comp. of **gbet₂**, **nui**, see **gbet₂**)

gbetsu (comp. of **gbet₂**, **su₁**, see **gbet₂**)

gbeye *cf:* **bias.** *n* *thigbeye* (-/tha) *journey* (syn. *bias*) (Pichl 1967).

gbi₁ *cf:* **gbere**, **gbon**, **pe.** *adv* 1) *very much.* *Lanε lan la sɔkba mɔ gbi.* That is the only one that really disturbed you. *Ya kul moi ma sɔisi gbi ña koi pinjeni.* They drink tasty, well-mixed drinks, and they turn against us. 2) *at all.* *Ache lɔŋ kɔ gbi, ya lo kɔe a ke nɔe ye seme kile koe.* I will not go there at all, when I see the person standing in the room. *Mɔm komɔ remda ki,*

ya chen lan haa gbi. You child of a viper, I will not do it-at all. 3) hard. *Kikith ko gbi lɔ ŋcheka.* Press down hard whenever (something) is here. 4) together. *Gbi ni ŋgefeye, moi binthma-binthma mpulie-pulie moi nemil labo iyelle ɔɔ shilɔ che.* Together with the pepper, you mix it up, and then you taste it to know if the salt is okay.

gbi₂ *v* steer a canoe or boat (Pichl 1967).

gbi₃ *quant 1)* all. *Mɔ lɔ bɔnth apuma mo e han gbi.* You will meet all your children there (Pichl 1967). 2) every. *Goment le hā thɔŋkic le hā yema hā saba, che le tamɔ pokan gbi wɔ kɔŋ huth le, wɔ hā paka pɔn bul hā bol wɔ le.* The government has proclaimed that they want to make a law that every young man who has come of age has to pay one pound as a head-tax (Pichl 1967). *Hɔŋ gbi kɔ hā wɔŋ vər.* Every compound is to send its share (Pichl 1967). 3) any. *Wel temde gbi ŋɔa redie akɔ hele ko* Well at any time I am ready, I will go out to sea. comp. **ko-gbi** (see **ko₂**), **lanɛ-gbi** (see **lan₁**), **temgbgi** (see **tem₁**)

gbi₄ *cf:* **hele₂**, **helinj**, **mɛnpeyɛ** (comp. of **mɛn₃**, **pe₁**). *n gbiy* (hɔ/-) low tide occurring twice a month (Pichl 1967). *Ke gbie ma che thaŋ.* But at low tide it does not climb up.

gbiipir [gbiipɔ] *n 1)* fish species, sting ray, wing span of four feet,

seldom seen (K dialect); **gbipr** (wɔ/hā, N) monster fish, leviathan (Pichl 1967). *Gbipr kantha hal le.* The gbiipr blocks the river (Pichl 1967).

gbikan (unspec. of **bikin**)

gbike *n* (hɔ/tha) bag; bag for game (Pichl 1967).

gbikgbikni (der. of **gbikni**)

gbikin *cf:* **gbikan**, **gbikni.** *v* run (Sumner 1921).

• **gbikan** *cf:* **gbikin**, **gbikni.** *n thigbikan* (-/tha) race (Pichl 1967). *Gbikanthi wɔ le tha kɔŋ.* His race is finished (Pichl 1967). *Beraa, hi thola ka thigbikan ni hi kɔa gbunda fee hiŋk mesae atok.* Gentlemen, let us run down and grab the money on top of the table.

gbikni *cf:* **gbikan**, **gbikin**, **kimɔ.** *v 1)* run (Pichl 1967). 2) run away, flee. *Ba Na pe wɔ ye gbikni.* Mr. Spider ran away again (Pichl 1967).

• **gbikgbikni** (der.) *v* scamper. *Belse ŋae tipe gbik-gbikni baie toke <kara-kara kara-kara kara-kara> ŋa hɔɛ, <fiii fiii fiii>.* The rats began scampering up above the bari <kara-kara kara-kara kara-kara> they were saying <fiii fiii fiii>. *Bel siatiŋ do ki, ŋa gbik-gbikni toke ko <kara-kara kara-kara kara-kara>.* These two rats, they run-run around above <kara-kara kara-kara kara-kara>.

gbil₁ *n* (wɔ/hā, N) fish species, sea fowl (Balistes forcipatus) (Pichl 1967).

gbil₂ *n* (kɔ/-) kind of sauce (Pichl 1967).

gbil₃ *v* 1) stoke a fire; put something on to roast (Pichl 1967). *Ijkɔ gbil iwɔm de lal l'ay kɔ jemdi le lɔ yema nyum.* Go put wood on the fire, the fire is about to go out (Pichl 1967). 2) roast. *Gbam de kɔ cho gbile na lε kong nɔthul, kɔ kong lɔɔ.* The potato which you put (on) to roast is soft already, it is roasted (Pichl 1967).

gbilgbil *n* [gbilgbil] tree species with a bitter root, cut up and left in water overnight to steep and then drunk, good for belly, headache, malaria, leaves also bitter, can be fermented, put in fire, then applied to head (K dialect); *gbilgbil* (kɔ/ma) plant species, shrub with round flower heads 2-3 inches in diameter (*Nauclera latifolia*) (Pichl 1967).

gbim *n* *gbim* (hɔ/-) smoke (Pichl 1967). comp. *wɔmgbimi* (see *wɔm₂*)

gbimi *n* *igbimi* (kɔ/-) dust (Pichl 1967).

Gbiminte *nam* July. *Pəle lε kɔ ya fūŋ-fūŋ hɔ lε kɔ si che hā yuk paŋ Gbiminte lε.* The rice that I planted temporarily (in a nursery) will do for transplanting in the month of July (Pichl 1967).

gbinthim *n* *gbinthim* (kɔ/tha) veranda (Pichl 1967).

gbintik (der. of *gbinkith* (unspec. of *bim₁*), see *bim₁*)

gbinj *Idph* of sticking. *Aftabake ɳɔ hun gba ki <gbinj>, blidin iŋɔi huŋyi*

ki fip. The afterbirth came and really got stuck <gbinj>, then bleeding burst out badly.

gbink₁ *n* *gbink* (kɔ/tha) rudder (Pichl 1967).

gbink₂ *v* *ŋgbink* be widespread, be common (Pichl 1967). *Nyek lo ma kong ŋgbink tri ka bonk bon Amoya lε.* Those things are all over the town during the festival of the Muslims (Pichl 1967). comp. *kɔŋgbink* (see *ko₁*)

gbinkis *v* groan, sigh (Pichl 1967).

gbinkith (unspec. of *bim₁*)

gbinkithni (der. of *gbinkith* (unspec. of *bim₁*), -ni, see *bim₁*)

gbinknyaqkuŋ *cf:* *gbinkra.* *n* (wɔ/hã, N) crab species, small crab, usually has one pincer larger than the other, winker crab (Pichl 1967).

gbinkra *cf:* *gbinknyaqkuŋ.* *n* (wɔ/hã, N) crab species (Pichl 1967).

gbisiŋ₁ *n* 1) (kɔ/-) marriage (Pichl 1967). *Tem ndɔ ɳɔ mɔ gbisiŋea?* When did you get married? 2) engagement. *Mi gbisiŋ doki, bil loki lɔ mɔ kune yini gbol ɳɔlɔ ɳa mɔm?* This engagement, this marriage that you are in, do you have peace of mind?

gbisiŋ₂ *cf:* **path₂**, **thuka.** *v* marry. *Mgbisiŋe?* Are you married? *Aa, nɔ gbsisiŋe, abi nɔpokan.* Yes, I am married, I have a husband.

gbit₁ *cf:* **thuniensi** (comp. of **thɔi**). *v* sip, lap, eat like animal (Pichl 1967).

gbit₂ *cf:* pal₃. *n* (kɔ/ma) short pole for dragging net; tree trunk (Pichl 1967).

gbo₁ *adv* 1) emphasis, gives stress to word or phrase it follows and is not to be translated or expressed in other words (Pichl 1967). *Iŋkuyɛ gbo*. Do take it! (Pichl 1967). *Iholɔŋg hɔ̄ gbo thanthen*. Life is (just) vain (Pichl 1967). *Yang ya peke gbo iwey*. I am (truly) filled with evil (Pichl 1967). 2) only. *Wɔ̄ne wɔ̄ ka biye gbe-meni, mi gbo wɔ̄ gbemde*. The one he had did not give birth; it is only our mother that gave birth. *Iŋi ni ya fili si i mɔ̄la chay gbo ka jizɔ̄s se*. How are we to go there, only if we pass through Jesus. 3) just. *Le nɔ̄se ha ni gbo keke nrunth gbo mɔ̄ gbo runth li bul komɛ konj honi*. If the nurse does not make it fast, you just push, you just push once, and the baby is out. *Velen thilande hun gbo le chal ka ni kune yɔ̄ wɔ̄i neki*. After that (she) just sat and felt her delivery pain. 4) very, quite. *Le yɔ̄ktha sekile gbo yenkaleŋ yi lo hɛr charay*. When the farm with felled trees is quite dry, we burn it clean (Pichl 1967). *Ræle hɔ̄ gbo lɔ̄m*. The paper is very thin (Pichl 1967). 5) at all. *Le nsi gbo lɔ̄ŋ, nsi gbo hɔ̄th, mɔ̄ sɔ̄thɔ̄ yen sɔ̄mɔ̄*. If you know how to set traps at all, you know how to fish at all, you would get something to chew. 6) actually, indeed. *Abɔ̄yi ni gbo ache hun*. If I am not satisfied, I will not return. *Pele be, hajae*

kuthai gbo, hane ha han nchɛke han ha kuthae. Even rice, let them indeed plow, those that make a farm must plow it. 7) right. *Polɔ̄ŋ de kɔ̄ gbo kil mi le nteent*. The cotton tree is right near my house (Pichl 1967). 8) simply. *Wɔ̄ gbo wunk tho l'ay ni pɔ̄le l'ay*. He simply rushed through the bush and the rice (Pichl 1967). comp. *lagbo* (see *la₂*)

gbo₂ *temp* still. *Iŋa jo pje ma sɔ̄isɔ̄i gbi ya pɔ̄jini gbo we*. They eat nice food, yet still they turn against us.

gbogboo *n* (kɔ/tha) female sexual organ; vulva (Pichl 1967).

• **gbogbotok** (unspec.) *cf:* kom, maima, tom, wo₂. *n* (kɔ/tha) mons veneris; private parts of males or females (Pichl 1967)

gbogbotale [gbógbótàlè] *n* palm species, short palm, [gbógbótàlèé] a short palm (K dialect).

gbogbotok (unspec. of **gbogbo**)

Gboka *cf:* Boka. *nam* [gbòkà] Poro Society spirit who appears as a dancing masquerade, with origins among the Mende (K dialect).

• **Gbɔ̄kathoŋthoŋ** *cf:* Boka. *nam* (wɔ/-) Toma Society spirit who appears as a dancing masquerade (Pichl 1967).

gbokano (comp. of **Gboka**, nɔ̄, see nɔ̄)

gbokbo *cf:* gboloŋk, gbɔ̄lɔ̄ŋ. *n* (wɔ/hā) fish species, catfish (*Arrius latiscutatus*) (Pichl 1967). *Du gbokbo le bi nyam*. The fins of the

catfish are poisonous (Pichl 1967). *Ij kɔ salenka gbokbo lo.* Go salt this catfish! (Pichl 1967). comp. **pelgbokbo** (see **pel₂**)

gbokoth *n* (hɔ/-) cowpox (Pichl 1967).

gbolbel *n* [gbòlbél] tree species (K dialect).

gboli *n* elder, [gbólì]/ [mìgbólì] elder/ elders (B dialect).

gbolnthuk (comp. of **gbol**, **thukul₂** (der. of **thuk**, -ul), see **gbol**)

gbolo *n* throat; *gboolo* (hɔ/tha) throat, gorge, gullet (Pichl 1967).

gbolongk *cf:* **gbokbo**, **gbolɔŋ**, **gbulunj**. *n* (wɔ/hã, N) fish species, Bonita fish (Thunnus Pelamys) (Pichl 1967).

gbompa *v* 1) enlarge, grow. *Lagbo bɔndai lɔε, pɔ kɔ ya gbompa ton, εn pɔ pε ka thiwonka, kajka kɔ ma gbompa ni bɔnɔ bul.* If it (rice field) is in a swamp, they will make it (space between plants) a little greater and make spaces so it (rice seedling) can grow without being pushed into one place. 2) assemble, gather together. *Pɔi cheth boke pɔi ya joe ha yinde yai hun gbompani yai hun jo.* They will cook the sauce and rice, and everyone will gather and eat.

gbonda *n* [gbòndà] tree species used for axe and hoe handles, a special termite can infest and ruin (K dialect).

gbonj₁ *cf:* **gbi₁**, **vuli**. *adv* very (Sumner 1921).

gbonj₂ [gbónj] *cf:* **gbɛŋkasɛsɛ**. *n* game played with seeds and small cups, like warri (K dialect); *gbo* (hɔ/tha) game played with seeds (Pichl 1967). comp. **bɛlmagbo** (see **bɛl₂**)

gbongbongplo (comp. of **gbangbanj**)

gbongbos *n* *ŋgbongbos* (ma) strong current in rivers or creeks caused by rain (Pichl 1967).

gbongbo (comp. of **gbangbanj**)

gboo₁ *cf:* **gbogbo₂**. *n* (hɔ/tha) short trousers of the Bolom (Pichl 1967).

gboo₂ *n* (hɔ/tha) padlock (also **gbooku**) (Pichl 1967).

gbooku *n* (hɔ/tha) padlock (also **gboo**) (Pichl 1967).

gbos *v* 1) bark. *Thumɔε le gbos.* The dog barks (Pichl 1967). 2) speak rudely. *Ijai yεŋ la mɔ gbosa?* Why are you barking your words? (overheard from a motorcycle driver to his passenger customer by A Bendu).

gbosa *n* *igbosa* (hɔ/tha) knife used to trim the face of palm cabbage (Pichl 1967).

gboso *cf:* **hakla**, **sayom**, **tokoth**. *n* (hɔ/tha) mud-covered trap set over holes of subterranean animals (Pichl 1967).

gbɔ₁ *adj* difficult. *La cheŋ gbɔ, kε lanɛki boŋgoo lagbɔ.* It is not diffi-

cult, but the one these days is difficult. *Ja la gbɔw mi*. This is too hard for me (Pichl 1967).

gbɔɔ₂ *adv* excessively. *Haliwɔ wɔm de* *ŋɔ gbɔɔ che bom ni dis*. Because the canoe was too big and heavy. *Ni chii chele ya hun sɔthɔ yen ha sɔm, ndike koŋ mi gbɔɔ!* And bring it so that I can come and eat something, hunger is consuming me! *Kil mi le hɔ gbɔw dul*. My roof is leaking too much (Pichl 1967).

gbɔɔ₃ *cf: sengbɛŋ* (comp. of *seŋ*, *gbɛlaŋ₁*), *yey*. *n thigbo* (-/tha) children's top (Pichl 1967).

gbɔgbɔɔ₁ *n* hammer, [gbɔgbɔ]/[gbɔgbɔtɛ] hammer/hammers (B dialect); *gbɔgbɔ* (hɔ/tha) hammer (Pichl 1967).

gbɔgbɔɔ₂ *cf: gboo₁*. *n* (hɔ/tha) large kind of country cloth (Pichl 1967).

gbɔgbɔth *cf: dembe, lembe, rokos*. *n* (kɔ/ma) sour orange (*Citrus aurantium*) (Pichl 1967).

gbɔgbulə *n* (wɔ/hã, N) pangolin (*Manis tricuspidis* and *Manis tetradactylus*)

Gbɔkathoŋthoŋ (comp. of **Gboka**)

gbɔklə *n* (kɔ/ma) herb species, Indian shot (*Canna bidentata*; *Croix lacrimae jobi*) (Pichl 1967).

gbɔksa *v* scrub (Pichl 1967, Sumner 1921).

• **gbɔksani** *v* scrub oneself (Pichl 1967).

gbɔl *n 1)* heart, [gbɔl]/[gbɔl thé] heart/the hearts (B dialect). *Jizɔs, a*

chɔŋ mɔ len gbɔl mi yai. Jesus, I love you with all my heart. *Ba Na semi ka gbɔl bɔm, gbɔl ka jo*. Mr Spider stood proudly (lit. with big heart), gluttonously (lit. heart with food) (Pichl 1967). *2)* resolve, will. *Si gbɔl hī le yema simjɛm*. And then when our will is discouraged (Pichl 1967). comp. *hiŋ-gbɔl* (see *hin*), id. *Lanthgbɔl* (see *lanth*), *lanthgbɔl₁* (see *lanth*), *lanthgbɔl₂* (see *lanth*), *min-gbɔl* (see *min₁*)

• **gbɔlbom** (comp.) *n 1)* pride (lit. big heart) (Pichl 1967, Sumner 1921). *Tamɔ bul wo lɔ trɔ ka ni wɔ gbɔlbɔm wεyni*. There was a boy in a town and he was terribly proud (Pichl 1967). *2)* [gbɔlbóm] proud person (B dialect).

• **gbɔlkajo₁** (comp.) *adj* gluttonous (Pichl 1967). *Ba Na ni gbɔlkajo wɔ ε*. There was the spider and he was very gluttonous (Pichl 1967, Sumner 1921).

• **gbɔlkajo₂** (comp.) *n* gluttony (Sumner 1921). *Ba Na ka che ayen ha bom kende nvis ha halle, ke gbɔlkajo ŋɔ siŋ ka wɔ ayen vε*. Ba Spider formerly had a big waist equivalent to the other animals, but gluttony played with his middle very much. (Sumner 1921).

• **gbɔlmafe** (comp.) *adj* ŋgbɔlmafe avaricious (Pichl 1967).

• **gbolnthuk** (comp.) *n* madness; eccentricity (ŋgbɔl?) (Pichl 1967).

• **gbɔlthukul** (comp.) [gbɔlthukul]

- v be easily angered (lit. warm heart) (K dialect).
- **hini-gbɔl** (comp.) *n* 1) satisfaction (also be satisfied) (Pichl 1967). 2) peace. *Huno ni ka hin hini-gbɔl*. Come and give us peace in our heart.
 - **kɔŋ-gbɔl** (comp.) *n* heartbeat. *Kɔŋgbɔl wɔ le kɔ duk ye pɔ wɔ ku ilelle*. His heart beats when they call his name (Pichl 1967).
 - **simgbɔljem** (comp.), (id.) *v* [símg-bɔljém] discourage (K dialect).
 - **ŋgbɔl** (der.) *adj* avaricious (Pichl 1967)
 - **mintha-gbɔl** (id.) *v* endure. *La tamɔ le* (or: *ta mɔ le*) *ka mintha gbɔl-a?* Why has the child (or: your child) to endure this? (Pichl 1967).
- gbɔlbom** (comp. of **gbɔl**, **bom**, see **gbɔl**)
- gbɔlkajo₁** (comp. of **gbɔl**, **ka₃**, **jo₁**, see **gbɔl**)
- gbɔlkajo₂** (comp. of **gbɔl**, **ka₃**, **jo₁**, see **gbɔl**)
- gbɔlmafe** (comp. of **gbɔl**, **ma₃**, **fe**, see **gbɔl**)
- gbɔlɔŋ** cf: **gbokbo**, **gbolɔŋk**. *n* fish species, catfish (K dialect).
- gbɔlthukul** (comp. of **gbɔl**, **thukuli** (der. of **thukul₂**, **-i₁**), see **gbɔl**)
- gbɔm** *n* 1) (hɔ/tha) mourning place; place of the funeral where mourners come to sympathize (Pichl 1967).
- **gbɔmɔlɔ** (der.) *n* (hɔ/tha) mourning place; place of the funeral where mourners come to sympathize (Pichl 1967). *Iŋkuath ma chen gbɔmɔlɔ ko ke moa moa hɔ lɔ*. Fear is not at the burial house, if something to be feared is not there (proverb) (TISLL 1979).
- gbɔnɔ** [gbɔnɔ] *n* tree species, fig tree (K dialect).
- gbɔnθi** *n* (hɔ/-) or (ma/-) old and very strong palm wine (Pichl 1967).
- gbɔnθɔ** cf: **pil**. *n* (kɔ/ma) dregs, skin and other residue after boiling palm-nuts (Pichl 1967).
- gbɔntma** cf: **kamsa**, **kumba**. *n* (hɔ/tha) long shirt; gown (see also: **buba**) (Pichl 1967).
- gbɔŋgbɔŋ** *n* (hɔ/-) epilepsy (Pichl 1967).
- gbɔŋkɔ₁** *n* (hɔ/tha) forest. *Ke kpɔnkɔ hɔ ka che tr̥i ko ntent*, *hɔ nɔnɔnɔ ka chen kɔ ai ε*. But there was a forest near the town, which no one entered (Pichl 1967). *Kpɔnkɔ le hɔ kong pinkin de tr̥i bɔm wɔyni kɔleng*. The forest was changed into a big and beautiful town (Pichl 1967).
- gbɔŋkɔ₂** *n* (kɔ/-) rice variety (Pichl 1967, Sumner 1921).
- gbɔŋkɔt** cf: **bɛŋkɔk**. *n* [gbɔŋkɔt] ankle (K dialect).
- gbɔɔ** cf: **roth**. *n* [gbɔɔ] eggplant (K dialect); (kɔ/ma) eggplant, garden egg (Pichl 1967).
- gbɔs** *n* (kɔ/-) scent, to scent, smell (Pichl 1967). *Ki hɔ̥ gbɔs wei*. This

smells bad (Pichl 1967). comp. theɛgbɔs (see the)

• **togba** (comp.) *n* [tógbá] sweet-smelling tree used for herbs, ground with clay and put on babies (K dialect).

gbɔsɔ *n* (wɔ/hã, N) collective name for large fish such as sharks, tunnies, etc. (Pichl 1967).

gbɔthɔ *n* (hɔ/tha) valley (Pichl 1967).

gbɔyɔ *n* cowries (Pichl 1967).

gbu *cf:* kos. *n* *thigbu* (-/tha) jaws (Pichl 1967).

gbuk [gbük] *n* plant species, vine with thorns (K dialect).

gbuki *v* [gbúkí] uproot by force (K dialect).

gbulu [gbùlù] *n* calabash (K dialect).

Hœöhœ wò pél gbùlù. Every day he breaks a calabash. *Sésé wò pél gbùlù.* Sese broke the calabash.

gbuluk [gbúlúk] *n* snake species, egg-eating, bites people, poisonous, quiet and not so dangerous, less than a meter and not very fat, though more than a foot long, brown with some blackish specks (K dialect); (wɔ/hã, N) snake species, (some identify as egg-eating, *Dasybelis scabra*, others say night adder, *Causus rhombatus*) (Pichl 1967).

gbulunjk *cf:* pemple. *n* fish species, kind of jumping fish living in fresh water (*Periophthalmus papilio*) (Pichl 1967).

gbunda *cf:* **gbundɛ**, tool. *v* 1) rape.

Pə kɔnθi chencha Sese wɔ lɔ yɔlko l'ay gbunda la ke Kaay le. They caught Sese yesterday, he is in chains (because) he raped Kayn's wife (Pichl 1967). 2) attack (Pichl 1967). 3) grab. *Beraa, hi thola ka thigbikan ni hi kɔa gbunda fee hiŋk mesae atok.* Gentlemen, let us run down and grab the money on top of the table. *Wɔe duk sampa yekee kune, gbunda yekee mančaŋma wɔe.* She drops into the cassava basket, grabs the cassava with her teeth. (Pichl 1967)

• **gbundagbunda** (der.) *cf:* **toofi**, **yɔk**. *v* grab. *ŋa hethhethni ŋa dukduk hiŋk ndɔndɔ, ŋa gbundagbunda fee hiŋk mesae atok.* They slipped in (descended) from all directions, they grabbed the money from on top of the table. (Pichl 1967)

gbundɛ *cf:* **gbunda**, sin, **sɔkba₂**, **tombo**. *n* (hɔ/-) trouble (Pichl 1967). *Liwu lɔ bɔnthɔ hī, gbundɛ bɔm kɔŋ duk pɔk l'ay.* Calamity has met us, big trouble has befallen the country (Pichl 1967). *Thɔli, hā thɔli, gbundɛ bɔm kɔŋ duk tri ka.* Keep silent, big trouble has befallen this town (Pichl 1967).

gbungbuŋ *n* (kɔ/ma) steam launch (Pichl 1967).

gbuŋkni *v* become wedged (Pichl 1967).

gbuɔ *n* *ŋgbuɔ* (ma) ocean, high sea (Pichl 1967). comp. **thaalenɔgbuɔ**

(see **thaale**)

gbusa *cf: bue, kutha₂*. *v* dig. *Labo thibɔm lɔ pɔ bia yuke, pɔ kɔ ni bɔm thai poi kɔ pingi bɔmde ɔ poi gbusa.* If people have to plant where it is muddy, they will then turn the mud over or then they dig. *Lagbo pɔnthaï loi pɔ gbusa.* If it is in the swamp, they will dig it.

gbut *n* (hɔ/-) end (Pichl 1967); [mg-but] end (K dialect). *La boe leke-leke mgbut.* That's it, the story ends. *Rəka rəka gbut.* That's the end (final formula in tales) (Pichl 1967).

gbuta *v* “swear” someone (Nd dialect).

• **gbutaram** (comp.) *n* family curse (Nd dialect). *Gbutaramde* curse of the family (name given to the launch bought by a local politician).

gbutaram (comp. of **gbuta**, **ram**, see **gbuta**)

gbuth *adj* 1) rough. 2) savage, ill-bred (Pichl 1967).

gbuthul *adj* unripe, green, ill-bred (Pichl 1967).

gbuu *cf: kii.* *n* (wɔ/hā, si) crocodile species, short-nosed or dwarf crocodile (*Osteolaemus tetraspis*) (Pichl 1967).

H

ha₁ *cf: ɲal₂, tɔkɔ*. [variously written *ha, hā, ɲa*] *prep* 1) for. *Ya la memieni fli ha haŋ mpanth haŋ pɔkimde.* I am happy about that, to really work for my country. *N sonthuli pensil le hā yaŋ.* Sharpen the pencil for me (Pichl 1967). 2) about. *Lane la pɔ hɔmɔ mɔ le hā yaŋ, la chen roŋ, ntenken ma gbo ve.* What they told you about me is not true; it is only a suspicion (Pichl 1967). *A yema mɔ ni yi ɲa ye nka che ko talle?* I want to now ask you about when you were young. 3) per. *Ija wɔe, Mbekɛ ma pɔ chan theli ɔ Mbolomde?* Per day, is it Krio they speak more or Sherbro? *Gɔment le hā thoŋkie le hā*

yema hā saba, che le tamɔ pokan gbi wɔ kɔj huth le, wɔ hā paka pɔn bul hā bol wɔ le. The government has proclaimed that they want to make a law that every young man who has come of age has to pay one pound as a head-tax (Pichl 1967). 4) with. *Bikɔs hin abena hie pɔ thuka ɲa bo pɔm thaba.* Because our (emph.) parents were just married with tobacco leaf. 5) here. *Ha chala ɲa?* Do they reside here? *So ye nwuni Shenge ka, nkanya ɲa pe?* So when you came here to Shenge, did you study here as well? 6) of. *Yēmà wɔ bísín hā kòmjé.* Yema took care of the child.

ha₂ cf: bi₂, loi₃, ma₁, mɔs, ɲa₂. Aux 1) should. *Lanε la li keleŋ, le ben moi 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. *Ncheni ha be iyel gbe*. You should not add a lot of salt. ...si ɲa wɔm be hun kɔni hɔthɔ gbampɔe. ...if he should come go fishing for mullet. 2) let. *Kɔ, há kɔ*. He went, let him go. comp. **maha** (see **ma₁**)

ha₃ subordconn 1) functions similar to infinitival 'to,' often begins a series of verbs. *Haŋ ye mɔ munini ha mɔm ko bɔnth bamɔ ɲa mpanth*. And how you came back to the town to help your father with work. *Bee tire ni ngbako ma tire ɲae wom ha vel Kainj Taso*. The town chief and the elders then summoned Kain Tasso. 2) because.

ha-ha-ha interj laughing sound. *Wɔe mam toke toke kaathba*, "Ha-ha-ha-hae-e-e-e ha-ha-ha, ye len la ki-a-e-e-e!" He laughed loudly, "(laughs) What a thing is this!"

haa cf: bɛmpa, bulɔ₂, chɔ₁, hel₂, kɔ₂. v 1) do. *Pɔki Salon de, pɔ ko ha jagbe*. In our country Sierra Leone, they have done a lot. *Yai po haŋ ha ja yenchek ve, fish prosesin*. I started doing fish work, fish processing. *Mɔm la ɲka cheni ɲa?* What have you been doing? *Ba mɔ la ɲaa?* Your father, what does he do? 2) make. *Yus-o-ki ɲa haa*

Braima theni yenkeley. These fish made Braima feel fine. *Wɔ ko wɔ bɔ ɲa wothim de poepoe ɲɔ kɔ che mi disile*. He has made this load light which was heavy on my head. *Nen do ɲɔ ɲa nenthì waynimende*. This year makes fifteen years. *ɲɔ pɔ ɲamɔ spika?* When you were made Speaker? 3) attend. *Apim hamintent, apim hane haa kandaie ɲaa Kiamp ko*. Some are near me, some of them attend school in Freetown. *Awɔ ɲaa kil kajde a?* How many of them are in school? 4) form. *I chala boe ni ija grup*. We just sat and decided to form a group. *I koi pisthe iraparapa tha iŋakɔ moi bol*. We would take small pieces of cloth and form it like ball. 5) perform. comp. **nɔhampanth** (see **nɔ**)

• **hani₂** (der.) cf: chɔk₁, hel₁, traiya. v 1) happen. *Lanε la wɔn yemaε la ha hani*. What they would want is what happens. *Mɔ bí là hànì*. You have it happen. 2) try. *Ihani gbi, hani gbi, hani gbi, wɔi keni ken ki*. We tried and tried and we tried, then early morning came. 3) make. *hɔ hani ki, hɔ chaini fli ɲε chanthe*. Make like this, it rises up again like a baby.

• **han₂** (der.) v do. *Nhɔ gboε han ni tike ha chɔ, ma pe wei lek thi-wɔi*. If you say you will fight the antelope, do not fear the horns (proverb) (TISLL 1979).

haaa₁ 1) temp long time. *Pɔ saŋ lɔ gbo haŋ pɔi mel*. They will scatter for

some time and leave. 2) *temp* ever. *Nchen hā di nɔ*. Thou shalt not kill (Pichl 1967). *Nchen nhā fothok them mɔ nɔthi mbol*. You shall not calumniate your friends (Pichl 1967). 3) *temp* forever. 4) *temp* on. 5) *Loc* a ways.

haaa₂ *subordconn* 1) until. *Sistha Kɔba lan wɔ lɔ mu haj ma nante?* Sister Koba, is she still there up to this day? *Ka lɔ pɔ dumɔ mɔ haj nko gbako?* Did they raise you here until you grew up? 2) unto.

hakla *cf:* **gboso**, **sayom**, **tokoth**. *n* trap used to direct animal toward a single opening in a fence (B dialect).

hale *cf:* **pɛ₂**, **pika₁** (der. of **pika₂**), **pim₂**, **tilaq₁**. *adj* other. *Mpang mənbul beleng buli, mən-bul beleng hālɛ*. Six months on the one side, six on the other side (Pichl 1967). *Nsajhae ma ka che chaj bali ha chaj nyiki hale gbi*. The egusi grew more than all the other plants.

hali *prep* about. *Yaj ayen ya ke taamo ki wɔ ya lem hali wɔɛ*. I myself saw this little boy whom I am talking about.

haliwɔ *cf:* **bikɔs**, **hayɛ**, **thaqkɔ**. *subordconn* because, for (K dialect); *hāliwɔɔ* because (Pichl 1967). *A hā la hāliwɔɔ ve ŋhɔmɔ-m na*. I did it because you told me so (Pichl 1967). *Yi chɔng wɔ len hāliwɔɔ wɔ penkə hī chɔng len*. We love him because he first loved us (Pichl 1967). *Haliwɔ*,

wɔ ibi wɔn ken de o. For he is by our side.

halthe *cf:* **helle₂**, **lel₅**, **mɛn₃**. *n 1* sea. *Elaboe kostal eria, halthe ntent lɔ Athemae ŋahun challe*. Just the coastal areas, the seaside where the Themnes have come and settled. 2) river.

ham *cf:* **thɛk₁**. *n* (wɔ/hā, si) lizard species, Nile monitor (Pichl 1967).

han₁ (Eng *hand*) *cf:* **pia₁**, **sui**. *n* hand. *Wel i ka che ple han tenis bɔl, ni iple chɔch, ni thipika*. We used to play hand tennis ball, and we play church, and other things.

han₂ (der. of **haa**)

Hana *nam* Hannah, female name given to a person. *Wɔls Boima Hana*. She is Boima Hannah.

handɔ *cf:* **hina**, **hɔ₅**, **la₁**, **ndɔ**, **ŋa₅**. *interrog 1)* which. *Mbolomde, Plantain ka lɔ mɔi kie, man ni nthemde handɔ mapɔ chaj thelia?* The Sherbro, on Plantain (Island) here where you are, Bolom or Themne, which do they speak more? 2) what. *Det handɔ lɔ pɔ gbem mɔa?* You were born on what date? *Sijthi handɔ tha nkache siŋda?* What games did you used to play? 3) who.

hane₁ *quant* some. *Ke ŋane ŋa wuewue ni ače pe memba hin awɔ ile lɔ, hin awɔ ile lɔɛ... yi abaot amenbul*. But some have died so I do not remember how many of us remain, how many of us remain there... we are about six.

hane₂ *dem those (ha). Ishie yane ja bia kɔ hunde...* We know that those that are going to come... *Yane gbi ja yema ja thelae yala bia the.* Everyone that would want to hear it would hear it.

hani₁ *cf: bimbi₁.* *n* crowd; *hani* (kɔ) crowd (Pichl 1967). comp. **kumpohani** (see **kompuŋ**)

hani₂ (der. of **haa**, **-ni**, see **haa**)

Hanson *nam* Hanson, name given to a person. *Wɔlta Hanson a ka shi wɔ.* Walter Hanson, I used to know him.

hanth *v* shine brightly. *Palli le hɔ hanth.* The sun shines brightly (Pichl 1967).

hantha *cf: biŋ, tɔŋ₁, waya.* *n* fishing fence. *Ba Yenthɔ bi lɔ hantha ka pɔnth le ay.* Mr. Leopard had a fishing fence here in the swamp (Pichl 1967).

• **hanthpel** (comp.) *n hānth-pəl* (kɔ/-) size of a fishing net (Pichl 1967).

hanthpel (comp. of **hantha**, **pəl₂**, see **hantha**)

haŋka (Eng *anchor*) *cf: kilik.* *n* anchor (Pichl 1967).

Haruna *nam* Haruna, name given to a person. *Ba Haruna.* Mr. Haruna.

hathog *cf: gbel₁, yenthɔ* (comp. of **yen₁**, **tho₂**). *n* (wɔ/hā) leopard (substitute for taboo name) (Pichl 1967).

hato *subordconn* for; *hato* for, in order to, for the sake of (Sumner 1921).

Hawɔd *nam* Howard, male name given to a person. *Shenge ka fli skulle yɔ pɔ wɔ Hawɔd Memorial ve.* It is in Shenge here in that school called Howard Memorial.

hayɛ *cf: bikɔs, haliwɔ, thankɔ.* *subordconn* because. *Ba mɔ koŋ silini, hāye yŋkɔ wɔn lēyne hā wiik bul.* Your father is annoyed at you because you did not go to compliment him for a week (Pichl 1967).

he₁ *n* cold (sickness). *Ihee hɔ peyeni mi, ya bɔnthɔ ni hin koŋ gbinkithni wɔn thibəŋ ni wɔn bol.* Mother has a cold, I found her lying in bed, and she had covered (herself) her feet and head (Pichl 1967).

he₂ *disco* hey. *Yε nɔ wɔ che ko kɔnaε, ya hunde wɔi hɔ,* “He!” When someone would be in a corner, then I would come and she would say, “Hey!”

hei₁ *v* burn. *Iŋɔ the yɔ he yeqkelen.* We burn it (the field) for it to be burned properly.

hei₂ *v* *hēy* show or expose the teeth, grin (Pichl 1967)

hel *v* 1) *boil.* *Mēndē mā hīl.* The water is boiling (right now). *Sɔk le wɔ mu hel.* The fowl is still boiling (Pichl 1967). 2) *bubble.* *Mən de ma hel.* The water bubbles (as it boils) (Pichl 1967).

her *cf: hɛi₁.* *v* 1) *hēr* cross (Pichl 1967). *Mən de koŋ yɛl, ma chen pɛ pɔsɔ mɔ bɔ hēr lel ko.* The water has decreased, it is not much now,

you can go across to the other side (Pichl 1967). 2) go across.

• **herk** (der.) *v* [hèrk] take someone across (the same for ‘burn a farm’) (K dialect); *hèrk* take across (Pichl 1967). *Pə kərke wə Bonth ko.* He was taken across to Bonthe (Pichl 1967). *Ba Amadu Kamara wəe herk yagbe wəe Braima Nsheŋke ka.* Mr. Amadu Kamara then ferries his nephew Braima across to Shenge. der. **herkəni** (see **her**)

• **herkəni** (der.), (der. of **herk**) *v* ferry oneself. *Yà hèrkéni.* I ferried myself across (e.g., river, stream, or stretch of water).

• **herni** (der.) *v* go over, cross. *Wə herni lel ko.* We crossed the ocean (Pichl 1967).

• **hereth** (unspec.) *v* 1) be watery. *Sup le hə̄ herə̄th.* The soup is thin (Pichl 1967). 2) *herə̄th* thin, watery (Pichl 1967).

herk (der. of **her**, -k, -ni, see **her**)

herka *n* 1) *hə̄rka* (hə̄/tha) ferry boat (Pichl 1967). 2) tree species, a tree for making rafts in the old days, wood is very light and floats easily, leaves also used for herbs for easing the delivery of babies, woman drinks solution of leaves in water (K dialect); *herka* corkwood tree (Sumner 1921).

herkəni (der. of **herk** (der. of **her**, -k, -ni), -ni, see **her**)

herni (der. of **her**, -ni, see **her**)

Hestins *nam* Hastings, name given to a place. *Aa ha ka che theli Mbolomde, wənə fli ka che O-Si pəlis, Hestins.* Yes, they used to speak Sherbro, even the one who was an OC police (officer), Hastings.

hei₁ *cf:* **her.** *v* set off, embark (Sumner 1921). *Koŋ hə̄y wəm de ay.* He has set off in the canoe (Pichl 1967). *Than tha yi hə̄y ay si yi yatha si yi kō tr̄i le.* In these (canoes) we embark, then we pull the oars and then we go to town (Pichl 1967).

hei₂ *v* fan; *hə̄y* fan, winnow (Pichl 1967). *Ya kong hə̄y pəle le hə̄ kɔ̄ hə̄thi ibənke le.* I have fanned the rice, you (pl) go and pick out the husk (Pichl 1967).

• **hə̄thə** (unspec.) *n* *hə̄thə* (kɔ̄/tha) fanner, winnowing basket (Pichl 1967).

hek *v* use.

hel₁ *cf:* **chə̄k₁**, **hani₂** (der. of **haa**, -ni), **traiya.** *v* try (Sumner 1921).

hel₂ *cf:* **bempa**, **chə̄₁**, **haa.** *v* *hə̄l* try, do (Pichl 1967).

hel₃ *n* salt. *Ncheni ha be iyel gbe.* You should not put a lot of salt.

Hεlε *nam* Helleh, name given to a person. *Ba Bia Hεlε.* Mr. Bia Helleh.

hεlε₁ *n* basket type, fancy type of basket made of raffia (Pichl 1967).

hεlε₂ *cf:* **gbi₄**, **halthe**, **hεlinj**, **lel₅**, **mənpeyε** (comp. of **mən₃**, **pε₁**), **mən₃**. *n* sea. *A shi ŋəth ke ače kɔ̄ hεlε.* I know how to fish but I do

not go out on the seas. *Yēmō kōni hēle kōe, mō lō kō lōl?* When you go out to the sea, do you sleep there?

• **hēleiko** (comp.) 1) *adj* sea-related. *Wel, yan ken de ki mpanth ma hēlekoē lōae.* Well, as of now I am doing sea work. 2) *Loc* at sea.

• **bēnaihyēl** (unspec.) *n* fish species, cassava- or lady-fish (Pichl 1967).

hēleiko (comp. of **hēle₂**, **kō₁**, see **hēle₂**)

hēliŋ *cf: gbi₄, hēle₂, mēnpēye* (comp. of **mēn₃**, **pē₁**). *n* high tide. *Che wōiowōi-o, kē yē helende yō che vē, yō mēnde ma thāy tokētoke, mai, nyathi lelle.* It is not every day-o, but when it is high tide, the water climbs high and licks the land.

hēm *cf: kēŋkleni.* *v* refuse, deny.

hēn *v* deny.

hēŋ *cf: kakbom* (comp. of **kak₂**, **bom**), **kak₂**, **sogboka** (unspec. of **sō₁**), **sō₁**. *n* wind. *Hēyndé yō [hō] bōs.* The wind is cold. *Taam̄taa bul, wō mmen hukō ni iheŋ disil-disil sōsōkō.* A little boy, whom heavy waves and heavy winds swept away. comp. **hēŋweī** (see **wēi₂**)

• **hēŋveleŋ** (comp.) *n* gonorrhea; *hēŋ-veleŋ* gonorrhea (polite expression) (Pichl 1967).

hēŋki *v* 1) pass something briefly over fire (Pichl 1967). 2) initiate infants into Poro Society (Pichl 1967).

hēŋveleŋ (comp. of **hēŋ**, **veleŋ₁**, see **hēŋ**)

hēŋweī (comp. of **hēŋ**, **wēi₁** (der. of **wēi₂**), see **wēi₂**)

herin (Eng *herring*) *n* fish species, herring like bonga but smaller (K dialect).

hērni *v* worship. *Yi kō hērni abēna hī lē.* We go to worship our ancestors (Pichl 1967).

hērp *n* tree species with thorns, whitish in color, used for herbs (K dialect).

hēth *v* slip.

hēthe (unspec. of **hēi₂**)

hēthhēthni (der. of **hēthni**)

hēthi *v* pick out. *Ya kōŋ hēy pēlē lē hā kō hēt hi ibēnke lē.* I have fanned the rice, you go and pick out the husk (Pichl 1967). *Kō hēt hi ibēnke lē.* He went to pick out the husk (of rice) (Pichl 1967).

hēthil [hēthtēl] *n* snake found in swamps, stays in the water, black like cobra, 1.5 inches diameter, about 2.5 feet long, some say it is dangerous to people (K dialect).

hēthni *v* slip. *Lalae kō wōe hēthni mmēn nyamban doai ni kō kōni hīy kōn.* His paddle slipped from him, the water carried it away from him.

• **hēthhēthni** (der.) *v* slip in. *yā hēthhēthni yā dukduk hīy kōndō, yā gbundagbunda feē hīy mesae atok.* They slipped in (descended) from all directions, they grabbed the money from on top of the table.

hi *pers we; our; us.* *Ke pok pim kolo nyansə pɔ cheŋ wɔ ka fɔsa, hin ka gbo.* But in other countries, if a stranger goes there they would not give him power, only we here do. *Ija ŋa awəŋɔ leŋ yəŋkəleŋ ba, ŋa loni bole in be iŋaka ŋa yan.* They are the ones I am sending this fine greeting for; they should bear in mind that we are here for them. *La Bahin ko ŋa ha yan de.* What our Father has done for us. *Kɔne o Bahin.* Restore (unto us), our Father. *Anya hie forina ŋae, Koroma, Kallon, Sheriff.* Our people are foreigners, Koroma, Kallon, Sheriff. *Oo aya mi isi ye le ke Kraist ka wu ŋa hin.* Oh, my people, let us realize that Christ died for us. *Ija huŋ yi tongi ŋalwɔ.* To come and show us about himself. *Abatoke che ma ha ni, ha bɔnθ hiŋ pe iholŋ kune.* May God be with them for us, that they meet us alive again.

hial₁ *cf: yanɔ.* *n river; hial, hial ahɔl* (kɔ/ma) river, mouth of a river, estuary (Pichl 1967). *Hial le kɔ thunk.* The river is deep (Pichl 1967).

hial₂ *n dancing area.* *Ha ma sink walli nɔ le ni puy, ihial ka nante.* Do not play with your palm branches and grass in the dancing area here today.

hiɛ *disco clause-final particle expressing desire to affirm the validity of preceding clause, cf., ‘isn’t that so?’* *Sese Mpondø, nkong bali hiɛ?* Sese Mpondø, you are rich

now, aren’t you? (Pichl 1967). *Yamɔ pe wɔn Shenge ka lɔ pɔ gbem wɔ hinye?* Your mother was also born here, right? *Ba-m, nkɔn bali, hiɛ?* Sir, you are rich now, isn’t it so? (Pichl 1967).

hil₁ *v fly; hiil* fly (*yil* Shenge pronunciation for *hil*, to fly) (Pichl 1967).

• **hilk** (der.) *v fly with.* *Bikee hilke itee kanae hethɛ.* If the wind flies with the mortar, what about the fanner?

hil₂ (Eng *hill*) *cf: tent.* *n anthill.*

-hil *v > v sfx* verb extension; meaning unknown.

hilk (der. of **hil₁**, -k, see **hil₁**)

hin *cf: hɔl₂, resth.* *v 1)* lie down. *Háliwɔ hìn má Yèmà, wɔ pín bállè kò Chó.* Because he slept with Yema, he paid *bal* to Cho. *Kaiŋ Taso wɔ jajel wɔe wue, hine lo pelleai amaae ntent.* Kain Tasso whose mother-in-law died, lay down in the hammock near the women. 2) lay. *Kaiŋ Taso hine pelleai wɔ la ke ni wɔ la theee.* Kain Tasso lying in the hammock saw it and heard it. 3) rest. der. *nɔhinyɛchɛk* (see *nɔ*)

• **hiŋ-gbɔl** (comp.) *v be satisfied.* *Kɔ ba kel ka hinən gbɔl.* But Mr Monkey was not satisfied (Pichl 1967).

• **hini₁** (der.) *v 1)* lay down, set down. *Ijkɔ hini chanth le!* Go lay down the baby (Pichl 1967). *Poe hinie le hɔe hɔ pɔ peŋ tan de...* They laid down a law that the day they would break off the mourning...

(Sumner 1921). 2) decide. *Kisik le hā pe bɔni nən sana le*. At the end they decided they would meet again in the new year (Pichl 1967). 3) arrange. *ljkɔ la hini!* Go and arrange it! (Pichl 1967). comp. **nɔhinyechèk** (see **nɔ**)

- **holini** (der.) *n* (kɔ/-) rest, relaxation (Pichl 1967).

hina *cf: handɔ*. interrog who. *Hiná wò bempà biŋ dó á?* Who built this fence? *Ina lɔ ba mɔa?* Who is your father?

Hini nam Hini, name given to a person. *Ye hu ifɔnde pɔ mɔi ka ilel Bue Hini?* When you were initiated, you were given the name Bue Hini?

hini₁ (der. of **hin**, -i₁, see **hin**)

hini₂ *v* please. comp. **hini-gbɔl** (see **gbɔl**)

hini-gbɔl (comp. of **hini₂**, **gbɔl**, see **gbɔl**)

hinth₁ *cf: koi*. *v* swell; *hinth* be swollen (Sumner 1921). *Mma vɔketh su-m de, kɔ hinth ni lwe nse, mma ki-m neki.* Don't squeeze my finger, it will swell and suppurate, don't hurt me! (Pichl 1967).

hinth₂ *n* bed; *hinth* (kɔ/tha) bed (Pichl 1967). *A yema vikini ke hinth lo kɔ kith hā yan.* I want to stretch but this bed is too short for me (Pichl 1967).

hinth₃ *n* [hínth] swelling (K dialect).

hijg-bbɔl (comp. of **hin**, **gbɔl**, see **hin**)

hijk *cf: hok₁* (der. of **hɔ₁**, -k). *prep* from.

hiɔl *cf: fɔ₁*. *Numb* four (Sumner 1921); [yɔl] cardinal four, [bóó thí yɔl] four hats (B dialect). comp. **bolthiɔl** (see **bol₁**), **mənhiɔl** (see **mən₁**), **mənhiɔlniwaŋ** (see **mən₁**)

- **waŋnihiɔl** (comp.) *Numb* fourteen. *Nen thiwaŋnihiɔl, gbemni Funj ko.* Fourteen years old, born in Rotifunk.

hip (Eng *heap*) *cf: sal₁*. *n* heap (B dialect).

histri *n* history.

hmm *disco* yes.

hɔ₁ *v* 1) emerge, come out. *Ye ha ka stich kun wɔe, ko lɔ gbemeke yɔ ho kae...* When her belly was stitched, where the baby comes out... 2) sprout. 3) emerge. id. **thukul₁**

- **honi** (comp.) *v* 1) go out, get out. 2) come out. *Nchindè mà hóni fop fup.* The shit came out like foop foop.

• **hok₁** (der.) *cf: hijk*. *v* 1) come from. *Ndɔ-lɔ ŋhokɔ-a?* Where do you come from? *Yà hijk kò Bà Yànkà.* I came from Ba Yanker. 2) come out. 3) take out. *Po mɔe be wɔ gbo yema jo, mɔi mine ko wok yà wɔn jɔe.* If your husband also said he wants to eat, you go and take the rice out again. *Ipuluke gbi ma lɔe pɔ ma lɔ kɔŋ hok.* All the piles (of branches and leaves) that are there are taken out. 4) go from. *Awokɔ gbo ko mɔ ko yai hun ko Mi*

Adama. After leaving you, I will go to Mami Adama. 5) originate.

• **hok₂** (der.) cf: **tɔŋkwa** (der. of **tɔŋk**). v celebrate. *Haŋ ni nante be, pɔ mu tɔn tontho ki chɔl sake ha hok saka wulle.* Even up to the present day, people still sing these songs the night of the wake.

ho₂ n alum bark; *hoo* (hɔ/ma) alum bark (Pichl 1967).

ho₃ v 1) of rice when all the water has evaporated or been absorbed. *Joe kɔ ni ho, moi thɔk boithe.* After the rice is properly dry, you wash the dishes. *Kɔ kɔŋ gbo ho, moi chɔŋ, nyɔk ya po moi.* When the rice is dry, then you dish it out, you take your husband's rice in. 2) be cooked, as of rice. *Kɔ lɔ boni le ton-ton te kɔi kɔŋ ho.* It just remains low until it has cooked.

hoe cf: **pɔɔ.** n rain; *hɔee* (hɔ/-) rain (Pichl 1967). *Hɔee hɔ dis.* The rain is heavy (Pichl 1967).

hok₁ (der. of **ho₁**, -k, see **ho₁**)

hok₂ (der. of **ho₁**, -k, see **ho₁**)

holni v meet.

homabal₁ (unspec. of **bal₁**)

homabal₂ (unspec. of **bal₂**)

homplɔŋ adj [hòmplòŋ] empty (K dialect).

honchoŋ cf: **baŋchoŋ₁**. v float.

honi (comp. of **ho₁**, -ni, see **ho₁**)

hoŋ₁ cf: **hul₁**. v blow; *hoŋ* blow a whistle or horn (Pichl 1967).

hon₂ n whistle; *hoŋ hoyun* whistle (Pichl 1967).

hoŋ₃ n 1) home. *Wɔŋ mɔ koa?* What about your house? 2) compound. *Iŋkɔ hoŋ ko ni mpin sok shiliŋ thiwanj.* Go to the compound and buy a fowl for ten shillings.

honka₁ cf: **bɔko**, **kahai**, **kaŋ₁**. n *honka* (hɔ/tha) open area (Pichl 1967).

honka₂ Loc outside. *Iŋkɔ lath kotha-thi le honka le ay.* Go spread the clothes outside (Pichl 1967).

hoo [hòò] n tree species with roots used for medicine, stomach ailments, extremely bitter (K dialect).

hopa cf: **yekɛ.** n cassava field; *hopa* (hɔ/tha) cassava farm where, after harvesting all other fruits, only cassava remains (Pichl 1967).

hopabai n market; *hopa bai* (hɔ/tha) main market, big market (Pichl 1967).

hosni (der. of **bus**, -ni, see **bus**)

hoth₁ [hóth] cf: **nyɛ.** n chaff, part of rice that is blown away (K dialect).

hoth₂ [hóth] n gap in teeth (K dialect).

hoth₃ [hóth] v fill mud in lattice of sticks, mud-and-wattle construction (K dialect).

hothök cf: **jɔhɔ**, **pakali** (der. of **pakil**, -i₁), **sɔyɛ**, **woli** (der. of **woi₁**, -i₁). v 1) frighten; frighten by shouting suddenly (Pichl 1967). 2) take unawares. *Min de hothök wɔ.* The devil took her unawares (Pichl 1967).

hoy₁ *v* make oil; *hɔy* make oil (Pichl 1967).

hoy₂ *n* oil fabrication; *hɔy* (?/-) oil fabrication (Pichl 1967).

- **hoykɔkɔ** (comp.) *n* coconut oil fabrication; *hɔy kɔkɔ* coconut oil fabrication (Pichl 1967).

- **hoymbel** (comp.) *n* palm oil fabrication; *hɔy mbəl* palm oil fabrication (Pichl 1967).

hoymbel (comp. of **hoy₂**, **bəl₂**, see **hoy₂**)

hɔ₁ *cf:* **cheli₂**, **fothi**, **gbemani**, **ku**, **lem₁**, **theli**, **wɛ**, **wɔni₂** (der. of **hɔ₁**, -ni). *v 1)* say. *Le nwo gbo, ya mɔi, yan ya wɔ* “*bua*.” If you say to them, *mɔi* (‘Good afternoon’ in Sherbro), they will say, *bua* (‘Greetings’ in Mende). *Ke la hɔn de, nyiki’ɛ gbi ma pɔ ka yuk ɔchekai mɛŋke vee yelloaie*. But it is said, all these seeds they planted at the farm at that time on this island. *Ni ya che tɔn, ya mɔe hɔmɛ, nthol huai-huai ni ɔkɔ kue yekee ni ɔchii*. And they are singing, then I said to you, go down quietly and take the cassava and bring it (back). *Bəl Pokan de wɔe gbaki ni hɔ ko laa wɔe*, “*Ndeli la mɔm hɔm de waata-o*.” Rat Husband answered saying to his wife, “Watch what you are saying, Girly-o!” *2)* tell. *Li pika la ayema ni nwo mi ya iwlɔŋ mɔe*. The next thing I would like you to do is to tell us the story of your life. *3)* talk. *Ken bo bi ɔsɔkba la mɔ tene, ha mɔn wɔ...* If you have a problem in mind and you want to

talk... *4)* speak. *Yan be pɛ ɔnami hɔ ko mi ko hɔj*. They spoke to me for a long time. *Ye mɔ hɔ Mbolomde mɔtoe kune, nɔnɔ wɔ thimni wɔi yi mɔ Bolomns?* When you speak Sherbro in a vehicle, everybody will turn and ask, are you Sherbro? *5)* call. *Pɔ gbem mi pɔyde ɔpɔ wɔ Septembae, pɔy mɔike menyolle*. I was born in the month that they call September, the ninth month. *Wel atipe tɔn nende ɔpɔ Apothoe ya wɔ 2013, te mɛŋko ki amu tɔndai*. Well, I started singing in the year that white people called 2013, up to this year I’m still singing. *Nande a ko wun ko langbande ki ni a huj wɔ yi ɔalwɔ atoke*. Today I have called this man to come and to ask him about himself. *6)* prove. *Nɔe wɔ hu ni la hɔnde wɔ fɔnwoie, pɔ che bia ha thisiŋ pɔ che mɛmimi*. The person died and it was proven that he was a witch, they could not make merry, they were not happy. comp. **hɔbatɔkɛ** (see **tok₁**), **wɔŋhɔ** (see **wɔŋ₂**), comp., der. **ɔhɔlpok** (see **nɔ**), comp., der., id. **nɔŋhɔ** (see **nɔ**)

- **hɔ₂** (der.) *cf:* **thɔŋka₁**. *n 1)* voice. *2)* quarrel. *ɔjani po wɛ ya bi mu nwo ton-ton, ke ya seie ni mu o, ɔals mu*. She and her husband had a small quarrel, but they have not separated, they are still there. *3)* palaver. *Wɔ lɔ hàà bém̄pá*. She is there to settle palavers.

- **hɔma** (der.) *v 1)* compromise. *2)* argue with. *Bəl Pokan de: “Mba yan ya mɔ hɔm ve?”* Rat Husband:

“Woman, is it me you are abusing like that?” 3) talk with.

- **hɔn** (der.) *v* say. ...*haliwɔ la kɔŋ hɔn de kɔŋ lee mmen deai*. ...because it had been said that he had drowned in the water.
- **hɔni** (der.) *v* say to oneself. *Lanɛ la hɔni thɔndeaiɛ, la chen hɔni bandeai*. What you say to yourself while bathing is not what you say to yourself while getting dressed (proverb) (TISLL 1979).
- **wɔk₂** (der.) *n* 1) word. 2) language. *Shenge ka nwɔk ndɔ ma pɔ chan thelia?* In Shenge here what language do they speak more? *Nwɔk nra ma pɔ chan theliɛ, Mbolomde, Mmendee ni Nthendee*. They speak three languages here: Sherbro, Mende and Themne. 3) case. *Yɛmɔ theli ko aŋaɛ, nwɔk mpim ma pɔ chi komɔko ma che ndumɔ, nye?* When you talk to the people, some cases they bring to you are difficult, right?
- **wɔni₂** (der.) *cf:* **gbemani**, **hɔ₁**, **lem₁**, **theli**, **wɛ**. *v* speak. *Achɔn ma len eh, bikɔs amɔs wɔni ε nwɔke ma pɔ yemaɛ mave Mbekɛ vɛ*. I like it, because I must say the language they want, it is that Krio.

hɔ₃ *cf:* **che₅**, **la₂**, **lɛ₂**, **ni₄**, **ŋa₃**, **ye₁**. *subordconn* 1) it is. *Iɔ konɔ gbo we ha che mi paka*. That is all, but they do not pay me. 2) why, how. *Iɔŋ lɔlā?* How did you sleep? 3) that. *Ko ni bo sɔn yawɔ, yawɔ wɔ wɔi wɔm tem de ŋbi ŋɔ wɔ theni bo ndik ni kɔ ni*

pɔyko. As she dreamt of her mother, her mother told her that anytime she is hungry, she should go to the stream. 4) when. *Iɔ pɔ ŋamɔ spika?* When you were made Speaker? 5) then. *Ka hun hɔth ŋɔ hɔ ka ke yami*. He came to fish, and then he met my mother. *Wel yami ka bɛmi skul ke akɔni livil, ŋɔ aka mɛl ayi pɔni ŋɔthe kunc*. Well, my mother sent me to school but I didn't go far, then I left and involved myself in fishing.

hɔ₄ 1) *indfpro* it. *Bòlmié ŋɔki*. This is my head. *Ye mɔ ŋɔ hun thɔŋul vɛ, le apimae ŋa siŋe-siŋe gbo harj le ŋa wɔ bo ŋa yema jo...* As you keep it reserved, after the children played around, if they say they want to eat... 2) *NCP* it. *Bithir le hɔ beyɛn*. The bottle is empty (Pichl 1967). *Pan de hɔ dinth*. The moon shines (Pichl 1967). *Iŋ kwɛy sangba nyok lo ni nsik hɔ Yema gbɔ!* Take this string of corals and tie it on Yema's neck! (Pichl 1967). 3) *NCP* relative pronoun: that/which. *Yi koni shi temde ŋɔ pɔ gbem mɔ, ko lo pɔ gbe-mmɔ?* We already know when you were born, where were you born? *Ya mɔ ka mɔ yende gbi ŋɔ yemai*. I give you everything that you want.

hɔ₅ *cf:* **handsɔ**, **la₁**, **ndɔ**, **ŋa₅**. *interrog* what. *Iɔwɔ ka che huŋ ŋaa?* What did he used to come and do? *Belsa ŋɔe handsɔ ŋa hɔ si ŋa thee la?* What rat will speak and you understand it?

hɔ₆ cf: hɛŋwei (comp. of hɛŋ, weɪ₁ (der. of weɪ₂)) n 1) weather. *A lo-mani ye Ba Ngobe ka che hun de hwe le hɔ lelc.* I remember when Mr. Ngobe was coming that it rained (Pichl 1967). 2) rain.

hɔa [hɔà] n tree species, leaves used for medicine (K dialect).

hɔbatokɛ (comp. of hɔ₁, ba₁, tokɛ₁ (der. of tok₁, ε₁), see tok₁)

hɔhɔ n (wɔ/hā, N) fish species, 6 inches long with strong jaws, lives beneath cliffs (Pichl 1967).

hɔima cf: kump₁, nɔhampanth (comp. of nɔ, haa, panth₁). n ɔhɔyma (-/ha) workers for hire for harvesting rice; a union of men who hire themselves out for harvest work (Pichl 1967).

hɔkɔ n goiter. *Ihɔkɔ hā le bombom.* Their goiters are big (Pichl 1967).

hɔl₁ v 1) insult. *Yelkənth lo wɔ-m hɔl.* This puny fellow insults me (Pichl 1967). 2) hɔl rebuke (Sumner 1921); hɔl̄ rebuke, scold (Pichl 1967).

hɔl₂ cf: hin, resth. v breathe. *Ha bɔn-thɔ baha yine ni che hɔl lok, lok.* They met their father lying breathing with great difficulty (Sumner 1921). *Kɔ bimni sɔku bullai, wɔ hɔɔl <fɔɔ fɔɔ fɔɔ> ni yeke wɔe che wɔn kunslo.* (She) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of panting) with the cassava (tucked) in her bosom.

• hɔlɔŋ₂ (comp.) n life. *Ihɔlɔŋ hɔ gbo thanthen.* Life is (just) in vain

(Pichl 1967). *Li pika la ayema ni nwoŋi ŋa iwoŋloŋ mɔe.* The next thing I would like you to do is to tell us the story of your life. *Ihɔlɔŋ hɔ imɔl.* Life is sad (Pichl 1967). comp. bɔŋkihɔlɔŋ (see bɔŋk₂), nanihɔlɔŋ (see nan), thɔkihɔlɔŋ (see thɔk₂), yenbiɛi-hɔlɔŋ (see yen₁)

• hɔlɛ (der.) n whisper. *Ya hun mɔ hɔm thihɔlɛ-hɔla.* I come to tell you something secretly (Pichl 1967).

hɔl₃ n eye, [wɔl]/[wɔllɛ]/[wɔlthɛ] eye/ the eye/the eyes (B dialect). *Kɔŋde kɔ akeke thiwolle ye laiyoe hɔ cheni pe bul.* The burial that I have seen (with my) eyes, it is not still the same. *Nɔɔnɔ yelle ko ŋa hun ha kek Braima thihɔl...* Everyone on the island came to see Braima with (thier own) eyes... comp. pɛlmahɔl (see pɛl₁)

• tɔkɔli (unspec.) v hurt someone's eye.

hɔl₄ cf: -ai, kune (der. of kun, ε₁). post into, inside. *Pɔŋ huu le ni kɔni kil le hɔl ko.* He jumped over the fence and went into the house (Pichl 1967).

hɔl₅ n rest; ɔhɔl̄(ma) rest (Pichl 1967). *Lami wɔ abi habi wɔn pe wɔ che wɔl libul-libul.* My wife I would rest some time (Pichl 1967).

hɔlɛ (der. of hɔl₂, -ɛ, see hɔl₂)

hɔlide (Eng *holiday*) temp holiday time. *A kɔ lɔni pe haŋ ya ko kɔni*

fɔm wan, ya pe tipe kɔ hɔlide. I did not go there again until I went to form one, then I started going for holidays again.

hɔlini (der. of hɔl₅, hin, see hin)

hɔlɔŋ₁ cf: baa₂, balmaa, boka. n (hɔ/tha) curved knife used for cutting palm trees for palm wine (syn. iba) (Pichl 1967).

hɔlɔŋ₂ (comp. of hɔl₂)

hɔm prep from.

hɔma (der. of hɔ₁, ma₄, see hɔ₁)

hɔn (der. of hɔ₁)

hɔni (der. of hɔ₁, -ni, see hɔ₁)

hɔntlɔn n plant species; hɔntlɔn (hɔ/tha or hɔ/hɔ, i) beach convolvus, long rope-like trailer with 2-3 large purple flowers on each stalk (Pichl 1967).

hɔspith (Eng hospice) cf: kilpeke (comp. of kil₁, peke). n hospital. Nɔs gbi ya ka cheni eriaio ai, hɔspitalai fli nɔs ka che ya ni. There was no nurse in that whole area, even in the hospital there was no nurse. Ya che ko taalle, acheni ve, ya naka naka, pɔ mi yɔk hɔspithai ni asɔŋ. When I was a young, I was not well, they took me to the hospital to get well.

hɔth₁ (der. of hɔth₂)

hɔth₂ cf: di₁. v fish. Ka hun hɔth yɔ ho ka ke yami. He came to fish, and then he met my mother. comp. nɔhɔnthe (see nɔ), yuhɔtka (see yu)

- hɔth₁ (der.) n fishing. A shi ŋɔth ke ache kɔ hɔlɛ. I know how to fish but I do not go out on the seas.

- hɔthka (der.) n fishing. ya wɔe pel mawɔm wɔe, wɔm hɔthka bom deai yɔ bi yinjin de. They loaded it into his boat, the big fishing boat that has an engine.

hɔthka (der. of hɔth₂, -k, see hɔth₂)

hu₁ n 1) yard; huu (kɔ/tha?) yard, corral (Pichl 1967). 2) fence. Pɔŋ huu le ni kɔni kɔl le hɔl ko. He jumped over the fence and went into the house (Pichl 1967).

- hunyiki (comp.) n plantation; huu nyiiki (kɔ/tha?) plantation (Pichl 1967).

- husɔk (comp.) n chicken yard; huu sɔk (kɔ/tha?) fowl yard (Pichl 1967).

- huvis (comp.) n cattle yard; huu vis (kɔ/tha?) cattle yard (Pichl 1967).

hu₂ cf: isɔ₂, saaka₁. n 1) day. Hùéé ñjó [hɔ] bɔs/bɔsúl. The day is cold. Iyema mɔ weyowɛ. We need you every day. 2) morning. Wɔyɛ ñɔ keni gbo, apa wɔ tenini. Early in the morning, father will do some thinking. der. wɔiowɔi (see -o-)

- hwepi (comp.) cf: rithilehɔl (comp. of rithi₂, ahɔl₁). temp dusk. comp. kɔsmahwɛ (see kɔs)

huaihuai (der. of wai₄)

hue v be glad (Sumner 1921).

hueŋ cf: **mu₁, ni₁, pε₃, stil.** *temp* yet, still. *Hueŋ anyae ḡa gbiŋkitheni fee.* Still they did not cover the money.

huhuu *Idph* animal cry. *Tumgbula le wɔ hɔ chɔl le, nthe lom wɔ le hɔ ki ε hu-huu.* The *tumgbula* cries in the night, you will hear his voice, it is so, hú-huù (Pichl 1967).

huk₁ (Eng *hook*) cf: **seko.** *n* hook. *A chen duki pel, nhuke ma a dukie.* I do not use a net, I use hooks.

huk₂ *n* bush spider. *Huksi atiŋ hā chekil le kune.* There are two bush spiders in the house (Pichl 1967).

hukum *n* wasp species (K dialect); (wɔ/hā, N) kind of bush wasp (Pichl 1967).

hul₁ cf: **hoŋ₁.** *v* blow on for cooling, e.g., a child's cut (Pichl 1967).

hul₂ cf: **kuum, mutmut.** *n* mosquito (K dialect); *hūl* (wɔ/hā, i) mosquito (Pichl 1967).

humoe cf: **bɔfima, fɔnwei₁** (comp. of **wei₁**), **mane, wɔm₃, yasi.** *n* cleansing, purifying medicine used to "wash" guilty parties (lovers who copulate in the bush) and the bush for farming after sacrilege (Hall 1938).

humɔ *v* send for. *So lagboe nɔ wu, ramde kɔ kɔ lomthibul pɔi humɔ nɔε ve.* So if a person dies, the family will make a unanimous agreement and send for that person.

Humwe *n* Humwe Society, a mixed society; *humwe* (kɔ) a mixed society that benefits the washing of the

bush to secure good crops (Pichl 1967).

hun₁ cf: **min₅, muni, muŋk.** *v* 1) come. *Wɔ be hun.* He is just now coming (Pichl 1967). *Təmdo mɔ chɔŋ hun a?* At about what time will you come? (Pichl 1967). *A yema ni i wun ko ja Mbolomde.* I want us now to come to Bolom matters. 2) become. *Wel awun Spika 2013.* Well, I became Speaker in 2013. 3) return. 4) start on.

• **hun₃** (der.) *n* visit, trip. *Hun sende yɔ hundε, hun 1978.* The first time he came was in 1978.

hun₂ *Aux* Incipient particle on its way to becoming grammaticalized. *Wɔ ye hun hɔε, ntheε bip?* Then he asked, "Did you hear the fart?" (Pichl 1967). *Velen thilande hun gbo le chal ka ni kune yɔ wɔi neki.* After that (she) just sat and felt her delivery pain. *Mɔ yi hun tongi yɔ pɔ cheth pɔmthi gbamde.* You should now come and show us how to cook potato leaves.

hun₃ (der. of **hun₁**)

hunyiki (comp. of **hu₁, yiki₃**, see **hu₁**)

husɔk (comp. of **hu₁, sɔk**, see **hu₁**)

huth *v* come of age. *Gɔment le hā thɔŋkie le hā yema hā saba, che le tamɔ pokan gbi wɔ koŋ huth le, wɔ hā paka pɔn bul hā bol wɔ le.* The government has proclaimed that they want to make a law that every young man who has come of age has to pay one pound as a head-tax

(Pichl 1967). comp. **nɔmɔkhuth** (see **nɔmɔk**)

huvis (comp. of **hu₁**, **vis**, see **hu₁**)

hwai *cf:* **lələ**. *temp* slowly.

• **hwaihwai** (der.) *temp* slowly.

hwaihwai (der. of **hwai**)

hwaini *adj* have a disfigured nose like a leper (caused by Toma

medicine and also healed by it) (Pichl 1967).

hwe *cf:* **pukɔ₂**. *n* 1) froth, (kɔ) froth (Pichl 1967). 2) foam. *Mənde ma hɔ hwe*. There is foam on the water (Pichl 1967).

hwəpi (comp. of **hu₂**, **pi₁**, see **hu₂**)

hwəwei (comp. of **wəi₁** (der. of **wəi₂**), see **wəi₂**)

I

i- *NCM pfx* noun class marker (hɔ). *Ilel mɔa?* What is your name? *Mai be itue kune*. You put it in the pot. *Akɔŋ gbo bas, adikile gbo ipuluke ai le yini achar-char tiko*. After sweeping, I will gather the dirty clothes and then leave them there and travel about town. der. **ipal** (see **pal₁**)

-i₁ *v sfx* 1) causative. 2) repeated action. der. **besekieni** (see **bəl₂**), **bosi** (see **bos₂**), **bɔsɔli** (see **bɔs₂**), **duki** (see **duk**), **gbemi₁** (see **gbem**), **gbemi₂** (see **gbem**), **gbenik** (see **gbem**), **gbetigbæti** (see **gbet₁**), **hini₁** (see **hin**), **jetheli** (see **jeth₂**), **jethelini** (see **jeth₂**), **kabani** (see **kaban**), **kənθhi** (see **kənθh**), **lepi** (see **lap₁**), **lepi** (see **lap₁**), **loli** (see **lol₂**), **mani₁** (see **man₂**), **mənkleni** (see **mənkilən**), **nani** (see **nan**), **nekeli** (see **nak₁**), **neki** (see **nak₁**), **nɔhinyechek** (see **nɔ**), **nɔlolie** (see **nɔ**), **nyumi** (see **nyum₁**), **pakali**

(see **pakil**), **pəni** (see **pən₂**), **pɔkɔni** (see **pɔkɔn**), **pɔŋki** (see **pɔŋ₂**), **pɔŋkiɛn** (see **pɔŋ₂**), **puthi** (see **puth₃**), **puthuli** (see **puth₃**), **puthuni** (see **puthun**), **rəthi** (see **rəth**), **rimi** (see **rim₁**), **rɔki** (see **rɔk**), **sekitini** (see **sek**), **semi** (see **səm₁**), **siji** (see **siŋ₂**), **sonthuli** (see **sonth₁**), **sonki** (see **sonk₁**), **sɔnθhi** (see **sɔnθ₁**), **təni₁** (see **tən₁**), **təni₂** (see **tən₁**), **tənin** (see **tən₁**), **tənini** (see **tən₁**), **təŋken** (see **tən₁**), **tuki** (see **tuk**), **theki** (see **the**), **theyen-neki** (see **nak₁**), **thəki₁** (see **thak**), **thəkini** (see **thak**), **thimini** (see **thim**), **thiŋgi** (see **thəŋk**), **tholi** (see **thol**), **thɔŋki** (see **thɔŋka₁**), **thɔŋkini** (see **thɔŋka₁**), **thukuli** (see **thuk**), **woli** (see **woi₁**), **wuŋki** (see **wuŋk**), **yuki** (see **yuk**), **unspec. bɔyi** (see **bɔi₂**), **dinthi** (see **dinth**), **tholiepɔ** (see **thol**)

-i₂ *cf:* **ɛn**, **kɛ₁**, **la₄**, **o₁**. *coordconn* 1) a conjunction particle, usually

attached to a pronoun early in a clause, usually subject but also object. *Wɔi pe muni wɔi hun gbemɔ wantemde ka yɔ ba mi ka wuwe*. She came back here to deliver my sister when my father died. So *wɔi munini, wɔi pe mina hun 1980*. So he returned, then he came back in 1980. *Anyaε yani gbo vel yel lo ε Plantı ko haaj ni manante*. People have been calling it Plantain ever since. 2) then. *Poi hun saj pele*. Then they come and scatter the rice. *Lagbo pɔnthaı lɔi pɔ gbusa*. If it is in the swamp, they will dig (plow) it. *Pɔ kɔŋ gbo raa poi piŋgi kajka inalle lɔ yɔ ni kelen*. After brushing, they have to turn over the soil so that it becomes clean.

-i₃ *pers sfx* subject pronoun. *Mɔ yɔ koi ndumma mɔe ma pɔ dumɔ mɔi*. You should take the character you were raised up with. *Langba lo, Jɔn Planten, wɔe munini pɔk wɔe Potho ko*. This man, John Plantain, then returned to his country, to the whites.

-i₄ *pro-form sfx* 1) obj pro. *Pɔ kɔŋ kɔ gbo futh, pɔ kɔi panth thibarı pɔ woth kɔ bole*. After they have uprooted it, they have to tie it into a sheaf and carry it on the head. *Mɔi chal ni nkɔŋkɔ kɛn yεŋkeleŋ, mɔ kɔi bε pandε kune*. You now sit and cut them nicely, then you put them in a pan. 2) possessive particle. *Apuma mɔi yɔ bεŋsin no we*. Your children are suffering a lot. comp. **wɔngbenawı** (see **wɔŋ**)

ibɔl₁ [iból] *adj* high identical in meaning to *vil* (K dialect).

ibɔl₂ *post* along. comp. **naibɔl** (see **nai₁**)

Ibrahim *nam* Ibrahim, male name given to a person. *Ba mi iləl wɔ yɔ Ibrahim Kumba*. My father's name is Ibrahim Kumba.

Idrisa *nam* Idrissa, male name given to a person. *Sufian Idrisa Koroma*. Suffian Idrissa Koroma.

-il *v > adj sfx* changes verbs into adjectives, verb extension? der. **folkathil** (see **bol₁**), **dinthil** (see **dinth**), **disil** (see **dis₁**), **disildisil** (see **dis₁**), **jethil₂** (see **jeth₂**), **jetheli** (see **jeth₂**), **jethelini** (see **jeth₂**), **kathil₁** (see **kath**), **lemil** (see **lem₁**), **pethil** (see **peth**), **sækil₃** (see **sak₂**), **sækil₁** (see **sæk₂**), **sækil₂** (see **sæk₂**), **semil** (see **sem₁**), **siŋil** (see **siŋ₂**)

in *disco* no.

infat *disco* in fact.

influenta (Eng *influenza*) *n* influenza.

injek (Eng *inject*) *v* inject. *Beye wɔŋ ayenae hun, hun wɔŋ injekshɔn, bikɔs yan ache injek a siŋ ni*. The chief himself came, he came and gave an injection because I do not know how to do it.

injekshɔn (Eng *injection*) *n* injection. *Beye wɔŋ ayenae fli wɔi hun wɔŋ injekshɔnnaa, wan themde wɔi hunj hu*. The chief came and no sooner he came and injected the girl, the girl died.

insho *v* insure. *Pɔ nɔi kɔŋ ka inshɔ, temde ve pɔ nɔi hɔm lε, haŋ ha thunɔ thaozin way.* They would have given assurances, when they tell you the bride price is ten thousand.

intrest (Eng *interest*) *n* interest. *ŋa bi intrest ko lane laŋ nsie.* They have an interest in what you know.

Inglan (Eng *England*) *nam* England, name given to a place. *Pim nɔ wɔ sɔtha nten Inglan la athelie komɔko.* Maybe someone in England will understand what I said to you.

ipal (der. of i-, pal₁, see pal₁)

Isata *nam* Isata, female name given to a person. *Ama ŋa Kadiatu Bendu, Isata Bendu, Ramatu Bendu ni Aminata Bendu.* The women are Kadiatu Bendu, Isata Bendu, Ramatu Bendu and Aminata Bendu.

ish-sh-sh *Idph* of disapproval. *M-m-m shiyɔɔɔ, ŋhɔ lan be: ish-sh-*

sh, ayo, ayo, mɔ ŋɔ sɔm! Hm-m-m shiyɔɔɔ (expression of disapproval), do not even say it: ish-sh-sh, yes, yes, you will eat it!

isɔ₁ *temp* in the morning, [isɔɔ] in the morning (K dialect). *Gbeŋ isɔ.* Tomorrow morning (Pichl 1967).

isɔ₂ *cf:* hu₂, saaka₁. *n* (hɔ/-) morning (Pichl 1967); [ishɔɔ] morning (B dialect); shɔ, ishɔ morning (Sumner 1921). *Thipik isɔ lo Bankaŋ wɔ gbo thimini ka.* On from this morning, Bankang was loitering around (Pichl 1967).

• sɔna (der.) *temp* this morning; *isɔ na* this morning (Pichl 1967).

ivin (Eng *even*) *cf:* be₁, fili, mu₁. *adv even.* *Ivin paŋ-o-paŋ.* Even every month. *Ye lai bikɔs ivin Pothonɔ ki yɔ hun ke nɔ ndɔndɔ ko woko.* That is it, because even when this white man came here, he saw everybody in his place.

J

ja₁ *cf:* bila, bulɔ₁, panth₁, risen, yen₂. *n* 1) (lɔ/ma, pl. nyek) cause (Pichl 1967). *Hã kul man ŋgbeth la ε ja libul la chi nak lε.* To drink dirty water is one of the causes of (lit. which brings) sickness (Pichl 1967). 2) matter. *Iyema ni hun ko ja yencheke?* We want to now come to the matter of fish? 3) affair. *Ya kɔŋ bɔyni jali mɔ.* I am disgusted

with you (lit. your affairs, actions) (Pichl 1967). *Yaj fli ya woth laε ko fe ton-tondo ki ŋa aya mpanth lɔnlɔ abempa gbi ja apimamde o ja aŋamde gbi fe tondo ki kune.* It is me that works to arrange all of my children's affairs and my own affairs with very little money coming in. 4) thing. *Mɔm mbi ja gbe ŋa yanɛ ŋa hunɔni mue ŋa yan si.* You

have many things for those who have not come yet to know. *Jizəs ḥa ja bom ba ḥa yan, ye peye nkɔŋ ma wɔle*. Jesus did a big thing for me when He shed His blood. 5) reason. *Jae labi imemieni ḥa yan chemɔ vel ḥa che mo huŋ yi ε...* The reason why we are happy to be calling to come and ask you... 6) work. *Yai po ḥan ha ja yenchek ve, fish prosesin*. I started doing fish work, fish processing. *Chanbo panyde ḥo moi bo po hin ka ja tuthe, than bo tha ika che kune*. Except when evening came, we would be given rice pounding work, that was the work we were engaged in. 7) business. *Mi Adama, ko ja nchethε ikonjɔnmu*. Mami Adama, we have not finished the cooking business.

• **jawei** (comp.) *n jawey* bad event (Pichl 1967).

• **ja₂** (unspec.) *indfpro* something. *Nɔ chen nyey thanthen; pum kε ja keleŋ ɔ the ikeleŋ wo hune hā wɔn, labi ni che memilni*. One does not smile for nothing; perhaps he sees something good or hears of some good news in store for him, hence he smiles (Pichl 1967).

jaajo [jààjò] *n* vine species, fruit has long seeds that used to be used on ankle bracelets that rattled when girls danced (K dialect).

jajel *n* mother-in-law, [jàjèl]/[njàjèl] mother-in-law/ mothers-in-law (B dialect); (wɔ/hā, N) mother-in-law (Pichl 1967). *Ni ha leŋ ye komne ε, ha*

leŋ ye jajelle, ni poi be fe. Then they greet the father-in-law, then they greet the mother-in-law, then they 'put' the money (i.e. offer gift as confirmation of marriage engagement).

jal *cf: bus, kɔ₄. n 1) njal* (ma) body (Pichl 1967, Sumner 1921). *Ya che pale njal thukul* I was feverish the other day (Pichl 1967). *Kòmòè bí mbimbis wɔn kók, wɔn njàlàì gbí*. The child has sores on its back, all over its body. 2) *njal* (ma) flesh (Pichl 1967). *Njal le ma-m de ma gbo jeth*. All my flesh is weak (Pichl 1967). 3) skin. *Ilel wááymààe ḥo ka chee Yenken, haliwo wááymàà ki jal wɔe ḥo ka che thii*. The woman's name was Yanken because her skin was black. *Yè kón thɔn dè, wɔè báni kùáé njáláí*. After bathing she rubbed oil on her skin.

Jalikatu *nam* Jalikatu, female name given to a person. *Ija mi ilelle ḥo Jalikatu B Kumba*. My own name is Jalikatu B Kumba.

Jambo *n* (hɔ/-) Jambo Society, mixed male and female society that owns a medicine against snake bite. The same medicine, misused, can cause a person to be bitten by a snake. The adepts of this society are snake charmers (Pichl 1967).

Jami *nam* Jamie, name given to a person. *Yay a Agnes Jami Simbo*. I am Agnes Jamie Simbo.

Januari (Eng *January*) *cf: vélvel*. *nam* January. *Naintin fɔti tu fɔst of*

Januari. 1942, first of January. *Tipe ko meŋke ve han ya moi yelaio ε nenthe tha koni che kuanya yɔl ni nɛn thitin, paŋdo ki yɔ chaŋ paoε, Januari*. Start from that time up to where I am now I am eighty two years (old), as of that month that just past, January.

Jasa *nam* (wɔ/-) Jasa, female name given to a person (Pichl 1967).

jawei (comp. of **ja₁**, **wεi₂** (der. of **wεi₁**), see **ja₁**)

jεiŋεiŋ [jéiŋɛiŋ] *cf: tismabue* (comp. of **tis₁**, **n-**, **boe**). *n* tree species, rubber tree, more like a vine, its sap used to make a ball that children can play with, sap also used for medicine (K dialect).

jɛk *cf: chencha, gbεŋ, gβεŋ, nante. temp* day after tomorrow (B dialect, Pichl 1967, Sumner 1921).

jɛm *cf: bεŋkajɛm* (comp. of **bεŋ₂**, **ka₃**, **jɛm**), *lal. n* 1) *jɛm/lijɛm* (lɔ/-) fire (Pichl 1967). *ljkɔ gbil iwoɔm de lal l'ay kɔ, jɛmdi le lɔ yema nyum.* Go put wood on the fire, the fire is about to go out (Pichl 1967). A *kɔ hā kwey lijɛm ke jɛmdi lɔ lɔ ithiheng.* I went to take some fire but the fire there was not proper (Pichl 1967). 2) *jɛm/lijɛm* (lɔ/-) fire-brand (Pichl 1967). comp. **bεŋkajɛm** (see **ka₃**), **rɔŋjɛmdi** (see **rɔŋ₂**), **simgbɔlɛm** (see **gbɔl**), **simjɛm₁** (see **simi**), **simjɛm₂** (see **simi**), id. **simgbɔlɛm** (see **gbɔl**)

jɛŋɛi *n* [jéŋjéi] tree species, rubber tree more like a vine, sap used to

make a ball that children can play with, sap also used for medicine (K dialect).

jɛth₁ *n* weakness. *Yi peke kafa ni jeth.* We are filled with evil and weakness (Pichl 1967).

• **jɛth₂** (der.) *cf: jobɔi, pool. adj 1) weak, lazy, disinclined to do much work. Thɔkɛ kɔ jɛth. The stick is weak. 2) tasteless, insipid, insufficiently salty. Sup le hɔ jɛth. The soup is not salted enough (Pichl 1967).*

• **jɛtheli** (der.) *v slacken. Wɔn wɔ gbo nani, aha le hā jetheli hā ma hā mbank le.* While he is pulling hard, the others should slacken their ropes (Pichl 1967).

• **jɛthelini** (der.) *n* relaxation; (kɔ/-) relaxation (Pichl 1967).

• **jɛthil₂** (der.) *adj weak, sùp njɛthil-lè the weak, tasteless sauce (K dialect). Hi ma nemeni chek mae be la keke Iko jethil.* Let us not follow our habit, for we are too quick to become weak.

jɛth₂ (der. of **jɛth₁**)

jɛtheli (der. of **jɛth₁**, -il, -i₁, see **jɛth₁**)

jɛthelini (der. of **jɛth₁**, -il, -i₁, -ni, see **jɛth₁**)

jɛthil₁ *adj* fresh (water). *Santh bom-bom de kɔ mən njethil l'ay kɔ santhata le kɔn dinthəni kɔ helee ko.* The big shrimp are found in freshwater but the small and white shrimp are to be found in the sea (Pichl 1967).

jɛthil₂ (der. of **jɛth₁**, -il, see **jɛth₁**)

jika (Eng *chigger*) *n* chigger; (wɔ/hā) chigger, sand flea (Pichl 1967).

jith *temp* four days hence (Pichl 1967, Sumner 1921); joth next next tomorrow, day after the day after the day after tomorrow (K dialect).

Jizos *nam* Jesus, male name given to a person. *Jizos, a chɔŋ mɔ len.* Jesus, I love you. *Jizos, ya mɔne ni mbali mi.* Jesus, I am poor so make me rich.

Jo *nam* Joe, name given to a person.

jo₁ *cf:* chamak, sɔm. *v* 1) eat something soft like cassava, rice, bread, etc., also pronounced *je* in Shenge [K dialect] (Pichl 1967). *Ba kel hɔ le,* “*Nen, yan ya tipe jo-o.*” Mr. Monkey said, “Man, I begin to eat” (Pichl 1967). 2) consume. *Kɔj hā jo muk.* He has eaten (his money), i.e., he has wasted all his money (Pichl 1967). comp. *gbɔlkajo₁* (see *gbɔl*), *pianjok* (see *pia₁*)

jo₂ *n* 1) rice that has just been cooked, or is being cooked. *Joε kɔ ni ho, mɔi thɔk boithe.* After the rice is properly dry, you wash the dishes. 2) cooked rice with a sort of gravy or soup on top (Pichl 1967). 3) food. *Ya mɔ kamɔ nje, ya mɔ tɔye mɔ.* I give you food, I give you clothes. *Chiye pe njo lo ki.* She brings the food once more (Pichl 1967). comp. *pulijo* (see *puli*)

•jokus (comp.) *n* leftover rice; *jo kus* cold rice, remains of rice (Pichl 1967).

•yenjo (comp.) *n* food. *Næ thi gbər that lɔ hā bəmpa yenjo hī le.* There are many ways of preparing our food, we eat it soaked (Pichl 1967). *Nælə gbi yi bəmpa yenjo hī le, yi bəmpa hɔ yenkeley.* In whatever way we prepare our food, let us prepare it nicely and cleanly (Pichl 1967).

•jɔbɔ (unspec.) *n* rice variety (Pichl 1967, Sumner 1921).

jobɔi *cf:* jeth₂ (der. of jeth₁), **pool**. *adj* weak, feeble.

joho [jɔŋhɔ] *n* [jóŋhɔ] fish like *bolkek* but without a beard, pointed nose (K dialect); *jɔhɔ* fish species, shynose (*Gerros melanopterus*) (Pichl 1967).

joi *n* better.

jokus (comp. of jo₂, kus₂, see *jo₂*)

joɔ *adj* fattest.

Josef *nam* Joseph, male name given to a person. *Josef Bendu.* Joseph Bendu.

joth *n* uterus; (hɔ/-) uterus (Pichl 1967).

jɔbɔ (unspec. of jo₂)

jɔhɔ *cf:* hothɔk, pakali (der. of pakil, -i₁), sɔyε, woli (der. of woi₁, -i₁). *v* threaten.

Jɔn *nam* John, male name given to a person. *Bami wɔlɔ Jɔn Nete.* My father is John Netteh.

Juda *nam* Judah, name given to a place. *Pe renthe, Laɔn ɔf Juda, ko mɔ ko lɔ ibe lane iye oo.* Rock of ages,

Lion of Judah, in you we put our trust.

Julai *nam* July.

K

-k 1) *v* *sfx* instrumental, applicative suffix. 2) *v* > ? *sfx* suffix denoting action. comp. *kilgbake* (see *kil*₁), *yuhɔtka* (see *yu*), der. *bimik* (see *bim*₁), *gbalak* (see *gbal*₄), *gbenik* (see *gbem*), *herk* (see *her*), *kerkəni* (see *her*), *hilk* (see *hil*₁), *hok*₁ (see *ho*₁), *hok*₂ (see *ho*₁), *hɔthka* (see *hɔth*₂), -*kani* (see -*ni*), *kek*₁ (see *ke*), *kekəthihɔl* (see *ahol*₁), *lemek* (see *lem*₁), *lɔik* (see *lbi*₁), *muɛkɛ*₁ (see *muɛ*), *muɛkɛ*₂ (see *muɛ*), *pike* (see *pi*₁), *paŋpike* (see *paŋ*₂), *pɔŋki* (see *pɔŋ*₂), *pɔŋkiɛn* (see *pɔŋ*₂), *sɛmɛkni* (see *sɛm*), *siŋk* (see *siŋ*₂), *sonthok* (see *sonthi*), *sɔik* (see *sɔyɛ*), *tipik* (see *tipɛ*), *tipiktipik* (see *tipɛ*), *tɔŋk* (see *tɔn*₂), *tɔŋkwa* (see *tɔn*₂), *thekɛ* (see *the*), *theki* (see *the*), *thekni* (see *the*), *thuka* (see *thunɔ*₁), *yakani* (see *ya*₁), *yeek* (see *ye*₁), *yiki*₂ (see *yi*₁), unspec. *gbɛk*₂ (see *gbɛ*), *pɛŋkiyɔ* (see *pɛŋ*₂)

*ka*₁ *n* hoe. *Ká búl*, *ká thàtsɔŋ*, *ká thàrà*. One hoe, two hoes, three hoes. *Ká kó wù*. The hoe is dull. *Ká kó chènì wù*. The hoe is not dull – for ‘dull’ use the word ‘dead’.

*ka*₂ *cf:* *ko*₂. *Loc* here, proximal demonstrative locative; *kà* here

(Sumner 1921). *Ka koŋ che Ngen-dema ko*. He (here) had been at Gendema. *Shenge bɔi fli wɔɔ Shenge kae ya gbemie wɔ yawɔ*. Even the Shenge boy, here in Shenge, I delivered him. comp. *lelka* (see *lel*₂)

- *kaki* (comp.) *Loc* right here. comp. *kakitiki* (see *ka*₂)
- *kakitiki* (comp.), (comp. of *kaki*) *Loc* right here. *Nchi bo le kikitiki*. Bring the bread here to this place and not to another (Pichl 1967).

*ka*₃ *prep* 1) of, with. *hā buŋ wɔ ka thɔk*. They flogged him with a stick (Pichl 1967). *A beth thɔk le ka bere*. I cut the tree with an axe (Pichl 1967). *Bɔ wɔ le hɔ bempaka lithul*. His hat is made of raphia-straw (Pichl 1967). 2) through. *ʃɔi ni ʃa fili si i mɔla chan gbo ka ʃizɔs se*. How are we to go there, only if we pass through Jesus. 3) by. *Charanbo athɔni ka Min Charan dɛ we...* Unless I cleanse myself with the Holy Spirit... 4) because of, from. *Làngbàé thé nèkí kà billé*. The man was in pain from yaws. comp. *gbɔlkajo*₁ (see *gbɔl*)

- *bɛŋkajem* (comp.) [bɛŋkájɛm] *cf:* *jɛm*. *n* firestick (K dialect); *bəŋkajem* firebrand, torch, glowing log to bring light (Pichl 1967).

ka₄ v 1) provide, give. *Apum hay che mi paka, apum hamika nsoie, ha mi ka boyae*. Some will not pay me, some give me soap, others give me a gift. *Ka hin Jizəs Kraist*. He gave us Jesus Christ. 2) show. *Le nɔ̄ shi la bo lɔ̄ mɔ̄ Bolomnɔ̄, nɔ̄ ndɔ̄ndɔ̄ wɔ̄ mɔ̄ ka limani*. If a person knows that you are Sherbro, everybody gives you respect.

ka₅ cf: na₂, pa₁. 1) prt once long ago, in the remote past. *Kaiŋ Taso ka mɔ̄e tir bul, lɔ̄ ka ke waajmaa keleŋ-keleŋ*. Kain Tasso reached a village where he saw a fine young woman. *Ke kponko hɔ̄ ka che tri ko ntent, hɔ̄ nɔ̄onɔ̄ ka chen kɔ̄ ai ε*. But there was a forest near the town, which no one entered (Pichl 1967). 2) Aux had. 3) Aux used to. 4) Aux once.

- **kache** (comp.) temp 1) in those days. *So yen che ve yelaio ε ni kache kende yɔ̄ yay ashila*. So that is it between as it is now and those days. *Apa, yɔ̄ ko che kath; kache yɔ̄ ka che peth*. Pa, it has become difficult; things used to be good. *Mɔ̄ni hun cɔ̄mpia bongo ni kachee*. You should come and compare these days and those days. 2) long ago; [kache] twenty years ago and beyond (K dialect).

ka₆ post 1) on. *Ya koŋ che boe-o toke ka ha ndue yra gbi ya sɔ̄thɔ̄ni yen ha joo*. I have been here above this kitchen for three days. I did not get anything to eat. 2) in. *Yan pɔ̄ dumɔ̄ mi Shenge ka*. Me I was raised in

Shenge here. *Atiŋ ya koŋ kɔ̄ni cheko, iara iwołɔ̄ ka*. Two of them have gone before, we are now three in this world. 3) to. 4) with.

ka₇ Aux used to. *A ka bi pel kɔ̄ a ka che yɔ̄k hele koe, ke inyenđe ka bɔ̄nth mi lɔ̄ yay nyun*. I had a net I used to go out with to sea, but the wind met me there once. *Wɔ̄n be salima ko lɔ̄ ka chee*. She herself used to be in Salima.

kaa n [kaar] fish species, croakers, like *brim*, 18 inches when big and sweet to eat, even when dry, but when over dry, inedible (K dialect); *kaa* (wɔ̄/hã) fish species, krokus or gunugu fish (Pomadasys jubelini) (Pichl 1967).

kaakaa n crab species, hermit crab (Pichl 1967).

kaam n insect species, tsetse fly (K dialect); insect species, fly, possibly tsetse, very painful bite, bigger than *lel* (Pichl 1967).

kaana cf: kən₃. n 1) [kàànà] bamboo species used to make ladders, leaves used for medicine (K dialect). 2) Flute-like bamboo musical instrument played at Bondo celebrations (as heard (but not seen) in video made for SLC project) (B dialect).

Kaare nam Kaare, male name given by a society.

kaark cf: keke. n [kààrk] tree species used for making locking windows, extremely hard, long-lasting wood (K dialect); (kɔ̄/ma)

tree species, hard wood resists salt-water and used for the keel of boats, planks, and furniture (Pichl 1967).

kabalo (Port *cavalo* 'horse') *n* horse.

kaban *adj* 1) wonderful. *Ijhɔk ma ihɔlɔŋ kaban.* Wonderful word of life (Pichl 1967). *Nchɔŋy whole nɔ kaban de ma ka hwe nɔ wɔn de.* The wonderful love which he had promised to his people (Pichl 1967). 2) surprising (Pichl 1967).

- **kabani** (der.) *v* 1) be surprised. *Anya le hā kɔ ke hā kabani.* People who saw it were surprised (or marvelled) (Pichl 1967). 2) wonder.

kabande *n* miracle.

kabani (der. of **kaban**, -i₁, see **kaban**)

kabɔya *n* bird species, nicely colored blue, several species of same bird, a little bit bigger than palm bird, lives in groups as well, used to set traps using berries from Christmas tree to catch them (K dialect).

Kabu *nam* Kabu, fishing society that goes out in their canoes and fixes net poles in the mud nearest the ebb tide limit, and when the bank is dry, they return to take the fish out of the net. The founder of this society was Fama Thampel from Kabu, Yawri Bay (Pichl 1967).

kache (comp. of **ka**₅, **che**₃, see **ka**₅)

Kadiatu *nam* Kadiatu, female name given to a person. *Yami wɔlɔ Kadiatu Bendu.* My mother is Kadiatu Bendu.

kafa₁ *cf:* **kenda**, **wei**₁. *n* 1) evil. *Yi peke kafa ni jeth.* We are filled with evil and weakness (Pichl 1967). 2) sin. *Wɔ ka Wɔŋ ni ken na koi kafaji yai.* He gave Himself up to take away our sins. 3) wickedness. *Ha kafaiye, nɔ icha ba bɔysin kia.* It is for our wickedness that we are perishing. comp. **nɔkafa** (see **nɔ**)

- **kafa**₂ (der.) *v* sin.

kafa₂ (der. of **kafa**₁)

kafri (Arabic كافر *kafir* 'unbeliever, atheist') *n* non-believer; **kaafri** (wɔ/hā, a) pagan (Pichl 1967).

Kagbɔrɔ *nam* Kagboro Chiefdom. *Ka che Spika ha Kagboe.* He was the Speaker for Kagboro Chiefdom.

kahai *cf:* **bɔko**, **hoŋka**₁. *Loc* outside.

Kaiŋ *nam* Kain, name given to a person. *Bia toŋkie jali Kain hā kɔnth.* Bia summoned Kain for seizure (Pichl 1967). *Kaiŋ Taso kon yereŋ.* Kain Tasso was confused.

kais *n* saltpond.

kak₁ *n* monkey.

kak₂ *cf:* **hɛŋ**, **kakbom** (comp. of **kak**₂, **bom**), **sɔ**₁. *n* east wind.

- **kakbom** (comp.) *cf:* **hɛŋ**, **kak**₂, **sɔ**₁. *n* southeast wind, only during the rainy season.

kakali *v* [kàkàlì] roast (B dialect).

kakao *n* [kàkàó] cocoa, its fruit used for sauce, can be dried for use as a flour (K dialect).

kakbom (comp. of **kak**₂, **bom**, see **kak**₂)

kakeiŋ *cf:* a-a, **be**₁. *disco* not at all.

Kakeiŋ ya chen mɔ ŋɔn ka kith be. Not at all, I'm not going to give you even half. *Nɔ hale wɔe hɔe,* "Bami, yan be ya theee la belse hɔee, kε pɔ chen laane nɔ ka kakeiŋ." One person then said, "Mister, I, too, heard what the rats said, but they will not believe anybody else" (for emphasis kakeiŋ).

kaki (comp. of **ka**₂, **ki**₁, see **ka**₂)

kakian *n* bird species, black, bigger than a hawk, regarded as a state or heraldic bird that nobody has the right to kill. Witches are in charge of it. This bird is allegedly found from Bom to Bonthe (Yon) Island. If a village on the island wants to nest the birds, they have to pay a certain sum of money. Then a small ceremony will be performed that enables the custodians of the birds to climb the tree and take out the nestlings (Pichl 1967).

kakim *v* stutter.

Kakir *cf:* **Kōka**, **Yelsaha** (comp. of **yel**₃, **saha**). *nam* Caulker, name given to a clan.

kakitiki (comp. of **kaki** (comp. of **ka**₂, **ki**₁), **tiko** (der. of **ti**₁, **ko**₁), see **ka**₂)

kako *prep* beside.

kakyaŋ [kàkyàŋ] *n* bird species, shorebird found on beaches, feeds on fish, some species grey, some white (K dialect).

kal *n* bundle with the cutting instruments and other ceremonial materials of the Bondo Society (B dialect).

Kallon *nam* Kallon, name given to a person. *Anya hie fɔrina ŋae, Koroma, Kallon, Sheriff.* Our people are foreigners, Koroma, Kallon, Sheriff.

kalom *n* palm wine. comp.

mɔεŋkalom (see **mɔε**₁)

kamando *n* game, "hiding the cork" similar to water ball. One man has a cork, as used for the nets, in his hand that he dips deep in the water. The others have to guess where the cork will come up to knock it with their feet (Pichl 1967).

kamanthi *cf:* **pεlgbampɔ** (comp. of **pεl**₂, **gbampɔ**). *n* casting net.

Kamara *nam* Kamara, name given to a person. *Taamɔtaa ki, iləl wɔe ŋ hɔe Braima Kamara.* This small boy's name was Braima Kamara.

kamato *n* fishing medicine that provides good results with fishing, consists of a special kind of stone (Pichl 1967).

kamba *n* Yase messenger.

kambwe (Port *câmbio* 'exchange') *n* pan for cooking salt, large flat 2–3 inches deep, formerly of brass, now of iron or zinc (Pichl 1967).

kamɔ *n* Arabic teacher. *Mpanthe ve ma ikache ŋa ko kamɔ miye.* These are the things we used to do for my Arabic teacher.

kamsa (Port *camisa* ‘shirt’) *cf:* **gbontma**, **kumba**. *n* shirt.

kan₁ *cf:* **lo₂**, **rik**. *v* begin to plait a basket or net (Pichl 1967).

kan₂ *cf:* **pare** (der. of **pal₁**) 1) *temp* recently. *Ya chencha ko faka ε ko, nɔma le wɔ kan wu le lem mi woliye ni yiki tha bɔ le yam veleŋ*. When I went to the village yesterday, the woman who died recently followed and scared me by shaking the bushes behind me (Pichl 1967). *Nɔma le koŋ wothkun kan gbo pare twe*. The woman is pregnant; she knew a man just recently (Pichl 1967). 2) *Loc* somewhere.

kana (Port *cana* ‘cane stick, rod, staff’) *cf:* **buk₁**. *n* yard (sailing).

- **kanaatok** (comp.) *n* upper yard (sailing).

kanaatok (comp. of **kana**, **atok**, see **kana**)

kand *cf:* **karaŋ**, **lan₂**. *n* school. *Mi nkɔ kil kande als?* Did you attend school? *Ye n ka che ko talle pɔ ka be mɔ kil kandai?* When you were young, were you sent to school? *Ye pɔ be mi kajdaε hɔ pɔ kami ilelle ve*. When I was sent to school when I was given that name.

kande *n* [kándɛ] paramount chief (B dialect).

- kani** (der. of -**k**, -**ni**, see -**ni**)

kanth *n* reed species.

- **kanthiŋkɔ** (comp.) *n* plant species, (euphorbiaceae sp) (Pichl 1967).

kantha₁ *v* close; shut. *ŋkantha renth le!* Close the door!

kantha₂ *n* training for paramount chiefs before they are inaugurated (B dialect).

kanthiŋkɔ (comp. of **kanth**)

kanthka *v* block. *hɔŋja ma blem wan-themde, aftabake nai lande ŋɔ kan-thka gbaj, ŋɔ che bɔ honi*. He said, “Do not blame the woman, the way for the afterbirth was blocked, it was not able to come out.”

Kanu *nam* Kanu, name given to a place. *Bath Kanu lɔ ka che ko skulle*. It is at Bath Kanu where he went to school.

kanya₁ *n* [kányà] rice flour beaten with groundnuts (K dialect); (hɔŋ/-) flour made of groundnuts and rice (Pichl 1967).

kanya₂ (Mende *kanya* ‘gonorrhea’) *n* [kányá] gonorrhea (K dialect); (hɔŋ/-) gonorrhea, syphilis (Pichl 1967).

kaj₁ *cf:* **hoŋka₁**. *n* open place.

- **kaŋbay** (comp.) *n* dancing area.

kaj₂ *n* corn. *Atipe yuk yekee, ŋkajde, mbinche, pele, nsowe, ntolle*. I start to plant cassava, corn, beans, rice, millet, Guinea corn.

kaj₃ *cf:* **skul**. *n* 1) school; schooling. *ŋjan gbi nbəŋa kajde als?* Did you send all of them to school? *Apa, kɔ kil kajde als?* Pa, did you go to school? *Ndɔ mekeni kaj mɔa?* Where did you finish your schooling? 2) learning. *So pəth-pəth kajde*

kɔvε. So that is the sweetness of learning. *ljkɔ kil kajde?* Did you go to the learning house? comp. *kilkaj* (see *kil*₁)

karjaloma *cf:* *lelena*. *n* praying mantis.

kanbay (comp. of *kanj*₁, *bai*₁, see *kanj*₁)

kanjk₁ *n* ant hill (K dialect).

kanjk₂ *n* ant species, white ant (Pichl 1967).

kanjka₁ *subordconn* so that. *Pɔ kɔŋ gbo raa pɔi piŋgi kanjka inalle lɔ ŋa ni kelen.* After brushing, they have to turn over the soil so that it becomes clean.

kanjka₂ *Aux* may.

kanjkafiuŋ *n* 1) puzzle. 2) riddle.

kankagbet *n* [kàŋkàgbét] scorpion (K dialect).

kaniko *n* [kàŋkó] fish species, edible small fish found in swamps, 4 inches (K dialect).

kapo *n* 1) wing, sail (Pichl 1967). *Rethie kapathi wɔ le yan atok.* He spread his wings over me (Pichl 1967). *Nchun kapathi mɔ le.* Provide shade for us with your wings (Pichl 1967). 2) hand.

karakara (der.) *Idph* of scampering, scurrying, sound rats make as they move through a thatch roof (K dialect). *La veieni, belse ŋae kinda baie toke:* <*kara-kara kara-kara kara-kara*>. It was not long after when the rats ran up above the bari: <*kara-kara kara-kara kara-kara*>.

karaŋ *cf:* *kand, lan*₂. *v* 1) learn. 2) read. 3) teach. *Sistha Kɔba ŋaha kaya hi mpanthoe.* Sister Koba is the one that taught us this work. *So ye pɔ lɔik wanda mae, pɔ wɔi ko kay len-o-len.* So when they initiate a girl, they teach her everything. 4) study. *So ye nwuni Shenge ka, nkanya ŋa pε?* So when you came to Shenge here, did you study here as well?

Kari nam [kàrí] Kari, male name given by a society (K dialect).

kasa₁ *cf:* *sampa*₁. *n* (kɔ/tha) basket type, large, bigger than a *sampa* (Pichl 1967).

kasa₂ *n* kind of eczema found mostly on the head where it destroys the roots of the hair, sometimes it is found as light patches on the skin of the body (Pichl 1967).

kasanjke *n* payment or contributions made at a burial ceremony. *Ni bai ko, pɔ lɔ cheli fe kasanj-kee ŋɔ leeɛ thɔth.* In the court bari, they are arranging the funeral money (contributions) proportionally. *Ye ŋa mue tire lɔ ŋa ha be kasanjkee ŋae lɔl...* When they reached the village where they had to greet the burial ceremony...

Kase nam Kase Society.

kase *n* 1) (hɔ/tha) fault (Pichl 1967, Sumner 1921). 2) blame. *Kase che wɔn.* He is blameless (Pichl 1967).

kaset (Eng *cassette*) *n* cassette. *La pɔ kɔŋ rekɔde pɔ bia ŋa kaset lan.*

We have recorded that, we have to bring the cassette.

Kasilan *nam* Kasilan, Sherbro spirit whose main residence is at Bonthe-Borhol (Pichl 1967). comp. **rɔŋkasilan** (see **rɔŋ**₂)

kasuu (Men *kasilu* 'spider') *n* spider species, contraction of the Mende word *kasilu* 'spider,' sometimes used instead of the Bolom word, *na* (Pichl 1967).

katamen (comp. of **mən**₃)

katata *n* [kàtàtà] vine species, long vine that grows along the ground and wraps around trees, medicine from the leaves, vines can be used to tie bundles of wood (K dialect).

kath *adj 1)* hard. *Ya kɔ temeni gbath lo hɔ kath.* I go to strive for myself, the times are hard (Pichl 1967). *Apa, yɔ ko che kath.* Pa, it has become difficult. *2)* difficult. *3)* strong. *Han hā jeth ke wɔn wɔ kath.* They are weak but he is strong (Pichl 1967). *4)* tough. *Sɔk le wɔ kath.* The (meat of the) fowl is tough (Pichl 1967). *5)* loud. *ɪjhɔ kath.* A loud (strong) voice (Pichl 1967). *6)* serious. *Nak lo kɔ kath, Kɔŋ wɔ gbo tini.* This illness is serious, Kong faints constantly (Pichl 1967). *Ya hā kɔ nante, nak ya-m de kɔ kath.* I have to go today, my mother's illness is serious (Pichl 1967). *7)* tight.

• **kathba** (der.) *adv 1)* loudly. *Amaaε na bempa ɲjeeε ha sakae ɲae thee yε Kaiŋ Taso mam kaathbaε.* The

women who were preparing the food for the sacrifice heard Kain Tasso laughing loudly. *2)* seriously. *Hue bul, pɔe wom ko Kaiŋ Tasoe jajel, wɔe wɔ naka kathba.* One day, they sent a message to Kain Tasso that his mother-in-law was very sick.

• **kathil**₁ (der.) *adj 1)* difficult, [mà kàthil] very hard (K dialect). *Ya hɔmɔ wɔ ja-m kathil le lan gbi.* I tell him all my difficulties (lit. difficult thing) (Pichl 1967). *2)* hard. *3)* serious. *Nrɔmp le ma ɲkathil.* The sickness is serious (Pichl 1967). *Kaiŋ Taso wɔe bempa laa wɔe ni wɔm wɔ ha kɔ mue ko nak kathille.* Kain Tasso prepared his wife and sent her to go attend to her mother's sickness. *4)* high. *Siminji le hɔ pres kathil.* Cloves have a high price (Pichl 1967). comp. **bolkathil** (see **bol**₁)

kathba (der. of **kath**, **ba**₂, see **kath**)

kathil₁ (der. of **kath**, **-il**, see **kath**)

kathil₂ *nam* Kente cloth. *Tamɔ tonde wɔ gbaykthani kotha kathil bom me nɔ ben.* The small boy wrapped the big Kente cloth around himself as if he were a big man (Pichl 1967).

kathkath *adj* strong.

Kay *nam* Kāy, name given by Poro Society (Pichl 1967). *Piye chaŋ Kāy nten.* Piye is more clever than Kayn (Pichl 1967).

ke *v 1)* see. *Anya le hā kɔ ke hā kabani.* People who saw it were surprised (or marvelled) (Pichl 1967).

Hunna kə ya ke wɔn na. He came but I did not see him (Pichl 1967). 2) look.

- **Ketilanj** (comp.) *nam* Ketilang, female name given to a person (lit. she saw another). (Pichl 1967).
- **kek₁** (der.) *v* see. *Kɔŋde kɔ akeke thiwolle ye laiyoe hɔ cheni pε bul.* The burial that I have seen (with my) eyes, it is not still the same. comp. **kekethihol** (see **ahɔl₁**)
- **ken₃** (der.) *v* 1) be seen (Sumner 1921). 2) reveal oneself. *Huee ŋɔ ken gbo, Braima wɔ le kɔ lelie mpel lo ki peiŋ.* Just as day breaks, Braima first goes to inspect these fishing lines.
- **keni** (der.) *cf:* **boni₁** (der. of **bo₁**, -ni), **leli₁** (comp. of **le₃**), **nɔɔmi**. *v* 1) find. *ŋɔ nkeni Mbolomde keneki a ŋɔ pɔ ma theli?* How do you find Bolom now compared to how they used speak it? *Tamɔ le kɔŋ keni menkleni.* The boy has gone to find protection (Pichl 1967). 2) appear, look. *Wɔ keni imɔl.* He is looking sorrowful (Pichl 1967). 3) be visible. 4) break. 5) compare.
- **kenin** (der.) *v* dawn. *Ye wɔiye ŋɔ keninde mɔi chɔŋɔ Abatoke seke mɔi wɔ achɔŋɔ Abatoke sekɛe.* When the day breaks you give thanks to God, you say I give thanks to God. *Ye huee ŋɔ keni, huee ŋɔ pɔ hɔk saka ndue ŋrae.* When the day broke, the day when the people came from the third day sacrifice.

• **keche** (unspec.) *v* see. *Nɔ inyun dε kɔŋ keche.* The blind man was finally able to see (Pichl 1967). comp. **nɔikeche** (see **nɔ**)

kεbel (unspec. of **bel**)

keche (unspec. of **ke**)

kee₁ *cf:* **bεth₁**. *n* (hɔ̃/tha) hip (Pichl 1967).

kee₂ *cf:* **bithi**. *n ikee* (hɔ̃/-) stalks or rice or else remaining in the field after harvesting (Pichl 1967).

keeyaa₁ *n* [kèèyá] fish species, found in rivers near swamps, edible, 4–5 inches long (K dialect).

keeyaa₂ *n* [kééyà] person who acts as a go-between or matchmaker, convincing, e.g., a woman to consent to a marriage, esp if the woman is from the area (K dialect).

kek₁ (der. of **ke**, -k, see **ke**)

kek₂ *n* type. *Kenyaa Braimaa, Ba Amadu Kamara, bi mpel hɔth kae kek thira: mpel ma ŋgbampɔε, mpel ndukie ni yelee.* Braima's uncle, Ba Amadu Kamara, has fishing nets, three different types: bonga nets, nets they leave at sea, and the chain.

keke *cf:* **kaark**. *n* [kèkè] tree species used for making plank boats (K dialect).

kekethihol (comp. of **kek₁** (der. of **ke**, -k), **ahɔl₁**, see **ahɔl₁**)

kel₁ [kɛl] *n* monkey, [kɛl]/[kɛl sɛ] monkey/the monkeys (B dialect); *kɛl* (wɔ/hā, si) monkey (Pichl 1967).

Källè wí thòkè àtòk. The monkey is up in the tree. *Hin-gbøl, kə Ba Kəl ka hinən gbøl.* But Mr Monkey was not satisfied (Pichl 1967). comp. **nuikel** (see **nui**), **yekkel** (see **yekε**)

- **kelbaa** (comp.) *n kəl baa* (wɔ/hã, si) monkey species (Pichl 1967).
- **kelbom** (comp.) *n kəl bøm* (wɔ/hã, si) monkey species, putty-nosed colobus (*Cercopithecus nictitans*) (Pichl 1967).
- **kelmesinya** (unspec.) *n kəl mesiña* (wɔ/hã, si) monkey species, red colobus (*Procolobus badius*) (Pichl 1967).
- **kelsadin** (unspec.) *n kəl sadin* (wɔ/hã, si) monkey species, black colobus (*Colobus polykomos*) (Pichl 1967).

kel₂ *v* bite. *À mɔ kál.* I bite you. *Kál lè kál källè.* The monkey bit the monkey. *Tamɔ le kər ε kəl wɔ ni wɔ ye wu.* The boy was bitten by a snake and died (Pichl 1967).

kelba (comp. of **kel₁**, **ba₁**, see **kel₁**)
kelbom (comp. of **kel₁**, **bom**, see **kel₁**)

kelmesinya (unspec. of **kel₁**)

kelnimøf *v* press or tighten the lips under great strain (Pichl 1967).

kelsadin (unspec. of **kel₁**)

kem *n* tree species, red camwood, dyewood (Pichl 1967).

kemba *n* plant species, shrub (*Solanum nodiflorum*) (called *εfɔ-odu* in Krio) (Pichl 1967).

ken₁ *adj* 1) equivalent. *So yen che ve yelaio ε ni kache kende ɳɔ yan ashila.* So that is it between as it is now and those days. 2) similar to. *Yan aka bo mine mɔ gbemi kile ko ni pɔmthε ken aya bende ɳa ɳae.* I always think you just deliver (babies) in the home, with the leaves, like our first people did it. *Bulɔ kende handɔ?* The work is similar to what? (What kind of work?) 3) same. *Ƞe tipe yi-yini-ɳken ɳa hɔε,* “*La taalaŋba ki wɔ mama?*” They begin to ask themselves the same thing, saying, “What is this young man laughing about?”

ken₂ *cf: keth.* *n* knife, [kənd]/[kəndɛ] knife/the knife (B dialect); *likən* (lɔ/ma) country knife (Pichl 1967). *Kən di le lɔ lue.* The knife is sharp (Pichl 1967).

ken₃ (der. of **ke**, -**n₁**, see **ke**)

ken₄ *cf: kendɛ, ni₅, ɳε.* 1) *subord-conn* as. *Mbolomde man kende ichalao ε.* The Bolom as we are seated now. 2) *coordconn* like. *Wɔ kəleng kən yaa wɔ.* She is beautiful like her mother (Pichl 1967).

ken₅ *cf: tent.* *Loc* next to. *Haliwɔ, wɔ ibi wɔn ken de o.* For he is by our side. comp. **θεŋkei** (see **θεŋ**)

ken₆ *prep* like. *Təm hɔ gbo ken men nsoso le hɔ chenk anyathi gbi.* Time is like running water, it carries people away (Pichl 1967).

kende *cf: ken₄, ni₅, ɳε.* *prep* like. *Kε la lee ni bo kende ve, nɔ bul chen bo*

lem. But it does not just remain like that, a person cannot just talk. *Tak Bahin ye Wɔ i si, bepe nɔ kende Wɔn*. The son of God we know, there is no other God like Him.

Kenedi *nam* Kennedy, name given to a person.

keneki *temp 1)* nowadays. *Kε ɲɔ nke wɔlɔ ka che ni kenekia?* How do you see the world these days and in the past? *So kɔŋ dε kache ni keneki ye ɲɔi ye?* So that is how burial in the past and now is? *2)* right now. *Keneki mɔ kɔ skul?* Right now do you go to school? *Ishie le mɔ Koroma nɔ, keneki pe mɔlɔ Spikae Kagbɔ ka.* We know you are a Koroma, and now you are the Speaker of Kagboro.

• **keneki-keneki** (der.) *temp 1)* nowadays. *Keneki-keneki wante yi bende wɔ pɔk Potho wɔ yi sɔpɔt.* This time now, we have our sister in the whiteman's country who supports us. *2)* right now. *Yaneki keneki-keneki en yanε ɲa bia kɔ hunde.* The ones right now and those that are going to come.

keni (der. of **ke**, **-ni**, see **ke**)

kenin (der. of **ke**, **-ni**, **-n₂**, see **ke**)

keŋken₁ (Krio *krenkren* 'leaf sauce') *n 1)* krain-krain, [káŋkáŋ] bush and its leaves that are used to make a slippery sauce eaten with rice or fufu (K dialect). *Hin le pe sallɛ moi gbo asaŋ keŋkende a yuk gbamde.* For us, when rainy season comes,

I plant krain-krain, (and) I plant potato leaves. *Wɔŋyi huŋ toŋgi ɲɔ pɔ cheth keŋkende.* She is about to show us how to cook krain-krain.

• **keŋkeŋbokoth** (comp.) *n* [kéŋkéŋbókóth] plant species, bush with leaves used for sauce (K dialect).

keŋken₂ *n* [kéŋkéŋ] bird species, shorebird about 15 inches high (K dialect); *kɛnkeŋ* (wɔ/hã, N) bird species, small whitish seabird, plover? (Pichl 1967).

keŋkenbokoth (comp. of **keŋken**, **bokoth₂**, see **keŋken**)

ker₁ *n* snake (generic). *Tamɔ le ker ε kel wɔ ni wɔ ye wu.* The boy was bitten by a snake and died then (Pichl 1967). *Mɔm komɔ ker ki.* You are the son of a snake!

ker₂ *v* be tired.

ker₃ *n* [kér] tree species, small tree used for setting traps, bends easily and bounces back well, used in rivers (K dialect).

kete *n* dance for men and women accompanied by *igbethe* (Pichl 1967).

keth *cf: kumbɛ.* *n* chest (K dialect).

ketheboni *n* images foretelling misfortune. *Ntuntung*, a secret society, has images (*ketheboni*) that foretell misfortune – said to originally come from Baga (Hall 1938).

kethen₁ (der. of **keth**)

Ketilan (comp. of **ke**, **tilan**, see **ke**)

Keway *nam* Keway, name given by Yase Society (Pichl 1967).

Kε *nam* [ké] Que, male name given by Poro Society (K dialect).

ke₁ *cf:* -i₂, εn, la₄, o₁. *coordconn* 1) but. 2) and. *Ke pɔ yuk pele pɔnthaɪ ɔ bɔmthaɪ?* And do they plant rice in the swamps or muds? 3) then.

ke₂ *disco* well. *Ke, apa, lagbowewe.* Well, pa, goodbye.

ke₃ *subordconn* 1) that. *Oo aŋa mi isi ye le ke Kraist ka wu ŋa hin.* Oh, my people, let us realize that Christ died for us. *Teneni, teneni, teneni, ke ya wɔ gbem mɔ we.* Remember, remember, remember that your mother gave birth to you. 2) for. *A ke lokimde wsi pɔ bi be ha hu ŋ saka wɔi, ŋgasumana ko, fakai ko.* Because he is my in-law, we even have to make his sacrifice (tithe) in Mokainsumana, in the village. 3) about.

ke₄ *cf:* *gbetha.* *n ikə* oath (Pichl 1967).

kebelini (der. of **keyeni**)

kebəŋ *cf:* *kiminmi* (comp. of *kii, min₁, mi₁*). *n* [kèbèŋ] fish species, found in rivers, six inches, edible, people fish for it (K dialect); *kəbəŋ* (wɔ/hã, si) fish species, sheepshead or benda-benda (*Chaetodipterus lippei, Drepene punctata*) (Pichl 1967).

Kebi *nam* Kebi, name given to a person (Pichl 1967).

kebi *cf:* *cholnɔ, gba₃, gbalɔ.* *n* blacksmith.

keε *n* [kèɛ] vine species with a red-dish fruit, starts off green, turns yellow, then red when ripe, people eat fruit, roots used for medicine (K dialect).

Kefe *nam* Kefe, female name given to a person.

kefε *n* pepper. *Kəfe kɔ fay.* Pepper is hot (Pichl 1967).

• **kefəgbokru** (comp.) *n* sweet pepper.

• **kefətonton** (comp.) *n* chili peppers.

kefəgbokru (comp. of **kefε**)

kefətonton (comp. of **kefε**, **tonton** (der. of **ton₁**), see **kefε**)

kei *v* deny.

keiε *n* kind of wild fruit, malombo, citrus-like, the seeds are what one eats or actually sucks (B dialect); *keε* (kɔ/ma) stone fruit, maloubo (Pichl 1967).

kek₁ *cf:* *bɔk₁, koŋ₂, nya₂.* *n* turtle species.

kek₂ *n* stocks (instrument of punishment) (Pichl 1967).

keke₁ *cf:* *libən* (der. of *li-₂*), *yas, temp* 1) quickly (Pichl 1967). 2) immediately (Pichl 1967, Sumner 1921). 3) *kətket* fast (Sumner 1921). *Nsie Abolomae keke ŋako wɔ nwɔk ma nɔ.* You know the Bolom spoke another person's language fast. 4) regularly. *Lon lɔ pɔ chema bo wɔ kət-kət.*

It is only there where people do not speak it regularly.

- **kəkəke** (comp.) *temp* quickly. *Wɔi wɔ mi nchi a hun mɔ hothɔ, Keye laiowe yeməbo hɔ vethimi, wɔ gbe kəkəke, ha hun mɔ vethi.* He would say, no mother, let me carry it, but as it is now, as you say help me (lift this to my head), he would quickly run to help you.

kəkə₂ *temp* 1) short time. *Nkeni gbo nkɔni ayen-o-yen, mɔni gbo kɔ kəkə.* If you see somebody go somewhere, you just go there for a short time. 2) just now. *Labi be bera ɲa che kekə-o hɔε, 'pɔ gbiŋkith fee-o-o-o!* That's why people were saying just now, 'let's cover the money-o!' *Kekəo be nkɔ gbo mɔ bɔnθ gadinthai mboke ma lɔ.* Even now if you just go you will find leafy plants (used for making sauces) in gardens there.

- **kəkəlɔ** (unspec.) *temp* 1) immediately. *Ya mɔ loli kəkəlɔ.* I (shall) save you immediately (Pichl 1967). 2) quickly. *Ihɔlɔŋ de hɔ mekin kəkəlɔ.* Life ends quickly (Pichl 1967). 3) fast. *Rithi le kɔ mɔe kəkəlɔ.* The darkness is fast coming to an end (Pichl 1967).

kəkəke (comp. of **kəkə₁**)

kəkəlɔ (unspec. of **kəkə₂**)

kəkəŋ *n* skull. "Muuliaeε" lɔ mmən de ma kɔ kujkuŋ de, yen kende kəkəŋ thianyin. "Muuli" where the water will carry (you) over things that resemble human skulls.

kəko *cf:* **bɔtakəl** (comp. of **baa₁**), **sɔmbu.** *n* squirrel species.

kəkoŋ *n* bamboo pole, strong palm rib (Pichl 1967).

kəl *n* snakeskin.

kəleŋ₁ *n* goodness. *Sɔləma hɔ cheni kelen.* It is not good to have the hassle.

- **yeŋkəleŋ₁** (comp.) *adv* 1) nicely. *Pɔmthi gbamde le ye ma kɔ gbo cheth yeŋkəleŋ ni ntheki kɔni peth-peth...* Potato leaves, if you want to cook them nicely so that they taste good... 2) well. *N lɔllɔ jnɛŋkəleŋ?* *À chɔnjá Ábatuké sàkà.* Did you sleep well? I give thanks to God. *Ijɔhɔlpòkè wɔ thékési sàbàé yèŋwéi/yɛŋkəleŋ.* The judge interpreted the law badly/well. 3) carefully. *Mɔ gbe yeŋkəleŋ, mɔ ɲa thekésini.* You should walk carefully, you should watch over yourself. 4) properly. *Ija mina kɔ pε sekeli yeŋkəleŋ.* They will then dry it properly. *Ijɔ the ɲɔ he yeŋkəleŋ.* We burn it (the field) for it to be burned properly. 5) completely. *Pɔ kɔŋ gbo chakath yeŋkəleŋ, pɔi chi bekthε.* They remove the stalks from the rice completely, then they bring the bags. der. **yeŋkəleŋba** (see **kəleŋ₁**), **yeŋkəleŋyeŋkəleŋ** (see **kəleŋ₁**)
- **yeŋkəleŋ₂** (comp.) *adj* good. *Yeŋkəleŋ, ba mi.* Very good, my father. *Bikɔs gbose kɔlɔ bo ncheni theni yeŋkəleŋ.* Because if the

smell is there, you would not feel good.

- **yenkeləŋba** (comp.), (der. of *yenkeləŋ₁*) *adv* 1) very much. *Nen doki wœ hun chəŋ waanjmaa len yenke-leŋba*. This man began to love this woman very much. 2) very well. *Kaiŋ Taso wœ gbaki ni hœ*, “*Yenkeləŋba, abena mi.*” Kain Tasso answered, “Very well, my elders.”

- **yenkeləŋyenkeləŋ** (comp.), (der. *yenkeləŋ₁*) *adv* 1) thoroughly. *Ira thoë yenkeləŋ-yenkeləŋ mene ko.* We brush the bush thoroughly, right under. 2) very well. *So ni ikancheya peni tonthe kaŋga choche yɔ kɔ che ni ithe Mbolomde yenkeləŋ-yenkeləŋ*. So we should be practicing singing for the church and for us to know Sherbro really well.

kəleŋ₂ *adj* 1) nice. *Næthi le thipum tha thikəleŋ*. Some roads are fine (Pichl 1967). 2) fine. *Kong ka che tamɔ kələŋ*. Kong was a fine boy (Pichl 1967). 3) good. *Itu lo hɔ kələŋ hɔ cho' thigber ε*. This iron is good for making axes (Pichl 1967). 4) beautiful. *Kpɔnkɔ le hɔ kong pinkin de trɔ bɔm wɔyni kəleng*. The forest was changed into a big and beautiful town (Pichl 1967). 5) wonderful. *Itɔnk wa, yɔ mpanth ma wɔ kelen dε*. Celebrate for the wonderful work he has done. 6) well.

- **kəleŋkəleŋ** (der.) *adj* fine, beautiful. *Kaiŋ Taso ka mɔe tir bul, lɔ*

ka ke waanjmaa keleŋ-keleŋ. Kain Tasso reached a village where he saw a beautiful young woman. *Nwantem agber hā trɔ ka ni hā akəleŋkəleŋ*. There are many young women in this town and they are very beautiful (Pichl 1967).

kəleŋkəleŋ (der. of *kəleŋ₂*)

kəm₁ *n* bucket. *La gbem de woth chanth wɔ le wɔn veley ni muni woth kɔm mmɔn wɔn bol*. The nursing mother carries her child on her back and she also carries a bucket of water on her head (Pichl 1967).

kəm₂ *n* metal.

- **kəmsa** (comp.) *n* *kəmsa* (hɔ/tha) brass, copper (Pichl 1967).

Kema *nam* Kema, female name given to a person.

kəmɛ *Numb* hundred. *Pàŋ Nanɔɛ, nɛn de wul bul kəmɛ kɔŋhɔanya mɛŋhiɔnwiay, kɔŋhɔanya hiɔl ni mɛŋbul*. July 1986.

kəmekɛ *cf: ko₄, min₄, tənin* (der. of *təni₂, -n₂*). *v* think.

kəmsa (comp. of **kəm₂**, **sa₁**, see **kəm₂**)

kən₁ *v* be alone. *Bahin yo, Bahin yo we, mɔm kən gbo mɔ i lane*. Our Father, our Father o-o e-e, in you alone we trust. *Yàŋ kán*. I am alone. *À kàní ïkàn*. I'm lonesome.

- **kən₄** (der.) *adj* only. *Wɔn kən wɔ gbem yɔn awajni tindɛ?* Is she the only one that gave birth to the twelve of you?

ken₂ cf: beth₂, keth, rök, thak. *v* [kán] dice, cut into small pieces, esp. greens not used for meat. *À kán bókè*. I chop into pieces. *Ye mɔ kɔŋ kɛn boke ve, ke ye mɔ kɔ chi boke ve, mɔ kɔ le thɔkɔ*. After cutting the leaves, but after you have brought the leaves, you wash them first. *Mɔi chal ni nkɔŋkɔ kɛn yɛŋkɛlɛŋ, mɔ kɔi bɛ pande kune*. You now sit and cut them nicely, then you put them in a pan.

ken₃ cf: kaana. *n* 1) [kèn] tree species, rafia bamboo palm whose sap is drunk as palm wine and young leaves are used for raffia (K dialect). 2) palm wine from tree of the same name, not as tasty as other palm wines (K dialect).

• mœŋkɛn (comp.) *n* bamboo wine.

ken₄ (der. of **ken₁**)

kena₁ *n* rainbow.

kena₂ cf: bi₁. *v* own. *Ya kɔna rai lo*. I own this book (Pichl 1967).

kenda cf: kafa₁, wɛi₁. *n* sin. *Imbo seli we ya kenda ma iye*. We have come to pray, Lord, for our sins.

kende (Port *candeia* ‘lamp’) *n* candle.

kent₁ cf: gbeŋtheŋ. *n* wrist. *Pɔ wɔe kue ngbektee nkent, ni pɔ cheren Kain Taso*. They took the handcuffs off his wrists and they freed Kain Tasso.

kent₂ *n* [ként] tree species, most desirable tree for roofing and for mud and wattle walls, very difficult to find nowadays (K dialect).

kent₃ *n* fruit type, monkey apple (Pichl 1967).

kentak (Eng *canticle*) *n* kentak (hɔ/tha) Bible verse (Pichl 1967).

Kenth nam Kent, name given to a village located on the southern tip of the Sierra Leone peninsula. *Kenth kɔ lɔ livil*. Kent is far from here (Pichl 1967).

kenth *v* 1) break along length (intrans) (Sumner 1921). *Thafe le kɔ dukɔe ni kɔ kɔnth*. The pipe fell down and broke (Pichl 1967). 2) break.

• **kenthi** (der.) *v* 1) break in parts (transitive) (Sumner 1921). *Fɔs mi yaŋ nkumbe ni kenthi gbangba-m de*. He struck me on my side and broke my rib (Pichl 1967). *Ye ya wɔ hɔmɔ kɔnthi iwɔm de wɔ ye kɔ*. When I tell him to break the firewood, he goes. 2) break into, metaphorically, as into laughter, *kenthi igbaka* ‘laugh loud and heartily’ (Pichl 1967). 3) cut up.

kenthi (der. of **kenth**, -i₁, see **kenth**)

kentri (Mandinka *kantiga* ‘groundnut’) cf: malɔ. *n* kentri (kɔ/ma) groundnut (*Arachis hypogaea*) (Pichl 1967); *kentir* groundnut (Sumner 1921).

• **kentripootoo** (comp.) *n* kentri pootoo (kɔ/ma) breadnut (*Artocarpus communis*) (Pichl 1967).

• **kentrithoe** (comp.) *n* kentri thoe (kɔ/ma) bush groundnut (*Desmodium adscendens*) (Pichl 1967).

kentripootoo (comp. of **kentri**, Potho, see **kentri**)

kentrithoe (comp. of **kentri**, **tho**₂, **ε**₁, see **kentri**)

kanya *n* uncle, [kènjà]/[j]kènjà] uncle/uncles (B dialect); *këñà* (wɔ/hã, N) uncle, father's brother (Pichl 1967). *Braima wœ hun ko kenyaa wœ Ba Amadu Kamara Plant ko, wœ nɔhɔtho*. Braima then went to his uncle, Ba Amadu Kamara at Plantain (Island), who is a fisherman.

këñken *n* grass species.

këñkleni *cf: hem.* *v* refuse; deny. *Ya bɔnths wɔ poo yekə, ya thom wɔ ni kəñkleni*. I met him sharing cassava; I begged him (for some), but he refused (Pichl 1967).

képi *v* scratch. *Yaye wɔ këpie tam* *le*. The cat scratched the boy (Pichl 1967).

kérker [kɔkɔ] *n* bird species, witch bird, seldom seen, but when it is, it is a harbinger of a baby's death, only known by its voice, something like a crow, when you hear it, the sound is disturbing, induces fear (K dialect).

kéth *cf: beth*₂, **kén**₂, **mu**₂, **rɔk**, **thak**. *v* 1) cut. *kéth* cut. *Sese theyen-neki, thɔ le kəth wɔ yenwey*. Sese hurt himself, the adze badly cut him (Pichl 1967). 2) fell. comp. **pallichéth** (see **pal**₁)

• **kethenj** (der.) *v* cut up. *Ye pɔ pɛ mi kethenj kende yekee ha yeke kie*

labi nhœ, “*Ya ka mɔ nɔ ni nsɔm*”? When they wanted to cut me like this cassava, that's why you said, “Let me give it to you and you chew”? *Bɛl Maae wœ hɔ ko poo wœ, amaae ña pos, ña kethenj yekee*. Rat Wife said to her husband, “Women are peeling, and they are dicing cassava.”

• **yɔktha** (unspec.) *n* 1) the tree-cutting stage before the burning. 2) farm with felled trees.

kethani *adj* perplexed. *Cho kɔn kəthani, wɔ le gboka-nɔ, chen bo chan fay-hɔl ko ye thee min dɛ wɔ hɔ le*. Cho is perplexed, he is a non-initiate, he cannot pass in front of the Poro bush when he hears the (Poro) spirit is talking (Pichl 1967).

kethketh₁ (der. of **kethketh**₂)

kethketh₂ *n* clock.

• **kethketh**₁ (der.) *temp* frequently. *Plen dɛ kɔn poto kethketh hink Kyamp ka*. The plane goes frequently from Freetown to Europe (Pichl 1967).

kétil (Eng *kettle*) *n* kettle.

kéi₁ *v* burp, belch.

kéi₂ *v* come. *Igbimi le hɔ hã ya kɔŋ kuthni le ñgɔyɛn gbo ya bi hã wu*. The smoke had suffocated me, if you had not come quickly, I would have died (Pichl 1967).

kéyeni *v* avoid.

kébelini (der.) *v* avoid.

ki₁ *cf: lan*₁, **tho**₃, **wɔnɛ**. *dem* 1) this. 2) these. *Amaa ki, apum ña pos*

gbam de, apum ḡa pos yekee. These women, some were peeling potatoes, others peeling cassava. *Huee ḡa ken gbo, Braima wɔ le kɔ ləlie mpel lo ki peiṇ.* Just as day breaks, Braima first goes to inspect these fishing lines. 3) demonstrative suffix. comp. *kaki* (see *ka₂*), *kakitiki* (see *ka₂*), *wɔki* (see *wɔ₁*), *wɔneki* (see *wɔnɛ*), *yekia* (see *yɛ₃*), unspec. *mɛŋkoki* (see *mɛŋk₁*)

- *loki₂* (comp.) *dem 1)* this. *Den yɛ ibe nkɔkae ləko nyɔn doki ḡɔ pɔ velle balansbolle.* Then we would put our shoes on the ground (for) this thing (game) they called balance ball. *Mi gbisiṇ doki, bil loki lɔ mɔ kune yini gbɔl ḡɔl ḡa mɔm?* This engagement, this marriage that you are in, do you have peace of mind? 2) these. *Bel siatiṇ doki, ḡa gbik-gbikni toke ko: kara, kara, kara, kara, kara, kara, kara.* These two rats scamper above (the kitchen): kara, kara, kara, kara, kara, kara. *Yɛ thonka ki gbi kɔ haani bel siatiṇ doki thiyeṇ de...* When all this arguing is going on between these two rats... 3) this place. *Ichɔṇ la len bikɔs ka Bolom ka lɔki.* We like that because this place is Sherbro country.

- *kinɔ* (der.) *cf: kɔnɛ₁.* *dem this.* *Yel Nṣaṇha ko, yel lo kinɔ ka che bomba nen thigber tha kɔṇ chan de.* The Island of Egusi, this island was very big many years ago.

- *laneki* (der.) *indfpro this thing;*

this matter. *Ke laneki lamɔ bia hun theli kie...* But this thing you are coming to say... *La cheṇ gbo, ke laneki bongoo lagbo.* It is not difficult, but the one these days is difficult.

ki₂ cf: bi₂, che₃, kɔ₇. *prt* particle for definite near future; *ki* used with verbs to express future time (Sumner 1921). *Yi ki che fay ko.* We will be in the Poro bush (Pichl 1967). *Le ḡ kɔ gbo binthi sɔksi l'ay, n tuntni mma ki tɔm bɔl mɔ.* If you go into the fowl yar, bend your head or you will bump your head (Pichl 1967).

ki₃ cf: gbuu. *n kii* (*wɔ/hā, si*) crocodile (*Crocodilus niloticus* and *cataphractus*) (Pichl 1967). comp. *lolki* (see *lol₃*)

- *kiminmi* (comp.) *cf: kɛbɛṇ.* *n* fish species, (lit. 'crocodile, swallow me'), nickname for the *kɔbɔṇ* fish because it is said that he invites the crocodile to swallow him with his call, and when swallowed, inflates himself in the crocodile's stomach so that the crocodile dies (Pichl 1967).

Kiamp *nam* Freetown, name given to a place. *Ashiele nkɔ pe Kiamp ko nshee, so nwɔm yi len ḡa lan.* And I know you went to Freetown early on, so tell us something about that. *Plen de kɔn poto kethketh hink Kyamp ka.* The plane goes frequently from Freetown to Europe (Pichl 1967). *Yɛ ikɔṇ mpanthe ma aŋaɛ, yai tipe peni pe ha bere*

kay miye Champ ko ni. When I finished the work we were doing, I started learning to add to my education in Freetown.

kiban *n* expert. *Ba Yanya wɔ chan shi theli Mbolomde; wɔ kiban de, wɔ chan shi theli Mbolomde.* Ba Yanker knows how to speak Sherbro the best; he is the expert that knows how to speak Sherbro better (than anyone).

kibaŋ *n* promontory.

kibij *n* mound.

Kichom *nam* Kichom, name given to a place. *Kichom lɔ mpəŋ atok yenθi Kɔnakri ni pok Kyamp.* Kichom is on the border between Guinea and Sierra Leone (Pichl 1967).

kichen (Eng *kitchen*) *n* [kɪtʃən] kitchen (B dialect).

Kigba *nam* Kigba, name given to a person. *Yami kachee bɔi kigba.* My mother used to be Boi Kigba.

kikith *cf:* **gbənθ**. *v* persist, continue, press on. *Kikith* press down (hymn). *Kikith ko gbi lɔ ŋcheka.* Press down whenever (something) is here (hymn).

kikkik (Eng *kick*) *v* kick. *Inan gballɛ, ilɔ pəŋgipəŋgi, i kikkik.* We draw the line, we jump there (and) kick.

kil₁ *n 1)* house. *Kilthi le tha Pujoŋ kune tha bom.* The houses in Pujehun are big (Pichl 1967). *Ni wɔ ye kɔ killeai wɔ ko.* And then he went into his house (his place) (Pichl 1967). *2)* home. *Nɔ ncheni ŋa gbemi wɔ*

kileko, gbemi hɔspitul koe. No one should give birth at home, [they should] give birth at the hospital. comp. **nɔkil** (see **nɔ**)

- **kilbaŋkaŋ** (comp.) *cf:* **krikri₂** (der. of **krikri₁**). *n* house type, round house.

- **kilchantha** (comp.) *n* house type, rectangular house.

- **kileihɔl** (comp.) *cf:* **rənθ**. *n 1)* door. *2)* doorway.

- **kilgbakɛ** (comp.) *n* wattle-and-stick house.

- **kilkaj** (comp.) *n* school. *Mɔm nka kɔ kilkajde?* Did you go to school? *Aa, a tipe kilkajde Nfɔs ko.* Yes, I started school in Mofos.

- **kilpekɛ** (comp.) *cf:* **hɔspith**. *n* hospital.

- **kilrithi** (comp.) *n* prison.

- **kilthipe** (comp.) *n* house type, stone or cement house.

kil₂ *Idph* of traveling, sound of many tapping feet or traffic.

kil₃ *cf:* **nɔmpithika** (comp. of **nɔ**, **pithika**), **nɔsukusekɛ** (comp. of **nɔ**, **sukusekɛ₁**). *n 1)* rascal. *Baki wɔ ŋkil.* Baki is a rascal (Pichl 1967). *2)* rascality.

kilbaŋkaŋ (comp. of **kil₁**)

kilchantha (comp. of **kil₁**)

kileihɔl (comp. of **kil₁**, **ɛ₁**, **ahɔl₁**, see **kil₁**)

kilgbakɛ (comp. of **kil₁**, **gba₄**, **-k**, see **kil₁**)

kilia (Eng *clear*) *cf:* **charaŋ₁**. *adv* clearly. *Mbolom de ma wɔni kilia ni*

charan. The Sherbro language is being spoken clearly and cleanly.

kilik *cf: haŋka*. *n* anchor. *Ka nlerni, wœ duki klike*. He hurried up and dropped the anchor. *Kε be, klike* *ŋɔ ton ha bɔ yethi wɔm de mmən nyamban deai hue ve*. But no, the anchor was (too) small to hold the canoe in the rough sea that day.

kilim *n* crab species, kind of inland crab (Pichl 1967). comp. **wokilin** (see **wo₂**)

kilij *n* drum type, large, made of one tree with 2-3 slots and beaten with two sticks (Pichl 1967).

kilkaj (comp. of **kil₁**, **kaŋ₃**, see **kil₁**)

kilkil *prep* opposite to. Triniti chæech hɔ kilkil Ani Walsh skuul. Trinity Church is opposite to Annie Walsh School (Pichl 1967).

kilpekε (comp. of **kil₁**, **pekε**, see **kil₁**)

kilrithi (comp. of **kil₁**, **rithi₁**, see **kil₁**)

kilthipe (comp. of **kil₁**, **pe**, see **kil₁**)

kiminmi (comp. of **ki₃**, **min₁**, **mi₁**, see **ki₃**)

kimɔ *cf: gbikni, parat*. *v* run away, flee, retreat. *ŋà kε àjókwè wɔ kímɔ*. They saw his son running away.

kin₁ *n* fish species, small kuta fish (Pichl 1967).

kin₂ *n* [kín] vine species, leaves used for sauce (K dialect).

kinda *v* run up. *La veieni, belse ŋae kinda baie toke: <kara-kara kara-kara kara-kara>*. It was not long after when the rats ran up above

the bari: <kara-kara kara-kara kara-kara> (idph of scampering).

kinɔ (der. of **ki₁**, **no**, see **ki₁**)

kipkip *n* [kópkóp] tree species (K dialect).

kiptha *cf: fan₂*. *n* fermenting palm wine.

Kisi *nam* Kissy, name given to a place. *Kisi lo fese Kyamp ko*. Kissy is near Freetown.

kisi *n* [kìsì] plant species, lily type, fragrant roots ground and used for an ointment for babies and women (K dialect).

kisik *cf: nyɛŋkin*. *temp* finally.

kisiŋ₁ *n* animal species.

kisiŋ₂ *n* [kìsəŋ] tree species, plum tree (K dialect).

kiskis *v* kiss. *Mɔ wɔ bala-bala ni, wɔn be wɔ mɔ balani, mɔ wɔ kis-kis yɛŋ bε, wɔi po ha yethi mmɔ ma mɔe*. You hug him, he hugs you, you kiss him all over, then he begins to hold your breast.

kit (*Eng kit*) *n* kit. *Kε kite ŋɔmi fi*. But I still have the kits. *Gbi hɔ ka che kite kune*. It all used to be in the kit.

kith₁ *adj* short. *Thɔk le kɔ kith*. The stick is short (Pichl 1967). *A yema vikini ke hinth lo kɔ kith hā yang*. I want to stretch but this bed is too short for me (Pichl 1967). comp. **paŋkith** (see **paŋ₂**), **nothith** (see **no**)

• **kithkith** (der.) [kìthkìth] *adj* very short, [thɔk ŋkìthkìthɛ] very short tree (K dialect).

• **likith** (der.) *n* shortness. *La gbo likith ken hwe le.* It is only as short as a day (Pichl 1967).

kith₂ *v* 1) be brackish (Pichl 1967). 2) [kith] hard to swallow, as babies will not swallow, not bitter (K dialect).

kithkith (der. of **kith₁**)

kithni *adj* 1) tight. 2) crowded.

kiyan (Eng *can*) *n* can.

klampis [klámpis] *n* whale (K dialect); *krampis* (wɔ/hã, N) kind of whale (Eng. grampus) (Pichl 1967).

klas (Eng *class*) *n* class. *Atipe ko klas wan.* I started in class one. *Wel, a mekeni klas thri.* Well, I stopped at class three.

ko₁ 1) *adv* to. *Awokɔ gbo ko mɔ ko yai hun ko Mi Adama.* After leaving you, I will go to Mami Adama. *Ke kpɔnko hɔ ka che tri ko ntent, hɔ nɔonɔ ka chen kɔ ai ε.* But there was a forest near the town, which no one entered (Pichl 1967). *Pɔmde kɔ busni Mpele ko.* War has broken out at Mpele (Pichl 1967). 2) *adv* with. *Ke wɔ ko bamɔ?* But is she with your father? *Atipe komɔko.* I will begin with you. 3) *adv* from. *Yà hínk kò Bà Yànkà.* I came from Ba Yanker. 4) *prep* by. *Wɔi kɔni pɔyko, ye kɔni ye wɔi ko sɛm ko thɔke, wɔi po yà tɔn.* When she went to the stream, she stood by the tree, and then she started to sing. *Ye le wɔ lɔε, thɔmko tae mpanthe man gbi wandaε wɔ ma ko nɔya wɔnɔgo.* When she

left her there, the junior mate, all the house work had been done by the girl alone. 5) *post* on. *Ye mɔni kɔŋ thɔk itu beiae vε, mɔi kɔ thu pele, mɔi huŋ be lalako.* After you have washed the rice pot, you measure the rice and then put it on the fire. 6) *post* at. *A-a, Themdel ko, tiko wɔ ko lɔɔ Nsanda ko.* No, at Timdale (Chiefdom), his town is called Nsanda. *Ka lɔ pɔ be bia huŋa sakae, lel ko, ŋgasumana ko.* It is here that they would have to come and do his sacrifice, at Mokainsumana. *Mbue ko.* At Mbueh. 7) *post* in. *Nande ako vel langba bul wɔ pɔ gbem Themdel ko.* Today I have called on a man who was born in Timdale (Chiefdom). *Wɔn pɔ gbem wɔ Nra ko.* She was born in Ra (village). 8) *post* in front of; before. *Mbɔlɔm ŋwei ma che paale bai ko, anya atiŋ de hã lɔl.* In the bad case that was recently before the court, the two men were set free (Pichl 1967). 9) *post* into. comp. **hɛlɛiko** (see **hɛlɛ₂**), **lelko** (see **lel₂**), der. **tiko** (see **ti₁**), **kaki-tiki** (see **ka₂**), unspec. **mɛŋkoki** (see **mɛŋk₁**)

• **kongbink** (comp.) *adj* common. *Mɔeyktu che ki lo hɔ ko-ŋgbink pɔk Afrika le.* This is a dilemma common to all Africa (Pichl 1967).

ko₂ *cf:* **ka₂**. Loc 1) ahead. 2) yonder. 3) there. *Neki gbɔl ko sɔthɔ ko, lane gbi nante.* There is heartache in this world today. *Pɔ kɔŋ gbo pɔi gbekí amaε, ŋai kɔni ko futh pele.* When

they have finished, they hire the women to go and uproot the rice.

4) general locative particle. *I chɔŋ la len ye pɔ̄ chan theli Mbolomde, bikɔ̄s inal pim, Bolomko lɔ̄e.* We like that because they speak Sherbro here more, because other places are Sherbro lands. *Anyae kani gbo che vel yelloe* “Yel nsanjha ko.” The people were only now calling this island “Island of Egusi.” comp. loko (see **lo₁**)

- **ko-gbi** (comp.) *pro-form* wher- ever. *Ko-gbi lɔ̄ gbo le, Hɔ̄batokɛ wɔ̄ lɔ̄.* Wherever I may go, there is God (Pichl 1967).
- **koki** (der.) 1) *pro-form* to that place. *Loc* yonder. unspec. **koki- tiki** (see **ko₂**)
- **kokitiki** (der.), (unspec. of **koki**) *pro-form* to that very place.

ko₃ *n* compound.

ko₄ *cf:* **kemekɛ**, **min₄**, **tənin** (der. of **təni₂**, **-n₂**). *v* consider.

ko-gbi (comp. of **ko₂**, **gbi₃**, see **ko₂**)

ko-lɔ̄ *cf:* **sɔ̄nday**. *subordconn* rather than, instead of.

koa *cf:* **kola**, **kolo**. *n* fish species, tar- pon (Pichl 1967).

koba *n* [kóbà] tree species, spindly tree, very light, leaves used for medicine (K dialect).

kobo-mɛn (comp. of **mɛn₃**)

kobotu (comp. of **tu₁**)

Kofun *nam* Kofung. *Anya kofun de hā bi sɔ̄kɔ̄th gber, bul hɔ̄ le pɔ̄ŋ*

wɔ̄ gbo kil le ko, pɔ̄ kantha hɔ̄ ka gbooku, wɔ̄ honi si pɔ̄ be yi kil le. The Kofung people have many magical powers, one is they throw him into a house which they lock with a padlock, he will get out and the house is not opened (Pichl 1967).

koi *cf:* **hinth₁**. *v* swell; increase in volume.

koinsident (Eng *coincidence*) *n* coin- cidence. *Themnɔ̄ bai koinsident ɔ̄ŋya sɔ̄thɔ̄ Koromaɛ ve.* The Themne got (the surname) Koroma by accident.

koiye *cf:* **pɛnɛk**. *v* 1) scream. *lɔ̄ ka che mi sɔ̄ie, a koiye.* They used to scare me (so that) I would scream. 2) shout. *Pɔ̄ mɔ̄ koil ye ve, la kɔ̄ kanni.* When people shout at you, it does not look good.

kok *cf:* **bɔ̄ŋk**, **tii**. 1) [kòk] buttress, e.g., of a large cotton tree (kapok) distinct from *tii* ‘base of a cotton tree’ (K dialect). *lɔ̄kók mà pòlòndé.* The buttresses of the cotton tree. 2) scrotum (Pichl 1967).

• **kokkunɛ** (comp.) *cf:* **lua**. *n* hernia.

koki (der. of **ko₂**, **ki₁**, see **ko₂**)

kokitiki (unspec. of **koki** (der. of **ko₂**, **ki₁**), see **ko₂**)

kokkunɛ (comp. of **kok**, **kunɛ** (der. of **kun**, **ɛ₁**), see **kok**)

kokovaia *n* rice variety (Pichl 1967, Sumner 1921).

kol *n* 1) [kól] kola nut, used in propitiating ancestors, has impor- tance as a gift of significance in

many contexts, e.g., marriage, initial greeting to town chief (K dialect). 2) kola tree, can be used for lumber, has an attractive brown color (K dialect). 3) gift (Pichl 1967).

- **kolabəna** (comp.) *n* gift (often a drink) for parents or elders (Pichl 1967).
- **kolbai** (comp.) *n* court fee (Pichl 1967).
- **kolbom** (comp.) *n* last stage of engagement, present given to the parents on this occasion (Pichl 1967).
- **kollənyɛ** (comp.) *n* [kóllənyɛ] greeting gift, usually money, that an outsider makes to the notables of a village (B dialect).
- **kolsiroŋ** (comp.) *cf: sɔŋ₁*. *n* corruption fee. *Bee le Kong kol sirɔŋg hā sɔŋg wɔ ni kɔ wɔŋ beli li-mbul.* The chief gave Kong a corruption fee to bribe him to go and give false evidence (Pichl 1967).
- **mun̥kokol** (id.), (comp.) *v* return the dowry (lit. return the kola) (Pichl 1967).

kola *cf: koa, kolo.* *n* fish species, reddish found in swamps, caught to eat, two inches at its biggest (K dialect).

kolabəna (comp. of **kol**, **bən₁**, see **kol**)

kolbai (comp. of **kol**, **bai₁**, see **kol**)

kolbom (comp. of **kol**, **bom**, see **kol**)

kollənyɛ (comp. of **kol**, **lənyɛ** (unspec. of **ləŋ₁**), see **kol**)

kolo *cf: koa, kola.* *n* fish species, kaima fish (Pichl 1967).

Kolone *nam* Kolone, female name given by a society.

koloŋ₁ *n* (wɔ/hā, N) ant species, sugar ant (Pichl 1967, Sumner 1921).

koloŋ₂ *n* *koloŋg* (kɔ/ma) testicles (vulgar) (Pichl 1967).

koloŋ₃ *n* cockroach (K dialect); *kolung* cockroach (*Blatta spp*) (Pichl 1967).

kolsiroŋ (comp. of **kol**)

kombutha *n* peel, shell, e.g., of groundnuts.

komnɛ (Themne) *n* 1) father-in-law, [kòmné]/[ŋkòmné] father- or brother-in-law/pl. (B dialect). *Hi kɔ la hɔm komnɛ wɔe.* Let us go and tell his father-in-law. 2) son-in-law. *Baa waajmaae wɔe wom ko komnɛ wɔe Kain Taso le jajel wɔe kɔŋ wu.* The young woman's father sent a message to his son-in-law, Kain Tasso, that his mother-in-law had died.

komɔ₁ *n* 1) child. *Yááɛ bàlàní kòmɔwé.* The mother hugged her child. 2) baby. *Ija ŋɔi stich ahɔl, siɛ ye komɔe wɔ hundɛ honi bo.* They had stitched the exit mouth, you know when the baby is about to come, after it is out.

komɔ₂ *n* your place. *Yemɔ theli ko aŋaɛ, nwɔk mpim ma pɔ chi komɔko ma che ndumɔ, nye?* When you talk to the people, some cases they bring to you are difficult, right?

komflo *n* bird species with sweet song, wings something like a bat's, found in the bush, seldom seen (K dialect).

komphtha *n* [kòmpthà] tree species (K dialect).

kompun *Idph* of falling in water, given as the Sherbro equivalent of a Mende ideophone (K dialect).

• **kumpohani** (comp.) *v* plunge into the water and enjoy oneself by frolicking (several persons) (Pichl 1967).

Kona *nam* Kona, name given to third daughter.

konat *cf: belpotho* (comp. of **bel**₂, **Potho**). *n* coconut. *A yuk ikonate.* I plant coconut.

Koni *nam* Koni, name given to third daughter. *Koni* name for third daughter of a man, both *Koni* and *Kona* short for *Konima* (per Abdulai Bendu). *Kóni bé ñyéék [I] má kómjwé bààlàé-áí.* Koni put the child's things in the basket.

koni (der. of **koŋ**₁, -ni, see **koŋ**₁)

kont *n* small wasp species (K dialect).

kontho₁ *n* 1) flying fish. 2) mudskipper. *Mɔ gbo chɔ pu konthoe, ha ni pothe kɔ kek mɔni.* If you fight with the mudskipper, then let the mud be seen on you (proverb) (TISLL 1979).

kontho₂ *cf: kɔŋko.* *n* tortoise shell, emblem of the Poro society for var-

ious purposes, e.g., for the *gban-abom*, the *famancha*, the disciples of the Taso or Kase (Pichl 1967).

Koŋ *nam* Kong, male name given to a person.

koŋ₁ *v* 1) finish. 2) end. *Ko lɔ mpanth ma pele ma ni hun koŋde.* Where the rice farm work comes to an end.

• **koni** (der.) *Aux* perfect. *Yi koni shi temde ñɔ pɔ gbem mɔ, ko lɔ pɔ gbemmo?* We already know when you were born, where were you born? *So nenthi wɔ tha nkoni, ok, nkoyi ni tongi Nenthe tha nkolo ni koi ye.* So how many have you got, OK, you have shown us the number of years you have taken.

koŋ₂ *cf: bɔk*₁, *kɛk*₁, *nya*₂. *n* turtle species, big kind of sea turtle (Dermochelys coriacea or Chelone mydas) (Pichl 1967).

koŋ₃ *Aux* perfect aspect marker. *Ya ka ni hani santhe, isɔ bul a koŋ thukuli jomi kuse ayema kɔ jo...* When I had grown up, one morning after I had just warmed my rice and wanted to eat it... *I amen bulle ka koŋ wu.* We are five, one died a while ago. *Jizɔs, a chɔŋ mɔ len ña lane la ko ña ha yan.* Jesus, I love you for what you have done for me. *Nande ako vel langba bul wɔ pɔ gbem Themdel ko.* Today I have called on a man who was born in Timdale (Chiefdom). *So lan la ako ha ñkuath ha ñɔth.* So that is how I became afraid of fishing.

koŋ₄ cf: le₁. *n* palm branch.

- nyamkoŋ (comp.) *n* palm frond rib.

koŋbiŋk (comp. of ko₁, gbiŋk₂, see ko₁)

koŋkbo₁ (comp. of bol₄)

koŋkbo₂ (id. of koŋkbo₁ (comp. of bol₄), see bol₄)

koŋkbos *n* cucumber, [koŋkbos]/ [ŋkɔŋkbósɛ] cucumber/the cucumbers (B dialect); [kòmbòs] cucumber (K dialect).

koŋko *n* (hɔ̄/tha) room type, small separate room, an addition to a house, kiosk (Pichl 1967).

koŋkonani *n* [kóngkónáni] vine species that bears yellow fruit, leaves used medicine to treat malaria (K dialect).

koŋkonya (comp. of koŋko, nya₂, see koŋko)

koŋ-kosul *adj* inveterate, obstinate, beyond reform.

koŋkothuba *n* [kóngkóthùbà] plant species, lily-like plant that can grow as high as five feet, has roots used for medicine (K dialect).

koŋkowalia *n* cross (Pichl 1967).

Koroma *nam* Koroma, name given to a person. Lokoai pɔ wɔ vele Mista Koroma a shini. He is called Mr. Koroma, I do not know. Akoroma nɔ cheni them. Koromas are not Themnes.

- Koromanɔ (der.) *n* a Koroma person; the Koroma people.

Koromanɔ aida ɔrigin wɔε wɔ Maninkanɔ... che Themnɔ wɔε. Koroma, either the origin is Maninka... it is not Themne. Mendenɔ gbi wɔ Koromanɔ wɔ Maninka. All the Mende people who are Koroma people are Maninka people.

koromanɔ (der. of Koroma, nɔ, see Koroma)

kos cf: gbu₁. *n* [kòs], [ŋkòsé] jaw (B dialect).

kosi cf: po₄, seɪn. *v* separate; part. Apuma le hā cho' yenwey, hā kɔ koosi. The children are fighting badly, do go part them (Pichl 1967). Apuma le hā cho', santh le tunt thom wɔ le yenwey, hā kɔ hā koosi. The children are fighting, the older one has badly twisted his companion, go and separate them (Pichl 1967).

kostal (Eng coastal) *adj* coastal. Elaboe kostal eria, halthe ntent lɔ Athemae yahun challe. Just the coastal areas, the seaside where the Themnes have come and settled.

kotha *n* 1) [kóthà] clothes. Kothathi wɔ le tha chen bɔnni lce kɔ. His clothes don't drag on the ground (Pichl 1967). Ijkɔ lath kotha-thi le honka le ay. Go spread the clothes outside (Pichl 1967). 2) cloth (K dialect). Yàiyé wó kóthà è àlò. The cat is under the cloth. Le nɔɔmie gbo kotha le hɔ thuk le, ya bi hā paka mɔ. If you should find the cloth that was lost, I shall pay you a reward (Pichl 1967).

• **kothasampa** (comp.) *n* [kòthàsámpà] bush species (lit. bush cloth), leaves woven together and worn tied around the waist by the woman who announces the women's society (K dialect).

kothasampa (comp. of **kotha**, **sampa**₁, see **kotha**)

kothikothi *n* [kòthìkòthì] tree species, clumping tree, used for setting traps, leaves used as medicine (K dialect).

Kothung *nam* Kothung, name given to 6th son.

koy *nɔkoy* (ma) false face, mask (Pichl 1967).

koye *v* accept. *Le nɔ koyeni gbo ha pɔn bempa la, makɔni kɔtai, lokal kɔt.* If the person does not accept the settlement, they go to the court, the local court.

kɔ₁ *cf:* **bek**₂, **gbamfa**. *n* 1) cover (B dialect). 2) quiver (Pichl 1967).

kɔ₂ *cf:* **bulɔ**₂, **haa**. *v* 1) go. *Ya ka ni hani santhe, isɔ bul akɔŋ thukuli jomi kuse ayema kɔ jo...* When I had grown up, one morning after I had just warmed my rice and wanted to eat it... *Pɔɔ wɔ ɲa kɔ gbemɔ Nyamba ko ke lɔ pɔ ka ɲa wɔ sizaɛ, nthela nye.* They (said) she is to go to Moyamba and do the Cesarean-section there. *Ishie ɲane ɲa bia kɔ hunde...* We know that those that are going to come... 2) attend (school). *Skul handsɔ ɲɔ nkache kɔa?* Which school did you attend? 3) leave. *Wɔn be*

yε wɔ kɔɛ, ndum malan maa yɔk. When she leaves, it is with that training that she will go. 4) will. comp. **nɔkɔmbɛl** (see **nɔ**), unspec. **chɛtlipalkɔ** (see **pal**₁)

• **kɔma**₁ (der.) *v* go with. *Iŋ kɔma mi.* Go with me (Pichl 1967). *Ng-bɔŋ hun mi che, tempum ya bi hā kɔma mɔ.* Come to me tomorrow, maybe I shall go along with you (Pichl 1967).

• **kɔni** (der.) *v* go. *Hanya pikae, pɔ gbeki hanyae ha kɔni bɔm thai.* Some other people, they will hire people to go to their mud plots. *Ko kɔni ke wɔ pe hune.* He has gone but is coming again.

• **kɔnaibol** (id.), (comp.) *cf:* **fol**, **nai-bol** (id. of **nai**₁, **bol**₁), **semɛknɔ** (der. of **sem**₁, -**k**, -**ni**), **thil.** *v* **kɔ-næ-bol** urinate/defecate, 'relieve oneself' (polite) (lit. go to the head of the road) (Pichl 1967).

kɔ₃ *NCP 1) it. Pɔmde kɔ busni Mpele ko.* War has broken out at Mpele (Pichl 1967). *Kɔfe kɔ fay.* Pepper is hot (Pichl 1967). 2) *they. Yelaio we, ye jae ma ko ɲani mgbee ɲɔ maredɛ kɔ bi ni problem the.* Nowadays, when things are abundant, all the marriages are full of problems. *Kɔfe le kɔ nyonkni.* The peppers are shrinking (as they dry) (Pichl 1967). 3) *relative pronoun; that. A mine pel kɔ mɔ kɔ woe.* I thought it was a net that you would throw. *Tonde kɔ le itue kune, mɔ kɔi kɔ thɔŋgul ɲa payde.* The small bit that remains

in the pot, you reserve it for the evening.

- kɔ₄ cf: bus, jal. n 1) body. *Wanta le wo kəleŋ wo le kɔ vil.* The girl is nice, her body is long (Pichl 1967). 2) skin. *Thenthes hɔ wey, pə bak hɔ gbo nɔ wo sɔkul likɔ.* *thenthes*₁ is bad, they just rub it on a person, (and) it makes him scratch his skin (Pichl 1967). *Yaŋ likɔ lɔ gbow sɔkul, ya bi issɔkul gber.* My skin is very itchy, I have a lot of craw-craw (Pichl 1967). comp. **poko** (see **po**₁) • **kɔlunj-vil** (comp.) n body along spine. • **kufu** (unspec.) n 1) skin irritation. 2) rash.

kɔ₅ v cut palm nuts. *Iŋ kɔ too wa le ni ŋ kɔ mbəl le!* Mount the palm tree and cut the nuts! (Pichl 1967).

kɔ₆ cf: **paka**₂, **pin**₁. v pay. *Abəna wɔe ŋae bəmpani yeqkeleŋ ba ni ŋae kɔ path.* His parents prepared themselves well and engaged the lady (paid the bride price).

kɔ₇ cf: **bi**₂, **che**₃, **ki**₂. Aux future auxiliary verb; modal ‘will.’ *Yε kɔ kɔŋ gbemɔe, kɔ kɔŋ gbo kai hun dri.* After the rice has tilled, it will ripen. *So lagboe nɔ wu, ramde kɔ kɔ lomthibul pɔi humɔ nɔe ve.* So if a person dies, the family will make a unanimous agreement and send for that person.

Kɔba nam Koba, name given to a person. *Sistha Kɔba ŋaha kaya hi mpanthoe.* Sister Koba is the one that taught us this work.

Kɔbɔ nam society spirit who appears as a dancing masquerade wearing a a *kɔbɔ* mat (Pichl 1967).

kɔbɔ (Mende *kɔbɔ* ‘floor mat’) n largest kind of rough mat for covering large area, e.g., the floor (Pichl 1967). *Nrus iwɔm de bɔko ni pe sak kɔbɔ le hā lath pɔle le.* Push aside the wood outside and let them spread out the mat to dry the rice (Pichl 1967).

kɔfe (coffee) n coffee. *Kɔfe le hɔ lɔl.* The coffee is bitter (Pichl 1967).

kɔfin (Eng coffin) n coffin.

kɔfo cf: **kɔysu**. n *kɔfɔ* (wɔ/hā) powerful society, its members can go through walls and cannot be kept in prison, they never lean against a wall for fear of falling through it (Pichl 1967).

kɔgba cf: **vee**₂. n pearl oyster.

kɔjia cf: **kɔysu**. n magician.

kɔk n 1) back. *Kɔmɔe bɪ mbimbis wɔn kɔk, wɔn njàlài gbí.* The child has sores on his back, all over his body. 2) buttocks. comp. **thimkɔk** (see **thim**)

Kɔka cf: **Kakir**, **Yelsaha** (comp. of **yel**₃, **saha**). nam Caulker, name given to a person, name given to a clan. *Alfonso Kɔka.* Alphonso Caulker.

kɔka n shoe. *Den yε ibe nkɔkae leko nyɔn doki ŋɔ pɔ velle balansbølle.* Then we would put our shoes on the ground (for) this thing (game) they called balance ball.

kɔkia *n* (kɔ/ma) plant species (*Olyra latifolia*) (Pichl 1967).

kɔkɔyɛ *n* (wɔ/hă, si) bird species, smaller kind of bush fowl (*Francolinus spp.*) (Pichl 1967).

Kɔlej (Eng *college*) *nam* College.

kɔlma *n 1* [kɔlmà] tree species, lily-type of tree, grows near swamps, can be woven into a fine mat (K dialect); (kɔ/-) kind of grass (Pichl 1967). *2)* mat made from plant of the same name (K dialect, Pichl 1967).

kɔlɔ *n* cockle.

kɔluŋ *n* fruit pit.

kɔluŋ-vil (comp. of **kɔ₄**, **vil₁**, see **kɔ₄**)

kɔm *cf:* **gbogbotok** (unspec. of **gbogbo₃**), **maima**, **tom**, **wo₂**. *n* penis (Pichl 1967).

- **kɔmpɔth** (unspec.) *n* (wɔ/hă) uncircumcised (a serious offense) (Pichl 1967).

kɔma₁ (der. of **kɔ₂**, **ma₄**, see **kɔ₂**)

kɔma₂ *v* iron.

kɔmpen (Eng *company*) *n* company; society of which the members hire themselves out to work on farms or at the erection of houses (Pichl 1967); **kɔpe** a work company, used to build houses (Hall 1938).

kɔmpia (Eng *compare*) *v* compare.
Məni hun kɔmpia bongo ni kachee.
You should come compare now and the past.

kɔmpɔth (unspec. of **kɔm**)

kɔmtha *n* [kɔmthá] tree species used for caulking, as tar, to seal a split in

a canoe, peeled and beaten until it is pliable (K dialect).

kɔn₁ *n 1)* [kɔn] innocence test used to find out if person is righteous (K dialect); “sasswood ordeal”: A suspected person is made to drink an infusion of sasswood bark in which the heart of a fowl has been boiled. If he vomits the liquid, it proves his innocence (Pichl 1967). *2)* [kɔn] test to find out if a girl is a virgin (K dialect).

kɔn₂ *n* [kɔn] tree species used for mortars, if straight used for canoes, wood quite heavy (K dialect).

kɔna (Eng *corner*) *cf:* **sɔku**, **thuŋk₂**.
n corner. *Yə nɔ wɔ che ko kɔnaɛ, ya hunde wɔi hɔ* “He!” When someone would be in a corner, then I would come and she would say “Hey!”

kɔnaibol (id. of, comp. of **kɔ₂**, **nai₁**, **bol₁**, see **kɔ₂**)

Kɔnakri *nam* Conakry, name given to a place.

kɔndem (Eng *condemn*) *v* condemn. *I theen ni yeqkeleŋ ke ibieni wee ŋɔ ila bɔ kɔndem de.* We do not feel good that we do not have a way of condemning it.

kɔndishɔn (Eng *condition*) *n* condition.

Kɔndɔlɔ *nam* Kondoloh, name given to a place. *Kɔndɔlɔ Sekshɔn.* Kondoloh Section.

kɔnɛ₁ *cf:* **kino** (der. of **ki₁**, **nɔ**) *dem* that. *Pimde kɔnɛ kɔ pɔ bia joe, pɔ kɔi be stɔ thai kune.* The remainder will

be put aside for food, will be kept in stores.

kɔne₂ cf: **may**. *v* 1) restore. *Kɔne o Bahin*. Restore (unto us) our Father. 2) forgive. *Kɔne mai we, ya kafa hin ye we*. Please forgive us for all that has been damaged. 3) please. *Kɔne leŋa hun gbo, ya koi ndumde ma hiŋka bie*. Please when they would come, they should take the character we had.

Kɔni nam Koni, female name given by a society.

kɔni (der. of **kɔ₂**, **-ni**, see **kɔ₂**)

kɔnkɔ *n* crust.

kɔnth₁ cf: **kuu**. *n* seizure (theft? robbery?) (Pichl 1967). (Pichl 1967). *Bia toŋkie jali Kaŋn hā kɔnth*. Bia summoned Kayn for seizure (Pichl 1967).

kɔnth₂ *v* 1) catch. *Tùmèṣè thòinyé vísè nì ŋà kónth [ə] wó*. The dogs chased the animal and they grabbed it. *Pa kɔnthi chencha Sese wɔ lɔ yɔlko l'aygbunda la ke Kaay le*. They caught Sese yesterday, he is in chains (because) he raped Kayn's wife (Pichl 1967). 2) reach. *Roshia ni Amerika hā kɔŋ kɔnth lomthibul le pəm kɔ kɔŋ*. Russia and America have reached an agreement that war should cease (Pichl 1967).

kɔŋ₁ *n* blood. *Jizzəs ya ja bom ba ya yan, ye peye nkɔŋ ma Wɔlɛ*. Jesus has done a big thing for me when He shed his blood. comp. **kɔŋ-gbɔl** (see **gbɔl**)

kɔŋ₂ *v* [kɔŋ] bury (B dialect). *I kɔŋ niséwè*. We buried the corpse. *Chen bo wu ni pɔ kɔŋ wɔ, pɔ wɔ lemek gbal ifɔnde*. He would not just die and be buried, they would complete society rites for him (lit. pass the society boundary with him).

• **kɔŋ₃** (der.) *n* burial. *So, wɛl, ihun ni ko ja kɔŋde, ye ayindɛ ŋa wue ye pɔ kɔŋde, kache ni kenekie*. So, well, let us now come to burial, when people die how they bury them, in the past and nowadays. *Kɔŋde kɔ akeke thiwɔlle ye laiyoe hɔ cheni pɛ bul*. The burial that I have seen (with my) eyes, it is not still the same.

kɔŋ-gbɔl (comp. of **kɔŋ₁**, **gbɔl**, see **gbɔl**)

kɔŋkɔŋ cf: **bɔthbɛrɛ**. *n* millipede species (K dialect).

kɔŋko cf: **bolo**, **chocho**, **kontho₂**, **nɔtɔ**, **suk**, **thɔŋku**. *n* [kɔŋkɔ], [kɔŋkóthɛ] shell, e.g., of a tortoise or snail (B dialect). A *kache dikil kɔŋo thi bel potho we, ayi be isundɛ*. I used to gather coconut shells, then I would put sand (inside).

• **kɔŋkonya** (comp.) *n* shell of the **nya** turtle (Pichl 1967).

kɔŋkɔ cf: **wuk**. *n* rice crust.

kɔŋkɔkula *n* monkey species, red colobus (Pichl 1967).

kɔŋkɔŋ *n* ant species.

kɔɔ [kɔɔ] *n* snake species, big snake, brownish, lives in trees, more than five feet long, not poisonous but

people will still kill it (K dialect); *kɔɔ* (wɔ/hã, si) snake species, black snake living in palm trees (Pichl 1967).

kɔɔt *n* bird species, pastor bird, has white around neck, crow (K dialect); *kɔt* (wɔ/hã, si) pied crow (*Corvus albus*), when it sits on the side of the house which looks towards the Poro-bush, a male member of the family will die. If it sits on the side which looks towards the Bondo-bush, a female will die (Pichl 1967).

kɔp (Eng *cup*) *n* cup. *Mɔi ya jowɛ, yɛ mɔ ya jɔe ken pɛlɛ kɔp litin, nkɔŋ kɔ thɔk yenkeLEN*. Then you cook the rice, when cooking the rice like two cups, you have to wash it properly.

kɔpa (Eng *copper*) *cf:* *baar, baaryeŋ* (unspec. of *baar*), *fe.* *n* copper, money (Pichl 1967).

kɔpra *v* collect, call in debts.

kɔs *n* (wɔ/hã) fish species, freshwater fish similar to catfish (Pichl 1967).

- **kɔsmahwɛ** (comp.) *n* *ŋkɔs ma hwe* (ma) cooking late in the night (When crews come home from fishing, they prepare some fish and cassava, and the remnants are left for boys and girls) (Pichl 1967).

kɔsmahwɛ (comp. of *kɔs*, *ma*₄, *hwɛpi* (comp. of *hu*₂, *pi*₁), see *kɔs*)

kɔsul *v* be fixed in one's habits.

kɔt (Eng *court*) *n* court. *Le nɔ koyeni gbo ha pɔn bempa la, makɔni kɔtai,*

lokal kɔt. If the person does not accept the settlement, they go to the court, the local court.

kɔt-kɔt (Krio *kɔt-kɔt* 'cut into small bits') *n* cut tobacco. *Aa, wɔ ɔya yen ton-ton, wɔ wɔŋgul sigret, kɔt-kɔt*. Yes, she does a few things, she sells cigarettes, cut tobacco (for pipes).

kɔta (Eng *cutter*) *n* type of ship; cutter.

kɔth₁ *n* (hɔ/tha) dry bark of a tree (also: *kɔth thɔk e*) (Pichl 1967).

kɔth₂ *cf:* *chanj₂*. *n* molar tooth.

kɔtin (Eng *cotton*) *cf:* *nɔmafuunj* (comp. of *nɔma*). *n* cotton. *Chanjbo le abi bo fe, aksɔ pin kɔtin, ayi hunjul*. If I have (any) money at all, I will buy cotton (cloth) to sell.

kɔysu *cf:* *kɔfo, kɔjia, sɔkɔth*. *n* (kɔ/-) magic; hypnotism (Pichl 1967).

- **kɔysunɔ** (comp.) *cf:* *nɔfɔnwei* (comp. of *nɔ*, *fɔnwei*). *n* (wɔ/hã) hypnotist; sorcerer; one who makes people see things which really don't happen (Pichl 1967). *Wɔn we kɔysunɔ le chanj atemə wɔ le*. He himself was the greatest sorcerer among his peers (Pichl 1967).

kɔysunɔ (comp. of *kɔysu*, *nɔ*, see *kɔysu*)

kran *cf:* *puluke*. *n* pile. *Pɔ kɔŋ gbo, ɔya kɔŋ kɔ gbo yɔk ti thai, pɔ kɔ pak bai thikranthikran thibombom*. After taking it to the farmhouses/-towns, it would then be piled up into different sections into very big piles.

Krayst *nam* Christ. *Oo aya mi isi ye le ke Kraist ka wu ya hin.* Oh, my people, let us realize that Christ died for us.

krikri₁ *adj* round.

krikri₂ (der.) (Men kili-kili) *cf:* **kil-baŋkaj** (comp. of **kil₁**). *n* house type, round house.

krikri₂ (Men kili-kili) (der. of **krikri₁**)

Krim *nam* Krim, name given to a place. *Pə həməm pare le ŋkə vethie Themdel ko ni Krim ko.* I was told the other day you went to Timdale and to Krim some time ago.

Krio *nam* Krio people. *Gbendi abəka le ni nchə ma hā veele Akrio.* The descendants of the freed slaves are called Krios (Pichl 1967).

Krismes *nam* Christmas. *Yε pə ŋa haj tem Krismese ŋɔi hun.* This is what will happen up until Christmas comes.

Kristian *n* 1) Christian person. *Məm mə Kristian?* You, are you Christian? *Aa, ya Kristian.* Yes, I am a Christian. 2) Christianity. *Ligbe ba la hun ni ŋɔ pə velle, ŋɔi həni Mpothoai ε rilijɔnde la ko hundε, Kristiande.* Many things have happened in what we called in English religion, Christianity.

kritikal (Eng *critical*) *adj* critical. *Aa, ashila mane maya chie maa kritikalle.* Yes, I know that, the ones they bring to us are critical.

kronik *adj* chronic.

ku *cf:* **gbeɪ, hɔ₁, vel₁**. *v* 1) call. *Kɔŋgbəl wə le kɔ duk yε pə wɔ ku ilelle.* His heart beats when they call his name (Pichl 1967). 2) to name, as in a paternity suit (K dialect). *Wel, nku mu bul?* Well, name one?

kuai *cf:* **daŋkɔ.** *n* [n̩kùàɛ] palm oil, the oil from the fruit itself (K dialect). *Yè kón thòn dè, wɔè báni kùáé njáláí.* After bathing she rubbed oil on her skin.

kuamu *n* fish species, kamus fish (Pichl 1967).

kuanya *cf:* **sɔnθ₂.** *Numb* twenty. *Nənθi kuanya tiŋ ŋɔ nie?* It is now forty years. *Wel, ani bɔ che nənθi kwaŋa ra ni men.* Well, I am probably 65 years old. *Y kəm thɔŋhulɔ fe lo hɔ pɔn kuhɔnɔ.* Go keep this money for me, it is twenty pounds (Pichl 1967).

kuath *n* fear.

• **nɔŋkwath** (comp.) *n* coward.

kuba *n* cover, [kùbá]/ [kùbá tè] cover/ the covers (B dialect). *Yε mɔ bε pɔmthi gbamde, mɔ kɔi kuba kɔi kɔŋ vela yεŋkeleŋ lɔn atok.* As you are putting in the potato leaves, then you take the cover when it is going nicely on top.

kueindau *n* accompanying present.

kueni *v* feel; think oneself. *Kong kueni ŋkən bɔm chay Thua.* Kong thinks himself more important than Thua (Pichl 1967). comp. **kueni-bom** (see **bom**)

kueni-bom (comp. of **bom**, **kueni**, see **bom**)

kue *v* 1) take. 2) make (sacrifice). 3) take away. *Wɔ ka wɔŋ ni kɛn ɲa koi kafaji yai.* He gave himself up to take away our sins. *Pɔ wɔe kue ɲgbektee ɲkent, ni pɔ chereŋ Kaiŋ Taso.* They took the handcuffs off his hands and they freed Kain Tasso. 4) spend (time). *Nen thi-wɔ tha mɔ ko lɔ kwe ya?* How many years have you spent there? 5) elect. *Pɔ kùé wááŋwèè bèè.* They elected the daughter chief.

kuee *v* mean; signify. *Laa kuee, lane ntaroa hie ni ntaroa mɔe, ntaroa ɲaɛ, ɲa bia hundɛ.* That is what I mean, that is our descendant, your descendant, their descendant that is going to come.

kufe *n* 1) clothes. 2) pants.

kufu (unspec. of **kɔ₄**)

kugba *cf:* **fɔsa.** *n* 1) warrior. 2) strength. *Kugba limɔe lɔ gbo nɔmāa atok.* Your strength can only best a woman (meant as a taunt (lit. your strength is just above a woman's).

• **kugbanɔ** (comp.) *n* warrior.

kugbanɔ (comp. of **kugba**, **nɔ**, see **kugba**)

kuku *cf:* **bai₁**, **baŋ₂**. *n* (hɔ/tha) Hut erected for Poro Society assemblies made of palm straw, for sleeping, sometimes with several rooms (Pichl 1967).

kukuu *n* game. *Sinthe tha po vel kukuu* The game that is called kuku.

kul₁ *cf:* **yil₁.** *v* 1) smoke, **kul thafe** smoke a pipe (Pichl 1967). 2) drink. *Hā bɔɔlin gbɔl le hi kul mɔn de.* To quench our thirst we drink water (Pichl 1967). *ɿa kul moi ma sɔisi gbi ɲa koi piŋieni.* They drink tasty drinks and they turn against us.

• **kulmmen** (comp.) *n* thirst. *Kul mmən hɔ mi.* I am thirsty (Pichl 1967).

kul₂ *n* (wɔ/hā, si) fish species, sole (*Cynoglossus*, *Citharichthys stampflii*, *Siacium micrurum*) (Pichl 1967).

• **kultapoo** (unspec.) *n* (wɔ/hā, si) fish species, kind of sole with fins on its back (Pichl 1967).

kulbeŋ *n* [kúlbén̩] locust tree, used for food, long pods with yellow seeds inside, some people will boil to soften and even add sugar (K dialect).

kulmmen (comp. of **kul₁**, **mɛn₃**, see **kul₁**)

kultapoo (unspec. of **kul₂**)

kuluŋ *cf:* **tukum.** *n* goat, [kúlún̩]/[kúlún̩sɛ] goat/goats (B dialect); (wɔ/hā, si) goat (Pichl 1967). *Kúlún̩-sɛ chɔŋ báñkbúké lèn.* The goats love báñkbúké.

kum *n* (wɔ/hā, N) fly species, night fly, sand fly (Pichl 1967).

Kumba *nam* Kumba, name given to a person. *Ba mi ilel wɔ ɲɔ Ibrahim Kumba.* My father's name is Ibrahim Kumba.

kumba *cf: gbɔntma, kamsa.* *n* 1) shirt. 2) gown.

kumbe *cf: keth.* *n* side of chest. *Fɔs mi yan nkumbe ni kenthi gbangbam de.* He struck me on my side and broke my rib (Pichl 1967). *Pɔ bay wɔ ko thɔkε, pɔ chu wɔ wɔn kumbe.* They nailed him on the cross, they stabbed him in his side.

kump₁ *cf: haima, nɔbɛma* (comp. of *nɔ*, *bɛmpa*), *nɔbonthɔ* (comp. of *nɔ*), *nɔhampanth* (comp. of *nɔ*, *haa, panth₁*). *n* helper, worker, labor. *Yi gbeki kump hā bɔnth hi hā rɔk.* We hire helpers to help us to harvest (Pichl 1967).

kump₂ *v* do the final work in plaiting a basket or a net, esp. plaiting the edges (Pichl 1967). *Yema si kump sampa chang awante Bue.* Yema knows better than her sister Bue how to finish a basket.

kumpohani (comp. of **kompuŋ**, *hani₁*, see **kompuŋ**)

kun *cf: gbenik* (der. of *gbemi₂*, *-k*), *gbethɛhɔl*, *tem.* *n* 1) belly. *Ikɔni ayen gbi ha kɔ lelie yen joo, ni nsiie ya kun dumɔ.* You do not go anywhere to find things to eat, and you know my belly is hard (i.e. I am about to give birth). *Ye le kulu gbo ni mən bɔsul, mɔ bi ipula mɔm kune.* Then if you drink unboiled water, you will have worms in the belly. 2) womb. *Teneni yo pente teneni, ke ya wɔ wɔ woth kun mɔi.* Remember, oh brother, remember, that it is mother who carried you in her

womb. *Kan sɔnthɔ ta kun bɔnthma.* To hurry to sew a dress for the child in the womb (proverb). Used, e.g., if someone buys a lottery ticket and without knowing whether or not it will win enters into negotiations to buy a house (Pichl 1967). 3) pregnancy. *Kunde ko gbo che mpaŋ mentiŋ, mɔ kɔ kul.* If the pregnancy has reached its seventh month, you drink it. *Te yε woth kunde wɔ mi hun gbemɔ ka.* She got pregnant and was brought to Shenge and gave birth with me (as midwife). comp. **wothkun** (see **woth₁**)

• **kunɛdinthɛ** (comp.) *n* (hɔ/tha) white or clean belly (to be found with a clean belly at the post mortem says that the deceased was neither wizard, witch nor cannibal) (Pichl 1967).

• **kunɔlɔ** (comp.) *cf: mɔ₁.* *n* 1) (hɔ/tha) lower part of the belly (Pichl 1967). 2) bosom. *Kɔ bimni sɔku bullai, wɔ hɔɔl <fɔɔ fɔɔ> ni yeke wɔe che wɔn kunɔlɔ.* (She) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of panting) with the cassava (tucked) in her bosom.

• **kunputul** (comp.) *n* [kùnpùtúl] gluttonous (lit. rotten belly) (B dialect).

• **kunε** (der.) *cf: -ai, hɔl₄.* *post* 1) inside. *Kilthi le tha Pujɔng kune tha bɔm.* The houses in Pujehun are big (Pichl 1967). *Mɔi be itue kune.* You put it in the pot. 2) in. *Pang*

bul kune yi bi iheeling itiŋ. In one month, we have two spring tides (Pichl 1967). *Huksi atiŋ hā che kīl le kune*. There are two bush spiders in the house (Pichl 1967). 3) within. *ŋa theenigbo ndum ŋan be ŋa hun la han chee kune*. They do not quite understand good character, the ones who are coming up (younger people), it should be within. comp. **kokkune** (see **kok**), der. **kune** (see **kun**)

kunani *v* report.

kunε (der. of **kun**, ϵ_1 , see **kun**)

kunεdinthe (comp. of **kun**, **dinthe** (der. of **dinth**, $-\epsilon$), see **kun**)

kunəlɔ (comp. of **kun**, $lɔ_7$, see **kun**)

kunputul (comp. of **kun**, **puthul** (der. of **puth**₂, $-ul$), see **kun**)

kunth₁n [kùnθ] tree species on whose stem leaves grow, used for fishing, used for drying tenni fish because it does not break (K dialect); (kɔ/ma) seeds used for oil that can be used to treat sores on the legs (Pichl 1967).

kunth₂n [kùnθ] palm species with fruit that people eat, just suck them (K dialect); *kuth* small palm trees along shore, fruits like small dates, leaves used to make straw hats (Pichl 1967).

kunj *n* 1) bush where chiefs are carried and where they stay for some time to undergo grooming. Presumably, one of the ceremonies

is cleansing by a vapor bath (Pichl 1967). 2) vapor bath.

• **kunjkuni** (der.) *v* sweat in vapor bath.

kunjkbε *n* submarine (see Sumner 1928).

kuŋkuni (der. of **kuŋk**, $-ni$, see **kuŋk**)

kuŋkun *cf: fɔs₁*. *v* 1) knock; rap. 2) carry.

kupɔ *n* 1) eyelid. *kupɔε* the eyebrow.

kus₁ *n* vomit. *kus* vomit.

kus₂ *n* leftovers. *Ya ka ni hani san-the, isɔ bul akɔŋ thukuli jomi kuse ayema kɔ jo...* When I had grown up, one morning after I had just warmed my rice and wanted to eat it... *Yeke kuse ŋɔ ka cheni konk*. The cassava leftovers would never end. comp. **jokus** (see **jo₂**), **məŋkus** (see **məŋ₃**), **yekokus** (see **yekɛ**)

kusɔ *cf: lal*. *n* the three rocks on which pots sit; hearth.

kut *n* fish species, hognose (Pichl 1967).

kuta *n* a piece of wrap-around cloth worn by women and tied at the waist; lappa. *kütà, kütàthè* wrapper (lappa worn by women), wrappers.

kutha₁ *n* fish species, large kuta, barracuda? (Pichl 1967).

kutha₂ *cf: bue, gbusa*. *v* dig the soil but only on its surface to plant rice or other seeds (Pichl 1967). *Pɔ tele wík bul moike tindɛ pɔi kutha*. They will wait one or two weeks to plow

the land. *Yà kùthá billé*. I planted bil (a rice variety). *Pɔ yuk mansajha'ε nseen si pɔ wɔm be kutha pele'ε ni nyiki ntilan*. They plant this egusi together with it first, before they plant rice or any other seeds.

kuthni *v* be suffocated. *Igbimi le hɔ hā ya kɔŋ kuthni le ŋgɛyen gbo ya bi hā wu*. The smoke had suffocated me, if you had not come quickly, I would have died (Pichl 1967).

L

la₁ *cf:* hand₂, hɔ₅, ndɔ, ŋa₅. *interrog* 1) why. *La tamɔ le ka mintha-gbɔl-a?* Why has the child to endure this? (Pichl 1967). 2) what. *A chɔŋhɔlen la ha ke chencha*. I like what I saw yesterday. *Mɔm la nka cheni ŋa?* What have you been doing? *Ba mɔ, la ŋaa?* Your father, what does he do?

la₂ *cf:* che₅, hɔ₃, lɛ₂, ni₄, ŋa₃, yɛ₁. *subordconn* 1) that. *Gbemie ki la mɔɔ ki kune, mɔ memieni ŋa lan ŋa mɔm che gbemi ahinde fli-fli?* This mid-wife work that you are in, are you really happy to just be delivering? *Wɔi chi lan gbi la ko dikildikille*. He would bring everything that he has gathered. *Jali bul la ya yema nsi yɛ o*. One thing I want you to know. 2) how. *Bikɔs Bolomnɔe mɔ gbo ŋa len mɔ ŋa shi la mɔ gbeke*. Because [for] the Bolom, [if] you are do-

kuu *cf:* kɔnth₁, yen₃. *n* 1) property (K dialect). 2) *kuu* (hɔ/tha) estate of deceased (Pichl 1967).

kuum *cf:* hul₂, mutmut. *n* insect species, like a mosquito but smaller, bite similar (K dialect).

kwin (Eng *queen*) *cf:* bɛmaa (comp. of bɛɛ₂, maa). *n* queen. *Lɔkɔ bul kwiin Yenkes le kong hun Kyamp ka*. Once the English queen came to Freetown (Pichl 1967).

ing something, you should know how to walk with it [deal with it]. 3) whether; if. *Aja yi mɔ la labo nyema la*. I should ask you if you like that. *La gbo ŋa kɔni ŋɔthε, la gbo nbontho ba mɔ ŋa mpanthε*. If you went fishing, or if you helped your father in the field. 4) what. *I ŋa teneni we, la ya ko ŋa ha mɔn dɛ*. We have to remember what I have done for you. 5) why. *Ha wul lija-jel wɔe la wɔ mame?* Why, with the death of his mother-in-law, why is he laughing? *Bikɔs nɔthie ye mɔ ha lende, mɔ ŋa shi ha ja la mɔ la ha kai*. Because, as human beings, if you are making something, you should know why you are making it. comp. sila (see si₂)

• **lagbo** (comp.) *cf:* lɛ₂, pabonde₂, si₂, yɛ₁. *subordconn* 1) if. *So, aa ŋa le yimani ko lagbando labo yema*

la. So, I should first ask the consent of this man, if he would want that. *Pɔ wɔ ko leli han gbeŋ, lagboe nɔe ve ka chee nɔ charan wɔn kune...* They would examine him the next day, if the person is clean inside... 2) whether. *Labo ja Bondoe la ko che kath ɲa dikil apimae, la chan kachee...* Whether the Bondo business has become harder to gather children more than in the past...

- **lanlabi** (comp.) *coordconn* therefore. *Bikɔs ye ha ka yɔkim ye, ha wɔ ha Kagbɔrɔ, lanlabi akɔ akɔ che gbemie.* Because when they took me, they said it was for Kagbоро, that is why I am, I am delivering (children).
- **labi** (der.) *coordconn* 1) that is why. *Labi gɔvmente ɲɔ wɔe nɔ mɔ le tele pen mɔ hɔ mu di Bondo.* That is why the government says we should wait before we initiate Bondo. 2) it is what. *So labi ichɔŋ len ɲa hin chemɔ vel.* So that is why we like to call you. *Labi isɔloki alewɔ ka yende hɔ beni kune.* That is why this morning I have given her something to put in her stomach.
- **labi** (der.), (der. of labi) *cf: lanɛ₄* (der. of *la₂*). *coordconn* 1) therefore. *Ni jali tilaŋ gbi labija berelɔni.* And all these other things should be added on. *Labila hɔlaie gbi Shenge ka lɔ pɔ*

dumɔni ye lɔi si. That is why no matter how it is, it is in Shenge we were raised and there we know. *Lanɛ gbi lipika la pɛ biya yema ɲa theli ε.* All other things that he would want to speak about. 2) that is why. *Labila ikonlɔ shini.* That is why we have gotten used to it. *Nke hin Abolomai, yikie ɲɔ iyema, ilap labila iyemani tinj.* You see the Sherbro man, it is our respect that we want; we are shy, that is why we do not want nonsense.

- **lanɛ₄** (der.) *cf: labiya* (der. of labi) *dem 1) so. 2) that.* *Lanɛ la li keleŋ ahinjɑ ɲan the.* That is very good for people to hear. *Lanɛ lan la sɔkba mɔ gbi.* That is the only one that really disturbed you.

la₃ indpro 1) it. *La yeyen be pel le pəloε.* It was not long after the egg was broken. *ŋkɔ la hini!* Go and arrange it! (Pichl 1967). 2) something. *Nkela bo la li keleŋ, ala bɔ yema.* If you see it as something good, I will want it. 3) *Rel.*

la₄ cf: -i₂, εn, kɛ₁, o₁, o. coordconn 1) correlative conjunction used with another *la*. *La gbo ɲa kɔni ɲɔthe, la gbo nbontho ba mɔ ɲa mpanthe.* if you went fishing, or if you helped your father in the field. 2) and.

laa₁ cf: too. *n* louse (K dialect); (*wɔ/hã, i*) louse (Pichl 1967). *Su bul kɔ chen leij ila.* One finger cannot remove a louse (proverb) (TISLL 1979).

laa₂ *cf:* maa, wante (der. of wan₁), uman. *n* 1) wife. 2) woman 3) female.

• lagbem (comp.) *n* nursing mother.

laathama *n* (wɔ/hã, N) fish species (Ilisha melanota) (Pichl 1967).

Laban̄ *nam* Toma Society spirit who appears as a dancing masquerade (Pichl 1967).

labi (der. of la₂, bi₂, see la₂)

labiya (der. of labi (der. of la₂, bi₂), see la₂)

lagbem (comp. of laa₂, gbem, see laa₂)

lagbo (comp. of la₂, gbo₁, see la₂)

lagbowe *cf:* wɔso, yipio. disco goodbye. *Ke, apa, lagbowewe.* Well, pa, goodbye.

lai *coordconn* 1) it is. *Ye lai.* That is it. *Ijɔ lai ni ko lɔ pɔ gbem mɔa?* How is it about where you are born? 2) what it is. *Ija hun, ja ye nsimiye mpanth ma mɔe ja hun chal ka ja thee lane lai thelio ε.* To come, to spoil your work, to come and sit hear what I was saying.

laio *temp* now; as it is. *Yelaio we, ye mgbe ma duke, ye iche sɔthɔ ja yenchekε.* As it is, when the fog falls, we do not have fish. *Ye laio ε, apim ja bi ndum, apim ja bieni ndum.* As it is, some have good character, some do not have good character. *Ke ye laiye tamɔ ta kani nɔ santh limani.* But as it is a young boy does not give adults respect. *Ye*

laioe ache kɔ skul. As it is now, I do not go to school.

laka *n* Poro messenger.

lakapem (unspec. of pem)

lal *cf:* jem, kusɔ. *n* 1) fire. *Pɔ koŋ gbo tu kɔ dinth yenkelen, poi chi itue poi be lalako.* After pounding the rice and clean it properly, they then bring the pot and put it on the fire. 2) hearth.

lala *n* (kɔ/ma) oar, paddle, fin of fish (Pichl 1967). *Lalaε kɔ wɔe hethni mm̄en nyamban doai ni kɔ kɔni hiŋk wɔn.* His paddle slipped from him, the water carried it away from him.

• lala-maŋke (comp.) *n* (kɔ/ma) boat oar (Pichl 1967). comp. wɔm-maŋko (see wɔm₂)

• lal-patil (comp.) (Eng *paddle*) *n* lal patil (kɔ/ma) paddle (Pichl 1967).

lalbo *n* (wɔ/hã, N) fish species, black Billy (Pichl 1967).

• lalbo-nswe (comp.) *n* fish species, soapy black Billy (Pichl 1967).

lalbo-nswe (comp. of lalbo, swei, see lalbo)

lalpatil (comp. of lala)

lam₁ *cf:* leme. *n* fish species, flat mullet (Pichl 1967).

lam₂ *v* stick somewhere, be fastened.

lam₃ *n* pumpkin.

lamp (Eng *lamp*) *n* lamp. *Lamp ε kɔ man.* The lamp is burning. *Lamp ε kɔ mithil.* The lamp shines.

lan₁ cf: **ki₁, tho₃, wɔnɛ**. *dem 1)* this. *Lanɔ ya gbemie fli.* That is why I am really delivering. *So lan la aka ha nkuath ha pɔth.* So that is how I became afraid of fishing. *So yan fama leki bo lanɔ kache kune?* So it was just this farming that you were engaged in? 2) that. 3) these; those. *Yε wo koŋ thɔke pagbonde chie nyekma lan ni semiye ma kile ko, a.* When she has washed (the corpse), if (she) brought those things and set them inside the house, I (was afraid). *So labi ha yɑ lemɔ yi labo nyema la yɑ yan yimɔ yi thilan.* So that is why I should first ask you if you would agree, for me to ask you these questions. comp. *lanlabi* (see *la₂*)

• **landɛ** (der.) *dem 1)* that. *Komɔ landɛ ko be hani gbako, wɔ tika.* That child is now grown, she is in this town. *Tem landɛ ve che ndum mai.* That time it is not good character. 2) those. *Nsi sin thilandɛ?* Do you know those games? *Wεl anya landɛ yɑ chanchan chee.* Well, those are the people that are more in number.

• **lanɛ₃** (der.) *coordconn* it is that (Sumner 1921). *Dispensa che yɑ ni, be nos che yɑ ni lane beiye wɔka che yɑ ka chee dɔkta.* There was no dispenser and no nurse, but at the time the paramount chief was here, there was a doctor. comp. *lanɛ-gbi* (see *lan₁*)

• **lanɛ-gbi** (der.), (comp. of *lanɛ₃*) *coordconn* in spite of it all. *Kε lanɛ-*

bi hā yang la nwu. But in spite of it all, it is (a fact that) you died for me (Pichl 1967).

lan₂ (Eng *learn*) cf: **kand, karaŋ.** v learn; teach. *Wεl yɑ ma wɔ, bikɔz ama ha lan.* Well they speak it, because I am teaching them.

landɛ (der. of *lan₁*)

lanɛ₁ (der. of *lane₂*)

lane₂ n trust. *Pe renthe, Laɔn of Juda ko mo ko lɔ ibe lane iye oo.* Rock of ages, Lion of Judah, in you we put our trust.

• **lane₁** (der.) v 1) believe. *Iŋɔe ni peth yɔ lɔ ayen ke lane gbo hi lɔ ke.* Sweet, sweet things are in heaven and if we believe we will see them. 2) trust.

lanɛ₃ (der. of *lan₁*, *ɛ₂*, see *lan₁*)

lanɛ₄ (der. of *la₂*)

lane-gbi (comp. of *lane₃* (der. of *lan₁*, *ɛ₂*), *gbi₃*, see *lan₁*)

lanɛki (der. of *len*, *ki₁*, see *ki₁*)

lanlabi (comp. of *lan₁*, *labi* (der. of *la₂*, *bi₂*), see *la₂*)

lanɔki *dem* this.

lanth v hang. *Wεl ayema ilanth lɔ we?* Well I want us to hang it up there, okay?

• **Lanthgbol** (id.) *nam* Thursday. *La hun haani hue bul, hue Lanthgbolle, yɔ pɔ vel le Thɔsdee Mpoothoaiε...* It happened one day, the day of Lanthgbol, which white people call Thursday...

• **lanthgbol₁** (id.) v 1) be worried. 2) consult.

- **lanthgbol₂** (id.) *cf: ọgbelịgbel.* *n* anxiety.
- **Lanthpol** (id.) *nam* Saturday.
- **lenthekni** (unspec.) *v* cling; hang on. *Wɔ lenthekni lee thɔk le.* He clung to the branch of a tree (Pichl 1967).

Lanthgbol (id. of *lanth*, *gbol*, see *lanth*)

lanthgbol₁ (id. of *lanth*, *gbol*, see *lanth*)

lanthgbol₂ (id. of *lanth*, *gbol*, see *lanth*)

Lanthpol (id. of *lanth*)

laŋ *n* 1) bridge. 2) matchmaker.

laŋban (Themne *ɔlaŋba* ‘man’) *n* man. *Nande ako vel laŋba bul wɔ pɔ gbem Themdel ko.* Today I have called on a man who was born in Timdale (Chiefdom). comp. **taalaŋbaŋ** (see *taa*), **tamɔlaŋbaj** (see *taa*)

Lango *nam* Lango, name given to a person. *Ka chee Yema Lango.* She was Yema Lango.

laŋwaj (Eng *language*) *n* language. *A koŋ thekinde ke language e lɔ pɔ gbem hi pɔko e, kɔ koŋ tuk, tuk kɔ hɔŋ tuke.* I have felt that our language that we are born into, is getting lost, it is getting lost.

laŋthibul (unspec.) *n* kind of game.

laɔn (Eng *lion*) *cf: sɔnda.* *n* lion. *Pe renthe, Laɔn of Juda.* Rock of ages, Lion of Judah. *Pe renthe, Laɔn of Juda ko mɔ ko lɔ ibe lane iyε oo.*

Rock of ages, Lion of Judah, in you we put our trust.

lap₁ *v* 1) be ashamed. *A koŋ lap.* I am ashamed. *Ye chen laape...* Since you are not ashamed... 2) be shy. *Nke hin Abolomai, yikie ọṣo iyema, ilap labila iyemani tiŋ.* You see the Sherbro man, it is our respect that we want; we are shy, that is why we do not want nonsense.

• **lepi** (der.) *cf: piyle.* *v* disgrace. *Nɔsanth wɔ ki, m ma wɔ lepi.* He is an elder, do not disgrace him.

• **ləpi** (der.) *v* make ashamed. *Mma puthuli komo le wɔ ma choŋ leepi.* Don’t spoil the child; it will make you ashamed in the future (Pichl 1967).

lap₂ *n* 1) shame. *Mbien ndap.* You have no shame. 2) shyness.

lapan *v* pity. *Kei ndapani we, ha kafa iyε we.* See us (and) pity us for our wickedness. comp. **yendapani** (see *yen₁*)

lath₁ *cf: rəthi* (der. of *rəth*, -i₁), **sak₁**. *v* spread out to dry. *Iŋkɔ lath kothathi le honka le ay.* Go spread the clothes outside (Pichl 1967).

• **lathni-nser** (comp.), (der.) *v* lie flat on the back.

lath₂ *n* spittle, expectorant, saliva. *Pɔ thu wɔ ilathε, pɔ be wɔ vethε bol.* People spat on him, and they put thorns on his head. comp. **thuilath** (see *thu*)

lathaŋ *n* (hɔ/tha) thigh (Pichl 1967).

lathni-nser (comp. of, der. of **lath₁**, -ni, see **lath₁**)

Lawana nam Lawana, name given to a place. *Lawana ko lɔ pɔ gbem wɔ*. She was born in Lawana.

le₁ *n* (kɔ/ma) star (Pichl 1967).

- **lemmennhyɛl** (comp.) *n le mmən nhyɛl* (wɔ/hā) starfish (Pichl 1967).
- **lensakahɔl** (comp.) *n le nsakahɔl* morning star (Pichl 1967).

le₂ *v* 1) remain. *Tonde kɔ le itue kune, mɔ kɔi kɔ thɔŋgul ja paŋde*. The small bit that remains in the pot, you reserve it for the evening. 2) stay. *Ba Na lee mathini*. Mr. Spider stayed behind to hide himself (Pichl 1967). 3) continue. *Amaae ja lee theli lanɔ ki yan thiyan*. The women continue talking about it among themselves. 4) leave. 5) leave up to. *Lai le ko wɔ kole*. The matter was for him to deal with.

- **leni** (der.) *v* remain. *ŋa kaj Mbolomde, lɔ leni gboe wɔi sɔthɔ atak wɔi hu*. They were learning Bolom, they were there when he was attacked and died.

le₃ Aux auxiliary verb forming anterior tense; 'first.' *Ke a le yie nɔmae ki pamde chɔŋ la len*. But I would first ask this woman if she approves (likes it). *Pɔ le raa pɔnthe*. They first brush the swamp. *So labi ha ja lemɔ yi labo nyema la ja yan yimɔ yi thi-lan*. So that is why I should first ask you if you would agree, for me to ask you these questions.

lee₁ *n* [lèè] tree species with fruit that is very sweet but has thorns on its inner seed, can be boiled if it gets too mature, add sugar (K dialect); plum, hog plum (Spondias mombin) (Pichl 1967).

• **leemin** (comp.) *n* [lèèmín] fruit with a very nice scent and sweet taste (K dialect).

lee₂ *v* drown.

leemin (comp. of **lee₁**, **min₃**, see **lee₁**)

leij *v* remove. *Su bul kɔ chen leij ila*. One finger cannot remove a louse (proverb) (TISLL 1979).

lek *n* lɛk (hɔ/tha) horn of an animal or musical instrument (Pichl 1967).

lel₁ *n* name. *Ntɔŋgi mi ilel mayae*. Show me their names. *Ilel wɔ le hɔ ka che Sese*. His name was Sese (Pichl 1967).

lel₂ Loc across. *Ka lɔ pɔ be bia huja sakae, lel ko, ŋgasumana ko*. It is here that they would have to come and do his sacrifice at Mokainsumana.

• **lelka** (comp.) Loc this side. *Wɔ hune lelka*. He came to this side (Pichl 1967).

• **lelko** (comp.) *n* other side. *A kɔ lelko*. I went to that (other) side (Pichl 1967).

lel₃ *v* become caught in a net.

lel₄ *v* rain. *A lomani ye Ba ŋgobe ka che hun de hwe le hɔ lele*. I remember when Mr. Ngobe was coming that it rained (Pichl 1967).

lel₅ *cf: halthe, helle₂, men₃.* *n* 1) sea. *Braima woe perni ha che kɔ duki mpel lo ki ndelma wɔ.* Braima then practiced to go to leave the nets at sea. 2) ocean.

• **lelbom** (comp.) *n* ocean.

lelbom (comp. of **lel₅**, **bom**, see **lel₅**) **lele** *n* (wɔ/hā, si) jellyfish (Pichl 1967).

• **lelegboŋ** (comp.) *n* jellyfish species, greenish kind of jelly fish, the touch of its stinging capsules can be very painful (Pichl 1967).

lelegboŋ (comp. of **lele**)

lelena *cf: kaŋaloma.* *n* praying mantis.

lelka (comp. of **lel₂**, **ka₂**, see **lel₂**)

lelko (comp. of **lel₂**, **ko₁**, see **lel₂**)

lem₁ *cf: cheli₂, fothi, gbemani, ho₁, theli, wɛ, wɔni₂* (der. of **ho₁**, -ni). *v* 1) follow. 2) go. *Aa, a lɔ lem kɔ.*

Yes, I do go there. 3) talk (about). *Yaj ayen ya ke taamɔ ki wɔ ya lem hali woe.* I myself saw this little boy whom I am talking about. 4) tell. *Aaa che la bɔ lem lan gbi.* I cannot tell it all. *Iha ya leme nɔ len la haani, rɔŋ ayén Planti ko.* Let me tell you something that happened, a true story at Plantain (Island).

• **lem₂** (der.) *n* 1) follower, disciple, apostle. *Nha hun hā chee alema wɔ le.* They came to be his followers (Pichl 1967). *Oo i mbo seli we, ya alema iye.* Oh, we are praying for our disciples. 2) explanation. comp. **lemno** (see **lem₁**)

• **lemek** (der.) *v* pass with. *Chen bo wu ni pɔ kɔŋ wɔ, pɔ wɔ lemek gbal ifɔnde.* He would not just die and be buried; they would complete society rites for him (lit. pass the society boundary with him).

• **lemil** (der.) *v* follow. *Thetha miye ka che kɔ chekaie ha wɔ lemil, ayi kɔ chi iwɔmde.* When my grandmother used to go to the farm I used to follow her, then I would get fire wood.

• **lemno** (der.), (comp. of **lem₂**) *n* follower, disciple, apostle (Pichl 1967).

lem₂ (der. of **lem₁**)

leme *cf: dembe, gbogbɔth, rokos.* *n* orange. *Lembe lo kɔ tɔŋ chan kɔne chencha.* This orange is sweeter than that of yesterday (Pichl 1967).

leme *v* explain. *Yaj Jalikatu B Kumba ahun yi nɔmae ki ni leme mi jaliwɔ atoke.* I, Jalikatu B Kumba, am about to ask this woman about herself. *A hun yi lamjan de ki ni lememi jaliwɔ atoke, lenolen la wɔ si ya wɔnde.* I have come to ask this man to discuss himself, everything that he knows about himself.

lemek (der. of **lem₁**, -k, see **lem₁**)

lemil (der. of **lem₁**, -il, see **lem₁**)

lemmennhyel (comp. of **le₁**, **men₂**, **helle₂**, see **le₁**)

lemno (comp. of **lem₂** (der. of **lem₁**), **nɔ**, see **lem₁**)

len *indfpro* 1) thing. *Anyaε gbi bai ko ŋae hɔε*, “*Anya mi, ye len la ki-a?*” All the people in the bari say, “My people, what thing is this?” 2) something. *Bikɔs nɔthie ye mɔ ha lende, mɔ ŋa shi haja la mɔ la ha kai*. Because, as human beings, if you are making something, you should know why you are making it. id. **chɔŋ** ... **len** (see **chɔŋ**)

• **lenolen** (der.) *indfpro* 1) everything. *So ye pɔ lɔik wanda mae, pɔ wɔi ko kaj len-o-len*. So when they initiate a girl, they teach her everything. *A hun yi lamjan de ki ni lememi jaliwɔ atoke, lenolen la wɔ si ŋa wɔnde*. I have come to ask this man to discuss himself, everything that he knows about himself. 2) anything.

leni (der. of **le₂**, **-ni**, see **le₂**)

lenolen (der. of **len**, **-o-**, see **len**)

lensakahɔl (comp. of **le₁**, **sakahɔl** (comp. of, id. of **saaka₁**, **ahɔl₁**), see **le₁**)

ley *adv* 1) openly. *Pɔ tɔm fee pɔ ŋɔ dikil mesa bom de atok leiy*. They are counting the money, gathering it openly on the big table. 2) publicly.

lepi (der. of **lap₁**, **-i₁**, see **lap₁**)

leynɔ *v* depart. *Yipoo, ya ko la yendapani hā leynɔ, kɔ peeki cheni*. Goodbye! I consider it a pity to depart from you but it cannot be helped (Pichl 1967).

le₁ *cf: kɔŋ₄*. branch (of a tree). *Nha yenkələŋ thɔk le tok ε, mma pakali lee thɔk le thɔm mɔ le ma ki duk*. Be careful you there up in the tree, don't make the tree branch shake lest your companion fall (Pichl 1967).

le₂ *cf: che₅, hɔ₃, lagbo* (comp. of **la₂**, **gbo₁**), **la₂**, **ni₄**, **ŋa₃**, **pabondɛ**, **si₂**, **ye₁**. *subordconn* 1) if. *Le nwo gbo, ŋa mɔi, ŋan ŋa wɔ* “*bua*.” If you say to them, *mɔi* (‘Good afternoon’ in Sherbro), they will say, *bua* (‘Greetings’ in Mende). *Changbo le abi bo fe, akɔ pin kɔtin, ayi huŋgul*. If I have (any) money at all, I will buy cotton (cloth). 2) that. *Oo aya mi isi ye le ke Kraist ka wu ŋa hin*. Oh, my people, let us realize that Christ died for us. *Sijthe ve tha nlonigbo ntene le nkache siŋ*? Those are the only games you remembered that you used to play? 3) when. *Lè yɔk-thà (hɔ) sèkilé gbó, yí thèè ichèké*. Once the newly cut brush is completely dry, we burn the farm. 4) after. *Le apimae ŋa siŋe-siŋe gbo han le ŋa wɔ bo ŋa yema jo...* After the children played around, if they say they want to eat... der. **chelɛ₁** (see **che₅**)

le₃ *v* look; behold. *Penthe mi nlɔ-m lanɔ la bɔntha-m de*. Brother, look at what has happened to me (lit. what met me) (Pichl 1967). *Nde, nde-m ya seme kil le ahɔl!* Behold me standing at the door! (Pichl 1967). comp. **nɔlɛli** (see **nɔ**)

• **l_εli₁** (comp.) *cf: boni₁* (der. of *bo₁, -ni*), *gbengben₂, gbeler₁, keni* (der. of *ke, -ni*), *nɔɔmi, thunɔ₁*. *v 1)* look. *Nleli boy de, nchal!* Look at the chair, sit down! (Pichl 1967). *Abie lɔni nɔndo yɔ pɔ leli kunthε.* I do not have that thing they use to look inside pregnant women. *Nleli mpanth le ma wɔ hā le!* Look at the work he does! (Pichl 1967). **2)** regard. **3)** appear. *Nleli ye wɔ keni!* See how he looks! i.e., what a stupid-looking face he has (Pichl 1967). **4)** search for. *Nɔma le wɔ hun chencha ka le kɔj tuk, pɔ wɔ lelie.* The woman that came yesterday is lost, they are searching for her (Pichl 1967). **5)** find. *Yema kɔ gboth awante l'ay chena le lelie yen kɔj wusi gboth l'ay lɔn gbi nyɔk le ma gbo seyen i hinth l'atok.* Yema went into her sister's box to find that the box had been ransacked and all the things were scattered about on the bed (Pichl 1967). *Wɔe kɔni pɔk livil por ha kɔ lelie waajmaa.* He went far away to find a woman. **6)** look after; care for. *Rɔŋ fili wɔ mi leli atok.* Yes indeed he really, really cares for me. **7)** examine. *Wel tem de ve yε pɔ kɔ hun leli labo kɔ ko mai futhe.* At that time they will come to see if it has formed roots. *Pɔ wɔ ko leli han gben, lagboe nɔε ve ka chee nɔ charan wɔn kune...* They would examine him the next day, if the person is clean inside... comp. *nɔleli* (see *nɔ*), der. **l_εli₂** (see *l_ε3*), **ndε₁**

(see *l_ε3*), unspec. **l_εliya** (see *l_ε3*)

• **l_εli₂** (comp.), (der. of *l_εli₁*) *n 1)* post-mortem exam. *2)* spy. *Ke lεlie kɔ mεkni ko wɔko.* But examiners (spies?) would stop at his place.

• **ndε₁** (comp.), (der. of *l_εli₁*) *interj* behold! *Ndεm ya seme kil le ahɔl!* Behold me standing at the door! (the imperative of leli look) (Pichl 1967).

• **l_εliya** (comp.), (unspec. of *l_εli₁*) *v* look for. *A lεlýá Bɔi, à yíyé/yíé Bɔi.* I am looking for Boi, I'm asking for Boi.

l_ε4 *prep* about.

l_εbe (comp. of *l_εε, bε₂*, see *l_εε*)

l_εε *n 1)* ground. *Pùlùké bɔmɔké lεllè.* Grass covered the ground. *2)* floor. *3)* land. *4)* soil.

• **l_εbe** (comp.) *Loc* low; near the ground. *Nlanth kɔ lεbe.* Hang it near the ground (not high). *Nlanth kɔ lele.* Hang it low.

l_εfa *n* fan for fire.

l_εiu *v 1)* accost. *2)* compliment.

l_εka *n* charm.

l_εke *n 1)* rice flour gruel. *2)* gari.

l_εkel_εke *cf: mεk₁.* *disco* signals the completion of a story, finality. *La boε leke-leke mgbut.* That's it, the story ends.

l_εki *n* fly species, size of an ordinary housefly but bites painfully and often (Pichl 1967).

l_εle *cf: hwai.* *temp* slowly.

lelen *n* [lèlèn] tree species, small tree that grows very slowly, used formerly for night fishing, can light it and fish will come close to be scooped up, very scarce in bush (K dialect).

leli₁ (comp. of **le₃**)

leli₂ (der. of **leli₁** (comp. of **le₃**), see **le₃**)

leliya (unspec. of **leli₁** (comp. of **le₃**), see **le₃**)

lem₁ *adj* thin.

lem₂ *n* rabbit. *Ba ləm wə nthin chay nvis le gbi tho ε ko.* The rabbit is the most clever of all the animals in the bush (Pichl 1967).

leme *cf:* **lam₁**. *n* fish species, (Cichlididae spp.) (Pichl 1967).

len₁ *n* 1) bird species, small black birds, stay around dug toilets – people use them to make charms (K dialect); (wɔ/hā, si) bird species, palm swift, swallow (perhaps lən small bat sp) (Pichl 1967). 2) lən (wɔ/hā, si) small kind of bat (Pichl 1967).

len₂ (Eng *line*) *n* line. *Yi kwey liwal, si yi chok len ton, si yi panth len do.* We take palm leaves, then we twist them to a fine line, then we tie this line.

lenthēkni (unspec. of **lanth**)

lenthī *cf:* **futh, sokothi₁, suth, wɔ₂**. *v* pluck. *ŋkɔm lenthie nrokos ntin ni mpakai nhiɔl!* Go pluck me two oranges and four papayas (Pichl 1967).

lenye (unspec. of **leŋ₁**)

leŋ₁ *v* greet. *Yε ŋa kɔ ŋa mi leŋ Nthemdai, ha ŋai leŋ Mbolomdai.* Whenever they would greet me in Themne, I would reply in Bolom.

• **leŋ₂** (der.) *n* greeting. *Bikɔs nɔε wɔŋɔ mɔ gbo leŋ, chɔŋ mɔ len.* Because if someone sends a greeting to you, he loves you. *Mi Adama, i yema pε ni nwun wom leŋ ko ŋane ŋa hunɔnimue.* Mami Adama, I want also for you to come send greetings to your descendants.

• **leŋleŋ** (der.) *v* greet. *ŋa hun kɔ thee lomthi hie hi ŋa leŋleŋ likeleŋ.* The ones that know us, that would come and hear our voices, we are sending our fine greetings.

• **lenye** (unspec.) *v* greet. *Kε mɔm ye mɔ ŋa boniye, Nthemde lɔ ŋa leŋye?* But when you meet them, is it in Themne you greet them? comp. **kollenyε** (see **kol**)

leŋ₂ (der. of **leŋ₁**)

leŋleŋ (der. of **leŋ₁**)

lepi (der. of **lap₁, -i₁**, see **lap₁**)

lerka *v* 1) repair. *ŋkɔ lerka bot le hɔ simjɛm de.* Go repair the boat, it is damaged (Pichl 1967). 2) make.

lerni *n* haste. *Ka nlerni, wɔε duki kili.* He hurried up and dropped the anchor.

lesa *v* hold and guide in a gentle and careful manner.

li-₁ *NCM pfx ubd stem sfx noun class marker.* *Lanε gbi lipika la pε biya*

yema *ŋa* *theli* *ɛ*. All other things that he would want to speak about. *Lane la li keley ahinja* *ŋan the*. That is very good for people to hear. *Nkela bo la li keley, ala bɔ yema*. If you see it as something good, I will want it. comp. **bɛslisoko** (see **bɛs**), **miliŋdibil** (see **miliŋ**), der. **famal-ifama** (see **fama₂**), **libaŋ₁** (see **baŋ₁**), **libaŋ₃** (see **baŋ₁**), **libeɛ** (see **bɛɛ₁**), **licharanŋ₁** (see **charanŋ₁**), **licharanŋ₂** (see **charanŋ₁**), **lichol** (see **chol₁**), **likith** (see **kith₁**), **lomɔlibɛ** (see **bɛɛ₁**)

- **bunjklipal** (unspec.) *cf: gbes*. east (Pichl 1967).

li-₂ *prt pfx* adverbializer. *Bálmá lúé lítinj*. The *balmaa* knife is sharp on both sides (lit. The sharp *balmaa* is double (edged)). der. **lichajha** (see **chaŋha**), **ligber** (see **gbe**), **liwɔ** (see **wɔ₃**)

- **liben** (der.) *cf: kɛkɛ₁, yas. temp* quickly. *La liben Bel Maae kɔŋ pɛ thaŋni poŋ boee toke wuse kune <tɔrɔth>*. Quickly, Rat Wife had again climbed (and) disappeared above the kitchen into the thatch <tɔrɔth> (idph of emphasis).

libul-libul (der.) *temp* sometimes; occasionally; once in a while. *Lami, wɔ abi habi wɔŋ pɛ wɔ che wɔl libul-libul*. My wife that I have she has to be resting occasionally. *Achen lɔl hele ko, libul-libul bo ŋɔ a lɔl hele koe*. I do not sleep at sea, I only sleep at sea once in a while.

libaŋ₁ (der. of **li-₁**, **baŋ₁**, see **baŋ₁**)

libaŋ₂ (der. of **li-₁**, **baŋ₁**, see **baŋ₁**)

libaŋ₃ *n* anger (Pichl 1967).

- **libaŋ₄** (der.) *adj* angry (Pichl 1967).

libeɛ (der. of **li-₁**, **bɛɛ₁**, see **bɛɛ₁**)

liben (der. of **li-₂**)

libul-libul (der. of **li-₂**, **bul₂** (der. of **bul₃**), see **li-₂**)

lichajha (der. of **li-₂**, **chanha**, see **chaŋha**)

licharanŋ₁ (der. of **li-₁**, **charaŋ₁**, see **charaŋ₁**)

licharanŋ₂ (der. of **licharanŋ₁** (der. of **li-₁**, **charaŋ₁**), see **charaŋ₁**)

lichol (der. of **li-₁**, **chol₁**, see **chol₁**)

ligbem (unspec. of **gbem**)

ligber (der. of **li-₂**, **gbe**, see **gbe**)

likith (der. of **li-₁**, **kith₁**, see **kith₁**)

Limba *nam* Limba people. *Anyinde gbi ha lɔ lɔi, kenyɛ gbi ŋa lɔ lɔi, Athemae ha ha, ha Limbae gbi ha ha*. All the people enter there, the Themnes are here, the Limbas themselves are here.

limbul (unspec. of **bol₂**)

Lipalai *nam* Lipalai, name given to a place. *Ka Lipalaiko*. Here in Lipalai (in Sittia Chiefdom).

liwɔ (der. of **li-₂**, **wɔ₃**)

lo₁ *dem 1)* this. *Nen do ŋɔ ŋa nən-thiwaŋnimen de*. This year makes fifteen years. *2)* these. *ŋa ni lamgbantho ki ŋa chalao we ŋanya gbem apumma men do we?* You (pl.) and this man you're living with, are you the ones that gave birth to (are

you the parents of) these five (children)? *Hueε ηɔ ken gbo, Braima wɔ le kɔ lelie mpel lo ki peiŋ*. Just as day breaks, Braima first goes to inspect these fishing lines.

lo₂ *cf: kan₁, rik.* *v* weave; plait. *Mi ka che ve the lo sampatha*. My mother used to weave baskets.

lo₃ *v* deliver. *San de kɔŋ lo nthin*. The otter has delivered the judgement (proverb) (Pichl 1967).

lo₄ *indfpro* 1) it. 2) them. *Iŋɔε ni peth ηɔ lɔ ayen ke lane gbo hi lɔ ke*. Sweet, sweet things are in heaven and if we believe we will see them.

loε *cf: lol.* *n* 1) sleep. *Lee gbo ndueai, hwe ton-ton ηɔε tipe lel, mmen de ma pɔni wɔm de kune*. He remained sleeping, then a light rain began to fall, the water entering the boat. *Le hen gbo lom tendε, mbi ha sak ndɔε*. If you ignore the song of the bird, you will oversleep (proverb) (TISLL 1979). 2) sleepiness. 3) day.

lok₁ *n* type of tool, flat, wooden, carved in the shape of a knife, used for making mats (Pichl 1967).

lok₂ *Idph* sound of breathing with difficulty. *Ha bɔnthɔ baha yine ni che hɔl <lok lok>*. They met their father lying breathing <lok lok> (with great difficulty) (Sumner 1921: txt28).

lok₃ *cf: anti.* *n* aunt.

lokal (Eng *local*) *adj* local. *Le nɔ koyeni gbo ha pɔn bɛmpa la, makɔni kɔtai, lokal kɔt*. If the person does

not accept the settlement, they go to the court, the local court.

loki₁ *n* in-law. *A ke lokimde wɔi pɔ bi bε ha hu η saka wɔi, ηgasumana ko, fakai ko*. Because he is my in-law, we even have to make his sacrifice (tithe) in Mokainsumana, in the village.

loki₂ (comp. of **lo₁**, **ki₁**, see **ki₁**)

lol₁ *n* bitterness. *Bia wɔ nche wey, wɔ wɔŋ lol thiwey ko ama wɔ le*. Bia has bad habits, he curses at his wives with bad words.

lol₂ *v* be set free, be saved. *Mbɔlɔm ηwei ma che paale bai ko, anya atiŋ de hā lol*. In the bad case that was recently before the court, the two men were set free (Pichl 1967). der. **nɔloliε** (see **nɔ**)

- **loli** (der.) *cf: tafi.* *v* 1) save. *Wɔ kɔŋ mi loli*. He saved me (Pichl 1967). 2) rescue. *I taŋ ηa loli benɔ ηa bɔnth*. We cry for rescue, no one to help. comp. **nɔloliε** (see **nɔ**)

lol₃ *n* gall bladder.

- **lolki** (comp.) *n* [lòlkí] vine species which can be used for poisoning people (lit. crocodile bile) (K dialect).

lol₄ *adj* bitter. *Kɔfe le hɔ lol*. The coffee is bitter (Pichl 1967).

lolan *v* be the last to arrive. *Wɔ lolan mɔε*. He is the last to arrive (Pichl 1967).

loli (der. of **lol₂**, -i₁, see **lol₂**)

lolki (comp. of **lol₃**, **ki₃**, see **lol₃**)

lolom *n* 1) [lòlòm] grass species, a very small grass found near swamps used for medicine, palm wine tapsters use it to sift palm wine, as a sieve, also used as medicine, used to combat small insects that bother hens when they are laying (K dialect). 2) plant species, climbing plant, regarded as an emblem of the Poro Society (Pichl 1967).

lom₁ *n* tail. *Tumœ le wɔ pikith lom wɔ le.* The dog wags his tail (Pichl 1967).

lom₂ *n* 1) voice. *Pɔ ple rekɔd mœ, pɔi thee lom mœ yɔ nche pa thelie.* They will play your recordings, then they will hear your voice, how you used to talk. 2) words. 3) insulting language.

• **lomthibul** (id.) *n* 1) agreement. *Roshia ni Amerika hā kɔj kɔnth lomthibul le pɔm kɔ kɔj.* Russia and America have made an agreement that war should cease (Pichl 1967). 2) unanimity.

lom₃ *adj* mean, unkind. *Thumœ lom.* You mean dog (an insult) (Pichl 1967).

lomani *cf:* lonibole, memba, ten₂ (der. of ten₁). *v* 1) remember. *Be, apa ni loman ja yɔth.* No, I do not remember knowing how to fish. *A lomani ye Ba Ngobe ka che hun dɛ hwe le hɔ lele.* I remember when Mr. Ngobe was coming that it rained (Pichl 1967). 2) recognize.

lomos *v* decide to undergo difficulties. *Ya kɔj lomos ygbathil ma hwelɔ le.* I have decided to yield to the difficulties of the world (Pichl 1967).

lomothinj *n* grass species (Pichl 1967).

lomɔ *n* (kɔ/tha) garment, gown (Pichl 1967). *Ya bi lɔmɔ dinthe.* I have a white gown (Pichl 1967). comp. **lomɔlibe** (see bɛɛ₁)

• **lomɔfɔnwey** (comp.) *n* witch's gown.

lomɔfɔnwey (comp. of lomɔ, fɔnweɪ₁ (comp. of weɪ₂), see lomɔ)

lomɔlibe (comp. of lomɔ, libɛɛ (der. of li₋₁, bɛɛ₁), see bɛɛ₁)

lompu (unspec. of lɔŋ)

lomthibul (id. of lom₂, thi-, bul₂ (der. of bul₃), see lom₂)

loni *v* plait.

lonibole *cf:* lomani, memba, ten₂ (der. of ten₁). *v* 1) remember. *Siŋthe ve tha nlonigbo ntene le nkache siŋ?* Those are the only games you remembered that you used to play? *Acheŋɔni pe lonibole, bikɔs pɔ chiemi ka yay taa.* I would not remember it because I was brought here when I was very young. *Nche ni loni bole bul bɛ?* Would you not be able to remember even one? 2) consider; bear in mind. *Ya ya awɔŋɔ leŋ yenkelen ba, ya loni bole in be injaka ya yan.* They are the ones I am sending this fine greeting for; they should bear in mind that we are here for them. 3) realize. *Iko*

loni bole le ayen gbe ko lɔpɔ kache theli Mbolomde, pɔ che lɔ pe theli Mbolomde. We have realized that in many places where they used to speak Sherbro, they no longer speak Sherbro.

lonth *n* plucking pole, long pole or stick with a two- pronged fork on one end, used to pluck fruit, esp. kola (Pichl 1967).

lontho *n* [lónthó] okra (K dialect); (kɔ/ma) okra (*Hibiscus esculentus*)(Pichl 1967).

lonj *n* (hɔ̃/tha) knee (Pichl 1967).

lɔ nam 1) Lord. *Lɔ Jizɔs seme ɲa loli aya wɔ.* Lord Jesus rises to save his people. 2) Law. *Yaq ilel mie hɔn Mabel Lɔ.* Me my name is Mabel Law.

lɔ₁ Loc there. *Mɔ lɔ bɔnth apuma mɔ ε han gbi.* You will meet all your children there (Pichl 1967). *Ika chelɔ mpanj bul.* We were there for one month. comp. **gbalɔni** (see **gbani**), der. **gbɔmɔlɔ** (see **gbɔm**)

• **lɔko** (comp.) Loc there. *Kàá kó ɲàlà, kàá kó lòkò.* The hoe is here, the hoe is there.

• **lɔlɔ** (der.) Loc place. *Ayen lɔlɔ lɔi nan yenchekε tεŋka dɔzin ra, dɔzin tin.* There is a place where we draw the fish, like three dozen, two dozen.

lɔ₂ NCP 1) it. *ŋɔkɔ gbil iwɔm dε lal l'ay kɔ, jemdi le lɔ yema nyum.* Go put wood on the fire, the fire is about to go out (Pichl 1967). *A kɔ hā kwey*

lijem ke jemdi lɔ lɔ ithiheng. I went to take some fire but the fire there was not proper (Pichl 1967) *Ken di le lɔ lue.* The knife is sharp (Pichl 1967). 2) where. der. **bərelɔni** (see **be₂**), **silɔ** (see **siil**)

lɔ₃ cf: **chelipalkɔ** (unspec. of **cheth₂**, **pal₁**, **kɔ₂**) Loc west.

lɔ₄ cop be. *Wɔn be Salima ko lɔ ka chee.* She herself used to be in Salima. *Abatoke be lɔ ruba.* May God be with you. *Ko lɔ pɔ gbem wɔi lɔpɔ wɔ pe mina pe dum?* Where she was born is where she was also raised? *Bɔlle ɲɔn lagbole meŋk, meŋke hɔ mɔigbo, yakoni fillai ɲa kɔ siŋ.* The football (match) is scheduled, when the time comes, they go to the field and play. *Mɔmɔ lɔ nɔsende?* Are you the first one? *Alɔ S. I. Koroma.* I am S.I. Koroma. *Tak Bahin ye wɔ isi wɔn kende oh wɔi le Jizɔs se.* The son of God that we know is only Jesus. *Beo che le ni pe.* No he is not there anymore.

lɔ₅ interrog where. *Wɔn dɔ pɔ dumɔ wɔa?* Where was she raised? comp. **ndɔlɔ** (see **ndɔ**)

lɔ₆ 1) subordconn where. *Ko lɔ Kain Taso hine pelleaie, wɔ ke ni wɔ thee la bel siatiŋ dε ɲa thonka ɲan thiyer dε.* Where Kain Tasso was lying in the hammock, he sees and hears what the two rats are arguing about. *Triai lɔ pɔ piŋe gbo kon yae...* In the town where they had first done the cooking... 2) *NCP relative pronoun.*

lɔ₇ *post* below. *On dɔ* (bonds)... Below the cliff, on the waterside, landing place, wharf. comp. **bondɔ** (see **boŋ₁**), **kunɔlɔ** (see **kun**)

lɔ₈ *ncm* fill out based on other markers.

lɔi₁ *v* enter (B dialect); *luei* come or go in (Sumner 1921). *Mma hā lwe thiyyeng, siminjem bɔm hɔ hani ki.* Do not enter between (don't interfere), this is a big misunderstanding (Pichl 1967).

• lɔik (der.) *v* enter. *So ye pɔ lɔik wanda mae, pɔ wɔi ko kaj len-o-len.* So when they initiate a girl, they teach her everything. *Boŋgo che ki, nɔ mbiyeni gbo fe nche lɔik Bondo.* These days, if one has no money, one will not enter Bondo.

lɔi₂ *v* produce. *Mma vəketh su-m dɛ, kɔ hinth ni lwe nse, mma ki-m neki.* Don't squeeze my finger, it will swell and produce pus, don't hurt me! (Pichl 1967).

lɔi₃ *cf: bi₂, ha₂, ma₁, mɔs, ŋa₂.* Aux have to; must. *Kɔ koŋ gbo lɔ, mɔ lɔi bethi jemle.* After it has cooked, you have to reduce the fire.

lɔik (der. of lɔi₁, -k, see lɔi₁)

lɔk₁ *n* drumstick.

• lɔk₂ (der.) *v* beat a drum. *Táámòè wó lɔk bándè wò kí.* This is the boy who plays the drum.

lɔko (comp. of lɔ₁, ko₂, see lɔ₁)

lɔko *cf: bonk, mɛŋk₁, tɛm₁.* *n* day; time; period. *Yan dee ŋɔ hue lɔkɔe ŋɔ*

hu we, aka shilani. As for me, the day he died the day he died, I did not know.

• lɔkɔolɔkɔ (der.) *cf: wɔiowɔi* (der. of *hu₂, -o-*). *temp* all the time; always. *Lɔkɔolɔkɔ hɔ ya hun dɛ, ya bɔnth wɔ hā mpanth.* Always when I come, I meet him at work (Pichl 1967).

lɔkɔlɔkɔ *n* [lɔkɔlɔkɔ] vine species, light grey, bears fruit, several can be intertwined together in a clump (K dialect).

lɔkɔlɔkɔ (der. of lɔkɔ, -o-, see lɔkɔ)

lɔl *cf: loɛ.* *v* sleep. *lɔl lɔlā?* How did you sleep? *N lɔllɔ niɛŋkèlén?* Did you sleep well?

• lɔlma (comp.) *cf: mɔn₁, twɛ.* *v* copulate; sleep with a woman (Pichl 1967).

• lɔlni (der.) *v* be sleepy, be drowsy (Pichl 1967). *Sak le kɔ bi ni ya che lɔlni.* On account of dancing the whole night, I am sleepy (Pichl 1967).

lɔlma (comp. of lɔl, ma₄, see lɔl)

lɔlni (der. of lɔl, -ni, see lɔl)

lɔlɔk *n* [lɔlɔk] duck species, domesticated ducks used for charms against people, to make people sick. Soothsayers will find out by referring sickness to this kind of duck – “I do not have children like a duck” (my family does not behave as ducks do), children go in front, not behind (something to do with parents dying first) (K dialect).

Lɔmli nam Lumley, name given to a place. *Langba de fli wɔ ŋa fetende Lɔmli, Malama Bolomnɔ*. Even the man they are close with at Lumley, Malama, is Sherbro.

lɔntha *n* 1) end. *Lɔntha ya məkeni*. There I end (Pichl 1967). 2) finish. *La kɔŋ gbo ve lɔntha*. It is all finished (Pichl 1967).

lɔŋ *v* 1) set a trap. *Le nsi gbo lɔŋ, nsi gbo hɔth, mɔ sɔthɔ yen sɔmɔ*. If you know how to set traps and how to fish, you will have something to chew. *Ahɔth, alɔŋ*. I went fishing, I set traps. 2) set.

• lompu (unspec.) *cf: sɔŋk₂* (der. of *sɔŋk₁*). *v* 1) set a trap. 2) cock a gun.

lɔŋg (Eng *long*) *temp* a while, a long time. *Aa, ke bifo dat akoni che ko admistreshɔn de fɔ lɔŋg*. Yes, but before that I had been in administration for a while.

lɔŋnui (unspec. of **nui**)

lɔɔlɔ (der. of **lɔ₁**, -o-, see **lɔ₁**)

lɔɔ₁ *adj* 1) ugly. *Wɔ ilɔɔ*. He is ugly (Pichl 1967). 2) bad. 3) wrong. *Bi ilɔɔ*. He is in the wrong (as in court) (Pichl 1967).

lɔɔ₂ *n* guilt. *Lε bi gbo ilɔɔ, pɔ wɔ di sɔŋkɔma ŋɔ saba tire hɔε*. If he is guilty, they will kill him as the town law says. *Taalangbae bieni ilɔɔ gbi*. The young man has no guilt at all.

lua *cf: kokkunε* (comp. of **kok**, **kunε**). *n* hernia.

luba *n* (kɔ/ma) plant species, ring-worm shrub, craw-craw plant (Pichl 1967).

lue₁ *v* [lúé] sharp, minimal pair with [lùè] hole (K dialect). *Bálmá lúé lítin̄*. The *balmaa* knife is sharp on both sides (lit. The sharp *balmaa* is double (edged)).

lue₂ *n* 1) [lùè] hole (K dialect); *luei* (pl. thi) well (Sumner 1921). *Búé lùè*. Dig or hollow out a hole in the ground or a tree, put in a hole. 2) well. *Búé ùè*. Dig a well.

M

ma₁ cf: **bi₂**, **ha₂**, **bi₃**, **mɔs**, **ŋa₂**. Aux 1) should. *Ya bi nrɔm ka, ma mɔ bɔ ramir.* I have a medicine here, it should cure you (Pichl 1967). *Wɔn wɔ gbo nani, ahā le hā jetheli hā ma hā mbank le.* While he is pulling hard, the others should slacken their ropes (Pichl 1967). 2) ought (Sumner 1921). 3) could. *Mma pakali lee thɔk le thɔm mɔ le ma ki duk.* Don't shake the tree branch lest your companion fall (Pichl 1967). 4) may.

- **maha** (comp.) *prt* should; ought. der. **manha** (see **ma₁**)
- **manha** (comp.), (der. of **maha**) Aux should not; ought not.

ma₂ cf: **ni₂**. *prt* 1) negation particle used to negate hortatives, including imperatives. *Mma buŋ ba mɔ sua!* Don't oppose your father! (Pichl 1967). *Hí má kɔ.* Let us not go. *Yi ma yom kil l'ay thi-hi ko lɔn che igbeth.* We shouldn't allow dirt in our houses (Pichl 1967). *Mma wɔ ka fem de!* Do not give him my money! (Pichl 1967). *Hā le mma wɔ pɔkɔni, wɔ le nɔdwiye!* You should not forget about him, he's a thief! (Pichl 1967). 2) would have. *Há mà kɔ, sí kɔŋ bɛ kɔnìé [yɛ].* He would have gone, but he was waiting for something. *Yí má kɔŋ kónì.* We would have gone. *A má ná bé kɔŋ kɔnì.* I would have gone.

ma₃ NCP 1) they. *Mbɔŋ ma pipe ma bempani iwɔm.* Barrel bungs are made of wood (Pichl 1967). *Ikoni shielle Mbolomde ma chan̄ theli ka, nye?* We now know that they speak Sherbro here more, right? 2) them. 3) it. *Thetha mi ka che ŋa mpanth ma lande peŋ bifo wɔ mmu hu.* My grandmother used to do the work before she died. *Jizɔs ŋa ja bom ba ŋa yan̄, ye peye nkɔŋ ma wɔlɛ.* Jesus has done a big thing for me when He shed his blood. *Ke wɔ theli Mbolomde ni wɔ ma pe gbal?* But he speaks Sherbro as well as writes it? 4) which. comp. **gbolmafe** (see **gbɔl**), **ndɛthmaboot** (see **dɛth**), id. **muŋkma** (see **muŋk**)

- **manante** (der.) *temp* until the present; until now; up to this day. *Mɔm, frɔm yɛpɔka gbem mɔ haŋ ma nande, ye nko ke wɔlɔe frɔm kache haŋ ma nande, ŋɔ nkeni wɔlɔa?* From since you were born until today, since you have seen the world in the past up until now, how do you see the world? *Anyaɛ ŋani gbo vel yel lo ε Plantı ko haŋ ni manante.* People have been calling it Plantain ever since.
- **mane** (unspec.) 1) *dem* those. *Ikɔŋ gbo, iban mthɔke mane malɔ, man gbi.* When we have finished, we have to gather all of those sticks, all of them. *Aa, ashila mane maya*

chie maa kritikalle... Yes, I know that, those they bring to us that are critical... 2) *dem* that.

ma₄ 1) *adp* with. *Aa, Mbeké ki ma po hɔ ma apumae.* Yes, it is this Krio they speak with the children. *Sekeseké we, Hɔbatoké che ma mɔ.* So thank you for that, may God be with you. *Sekewei, Hɔbatoké chema mɔ ni.* Thank you, may God be with you. 2) *post* for. *Ye yi ka che ko talle, yi yuko wɔ ma.* When we were younger, we planted it for him. 3) *post* at. *comp.* **kɔsmahwɛ** (see **kɔs**), **lɔlma** (see **lɔl**), *der.* **gbemani** (see **gbɛ**), **kɔma₁** (see **kɔ₂**)

• **-mani** (*comp.*) *cf:* **-kani** (*der. of -k, -ni*) *v > v* *sfx* combination of two verb extensions.

• **binthima** (*unspec.*) *cf:* **sɔima**. *v* 1) [bɪnθimà] mix (K dialect); *binthma* mix (Sumner 1921). *Wɔ bɪnθimà bòè. Hí bɪnθimà jòè.* She mixed the rice flour (with water). Let us mix the food. 2) *binthma* bring together (syn. *sɔyma*) (Pichl 1967). 3) confuse.

• **binthimani** (*unspec.*) *v* join together. *Ni anya tilaŋ Plantı ka, ja binthimani ha ləlie wo helle ko.* And other people from Plantain (Island) joined together to look for him on the sea. *Ni Nshenke ka be, anya gber binthimani Mma Niomai Sɔmna wa ka Braima mbeoya.* In Shenge here, too, many people joined Ma

Naomi Sumner to give Braima gifts.

• **binthmabinthma** (*unspec.*), (*der. of binthima*) *v mix.* *Gbi ni ngefeyɛ, moi binthmabinthma mpuliepulie moi nemil labo iyelle yɔ shilɔ che.* Together with the pepper, you mix it up, and then you taste it to know if the salt is okay.

ma₅ *subordconn* subordinating particle. *Itɔnk wa, ja mpanth ma wɔ kelen dɛ.* Celebrate for the wonderful work he has done. *A chen duki pel, nhuke ma a dukie.* I do not use a net, I use hooks. *Ipuluke gbi ma lɔe po ma lɔ kon hok.* All the piles (of branches and leaves) that are there are taken out. *Biko pomde wɔ mi ni yethi sɔŋgɔ ma yɔ nɔpikan wɔ ja yethi nɔma wɔi.* Because my husband is really treating me as a husband should treat his wife.

ma₆ *n* forgiveness.

ma₇ *NCM noun class marker (ma).* *Ndaŋgbaj ma kenyaa wɔɛ, kenyaa wɔɛ Ba Amadu Kamara wɔ ayen.* His uncle's men, even his uncle, Mr. Amadu Kamara.

ma- *cf:* **n-**. *NCM pfx noun class marker (ma).*

maa *cf:* **laa₂**, **wante** (*der. of wan₁*), **uman**. *n* 1) female. *Wa mae, wɔ tika, Mɔmi Prat ki wante wɔi, wɔ tika.* A girl, she is in this town, Mummy Pratt's sister. *Ama awɔ apokan awɔ?* How many girls, how

many boys? 2) woman. *Pɔ kon gbo pɔi gbeki amaε ɳai kɔni ko futh pele*. When they have finished, they hire the women to go and uproot the rice. *Ama ɳa Kadiatu Bendu, Isata Bendu, Ramatu Bendu ni Aminata Bendu*. The women are Kadiatu Bendu, Isata Bendu, Ramatu Bendu, and Aminata Bendu. *Amaa ki, apum ɳa pos gbam de, apum ɳa pos yekee*. These women, some were peeling potatoes, others peeling cassava. 3) wife. *Aa, ba mi bi ama ara*. Yes, my father had three wives. comp. *bemaa* (see *be*₃), *mɔ-mana* (see *mɔ*₁), *nama* (see *na*₁), *nɔmaa* (see *nɔ*), *nɔmachondal* (see *nɔ*), *ramaa* (see *ra*₃), *sɔkma* (see *sɔk*), *wantama* (see *wan*₁), *wan-maa* (see *wan*₁), *wɔkmmɔ* (see *wɔk*₁), der. *nyama* (see *nɔ*)

Mach *nam* March.

Madam *nam* Madam. *Veeni ka che Bachalɔ ko, ko kil Madamde Bachalɔ ko*. He did not stay long and he was staying at Bachalor, at Madam's house at Bachalor.

Magba *nam* Magba, name given by Yase Society.

magi *n* Maggi seasoning sauce. *Ye mɔ pin yuwe, nchie nkuiae, ngefee, yabase, ni magi mɔe moi be lalako*. After buying the fish, you bring the palm oil, the pepper, the onion, and the Maggi, then you put (it) on the fire (to cook).

maha (comp. of *ma*₁, *ha*₂, see *ma*₁)

Mahan *nam* Mahan, name given to 4th daughter.

mai *cf: gbogbotok* (unspec. of *gbogbo*₃), *kɔm*, *tom*, *wo*₂. *n mæ* (ma) female sexual organ (polite) (Pichl 1967).

mak *v* mark. *Rai lande bul fli ɳɔ ko tuk ke rai ε ɳale ɳɔ lɔ, lɔ a kache make*. Every one of these papers has disappeared; it is just the other one that is there, where I used to keep records.

maket (Eng *market*) *n* market. *Labo keŋkeŋde kɔ mɔ cheth, moi kɔ makitai, laboe yuwe mɔ wɔi pin*. If it is krain-krain you are cooking, you go to the market, if there is fish you buy it.

makintosh (Eng *Macintosh*) *n* Mac computer. *Abie lɔni bope sizɔs kune abie lɔni Makintosh kune*. I do not have the scissors in it (the kit), nor do I have the Macintosh in it.

Malama *nam* Malama, male name given to a person. *Langba de fli wɔ ɳa fetende Lɔmli, Malama, Bolomnɔ*. Even the man they are close with at Lumley, Malama, is Sherbro.

malaj *n* scar.

malka (Arabic ﻡﻼك *malak* 'angel') *cf: pɔkdinthe* (comp. of *pɔk*₃, *dinthe*). *n 1* (wɔ/hā, N) angel (Pichl 1967). *2* (wɔ/hā, N) egret, at Shenge used for white cattle egret – *pɔɔk dinthe* (Pichl 1967).

malɔ *cf: kɛntri*. *n* groundnut. *ɳgetie malɔ gbo mɔ be nton*. If you have groundnut, add a little.

mam₁ *n* tears. *Ligber yi pei imam hi le.* Often we shed our tears (Pichl 1967).

mam₂ *v* laugh. *Ke tire lɔ Kaiŋ Taso kɔ thunɔ laa wɔe, le nɔ wu lɔ gbo, pɔ chelɔn maam toke kathba.* But this town where Kain Tasso found his wife, if somebody dies there, no one will laugh loudly.

• **mam₃** (der.) *n* laughter.

mam₃ (der. of **mam₂**)

mama *nam* head of Yase society.

Mamu *nam* Mamu, name given to a place located in Bumpeh Chiefdom, Moyamba District. *Ya gbemni Nyemɔko, Mamu Sekshɔn, Bompe Chifdɔm, Mɔyamba Distrikt.* I was born in Moyeramoh, Mamu Section, Bumpeh Chiefdom, Moyamba District.

man₁ *v* burn. *I kon gbo iban mbithie mane malɔ, man gbi.* Once we have finished, we gather those sharp sticks that are there and burn them.

man₂ *cf:* **mekin₁** (der. of **mek₁**, **-n₁**), **thapa**. *v* stop; leave off.

• **mani₁** (der.) *v* stop; leave off.

manante (der. of **ma₃**, **nante**, see **ma₃**)

manawa (Eng *man-o-war*) *n* warship.

mane *cf:* **bɔfima**, **fɔnwei₁** (comp. of **wei₁**), **humoe**, **wɔm₃**, **yasi**. *n* cleansing medicine similar to humoe – Mende or Themne in origin (Hall 1938).

manej (Eng *manage*) *v* manage. *Neva maind ye ibiyen de, ke stil ai maneg bikɔs pomde che ɔa mpanth, biyeni.* Never mind that he does not have (money), but we are managing because my husband is not working, he does not have (any money).

Mane *nam* Maneh, name given to 6th daughter. *Tɔmi, Mane, Tisana, ɔai gbemɔ wanteyi.* He was Tommy, Mane, Tisana, then they gave birth to our sister.

mane (unspec. of **ma₃**)

manha (der. of **maha** (comp. of **ma₁**, **ha₂**), **ni₂**, see **ma₁**)

mani₁ (der. of **man₂**, **-i₁**, see **man₂**)

mani₂ *cf:* **respekt**, **yiki₁**. *n* 1) respect.

I bo ɔa ka ha limani. We just need to give them respect. *Ke boŋgo pɔ che pɛ ka ha ɔaben limani gbi?* But now they do not give elders respect at all? 2) consent. comp. **yimani₁** (see **yi₁**)

-mani (comp. of **ma₄**, **-ni**, see **ma₄**)

Maniŋka *nam* Maninka people. *Men-deno gbi wɔ Koromanɔ wɔ Maniŋka.* All the Mende people who are Koroma people are Maninka people.

Maniŋkanɔ (der. of **Maniŋka**, **nɔ**, see **nɔ**)

Manli *nam* Manley, name given to a person. *Ya a Siril Manli.* I am Cyril Manley.

mantenjka (Port *manteiga* ‘butter’) *n* butter.

Manu *nam* Manu, name given to person. *Choo Manu* η \circ p \circ *gbemka miε*. Cho Manu is the name I was born with. *Kε ilel mi sende gbi* η \circ *Choo Mano*. But my first name is Cho Mano.

maŋgi *n* juju type.

maŋko 1) *n* mango. *Ye* η k \circ *gbo gadin dai, chie mi mmango mpum*. When you go to the garden, bring me some mangoes (Pichl 1967). $\dot{m}m\dot{a}ŋg\dot{u}\dot{\epsilon}$ (mà) kón dùm / má dùmò / mà dùm. The mango is ripe (all three have same interpretation). 2) *nam* name of an island. *Aa, yel bul* η \circ *l* \circ *be ko, η \circ p \circ *vele Gəvna Maŋgo*. Yes, there is even an island there they call Governor Mango. *l* \circ p \circ *vele Gəvna Maŋgoε ve*. There they call Governor Mango.*

mared (Eng *married*) *adj* married. *Wel, wɔn bepe ka chee mared uman, wɔi pe chee sokonɔ Bondo*. Well, she herself was a housewife, and she was also the head of the Bondo Society. *Yelaio we, ye jaε ma ko yani mgbee* η \circ *maredε kɔ bi ni problem the*. Nowadays, when things are abundant, all the marriages are full of problems.

Mari *nam* Mary, female name given to a person. *Ka gbemɔ ya wɔ Mari le*. Who was born of his mother Mary (Pichl 1967).

mashin *n* machine.

maso *n* head of Bondo Society.

math *v* 1) hide. 2) safekeep. *Ila bia yɔk Potho ko, ila lɔ ko math yal*

mo. We are taking it abroad, we are going to keep it there for you. *Mbolomde ki ma ma iyema math*. This Bolom is what we want to keep. 3) keep.

- **mathbele** (comp.) *n* children's game hide-the-disk, involves a disk of straw, 2 inch diameter, with a hole in its center, covered with sand, child has to try to stick [a straw?] through the hole. Child who succeeds first is the winner (Pichl 1967).
- **mathboni** (comp.) *cf: boni*₂. *n* children's game hide-and-seek. *Chay bo ye ikache math boni ε*. Only when we used to play hide-and-seek.
- **mathmathnin** (der.) *v* hide. *Ye imath-mathninde apikande yani thoŋi-thoŋi siŋthe ve...* When we would hide and the boys would run after us, (in) those games...
- **mathni** (der.) *v* hide oneself. *Ba Na lee mathini*. Mr. Spider stayed behind to hide himself (Pichl 1967).
- **mathui** (der.) *cf: pike* (der. of *pi*₁, -**k**). *v* be hidden. *Ba Thəŋgbəŋ lee mathui bach le veley che-le mo hunki gbo...* Mr. Bat remained hidden behind a young palm tree so that if somebody came there... (Pichl 1967).
- **mathin**₂ (unspec.) *v* hide. *Kɔ mathin yaŋ che nai le ibol hā pakali mi*. He went to hide ahead of me on the road, in order

to scare me (Pichl 1967). der. **mathin₁** (see **math**)

• **mathin₁** (unspec.), (der. of **mathin₂**) *n* 1) shelter. *Mathin hi le hink ɔgbathil gbi*. Our shelter from all the troubles (Pichl 1967). 2) hiding place. *Ya kɔŋ sotho mathin kaleŋ*. I have (got) a good hiding place (Pichl 1967).

mathbele (comp. of **math**, **bele**, see **math**)

mathboni (comp. of **math**, **boni₁** (der. of **bo₁**, **-ni**), see **math**)

mathin₁ (der. of **mathin₂** (unspec. of **math**), see **math**)

mathin₂ (unspec. of **math**)

mathmathnin (der. of **math**, **-ni**, **-n₁**, see **math**)

mathni (der. of **math**, **-ni**, see **math**)

mathui (der. of **math**)

may *cf:* **kɔŋɛ₂**. *v* forgive.

Mayeni *nam* Mayeni, female name given to a person. *Yami wɔɔ Mayeni Lango, Manɔ Dodo*. My mother is Mayeni Lango, Mano Dodo.

Mayenka *nam* Mayenka. Name of a famous cotton tree on York Island. When the Poro chief of Bomplik pointed at it with his horn, the tree bowed down to the water and rose again (Pichl 1967).

Mayma *nam* diminutive of Miriam, female name given to a person.

mba *cf:* **tobae**. *n* comrade.

Mbonan *nam* Morbondan, name given to a place. *Mbonan ko*. At Morbondan.

Mbonte *nam* Mbonte, female name given to a person.

Mboŋka *nam* Mbonka, name given to a place.

Mbue *nam* Mbueh, name given to a place. *Mbue ko*. At Mbueh.

Mebel *nam* Mabel, female name given to a person. *Yaq iləl mie hɔn Mabel Lɔ*. My name is Mabel Lohr. *Mi Mebel, ye nka che ko talle, nkache sin?* Mammy Mabel, when you were young, did you used to play?

meni *cf:* **pot₂**, **woso**. *n* clay.

me₁ *subordconn as*. *Tamɔ tonde wɔɔ gbanjthani kotha kathil bom me nɔɔ ben*. The small boy wrapped the big Kente cloth around himself as if he were a big man (Pichl 1967).

me₂ *prep like*. *I koi pisthe iraparapa tha injakɔ mɔi bɔl*. We would take small pieces of cloth and make it like a ball.

mei *v warn.*

mɛk₁ *cf:* **lɛkɛlɛkɛ**. *v finish.*

• **mɛkin₁** (der.) *cf:* **man₂**, **mɛkni** (der. of **mɛk₁**, **-ni**), **thapa**. *v* 1) stop. *Ndɔ mɔ mekenda?* Where did you stop? 2) end. comp. **pɔkmɛkin** (see **pɔk₁**)

• **mɛkin₂** (der.) *adv* finally; lastly. *Mekin de ya kɔ ni sit Wasi ε, Ki-amp ka pe, ni mpenteŋamiye gbi...*

Lastly, after I sit the WASSCE (West African Senior School Certificate Exam), again here in Freetown, and all my brothers...

- **mekin₃** (der.) *adj* last. *Beo, yalo komo mekindé ni gbi ko hin.* No, I am the very last child of all of us. *Ha asanth ke a gbe yaŋ ya veley thimekin ni.* The older ones are numerous but I am after the last ones.
- **mekin₄** (der.) *n* end. *Ke mekindé achoŋɔ Hɔbatokɛ seke.* But in the end I thank God.
- **mekni** (der.) *cf:* **mekin₁** (der. of **mek₁**, **-n₁**). *v 1)* finish. *2)* end. *3)* stop. *Iko mekni nande?* Have we stopped today? *Dɔndo amekende mi yo.* It is there I stopped.

mek₂ *cf:* **Amerika.** *adj mək* American (Pichl 1967).

- **meknɔ** (comp.) *n məknɔ* (wɔ/hā) American (Pichl 1967)

mekin₁ (der. of **mek₁**, **-n₁**, see **mek₁**)

mekin₂ (der. of **mek₁**, **-n₁**, see **mek₁**)

mekin₃ (der. of **mek₁**, **-n₁**, see **mek₁**)

mekin₄ (der. of **mek₁**, **-n₁**, see **mek₁**)

mekni (der. of **mek₁**, **-n₁**, see **mek₁**)

meknɔ (comp. of **mek₂**, **nɔ**, see **mek₂**)

mel *v 1)* leave. *2)* stop.

- **melkeni** (der.) *v* surrender; give up; abandon oneself.
- **melni** (der.) *v* let oneself go.

melkeni (der. of **mel**, **-ni**, see **mel**)

melni (der. of **mel**, **-ni**, see **mel**)

membə (Eng *remember*) *cf:* **lomani**, **lonibole**, **ten₂** (der. of **ten₁**). *v* remember. *Ke ŋane ya wuewue ni ače pe memba hin awɔ ile lɔ, hin awɔ ile lɔe...* *yi abaot amenbul.* But some have died so I do not remember how many of us remain, how many of us remain there... we are about six.

məmi *v 1)* be happy. *Yaa memie ni ŋa mɔm shi nende ŋɔ pɔ gbem mɔ.* I am happy that you know your date of birth. *Le ŋa thee la gbo, ŋa bia che amemie ni.* If they hear that, then they would be happy. *2)* be joyful. *La che le məmin.* It will be joyful (Pichl 1967). *3)* be glad.

• **məmieni** (unspec.) *v 1)* rejoice; be glad. *2)* be happy. *Ya la memieni fli ha haŋ mpanth haŋ pɔkimde.* I am happy about that, to really work for my country. *Wel imemieni ŋa hin sɔthɔ mɔ.* Well we are happy to have you.

• **memilni** (unspec.) *cf:* **ŋei.** *v* smile.

• **memin** (der.) *cf:* **ŋɔi.** *n* joy.

məmieni (unspec. of **məmi**, **-ni**, see **məmi**)

memilni (unspec. of **məmi**, **-ni**, see **məmi**)

memin (der. of **məmi**)

Memorial (Eng *memorial*) *nam* Memorial. *Shenge ka fli skulle ŋɔ pɔ wɔ Hawɔd Memorial ve.* It is in Shenge here in that school called Howard Memorial.

Memuna *nam* Memuna, female name given to a person. *Ngɔ Memuna wɔi gbemɔ atiŋ*. Aunty Memuna gave birth to two.

men₁ *Numb* five. *I ka che amεŋra ke ile nibo amen*. We were eight but only five of us are left. *I amen bulle ka kɔŋ wu*. We are five, one died a while ago. *Ika gbem apima amen, aysɔl ya lɔε, ama tiŋ, apikan atiŋ*. We had five children, there are four left, two girls and two boys.

• **menbul** (comp.) [mé:mbùl] *Numb* six (lit. five-one). *Wel gbem apima amenbul*. Well, he gave birth to six children. *M pang mən-bul beleng buli, mən-bul beleng hāle*. Six months on the one side, six months on the other side (Pichl 1967).

• **menhiɔl** (comp.) *Numb* nine. *méeyɔl* nine. *Pɔ gbem mi paŋde nɔ pɔ wɔ Septembaε, paŋ mɔike menyɔlle*. I was born in the month that they call September, the ninth month. *Abi apima menyɔl*. I have nine children.

• **menra** (comp.) *Numb* eight. *tsán* à eight. *I ka che amεŋra ke ile nibo amen*. We were eight but only five of us are left. comp. *waŋnimenra* (see *waŋ₂*)

• **mentiŋ** (comp.) *Numb* seven. *mé:ntsán* seven. comp. *waŋnimentiŋ* (see *waŋ₂*)

• **menhiɔlniwanɔ** (comp.) *Numb* nineteen. *Wul bul keme*

kɔŋhɔanya *mεŋhiɔlniwanɔ*, *kɔŋhɔanya hiɔl ni meybul*. nineteen hundred eighty-six (1986) (lit. one thousand hundred completed-person five-four-and-ten, completed-person-four and five-one) (K dialect).

men₂ *post* under. *Nrebelle ya hun, ya hun tho, ikɔni men ko*. The rebels came, then they drove us out, and we went to the countryside. comp. *lemmennhyɛl* (see *le₁*), *nuimen* (see *nui*)

• **menei** (der.) *Loc* under.

men₃ [mèn] cf: *halthe, hele₂, lel₅*. n 1) *water*. *Ye le kulɔ gbo ni mən bɔsul, mɔ bi ipula mɔm kune*. Then if you drink unboiled water, you (will) have worms in the belly (Pichl 1967). *Tem hɔ gbo kən men nsoso le hɔ chenk anyathi gbi*. Time is like running water, it carries people away (Pichl 1967). 2) *sea*. *Mən de kong gbəta*. The sea has ebbed completely (Pichl 1967). *Ke be, kilike nɔ ton ha bɔɔ yεthi wɔm de mmən nyamban deai hue ve*. But no, the anchor was (too) small to hold the canoe in the rough sea that day. comp. *kulmmen* (see *kul₁*), *puluk-men* (see *puluk*)

• **katamen** (comp.) n *kata-mən* (wɔ/hā, N) *worm species, worm-like animal (clamworm - Nereis?)* found at lower parts of the beach (Pichl 1967).

• **kobo-men** (comp.) n *kobo mən* (hɔ/tha) *jar for water* (Pichl 1967).

- **mennhyel** (comp.) *n mən nhyl* (ma) salt water, sea-water (Pichl 1967).
- **mennjal** (comp.) *n mən njal* (ma) living water, i.e., water not boiled or filtered or water which was not left in a vessel overnight. Also water fetched from the well if the latter was not disturbed during the night. For certain medicines only living water must be used (Pichl 1967).
- **mennjeta** (comp.) *n mən ŋgeta* dry shore at ebb-tide (Pichl 1967).
- **mennkus** (comp.) *n mən ŋkus* (ma) water left standing overnight (Pichl 1967).
- **mənpεyε** (comp.) *cf: gbi₄, hεlε₂, heliŋ. n mən peye* high tide; the water is high (Pichl 1967).

mənbul (comp. of **mən₁**, **bul₃**, see **mən₁**)

Mende *nam* 1) Mende people. *Kε ayema ni nchəya pingiye Mbolom-dai, bikɔs le nkɔgbo Mende ko...* But I want you to be replying to them in Sherbro, because if you go to the Mendes... 2) Mende language. *Nwɔk nra ma pɔ chan thelie, Mbolomde, Mmendee ni Nthemde.* They speak three languages here: Sherbro, Mende, and Themne.

Mendeno (comp. of **Mende**, **nɔ**, see **nɔ**)

mendε (men, məmε) *n* mirror; glass. *Wɔ pɛl mɛndɛɛ.* He broke the glass.

mənɛ₁ *cf: tɔ₂.* *n* 1) grave. *Ka hok hijk mənɛ ko. Wɔ mənɛ ko.* He came from the grave. He is in the grave (Pichl 1967). 2) bottom. *Ira thoe yerkelen-yerkelen mənɛ ko.* We brush the bush well, right under.

mənɛ₂ (der. of **mənɛ₃**) *Loc* bottom of the sea.

mənɛi (der. of **mən₂**, **ɛ₁**, see **mən₂**)

mənhiɔl (comp. of **mən₁**, **hiɔl**, see **mən₁**)

məni *cf: theki₂.* *v* kindle.

mənnhyel (comp. of **mən₃**, **hεlε₂**, see **mən₃**)

mənnjal (comp. of **mən₃**)

mənŋgeta (comp. of **mən₃**)

mənŋkus (comp. of **mən₃**, **kus₂**, see **mən₃**)

mənpεyε (comp. of **mən₃**, **pɛ₁**, see **mən₃**)

mənra (comp. of **mən₁**, **ra₁**, see **mən₁**)

mənte₁ *cf: thon₂.* *n* outer sheath of bamboo used to make baskets (Pichl 1967).

mənte₂ *n* arrow. *Mente so le kɔ son-thul.* The arrow of the bow is sharp (Pichl 1967).

mənθ *n* broomstick. *Ya koŋ kəthi menthe lɔi gbengbenjɛ ahɔl.* I have broken the broom stick in the mouth of the ant's hole.

məntiŋ (comp. of **mən₁**, **tin₁**, see **mən₁**)

məŋhiɔlniwaŋ (comp. of **mən₁**, **hiɔl**, **ni₁**, **wanj₂**, see **mən₁**)

mεŋk₁ cf: bonk, ləkə, nən₂, tem₁, yiars. n 1) time. 2) year. *Wel atipe tɔn nende yə Apothoe yə wə 2013, te mεŋko ki amu tɔndai.* Well, I started singing in the year that white people call 2013, up to this year I'm still singing. 3) day.

• **mεŋkoki** (unspec.) *temp* this time.

mεŋk₂ *Temp.* o'clock. *Pal thipan de, mεŋk hiɔl-le yε pɔ kɔŋ hok saka ja-jel wɔε.* Four days later, this man left the ceremony for his mother-in-law.

Mεŋki nam Menki, male name given by a society.

mεŋkilən *v* seek refuge.

• **mεŋkləni** (der.) *v* seek refuge.

mεŋkləni (der. of **mεŋkilən**, -i₁, see **mεŋkilən**)

mεŋkoki (unspec. of **mεŋk₁**, ko₁, ki₁, see **mεŋk₁**)

mesa (Port *mesa* 'table') cf: **tebul**. n table. *Belse yə lɔ baie toke, yə ke fee yɔ pɔ kɔŋ dikil mesae atoke.* The rats are there on top of the bari, they saw how they gathered the money on the table.

mesei n (-/ma) needle (Sumner 1921); **mesey** (hɔ/tha) needle (Pichl 1967).

met n (hɔ/-, i) rocky area, cliffs or rocks at a distance from the shore where many crabs and shells are to be found and where it is difficult to walk barefoot (Pichl 1967).

Mgbanguma nam Mgbanguma, name given to a place. *Wən mg-*

bangmako lɔ pɔ gbem wɔε. He was born in Mgbanguma.

mi₁ cf: ya. pers 1) me. 2) my, [wàntsémi] my sister (B dialect). *Ba mi kɔŋ kɔŋ bias ai nante.* My master went on a journey today (Pichl 1967). comp. **bami** (see **ba₁**), **kim-inmi** (see **kii**)

mi₂ nam 1) mother. *Mii baa wɔ ka che ha mpanth ma yenche.* Mother's father used to do fishing work. *Ye mpanth ma mi wɔ ni ha?* What work was your mother doing? 2) title of respect for a woman, may be translated as mother, ma, madam, ma'am, but also used in Sierra Leone English. *Mi, pɔ mi ka yen tontonde.* Ma, they give me a little something. *Mi yə a le yie nɔmae ki mi.* Mi, let me first ask this woman. *Awoko gbo ko mɔ ko yai hun ko Mi Adama.* After leaving you, I will go to Mi Adama.

• **yemi** (comp.) 1) n mother. 2) nam lady. *Nɔmaa chae a: Yemi, ni ntenie mini o-o-o.* The woman sang: My lady, remember me. *Amaae yae yom: Yeee mi-i-i.* The others: My lady.

miks adj mixed.

miliŋ n (lɔ/-) tongue, *limilŋ/limilingdi-m* de tongue/ my tongue (Pichl 1967). *Hä milingdi gber.* They have many tongues, i.e. they are not reliable (Pichl 1967).

• **miliŋdibil** (comp.) n (kɔ/-) plant species, prickly hairy climber

with solitary yellow, chocolate-centered flowers (*Hibiscus surratensis*) (Pichl 1967).

- **miliŋdithumœ** (comp.) *n* (kɔ/-) plant species, erect, smooth plant with a few pale-yellow flowers (*Crotalaria glauca*) (Pichl 1967).

miliŋdibil (comp. of **miliŋ**, **li₁**, **bil₁**, see **miliŋ**)

miliŋdithumœ (comp. of **miliŋ**, **thumœ**, see **miliŋ**)

min₁ *v* swallow. comp. **kiminmi** (see **kii**)

- **min-gbɔl** (id.) *v* die. *Wɔ koŋ min-gbɔl*. He has swallowed his heart, i.e., He is dead (Pichl 1967).

min₂ *n* nose, [míndɛ]/[mínthɛ] nose/noses (K dialect). *Nɔmɔk le kɔ hɔk wɔn mine le kɔ isay*. The mucus that comes from his nose is offensive (Pichl 1967).

- **mine-hɔl** (comp.) *n* entrance to the nostrils (Pichl 1967).
- **yanmine** (comp.) *n* nostril (Pichl 1967).

min₃ *cf:* **Mtoin**. *n* spirit associated with a society who appears as a dancing masquerade, [míndɛ]/[mínsɛ] spirit/spirits (K dialect). *Min dɛ hɔthkɔ wɔ*. The spirit took her unawares (Pichl 1967). *Cho koŋ kəthani, wɔ le gboka-nɔ, chen bo chan fay-hɔl ko ye thee min dɛ wɔ hɔ le*. Cho is perplexed, he is a non-initiate, he cannot pass in front of the Poro bush when he hears the (Poro) spirit is talking

(Pichl 1967). comp. **baŋkmin** (see **baŋk₂**), **bolmin** (see **bol₁**), **leemin** (see **lee₁**), **piamin** (see **pia₁**), **poŋ ... nin** (see **poŋ₁**), **vebolmin** (see **vee₁**)

- **min-pem** (comp.), (id.) *n* ghost (Pichl 1967).

mindo (der.) *adj* holy. *Mindo, mindo, mindo* Holy, holy, holy (hymn).

min₄ *cf:* **kemekɛ**, **ko₄**, **tenin** (der. of **teni₂**, **-n₂**). *v 1)* mean. *La mine yepɔ lɔik wanda Bondoe...* It means when a girl is initiated into the Bondo Society... *So la mine skul buli ηɔe?* So it means Bondo is a whole school? *2)* think. *A mine pel kɔ mɔ kɔ woɛ*. I thought it was a net that you would throw.

min₅ *cf:* **hun₁**, **muni**, **muŋk**. *v* return. *Ye ya ni joe, ya koni gbo jo, mɔi kɔ thɔk panthe gbi m'mine tha koŋ semi*. As you are now eating, after eating, you wash all the dishes and return them. *Ye mɔ ni hun mine puli ve, le nke bo yabase kɔ bɔ, ni mɔi bere*. When you are coming back to mix it, if you see that the onion is not enough, you add (some).

min₆ *n* left side.

Min-Charaj *nam* Holy Spirit. *Charbo athoni ka Min Charaj dɛ we...* Unless I cleanse myself with the Holy Spirit...

min-gbɔl (id. of **min₁**, **gbɔl**, see **min₁**)

min-pem (id. of, comp. of **min₃**, **pem₁**, see **min₃**)

mina cf: pɛ₃. *adv* 1) again. *Be, che* ɲɔ hue, *ka mina muni ka* 1980. No, that was not the time he died, he returned here again in 1980. *Po mɔe be wɔ gbo yema jo, moi mine ko wok* ɲa wɔn jøe. If your husband also said he wants to eat, you go and take the rice out again. *Ye kɔŋ ve m'mine dikil panthe gbele nkɔŋtha thɔk, m'mine tha thɔŋgul, ye pɔ* ɲaɛ. When he is finished eating, you then gather all the pans, wash them, you keep them again, that is how they do [it]. 2) also.

mindo (der. of **min₃**)

mine-hɔl (comp. of **min₂**, ahɔl₁, see **min₂**)

mini *v* go back.

minnɔ (unspec. of **nɔ**)

minth *v* bear, be patient (Pichl 1967).
id. **mintha-gbɔl** (see **gbɔl**)

mintha *n* fear.

mintha-gbɔl (id. of **minth**, **gbɔl**, see **gbɔl**)

mire *v* pay close attention; watch intently. *Pui-nɔ le chala tho l'ay wɔ mīrɔ chal le*. The hunter sits in the bush and watches the deer (Pichl 1967).

- **mirmir** (der.) *v* pay close attention, watch intently. *Bel Maae wɔe tipe mir-mir, wɔ mukumuku ton, ton, toke ko*. Rat Wife began to watch intently, she crept little by little from above.

mishɔnarie (Eng *missionary*) *n* missionary. *Wɔi pɛ tongi ɲa mishɔnarie*

wɔ ka che ɲa, *Mista Wɔlta Hanson*. To show us again about the missionary that was here, Mr. Walter Hanson. *Mishɔnari ka che ka, Shenge ka iko wɔ thee, nka shi wɔ?* There used to be a missionary here, in Shenge here, we have heard about him, did you know him?

Mista (Eng *mister*) *nam* Mister. *Ya Mista Alusain*. I am Mr. Alusine. *Mista, langba lande kɔŋ pa hu, wɔi hun wɔ ɲai hun hɔm le ɲa ma blem wanthem de veo*. Mister, the person is dead, he came and he told them that you should not blame that woman.

mith₁ *v* 1) hate. *À mithamò*. I hate you. *À mò mith*. I will hate you. 2) dislike.

- **mith₂** (der.) *n* 1) hatred. *Mith le ko che gbe we*. Hatred is plentiful now. 2) enemy. *Jizɔs wu ajai wɔ mithe thiyeñ*. Jesus died among his enemies.

mith₂ (der. of **mith₁**)

mithil *v* 1) glow. 2) shine dimly.

mm disco mm.

moɛkɛ *prep* until.

mɔ₁ cf: kunɔlɔ (comp. of **kun**, **lɔ₇**). *n* breast. *Mɔ wɔ bala-bala ni, wɔn be wɔ mɔ balani, mɔ wɔ kis-kis yɛŋ be, wɔi po ha yethi mmɔ ma mɔe*. You hug him, he hugs you, you kiss him all over, then he begins to hold your breast. comp. **bolmɔ** (see **bol₁**)

- **mɔmama** (comp.) *n* cow milk.

mo₂ cf: **n. pers** 1) you, your. *Ba mo nende* *ŋɔ wuwe nshinɔ pε?* Do you know now what year your father died? *Ima koi meŋk mo livil.* I do not want to take much of your time. *So ilel moa?* What is your name? *Yi koni shi temde* *ŋɔ pɔ gbem mo, ko lɔ pɔ gbem mo.* We already know when and where you were born. *Kε ayema mo yi yi bul.* But I just want to ask you a question. *So labi ichɔŋ len* *ŋa hin chemɔ vel.* So that is why we like to call you. *Mɔ wɔ ni ŋa yen-o-yen.* You have to give her everything. *Ye mo hɔ Mbolomde mo-toe kune, nɔnɔ wɔ thimni wɔi yi mo Bolomnɔ?* When you speak Sherbro in a vehicle, everybody will turn and ask, Are you Sherbro? *Kε mɔm n shini ŋɔth gbi?* But you do not know how to fish at all? 2) who.

mo₃ v sink.

moε₁ n 1) [mɔ̄iyɛ] palm wine (K dialect); *mmɔ̄ε* (ma) rum, win, alcoholic drink (Pichl 1967). *ŋa kul moi ma ssissi gbi* *ŋa koi piŋieni.* They drink tasty drinks and they turn against us. 2) rum. comp. **moεŋken** (see **ken₃**)

• **moεŋkalom** (comp.) n palm wine.

moε₂ (der. of **muε**)

moε₃ (id. of **moε₅**)

moε₄ (der. of **moε₂** (der. of **muε**), see **muε**)

moε₅ n [mɔ̄i] afternoon (B dialect).

• **moε₃** (id.) cf: **mołɔ**, **mpike.** *disco* afternoon greeting, [mɔ̄i] good afternoon (B dialect). *Le nwɔ gbo,*

ŋa moi, ŋan ŋa wɔ “*bua.*” If you say to them, *moi* (‘good afternoon’ in Sherbro), they will say, *bua* (‘greetings’ in Mende).

moεktu n 1) perplexity. 2) dilemma.

moεŋkalom (comp. of **moε₁**, **kalom**, see **moε₁**)

moεŋken (comp. of **moε₁**, **ken₃**, see **ken₃**)

Mɔfɔs cf: **Nfɔs.** *nam* Mofos, name given to a place – a town in Kagboro Chiefdom, upriver from the coast above Shenge. *Mɔfɔs Sekshɔn.* Mofos Section.

Mɔkεlε n Toma Society spirit who appears as a dancing masquerade (Pichl 1967).

moł₁ (der. of **moł₂**)

moł₂ n sorrow.

• **moł₁** (der.) adj sad. *Ihɔlɔŋ hɔ imoł.* Life is sad (Pichl 1967).

mołen n fishing rope with hooks tied along its length (Sumner 1921). *Yi pε hɔth ka mołen hialsı ay.* Again we are fishing in rivers with a rope with hooks tied along its whole length (Pichl 1967).

mołɔ cf: **moε₃** (id. of **moε₅**), **mpike.** *disco* daytime greeting.

mɔ̄mana (comp. of **mo₁**, **maa**, **na₁**, see **mo₁**)

mɔ̄mi (Eng *mommy*) *nam* Mommy. *Ya wɔ hin, ya wɔ pabonde Mɔmi Prat wɔε, a cheŋ kɔo.* I said to him, I said that if it is Mummy Pratt, I’m not going.

mon₁ cf: lɔlma (comp. of lɔl, ma₄), twɛ. v have sex.

mon₂ cf: sin. n poverty. Jizɔs, ya mɔne ni mbali mi. Jesus, I am poor so make me rich.

Monde (Eng *Monday*) nam Monday. Nante mɔnde ndɔi wan ni men de, pɔnde ŋɔ pɔ wɔe Februari. Today is Monday the 15th of February.

mɔja v [móŋjá] be (B dialect). Móŋjá ŋálá wà! Be patient!

mɔs (Eng *must*) cf: bi₂, ha₂, lɔi₃, ma₁, ŋa₂. Aux must. Achɔn ma len eh, bikɔs amɔs wɔni e nwoke ma pɔ yemaε mave Mbekε ve. I like it, because I must say the language they want, it is that Krio.

mot n tight short trousers (Pichl 1967).

mɔthiani v manage.

moto (Eng *motor-*) n automobile; car; vehicle. Kε ye motoε chelɔ bɔ kɔε, ŋa kɔŋ wɔ ŋa cheŋ bɔ kɔ. But since vehicles cannot go there, they said they would not be able to come.

Mɔy n Muslim.

• **Mɔynɔ** (comp.) n Muslim.

Mɔya nam Moya, name given to a place. Pɔ gbem mi Nkainsumana ko, Mɔya Sekshɔn. I was born in Mokainsumana, Moya Section.

Mɔynɔ (comp. of Mɔy, nɔ, see Mɔy) mpa disco emphatic 'do.'

mpanth-o-mpanth (der. of **panth₁**, -o-, see **panth₁**)

Mpelɛ nam Mpele, name given to a place.

mpike cf: mɔɛ₃ (id. of mɔɛ₅), mɔlɔ. disco evening greeting. m̄piké sàkàò ŋɔmpìù evening or night greeting, replies (B dialect).

Mpithe nam Mpithe, name given to a place.

Mpondø nam Mpondø, male name given to a person.

Mtoin cf: min₃. nam Society spirit who appears as a dancing masquerade (Pichl 1967).

mu₁ cf: bɛ₁, fili, huɛŋ, ivin, ni₁, pɛ₃, stil. 1) temp still. Sɔk le wɔ mu hel. The fowl is still boiling (Pichl 1967). Sistha Kɔba lan wɔ lɔ mu haj ma nante? That Sister Koba, is she still there up to this day? 2) temp ever. Wan day asɔthɔni mu problem ya lɔ gbemie. Not once have I ever had a problem delivering. 3) temp yet. Lε ŋa yema bo won ley ko ŋane ha hunɔn mue, ko nrekiae ŋa pɔ gbemen mue. What greeting would you want to send to those that have not come yet, the grandchildren, those that have not been born yet. Nen lan agbemenimu. That year I had not started having children yet. 4) temp presently. Aa miyo amu ŋa mpanth ma chichinde. I am presently doing teaching work. 5) adv even. Kε nyanmu joe. But you have not even cooked the rice. Yi yema ni nwɔmyi lane la ŋa ye ntipe ni mu kɔ skul, siŋ the gbi tha ŋsirŋde. Please tell us about your early life,

before you even went to school, the games you played.

mu₂ *cf: keth.* *v* cut down; fell.

muε 1) *v* arrive; reach a destination. 2) *v* come. *Chanbo panye* *ŋɔ moi bo pɔ hin ka ja tuthe, than bo tha ika che kune.* Except when evening came, we would be given rice pounding work, that was the work we were engaged in. *Ye nkoye menyŋ mœ nwun, nwun theli yithe tha hun mɔ yie, Abatoke che mama.* That you have taken your time to come and respond to the questions I have asked you, may God be with you. 3) *v* come to an end. 4) *v* reach. *Kaiŋ Taso ka mœ tir bul, lɔ ka ke waaymaa keleŋ-keleŋ.* Kain Tasso reached a village where he saw a fine young woman. *Wɔ gbo chɔ ha mue ko pelle.* He was just fighting to reach the chain. 5) *temp* yet.

• **mœ₂** (der.) 1) *v* be ripe, can be used not of just fruit but also of people, if a child is not 'ripe,' the child is not fully grown, not able to carry a load (K dialect). *Mà kóŋ hɔ mɔ̄ɛ./Mà kóŋ mɔ̄ɛ.* (The fruit) is ripe. 2) *v* be mature. 3) *n* being old. *De mbɔ̄nthɔ bo nɔ wɔ chaŋ mɔ mɔ...* If you meet someone that is older than you...

• **mœ₄** (der.), (der. of **mœ₂**) Aux incipient modal. *Wel tem de ve ye pɔ kɔ hun leli labo kɔ ko moi futhe.* At that time they will come to see if it has formed roots.

• **muɛkɛ₁** (der.) 1) *prep* ordinal particle. *Mɔike tinde, mii gbemeni komɔ pokan, i gbo ama.* The second thing is mother did not have male children, we are just female. *Nduɛ muɛkɛ menytiynde, ni nɔmaa ben de, wɔe wu jajel Kaiŋ Tasoe.* On the seventh day, the old woman died, Kain Tasso's mother-in-law. 2) *prep* almost; 'going on.' *Ye yɔk mi Kiamp koe, nen bul mɔike tiŋ, wɔ mi be skullai.* When she took me to Freetown, one year going on two, she sent me to school. *Pɔ tele wɪk bul mɔike tinde poi kutha.* They will wait one or two weeks to plow the land. 3) *n* time.

• **muɛkɛ₂** (der.) *indefpro* pronoun for clauses involving numbers. *Pɔ gbem mi panye* *ŋɔ pɔ wɔ Septembae, paŋ mɔike menyolle.* I was born in the month that they call September, the ninth month. *Wel, ara yaa kandaɛ bul thamura mɔike yolle.* Well, three are in school and one dropped out which makes it four. *Beo mɔike membul.* No, the sixth one.

muɛkɛ₁ (der. of **muɛ**, -k, see **muɛ**)

muɛkɛ₂ (der. of **muɛ**, -k, see **muɛ**)

Muhamed *nam* Mohammed, male name given to a person. *Abi Suleman Bendu, Usman Bendu, Abas Bendu ni Muhamed Bendu.* I have Sulaiman Bendu, Usman Bendu, Abass Bendu, and Mohamed Bendu.

muk₁ *n* forehead (Pichl 1967).

• **mukɔhɔl** (comp.) *n* forehead (K dialect). (*mukɔhɔl* the forehead, example from AY, but would anticipate geminate l in this position.)

muk₂ *adv* completely, entirely. *Koŋ hā jo muk.* He has eaten (his money), i.e., he has wasted all his money (Pichl 1967).

mukɔhɔl (comp. of **muk₁**, **ahɔl₁**, see **muk₁**)

muku *cf:* *thal.* *v* 1) creep. 2) crawl.

• **mukumuku** (der.) *v* creep. *Bel Maaε woe tipe mir-mir, wɔ muku-muku ton, ton, toke ko.* Rat Wife began to watch intently, she crept little by little from above.

mukumuku (der. of **muku**)

mulat (Port, Eng *mulatto*) *n* mulatto.

mumu *cf:* **bobo₃**. *n* deaf mute.

muni *cf:* **hun₁**, **min₅**, **muŋk**. *v* return. *Wɔi pe muni wɔi hun gbemɔ wantende ka ŋɔ ba mi ka wuwe.* She came back here to deliver my sister when my father died. *Muni 1980, wɔi huŋ che ka haŋ, wɔi hue.* He returned in 1980, came back and stayed for a very long time, and then died.

• **munini** (der.) *v* return. *Ya kɔnth bo vel bomde bul yai munini.* I just caught a big grouper and returned.

• **muniya** (der.) *temp* on return.

munini (der. of **muni**, **-ni**, see **muni**)

muniya (der. of **muni**)

muŋk *cf:* **hun₁**, **min₅**, **muni**. *v* refund; return. comp., id. **muŋkofe** (see **fe**), **muŋkokol** (see **kol**)

• **muŋkma** (id.) [mùŋkmá] *n* snake species, small and deadly like the mamba found in the Shenge area but scarce; people die quickly, that's why they say "Take it back!" (lit. return it) (K dialect).

muŋkma (id. of **muŋk**, **ma₃**, see **muŋk**)

muŋkofe (comp. of, id. of **muŋk**, **fe**, see **fe**)

muŋkokol (id. of, comp. of **muŋk**, **kol**, see **kol**)

Musa *nam* Musa, male name given to a person. *Ba mi ilel wɔ ŋɔ ka chee Musa Sise.* My father, his name was Musa Sesay.

Muslim *adj* Muslim. *Patikulali hi Amɔyaε ko a woke lɔ pridɔminantli Muslim.* Particularly we Muslims, where I came from is predominately Muslim.

mutmut *cf:* **hul₂**, **kuum**. *n* insect species, small mosquito species (K dialect).

Muuli *nam* Muuli, name given to a place.

muyu₁ *v* 1) [múyù] be patient (K dialect). *Le m muyu gbo ni mbe komɔ kajdai, ni wɔnbe belɔ bolwɔi, mekindε ŋɔ ve.* If you are patient and put your children in school, and he pays attention there, that is the end. *Hɔε-o-hɔε à tɔnk PY, hàliwɔ wɔ muyu / bɛmá mì ni.* Every day

I praise PY, because he is patient / helps me. 2) endure. *Ya bɔ̄ muyu hā ndoe nra*. I can endure doing it for three days (Pichl 1967).

muyu₂ cf: **ŋala₁**. *n* patience. *Wɔ̄ hī*

tele ka mūyu. He is patiently waiting for us (Pichl 1967). *Mbi muyu, mma pakni!* have patience, don't tremble! (Pichl 1967).

muyu₃ (der. of **muyu₂**) *adj* patient.

N

n cf: **mɔ̄₂**. *pers you* (subject). *Tem ndɔ̄ ŋɔ̄ ntipe gbemia?* When did you start delivering? *Nsie tem pem doki yei chan̄-chan̄de*. You know during the war how we were moving around. *Mɔ̄m, la nka cheni ŋaa?* You, what have you been doing? *Mi mgbisin̄e?* Mummy, are you married? *Bikɔ̄s le nkɔ̄gbo Mende ko...* Because if you go to the Mendes...

-n₁ cf: **-ni**, **bɛ₁**, **delma**. *pro sfx 1)* emphatic pronoun suffix. *Mɔ̄ŋ a chichi*. You are jealous. *Yin gbi hwelo ay litting ay*. We all in the world are in two conditions (Pichl 1967). *La hini ha, ŋa sɔ̄thɔ̄ hini-gbɔ̄l?* What are we to do, to have peace of mind? *Ha wɔ̄n gbi, nɔ̄ gbi cheni*. Above him there is no other. 2) self. *Be o, wɔ̄n be pɛ, ye pɔ̄ hokko wɔ̄ ifɔ̄ndaie*. No, he himself, when he was taken out from initiation. *Wɔ̄n ilel wɔ̄a?* What is her own name? *Wel, wɔ̄n bepe ka chee mared uman, wɔ̄i pɛ chee sokonɔ̄ Bondo*. Well, she herself was a housewife, and she was also the head of the Bondo Society. der. **mɛkin₂** (see **mɛk₁**), **mɛkin₃** (see

mɛk₁), **mɛkin₄** (see **mɛk₁**), **theɛn** (see **the**)

-n₂ cf: **-ni**. *v sfx* verbal suffix. *Achɔ̄ŋɔ̄ Abatokɛ seke ya chalan de ka*. I give thanks to God to be sitting here. der. **tenin** (see **ten₁**), **thɔ̄n** (see **thɔ̄k₁**)

n- cf: **ma-**. NCM noun class marker (ma). *Mpanth ma apuma mae, aks pɔ̄e, atu, ko gbi lɔ̄ yema mi bo womde*. The jobs of the girl children, I go to fetch water, I pound, wherever she wants to send me. *Ya aka talle aka ni ŋa mpanth ma sobaɛ, mpanthɛ ma pɔ̄ chemi kaɛ ma aŋa*. When I was young, I did not do serious work, the work that was given to me is what I did. *Yan̄, a chɔ̄ŋ nwɔ̄k mamde len, Mbolomde*. Me, I love it (the church service) in my language, Bolom. *Thetha mi ka che ŋa mpanth ma lande pɛŋ bifo wɔ̄ mmu hu*. My grandmother used to do the work before she died. *Huŋ kan̄ Mbolomde*. He came to learn Bolom. *So lan la aks ha nkuath ha ŋɔ̄th*. So that is how I became

afraid of fishing. comp. **tismabue** (see **boe**)

- na₁** *n* 1) cow, [nàà]/[nààsè] cow/-cows (B dialect); *ná* (/si) cow (Sumner 1921). *Naa le wɔ təm bɔm*. The cow has a big stomach (Pichl 1967). 2) cattle. comp. **mɔmana** (see **mɔ₁**)
- **nama** (comp.) *n* cow. comp. **wɔk-mmɔ** (see **wɔk₁**)
 - **napokan** (comp.) *n* bull.

na₂ *cf: ka₅, pa₁*. *prt* particle marking recent past tense. *ká*, *ná* after some years, long past, *ná* is much more recent than *ká*. *A má ná bé kòŋ kɔnì*. I would have gone. *Hā kɔ chæ thɔk le kɔ bikee le duki chɔl na næ le 'hɔl le*. Go and lift the tree that the storm felled on the road last night (Pichl 1967). der. **sɔna** (see **isɔ₂**)

na₃ *post with*. *I ko vei ina pomde o, iko be chan nenthì waŋde*. We have stayed together me and my husband, now more than ten years.

na₄ *prt* Neg.

naa *n* spider. *Ba Na lee mathini*. Mr. Spider stayed behind to hide himself (Pichl 1967).

- nai₁** *n* 1) road. 2) way. comp., id. **kɔ-naibol** (see **kɔ₂**)
- **naiahol** (comp.) *n* farmhouse road.
 - **naibol** (comp., id.) [náibòl] *cf: fol, kɔnaibol* (id. of, comp. of **kɔ₂**, **nai₁**, **bol₁**). *v* defecate (lit. go to the head of the road). *Bàŋkáé wɔ kó náébòl áyéná bùl*. The *baŋka*

civet always defecates in the same place.

- **naibom** (comp.) *n* street.
 - **naibòl** (comp.) *Loc* along the way.
 - **naithisèŋki** (comp.) *n* crossroads.
- nai₂** *n* children. *Nɔ mɔ gbem nai, gbem ha mɔ*. If your relatives have children, give birth to your own (proverb) (TISLL 1979).
- naiahol** (comp. of **nai₁**, **ahel**, see **nai₁**)
- naibol** (comp. of, id. of **nai₁**, **bol₁**, see **nai₁**)
- naibom** (comp. of **nai₁**, **bom**, see **nai₁**)
- naibòl** (comp. of **nai₁**, **ibòl₂**, see **nai₁**)
- naithisèŋki** (comp. of **nai₁**)
- nak₁** *cf: rɔmp.* *n* 1) illness. 2) sickness. *A bi nak*. I have sickness / I am sick (Pichl 1967). comp. **nɔnaka** (see **nɔ**)
- **nak₂** (comp.) *v* be ill. *Ya che ko taalle, acheni ve, ya naka naka, pɔ mi yɔk hɔspithai ni asɔŋ*. When I was young, I was not well, they took me to the hospital to get well. der. **nekeli** (see **nak₁**), **nekì** (see **nak₁**)
 - **nakibèl** (comp.) *n* sleeping sickness (*Trypanosoma brucei*) (Pichl 1967).
 - **naknches** (comp.) *n* leprosy. *Nɔ-pokan bɔn do bi nak-nches*. This old man has leprosy (Pichl 1967).
 - **nekeli** (comp.), (der. of **nak₂**) *v* cause sickness.

- **neki** (comp.), (der. of **nak₂**) *v* hurt; be painful. *Wɔ nekie le wɔ kuye yu ihuk le.* He hurt himself when he took a fish from the hook (Pichl 1967). *Beŋ mie bó kɔ nèki.* My leg hurts. comp. **theyen-neki** (see **nak₁**)
- **theyen-neki** (comp.), (comp. of **neki**) *cf: themni* (unspec. of **-ni**). *v* hurt oneself. *Sese theyen-neki, thɔ le kəth wɔ yenwey.* Sese hurt himself, the adze badly cut him (Pichl 1967).
- **naka** (der.) [nàká] *n* 1) pain. *Nak-naka bí bəŋ nàká.* Her leg is hurting (her). 2) sick. der. **naknaka** (see **nak₁**)
- **naknaka** (der.), (der. of **naka**) *n* pain. *Nak-naka bí bəŋ nàká.* Her leg is hurting (her).

nak₂ (comp. of **nak₁**)

naka (der. of **nak₁**)

nakibel (comp. of **nak₁**, **bəl₃** (der. of **bəl₂**), see **nak₁**)

naknaka (der. of **naka** (der. of **nak₁**), see **nak₁**)

naknches (comp. of **nak₁**)

nal *cf: poth.* *n* 1) soil. *Pɔ kɔŋ gbo raa poi piŋgi kaŋka inalle lɔ ŋɔ ni kelen.* After brushing, they have to turn over the soil so that it becomes clean. 2) place.

nama (comp. of **na₁**, **maa**, see **na₁**)

nan *v* 1) pull. *A bi huk bul ŋɔ a dukie yue bete gbo koi gbo huke, a wɔi nan.* I have a hook that I use, if the fish

comes for the bait on the hook, I pull it up. 2) draw. *Ha ke bondɔ ko ni ha nan wɔmde chie ko.* Look for the wharf and pull the canoe on shore (Pichl 1967). *Inan gballe, ilɔ pəŋgipəŋgi, i kikkik.* We draw the line, we jump there (and) kick.

- **nanihɔlɔŋ** (comp.) *v* breathe. *Wɔ mu nan nanihɔlɔŋ.* He is still breathing.
- **nani** (der.) *v* pull, draw with force. *Wɔn wɔ gbo nani, aha le ha jetheli ha ma ha mbank le.* While he is pulling hard, the others should slacken their ropes (Pichl 1967).
- **naŋkani** (der.) *v* pull together.

nani (der. of **nan**, **-i₁**, see **nan**)

nanihɔlɔŋ (comp. of **nan**, **hɔlɔŋ₂** (comp. of **hɔl₂**), see **nan**)

Nano *nam* July. *Pày Nanoɛ ŋɔ pɔ velle Julai Mpoothoaiɛ.* Nano that they call July in English.

nante *cf: chencha, gbeŋ, jek. temp* today. *Ya lɔ kɔ nante.* I am going there today. der. **manante** (see **ma₃**)

naŋkani (der. of **nan**, **ka₃**, **-ni**, see **nan**)

napokan (comp. of **na₁**, **pokan** (unspec. of **po₅**), see **na₁**)

nashɔn (Eng *nation*) *n* nation. *Nashɔnde gbi ŋɔ lɔ kɔ.* All the other nations go there (behave the same way).

naw (Eng *now*) *temp* now. *Te naw laa mu kune.* Up until now that

is what I am in. *Wel rait naw ilɔ ameyra, arae ɲa ka koŋ wu.* Well, right now we are eight, three have died. *Rait naw mpanth ma lifamalifama.* Right now I am involved in farming work.

- **rait naw** (comp.), (id.) (Eng *right now*) *temp* right now. *Wel rait naw ilɔ ameyra, varae ɲa ka koŋ wu.* Well, right now we are eight, three have died. *Rait now isɔloki pɔ ko mi be fon ɲa hanya tiŋ.* Right now this morning they have called me for two people. *Rait naw mpanth ma lifamalifama.* Right now I am involved in farming work.

nchembul (comp. of **che₁**, **bul₂** (comp. of, der. of **bul₃**), see **che₁**)

Ndema *nam* Dema Chiefdom (pronounced *Ndema* with a pre-nasalized stop but spelled locally without) (Nd dialect). *Ndema ko lɔ pɔ gbem mi.* I was born in Dema (Chiefdom).

ndɛ₁ (der. of **lɛli₁** (comp. of **lɛ₃**), see **lɛ₃**)

ndɛ₂ cf: **ɛ₂**. *def the. Bɔmndé õ gbégbéyɛ?* *Gbégbéyɛ wɔ péŋhɛ.* Toad or frog? It's the frog who jumps. *Hèŋndé ɲɔ [hɔ] bɔs.* The wind is cold. *Bimndé wɔ chɔ má wɔmdɛ.* The porpoise fought the boat.

ndɛthmaboot (comp. of **dɛth**, **ma₃**, **bot**, see **dɛth**)

ndɔ cf: **handsɔ**, **hɔ₅**, **la₁**, **ɲa₅**. *interrog 1)* what. *Shenge ka nwɔk ndɔ ma pɔ*

chan thelia? In Shenge here, what language do they speak more? *Nen ndɔ?* What year? *Yamɔ wɔ tɔm ndɔ?* Your mother was what number (wife)? 2) where. *Wɔn gbemni ndɔ?* She was born where? *Ndɔ mɔ ni yai?* Where are you now? *Ndɔ mɔ mekenia?* Where would you stop? *Ndɔ mmekenia?* Where did you stop? 3) when. *Ndɔ mekenia?* When did you stop? *Meŋk handsɔ ɲɔ mɔ meknia?* When would you stop? *Tɛm ndɔ ɲɔ ntipe gbemia?* When did you start delivering?

- **ndɔndɔ** (comp.) *interrog* where.

- **ndɔndɔ₁** (der.) cf: **nɔonɔ** (der. of **nɔ**, **-o-**), **ɲa₄**. *indfpro 1)* anybody; whoever. *Nɔ ndɔndɔ wɔ yema ɲa thelae wɔla the, wɔlka gbi.* Whoever wants to hear it hears it, throughout the whole world. *Nɔ ndɔndɔ wɔ yema ɲa the lae wɔ la bia the wɔlka.* Whoever wants to hear it gets to hear it, throughout the world. 2) everyone. *Lɛ nɔ shi la bo le mɔ Bolomnɔ, nɔ ndɔndɔ wɔ mɔ ka limani.* If a person knows that you are Sherbro, everybody gives you respect. *I koŋ gbo siŋ, nɔ ndɔndɔ ko kɔni woŋgo wɔ ko.* When we have finished playing, everyone goes to his house.

- **ndɔndɔ₂** (der.) *indfpro 1)* everywhere. *Ija hethhethni ɲa dukduk hiŋk ndɔndɔ, ɲa gbundagbunda fee hiŋk mesae atok.* They slipped in from all directions and grabbed

the money from the table. 2) anywhere.

ndɔi *indfpro* it (is) *Nande ndɔi nwaj ni ra, paŋde ŋɔ pɔ wɔ Febuari, nendɛ ŋɔ pɔ wɔ 2016*. Today (is) the thirteenth of the month called February, in the year called 2016. *Tempim la koi ndɔi ntij pɔ che wɔ kɔŋ, chaŋ pɔ kɔŋla*. Sometimes it would take two days without being buried, until the process is done.

ndɔlo (comp. of **ndɔ**, b₅, see **ndɔ**)

ndɔndɔ₁ (der. of **ndɔ**)

ndɔndɔ₂ (der. of **ndɔ**)

ndumabe *n* [ndùmàbél] someone who has a heart of punishing (K dialect).

ne₁ *cf:* **beŋ₂** (comp. of, der. of **beŋ₃**). *n* sole of the foot.

- **ne₂** (unspec.) *v* 1) tread on (Pichl 1967). 2) step on. (Sumner 1921). 3) creep in and steal. (Pichl 1967). *Ne kufa thom wɔ le kɔ na lēy le*. He furtively stole the trousers of his friend while paying him a visit (Pichl 1967).

ne₂ (unspec. of **ne₁**)

Nebanj *nam* Nebang, name given to 7th daughter.

nəbanj *n* [nəbəŋ] tree species, lily-like tree, its broad leaf sometimes used like a cocoa leaf for wrapping (K dialect).

nekeli (der. of **nak₂** (comp. of **nak₁**), -i₁, see **nak₁**)

neki (der. of **nak₂** (comp. of **nak₁**), -i₁, see **nak₁**)

nemil *cf:* **theki** (der. of **the**, -k, -i₁). *v* taste. *Gbi ni ngefeye, moi binthmabinthma mpuliepulie moi nemil labo iyelle ŋɔ shilɔ che*. Together with the pepper, you mix it up, and then you taste it to know if the salt is okay. *Moŋ nemil hɔŋ shi gbo che hɔŋ nyemɔe, moi thingi hɔ kɔŋ gbo lɔ, moi thingi*. You taste it if it is exactly as you want it, then you put it down if it has finished cooking.

nən₁ 1) *n* guy, man, companion, friend, bloke. *Nen doki wɔe hun chɔŋ waanjmaa len yenke-leŋba*. This man came to (began to) love this woman very much. 2) *interj* you (in addressing one's equal) *Ija wɔe yii-ni ŋa hɔe*, “*Nen mbi len gbi ha hɔ, ha la pɔ ka mɔ ŋhɔe?*” They asked him, “Young man, do you have anything to say about this accusation?”

nən₂ *cf:* **məŋk₁**, yiars. *n* year. *Nen thi wɔ?* How many years?

- **nənveleŋ** (comp.) *temp* last year, year behind (K dialect).

- **nənonən** (der.) *temp* every year *Nen-o-nen yei la ŋa*. Every year that is how we do. *Mɔ lɔ kɔ nən-o-nen?* Do you go there every year?

Nene *nam* Nene, female name given to a person. *Mi Nene, nɔ wɔ semelɔ kileko*. Mama Nene, someone is standing in the house.

n̩enonen (der. of **n̩en₂**, **-o-**, see **n̩en₂**)

n̩enveleŋ (comp. of **n̩en₂**, **veleŋ₁**, see **n̩en₂**)

neŋkoŋ *n* tree species, good for fire-wood (Pichl 1967).

nes [nes] (Port *ananás* ‘pineapple’) *n* pineapple. *A yuk pele, a yuk ikonate, a yuk inese.* I plant rice, I plant coconut, I plant pineapple.

Nete *nam* Netteh, name given to a person. *Bami wɔlɔ Jɔn Nete.* My father is John Netteh.

nevamaind (Eng *nevermind*) *disco* nevermind. *Nevamaind ye ibiyen de ke stil ai maneg bikɔs pomde che n̩a mpanth, biyeni.* Never mind that we do not have anything, but still I manage although my husband does not have work and does not have anything.

nfinɔthomɔ (comp. of **nɔ**, **thom**, see **nɔ**)

Nfɔs *cf:* **Mɔfɔs.** *nam* Mofos, name given to a place – a town in Kaggboro Chiefdom, upriver from the coast above Shenge (K dialect). *Aa, a tipe kilkanydɛ Nfɔs ko.* Yes, I started school in Mofos.

• **ŋgbɔl** (der. of **gbɔl**)

ni₁ *cf:* **hueŋ**, **mu₁**, **pɛ₃**, **si₄**. *temp 1)* then. *Ye mɔ theli wɔk ni nɔe kɔ ke sampulle wɔi si ke nɔe ki wɔ tintin, n thambas ε.* When you say something, let the person see the sample, then the person knows that this person is straightforward. *Ye mɔ ni be yabase atok, mɔi gbingith.*

After putting the onions in, then you cover it. 2) now. *Awa ke mi nɔ mɔ ni n̩a ja ramɔa?* How do you now do things for the family? *Ok, a wɔni ye nenthì men de kune lɔni ye.* Ok, I (would) say that it is five years I am in it now. comp. **meŋhiɔlniwaŋ** (see **men₁**)

• **buleŋni** (der.) *prep* together with.

ni₂ *cf:* **ma₂**. *prt* negation particle; no; not; none. *Apim ashiŋa, apim ačhehaj pe koŋshi.* I know some of them, some I would not know anymore. *Ha wɔn gbi, nɔ gbi cheni.* Above him there is no other. *A-a, i cheni wɔi hin wan ni tindɛ, hin wan iko lee.* No, we twelve are not all alive, there are ten of us remaining. comp. **pɔsɔni** (see **pɔs**), der. **manha** (see **ma₁**), **yɛni** (see **yen₁**), unspec. **biyeni₁** (see **bi₁**)

ni₃ *coordconn 1)* and. *Ka hin hɔlɔŋ ni n̩jeyɛ n̩a hin jo.* He gave us life and food for us to eat. 2) but. comp. **meŋhiɔlniwaŋ** (see **men₁**), **waŋnibul** (see **waŋ₂**), **waŋnihiɔl** (see **hiɔl**), **waŋnimɛnra** (see **waŋ₂**), **waŋnimɛŋtiŋ** (see **waŋ₂**), **waŋnitinŋ** (see **waŋ₂**)

ni₄ *cf:* **che₅**, **hɔ₃**, **la₂**, **lɛ₂**, **n̩a₃**, **si₂**, **ye₁**. *subordconn 1)* that. *I yema ni wun ko ja tɔntho, la ivedemɔ tengatengae.* We want to now come to the singing aspect that we actually called you for. *A hun yi lamjan de ki ni lememi jaliwɔ atoke, lenolen la wɔ si n̩a wɔnde.* I have come to ask

this man to talk about himself, everything that he knows about himself. 2) in order to; so that. *Nɔthie nthekesie wɔ ni san la ntene*. Human beings clarify in order to understand things. 3) for. *Awɔ ɔalmɔ, wɔlɔn mɔe, labo mɔla yema ni nɔ ndɔndɔ thela*. I said it's about you, your life, if you are ok with everyone hearing (about it). 4) when. *Iɔ pɔ ni tipe rɔke*. That is the time harvesting begins. 5) why. 6) if. comp. *yɛbini* (see *yɛ*₃)

ni₅ cf: *kendɛ*, *ken*₄, *ŋɛ*. prep 1) like. *Pabonde fli ni ŋɔ redi ha hun, he ho ha ni ki*. If really it is ready to come out, it will make like this. 2) with. *Ba Na ni gbɔlkajo wɔ ε yema ŋa jo tri theai than gbi*. The spider with his gluttony wants to eat in all the towns (Sumner 1921: txt 7). *Nen-o-nen ye kɔ ko banje, iwɔ kɔ bɔnθ mpanθe ni mpente ŋa mi ye gbi*. Every year when we go to our father, we help him in the work with all my brothers. 3) around. 4) from. 5) to.

ni₆ cf: *atok*. post about. *Wel keneki nia?* What about now? *Wel, kɔŋdɛ nia?* Well, what about burials?

-ni cf: **-n**₁. v sfx reflexive, involves more than one actor, a group action, plural? *Nroke ɔane ɔahunɔni-mue, nrekia ε*. The grandchildren that have not come yet, the great grandchildren. *Lelini àtok wɔŋ pɔŋ*. Be careful. (how to say 'Watch out!' without offending). comp.

bosni (see *bos*₁), **honi** (see *ho*₁), **lathni-nser** (see *lath*₁), **-mani** (see *ma*₄), der. **bakni** (see *bak*₁), **balani** (see *bala*), **berelɔni** (see *be*₂), **boni**₁ (see *bo*₁), **chaini** (see *chai*₁), **chethni** (see *cheth*₁), **gbemni**₁ (see *gbem*), **gbemni**₂ (see *gbem*), **gbemani** (see *gbɛ*), **gbinɔkithni** (see *bim*₁), **hosni** (see *bus*), **jethelini** (see *jeth*₂), **keni** (see *ke*), **kenin** (see *ke*), **lathni-nser** (see *lath*₁), **leni** (see *le*₂), **mathni** (see *math*), **mɛlkeni** (see *mɛl*), **mɛlni** (see *mɛl*), **piŋkini** (see *piŋki*₁), **raŋkani** (see *raŋka*), **seini** (see *sein*), **tɛmeni** (see *tɛmɛ*), **tenini** (see *ten*₁), **thekesini** (see *thekesi*), **thɛkini** (see *thak*), **thɔni** (see *thɔk*₁), **tipeni** (see *tipɛ*), **tuntni** (see *tunt*), **wɛini**₁ (see *wei*₂), **wɛini**₂ (see *wei*₂), **wɔni**₂ (see *ho*₁), **wɔŋni** (see *wɔŋ*), **yɛthini** (see *yɛthi*), unspec. **bɔini** (see *bɔi*₂), **busni** (see *bus*), **mɛmieni** (see *mɛmi*), **mɛmilni** (see *mɛmi*)

- **gbeleni** (der.) v visit one another. *No, ashila fli le wɔ Bolomnɔ bikɔs ikache gbeleni*. No really, I know that he is Sherbro because we used to visit each other.
- **-kani** (der.) cf: **-mani** (comp. of *ma*₄, **-ni**) v > v sfx action against oneself. der. **yakani** (see *ya*₁)
- **runklani** (der.) v clutch oneself, clutch the hands around the body indicating sadness (Pichl 1967).
- **thimni** (der.) v turn around. *Cho thimni ka mma-m thim kɔk!* Cho,

turn round, don't show me your back! (Pichl 1967).

- **thoŋkini** (der.) *v* show oneself. *Wantem do kong gbo toεε, wɔ yε hɔni street le ibɔl hā kɔ thonkini.* This young woman, when she only has dressed up, she goes out in the the street to show herself (Pichl 1967).
- **tileni** (der.) *v* not let someone have their rightful share, distribute unfairly (Pichl 1967).
- **themni** (unspec.) *cf:* **theyen-neki** (comp. of **theni**, **neki**). *v* stub one's toe. *Bia beth rəm wɔ le themni yenwey nai le bol.* Bia has cut his toe, he stubbed it badly on the way (Pichl 1967).

nimonia *n* pneumonia.

niŋgbı *cf:* **bokon**. *n* owl species, smaller than giant *bɔkón* (B dialect); (*wɔ/hā, si*) owl (Pichl 1967). *Niŋgbı lɔ wɔ le ve fɔnwey, ve anyin hā hɔ.* The owl is the bird of witches, so people say (Pichl 1967).

niŋka *cf:* **swε.** *n* 1) (*kɔ/-*) charcoal (Pichl 1967).

nijkta *cf:* **yubom** (comp. of *yu*, *bom*). *n* fish species, electric ray, torpedo fish (*Torpedo* spp.) (also *yu bɔm*) (Pichl 1967).

Njabu *nam* Njabu, female name given by a society.

Njefe *nam* Njefe, female name given to a person (Pichl 1967).

njok *Loc* right.

Njopojo *nam* Njopojo, female name given by a society.

- nn** *cf:* **aa, ayo, ee, yes.** *disco yes. Nn, aka che siŋ.* Yes, I used to play.
- no₁** *cf:* **gbe, pɔs.** *quant much; a lot. Apuma moi ya beŋsin no we.* Your children are suffering a lot.

no₂ (Eng *no*) *cf:* **a-a, beaan, sakoo.** *disco no. No, ashila fli le wɔ Bolomnɔ bikɔs ikache gbeleni.* No really, I know that he is Sherbro because we used to visit each other.

Noro *nam* [nor'o] meaning the Bondo mask, there are black ones and white ones (B dialect).

Novemba *nam* November. *Temde ni yɔ kɔi ni hun sekille, tem Novemba ya bɔnth ni Disembæ.* The time for drying comes between November and December.

- no** 1) *n* person; agentive element in compounds. *Ahinde ha hun ha hayema nɔ pɔ koi nɔ bul pɔ wɔ wom Nyamba ko.* Then the people came, they said they want one person to send her to Moyamba. *Che nɔ pika wɔ dumoni ye, yanyi wɔn wɔ dumɔniye.* There is no one else who raised us, it is our mother who raised us. *Ke nsi nɔ lan?* But do you know the person? 2) *n* man. *Tamɔ tonde wɔ gbaŋkthani kotha kathil bom me nɔ ben.* The small boy wrapped the big Kente cloth around himself as if he were a big man (Pichl 1967). 3) *indſpro* someone. 4) *n* relative. comp. *Bolomnɔ*

(see Bolom₁), bulnɔbul (see bul₃), kɔysunɔ (see kɔysu), kugbanɔ (see kugba), lemno (see lem₁), mɛknɔ (see mɛk₂), nɔyegbe (see yegbe), Pothonɔ (see Potho), sokonɔ (see soko), Themnɔ (see them), thiŋnɔ (see thiŋ), womnɔ (see wom), wɔnɔ (see wok₂), yasenɔ (see yase), der. kinɔ (see ki₁), thomnɔ (see thom)

- **gbokano** (comp.) Cf: Boka, Gboka, Gbokathɔŋthɔŋ. *n* (wɔ/hã) one who is not a member of a society (Pichl 1967).
- **Mendeno** (comp.) *n* Mende person.
- **nfinɔthomɔ** (comp.) cf: thomnɔ (der. of thom, nɔ). *n* beggar.
- **nɔbalia** (comp.) *n* rich man. Nóbàlià wó ki. This is a rich man. der. nɔbaliabalia (see nɔ)
- **nɔbaliabalia** (comp.), (der. of nɔbalia) *n* very rich man. *Langba ki ka chee nɔbaliabalia: ka che pin anyín si wɔ ya wom pɔk Pothoε*. This man was a very rich man: he bought people and sent them to the white people's country.
- **nɔben** (comp.) *n* 1) old person. *Bikɔs nɔbende koŋ gbo tham, ko piŋgindɛ tamɔ*. Because if an old person has become old enough, she has turned into a baby. 2) elder. *Yan yalɔ be nɔbende ni*. I myself am even the older one (now).
- **nɔbonthɔ** (comp.) cf: kump₁, nɔbema (comp. of nɔ, bɛmpa). *n*

helper. *A-a, be nɔbonthɔ nɔ cheni pɛ*. No, there are no helpful people anymore.

- **nɔbulɔ** (comp.) *n* working man. *Wɔn wɔ nɔbulɔ*. He is a working man.
- **nɔchanchaa** (comp.) cf: nɔpili (comp. of nɔ, pili). *n* wanderer (Pichl 1967).
- **nɔdiɛnɔ** (comp.) *n* murderer (Pichl 1967).
- **nɔdwiyɛ** (comp.) *n* thief. *Ha le mma wɔ pɔkɔni, wɔ le nɔdwiyɛ!* You should not forget about him, he's a thief! (Pichl 1967).
- **nɔfɔnwaɛi** (comp.) cf: kɔysunɔ (comp. of kɔysu, nɔ). *n* witch (Pichl 1967). *Kachee nɔwɔi, nɔwɔiɛ wɔ nɔfɔnwaɔiyɛ*. He was a bad person, a bad person is a witch person.
- **nɔhampanth** (comp.) cf: hɔima, kump₁. *n* worker, workman (Pichl 1967).
- **nɔhinyɛchɛk** (comp.), (der.) cf: fama₂, nɔra (comp. of nɔ, ra₂). *n* farmer (Pichl 1967).
- **nɔhɔnthe** (comp.) *n* fisherman (Pichl 1967).
- **nɔikeche** (comp.) *n* blind man (Pichl 1967).
- **nɔkafa** (comp.) *n* sinner (Pichl 1967).
- **nɔkil** (comp.) *n* housewife. *Yami wɔn kachee nɔkile ka ko baa mi*. My mother was a housewife (lit.

My mother was at the house person to my father).

- **nɔkith** (comp.) *n* little person (Pichl 1967).
- **nɔkɔmbɛl** (comp.) *n* palm tree climber (Pichl 1967).
- **nɔlimensɔn** (comp.) *n* dream interpreter (Pichl 1967).
- **nɔlolie** (comp.) *n* savior (Pichl 1967). *Wɔ, wɔ lɔ nɔlolie.* He has been the savior.
- **nɔmpithika** (comp.) *cf:* *kil*₃, **nɔsukusɛkɛ** (comp. of **nɔ**, **sukusɛkɛ**₁). *n* rascal (Pichl 1967).
- **nɔmpɔm** (comp.) *cf:* **nɔramda** (comp. of **nɔ**, **ramil**₂). *n* herbalist (Pichl 1967).
- **nɔnaka** (comp.) *n* sick person (Pichl 1967).
- **nɔncheŋwei** (comp.), (der.) *n* bad character (Pichl 1967).
- **nɔpaa** (comp.) *n* guardian, protector (Pichl 1967). *Nchee nɔ paa hī ε ihɔlɔŋ do ay.* Be our protector in this life (Pichl 1967).
- **nɔpili** (comp.) *cf:* **nɔchancha** (comp. of **nɔ**). *n* wanderer (Pichl 1967).
- **nɔpokan** (comp.) *n* 1) man (Pichl 1967). 2) husband. *Aa, nɔ gbisiŋɛ, abi nɔpokan.* Yes, I am married, I have a husband. *Bikɔ pomde wɔ mi ni yethi sɔŋgɔ ma ŋɔ nɔpikan wɔ ŋa yethi nɔma wɔi.* Because my husband is treating me as a husband should treat his wife.

- **nɔra** (comp.) *cf:* **fama**₂, **nɔhinyɛchɛk** (comp. of, der. of **nɔ**, **hini**₁, **chɛk**). *n* farmer. *Bami ka chee nɔraa nchɛk.* My father was a person that brushes farms. *Wɔ nɔra, wɔ ra ichɛke?* He used to brush, is he brushing a farm? comp. **nɔrachɛk** (see **nɔ**)
- **nɔrachɛk** (comp.), (comp. of **nɔra**) *n* farmer (Pichl 1967).
- **nɔramda** (comp.) *cf:* **nɔmpɔm** (comp. of **nɔ**, **pɔm**₁). *n* doctor (Pichl 1967).
- **nɔsanth** (comp.) *n* elder (Pichl 1967).
- **nɔsɔnthɔ** (comp.) *cf:* **telɔ.** *n* tailor (Pichl 1967).
- **nɔsukusɛkɛ** (comp.) *cf:* *kil*₃, **nɔmpithika** (comp. of **nɔ**, **pithika**). *n* troublemaker (Pichl 1967).
- **nɔthikla** (comp.) *n* trader, merchant (Pichl 1967).
- **nɔthoŋka** (comp.) *cf:* **nɔŋhɔ** (der. of, comp. of, id. of **nɔ**, **hɔ**₁). *n* lawyer (Pichl 1967).
- **nɔtolɔ** (comp.) *n* exhibitionist (Pichl 1967).
- **nɔtɔnɔ** (comp.) *n* singer (Pichl 1967).
- **nɔwu** (comp.) *cf:* **bobɔ**₂, **pɔm**₂. *n* corpse. *Ye nɔhue hine mue, te wɔi mɔi...* When the corpse is still lying down, until the time the man would come... *Ì kɔŋ nɔéwɛ.* We buried the corpse. [first syllable of corpse sounds like it's stressed]

- **nɔyeŋkes** (comp.) *cf:* Potho. *n* English person (Pichl 1967).
- **nɔyes** (comp.) *n* dancer (Pichl 1967).
- **nɔyiənθiŋ** (comp.) *cf:* **nɔyiəyibaw** (comp. of **nɔ**, **yi₁**, **yibaw**), **thiŋnɔ** (comp. of **thiŋ**, **nɔ**). *n* fortune teller (Pichl 1967).
- **nɔyiəyibaw** (comp.) *cf:* **nɔyiənθiŋ** (comp. of **nɔ**, **yi₁**, **thiŋ**), **thiŋnɔ** (comp. of **thiŋ**, **nɔ**). *n* diviner (Pichl 1967).
- **nɔyilɛ** (comp.) *cf:* **bɛŋk₂** (id. of **bɛŋk₁**), **koŋkbo₂** (id. of **koŋkbo₁**), **thɔŋpanj₂** (id. of **thɔŋpanj₁**). *n* drunkard (Pichl 1967).
- **puinɔ** (comp.) *n* hunter (Pichl 1967). *Pui-nɔ le chala tho l'ay wɔ mürɔ chal le.* The hunter sits in the bush and watches the deer (Pichl 1967).
- **nɔleli** (der.), (comp.) *n* observer (K dialect). *Nɔlelie cheni bɛ pe.* There aren't any examiners anymore.
- **nɔmaa** (der.), (comp.) *n* 1) woman. 2) wife. *Bikɔ pomde wɔ mi ni yethi sɔŋgɔ ma yɔ nɔpikan wɔ ya yethi nɔma wɔi.* Because my husband is treating me as a husband should treat his wife. *Abieni pe nɔma.* I do not have a wife anymore. 3) female. *Aa, nɔsende, nɔma wɔn wɔ mɔike tiŋde ko bami.* I am the first one, it is a female that is the second one to my father. comp. **nɔmachondal** (see **nɔ**), **pumaama** (see **pum₃**)

- **nɔmachondal** (der.), (comp.), (comp. of **nɔmaa**) *n* lewd woman, prostitute (Pichl 1967).
- **nɔncheŋk** (der.), (comp.) *n* enemy (Pichl 1967).
- **nɔnse** (der.), (comp.) *n* first child (Pichl 1967). *Mɔmɔ nɔnse ko bamɔ?* Are you your father's first child?
- **nɔŋhɔ** (der.), (comp.), (id.) *cf:* **nɔthɔŋka** (comp. of **nɔ**, **thɔŋka₁**). *n* lawyer.
- **ŋɔhɔlpok** (der.), (comp.) *n* judge. *ŋɔhɔlpokɛ wɔ thékési sàbàé.* The judge interprets the law. *ŋɔhɔlpokɛ wɔ thékési sàbàé yèŋwèi/yèŋkèlénj.* The judge interpreted the law badly/well.
- **Maniŋkanɔ** (der.) *nam* Maninka person or people. *Koromanɔ aida ɔrɔjin wɔe wɔ Maninkanɔ... che Themnɔ wɔe.* Koroma, either the origin is Maninka... it is not Themne.
- **nɔɔnɔ** (der.) *cf:* **ndɔndɔ₁** (der. of **ndɔ**), **ŋa₄**. *indpro 1)* anyone. *Kɛ kɔŋko hɔ ka che trɔ ko ntent, hɔ nɔɔnɔ ka chen kɔ ai ε.* But there was a forest near the town, which no one entered (Pichl 1967). *Wɔlɔɛ ki gbi, nɔ-nɔ, wɔ bia yema ŋa ke ŋɔɛ wɔ yɔ ke.* Throughout the world, anyone who wants to see it, sees it. 2) everyone. *Nɔɔnɔ nten ma wɔe ma gbo ko fee mesaɛ atok.* Everyone in the court bari focused their minds on the money on the table.
- **nɔthi** (der.) *n* 1) mankind. 2) human being. *Nɔthiɛ nthekesie wɔ ni*

san la ntene. Human beings clarify in order to understand things.

- **nya₁** (der.) *cf:* **nyin** (der. of **nɔ**). *n* 1) people. *Kache ye n yema bo nɔma, ni anyamɔe kɔlɔ...* In the past if you wanted a woman, then your people would go there... *So yan aka bo mine mɔ gbemi kile ko ni pɔmthe ken aja bende ya ŋaε.* So me, I always thought you just delivered in the home, with the leaves, like our first people did it. *Oo aja mi isi ye le ke Kraist ka wu ŋa hin.* Oh, my people, let us realize that Christ died for us. *Aja pum ya mɔ mith we.* Some people will hate you. 2) men. 3) population. comp. **nyabɔn** (see **nɔ**), **nyanɔ** (see **nɔ**), der. **nyama** (see **nɔ**), id. **Nyemɔ** (see **nɔ**)
- **nyabɔn** (der.), (comp. of **nya₁**) *cf:* **gboka**. *n* cannibal (Pichl 1967).
- **nyama** (der.), (der. of **nya₁**) *cf:* **sumoŋ**. *n* Bondo initiates.
- **nyanɔ** (der.), (comp. of **nya₁**) *n* stranger.
- **Nyemɔ** (der.), (id. of **nya₁**) *nam* Moyeamoh, name given to place located in Mamu Section, Bumpeh Chiefdom, Moyamba District (lit. 'agreed place' – people agreed to stay at the place after looking for a place to settle). *Ya gbemni Nyemɔko, Mamu Sekshɔn, Bompɛ Chifdom, Moyamba Distrikt.* I was born in Moyeamoh, Mamu Section, Bumpeh Chiefdom, Moyamba District.

• **nyin** (der.) *cf:* **nya₁** (der. of **nɔ**). *n* 1) people. 2) humans. der. **nyina** (see **nɔ**)

• **nyina** (der.), (der. of **nyin**) *n* soul.

• **minnɔ** (unspec.) *n* person. *Bolom-nɔe minnɔ ndum wɔe.* The Sherbro man is a person with good character.

nɔbalia (comp. of **nɔ**, **bali₁**, see **nɔ**)

nɔbaliabalia (der. of **nɔbalia** (comp. of **nɔ**, **bali₁**), see **nɔ**)

nɔbɛma (comp. of **nɔ**, **bɛmpa**, see **bɛmpa**)

nɔbɛn (comp. of **nɔ**, **bɛn₃**, see **nɔ**)

nɔbonthɔ (comp. of **nɔ**, **bɔnth**, see **nɔ**)

nɔbulɔ (comp. of **nɔ**, **bulɔ₁**, see **nɔ**)

nɔchancha (der. of **nɔ**, **chaŋchan₁** (der. of **chaŋ₁**), see **nɔ**)

nɔdiɛnɔ (comp. of **nɔ**, **di₁**, see **nɔ**)

nɔdwiyɛ (comp. of **nɔ**, **dui₁**, see **nɔ**)

nɔfɔnwɛi (comp. of **nɔ**, **fɔnwɛi₁** (comp. of **wei₁**), see **nɔ**)

nɔhampanth (comp. of **nɔ**, **haa, panth₁**, see **nɔ**)

nɔhinyechɛk (comp. of, der. of **nɔ**, **hini₁** (der. of **hin, -i₁**), **chɛk**, see **nɔ**)

nɔhɔnthe (comp. of **nɔ**, **hɔth₂**, see **nɔ**)

nɔi Aux would. *Pɔ nɔi kɔŋ ka in-shɔ, temde ve pɔ nɔi hɔm le, han ha thunɔ thaozin wɔŋ.* They would have given assurances, when they tell you the bride price is ten thousand.

- nɔikeche (comp. of nɔ, keche (unspec. of ke), see nɔ)
- nɔkafa (comp. of nɔ, kafa₁, see nɔ)
- nɔkil (comp. of nɔ, kil₁, see nɔ)
- nɔkith (comp. of nɔ, kith₁, see nɔ)
- nɔkɔmbel (comp. of nɔ, kɔ₂, bel₂, see nɔ)
- nɔlɔli (comp. of, der. of nɔ, lɔli₁ (comp. of lɛ₃), see nɔ)
- nɔlimenɔn (comp. of nɔ, sɔn₁, see nɔ)
- nɔlolie (comp. of nɔ, loli (der. of lol₂, -i₁), see nɔ)
- nɔma *n inɔma* (hɔ/-) cotton thread (Pichl 1967).
- nɔmafuuŋk (comp.) cf: kɔtin. *n nɔma fuunk* (hɔ/-) cotton (Pichl 1967).
- nɔmaa (der. of, comp. of nɔ, maa, see nɔ)
- nɔmachondal (comp. of nɔmaa (der. of, comp. of nɔ, maa), chondal, see nɔ)
- nɔmafuuŋk (comp. of nɔma)
- nɔmɔk *n 1)* [nɔmɔk] mucus, snot (K dialect); (kɔ/ma) mucus of the nose (Pichl 1967). *Nɔmɔk lε kɔ hɔk wɔn mine lε kɔ isay.* The mucus that comes from his nose is offensive (Pichl 1967).
- nɔmɔkhuth (comp.) *n* [nɔmɔkhùth] tree species, ‘snot-sneeze’ tree (idph?), leaves have a harsh scent, they are crushed and snorted as medicine (K dialect); (kɔ/ma) leaves of a tree (*Allophylus*

africanus) as well as the tree itself. The leaves are ground and snuffed as a medicine against cold (Pichl 1967).

- nɔmɔkhuth (comp. of nɔmɔk, huth, see nɔmɔk)
- nɔmpithika (comp. of nɔ, pithika, see nɔ)
- nɔmpɔm (comp. of nɔ, pɔm₁, see nɔ)
- nɔnaka (comp. of nɔ, nak₁, see nɔ)
- nɔnchenjɔk (der. of, comp. of nɔ, cheŋk₁, see nɔ)
- nɔnchenjwei (comp. of, der. of nɔ, che₁, wei₁ (der. of wei₂), see nɔ)
- nɔnse (der. of, comp. of nɔ, nse₁, see nɔ)
- nɔŋgbɛ *n* sheep, [nɔŋgbɛ]/[nɔŋgbɛsɛ] sheep/sheep (pl) (B dialect); *nɔnkba* (wɔ/hā, si) sheep (Pichl 1967).
- nɔŋhɔ (der. of, comp. of, id. of nɔ, hɔ₁, see nɔ)
- nɔŋka *n* (wɔ/hā) bird species (Pichl 1967).
- Nɔŋkɔbɛ *nam* (wɔ/-) Toma Society spirit who appears as a dancing masquerade (Pichl 1967).
- nɔŋkwath (comp. of nɔ, kuath, see kuath)
- nɔoɔ (der. of nɔ, -o-, see nɔ)
- nɔɔmi cf: boni₁ (der. of bo₁, -ni), keni (der. of ke, -ni), lɔli₁ (comp. of lɛ₃). v find something that was lost (Pichl 1967). *Ya kong nɔɔmi fε kil lε mɔ ka.* I have found some money in your house there (Pichl 1967). *Lε nɔɔmie gbo kotha lε hɔ thuk lε, ya bi hā paka mɔ.* If you should find

the cloth which was lost, I shall pay you (a reward) (Pichl 1967).

nɔpaa (comp. of nɔ, paa, see nɔ)

nɔpili (comp. of nɔ, pili, see nɔ)

nɔpokan (comp. of nɔ, pokan (unspec. of pɔ₅), see nɔ)

nɔra (comp. of nɔ, ra₂, see nɔ)

nɔrachɛk (comp. of nɔra (comp. of nɔ, ra₂), chɛk, see nɔ)

nɔramda (comp. of nɔ, ramil₂, see nɔ)

nɔs (Eng *nurse*) *n* nurse. *Nɔs gbi ɲa ka cheni eriaio ai, hɔspitalai fli nɔs ka che ɲa ni.* There was no nurse in that whole area, even in the hospital there was no nurse.

nɔsaa *n* palm wine tapster (K dialect). *Nɔsààé wò bét bâchè kà ibáá.* The tapster tapped the tree with a knife.

nɔsanth (comp. of nɔ, santh₂, see nɔ)

nɔsɔnthɛ (comp. of nɔ, sɔnth₁, see nɔ)

nɔsukusekɛ (comp. of nɔ, sukusekɛ₁, see nɔ)

nɔth *adj* soft, tender. *Yu le kong puthul, le ɲgbəŋ wɔ gbo hine gbo nɔth.* The fish is rotten already, if you touch it, you will find it quite soft (Pichl 1967).

- nɔthnɔth (der.) *adj* very soft.

- nɔthul (der.) *adj* very soft. *Gbam de kɔ cho gbile na le kong nɔthul, kɔ kong lɔɔ.* The potato which you

put (on) to roast is soft already, it is roasted (Pichl 1967).

nɔthi (der. of nɔ, thi-, see nɔ)

nɔthikla (comp. of nɔ, thikla, see nɔ)

nɔthnɔth (der. of nɔth)

nɔthonjka (comp. of nɔ, thonka₁, see nɔ)

nɔthul (der. of nɔth)

nɔtolɔ (comp. of nɔ, tol₁, see nɔ)

nɔtɔ cf: bolo, chocho, kɔŋko, suk, thonku. *n* shell.

nɔtɔnɔ (comp. of nɔ, tɔn₂, see nɔ)

nɔwoi (comp. of nɔ, wɛi₁ (der. of wɛi₂), see wɛi₂)

nɔwu (comp. of nɔ, wu₁, see nɔ)

nɔyegbe (comp. of nɔ, yegbe, see yegbe)

nɔyenjkes (comp. of nɔ, yenjkes₁, see nɔ)

nɔyes (comp. of nɔ, ye₁, see nɔ)

nɔyienthiŋ (comp. of nɔ, yi₁, thiŋ, see nɔ)

nɔyiɛyibaw (comp. of nɔ, yi₁, yibaw, see nɔ)

nɔyilɔ (comp. of nɔ, yil₁, see nɔ)

Nra *nam* Ra, name given to a place.

Wɔn pɔ gbem wɔ Nra ko. She was born in Ra (village).

nsaka-bunthul (comp. of saaka₁)

nse₁ cf: nse₂, sen. *adj* first. *Ke gbemɔ nseie primi, ye pɔ hɔ primie ve, aagbemɔ lande kɔ kath.* But they say that giving birth first to a preemie is difficult. comp., der. nɔnse (see nɔ)

- **nser** (der.) *n* first stage of farming after clearing and before felling the trees (Pichl 1967).

nse₂ *cf: nse₁*. *temp* early. *Ashiele nkɔ pe Kiamp ko nshee, so nwɔm yi len yɑ lan.* And I know you went to Freetown early on, so tell us something about that.

nser (der. of **nse₁**)

Nsɔnwe *nam* Somwe, name given to a place. *Yaa wɔ ka che sokonɔ Bondo, en apima wɔ agbime, apim ha ka che hɔth, Nsɔnwe ko.* Her mother was a Bondo leader, and the children she gave birth to, some were fishing in Somwe.

ntent₁ (der. of **tent**)

ntent₂ (der. of **tent**)

Nthumba *nam* Mothumba, name given to a place. *Nthumba ko, ntent.* near Mothumba.

ntɔɔli *disco* [n̄tɔɔlɪ] sorry, expression of sympathy (B dialect).

nu *cf: nuka.* *v* fold. *Pɔ gbanga wɔ bo pothe atok, pɔi nu bike pɔ bim wɔ lɔ atok.* After he would be put in the ground, they would fold the mat, then they would put the corpse on it.

nui *n* ear, [nuiɛ] the ear (K dialect).

Wɔn nui bɔmbɔm. His ears are very large (Pichl 1967). *Nɔe wɔ chal ha lɔn nui ko la pɔ hɔ ha yinde, bi ha thee lane la bien ha pɛthil wɔe.*

The person that sits listening to

the gossip of others (lit. sits to set an ear to what people say) will hear that which displeases him (proverb) (TISLL 1979). comp. **gbet-nui** (see **gbet₂**)

- **nuikel** (comp.) *n* [núikél] plant species, ear-monkey plant, leaves used for medicine (K dialect).

- **nuimen** (comp.) *n* earlobe.

- **lɔjnui** (unspec.) *cf: si₁*, **the.** *v* listen. *Seke, seke we yɑ yɛ mɔ lujnui konikowe.* Thank you very much for listening to us.

nuik *v* amuse oneself. *Lɛ yke yɛ amaaɛ yɑ koŋ nuik tɔn thiŋae; haliwɔ yɛ yɑ tɔn dɛ, vɛ yɑ yeek bol thiŋae.* If you see how the women amuse themselves with their songs; because when they sing, so do they dance with their heads.

nuikel (comp. of **nui**, **kel₁**, see **nui**)

nuimen (comp. of **nui**, **men₂**, see **nui**)

nuka *cf: nu.* *n* elbow, [nukae] the elbow (K dialect); *nukaa, nukraa* (hɔ/tha) elbow (Pichl 1967).

numu *n* (wɔ/hã, si) hippopotamus (Pichl 1967).

nunki *v* be virile (Pichl 1967).

nuputha *v* mix. *Apum yɑ nuputha mbana ndrie ni gbere ha thóŋ bo.* Others mix ripe bananas with flour to fry.

nus *n* Bondo mask.

Ny

nya₁ (der. of no)

nya₂ cf: bɔk₁, kɛk₁, kɔŋ₂. *n* (wɔ/hã, si) turtle species, shell used to make finger rings that are believed to prevent drowning (Pichl 1967). comp. kɔŋkonya (see kɔŋko)

nya₃ cf: thubi. *adj* 1) thin. *Yay le wɔ nya.* The cat is thin (Pichl 1967). 2) meager. comp. nyamkonj (see konj₄)

nyabɔn (comp. of nya₁ (der. of no), bɔn₂, see no)

nyai *v* 1) bring. 2) fetch. *Ayi kɔ nyai mende ko yami, ayi ya ayi chɔŋ-chɔŋ.* And then I go fetch water for my mother, then I dish it out. comp. nyamban₁ (see ban₁)

nyam₁ *n* (hɔ/-) poison (Pichl 1967). *Du gbokbo le bi nyam.* The fins of the catfish are poisonous (Pichl 1967).

nyam₂ *n* 1) fear. 2) horror. *Liwu kɔŋ tuki inyam wɔ le.* Death has lost its horror (Pichl 1967)

nyama (der. of nya₁ (der. of no), maa, see no)

Nyamaina *nam* Nyamaina, name given to a place. *Lel ko, Nyamaina ko.* Over the river at Nyamaina.

Nyamba *nam* Moyamba, name given to a place – refers to both a town and a district; Sherbro name for town more generally known as

Moyamba that has the Temne prefix *mo-* (B dialect). *Wɔ lɔ Nyambako.* She is there in Moyamba. *Pɔ ni vel Yelaioe Plantı koe, Bomp Thasso-Shejke, Pɔk Kagbɔɔe, Pɔk Nyambae.* They now call it Plantain Island, Shenge Section, Kagboro Chiefdom, Moyamba District.

nyamban₁ (comp. of nyai, ban₁, see ban₁)

nyamban₂ *adj* rough. *Ke be, kilike ŋɔ ton ha bɔɔ yethi wɔm de mmən nyamban deai hue ve.* But no, the anchor was (too) small to hold the canoe in the rough sea that day.

nyamkonj (comp. of nya₃, konj₄, see konj₄)

nyano (comp. of nya₁ (der. of no), no, see no)

nyanɔ *n* (wɔ/hã, si) fish species, ninebone (Elops lacerta) (Pichl 1967).

nyanja *v* be fond of pleasure (Pichl 1967).

nyangbe *n* (wɔ/hã, si) mongoose (drwarf mongoose?), by my informants called “fox” (Pichl 1967).

nyanktha *n* insect species, long stick-like legs, rarely seen, for some people its appearance a sign or warning (K dialect).

nyathi *v* 1) lick. *Le siŋke go thumɔs ta, wɔ mɔ yema nyathi sumɔhɔl.* If you play with a young dog, he will lick

your mouth (proverb) (Pichl 1967).
2) lap.

- **nyathia** (der.) *v* be taken or caught by the *Labəŋ* devil. *Labəŋ də nyathia wə*. The Labeng has caught him (Pichl 1967).
- **nyathini** (der.) *v* lick. *Pia sekil hɔ chen nyathini*. You cannot lick a dry hand (proverb). (Food is eaten with the hand. Since the hand gets gooey it is licked. If the hand has not had food in it, there is no reason to lick it.) (TISLL 1979).

nyathia (der. of **nyathi**)

nyathini (der. of **nyathi**, -ni, see **nyathi**)

nye *disco* 1) pan-West African confirmatory particle. *Kanya kɔ kaj ɲa hungbemie, nthela, nye?* To go and teach me how to deliver, you hear that, right? *Langbando akɔŋ gbo pɔkɔni iləl wɔe, Sijismɔn, Sijismɔn wɔ ka che as beiye, nthela, nye?* This man I've just forgotten his name, Sigismund, Sigismund was the chief, you hear that, right? *Kε bamɔ ni yamɔ gbi ɲa kɔŋ wu, nye?* But your father and mother had died, right? 2) what.

Nyemɔ (id. of **nya₁** (der. of **no**), **yema₁**, see **no**)

nye *cf:* **hoth₁**. *iñe n* (hɔ/-) palm nut chaff often dried and used as fuel (Pichl 1967).

Nyɛke *nam* Poro subgroup who are mainly concerned with soothsaying and healing, sometimes they

practice bush washing (cleansing or purifying) (Pichl 1967).

nyenyɛ (Mende *nyenyɛ*) *n* (hɔ/-) chicken pox (Pichl 1967).

nyi *v* ? be cleft (Pichl 1967).

nyikith *n* intestinal worm, esp hook-worm (Pichl 1967).

nyin (der. of **no**)

nyina (der. of **nyin** (der. of **no**), see **no**)

nyith *n* (kɔ/ma) vein, blood vessel (Pichl 1967).

nyithi *v* feed (Pichl 1967).

Nyogbako *nam* Moyogba, name given to a place. *Nyogbako lɔ pɔ gbem wɔ?* Is it in Moyogba that she was born?

nyonkni *cf:* **vila**. *v* shrink; wither. *Kɔfe le kɔ nyonkni*. The peppers are shrinking (as they dry) (Pichl 1967).

Nyoro *nam* Nyoro, name given to a place. *Aa, wɔnbɛ wɔɔ nyoroko, tiko bami, ha ha le kile wɔl ko*. Yes, She herself is in Nyoro, my father's village, they are the ones she left in the house.

nyəhɔl (comp. of **ahɔl₁**)

nyəŋkɔth (unspec. of **nyuni**)

nyəŋpɔ-nyəŋpɔ *Idph* of softness. <*Nyəŋpɔ-nyəŋpɔ*> *diɛn bɔk*. <*Nyəŋpɔ-nyəŋpɔ*> (The softness) of a tortoise does not kill it (proverb) (TISLL 1979).

nyuhul (der. of **nyuŋ₁**, -ul, see **nyuŋ₁**)

nyum₁ *cf:* **wu₁**. *v* 1) be extinguished; die out (fire) (Pichl 1967). *ŋkɔ gbil*

iwɔm de lal l'ay kɔ, jemdi le lɔ yema nyum. Go put wood on the fire, the fire is about to go out (Pichl 1967). 2) close. *Ñum thiħol.* Close the eyes (Pichl 1967).

- **nyumi** (der.) *v* put out (the fire) (Pichl 1967). *Ikɔ nyumi jemdi le.* Go put out the fire (Pichl 1967).

nyum₂ *cf: binjk.* *n iñum* (hɔ/-) blindness (Pichl 1967). *Nɔ iñum de kong keche.* The blind man finally was able to see (Pichl 1967).

nyumi (der. of **nyum₁**, -i₁, see **nyum₁**)

nyumpɔ *v* look at somebody with evil eyes; to wink scornfully (Pichl 1967).

nyun *v* drown. *A ka bi pel kɔ a ka che yɔk hele koe, ke iñenđe ka bɔnθ mi lɔ yay nyun.* I had a net I used to go out with to sea, but the wind met me there and I almost drowned.

nyuni *v* move. *Kε haya pim nke ŋa ko nyuni, ŋa ye ma ni be pe hɔ Mbolom.* But some people you see them move to other places, they do not even speak Sherbro anymore.

ŋ

-ŋ *cf: -ni, -n₂.* *sfx* reflex of mid? der. **thoiŋ** (see **thoi**)

ŋa₁ *pers 1)* they; them, 3PL (ha class). *ŋa kaŋ Mbolomde.* They were learning Bolom. *ŋan be le lagbande wɔ*

• **nyɔŋkɔth** (unspec.) *v* walk or dance in a stylish manner with a peculiar break and twist of neck and body (Pichl 1967). *Wantem de wɔ ñanga, wɔ ñɔnkɔth le wɔ gbo ye ɔ gbeε.* The woman is fond of pleasure, she is stylish when dancing or walking (Pichl 1967).

nyuŋ₁ [wu] *v 1)* (v. *ñuhul*) be blunt (Pichl 1967). *Kendi le lɔ ñung.* The knife is blunt (Pichl 1967). 2) [wù] be dull, 'dead' (B dialect); *nyu* dull (Sumner 1921). *Ká kó chènì wù.* The hoe is not dull/dead.

- **nyuhul** (der.) *v* be blunt. *Kendi le ñuhul le.* The blunt knife (Pichl 1967).

nyuŋ₂ *v 1)* capsize. *Braima wɔe tenthil ni kee mmen de yema be per wɔm de thiij məŋkoki, ni ŋɔ yema nyuŋ.* Braima wakes and sees the water is about to fill the canoe full this time, and it will capsize. 2) drown.

nyen̩kin *cf: kisik.* *temp* in the end; finally. *Nyənkin de hɔbatoke bempa nɔthi.* At the end God made man (Pichl 1967).

gbo hun nən veleŋ ni ŋan be ŋa shie le ahin ŋa lɔ ka ŋa ŋan. When the man comes next year, let them know there are people here for them. *Aŋa pum ŋa mɔ mith we.*

Some people will hate you. *Pente maie ŋa lɔ we; ŋa koi piŋieni*. Our brothers are all there; they have turned against us. *ŋa bia the la, labi imɔ le yiye labo nyema la*. They would have to hear it, that is why we are asking for your permission. 2) their, 3PL (ha class). *Pomde pentewɔ bende wɔe ba bulle, ke ya ŋa ŋa ka che li themko*. My husband, it is his elder brother of the same father, but their mothers were mates. *ŋa bi peŋa ŋan sui o*. They have guns in their hands. *Neshɔn ŋae ŋɔ ŋa lɔ theli Nthemde*. It is their language (nation) that they speak there – Themne. 3) those (ones), Rel 3PL (ha class). *Nroke, nrekiae, ŋane ŋa bia kɔ hunde*. The grandchildren, the great-grandchildren, those that are going to come. *Pele be, hajae kuthai gbo, hane ha han ncheke han ha kuthae*. Even rice, indeed let them plow, those that make a farm must plow. *I leŋ ŋane ve ŋa mende velenkoe, ŋane ha si-hinde, ŋane ŋasihiŋe*. We are sending greetings to the ones that are behind the water, the ones that do not know us. 4) you (pl). *Langba lande koŋ pa hu, wɔi hun wɔ ŋai hun hɔm le ŋa ma blem wanthem de veo*. The person is dead, he came and he told them that you should not blame that woman *ŋan awɔ ŋa gbemda*? How many of you did she give birth to? *Awɔ ŋani wɔi ka?* How many of you are alive? 5) your (pl).

ŋa₂ cf: **bi₂, ha₂, lɔi₃, ma₁, mɔs**. Aux 1) subordinating modal. *A yiye Bahin ŋa tonji mi nai we we*. I ask the Lord to show me the way. *La hini ha ŋa sɔthɔ hini-gbɔl?* What must we do to have peace of mind? *No gbi sini meŋke ŋɔ bahin bi ŋa hun*. No one knows when our father is going to come. 2) should. *I bo ŋa ka ha limani*. We just need to give them respect. *ŋa tɔnk wɔ we yo we*. We should pray to you every day. *Mɔ ŋa koi ndumma mɔe ma pɔ dumɔ mɔi*. You should take the character you were raised up with.

ŋa₃ cf: **che₅, hɔ₃, la₂, le₂, ni₄, yε₁**. subordconn 1) how. *Ina tongie mɔ ŋa tɔnda?* Who taught you how to sing? 2) that. *Pajdo ki ŋɔ chan paoε Januari*. That month that is just past January. 3) to. *Ahun yi nɔmaε ki ŋa leme mi jali wɔ atoke*. I am coming to ask this woman about herself. *Yan Abdulai Bendu, nandɛ ako vel langbaŋ bul ŋa hun wɔ yi ŋalwɔ atoke*. I, Abdulai Bendu, today have called on a man to come to ask him about himself. 4) for. *ŋa yan tongi ŋɔ pɔ yuk pele*. For me to show how to plant rice.

ŋa₄ cf: **ndɔndɔ₁** (der. of **ndɔ**), **nɔonɔ** (der. of **nɔ**, -o-), **pε₂**. *indfpro* 1) one. *No shini che ko labi yende ye mɔ la ŋa ncheyi ni nshila thiyen, ni la saŋ mɔ ntene*. One does not know the future that is why when doing something you should ask so you can know it and understand it better. 2) somebody; someone. *I tan ŋa*

loli benɔ ŋa bɔnth. We cry for rescue, no one to help. 3) anybody; anyone
No hale woe hɔe, “Bami, yaŋ be ya theee la belse hɔee, ke po chen laane no ka kakeiŋ. One person then said, “Mister, I, too, heard what the rats said, but they will not believe anybody else.”

ŋa₅ *cf: handɔ, hɔ₅, la₁, ndɔ.* interrog what. *Mi, ŋa mɔ ilel la?* Mami, what's your name? *Le ŋa yema bo won leŋ ko ŋane ha hunɔn mue, ko nrekiae ŋa po gbemen mue?* What greeting would you want to send to those that have not come yet, the grandchildren, those that have not been born yet?

ŋaiŋai *cf: teŋ.* adj sour (Pichl 1967). *Rokos le kɔ ŋayŋay.* The lime is sour (Pichl 1967).

ŋal₁ *n* (kɔ/ma) grass species, elephant grass (?) (Pichl 1967).

ŋal₂ *cf: ha₁, tɔkɔ.* prep about. *Ibi jaa ki la iŋae, ŋa hun mɔ koi, lomɔe, yen-o-yen ŋal mɔ.* We have this thing we are doing, to come and take you, your voice, everything about you. *Nande a ko vel langba bul ni ŋa hun wɔ yi ŋalwɔ atoke.* Today I have called on a man to come, to ask him about himself.

ŋala₁ *cf: myu₂.* *n* patience. *Mɔŋá ŋálá wà!* Be patient!

ŋala₂ Loc here. *Kàá kó ŋàlà; kàá kó lɔkò.* The hoe is here; the hoe is there.

ŋe *cf: kendɛ, ken₄, ni₅.* prep like. *Ho hani ki, hɔ chaini fli ŋe chanthe.*

Make like this, it rises up again like a baby.

ŋei *cf: mɛmilni* (unspec. of **mɛmi**, -ni). v open one's mouth, separate one's teeth, different from *mɛmilni* 'smile' (B dialect); *ŋyēy* show the teeth, grin, smile (Pichl 1967). *No chen ŋyēy thanthen, pum kɛ ja keleng o the ikeleng wɔ hune hā won, là bi ni che memilni.* One does not smile for nothing, perhaps he sees something good or hears of some good news in store for him, hence he smiles (Pichl 1967).

Ngabe *nam* Ngabe, name given to a person.

Ngamanga *nam* Ngamanga, name given to a person.

Ngasumana *nam* Mokainsumana, name given to a place. *Ka lɔ po be bia huŋa sakae, lel ko, Ngasumana ko.* It is here that they have to come and make his sacrifice (tithe), at Mokainsumana.

ŋgbelŋgbel *cf: lanthgbɔl₂.* adj anxious. *Wɔe che ŋgbel-ŋgbel ha kɔ leli pel dukiee kɔ, kɔ chencha lɔɔlie.* He was very anxious to look at the lego (fishing) chain he had seen yesterday.

Ngendema *nam* Gendema, name given to a place. *Ka kɔj che Ngendema ko.* He had been (had lived) at Gendema.

Ngewa *nam* Ngewa, name given by Yase Society (Pichl 1967).

Ngobe *nam* Ngobe, name given to a person. *A lomani ye Ba Ngoba ka*

che hun de hwe le hɔ̄ lɔ̄lɛ. I remember when Mr. Ngobe was coming that it rained (Pichl 1967).

ŋgɔ nam 1) Auntie. *Yami gbem ara; ʃgɔ Memuna wɔ̄i gbemɔ atiŋ*. My mother gave birth to three; Aunty Memuna gave birth to two. 2) older sibling. 3) term of address, title.

ʃgubɛ nam Ngube, name given to a person. *Tɔ̄k le kɔ̄ pen pare hwe le hɔ̄ ba Ngube wue*. The thunder cracked the other day, they say it was (when) Mr. Ngube died (Pichl 1967).

ŋhie coordconn so; hence. *Bel Maaɛ wɔ̄e hɔ̄ ko poo wɔ̄ɛ*, “M-m-m, ʃhie ʃhɔ̄e chen kɔ̄?” Rat Wife said to her husband, “Hm-m-m, so you say you are not going?”

ŋhɔ̄bɛ subordconn even if. *ʃhɔ̄bɛ ilema hɔ̄ haŋ wɔ̄yɛ pi ima lɔ̄ be nwɔk pika gbi, acherɛ ke gbi*. Even if we keep speaking it until nightfall using no other language, I would not get tired.

ʃkatha nam Katha, name given to a

place. *Ke kɔ̄o ki be mmɔ̄i gbo ʃkatha ko, wɔ̄mthɛ tha ko tipe tik hin isɔ̄ lɔ̄ki be*. Just now if you reach Katha, the boats have started coming to my village this early morning.

ʃkenikɔ̄e nam Makeni, name given to a place. *Pɔ̄ gbem mi pɔ̄kɛ lɔ̄ɔ̄ ʃkenikɔ̄e*. I was born in Makeni.

ʃkɔ̄ŋbɛti nam Mokornbeti, name given to a place. *ʃkɔ̄ŋbɛti ko*. At Mokornbeti.

ŋhɔ̄lpok (der. of, comp. of **nɔ̄**, **hɔ̄₁**, pokan (unspec. of **pɔ̄₅**), see **nɔ̄**)

nɔ̄i cf: memin (der. of **memi**). **n** 1) gladness. *Hi ma lemil inui hɔ̄lɔ̄ɛ, hai bi na nɔ̄lolie*. Let us not follow the gladness of the world and we should have got a saviour. *Ke ko gbe nai arijana lɔ̄ wɔ̄ che iŋɔ̄ bomai*. He has walked the heaven road where we will be with gladness. 2) joy. *Kɔ̄ne ka hin inue gbɔ̄liai yai*. Please give us joy in our hearts. 3) merriment. *Tɛmde ve ŋɔ̄ ha yinde ha ŋa iŋɔ̄i...* When people will celebrate...

O

o₁ cf: -i₂, εn, kɛ₁, la₄, ɔ̄. coordconn
1) and (if repeated several times). 2)
either; or. **o** ... **o**; neither ... nor. *Si la ve o si la chen ve o, a sini*. Whether it is so or not, I don't know (Pichl 1967). *Tano le o ya wo o hā kani*. Neither the boy nor his mother went

(Pichl 1967).

o₂ disco oh. Oo, Bahin, lahi cha ba ha ba? Oh, Our Father, what are we doing? *O, n ka che siŋ bɔ̄lle?* Oh, you used to play?

o₃ interj emphatic particle. Velia mi

we Jizos velia mi yo. Rescue me, Jesus, redeem me o! La Bahin ko ŋa ha yan de oo. What our Father has done for us-o.

-o- *n > ??? ifx Distributive, reduplication coordinating particle. Iyema mɔ weyowe. We need you everyday. der. lenolen (see len), lɔkɔolɔkɔ (see lɔkɔ), nɔonɔ (see nɔ), temotem₁ (see tem₁), temotem₂ (see tem₁), yenoyen (see yen₁)*

• *wɔiowɔi* (der.) *cf: lɔkɔolɔkɔ* (der. of lɔkɔ, -o-). *temp everyday. La mɔ tenien wɔiowɔ ε? What are you thinking everyday? Mɔ ya wɔiowɔi? You cook everyday? A sɔthɔ gbo aya wɔiowɔi, a sɔthɔni gbo, ai bya ŋa wɔi ŋalle. If I have (something) everyday, I cook; if I do not, I am patient for another day. Iyema mɔ weyowe. We need you everyday.*

ogiri *n* a flavoring made of fer-

mented oil seeds (Wikipedia. *Nkɔŋ gbo, labo nbi ogiri mɔ hɔ lsi be, ŋɔi yel yeŋkeleŋ*. When you have finished, if you have the ogiri you put it in, then boil it properly. *Nsɔthɔni gbo ŋgetie moi be ogie*. If you do not have groundnut, you put in ogiri.

oke (Eng *okay*) *cf: awa, ayo. disco okay. Oke, wɔ nɔ ntent ka? Okay, is she near you here? Oke, mi, sekɛ, sekewe, Abatoke ŋɔ chema m. Okay, Ma, thank you very much, may God be with you. Oke, mɔm pɛ sekɛo. Okay, thanks to you once again.*

Omega *nam Omega. Aaa, Bahin mɔ, mɔls Alfa ni Omega. Yes, Lord, you are the Alpha and Omega.*

osi *nam Officer in Charge (OC). Aa ha ka che theli Mbolomde, wɔnɛ fli ka che osi pɔlis, Hestins. Yes, they used to speak Sherbro, even the one who was OC Police, Hastings.*

C

ɔ *cf: la₄, o₁. coordconn or. Pɔ kɔŋ gbo kutha, pɔi chi pele ken bushel libul ɔ litiŋ ɔ limen be ɔ wan be. After the plowing, they would have to bring the rice, like one or two bushels or five or even ten. Wɔ mu wɔε ɔ cheni pɛ wɔε? Is he still alive or not? ɿa wɔε, Mbekɛ ma pɔ chan theli ɔ Mbolomde? Per day, is it Krio they speak more or Sherbro?*

ɔf (Eng *of*) *prep of. Naintin fɔti tu fɔst of Januari. 1942, first of January. Tem lande ejimde ŋɔ ej ɔf fɔti sevin yias. At that time, I was 47 years old.*

ɔnfɔtinetli (Eng *unfortunately*) *adv unfortunately. ɔnfɔtinetli yai gbem hin wan ni tin, ile bo hina tiŋ. Unfortunately our mother gave birth to twelve, only two of us remain.*

ɔrijin (Eng *origin*) *n* origin. *Ko-romanɔ aida ɔrijin wɔε wɔ Maninkanɔ... che Themnɔ wɔε.* Koroma, either the origin is Maninka... it is not Themne.

ɔrijinali (Eng *originally*) *adv* originally. *Kε ɔrijinali ɳan ɳa Kamara,*

Sise, dis, dat. But originally they were Kamara, Sesay, this, that.

ɔpreshɔn (Eng *operation*) *n* operation. *Velen thilande dɔktae wɔ ka ɳa wɔ ɔpreshɔnde ka hun.* After all that, the doctor that did his operation came.

P

pa₁ *cf:* ka₅, na₂, *temp* in the past. *ŋa wɔ pa ɳa chi bɔnth, bɔntheo ike kɔni, nke.* They said previously that they would bring help, (but) we have not seen help, you see. *Atiŋde ɳa kɔ skullai bulle wɔn chepa kɔ skul ke chen pe kɔ.* The two are going to school, the one was going to school but he does not go anymore. *Be, apa ni loman ja ɳɔth.* No, I do not remember knowing how to fish. *Tem lan ikɔlɔ be pa, bikɔs kil hinye ɳɔ feteni bo.* Even that time we went there, because our house is just close. *Ikɔlɔ pae.* In the past, we went there. *Anyaε nke si nake kɔ koni pa wun pɔkaiε...* The people, you see, understand in the past the sickness (ebola) had come into the country...

pa₂ *cf:* thotho. *n* large sore that takes a long time to heal, as opposed to a *thotho* 'a small sore' (K dialect).

paa *v* protect. *Mpaa mi hink nak.* Protect me from sickness (Pichl

1967). comp. nɔpaa (see nɔ)

pabonde *cf:* lagbo (comp. of la₂, gbo₁), le₂, si₂, ye₁. *subordconn if. Pabonde fli ni ɳɔ redi ha hun, he hɔ ha ni ki.* If it is really ready to come out, it will make like this. *Paali pagbonde akɔni pɔiko, ale səmi kemde akɔŋ kɔni ale kɔ siŋe.* The whole day, if I go to fetch water, I will leave the bucket then I go play.

pak₁ *n* bone, [pàk]/[pàkthé] bone/the bones (B dialect); (hɔ/tha) bone (Pichl 1967). *Wɔ tɔth pak le.* He sucks (the marrow out of) the bone (Pichl 1967).

pak₂ (Eng *park*) *n* park.

pak₃ (Eng *park*) *v* park. *Pɔ kon gbo rɔk, pɔi pak.* After harvesting, they will then park the rice. *Iwoε, iwo itataε pɔ ɳɔ pak ayen, pɔ ɳɔ pe bia buŋ.* The rice grass stalks, the immature stalks are parked somewhere, people thresh them again.

pak₄ *v* shake.

paka₁ *n* 1) reward. 2) payment. 3) strength. *Ni ɳɔ chan wɔ thipakaε.*

And it was more than his strength (could handle).

paka₂ (Port *pagar* ‘pay’) *cf: kɔ₆, pin₁*. *v 1)* pay. *Ni ɳa pa[ka] thunɔ waan-* *maae hue bulle ve gbi.* And they paid the dowry at once. *2)* repay. *Ye solemae ye mɔ chai iroe, mbɔni ha paka ɳɔ?* What a hassle (it is) when you borrow something and you cannot pay it back.

paka₃ *n* spine; backbone.

pakai *n* papaya; pawpaw. *lɔkɔm lenthie nrokos ntij ni mpakai nhisi!* Go pluck me two oranges and four papayas (Pichl 1967).

pakali (der. of *pakil*, -i₁, see *pakil*)

pakil *cf: pakni, yikitha.* *v* tremble. *Ni Braima chal ɳɔ kune ni che pakil.* With Braima sitting inside it and trembling.

• **pakali** (der.) *cf: hothɔk, jɔhɔ, sɔyɛ, woli* (der. of *woi₁*, -i₁). *v 1)* scare. *2)* make shake. *Nha yenkɔlen thɔk le tok ε, mma pakali lee thɔk le thɔm mɔ le ma ki duk.* Be careful you there up in the tree, don’t make the tree branch shake lest your companion fall (Pichl 1967).

pakni *cf: pakil, yikitha.* *v* tremble.

pal₁ *n 1)* [pàl] sun (B dialect). *Palli le yema duk.* the sun is about to set (Pichl 1967). *2)* day. *Pal thipan dɛ, meŋk hiɔl-le ye pɔ kon hok saka ja-jel wɔɛ.* Four days later, this man left the ceremony for his mother-in-law. *3)* midday; noon. *Gbeng*

ipal. Tomorrow noon (Pichl 1967). *A chen che ka gbɔng ipal; le nyemam gbo bɔnθi gbɔng boa.* I shall not be here tomorrow at midday; if you want to meet me, come early tomorrow (Pichl 1967). comp. **babalipal** (see *baba₂*), unspec. **bunklipal** (see *li-1*)

- **palli-chɛthe** (comp.) *temp* at sunset (Pichl 1967).
- **palli-kasa-bul** (comp.) *temp* afternoon, to about 4 o’clock (Pichl 1967).
- **palli-paŋ** (comp.) *temp* toward evening (Pichl 1967).
- **ipal** (der.) *temp 1)* during the day. *2)* [ipàl] in the afternoon, afternoon (B dialect).
- **pali** (der.) *temp* whole day (B dialect); *paali* (hɔ/-) the whole day (Pichl 1967). *...paliioki tempim te ki et-o-klɔk ichɔl wɔni huŋ gbemɔ.* ...the whole day, sometimes (not) until eight o’clock in the evening before giving birth. *Pi kəbɛl ko pali lo.* He was on the farm the whole of today (Pichl 1967). der. **paalio** (see *pal₁*)
- **paalio** (der.), (der. of *pali*) *temp* the whole of today (Pichl 1967).
- **palpal** (der.) *temp* noon. *Nduɛ waŋnimeŋtij de, palpal le, meŋke ɳɔn waŋnibul le.* The seventeenth day, noon, the eleventh hour (Pichl 1967).
- **pare** (der.) *cf: kan₂.* *temp 1)* other day. *Pə hɔmɔ-m pare le ɳkɔ vethie*

Themdel ko ni Krim ko. I was told the other day you went to Timdale and Krim some time ago (Pichl 1967). Tok le kɔ̄ pen pare hwe le hɔ̄ ba Ngube wue. The thunder cracked the other day, they say it was (when) Mr. Ngube died (Pichl 1967). 2) recently. Boon dε̄ kɔ̄ che pare Furabee Kolej kɔ̄ kɔ̄j s̄eyni. The meeting which was recently at Fourah Bay College has dispersed (Pichl 1967).

- **chetlipalko** (unspec.) *cf:* lɔ̄₃. Loc west.

pal₂ (Eng *pearl*) *n* (wɔ̄/hā, N) pearl (of oysters) (Pichl 1967).

pal₃ *cf:* gbit₂. *n* (hɔ̄/tha) pole of fishing net or chain (Pichl 1967).

- **palpel** (comp.) *n* (hɔ̄/tha) any kind of pole of fishing net or chain (Pichl 1967)
- **palta** (comp.) *cf:* **palthon** (comp. of **pal₃**, **ton₁**). *n* (hɔ̄/tha) inner and smaller pole of fishing net (Pichl 1967).
- **palthon** (comp.) *cf:* **palta** (comp. of **pal₃**, **taa**). *n* (hɔ̄/tha) inner and smaller pole of fishing net (Pichl 1967).
- **palbom** (der.) *n* (hɔ̄/tha) big outer pole of fishing net or chain (Pichl 1967).

palbom (der. of **pal₃**, **bom**, see **pal₃**)

palement (Eng *parliament*) *nam* Parliament. *ŋkɔ̄ k̄il pal̄ement le ni n̄long-nui.* Go to the parliament

house and listen (carefully) (Pichl 1967).

pale *cf:* v̄ethiełe (unspec. of **vei**). *temp 1) 3+ days ago. Mbɔ̄lɔ̄m ŋwei ma che paale bai ko, anya atiŋ de hā lɔ̄l.* In the bad case that was recently before the court, the two men were set free (Pichl 1967). 2) [paaε] after two to four weeks (K dialect). *lāŋgbāé kɔ̄ bāmāk, lāŋgbāé ché pā̄e kɔ̄ gbér, k̄é, yēlāiò kōŋ bāmāk.* The man is blind, the man once was seeing well, but now he is blind. *N̄ò mí chéŋk wɔ̄ che paaε, k̄é ye laio, chōŋ m̄i lēn.* He hated me some time ago, but now he likes me.

pali (der. of **pal₁**)

palli-chethé (comp. of **pal₁**, **k̄eth**, see **pal₁**)

palli-kasa-bul (comp. of **pal₁**, **bul₃**, see **pal₁**)

palli-paŋ (comp. of **pal₁**, **paŋ₃**, see **pal₁**)

paalio (der. of **pali** (der. of **pal₁**), see **pal₁**)

palpal (der. of **pal₁**)

palpel (comp. of **pal₃**, **p̄el₂**, see **pal₃**)

palta (comp. of **pal₃**, **taa**, see **pal₃**)

palthon (comp. of **pal₃**, **ton₁**, see **pal₃**)

pamishon (Eng *permission*) *cf:* yema₂. *n* permission. *Aa ya le koie pamishon.* I should get your permission first.

pampa₁ cf: bot, wɔm₂. *n* 1) [pámpá] general name for boat (K dialect). 2) launch (K dialect).

pampa₂ *n* [pàmpà] tree species, type of lily tree, grows by river, leaves used for making mats (K dialect).

pan (Eng *pan*) *n* pan. *Ya dikil panthe, panthe bənbənde.* I gather the pans, the old old pans.

panth₁ cf: bulɔ₁, ja₁. *n* 1) work. *Pán-thè mà dis / Mà disil* [dəsəl]. The work is heavy. *Ləkɔɔlɔkɔ hɔ ya hun də, ya bɔnθ wɔ ha mpanth.* Always when I come, I meet him at work (Pichl 1967). *Thetha mi ka che nya mpanth ma lande pəŋ bifo wɔ mmu hu.* My grandmother used to do the work before she died. 2) job. comp. **nəhampanth** (see nə)

• **mpanth-o-mpanth** (der.) cf: **yenoyen**. *n* any work. *Planti ka, mpanth handɔ, ma ayinde nya ma chay, nya la chay mpanth-o-mpanth a?* On Plantain [Island] here, what work do people do more, that is more than any other job?

• **panth₂** (der.) cf: **sik**. *v* 1) [pánθ] tie (K dialect). *I huni ko ja gbisiŋdə, ye pɔ panth li themdə, yɔ nkela ja kache ε ni kenekie?* Let us now come to the tying of love (i.e., marriage), how they used to engage couples, what was it like in the past, and nowadays? *Ij kɔ panth dik iwɔm də.* Go tie the bundle of wood (Pichl 1967). 2) bind. der. **panthini** (see **panth₁**)

• **panthini** (der.), (der. of **panth₂**) *v* tie. *Ndik ma chen panthini lithemba.* Hunger does not bind friendship.

panth₂ (der. of **panth₁**)

panthini (der. of **panth₂** (der. of **panth₁**), see **panth₁**)

Panya (Eng *Spaniard*) *n* Spaniard.

panj₁ cf: **pemple**. *n* fishing method for jumping fish on the mudbanks. A dead crab is wrapped in a leaf and attached to the end of a stick, which is then thrust into the fish's hole. When the fish eats the crab, it can be dragged out and caught (Pichl 1967).

• **chunpaŋ** (comp.) *n* stick used to catch jumping fish (Pichl 1967).

panj₂ *n* 1) [pàŋ] moon (K dialect); *ipaang* (hɔ/-) moon (Pichl 1967). 2) month. *Hɔ pooni thiyyeng, mpang mən-bul beleng buli, mən-bul beleng hāle.* It (the year) is divided in the middle, six months on one side, six months on the other side (Pichl 1967). *Pɔ gbem mi paydə yɔ pɔ wɔ Septembae, pay mɔike menyolle.* I was born in the month that they call September, the ninth month.

• **paanjkith** (comp.) cf: **paanjtraiyen** (comp. of, id. of **panj₂**, tri, ayen). *n* half moon (Pichl 1967).

• **paanjpeɛ** (comp.) *n* full moon (Pichl 1967).

• **paanjpike** (comp.) *n* hidden moon (Pichl 1967).

- **paŋsaa** (comp.) *n* September moon (Pichl 1967). *Pang saa le hɔ̄ sirɔ̄kɔ̄-hɔ̄l*. The month of September is the harvest time (Pichl 1967).
- **paanjsana** (comp.) *n* new moon (Pichl 1967).
- **paanjriayen** (comp.), (id.) *cf:* **paŋkith** (comp. of **paŋ₂**, **kith₁**). *n* half moon (Pichl 1967).
- **paŋopan** (der.) *temp* 1) every month. *Ivin paŋ-o-paŋ*. Even every month. 2) every evening. *Panopan gbi, Braima wɔ̄ kɔ̄ lɔ̄oli pel dukie ni yelle'ɛ*. Every evening, Braima goes to inspect the leggo chain and the yelle chain. 3) monthly.
- **panpan** (der.) *temp* 1) evening. 2) late afternoon. *Pan-paŋ dɛ sɔ̄ŋkɔ̄ma mɛŋk men dɛ, wɔ̄e tipe ha taŋ ye wɔ̄ bosi mmen dɛ hinj wɔ̄m deai*. Late in the afternoon something like 5pm, he began to cry as he was bailing out the boat.

paŋ₃ *temp* [pán] in the evening (K dialect); (hɔ̄/-) evening (Pichl 1967). *Tonde kɔ̄ le itue kune, mɔ̄ kɔ̄i kɔ̄ thɔ̄ŋgul ɲa paŋde*. The small bit that remains in the pot, you reserve it for the evening. *Chanbo paŋde ɲɔ̄ mɔ̄i bo pɔ̄ hinj ka ja tuthe, than bo tha ika che kune*. Except when evening came, we would be given rice pounding work, that was the work we were engaged in. comp. **palli-paŋ** (see **pal₁**)

- paŋkith** (comp. of **paŋ₂**, **kith₁**, see **paŋ₂**)
- paŋopan** (der. of **paŋ₂**, -o-, see **paŋ₂**)
- paŋpan** (der. of **paŋ₂**)
- paanpɛe** (comp. of **paŋ₂**, **pɛ₁**, see **paŋ₂**)
- paanpike** (comp. of **paŋ₂**, **pike** (der. of **pi₁**, -k), see **paŋ₂**)
- paŋsaa** (comp. of **paŋ₂**, **saa**, see **paŋ₂**)
- paanjsana** (comp. of **paŋ₂**, **sana**, see **paŋ₂**)
- paanjriayen** (comp. of, id. of **paŋ₂**, tri, ayen, see **paŋ₂**)
- parat** *cf:* **kimɔ̄**. *v* flee; run away.
- parɛ** (der. of **pal₁**)
- path₁** (comp. of **path₂**)
- path₂** *cf:* **gbisiŋ₂**, **thuka**. *v* [páth] marry (K dialect)
- **path₁** (comp.) *n* bride price. *Abena wɔ̄e ɲae bempani yeŋkelen ba ni ɲae kɔ̄ pat*. His parents prepared themselves well and paid the bride price (to make the engagement).
- patikulali** (Eng *particularly*) *cf:* **teŋka**. *adv* particularly. *Patikulali hi Amɔ̄yae ko a woke lɔ̄ pridɔ̄miantli Muslim*. Particularly we Muslims, where I come from is predominantly Muslim.
- patikulas** (Eng *particulars*) *n* particulars, particular choices. *ɲa kon gbo koi patikulas*. They had just taken what they had picked out.
- pe** *cf:* **gbi₁**. *adv* together.
- peayɛn** (comp. of **pe**, **ayɛn**, see **pe**)

pebɔhulka (comp. of **pe**, **boŋhul**, see **pe**)

pe cf: **therenɔ**₂. *n* 1) stone, [pèè]/[pètè] stone/stones (B dialect); *pe* (hɔ/tha) stone (Pichl 1967). *Ikɔ sem pethɛ atok*. We go and stand on the stones. 2) rock. *Pe renthe*, *Laɔn of Juda*. Rock of ages, Lion of Judah. *Nthim bot le njok ε, thipe tha che ko!* Turn the boats to the right side, there are rocks ahead (Pichl 1967).

- **peayɛn** (comp.) *n* (hɔ/tha) hard stone (lit. real stone) (Pichl 1967).
- **pebɔhulka** (comp.) *n* (hɔ/tha) whetstone (Pichl 1967).

• **pekol** (comp.) *n* (hɔ/tha) red stone, ground and used for paint (Pichl 1967).

• **pethimbɔs** (comp.) *n* (hɔ/tha) rocks on or near the shore where many cowries are to be found (Pichl 1967).

peem cf: **bɔs**₁, **pem**₁, **pem**₂. *Idph* [pèèm] of quiet, still, stagnant, given as the Sherbro equivalent of a Mende ideophone meaning ‘quiet’ (K dialect).

peene cf: **soo**. *n* [péénè] millet (K dialect); **peene** (kɔ/ma) fundi, hungry millet (*Digitaria exilis*) In the sandy parts of Sherbro country, the oldest cultivated plant (Pichl 1967)

• **peenɛmbɔŋ** (comp.) cf: **puym-pene** (comp. of **puy**₁). *n* (kɔ/ma) grass species with small white

seeds eaten only by birds (Pichl 1967).

pei *v* 1) shed. *Jizɔs ɔa ja bom ba ɔa yan*, *yε peye nkɔŋ ma Wɔle*. Jesus has done a big thing for me when He shed his blood. 2) spill. 3) throw away.

- **peini** (der.) *v* pour. *Mende ma peini, ke pepe hɔ peleni*. The water was poured but the calabash was not broken.

peini (der. of **pei**, -ni, see **pei**)

peke cf: **dugbu**. *n* 1) healing place. 2) treatment. comp. **kilpeke** (see **kil**₁)

pekol (comp. of **pe**)

pel₁ *v* load.

pel₂ [pel] cf: **chɔŋ**₂. *n* egg. *pɔlthe* eggs. comp. **bolpel** (see **bol**₁), id. **bolpel** (see **bol**₁)

- **pelbol** (comp.), (id.) cf: **bolpel** (comp. of, id. of **bol**₁, **pel**₂). *adj* bald.

pel₃ *n* [pèl] tree species, resembles **pelapela** but with larger leaves, also used as medicine, e.g., on snake bites (K dialect).

- **pelapela** (der.) cf: **pelbɔ** (unspec. of **pel**₃). *n* tree species whose leaves used for medicine (K dialect); tree species, variety of **pelbɔ** with smaller leaves (Pichl 1967).

- **pelbɔ** (unspec.) cf: **pelapela** (der. of **pel**₃). *n* tree species, blood tree (Pichl 1967).

pelapela (der. of **pel**₃)

pelbol (comp. of, id. of **pel₂**, **bol₁**, see **pel₂**)

pelbɔ (unspec. of **pel₃**)

pem₁ cf: **bɔs₁**, **peem**. *n* quiet. comp., id. **min-pem** (see **min₃**)

pem₂ cf: **peem**, **thɔli**, **thɔnthɔ**. *v* be quiet.

pemple cf: **pan₁**. *n* [pémplé] fishing method, type of fishing done by both men and women (K dialect); kind of fishing used for **gbulunjk**, using a short line to which a periwinkle is attached (Pichl 1967).

pen cf: **tiŋ₂**. *Idph* of tightness.

peenɛmboŋ (comp. of **peenɛ**, **bon₂**, see **peenɛ**)

pen *n* headpad.

peŋka (Port *espingarda* ‘shotgun’)
cf: **chakabulla**. *n* (kɔ/ma) gun (Pichl 1967). *Ija bi peŋa yan sui o*. They have guns in their hands.

peŋke₁ *v* be first. *Peŋke kɔni hɔ chende peŋke mɔe*. To go first does not mean you will be the first to arrive.

• **peŋke₂** (der.) *temp* first. *Ye Braima mue bondɔ kɔe, wɔe peŋke kɔ ko yellɛe*. When Braima got to the wharf, he went to look at the *yellɛe* chain first. *Ye mɔni hun chɔŋ ve boi po mɔe nse yɔ mɔ piŋɛ chɔŋ*. As you are coming to serve (food), your husband’s basin should be the first one to dish out.

peŋke₂ (der. of **peŋke₁**)

peshent (Eng *patient*) *n* patient. *Ke wanta bul ka che lɔ wongga ka Tɔmi Tɔka ka ke ka che peshent siza*. A girl used to be in this house of Tommy Tucker’s, but she was a Cesarean-section patient.

pethimbɔs (comp. of **pe**, **thimbɔs**, see **pe**)

peyɛni *v* catch a cold.

pɛ₁ *v* 1) be full. *Boie hɔ pɛɛ ka mɛn*. The dish is filled with water (Pichl 1967). 2) fill. *ŋ kɔ pey bithir le ka mɛn*. Go fill the bottle with water (Pichl 1967). comp. **mɛnpeyɛ** (see **mɛn₃**), **paŋpɛɛ** (see **pan₂**)

• **pɛkɛ** (unspec.) *v* 1) be filled. *Yaŋ ya pɛkɛ gbo iwei*. I am (truly) filled with evil (Pichl 1967). 2) be overfull.

pɛ₂ cf: **ŋa₄**. *indfpro* 1) they. *Pe vele bul-nɔ-bul*. They called one after the other. *Abie lɔni nɔndo yɔ pɔ leli kunthɛ*. I do not have that thing they use to look inside pregnant women. *Pɔ tele wik bul mɔike tindɛ poi kutha*. They wait one to two weeks (before) they plow. 2) people; person. *Ahinde ha hun ha hayema nɔ pɔ koi nɔ bul pɔ wɔ wom Nyamba ko*. Then the people came, they said they want one person to send her to Moyamba. *Ilelle ve yɔ pɔ gbem ka wɔ?* The name is what people gave him at birth. *Wɔnpe aŋa wɔe ka lɔ pɔ ka gbem yɔ?* She herself her people were born here? 3) someone; one.

pe₂ cf: **hale**, **pika₁** (der. of **pika₂**), **pim₂**, **tilanj**. *adj* other. *Be pe no cheni wo moile Jizəs Kraist.* There is no other person who compares to Jesus Christ. *id.* **pəpənthe** (see **pənthe**)

pe₃ cf: **hueŋ**, **mina**, **mu₁**, **ni₁**. *adv* 1) again. *Ba na pe wo ye gbikni.* Mr. Spider ran away again (Pichl 1967). 2) also. *Yamə pe wən Shenge ka lə pə gbem wo hinye?* Your mother was also born here at Shenge, right? *Ke wo theli Mbolomde ni wo ma pe gbal?* But he speaks Sherbro as well as writing it? *Mi Adama, i yema pe ni nwun wom leŋ ko yane ja hunɔnimue.* Mami Adama, I also want for you to come and send greetings to your descendants. *So ye nwuni Shenge ka, nkaya ja pe?* So when you came to Shenge here, did you study here as well? 3) at all. *Kɔŋde kɔ akeke thiwolle ye laiyoe hɔ cheni pe bul.* The burial that I have seen (with my) eyes, it is not at all the same. 4) back. 5) now.

pe₄ [pɛ], [pe] *temp* 1) still. *Hin gbi icheni pee, ilə amen.* Not all of us are still alive, we are five. *Mɔ pe loni bole siŋ thi lande?* Would you remember those games? 2) anymore. *Pa ni pe che wəe mi.* He is no longer alive. *Pɔ che bonth nɔ pe?* They do not help people anymore?

peɛ [pɛɛ] *n* 1) snake species, boa constrictor, found around Shenge, brown with black spots (K dialect).

2) **pee** (wo/hä, si) python (Pichl 1967).

pəpəpə *n* [pɛpəpə] the shoulder (K dialect); **pepəe** (hɔ/tha) shoulder (Pichl 1967). *A che gbo pɔŋ silal ye ya fɔs mɔ thipepe le, mma silini.* I was only joking when I tapped your shoulders, don't be annoyed (Pichl 1967).

pəiŋ (Eng *paying*) *n* [pɛiŋ] pre-payment, before I give you something you give me something (K dialect).

pəke (unspec. of **pe₁**)

pəl₁ *v* 1) break. *Ni hɔ wo ye həthiñ sui ni hɔ ye duk ni hɔ pel.* And it slipped out of his hand and it fell down and broke (Pichl 1967). *M pɔl pel lo!* Break this egg! (Pichl 1967). *Ikoi bithi thiseko ki, thane thakon peli ve.* We take the bottle of hooks, those broken ones. 2) cease. *Hɔe hɔ pɔ pel tanđe...* The day that people would cease the mourning... (Sumner 1921). 3) announce. *Pə kɔŋ pɔl tan bee le.* They have announced the mourning for the chief (Pichl 1967).

• **pəlmahɔl** (comp.) *n* insect species, the spit that comes from its mouth is the foam where it lays its eggs, warn children to be wary because it causes blindness (lit. eye break) (K dialect).

• **pəltaan** (comp.) *n* [pɛltààn] when mourning and wailing can begin, e.g., after the death of a

paramount chief (lit. break(out?)-crying) (K dialect); *peltang* ‘out-break of crying,’ formal announcement of the death of an important person by the Gbanabom, usually after the funeral ceremonies. This announcement is made especially for the women, who are then allowed to cry (Pichl 1967).

p_ɛl₂ *n* 1) fishing net, [p_ɛllɛ]/[p_ɛlnlɛ] net/nets (K dialect). *A thók ma pelle*. I hunt with a net. *A chen duki pel, nhuke ma a dukie*. I do not use a net, I use hooks. *Braima wœ kɔ lɔɔli pel yellee ni pel dukie*. Braima went to inspect the net chain but the net had sunk. 2) hammock (made of fishing nets). *Kaiŋ Taso wɔ ja-jel wœ wue, hine lɔ pelleai amaae ntent*. Kain Tasso, whose mother-in-law died, lay down in the hammock near the women. comp. han-thp_ɛl (see hantha)

• **p_ɛlbom** (comp.) *n* (kɔ/ma) fishing net with long poles on the outside, used in neck-deep water (Pichl 1967).

• **p_ɛlbolkek** (comp.) *cf.* **bolkek**. *n* (kɔ/ma) fishing net or chain used to catch the beard-beard (a type of fish) (Pichl 1967.)

• **p_ɛlchal** (comp.) *n* (kɔ/ma) large hunting chain for deer and other bigger animals (Pichl 1967).

• **p_ɛlgbampo** (comp.) *cf.* **kamanthi**. *n* (kɔ/ma) casting net (Pichl 1967).

• **p_ɛlgbokbo** (comp.) *n* (kɔ/ma) cat-fish net, used in waist-deep water

(Pichl 1967).

• **p_ɛlkuukuu** (comp.) *n* fishing net, large float net with corks, used for fishing during the night (Pichl 1967).

• **p_ɛlmfan** (comp.) *n* small hunting chain for smaller animals like cutting grass [ground hog] (Pichl 1967).

• **p_ɛlnaa** (comp.) *n* cobweb (Pichl 1967).

• **p_ɛlnsek** (comp.) *n* net used for catching mullet in shallow water (Pichl 1967).

• **p_ɛlthook** (comp.) *n* hunting net, hunting chain (Pichl 1967).

p_ɛlbom (comp. of **p_ɛl₂**, **bom**, see **p_ɛl₂**)

p_ɛlbolkek (comp. of **p_ɛl₂**, **bolkek**, see **p_ɛl₂**)

p_ɛlchal (comp. of **p_ɛl₂**, **chal₁**, see **p_ɛl₂**)

p_ɛle *n* 1) uncooked, husked rice; seed rice. *Ya koŋ hɛy p_ɛle le ha ko hɛthi ibɔŋke le*. I have fanned the rice, you go and pick out the husk (Pichl 1967). *Ijkɔ lath p_ɛle le kāhāy ko*. Go spread the rice outside (to dry) (Pichl 1967). 2) red rice. *P_ɛl le kɔ kɔy chan buthba le*. The reddish rice increases more than the dark one (Pichl 1967). comp. **p_ɛlesɔi** (see **sɔi**), **pɔmpɛle** (see **pɔm₁**)

• **p_ɛledinthe** (comp.) *n* rice cleaned and free of husks (Pichl 1967).

• **sanpelε** (comp.) *cf: tɛtɛk.* *n* young rice before being planted (lit. sow rice) (Pichl 1967).

peledinthe (comp. of **pelε**, **dinth**, see **pelε**)

peləsɔi (comp. of **pelε**, **sɔi**, see **sɔi**)

pelgbampo (comp. of **pel₂**, **gbampo**, see **pel₂**)

pelgbokbo (comp. of **pel₂**, **gbokbo**, see **pel₂**)

pelkuukuu (comp. of **pel₂**)

pelmahɔl (comp. of **pel₁**, **hɔl₃**, see **pel₁**)

pelmbos (comp. of **bos₃**)

pelmfan (comp. of **pel₂**, **fan₁**, see **pel₂**)

pelnaa (comp. of **pel₂**, **naa**, see **pel₂**)

pelnsɛk (comp. of **pel₂**, **sɛk₁**, see **pel₂**)

peltaŋ (comp. of **pel₁**, **taŋ₂** (der. of **taŋ₁**), see **pel₁**)

pelthook (comp. of **pel₂**, **thok**, see **pel₂**)

pɛm *n* war. *Nsie tem pɛm doki yei chanj-chanjɛ.* You know during the war how we were moving around. comp. **wɔmpɛm** (see **wɔm₂**)

• **lakapɛm** (unspec.) *n* company or regiment of soldiers.

pɛmple₁ *cf: lɛli₁, tok₁.* *v* [pɛmplɛ] watch (K dialect).

pɛmple₂ *v* 1) stalk, waiting to ambush someone or something, e.g., someone who owes you money (B dialect). *Ya kɔ pɛmple wɔ.* I'm going

to wait (in order to ambush) him. 2) **pɛmple** stumble, stagger (Pichl 1967).

pɛn₁ (der. of **pɛn₂**)

pɛn₂ [pén] *cf: tok₂.* *n* thunder, crack of thunder (K dialect). *Tok le kɔ pen pare hwe le hɔ ba Ngube wue.* The thunder cracked the other day, they say it was (when) Mr. Ngube died (Pichl 1967).

• **pɛn₁** (der.) *v* shout, talk loudly and authoritatively, e.g., as the Poro devil does to women (Pichl 1967). der. **pɛnɛk** (see **pɛn₂**), **pɛni** (see **pɛn₂**)

• **pɛnɛk** (der.), (der. of **pɛn₁**) *v* shout. *Min wɔ pɛnɛk amaa le.* The devil shouts at the women (Pichl 1967).

• **pɛni** (der.), (der. of **pɛn₁**) *v* 1) shout (Pichl 1967). 2) practice. *So ni ikancheya pɛni tɔnthe kanya chɔche yɔ kɔ che ni ithe Mbolomde yɛŋkelen-yeŋkelen.* So we should be practicing singing for the church and for us to know Sherbro really well. *Braima wɔe pɛni ha che kɔ duki mpel lo ki ndelma wɔ.* Braima then practiced going to leave the nets at sea.

pɛnɛk (der. of **pɛn₁** (der. of **pɛn₂**), -k, see **pɛn₂**)

pɛni (der. of **pɛn₁** (der. of **pɛn₂**), -i₁, see **pɛn₂**)

pɛnsil (Eng *pencil*) *n* pencil.

pɛnth *n* twin. *Pɛnthse yan yanpe, ya bi ya bi iləl gba?* Twins, they themselves, they have to have separate names?

penthe *n* brother, [pə̃ntsá]/[pə̃ntsámì]/[pə̃ntsán̄] brother/my brother/your (pl) brother (B dialect). *Mpent̄e ha mœ ha ba mœ gbemde, ha wɔi?* Your brothers born of the same father, are they alive? *Həmɔ mi ja penthe wɔ le.* He told me about his brother (Pichl 1967). *Penthe mi nləm ləns la bənθə-m de.* Brother, look at what has happened with me (lit. what met me) (Pichl 1967).

- **pəpenthe** (id.) *n* close friend.

pəŋ₁ *n* 1) boundary. 2) border.

pəŋ₂ *v* jump; jump over. *Wɔ pəŋ, wɔ pəŋhè, wəŋndé kóŋ pəŋ.* It (the frog) jumps. It is it (the frog) who jumps. *Pəŋ hu le ni kɔni kil le hɔl ko.* He jumped over the fence and went into the house (Pichl 1967).

- **pəŋipəŋgi** (der.) *v* jump. *Inan gballe, ilɔ pəŋipəŋgi, i kikkik.* We draw the line, we jump there (and) kick.

- **pəŋka** (der.) *v* jump. *I koi bang li thanthendoki i kɔ pəŋka.* We take this ordinary rope and jump with it.

- **pəŋchanth** (id.) *v* wean (a child).

- **pəŋkiyɔ** (unspec.) *v* jump.

pəŋchanth (id. of **pəŋ₂**, chanth, see **pəŋ₂**)

pəŋipəŋgi (der. of **pəŋ₂**)

pəŋka (der. of **pəŋ₂**)

pəŋke *v* give up. *Man pəŋke, ya tɔnk Bahin ye.* Do not give up serving the Lord.

pəŋkiyɔ (unspec. of **pəŋ₂**, -k, see **pəŋ₂**)

pəpə [pə̃pə̄] *n* 1) calabash, [pə̃pə̄]/[pə̃pə̄thé] calabash/calabashes (B dialect); *pəpə* (hɔ̄/tha) calabash made of a gourd (*Crescentia cujete*) (Pichl 1967). 2) [pə̃pə̄] a cup for measuring or drinking made by cutting a calabash, (*gbùlù*), in half (K dialect).

pəpenthe (id. of **pə₂**, **penthe**, see **penthe**)

pər *n* kinds.

pəri *v* fill.

pəth cf: **sɔisɔi** (der. of **sɔi**). *v* 1) taste good; be delicious. *Yekə le hɔ̄ pəth.* The cassava is good (Pichl 1967). *Yençek ha rɔnka le ha pəth.* Fish prepared in the manner of *rɔnka* are very good (Pichl 1967). *Ja ε la pəth he lan̄ jisɔs.* It is sweet to believe in Jesus (Pichl 1967). 2) please. *Ke la wɔ pəth ye jajel wɔe wue?* Does it please him that his mother-in-law died?

• **pethil** (der.) *v* 1) taste good. 2) be sweet. *Nle kɔ bo mponi nwɔk mpika ntuk mae; labi la pethile mini.* If you leave it and throw yourself into another language, you lose it; that is why it is not sweet to me. 3) be pleasing. *Nɔe wɔ chal ha lɔŋ nui ko la pɔ hɔ ha yinde, bi ha thee lane la bien ha pethil wɔe.* The person that sits listening to the gossip of others will hear that which displeases him (proverb).

- **pethpethε** (der.) *n* 1) tastiness. *Pɔmthi gbamde le ye ma kɔ gbo cheth yeqkeleŋ ni ntheki kɔni peth-pethε...* Potato leaves, if you want to cook them nicely so that they taste good... 2) pleasantness. *So, ɲɔ ke bila, peth-peth ɲɔ lɔ?* So, how is your marriage, is it good? *Ee, peth-peth ɲɔ lɔ.* Yes, the marriage is good.

petheli *v* pet (Pichl 1967).

pethepethε *n* vine species, leaves used for medicine, no fruit or flowers, when put on fire makes a noise, ‘pethepethε,’ like popcorn (K dialect).

pethil (der. of **peth**, -il, see **peth**)

pethpethε (der. of **peth**)

peyε *v* accompany. *Kaiŋ Taso wɔe munini tir ko wɔ ko ni anya wɔe ɲa hun wɔ peyε ko wul lijajel wɔe.* Kain Tasso returned to his town and his people came to welcome him from his mother-in-law’s funeral.

pi₁ *v* 1) become dark. *nhɔbe ilema hɔ haŋ wɔye pi ima lɔ be nwɔk pika gbi, achen ɲe ke gbi.* Even if we keep speaking it until nightfall using no other language, I would not get tired. 2) spend day. *A pi chek le ko.* I spent the whole day on the farm. comp. **hwəpi** (see **hu₂**)

- **pithi** (comp.) *cf:* **rithi₂** (der. of **rithi₁**). *v* 1) be black. 2) be dark. *Pele kɔi pith kɔi pingi, kɔi bi kun, kɔi gbemɔ.* The rice will get dark, and then it will change and swell

up (lit. have a belly, i.e. be pregnant) and then tiller. 3) dye dark.

- **pike** (der.) *cf:* **mathui** (der. of **math**). *v* be hidden. comp. **paŋpike** (see **paŋ₂**)

- **piki** (id.) *v* greet in evening.

pi₂ *n* beauty.

pi₃ *temp* evening. *...wɔye ɲɔ pi gbo yende ɲɔ hi jo we* ...in the evening what we are to eat.

pia₁ [pià] *cf:* **han₁**, **sui**. *n* 1) hand *Ya ke wɔ ma hɔl thimde, ni ya beŋ ma wɔ pia mi njoke, ni ya theli ko wɔ ko.* I saw him with my eyes, and I touched him with my right hand, and I talked to him. 2) arm.

- **piamin** (comp.) *n* left hand. comp. **beŋpiamin** (see **beŋ₂**), der. **piamine** (see **pia₁**)

- **piamine** (comp.), (der. of **piamin**) *Loc* [piàmíndɛ] on the left (B dialect). comp. **beŋpiamin** (see **beŋ₂**)

- **pianjok** (comp.) *n* right hand (Pichl 1967). comp. **beŋpianjok** (see **beŋ₂**), der. **pianjoke** (see **pia₁**)

- **pianjoke** (comp.), (der. of **pianjok**) *Loc* [piànjók] on the right (B dialect). comp. **beŋpianjok** (see **beŋ₂**)

pia₂ (Eng *pear*) *n* [pià] pear (K dialect).

piamin (comp. of **pia₁**, **min₃**, see **pia₁**)

piamine (der. of **piamin** (comp. of **pia₁**, **min₃**), **ɛ₁**, see **pia₁**)

pianjok (comp. of **pia₁**, **jo₁**, see **pia₁**)

pianjoke (der. of **pianjok** (comp. of **pia₁**, **jo₁**), **ε₁**, see **pia₁**)

piath *n* (wɔ/hã, si) fish species, Spanish (Polydactylus quadrifilis (Pichl 1967)).

Piε nam Pieh, name given by Poro Society.

piε *n* elephant. In Banta area near Mokele, people believe that if old people die, their souls go into the bush and turn into elephants (Pichl 1967). comp. **riŋpiε** (see **riŋ**)

pii *n* (wɔ/hã, si) glow worm (Pichl 1967).

pika₁ (der. of **pika₂**)

pika₂ *n* remainder; the rest. *Lomthinɔo, pikchɔthiŋɔo, lane gbi wɔ tha chi, lipikae pɔ lai ni be ki buk.* Your voice (recordings), your pictures, he will bring all of that, the rest will be put in books.

• **pika₁** (der.) *cf:* **hale**, **pε₂**, **pim₂**, **tilanj**. *adj 1)* other. *Che risen pika* *ŋɔ gbi.* It is for no other reason. *Be thi pika thalɔ ke ache tha bɔ ku gbe.* No, there are other ones but there are too many. *Yɔ pe bia kɔ hundc, wɔ pe bia koi li pika.* When he is going to come, he will also take other things. *2)* another. *Den yami wokɔ pe ko ba yi ye, wɔi bi nɔ pokan pika.* Then when mother left our father, she had another husband. *So, mɔm ni po mɔ ŋanya ka tipen de* *ɔ mɔm ni nɔ peka ŋa ni ye?* So, you and your first husband, or you are now with another person? *I na*

pomde i tipε i cheni peε, i na nɔ peka ini ye. Me and my husband that started, we are no more, I am now with another person.

pikchɔ (Eng *picture*) *n* picture. *Lomthinɔo, pikchɔthiŋɔo, lane gbi wɔ tha chi, lipikae pɔ lai ni be ki buk.* Your voice (recordings), your pictures, he will bring all of that, the rest will be put in books.

pike (der. of **pi₁**, -**k**, see **pi₁**)

piki (id. of **pi₁**, **ki₁**, see **pi₁**)

pikith *cf:* **chok**, **thim**, **yikitha**. *v 1)* shake. *2)* wag.

• **pikith-bol** (comp.) *v* shake head.

pikith-bol (comp. of **pikith**, **bol₁**, see **pikith**)

pil *cf:* **gbonthɔ**. *n* palm wine dregs.

pili *v* walk about. comp. **nɔpili** (see **nɔ**)

• **piliŋni** (der.) *v* go around.

piliŋni (der. of **pili**, -**n₂**, -**ni**, see **pili**)

pim₁ *n* dolphin.

pim₂ *cf:* **hale**, **pε₂**, **pika₁** (der. of **pika₂**), **tilanj**. *adj* other. *Ke ayenal pim Mbolom de ma pɔ hɔ.* But in other places, it is Bolom they speak. *Pimde kɔne kɔ pɔ bia joe, pɔ kɔi be stɔ thai kune.* The remainder will be put aside for food, will be kept in storage.

pimpi *n* [pímpí] tree species, black tumbler that bears black fruit in clumps, some are sour, some sweet, one kind of ochre, the other straw-colored, eaten during brushing time (March), suck the seeds, can

be put in a tumbler of water (K dialect); (kɔ/ma) tree species, black tumbler (Dialium guineense) (Pichl 1967).

pin₁ *cf: kɔ₆, paka₂.* *v* 1) buy. 2) pay. *Hálíwò hiná má Yémà, wò pín bállè kò Chó.* Because he slept with Yema, he paid *bal* to Cho.

pin₂ *n* fly. *Nó bien gbo thotho, chen sie pinde bi nchan.* A man without sores will not know that the fly has teeth.

pinthaŋ *cf: yerenj.* *v* [pintħaŋ] be confused (K dialect).

piŋ₁ *adj* empty.

piŋ₂ *n* [piŋ] insect species, fly (K dialect); *pīng* (wɔ/hã, N) fly (Pichl 1967).

- **piŋbok** (comp.) *n* (wɔ/hã, N) busy-body, someone who meddles in all kind of affairs which don't concern him (Pichl 1967).

piŋgε *temp* first. *Wɔne fɔs wɔ piŋgε yethi chukale?* The first person that held the staff?

piŋin *v* turn against; oppose. *Ija jo yje ma sɔisɔi gbi ya piŋini gbo we.* They eat nice food, yet still they turn against us. *Wante maie ya lɔ we ya koi piŋieni.* Our sisters are all there; they have turned against us. *Ija kul moi ma sɔisɔi gbi ya koi piŋieni.* They drink tasty drinks and they turn against us.

piŋki₁ *v* 1) transform. 2) turn over. *Labo thibɔm lɔ pɔ bia yuke, pɔ kɔ ni bɔm thai poi kɔ piŋgi bɔmde o*

pɔi gbusa. If people have to plant where it is muddy, they will then turn the mud over or then they dig. *Pɔ kon gbo raa poi piŋgi kajka inalle lɔ ya ni kelen.* After brushing, they have to turn over the soil so that it becomes clean. 3) change. *Pele koi pith kɔi piŋgi, kɔi bi kun, kɔi gbemɔ.* The rice will get dark, and then it will change and swell up (lit. have a belly, i.e. be pregnant) and then tiller. 4) turn into. *Meyke yɔ Apotho aε ka che pin anyae hiŋk Afrikaε, yà yá kɔ piŋkies awoke.* The time when the white man was buying people from Africa, they went and turned them into enslaved people. *Bikɔs nɔbende koŋ gbo tham, ko piŋginde tamɔ.* Because if an old person has become old enough, she has turned into a baby. 5) become.

- **piŋkini** (der.) *v* 1) turn to. 2) turn into. *Kel le pinkieni nken le nɔ.* The monkey turned himself into a person (Pichl 1967).

- **piŋki-piŋki** (der.) *adj* variable, unreliable.

- **piŋkilini** (unspec.) *v* 1) roll around. *Tamɔ le wɔ taj ni che pinkilini le ko.* The child is crying and rolling around on the ground (Pichl 1967). 2) roll down. *Pe le pinkilieni hink rɔŋ de atok.* The stone rolled down from the height of the mountain (Pichl 1967).

piŋki₂ *v* reply. *A ya lenyi Nthemandai, le ha leyemigbo Nthemandai aha piŋgiye.* Yes, I greet them

in Themne; if they greet me in Themne, I will reply the same.

piŋkilini (unspec. of piŋki₁)

piŋkini (der. of piŋki₁, -ni, see piŋki₁)

piŋki-piŋki (der. of piŋki₁)

piŋkliŋ *adv* aloud; out loud.

piŋkta *v* stir up.

pio *n* 1) pig, [píó]/[píósè] pig/pigs (B dialect). 2) hog.

• piɔm (der.) *n* manatee.

piɔm (der. of pio)

pipa *n* measles.

pipe *n* cask; barrel. *Mbɔŋ ma pipe ma bempani iwɔm*. Barrel bungs are made of wood (Pichl 1967).

pir *n* (wɔ/hã, si) monkey species, has a white mouth (Pichl 1967).

piriŋ *adv* around. *Yε pɔ ka ka na, ken yɔ pɔ ŋa, pɔ bε lɔ simente han pɔ piriŋe ni...* If they had given here, like they did, they put cement there right around...

pis (Eng *piece*) *n* piece of cloth.

pisa *v* [písà] be better, improve (K dialect). *Ija pisa..* It is better... *Tipeni fisa*. He begins to be (or to feel) better (Pichl 1967).

pithi (comp. of pi₁, thi₁, see pi₁)

pithika *n* rascality. comp. nɔmpithika (see nɔ)

pithilin-thole *v* frown.

piyaŋ [píyàŋ] *v* not normal, when someone is not doing something correctly, not able to talk or to

say anything you understand (K dialect).

piyétpiyet *cf:* tata₁ (der. of taa), ton-ton (der. of ton₁). *adj* [píyétpíyét] very small (K dialect).

piyle *cf:* lepi (der. of lap₁, -i₁). *n* disgrace.

Plantin *nam* Plantain Island, name given to a place. *Mbolomde, Plantin ka lɔ mɔi kie, man ni Nthemde handɔ mapɔ chan thelia?* The Sherbro, on Plantain (Island) here where you are, Bolom or Themne, which do they speak more? *Iŋha ya leme nɔ len la haani, rɔŋ ayén Planti ko*. Let me tell you something that happened, a true story at Plantain (Island).

ple (Eng *play*) *cf:* siŋ₂. *v* play. *Abibo tep, aksɔ yɔ hok a ple*. If I have a tape, I take it out and play (it). *Wεl i ka che ple han tenis bɔl, ni iple chɔch, ni thirika*. We used to play hand tennis ball, and we play church, and other ones.

plet (Eng *plate*) *cf:* boi, chenchi. *n* plate. *Mɔi thɔk seye ni plete lɔ po mɔe bia huy beth joe*. You wash the spoon and plate where you have to come and cut the rice. *Ni mbethewɔ plete kune mɔ wɔi ka*. And cut for him on the plate and give it to him.

plen (Eng *plane*) *cf:* balon₂, wɔmtoke (comp. of, id. of wɔm₂, toke₁). *n* airplane. *Plen de kɔn poto kethketh hink Kyamp ka*. The plane goes frequently from Freetown to Europe (Pichl 1967).

plɔm (Eng *plum*) *n* plum. *A yuk pele, a yuk ikonate, a yuk ines ε, mpanth ve maa kune, a yuk mplɔmde.* I plant rice, I plant coconut, I plant pineapple, that is the work I am into, I plant plums too.

po₁ *v 1)* arise. *Yε ya lɔl ya po ye wɔε ɲɔkeni we...* When I sleep and wake up early in the morning... *Achɔŋɔ Bei bulle seke ya po ni vele.* I give the only one God thanks that I wake up healthy. 2) get up. 3) awaken. 4) [yóó] grow up (K dialect). *Yoo, nɔmaae wɔ yoo* Grownup, the woman is grown. *Le awokɔls gbope, ye laio wε, ye ɲa ko ni po kinei ye mi chala ni...* If I leave that path, as it is, when you had grown and your mother was still there... *Apumahiyε bε ɲa po bo ɲa labi ɲa the la.* Our children also, when grown up, they will hear it. 5) begin.

- **pokɔ** (comp.) *v* grow up. *A-a apokɔni thi tɔn.* No, I did not grow up knowing how to sing.
- **pɔl...len** (unspec.) *v* grow; thrive. *pɔl...len* discontinuous form.

po₂ *n* beach.

po₃ *cf: prim.* *n* [póɛ] pigeon, different from dove, *prim* [r trilled, V central] (K dialect).

po₄ *cf: kosi, sein.* *v 1)* share. *Ya bɔn-thɔ wɔ poo yekɔ, ya thom wɔ ni kɔn-kleni.* I met him sharing cassava; I begged him (for some), but he refused (Pichl 1967). 2) separate; divide. *Poo pok le.* To divide the country (Pichl 1967). *M poo shilin bul*

ndel nra. Divide one shilling into three parts (Pichl 1967).

• **poni** (der.) *v* separate; divide. *Yema ni ɔpook Käy ha kɔŋ pooni.* Yema and her husband Kay are divorced (separated) (Pichl 1967).

po₅ *n* husband. *I ko vei ina pomde o, iko be chaŋ nenthι wanjde.* We have stayed together me and my husband, now more than ten years. unspec. **nɔpokan** (see **nɔ**), **ŋɔhɔlpok** (see **nɔ**)

• **pokan** (unspec.) *n 1)* man. *Ya wɔke ko kajde ai munini ko icheli ba mi bikɔ nɔ pikani pika che ɲa ni.* When I finished learning, I had to return to my father's seat because there was no other man there. 2) male. *Apokande ɲan gbi ɲa ka kɔŋ wu?* All the males were dead? 3) husband. *Den yami wɔkɔ pe ko ba yi ye, wɔi bi nɔ pokan pika.* Then when mother left our father, she had another husband. *Bel Pokan de:* "Mba yan ɲa mɔ hɔm ve?" Rat Husband: "Woman, is it me you are abusing like that?" 4) boy. *Ye imath-mathninde apikande ɲani thoŋi-thoŋi siŋthe ve...* When we would hide and the boys would run after us, (in) those games... 5) person. *Haŋ ni la mue ko apokana tire* Until it then reached the townspeople. *Apokana tire ɲae hɔε, Taalangba ki kɔŋ simi saba tire njem.* The townspeople then said, this man has spoiled the town

law. comp. nɔpokan (see nɔ), ɲɔhɔlpok (see nɔ), rapokan (see ra₃), rɛmpokan (see rem), rɛmsupokan (see rem), santhilpokan (see santhil), sɔkpokan (see sɔk), taapokan (see taa), tamɔpokan (see taa)

po₆ cf: tipe. v start. *Wɔi kɔni pɔyko, yɛ kɔni yɛ wɔi ko sɛm ko thɔke, wɔi po ɲa tɔn.* And then she goes to the stream, when she went to the stream, she stood by the tree, and then she started to sing.

poa v snatch.

poepoe₁ (der. of poi₁)

poepoe₂ (der. of poi₂)

poεpoe (der. of po₁)

poi₁ adj lightweight.

• poepoe₁ (der.) adj lightweight.

poi₂ temp early. *Chencha be ya kɔε akɔni poi.* Even yesterday when I went, I didn't go early.

• poepoe₂ (der.) temp [póépóé] early (K dialect).

poiŋ v [póíŋ] raise, e.g., raise from the dead (K dialect).

pok₁ v leave. *Anyaε bai ko bul wɔε gbaki ni hɔε, "Bera, ɲa pokɔ mi lɔ ka."* Of the people in the bari, one said, "Gentlemen, get out of here."

pok₂ n medicine people swear on (Hall 1938).

pokan (unspec. of po₅)

pokɔ (comp. of po₁, kɔ₄, see po₁)

pol₁ n serenade.

pol₂ v be foolish.

poloŋ₁ cf: poj₂. Loc [pólón] far away (K dialect). *Kɔn gbes ko poloŋ.* He is gone far away to the east (Pichl 1967). *Wɔ gbo chančhan poloŋ sin la wɔ ha le.* He only goes about from place to place and does not know what to do (Pichl 1967).

poloŋ₂ n [pòlòn] tree species, cotton tree used for canoes, leaves used for sauce and medicine (K dialect). *Mɔm kɔ bɔnth che-ko ko poloŋ dɛ.* You will meet me before the cotton tree. (Pichl 1967). *Poloŋ dɛ kɔ gbo kil mi le nteent.* The cotton tree is right near my house (Pichl 1967). unspec. yekəpoloŋ (see yekɛ)

Pondo nam Pondo, female name given by a society.

poni (der. of po₄, -ni, see po₄)

ponj₁ v feed.

• poj ... nin (comp.) v feed the Poro devil.

ponj₂ cf: polonj₁. 1) of being far away. *Wɔe kɔni pok livil poj ha kɔ lelie waajmaa.* He went far away to find (look for) a woman. *La kɔŋ wɔ yɔk poj, kɔŋ yereŋ gbi.* He was carried far away and was completely confused. 2) of disappearing. *Ni ɲa muni thaŋni, kara-kara, kara-kara, kara-kara poj! baie toke tɔrɔth.* And they return to climbing up... gone! up the bari tɔrɔth (idph of emphasis).

ponj ... nin (comp. of poj₁, min₃, see poj₁)

poŋk₁ *v* put. *Poŋk pia lal le ai ko.* He put his hand into the fire (Pichl 1967).

poŋk₂ *Idph* of being very red.

pool *cf: jeth₂* (der. of **jeth₁**), **jobɔi**. *adj* [póól] not strong (K dialect).

pos *cf: poŋk.* *v* peel. *Amaa ki, apum ya pos gbam de, apum ya pos yekee.* These women, some were peeling potatoes, others peeling cassava.

pot₁ *n* 1) [pòt] palm species, swamp palm, like *ken* but has no palm wine or raffia, get *chak* ‘fiber,’ which is fermented, then beaten (K dialect). 2) thatch (Pichl 1967).

pot₂ *cf: meni, woso.* *n* clay.

poth *cf: nal.* *n* 1) earth. *Pɔ gbɔŋga wɔ bo pothe atok, pɔi nu bike pɔ bim wɔ lɔ atok.* After he would be put in the ground, they would fold the mat then they would put the corpse on it. *Pɔi tholi ni pɔ yethie nɔ, pɔi be pothe.* They put it down and would lower it, and then they add the dirt. 2) mud. comp. **thullipoth** (see **thul**)

Potho (Port *português*) *cf: nɔyenkes* (comp. of *nɔ*, *yenkes₁*) 1) *n* white people. *Wel atipe tɔn nende nɔ Apothoe ya wɔ 2013, te menko ki amu tɔndai.* Well, I started singing in the year that white people call 2013, up to this year I’m still singing. *Keneki-keneki wante yi bende wɔ pɔk Potho wɔ yi sɔpɔt.* This time now, we have our sister in the whiteman’s country who supports us. 2) [pòthò] *n* English language

(K dialect). *Lε mbɔn gbo hɔ mpootoo le koot l’ay, mɔ le Bolomnɔ, Themnɔ, Mendenɔ.* If you do not speak English at the court, there is someone who will interpret for you in your language, be you Bolom, Themne, or Mende (Pichl 1967). 3) *n* European. *Gbemni abɔka le ni nche ma ha le ma fɔsε ha ma apotoa.* The inheritance and the way of the life of the Krios resemble those of the Europeans (Pichl 1967). *A si rai le pootoo.* I know the book of the Europeans, i.e., I am literate (Pichl 1967). 4) *nam* Europe, name given to a place. *Plen de kɔn poto kethketh hink Kyamp ka.* The plane goes frequently from Freetown to Europe (Pichl 1967). comp. **bɛlpotho** (see **bɛl₂**)

• **Pothonɔ** (comp.) *n* white man. *Ye lai bikɔs ivin Pothonɔ ki yɔ hun ke nɔ ndɔndɔ ko wɔko, 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 do not disgrace people. *Ielle Plantiko: Pothonɔ bul wɔ ka chal yel nsanjha ko, wɔ ilel wɔe ka chee jɔn Planten de.* The name Plantain: A white man who resides on Egusi was named John Plantain.

Pothonɔ (comp. of **Potho**, *nɔ*, see **Potho**)

pothɔhɔl (der. of **potɔhɔl** (comp. of **poto**, **ahɔl₁**), see **poto**)

poto *temp 1)* April-May (Pichl 1967). *2) summertime* (Pichl 1967). *Poto le koŋ tipe, ipuluk le tipe puuki.* Summer has begun, the grass begins to blossom (Pichl 1967).

- **potəhɔl** (comp.) [póthɔhɔl] *1) nam* June (K dialect). *2) n* end of March (Pichl 1967). *3) n* springtime (Pichl 1967). *Potəhɔl le koŋ moey, ngbeamŋ de tipe wantiŋ.* When springtime has come, the fruit trees begin to blossom (Pichl 1967).
- **pothəhɔl** (der.), (der. of **potəhɔl**) *n* [póthəhɔl] insect species, like black ants, given the name because they come out in June, have many arms like millipede, but much smaller (K dialect).

potogi (Port *português*) *n* Portuguese language.

potəhɔl (comp. of **poto**, ahɔl₁, see **poto**)

poyok *n* plant species, *Afrolicana elaeopernum* (Pichl 1967).

pɔ nam Poro Society. comp. *walpɔ* (see *wal*₂)

- **pɔŋchanchanj₁** (comp.) *nam* Poro ceremony location.
- **pɔŋchanchanj₂** (comp.) *v* complete final stage of Poro.

pɔ₁ *v* be fresh.

- **pɔεpɔε** (der.) *v* be very fresh.

pɔ₂ *v* fetch water. *Mpanth ma apuma mae, a kɔ pɔε, atu, ko gbi lɔ yema mi bo womde.* The work of the girl children, I go to fetch water, I pound,

where ever she wants to send me. *Paali pagbonde akəni pɔiko, ale semi kemde akoŋ kəni ale kɔ siŋe.* The whole day if I go to fetch water, I will leave the bucket then I go play.

pɔba (Port *pólvora* ‘gunpowder’) *n* gunpowder.

pɔε *n* waterside.

pɔhɔ *v* give.

pɔi *n* brother-in-law.

pɔk₁ *n* **1)** country. *Pɔki Salon de, pɔ ko ha jagbe.* In our country Sierra Leone, they have done a lot. *Kε pɔk pim kɔlɔ nyanɔe pɔ cheŋ wɔ ka fɔsa, hin ka gbo.* But in other countries if a stranger goes there, they would not give him power, only we here. **2)** land. **3)** region, district. *Nen thiwaŋnihisł, gbemni Fuŋk ko, Pɔk Bompɛɛ, Pɔk Nyambae.* Fourteen years old, born in Rotifunk, Bumpeh Chiefdom, Moyamba District. **4)** chiefdom. *Sundu ko Pɔk Kagbɔe ki?* Sundu in Kagboro Chiefdom?

- **pɔkmɛkin** (comp.) *n* end of the world.

Pɔkpoto (comp.) *nam* Europe, name given to a place.

pɔk₂ *n* secret society.

pɔk₃ [pɔk] **n** **1)** *pɔɔk* (wɔ/hã, si) heron (Pichl 1967). **2)** bird species, seabird, thin, white, some dark grey, egret? (K dialect).

- **pɔkdinthε** (comp.) *cf:* **malka.** *n* cattle egret.

- **pɔkyagba** (comp.) *n* 1) blue heron. 2) [pɔkyàñgbà] seabird species, same as *pɔk* but bigger (K dialect).

pɔkdinthe (comp. of *pɔk*₃, *dinthε* (der. of *dinth*, -ε), see *pɔk*₃)

pɔkmekin (comp. of *pɔk*₁, *mekin*₁ (der. of *mek*₁, -n₁), see *pɔk*₁)

pɔkɔn *v* forget.

- **pɔkɔni** (der.) *v* forget. *Chelie mi ten wey ya che kɔn pɔkɔni.* He created a bad situation for me, I shall not forget it (Pichl 1967).

pɔkɔni (der. of *pɔkɔn*, -i₁, see *pɔkɔn*)

Pɔkpoto (comp. of *pɔk*₁, *Potho*, see *pɔk*₁)

pɔkyagba (comp. of *pɔk*₃)

Pɔl nam Paul, male name given to a person.

pɔl cf: sɔnthɔ, yɔŋ. n 1) [pɔl] fish trap (K dialect). 2) weir basket (Pichl 1967).

pɔl...len (unspec. of *pɔl*)

pɔli (Eng *Polly*) *n* [pɔlɪ] parrot (K dialect).

pɔlis (Eng *police*) *n* police. *Aa ha ka che theli Mbolomde, wɔnɛ fli ka che OC police, Hestins.* Yes, they used to speak Sherbro, even the one (who) was an OC Police, Hastings.

pɔllen *n* height.

pɔm₁ *n* leaf. *A si pɔmthe.* I know the leaves. *Nshi pɔmthe?* Do you know (how to use) leaves? comp. **nɔmpɔm** (see *nɔ*), **sithapɔm** (see *sinthil*)

- **pɔmpεlε** (comp.) [pɔmpɛlɛ] *n* snake species, ‘leaf rice’ called so because of its color, snake is green – people say it is poisonous but Ba Yanker has not seen any harm; not that afraid of people, a small snake of finger thickness, found in the bush (K dialect).

- **pɔmthaba** (comp.) *n* tobacco leaf. *Bikɔs hin abena hie pɔ thuka ya bo pɔm thaba.* Because our (emph.) parents were just married with tobacco leaf.

pɔm₂ cf: bobo₂, nɔwu (comp. of *nɔ*, *wu*₁). *n* corpse.

- **pɔmul** (der.) *n* dead person.

pɔmpεlε (comp. of *pɔm*₁, *pεlε*, see *pɔm*₁)

pɔmthaba (comp. of *pɔm*₁, *thaba*, see *pɔm*₁)

pɔmul (der. of *pɔm*₂, -ul, see *pɔm*₂)

pɔn prep on. *Le nɔ koyeni gbo ha pɔn bempa la, makɔni kɔtai, lokal kɔt.* If the person does not accept the settlement, they go to the court, the local court.

pɔni (der. of *pɔŋ*₂, -ni, see *pɔŋ*₂)

pɔnth₁ *n* [pɔnth] parcel, something knotted (K dialect). *Wuthi, ŋ kɔ wuthie pɔnth le ve hɔ hinkɔ Pootoo.* Untie or open something knotted, go untie that parcel for me that has come from Europe (Pichl 1967). 2) wetlands, swamp. *Agbole chal pɔnthε ŋɔ hun mi bɔnth, a chɔŋɔ Hobatooke seke halan.* I would just sit and see the wetlands near me, I

thank God for that. *Pɔnθ le hɔ tri bɔko*. The swamp is outside town (Pichl 1967). *Ba yentho bi lɔ hantha ka pɔnθ le ay*. There was a Mr. Leopard who had a fishing fence here in the swamp (Pichl 1967). 3) *n* food dish consisting of fish, peppers, onions, salt, etc., rolled in a leaf and baked in the fire (Pichl 1967).

pɔnθlɔŋ *n* [pɔnθlɔŋ] bird species, a small grey bird found everywhere, distinctive sound in the morning (K dialect).

pɔnθpɔnθ *n* (kɔ/ma) plant species, shrub in swamp used for manufacturing chairs and baskets (Pichl 1967).

pɔŋ₁ *n* pound (monetary unit). *Pɔn wɔŋ temde ibien mu thauzin*. Ten pounds, at that time we did not have thousands.

pɔŋ₂ *v* 1) discard. 2) cast. *Ntole, i pɔŋ huke. Ihuke ŋɔi pɔŋe, aji*. You used tricks, we threw hooks. It is the hooks that we throw, (and) we caught (fish)! 3) give out.

- **pɔni** (der.) *cf: pufuth.* *v* 1) get involved. *Wel yami ka bemi skul ke akɔni livil, ŋɔ aka mel ayi pɔni ŋɔtʰe kune*. Well, my mother sent me to school but I didn't go far, then I left and I involved myself in fishing. 2) throw oneself into something. *Nle kɔ bo mpɔni nwɔk mpika ntuk mae; labi la pethile mini*. If you leave it and throw yourself into another language,

you lose it; that is why it is not sweet to me. 3) pour.

- **pɔŋki** (der.) *v* throw. der. **pɔŋkiɛn** (see **pɔŋ₂**)

- **pɔŋkiɛn** (der.), (der. of **pɔŋki**) *v* exchange words. *Lanɔ ki gbi la bel siatiŋ de ŋa pɔŋkiɛn thiyeŋ de...* This affair between the two rats exchanging words...

- **pɔŋpɔŋ** (der.) *v* throw away. *Ibom-bom de, pɔ ŋɔ pɔŋpɔŋ, pɔ che ŋɔ pɛ bia buŋ, pɔ pɔkɔni ŋa ŋɔn*. The big ones will be thrown away; they forget to do anything about it.

pɔŋchaŋchaŋ₁ (comp. of **Pɔ**, **chaŋ₁**, see **Pɔ**)

pɔŋchaŋchaŋ₂ (comp. of **Pɔ**, **chaŋ₁**, see **Pɔ**)

pɔŋk cf: pos. *v* peel.

pɔŋki (der. of **pɔŋ₂**, -k, -i₁, see **pɔŋ₂**)

pɔŋkiɛn (der. of **pɔŋki** (der. of **pɔŋ₂**, -k, -i₁), see **pɔŋ₂**)

pɔŋpɔŋ (der. of **pɔŋ₂**)

pɔɔ cf: hoe. *n* [pɔɔ] rain (same as Poro) (B dialect). *Wɔiyé kò hǔn*. The rain is coming.

pɔɔbɛl *n* [pɔɔbɛl] grass species (K dialect).

pɔs cf: gbe, no₁. *quant* 1) much. 2) many.

- **pɔsɔni** (comp.) *v* not be much.

pɔsɔni (comp. of **pɔs**, **ni₂**, see **pɔs**)

pɔthi *n* cup.

pɔthkɔlɔ *n* 1) [pɔthkɔlɔ] a sickness, smallpox (K dialect). 2) cowpox (Pichl 1967).

pɔti (Eng *pot*) *n* mug.

pɔy *n* stream. *Ye kɔni ye wɔi ko sem ko thɔke, wɔi po ɔya tɔn.* When she went to the stream, she stood by the tree, and she started to sing. *Yawɔ wɔ wɔm tɛm dɛ ɔybi ɔjɔ wɔ theni bo ndik ni kɔ ni pɔyko.* Her mother told her that anytime she is hungry, she should go to the stream.

Prat nam Pratt, name given to a person. *Wa maɛ, wɔ tika, Mɔmɔi Prat ki wante wɔi, wɔ tika.* A girl, she is in this town, Mummy Pratt's sister.

pres (Eng *price*) *cf:* sɔŋkɔ. *n* price.

pridɔminantli (Eng *predominantly*) *adv* predominantly. *Patikulali hi Amɔyae ko a wɔke lɔ pridɔminantli Muslim.* Particularly, we the Muslims, where I came from is predominantly Muslim.

prim *cf:* pɔɔ. *n* dove species. *prim* dove, makes a low gurgling sound (pigeon louder and sharper, can be heard far away).

primi (Eng *preemie*) *n* premature baby. *Ye pɔ hɔ primie ve, aagbemɔ lande kɔ kath.* When they say preemie, that (kind of) giving birth is difficult.

prizina *n* imprisoned.

problem (Eng *problem*) *n* problem. *Wɔn kɛnde ve wɔ asothɔ bo problem.* That is the only problem I had. *Yelaio we, ye jaɛ ma ko ɔyani mg-bee ɔjɔ maredɛ kɔ bi ni problem the.*

Nowadays, when things are abundant, all the marriages are full of problems.

Prof nam Professor. *Ye bilae Prof wɔn pe yema kɔ tongi lawɔɛ ye wɔ bia muninie.* The reason is because Prof himself would want to go and show his wife after he has returned.

profit *n* profit.

prpr *n* fishing chain.

pu₁ *Idph* of being white. *Wɔ dinthe <pu>.* He is very white.

pu₂ 1) *v* plunder. 2) *n* fight. 3) *n* war.

pu₃ *n* fish species.

pufuth *cf:* pɔni (der. of pɔŋ₂, -ni, der. of pɔŋ₂, -ni). *v* [púfúth] jump into something, join an argument (K dialect).

puhapuha *n* sauce type, made of finely cut krenkren cooked together with rice and other ingredients.

puin [púí] first son who dies, the person buried only with leaves (K dialect).

puinɔ (comp. of nɔ)

Pujon nam Pujehun, name given to a place. *Kilthi le tha Pujon kune tha bom.* The houses in Pujehun are big (Pichl 1967).

puk *cf:* bolmɔ (comp. of bol₁, mɔ₁). *n* 1) navel. 2) nipple. *puke* the nipple.

• pukhɔl (comp.) *Loc* around the navel.

pukhɔl (comp. of puk, ahɔl₁, see puk)

puki *cf: wantinj₂* (der. of *wantinj₁*). *v* blossom; bloom.

pukɔ₁ (der. of *pukɔ₂*)

pukɔ₂ *cf: hwe*. *n* foam.

• pukɔ₁ (der.) *v* foam.

pul₁ *cf: boo₁, gber₂*. *n* rice flour.

pul₂ *n* ashes.

pula *n* 1) just a worm, one in the stomach is smaller, in the ground – dies quick due to insects and maybe heat, pigs love them (K dialect). 2) stomach worms.

puli *v* stir. *Ye mɔ kɔ ni pulie, mɔ koi yabase nbɛlɔ atok.* As you are mixing it, you take the onion and add it in.

• pulijo (comp.) *v* stir food.

• pulipuli (der.) *v* mix. *Mɔ kɔi mine kɔj pulipuli gbi, jɔe, mɔi gbingith.* You then mix it all, the food, then you cover it. *Gbi ni ngefeye, mɔi binthmabinthma mpuliepulie mɔi nɛmil labo iyelle ɲɔ shilo che.* Together with the pepper, you mix it up, and then you taste it to know if the salt is okay.

pulijo (comp. of puli, jo₂, see puli)

pulipuli (der. of puli)

Puluk *nam* Puluk, name given to 7th son.

puluk [pùlùk] *n* grass species. *Ipuluk ε be hɔ tipe ho.* The grass also begins to sprout (Pichl 1967). *Pùlùké bàmàké léllè.* Grass covered the ground. *Poto le kɔj tipe, ipuluk le tipe puuki.* Summer has begun,

the grass begins to blossom (Pichl 1967).

• puluk-men (comp.) *n* sea flora.

puluk-men (comp. of puluk, men₃, see puluk)

puluke [pùlùk] *cf: kran, tuntun₂*.

n a pile of leaves or trash (B dialect). *Akɔj gbo bas, adikile gbo ipuluke ai le yini achan-chañ tiko.* After sweeping, I will gather the dirty clothes and leave them there and travel about town. *Ipuluke gbi ma lɔe pɔ ma lɔ kɔj hok.* All the piles (of branches and leaves) that are there are taken out.

pum₁ *quant some. Næthi le thipum tha thikalej.* Some roads are fine (Pichl 1967). *Ye ɲ kɔ gbo gadin dai, chie mi mmango mpum.* When you go to the garden, bring me some mangoes (Pichl 1967).

pum₂ *cf: tɛŋka. adv* 1) perhaps. 2) maybe. *Le pɔ yie wɔ gbo, pim wɔ bia wɔ, hok nɔ ntent ni kɔni ayanal pika ha ko lɔ chal.* If they ask him, maybe he would say that they go far away to another place and stay there. *Pim nɔ wɔ sɔtha nten Inglan la athelie komɔko.* Maybe someone in England will understand what I said to you.

• tempum₁ (comp.) *adv* 1) maybe. 2) perhaps.

• tempum₂ (comp.) *temp* sometimes. *Tempim la koi ndɔi ntij pɔ che wɔ kɔj, chan pɔ kɔjla.* Sometimes it would take two days with-

out being buried, until the process is done.

pum₃ *cf: pum₁*. *n* children. *Mɔ lɔ bɔnθ apuma mɔ e han gbi*. You will meet all your children there (Pichl 1967). *Apuma le ha chɔ' yenwey, ha kɔ koosi*. The children are fighting badly; do go part them (Pichl 1967).

- **pumaama** (comp.) *cf: wan₁*. *n* daughters (pl. of *wan₁*).
- **pum₂** (der.) *cf: tata₁* (der. of *taa*). *adj* young.

puma *v* [pùmá] being cuckolded, catch a man in another man's house with your wife (K dialect).

pumaama (comp. of **pum₃**, **nɔmaa** (der. of, comp. of **nɔ**, **maa**), see **pum₃**)

pumaj *n* 1) satisfaction. *Ye wɔ ko joε wɔ ye pumaj ko bo pumaj*. After eating she became satisfied. 2) full belly.

pum₁ *cf: pum₃*. *n* child.

pum₂ (der. of **pum₃**)

pun *n* tree species, sumac (Pichl 1967).

punth *n* *ipunth* (hɔ/-) oyster or cockle shell (Pichl 1967).

- **punththe** (comp.) *n* *ipunth-the* quicklime made of cockle shells (Pichl 1967).

punththe (comp. of **punth**)

punj₁ *n* [púnj] boil, swelling (K dialect).

punj₂ *v* [pùn̩j] ignite, catch something on fire (K dialect).

puŋki *n* water connection.

pupende *n* [pùpéndé] grass species that grows in a stream, used for medicine, never completely submerged, used widely by herbalists (K dialect).

pupun *cf: senthetha*. *n* duck species, water ducks, large (larger than **sen-thetha**), slight horns on shoulders with which they can fight (K dialect).

puran *Idph* [pùràŋ] of jumping into water (K dialect).

puth₁ (der. of **puth₂** (der. of **puth₃**), see **puth₃**)

puth₂ (der. of **puth₃**)

puth₃ *n* 1) intestines, [m̩pút] [m̩pùt thé] intestines/ the intestines (pl) (B dialect). 2) guts.

- **puth₁** (der.), (der. of **puth₂**) *Idph* very stinky.

• **puth₂** (der.) *v* be rotten. der. **puth₁** (see **puth₃**), **puthi** (see **puth₃**), **puthul** (see **puth₃**)

• **puthi** (der.), (der. of **puth₂**) [púthí] *v* burst (K dialect).

• **puthul** (der.), (der. of **puth₂**) *v* 1) be rotten. *Yu le kong puthul, le ŋgbəŋ wɔ gbo hine gbo nɔth*. The fish is rotten already, if you touch it, you will find it quite soft (Pichl 1967). *Yu le kɔŋ puthul, hɔ thuŋ puth*. The fish is rotten; it stinks awfully (Pichl 1967). 2) be spoiled. 3) [pùthùl] be smelly (K dialect). comp. **kunputul** (see **kun**), **puthuli** (see **puth₃**)

- **puthuli** (der.), (der. of **puthul**) *v* make rotten. *Mma puthuli komo le wɔ ma chɔj leepi*. Don't spoil the child; it will make you ashamed in the future (Pichl 1967).

puthi (der. of **puth₂** (der. of **puth₃**), -i₁, see **puth₃**)

puthul (der. of **puth₂** (der. of **puth₃**), -ul, see **puth₃**)

puthuli (der. of **puthul** (der. of **puth₂** (der. of **puth₃**), -ul), -i₁, see **puth₃**)

puthun *n mputhun* (ma) by surprise, unexpected, unaware (Pichl 1967).

- **puthuni** (der.) *v* [púthúnì] surprise (someone) (K dialect).

puthuni (der. of **puthun**, -i₁, see **puthun**)

puy₁ *n* (kɔ/-) grass species, kind of fieldgrass used to thatch a roof (Anadelpha ectecta and other spp.) (Pichl 1967).

- **puypene** (comp.) *cf:* **peenəmboŋ** (comp. of **peenə**, **boŋ₂**). *n* grass species.

puysa (comp.) *n* (kɔ/-) grass species, (Ctenium newtonii, Andropagon gayanus and similar ones) (Pichl 1967). [red grass?]

puy₂ *v* blow on fire (Pichl 1967).

puypene (comp. of **puy₁**)

puysa (comp. of **puy₁**, sa₁, see **puy₁**)

R

ra₁ *cf:* **thri**. *Numb* three; **rà** three (Sumner 1921). *Aa, ba mi bi ama ara*. Yes, my father had three wives. comp. **mənra** (see **mən₁**)

ra₂ *cf:* **fama₁**, **woŋkru**. *v* 1) first-stage farm clearing; **rá** clear bush for farm (Sumner 1921). 2) [rá] brush (K dialect). *Wɔ ra icheke, wɔ telɔ, ke wɔ ra*. He is a farmer, and also a tailor, but he brushes. 3) farm. *Wɔn pe mpanth bul le ma bo wɔe wɔ ra*. She also does the same thing, farming. *Mpanth ma thoε ma ka che njaε, ka che ra*. He used to do bush work, he used to farm. comp. **nɔra** (see **nɔ**), **nɔrachɛk** (see **nɔ**)

ra₃ *n* [rá] snake species, big snake, like the *kɔɔ*, found in the bush, very poisonous, especially the female, male is bigger, two are different in color, male is bright yellow, both very swift – mambas – larger than the *mujka* – hard to see – female is quick to anger, may even chase a person (K dialect); (wɔ/hã, si) any kind of green snake (Pichl 1967).

- **ramaa** (comp.) *n* (wɔ/hã, si) snake species, a green snake not said to be dangerous, emerald snake or green-lined snake (Pichl 1967).

rapokan (comp.) *n* (wɔ/hã, si) snake species, a green snake

said to be very dangerous, green mamba? (Pichl 1967).

rai *n* 1) book. *A si ræ le.* I am literate (know book) (Pichl 1967). 2) paper. *Ræle hɔ gbo ləm.* The paper is very thin (Pichl 1967). *Ræ hɔ pə gbal ka thankɔ.* It is on paper one writes with a pen (Pichl 1967). 3) letter. *A yema wɔ kɛ ni yɔk ræ lo ko ba wɔ.* I want to see him so that he may take this letter to his father (Pichl 1967). 4) studies. *Le melen gbo ykən, thoma mɔ le vəleng ræ le.* If you let yourself go, your companion will excel you in the studies (Pichl 1967). 5) class. *A məkeni rai thimen.* I stopped at class five.

rait 1) *adv* right. 2) *n* right.

rait naw (comp. of, id. of **naw**)

raith *n* right.

rak *n* (kɔ/ma) tree species, African oak (*Lonchocarpus sericeus* and *Terminalia scutifera*) (Pichl 1967).

raaka *cf:* **tuntun**₁. *n* (kɔ/ma) plant species, burweed (*Triumfetta cordifolia*), its leaves are used to prepare a sauce (Pichl 1967).

ram *cf:* **abəna** (der. of **bən**₁). *n* 1) family. *Awa ke mi yɔ mɔ ni yə ja raməa?* How do you now do things for the family? *Ke che yi koŋ səpɔt bikɔs ramde kɔ bom che yi koŋ səpɔt gbi.* But she does not support us all, because the family is big. 2) (kɔ/tha, si) clan (Pichl 1967). 3) kinship group in which descent is normally reckoned in the female line

(Hall 1938: 2). 4) **ramsi** (-/tha) generation (Pichl 1967). comp. **gbutaram** (see **gbuta**)

ramaa (comp. of **ra**₃, **maa**, see **ra**₃)

Ramani nam Ramani, name given to a person.

Ramatu nam Ramatu, female name given to a person. *Ama yə Kadiatu Bəndu, Isata Bəndu, Ramatu Bəndu ni Aminata Bəndu.* The women are Kadiatu Bəndu, Isata Bəndu, Ramatu Bəndu and Aminata Bəndu.

ramil₁ *v* sacrifice food.

ramil₂ *cf:* **soŋki** (der. of **soŋk**₁, -i₁). *v* cure. *Ya bi nrɔm ka, ma mɔ bɔ ramir.* I have a medicine here, it should cure you (Pichl 1967). comp. **noramda** (see **nɔ**)

ranth₁ *n* bamboo cabbage.

ranth₂ *n* [rənth] cane rope, kind of long rattan switch, woven, fiber also used to make fanners (winnowing baskets) (K dialect).

ranth₃ *v* [ránth] whip someone (K dialect).

raŋka *v* curse. *Chen ndik ma mɔe, tama ni raŋka yɔ mɔe.* You are not hungry, it is foolishness and a curse upon you.

• **raŋkani** (der.) *v* be cursed.

raŋkani (der. of **raŋka**, -ni, see **raŋka**)

raparapa *n* wrapping. *I koi pisthe ira-parapa tha ijakɔ mɔi bɔl.* We would take small pieces of cloth; we make it like ball.

rapokan (comp. of **ra₃**, **pokan** (unspec. of **po₅**), see **ra₃**)

rasa *n* [rásá] kind of medicine, something they peel from a fig tree, useful for treating burning chest (K dialect).

re *cf:* **chal₁**, **gbèma**. *n* antelope species, hunted and eaten (B dialect); (wɔ/hā, si) antelope species, small grey antelope, grey duiker (*Philantomba maxwelli*) (Pichl 1967).

rebel (Eng *rebel*) *n* rebel. *Nrebelle* *ŋa hun*, *ŋa hun tho*, *ikɔni men ko*. The rebels came, then they drove us into the countryside.

ree *n* (kɔ/ma) bush species, teabush (*Ocimum viride*) (Pichl 1967).

rek *v* build. *Kɔ ha rek kil*. He went to build a house (Pichl 1967). *Pɔlɛ Kɔŋ de kɔŋ soth*, *ya bɔnθɔ wɔ rek tɔnke chek lɛ*, *wɔ ko*, *apuma le ha tipe yo loko tiŋ de*. Kong's rice is coming out (read for harvesting); I found him erecting a platform on his farm; the children will begin to drive away the birds in two days (Pichl 1967).

• **rekni** (der.) *v* build for oneself. *Yɛ kɔ lɔ rekni*, *nɔma wɔ ki sin de ke ve kel*. When he went there to build himself (a house), the woman didn't know that he was a monkey (Pichl 1967).

rekia [rèkiá] *n* great-grandchild, [rèkiá]/[nrèkyá] great-grandchild/great-grandchildren (B dialect). *Lɛ*

ŋa yema bo won leŋ ko ŋane ha hunɔn mue, *ko nrekiae ŋa pɔ gbe-men mue*. What greeting would you want to send to those that have not come yet, the grandchildren, those that have not been born yet.

rekni (der. of **rek**, **-ni**, see **rek**)

remda *n* [remda] a viper like a boa, short and fat (K dialect); *rɛmda* (wɔ/hā, si) snake species, (fabulous?) snake, said to have one horn on its nose and when attacking to jump very high and far (Pichl 1967). *Mɔm komɔ remda ki*, *ya chen lan haa gbi*. You child of a viper, I will not do it—at all.

re *n* shield.

redi (Eng *ready*) *cf:* **wonki**. *adj* ready. *Pabonde fli ni ŋɔ redi ha hun*, *he hɔ ha ni ki*. If really it is ready to come out, it will make like this. *Wel temde gbi ŋɔa redie aks hele ko*, *ŋɔn ŋɔ bieni standad taim*. Well at any time I am ready and will go out to sea, it does not have a standard time.

redile *n* 1) redileh. 2) cannibalism.

rekɔd (Eng *record*) *n* recordings. *Pɔ ple rekɔd mɔɛ*, *pɔi thee lom mɔɛ ŋɔ nche pa thelie*. They will play your recordings, then they will hear your voice, how you used to talk.

rekɔde (Eng *record*) *v* record. *Pɔ ple rekɔd mɔɛ*, *pɔi thee lom mɔɛ ŋɔ nche pa thelie*. They will play your recordings, then they will

hear your voice, how you used to talk.

rem *n* (hɔ̄/tha) toe (Pichl 1967). *Bia beth ram wo le themni yenwey nai le bol.* Bia has cut his toe, he stubbed it badly on the way (Pichl 1967).

• **rembom** (comp.) *n* (hɔ̄/tha) big toe (Pichl 1967).

• **rempokan** (comp.) *n* (hɔ̄/tha) big toe (Pichl 1967).

• **remsupokan** (comp.) *n* (hɔ̄/tha) middle toes (3d and 4th toe) (Pichl 1967).

• **remtaa** (comp.) *n* (hɔ̄/tha) last toe (Pichl 1967).

rembom (comp. of **rem**, **bom**, see **rem**)

rempokan (comp. of **rem**, **pokan** (unspec. of **po**₅), see **rem**)

remsupokan (comp. of **rem**, **su**₁, **pokan** (unspec. of **po**₅), see **rem**)

remtaa (comp. of **rem**, **taa**, see **rem**)

ren *n* age. *Pe renthe, Laon of Juda.* Rock of ages, Lion of Judah.

renth *cf:* **kileihol** (comp. of **kil**₁, **ɛ**₁, **ahol**₁). *n* door.

Renu nam Renu Society.

res *n* (hɔ̄/tha) kerchief or piece of cloth sewn in the form of a bikini or bathing trunk and worn by boys and girls, and for the latter, a sign of virginity (Pichl 1967). comp. **waŋmares** (see **waŋ**₁)

respekt (Eng *respect*) *cf:* **mani**₂, **yiki**₁. *n* respect. *Anyinde kache, ɳɔ pɔ kache ɳa trit a?* *Apima atata ɳa*

ka bi respekt ɳa ayin? The people in those days, how were they treated? Did the children have respect for people?

resth (Eng *rest*) *cf:* **hin**, **hol**₂. *v* rest. *Aftabake ve ɳɔ le resthe.* The after-birth rests a bit.

rəth *v* 1) wide. 2) broad.

• **rəthi** (der.) *cf:* **lath**₁, **lath**₁, **sak**₁. *v* 1) spread out. 2) reduce. *Haa ye mɔ kɔ yie mende ma shi gbo che, moi rethi jemde ton-ton.* Then you open (the pot), if the water is just as it should be, you reduce the fire a little.

rəthi (der. of **rəth**, -i₁, see **rəth**)

rigberigbe *v* thick (of liquids) (Pichl 1967). *Sup le hɔ̄ rigberigbe.* The soup is thick (Pichl 1967).

rik [rɪk] *cf:* **kan**₁, **lo**₂. *v* weave. *Mbàŋsè ɳà rik wàè tokè.* The weaver birds wove (their nests) at the top of the palm tree.

Rike nam Rike, name given to 5th son.

rikisi *n* duplicity.

riliŋon (Eng *religion*) *n* religion. *Ligbe ba la hun ni ɳɔ pɔ velle, ɳɔi hɔni Mpothoai ε riliŋonde la ko hundε, Kristiande* Many things have happened in what we called in English religion, Christianity.

rim₁ *cf:* **sunkuthani** (der. of **sunkutha**₁, -ni). *v* 1) [rím] perish (K dialect). 2) be destroyed (Pichl 1967). *Tr̄i le hɔ̄ koŋ rim.* The town

has been destroyed (Pichl 1967). *Anya le koŋ rim*. The population was annihilated (by a catastrophe, etc.) (Pichl 1967).

• **rimi** (der.) *cf: simi*. *v* destroy.

rim₂ *Idph* of pitch blackness (Pichl 1967).

rim₃ *n 1)* [r̩im] steam (K dialect). *R̩im de kɔ hok tii-ketil l̩ay*. The steam comes out of the tea kettle (Pichl 1967). 2) cloud (Pichl 1967).

rim₄ *v* be boring. *I chala boe ni ijia group, iws kanga gbo chochɛ l̩oma rim*. We just sat and decided to form a group, we say just for the church not to be boring.

rimi (der. of **rim₁**, -i₁, see **rim₁**)

riŋ *n* tusk.

• **riŋpie** (comp.) *n* ivory.

riŋpie (comp. of **riŋ**, piɛ, see **riŋ**)

ripot *n* report.

risen (Eng *reason*) *cf: bila, ja₁, yen₂*. *n* reason. *Che risen pika nɔ gbi*. It is for no other reason.

ritaya (Eng *retire*) *v* retire. *Wɔn be ko ritaya, yelaio wɛ*. She herself has retired, as it is.

rithi₁ *n* darkness. *Cheche ye rithi yai yo*. The light in darkness-o. *Nɔe wɔ kil rithiae wɔ mɔ tonki icheli*. It is the person in the dark house that shows you where to sit (proverb). comp. **kilrithi** (see **kil₁**)

• **rithi₂** (der.) *cf: pithi* (comp. of pi₁, thi₁). *v* be dark. comp. **cholrithi** (see **chol₁**), der. **rithilehol** (see **rithi₁**)

• **rithilehol** (der.), (comp. of **rithi₂**) *cf: hwɛpi* (comp. of **hu₂**, pi₁). *temp* dusk.

rithi₂ (der. of **rithi₁**)

rithi₃ *adj* dark.

rithilehol (comp. of **rithi₂** (der. of **rithi₁**), ahɔl₁, see **rithi₁**)

rok *n* grandchild, [r̩òk]/[nròk] grandchild/ grandchildren (B dialect). *Anyaie, apima iye, nroke, nrekiae nɔ bia hunde*. Our people, our children, the grandchildren, the great-grandchildren that are going to come.

rokos *cf: dembe, gbogbɔth, lembe*.

n 1) orange. *Ijkɔm lenthié nrokos ntij ni mpakai nhiɔl!* Go pluck me two oranges and four papayas (Pichl 1967). *Ij kwey ndembe lo ni rokos le ni n̩kɔ ma wɔk ni nsas mɔ*. Take the limes and the orange and go and squeeze them and then strain them (Pichl 1967). 2) lime. *Rokos le kɔ naynay*. The lime is sour (Pichl 1967).

rokosthoe *n* [r̩ókósthòɛ] tree species, tree that never grows very tall, used for snake bites (K dialect).

romba *nam* Yase drummer. The main drummer in the Yase society, usually addressed as Ba Romba (Pichl 1967).

roŋke *n* *rɔŋkɔ* (kɔ/ma) stilts as used by the Mamakpara and others. There are also some dancers who dance on stilts (Liberian origin) (Pichl 1967).

Roŋko *nam* Ronko, name given to a place.

roŋkoo *nam* *rɔŋkoo* (kɔ/-) dance of the Taso or Kase (Pichl 1967).

Roshia (Eng *Russia*) *nam* Russia, name given to a place.

roth *cf:* *gbɔɔ*. *n* [ròth] vegetable species, garden plant something like an eggplant, white in color (K dialect).

Rotifuŋk *nam* Rotifunk, name given to a place. *Yami pɔ gbem wɔ pɔk Rotifuŋgɛ, lɔ pɔ vel Bompɛɛ, Nyogbako.* My mother was born in the country of Rotifunk, (which) they used to call Bumpeh, Moyogba.

rɔ *n* debt.

rɔk *cf:* *beth₂*, *kɛn₂*, *kɛth*, *thak*. *v* [rɔɔk] cut rice, harvest rice (K dialect). *Yi gbeki kump ha bɔnth hi ha rɔk*. We hire helpers to help us to harvest (rice) (Pichl 1967).

• **rɔki** (der.) *v* cut rice, harvest rice. *Yi koŋ gbo rɔki si yi ε thɔnk pɔlc bcl l'ay*. After having harvested it, we put up the rice in the farmhouse (Pichl 1967).

• **sirɔkɔ-hɔl** (unspec.) *n* harvest time. *Pan-saa le hɔ sirɔkɔ-hɔl*. The month of September is harvest time (Pichl 1967).

rɔki (der. of **rɔk**, -i₁, see **rɔk**)

rɔmp *cf:* *nak₁*. *n* sickness.

rɔnka *n* fish or meat cooked in a leaf.

rɔntma (Themne) *n* [rɔnchmá] nail (B dialect).

rɔŋ₁ *cf:* **tintin₂**. *n* truth.

rɔŋ₂ *n* (kɔ/ma) mountain (Pichl 1967).

Rɔŋg de toke-toke. The mountain is very high (Pichl 1967).

• **rɔŋjɛmdi** (comp.) *n* (kɔ/ma) volcano (Pichl 1967).

• **rɔŋkasilan** (comp.) *nam* (kɔ/ma) mountain of the Sherbro guardian spirit Kashilan, near Gbagru (Pichl 1967).

rɔŋjɛmdi (comp. of **rɔŋ₂**, **jɛm**, see **rɔŋ₂**)

rɔŋkasilan (comp. of **rɔŋ₂**, **Kasilan**, see **rɔŋ₂**)

ruba *n* blessing. *Ke mi yanbe achɔŋɔmɔ sekee ya yi the tha nyiye mi ε, Abatoke be lɔ ruba*. But myself I thank you for the questions you have asked me, may God be with you.

• **ruban** (der.) *n* blessed one. *Itɔŋk Bahin ruban dε*. Let us praise our Father, the blessed one.

• **rubani** (der.) *v* be blessed.

ruban (der. of **ruba**, -n₁, see **ruba**)

rubani (der. of **ruba**, -ni, see **ruba**)

rum (Eng *room*) *n* room.

runth *v* [rúnth] push (K dialect). *Le nɔse ha ni gbo keke nrunth gbo mɔ gbo runth li bul komɔε koŋ honi*. If the nurse does not make it fast, you just push, you just push once, and the baby is out.

• **vunthu** (der.) *cf:* **thimkɔk** (comp. of **thim**, **kɔk**). *n* retreat.

ruŋklani (der. of -ni)

S

sa₁ *adj* red, [kìl thisáè] red houses (K dialect). comp. **gbamsa** (see **gbam**), **këmsa** (see **këm₂**), **puysa** (see **puy₁**), **velsa** (see **vel₂**)

sa₂ *n* (kɔ/ma) shrub similar to alligator pepper (*Cuviera acutiflora*) (Pichl 1967).

sa₃ (Eng *saw*) *n* (hɔ/tha) saw (Pichl 1967).

saa₁ *v* 1) go through. 2) escape. *Tam də kɔ ka chɔni Pəm Taks ε, pə ka di Abək agbər abul-abul gbo hā ka saa.* During the time of the Hut Tax War, many Krios were killed, only a few escaped (Pichl 1967).

saā₂ *nam* [sàā] September (K dialect). comp. **paŋsaa** (see **paŋ₂**)

saagbi *n* (kɔ/-) grass species, plant similar to sugar cane but not as high (Palisota *hirsuta*) (Pichl 1967).

saaka₁ *cf:* **hu₂, isɔ₂.** *n* morning (B dialect).

- **nsaka-bunthul** (comp.) *temp* very early.

- **sakahɔl** (comp.), (id.) *n* early morning; **nsaka-hɔl** (ma) toward dawn, early morning (Pichl 1967). comp. **lensakahɔl** (see **le₁**)

- **saka₂** (der.) *disco* morning greetings, [n̩ sàkà]/ [ŋá sákà]/ [sàká sàkáɔ] Good morning (you, sg)/ good morning (you, pl)/ good morning (thank you)! (B dialect). *Ba mi ya hun mɔ seeki, mɔ ve?*

Mister, I come to wish you good morning, are you well? (Pichl 1967). der. **sakasaka** (see **saaka₁**)

- **sakasaka** (der.), (der. **saka₂**) *disco* salutations.

saaka₂ *n* [sáákà] tree species, tree with very hard wood used for boards (K dialect).

saaka₃ *cf:* **saaka₄.** *n* 1) thanks. *N lɔlló pɛŋkélén?* Å chɔŋjá Åbátüké sàkà. Did you sleep well? I give thanks to God. *I chɔŋjø Abatoke seke ye ja hunde.* We thank God that you came. 2) [sáákà] sacrifice (K dialect). *Ya koj kwey saaka thigber ha nrɔmp lɔ kɔ ya sonkɔni.* I have made so many sacrifices for this sickness, but I have not gotten well (Pichl 1967). *Amaae ña bempa ñjeee ha sakae ñae thee ye Kaiŋ Taso mam kaathbae.* The women who were preparing the food for the sacrifice heard Kain Tasso laughing loudly. 3) charity. *A ke lokimde wɔi pɔ bi be ha hu ñ sakə wɔi, Ñgasumana ko, fakai ko.* Because he is my in-law, we even have to make his sacrifice (tithe) in Mokainsumana, in the village.

- **səkə** (der.) *n* thanks. der. **səkə-səkə** (see **saaka₃**)

- **səkə-səkə** (der.), (der. of **səkə**) *cf:* **sakao.** *disco* thank you. *Seke-seke we.* Thanks! *Seke-seke we, Abatoke che mamɔ.* Thank you very much,

may God be with you. *So seke-seke we, so womdeki ḷane ḷa hunɔ ni mue* So thank you very much, so this greeting those that have not come yet.

saaka₄ *cf: saaka₃.* *v* sacrifice, often involves staying up all night. *A ma mɔ saka, ni nyie mi ye drie mɔ thi-holla?* I should stay awake (sacrifice) for you and then have you ask me why my eyes are red?

saaki [sààkì] *n* snake species said to have two heads because of the way it moves both backward and forward, bright black shiny color, difficult to see, can be a sign or warning when it appears, lives on the ground (K dialect).

Saayale *nam* Saya, name given to a place.

saba₁ *n* law. *Ƞóhólpókè wò thékésí sàbàé.* The judge interprets the law. *Lɔn la saba ko ki mɔile, pɔ cheŋ vei hini nɔ.* That is a law for Muslims, they do not keep the corpse for a long time.

saba₂ *cf: wini.* *n* Poro dance.

sabé-bɔs-wey *n* stinging leaf.

sabo₁ *n 1)* [sàbò] twins (K dialect). *2).* (hɔ̄/tha) twin society (Pichl 1967).

- **sabo₂** (id.) *n* (hɔ̄/tha) disease associated with twins, disease that can only be healed by twin society. It is said that twins can make the ears of a person rot and fall off without touching the person, but otherwise they know herbs to

cure this sickness. The snail is an emblem of twins (Pichl 1967).

sabu *n* [sàbù], [sàbàbù] luck (K dialect).

sæε₁ *cf: chercher, fiyoŋfiyoŋ.* *n* [sàɛ] bird species, very small bird that can foretell the future with two distinctive cries: *chercher, fiyoŋfiyoŋ* (K dialect).

sæε₂ *n* [sàɛ] beard (K dialect). *Sae wɔ le kɔ dinthe.* His beard is white (Pichl 1967).

sagbana *n* [sàgbáná] bird species that builds nest with feathers plucked from other living birds (K dialect).

sagbe *n* [sàgbé] tree species, bark used for medicine, bitter (K dialect); *sagbə* (kɔ̄/ma) tree species, roots have a bitter taste and are used for toothbrushes (Pichl 1967).

saha *n* [sájhá] plant species, egusi, garden plant like watermelon, seeds used to sweeten soups, very thick, first parched and pounded, then soaked in water before used in cooking (K dialect); *nsahā* (ma) fruit similar to watermelon and cucumber, whose dried, crushed seeds are used for cooking (Pichl 1967). comp. **Yelsaha** (see *yel₃*)

- **Saihɔl** (comp.) *nam* [sàihɔl] December (K dialect).

- **saihɔl** (comp.) *temp* approach of rice harvest (Pichl 1967).

Saidu *nam* Saidu, male name given to a person. *Ya lɔ Saidu Nete.* I am Saidu Netteh.

Saihɔl (comp. of **sai**, **ahɔl₁**, see **sai**)
saihɔl (comp. of **sai**, **ahɔl₁**, see **sai**)
sæ n [sàè] dry season (K dialect). *Sæ le kɔ kath, pɔmthi ɳkafɛ le koŋ vila.* The dry season is hard, the leaves of the peppers have withered (Pichl 1967).

sak₁ *cf: lath₁, rɛthi* (der. of **rɛth**, **-i₁**). **v 1)** spread out. **2)** stay. *Le hen gbo lom tende, mbi ha sak ndɔe.* If you ignore the song of the bird, you will oversleep. **3)** make the bed.

sak₂ *cf: wul₁* (der. of **wu₁**). **n 1)** (kɔ/-) feast or dance lasting the whole night (Pichl 1967). **2)** wake. *Haaŋ ni nante be, pɔ mu tɔn tontho ki chɔl sake ha hok saka wul-lɛ.* Even up to the present day, people still sing these songs the night of the wake. **3)** festival.

• **sakil₂** (der.) **n** dancers' morning call; *səkil* a call at morning by dancers, usually to ask for a present (Pichl 1967).

saka₁ **n** *isaka* (hɔ/ma) plant species, shrub similar to *itheken* but with larger leaves (Pichl 1967).

saka₂ (der. of **saaka₁**)

sakahɔl (comp. of, id. of **saaka₁**, **ahɔl₁**, see **saaka₁**)

sakao *cf: sɛke-sɛke* (der. of **sɛke**). **disco** thank you. *Mɔí, i sàkáò.* Good afternoon, fine thank you. *mpiké sàkàò ɳɔmpìù.* Evening or night greeting, replies.

sakasaka (der. of **saka₂** (der. of **saaka₁**), see **saaka₁**)

saki₁ *v* cease soon (Pichl 1967). *Pɔɔ le hɔ sakia.* The rain will soon cease (Pichl 1967).

saki₂ *cf: balmaa.* **n** (kɔ/ma) two-edged knife for self defence (Pichl 1967).

saki₃ **n** cassava leaf. *Sakie kɔn ache bɔ yuk bikɔs kulunse ɳa kɔ sɔm.* The cassava leaves are what I do not plant because the goats would eat them.

saki₄ **n** earthworm.

sakil₁ *v* swim. *Sakil bunkluj dɛ atok.* (He) swam on the waves (Pichl 1967). *Yai sakil, yai hunni cheka.* I swam to the land and I came onto it.

sakil₂ (der. of **sak₂**, **-il**, see **sak₂**)

sakoo *cf: a-a, bɛaan, no₂.* **disco** no! No! No I don't! Not at all! (Pichl 1967).

sal₁ *cf: hip.* **n** heaps made after brushing and burning (K dialect); heap of wood, weeds, etc. from clearing the farm, heaps are then burnt (Pichl 1967). comp. **thesal** (see **thɛ₁**)

sal₂ **n** [sàl]/[sààlɛ] rainy season/ the rainy season (B dialect); *lisal* (lɔ/-) rainy season (Pichl 1967). *Salli le lɔn tipe.* The rainy season begins (Pichl 1967).

Salematu **nam** Salaymatu, female name given to a person. *Ya mi wɔ lɔ Salematu Bundu.* My mother is Salaymatu Bundu.

saleŋka (Port *salgar* ‘salt’) *v* salt to preserve (Pichl 1967). *ŋ kɔ salenka gbokbo lɔ!* Go salt this catfish! (Pichl 1967).

Salima *nam* Salima, name given to a place. *Salima ko lɔ pɔ gbem mi.* I was born in Salima.

Salon *nam* Sierra Leone, name given to a place. *Pɔki Salon dɛ, pɔ ko ha jagbe.* In our country Sierra Leone, they have done a lot.

samak *cf: sɔk. n 1)* [sàmàk] type of fowl, guinea fowl (K dialect). *2)* type of fowl, large bush fowl (Pichl 1967).

Samba *nam* Samba, name given to a person. *Yaa Boima Samba.* I am Boima Samba.

samba *n* Bondo messenger, *sambaa* (wɔ/hã) official messenger of Bondo who tells people that somebody has died and that they should come to the funeral (Pichl 1967).

samde *v* pursue evilly; *səmde* be after somebody for an evil purpose (Pichl 1967).

ampa₁ *cf: kasa₁. n* basket. *Yema si kump sampa chang awante Bue.* Yema knows better than her sister Bue how to finish a basket (Pichl 1967). comp. *kothasampa* (see *kotha*)

ampa₂ *n* [sàmpà] position within Bondo Society, women’s summoner, takes messages out and brings messages back, sounds alarms (K dialect).

sampamani *v* [sàmpàmàni] leave alone, i.e., not punish (K dialect).

sampi *n* (hɔ/tha) horn filled with medicines (Pichl 1967).

sampul (Eng *sample*) *n* sample. *Ye mɔ theli wɔk ni nɔe kɔ ke sampulle wɔi si ke nɔe ki wɔ tintin, n thambas ε.* When you say something, let the person see the sample, then the person knows that this person is straightforward.

Samuel *nam* Samuel, male name given to a person.

san₁ *[sàn] cf: sinthil. n* ant species, black driver ant that resembles *sinthil* but is black and more numerous (K dialect).

san₂ *n* otter. *San de kɔŋ lo nthim.* The otter has delivered the judgment (proverb). Once upon a time the cat came to the otter to complain that people falsely accused her of stealing fish from the platform where they were put out to dry. The otter asked the cat where she lived and when she answered that it was near the platform and no one else was allowed to go there, the otter found the cat guilty of theft. Therefore, the meaning of the proverb is about, “Qui s’excuse s’accuse” or “This is a final decision.” (Pichl 1967).

san₃ *cf: sɔthɔ. v 1)* get. *Nɔthie nthekesie wɔ ni san la ntene.* Human beings clarify in order to understand things. *2)* achieve. *Nɔ shini*

che ko labi yende ye mɔ la ja ncheyi ni nshila thiyen, ni la saŋ mɔ ntene. One does not know the future that is why when doing something you should ask so you can know it and understand it better.

Sana *nam* Sana, female name given to a person.

sana *adj* [sàñà] new (K dialect). *Kisik le ha hini le ha pε bɔni nɛn sana le.* At the end, they decided they would meet again in the new year (Pichl 1967). *comp. paangsana* (see *pan₂*)

Sanda *nam* Sanda, town located in Timdale Chiefdom. *Bentu, wɔn wɔ Nsanda ko.* Bentu, she is in Sanda (Timdale Chiefdom).

Sanduku *nam* Sanduku, name given to a person. *Sanduku kɔn trai inalle ki.* Sanduku has tried in this place. **saŋkath** *v* [sánkáth] rinse (K dialect).

Ij kɔ sankath boy lɔ, hɔ chen charaŋ. Go rinse the plate there, it is not clean (Pichl 1967).

Saŋkɔ *nam* Sanka, name given by Toma Society.

santh₁ *cf: tata₂.* *n* shrimp. *Santh bom-bom de kɔ mɔn njɛthil l'ay kɔ santh ta-ta le kɔn dintheni kɔ helee ko.* The big shrimp are found in freshwater but the small and white shrimp are to be found in the sea (Pichl 1967).

santh₂ *n 1)* older one. *Ha asanth kε a gbe yan ya veley thimekin ni.* The older ones are numerous but I am

after the last ones. *Nɔsanth wɔ ki, m ma wɔ lepi.* He is an elder, don't disgrace him (Pichl 1967). *Apuma le ha cho', santh le tunt thom wɔ le yenwey, ha kɔ ha koosi.* The children are fighting, the older one has badly twisted his companion, go and separate them (Pichl 1967). *2)* adult; grownup. *Ya ka ni hani santhe...* When I had grown up... *Ke ye laiyoε tamɔ ta kani nɔ santh limani.* But as it is, a young boy does not give adults respect. *comp. nɔsanth* (see *nɔ*)

• **santhsanth** (der.) *n 1)* elder. *A a che yan ya nɔsein de ko yami, asanth-santhe ɔalɔ.* No, I am not the first one of my mother's, the elder ones are there. *2)* grownup. *Aa, ya gbem, ya bi apuma santh-santh.* Yes, they have children, they have grown children.

santhil *n* sword grass; *santhil* (kɔ/ma) kind of grass with sharp cutting leaves (Pichl 1967)

• **santhilpokan** (comp.) *n* extra sharp sword grass; *santhil-pokan* sharper type of sword grass (Pichl 1967).

santhilpokan (comp. of *santhil*, *pokan* (unspec. of *po₅*), see *santhil*)

santhoŋ *n* bush species, used like Maggi for flavor (K dialect). *Sàn-thóŋ kɔ tèŋ.* *Santhoŋ* bush is sour.

santhsanth (der. of *santh₂*)

santhuŋ *n* Jamaican sorrel; *santhuŋ* (kɔ/-) herb species, Jamaican sorrel or sour-sour (Pichl 1967).

saŋ *cf.* *sei*₃. *v* 1) [sár] sow, broadcast seeds, e.g., rice (K dialect). *Hin le pe sallē mɔi gbo asaŋ keŋkende a yuk gbamde*. For us, when rainy season comes, I plant krain-krain, (and) I plant potato leaves. *Pɔi hun saŋ pele*. Then they come and scatter (sow) the rice. 2) scatter. *Pɔ konj gbo pɔ chi fatalaisae poi saŋ*. When they have finished, they will bring the fertilizer and scatter it. 3) pour. comp. *saŋpelɛ* (see *pelɛ*)

sangba₁ *n* drum type about two feet high, one skin, beaten with the hands (Pichl 1967).

sangba₂ *cf.* *baŋkgbɔl* (comp. of *baŋk*₂). *n* string.

saŋk *n* [sàŋk] ginger, grown in gardens or around house, used for medicine (K dialect).

• **saŋkntonton** (comp.) *n* alligator pepper; *nsankntɔntɔn* (ma) alligator pepper (Pichl 1967).

saŋka *cf.* *gbaŋgbajnsasa* (comp. of *gbaŋgbaj*). *n* bird species; *sanka* (wɔ/hã, N) Senegal kingfisher (Pichl 1967). comp. *baŋsakɔ* (see *baŋ*₃)

saŋkntonton (comp. of *saŋk*, *tonton* (der. of *ton*₁), see *saŋk*)

saŋpelɛ (comp. of *saŋ*, *pelɛ*, see *pelɛ*)
saŋthoŋ [sànthóŋ] *n* leafy vegetable, used for sauce, grown in gardens (K dialect).

sap *cf.* *thontha*. *v* catch something thrown (Pichl 1967).

sapo *n* sponge; *sapɔ* (kɔ/-) ordinary sponge (Pichl 1967).

sas *cf.* *veketh* (der. of *wɔk*₁), *wɔk*₁. *v* 1) strain. *ŋ kwei ndembe lo ni rokos le ni ŋkɔ ma wɔk ni nsas mɔ*. Take the limes and the orange and go and squeeze them and then strain them (Pichl 1967). 2) squeeze. *ŋ kwey ndembe lo ni ŋ kɔ ma wɔk ni nsas ma*. Take these limes and go squeeze them (Pichl 1967).

sasi *adj* [sàsí] unappealing, something you do not want to touch, e.g., a dirty cloth (K dialect).

sathanj [sàthàn] *n* centipede species, brown in color, very poisonous, can move quickly in either direction, some people say [yathanj] (K dialect).

Sathia *nam* Sathia, female name given to a person. *Sathia chanth le konj bɔy mɔ lc, mma wɔ pe kuli*. Sathia's child has suckled enough, don't give it more to drink.

Satia *nam* Satia, female name given to a person.

Satide *nam* Saturday.

satok *prep* on account of; for. *Wɔn ŋkɔŋ ma wɔ ε hã satok yan*. He (gave) his blood on account of me (Pichl 1967). *Nloli mi hã satok ilε mɔ ε*. Save me for thy name's sake (Pichl 1967).

Satɔde *nam* Saturday.

say *n* 1) offensive thing. *Nəmək le kə hok wən mine le kə isay*. The mucus that comes from his nose is offensive (Pichl 1967). 2) *isay* (hə/-) filth, dirt (Pichl 1967). *Bondo ka lə thuŋ puth, isay igbər lə ka*. It stinks very much at the wharf; there is a lot of filth there (Pichl 1967).

sayom *cf:* **gboso, hakla, tokoth.** *n* animal trap; *sayom* (kə/ma) bush trap (Pichl 1967).

Saypros *nam* Cyprus, name given to a place. *Simi-njəm bəm hə kong duk Saypros Agriika le thiyyəng aña Thəɔki le*. A big misunderstanding has been created (befallen) in Cyprus between the Greeks and the Turks (Pichl 1967).

Se *nam* Sei, language (dialect) of the southern and eastern part of Bon-the Island, including Bonthe.

- **Sechie** (comp.) *nam* Sitia; *Sechie* (hə/-) name given to a place located along the shore of Se (Pichl 1967).

se₁ *n* *nse* (ma) pus, gleet, *lwe nse* suppurate (Pichl 1967). *Chanth le bi puŋ, hə kəj lwe nse*. The child has a boil, it suppurates (Pichl 1967). *Mma vəkəth su-m de, kə hinth ni lwe nse, mma ki-m neki!* Don't squeeze my finger, it will swell and suppurate, don't hurt me! (Pichl 1967).

se₂ *v* say.

Sebe *nam* Sabay, name given to a person. *Wələ Pie Sebe*. He is Pieh Sabay.

Sechie (comp. of **Se**, **chie**, see **Se**)

sei₁ *n* 1) witness. *Nsey le ha kəj sey mbolom de*. The witnesses have given evidence in the case (Pichl 1967). 2) evidence. *Sese kə wən lisey mbolom de ay yen thi Bia ni Kong*. Sese went to give evidence in the case between Bia and Kong (Pichl 1967).

sei₂ *v* testify; witness. *Nsey le ha kəj sey mbolom de*. The witnesses have given evidence in the case (Pichl 1967).

sein *v* [séín] cleanse, purify, wash (K dialect).

Seiŋye *nam* Seinyeh (Friday). *Hue Seiŋye ŋɔ pɔ vel le Flaidee Mpothoaiε, ndue waŋnimeŋraε*. On Seinyeh, which they call Friday in English, the eighteenth.

sek *n* 1) *sek* (?/ma) piece, slice (Sumner 1921); *sek* a broken piece (Sumner 1921). *lə ka mi ssk bədi!* Give me a slice of bread! (Pichl 1967). 2) *isək* (hə/-) broken grains of rice (Pichl 1967).

- **sekitini** (der.) [sèkítini] *cf:* **kən-thi, pəl₁**. *v* shatter (more sophisticated speakers use *sekitini* 'shatter' instead of *kenth* or *pəl*) (K dialect). *Hə sèkítini*. It shattered. comp. **bəlsekiəni** (see **bəl₂**)

sekitini (der. of **sek**, -ni, -i₁, see **sek**)

seko *cf:* **huk₁**. *n* fishhook. *Ikoi bithi thiseko ki, thanə thakəj pəli ve*. We take the bottle of hooks, those broken ones.

seminji *n* [sémínjí] salve, sweet smelling, used as a body salve, brought by Nigerians for sale (K dialect).

sen *cf: fɔst, nse₁*. *adj* first. *Hun sende yɔ hunde, hun 1978.* The first time he came was in 1978. *Mɔmɔ nɔ sende ko bamɔ?* Are you your father's first child? *Aa, ya nɔ sende ko ba mi.* Yes, I am my father's first one.

sent (Eng *saint*) *nam* saint. *Baybul le hɔ le Sent Pɔl ka che-le ni ke ka thihɔl yε pɔ ka vey Sent Stiven.* The Bible says that St. Paul was present and saw with his eyes when they stoned St. Stephen.

senthetha *n* [sénthéthà] duck species, water ducks, smaller than *pupun*, move in flocks of as many as a hundred (K dialect).

seŋbɛŋ (comp. of **seŋ**, **gbɛlanj₁**, see **gbɛlanj₁**)

seŋka *v* draw in. *seŋka* draw in tightly at the waist, esp. women for beauty's sake when dressing.

Sese *nam* [sésé] Sese, male name given by Poro Society (K dialect). *Sese theyen-neki, thɔ le kəth wɔ yen-wey.* Sese hurt himself, the adze badly cut him (Pichl 1967).

sese *n* (wɔ/hã, N) fish species, rainbow fish (Upeneus prayensis, Xyrichtys novacula) (Pichl 1967).

seth *n* caterpillar; **seth** (wɔ/hã, i) caterpillar and all kinds of worms similar to it (Pichl 1967).

Sethana *nam* Satan; *sethana* (wɔ/-) devil, satan (Pichl 1967).

Setie *nam* Sittia, name given to chiefdom located on Sherbro Island. ...*Tetima ko, so dat ka ko lɔ, le nie lɔ koni lee Shechie.* ...to Tetima, so that the remaining section is Sittia (Chiefdom).

-sε NCM noun class marker (si). *Ko lɔ anyae dikleni bai koe, anyin yɔ lɔ yan thiyeñ yɔ thee yhɔk ma yvise ni veese.* Where the people gathered in the bari, there are people among them who hear what the animals and the birds speak. *Kaiŋ Taso wɔ thee yhɔk ma yvisse, veese, ni ykɔlɔyse.* Kain Tasso understands the words of every animal, bird, and insect. *Yà kɔ bón véesè.* I go harvest oysters. *Huksi atiŋ hã che kıl le kune.* There are two bush spiders in the house (Pichl 1967).

Sebura *nam* Sebura. Title of the paramount chief of Sherbro. (The word "Sherbro" comes from "Sebura," presumably an abbreviation for "the people or subjects of S" (Pichl 1967).

seε *n* spoon. *Ye mɔ koŋ thɔk boithe gbi ni seiyε, moi be tebulle atok.* After washing the dishes with the spoon, then you put it on the table.

• **seebom** (comp.) *cf: yεek.* *n* [sèèbòm] big wooden spoon (K dialect).

• **seethok** (comp.) *n* (kɔ/ma) wooden spoon (Pichl 1967).

- **səewai** (comp.) *n* (kɔ/ma) iron or metal spoon of any sort (Pichl 1967).

səebom (comp. of **səe**, **bom**, see **səe**)

Sei nam [séí] Sei, male name given by Poro Society (K dialect).

səin *cf:* *kosi, po₄, saŋ.* *v 1)* [səin] broadcast, scatter (K dialect). *Tɔŋ chie pələ le sampa l'ay, kɔ kɔŋ kɔ səy kɪl le ko.* Tong brought the rice in the basket, but he has scattered it in the house (Pichl 1967). *2)* separate. *Ke ŋani po we ŋa bi mu nwo ton-ton, ke ŋa seie ni mu o, ŋalɔ mu.* Though she and her husband had a small quarrel, they have not separated, they are still there.

- **səini** (der.) *v 1)* be dispersed. *Boon de kɔ che pare Furabee Kɔlej kɔ kɔŋ səyni.* The meeting which was recently at Fourah Bay College has dispersed (Pichl 1967). *2)* be scattered. *Yema kɔ gboth awante l'ay chena le lelie yen kɔŋ wusi gboth l'ay lɔn gbi nyɔk le ma gbo seyeni hinth l'atok.* Yema went into her sister's box to find that the box had been ransacked and all the things were scattered about on the bed (Pichl 1967). *3)* be separated. *ŋan lamo ŋako səini?* You and your wife are separated? der. **səinsəinia** (see **səin**)

- **səinsəinia** (der.), (der. of **səin**) *v* scatter. *Anyale ŋae gbaki ŋa hɔe, "Awa la likeley; hi səinsejn-ia."* The others answered and

said, "Okay, it is good; let us scatter."

səini (der. of **səin**, -ni, see **səin**)

səinsəinia (der. of **səini** (der. of **səin**, -ni), see **səin**)

sək₁ *n* mullet species central to Mani culture; fish species, long, bony fish, [sək]/[n̩səké] fish/fish (pl) (B dialect); (wɔ/hã, N) mullet (Mugil, Liza spp.) (Pichl 1967). comp. **pəlnsək** (see **pəl₂**)

- **səkbom** (comp.) *n* (wɔ/hã, N) big mullet (Liza, Mugil spp.) (Pichl 1967).

- **səkbɔ** (comp.) *n* (wɔ/hã, N) bigger kind of mullet, jumper (Pichl 1967).

sək₂ *cf:* **wai₂**. *adj* dry. *Thɔk le kɔ sek.* The tree is dry.

səkeli (der.) *v* dry. *pɔ kɔŋ kɔ gbo bɛ bekthai, pɔ ye ma gbo jo, pɔ kɔ sekeli.* After putting it in bags, if they (want to) eat it, they first dry it (in the sun). *Palli kɔni lɔ che sekeli pele.* A setting sun does not dry rice (proverb). *Kani yom ŋa yin, chay yenchekoki ŋa sekeli.* She never allow things about us, it was only this fish that (she) dries.

səkil₁ (der.) *v* be dry. *Le yɔk-tha sekile gbo yenkɔley yi lo her charaŋ.* When the farm with felled trees is quite dry, we burn it clean (Pichl 1967). *ŋ thɔŋklɔ mí yenchék àsəkəl.* Keep the dried (smoked) fish for me. der. **səkil₂** (see **sək₂**)

səkil₂ (der.), (der. of **səkil₁**) *adj* dry.

sek bom (comp. of **sek₁**, **bom**, see **sek₁**)

sekbo (comp. of **sek₁**)

sekε (der. of **saaka₃**)

sekε-sekε (der. of **sekε** (der. of **saaka₃**), see **saaka₃**)

sekeli (der. of **sek₂**)

sekil₁ (der. of **sek₂**, -il, see **sek₂**)

sekil₂ (der. of **sekil₁** (der. of **sek₂**, -il), see **sek₂**)

sekɔn (Eng *second*) cf: **tin₂** (der. of **tin₁**). *adj* second. *Ya nɔ sekɔnde, nɔ meke tiŋ?* I am the second, the second person?

sekshɔn (Eng *section*) *n* section, district. *Pɔ gbem mi Nkainsumana ko, Mɔya Sekshɔn.* I was born in Mokainsumana, Moya Section.

sel *n* woodchips; *isel* (hɔ/-) chips of wood (Pichl 1967).

seli₁ (Arabic صلی *salaa* ‘pray’) cf: **tɔŋk** (der. of **tɔn₂**, -k). *v* pray. *A the le amɔya le hā seli gbeŋ, ve la ye?* I hear that the Muslims are praying tomorrow, isn’t it so? (Pichl 1967). *Oo, i mbo seli we ya alema iye.* Oh, we are praying for our disciples.

• **seli₂** (der.) (Arabic صلی *salaa* ‘pray’) *n* prayer; *seli* (kɔ/ma) prayer (Pichl 1967).

sem₁ [sem] *v* 1) stand. *Ndem ya seme kil le ahɔ!* Look at me standing at the door! *I kɔ sem pethe atok.* We go and stand on the stones. *Ache lɔŋ kɔ gbi, ya lɔ kɔe a ke nɔe ye seme kile koe.* I will not go there at all,

when I see the person standing in the room. 2) rise. *Lɔ jizɔs seme ya loli aŋa wɔ.* Lord Jesus rises to save his people. 3) be situated. 4) stay. *Wɔm dɛ yɔ bi ha sem.* The canoe would stay (in one place).

• **semith** (comp.) *n* 1) standing. 2) stature. 3) position. *Apa, mɔm yelɔ semith mɔe ko pokoa?* Father, what is your position in this region? 4) role. 5) status. *Ama ko pok o, yelɔ semith yaa?* What is the status of women in this country?

• **semka** (comp.) *v* stand. *Labonde yɔ kɔ lɔ, yɔ kɔ semka ko.* If it (a boat) goes there, it will stand (moor?) there.

• **semekni** (der.) cf: **kɔnaibol** (id. of, comp. of **kɔ₂**, **nai₁**, **bol₁**), **thil**. *v* urinate (polite) (lit. stand alone) (K dialect). *A kɔ semekni.* I have to urinate.

• **semi** (der.) *v* 1) erect. *Thitənkə tha yi semi ichek ai.* The scaffolds which we erect on a farm. 2) stand. *Pɔ be wɔ ŋgbektee ni pɔ semi wɔ bai ko anyae gbi chee lɔ pɔ bi ha thɔŋka wɔ.* They put him in handcuffs and brought him to the bari in front of all the people where they will judge him. 3) set. *Ye wɔ kɔŋ thɔkε pagbonde chie nyekma lan ni semiye ma kile ko.* When she has washed (the corpse), if (she) brought those things and set them inside the house.

• **semil** (der.) *v* stand near, persist in, stand by (Pichl 1967). *Semil mi.*

He stood by me (Pichl 1967).

sem₂ *n* [sèm] tree species, with white rubber-like sap that hurts if it gets in the eyes, can blind someone (K dialect).

• **semplen** (comp.) *n* [sèmplèn] tree species, stripped bark used for weaving mats, has a nice scent, branches used to keep away snakes, also used for hoe and axe handles (K dialect).

sem₃ *cf:* **wothkun** (comp. of **woth₁**, **kun**). *v* be in the first months of pregnancy (Pichl 1967).

semekni (der. of **sem₁**, -k, -ni, see **sem₁**)

semi (der. of **sem₁**, -i₁, see **sem₁**)

semil (der. of **sem₁**, -il, see **sem₁**)

semith (comp. of **sem₁**)

semka (comp. of **sem₁**)

semplen (comp. of **sem₂**)

semplen *cf:* **chencha**. *temp* yesterday (K dialect).

senow *v* welcome someone on arrival after a long journey by shaking hands (Pichl 1967).

sentheŋ *n* 1) (hɔ̄, i) fingernail (Pichl 1967). 2) (hɔ̄, i) toenail (Pichl 1967).

seŋ *v* 1) leave. *Pɔ wɔ bo kɔ kɔŋ wai, pɔ seŋye lɔni*. They would just bury him quietly, then everybody would go away. 2) go away. comp. **seŋbenj** (see **gbəlanj₁**)

sethɔk (comp. of **seɛ**, **thɔk₂**, see **seɛ**) **sevintin** *Numb* seventeen.

sewai (comp. of **seɛ**, **wai₁**, see **seɛ**)

si₁ *cf:* **lɔŋnui** (unspec. of **nui**), the. *v* 1) know. *Mɔm mbi ja gbe ya ɔnɛnɛ ya hunɔni mue ya ɔnan si*. You have many things for those that have not come yet to know. *Ke mɔm nshini ɔnɔthi?* But you do not know how to fish? 2) understand. *si* understand. *Labila awɔ ya bia kɔlɔ gbe, moi ke, bikɔs nɔ mɔ gbo leme Mbolomdai, ya ni shila*. That is why I said you need to go and take a walk there, and you see, because someone explains to you in Bolom, you just understand it. 3) realize. *Oo aya mi isi ye le ke Kraist ka wu ya hin*. Oh, my people, let us realize that Christ died for us.

• **si₃** (der.) *n* knowledge. *M bi shi lan?* Are you aware of it? (Do you have that knowledge?) *I koni sɔtha shie le Mbolomde ma yema tuk ayenal gbe ko lɔ pɔ kache theli Mbolomde*. We know that Bolom is disappearing in many places where they used to speak Bolom.

si₂ [si] *cf:* **lagbo** (comp. of **la₂**, **gbo₁**), **le₂**, **ni₄**, **pabonde**, **yɛ₁**. *subordconn* 1) if. *ŋɔi ni ya fili si i mɔla chay gbo ka jizɔs se?* How are we to go there, only if we pass through Jesus? *Sila ve o sila chen ve o, a sini*. Whether it is so or not, I do not know. *Laa mi, si ɔncha thol hiŋk ka ni ɔnɔ chii yeke hiŋk ɔnken dɛ ma lue ve...* My wife, if you descend from here and bring back cassava from those sharp knives... 2) be-

fore. *Pɔ yuk mansajhae nseen si pɔ wɔm be kutha pelee ni nyiki ntilaj*. They plant this egusi together with it first, before they plant rice or any other seeds. *Tipik le ye ha bɔnthe, ha ka silan le ha bi ha kantha kil le si mənk le kophoni*. At the beginning when they met up, they did not know that they had to close up the house before the time ran out (Pichl 1967). 3) whether. *Sila ve-o sila chen ve-o ya sini*. Whether it is or not, I do not know. 4) when. *Təm ra le moe gbo si ε yi yɔk ɔgbatho ma hī ε*. When the time for clearing the bush arrives, we grab our cutlasses (Pichl 1967). 5) after. *Yi kɔŋ gbo rɔki si ε yi thɔnk pɔlε bel l'ay*. After having harvested it, we put up the rice in the farmhouse (Pichl 1967).

- **sila** (comp.) *subordconn* whether... or. *Sila ve-o sila chen ve-o ya sini*. Whether it is or not, I do not know.

si₃ (der. of **si₁**)

si₄ cf: **ni₁**. *temp then. Than tha yi hēy ay si yi yatha si yi kɔ trī le*. In these (canoes) we embark, then we pull the oars and then we go to town (Pichl 1967). *Y kɔ theki iwɔm de si ɔ kɔ yeki thɔk le*. Go split the wood and then widen the split in the wood (Pichl 1967). (*Belsa ɔɔε handsɔ ya hɔ si ya thee la?* What rat will speak and (then) you understand it?

sibɔla (Port *cebola* ‘onion’) cf: *yabas*. *n* (kɔ/-) onion (Pichl 1967).

sigaret (Eng *cigarette*) *n* cigarette. *Aa, wɔ ɔya yen ton-ton, wɔ wɔŋgul sigret*. Yes, she does a few things, she sells cigarettes, cut tobacco (for pipes). *A chen bɔ pin sigaret le, ya bien gbo fε*. I am not able to buy cigarettes if I have no money (Pichl 1967).

sii cf: **bip₁**. *v* fart. *Yèmà kɔŋ shii yèŋjɔ̄jì*. Yema has farted bad, stinky ones.

siibii (unspec. of **siil**)

siil *v* sting. *Isilɔ hā sile mi*. The bees sting me (Pichl 1967).

• **silini** (der.) *v 1) [sílíní]* be angry, vexed (K dialect). *2) be annoyed. A che gbo pɔŋ silal ye ya fɔs mɔ thiipepe le, mma silini*. I was only joking when I tapped your shoulders, don't be annoyed (Pichl 1967).

• **silɔ** (der.) *n 1) bee; silɔ (wɔ/hā, i) bee* (Pichl 1967); *shilɔ* (pl. i) bee (Sumner 1921). *Isilɔ hā sile mi*. The bees sting me (Pichl 1967). *2) honey; siilɔ honey* (Pichl 1967). comp. **chenthsilɔ** (see **chenth**), **silɔpɔŋkthɔ** (see **siil**)

• **silɔpɔŋkthɔ** (der.), (comp. of **silɔ**) *n* giant bee species (K dialect).

• **siibii** (unspec.) cf: **gbathil** (unspec. of **gbath₂**). *n* [síibíí] punishment (K dialect).

sila (comp. of **si₂**, **la₂**, see **si₂**)

Sijismɔn *nam* Sigismund, male name given to a person. *Langbando akɔŋ gbo pɔkɔni ilεl wɔε, Sijismɔn, Sijismɔn wɔ ka che as beiye, nthela, nye?*

This man- I've just forgotten his name, Sigismund, Sigismund was the chief, you hear that, right?

sik cf: **panth₂** (der. of **panth₁**). *v* tie. *Ni wɔ koi mbaye mbul-mbul, ni sik ni ayen.* And he took the ropes, one-by-one, and tied them around his middle (Sumner 1921). *ŋ kwey sangba nyok lo ni nsik hɔ̄ Yema gbɔ̄l!* Take this string of corals and tie them on Yema's neck [heart?]! (Pichl 1967).

• **sikni** (der.) *v* tie onto oneself. *N s̄ikni bank lo!* Tie this rope on yourself (Pichl 1967).

sike *n* [síké] doubt (K dialect).

sikni (der. of **sik**, -ni, see **sik**)

sikonde *n* lovely singing voice (K dialect).

siko *n* mast. *Wɔ̄n de hɔ̄ pɔ̄ wele kɔ̄ta le, hɔ̄ bi gbo suko, hɔ̄ sikɔ̄ thitiŋ de pɔ̄ hɔ̄ wele skuna.* The one (boat) that's called a cutter has only one mast, this (one) with two masts is called a schooner (Pichl 1967).

siks (Eng *six*) *Numb* six. *A kaya ŋa nen thi tiŋ ai mekni standad siks.* I studied here for two years, and I stopped at standard six.

sikstin (Eng *sixteen*) *Numb* sixteen. *Pande ŋɔ̄ pɔ̄ wɔ̄ April, nende ŋɔ̄ pɔ̄ wɔ̄ tu thaozin en sikstin.* The month they call April, the year they call two thousand and sixteen.

sil₁ cf: **benk₁**, **bol₄**. *n* (wɔ̄/hã, i) kind of maggot living in wet soil that

attacks the skin of young children and animals (Pichl 1967).

sil₂ *v* continue.

sil₃ *v* sting. *Isilɔ̄ hã sile mi.* The bees sting me (Pichl 1967).

silal *n* joke. *A che gbo pɔ̄ng silal ye ya fɔ̄s mɔ̄ thipepe le, mma silini.* I was only joking when I tapped your shoulders, don't be annoyed (Pichl 1967).

silini (der. of **siil**, -ni, see **siil**)

silka *v* lessen. *Influensa le hɔ̄ tipɛ silka Kyamp ka.* Influenza has begun to lessen in Freetown (Pichl 1967).

silɔ̄ (der. of **siil**, **lb₂**, see **siil**)

silɔ̄ŋkthɔ̄ (comp. of **silɔ̄** (der. of **siil**, **lb₂**), see **siil**)

Simbo *nam* Simbo, name given to a person. *Yan a Agnes Jami Simbo.* I am Agnes Jamie Simbo.

siment (Eng *cement*) *n* cement.

simgbɔ̄ljem (comp. of, id. of **simi**, **gbɔ̄l**, **jem**, see **gbɔ̄l**)

simi cf: **puthuli**, **rimi** (der. of **rim₁**, -i₁). *v* 1) spoiled. *Ke mi lagboe e, a chɔ̄ŋɔ̄mɔ̄ seke ŋa ye mɔ̄ simie mpanth ma mɔ̄e.* But mother that is that, I thank you for spoiling (interrupting) your work. *Apokana tire ŋae hɔ̄e, Taalaŋba ki koŋ simi saba tire njem.* The townspeople then said, This man has spoiled the town law. 2) be poisoned. *Yenjo le hɔ̄ simie.* The food is spoiled by poison (Pichl 1967). 3) destroy. *Bikɛ*

simié kàllè. The storm destroyed the house. 4) violate. comp., id. **simgbolj̊em** (see *gbol*)

• **simj̊em₁** (comp.) *v 1) [símjém]* spoil (K dialect). *ŋ̊ koŋ simi tam̊ lo nj̊em*. You have spoiled this child (Pichl 1967). *Thalɔ, ke ŋ̊a ko tha shimi nj̊em*. They (the laws) are there, but they have spoiled them (due to greed). 2) be damaged. *ŋ̊kɔ lerka bot le hɔ simj̊em de*. Go repair the boat, it is damaged (Pichl 1967). 3) be discouraged. *Si gbol hi le yema simj̊em...* And then when our will is discouraged... (Pichl 1967). *Yi ma yom gbol hi le kɔ simj̊em*. We never shall be discouraged in our hearts (Pichl 1967).

• **simj̊em₂** (comp.) *n* misunderstanding. *Mma ha lwe thiyeŋ, siminj̊em bom hɔ hani ki*. Do not go between (don't interfere), this is a big misunderstanding (Pichl 1967). *Simi-nj̊em bɔm hɔ kong duk Saypros Agriika le thiyeŋ aña Thɔɔki le*. A big misunderstanding has been created (befallen) in Cyprus between the Greeks and the Turks (Pichl 1967).

• **simɔŋgama** (comp.) *n* incest (brother-sister, parent-child). It is said that children begotten in incest must die. The couple who have committed incest are washed, together with a red dog, in the sea or in a river. At Tei(Krim) I was told that there

was a special medicine for this purpose, but as the owner of the medicine, a woman, died, they do the washing without the medicine (Pichl 1967).

siminji (Soso) *n* (kɔ/-) cloves (Pichl 1967). *Siminji le hɔ pres kathil*. Cloves have a high price (Pichl 1967).

simj̊em₁ (comp. of *simi, j̊em*, see *simi*)

simj̊em₂ (comp. of *simi, j̊em*, see *simi*)

simɔm *n* [símóm] new graduate from a society (K dialect).

simɔŋgama (comp. of *simi*)

sin *cf: gbundɛ, mɔn₂, sɔkba₂, tombo. n 1)* trouble; *isin* (hɔ/-) trouble (Pichl 1967). 2) suffering. *Ya beŋ isin*. I am suffering (Pichl 1967). *Bahin chala be liwai igbo beŋ sin o*. Our father sits on his throne and we are suffering here. 3) poverty. *Isin de tala mi*. Poverty depresses me (Pichl 1967). 4) shortage. *Aa, la ko che ishin fli-o!* Ah, it has now become a real shortage-o!

sinthil *cf: san₁. n* [sɪnθɪl] ant species, red tree ant found in the bush that resembles *san* but is red with a painful bite that draws blood (K dialect).

• **sithap̊om** (comp.) [sithàpóm] *n* ant species, large red ant that moves in troops, for some a sign of death (K dialect).

sinthimey (Port *São Tomé* ‘São Tomé’) *n* (kɔ/ma) banana species, silver banana (Pichl 1967).

siŋ₁ (der. of **siŋ₂**)

siŋ₂ *cf: ple.* *v* play. *A ka che siŋ bɔlle.* I used to play football.

- **siŋ₁** (der.) *n* game. *Siŋthi hands̩ tha nkache siŋda?* What games did you used to play? *Mi ye mɔ kache tae sinthi hands̩ tha mɔ ka chɔŋ len ya siŋ ya?* Mummy, when you were small, what kind of games did you like to play?

- **siŋɛsiŋɛ** (der.) *v* play. *Apimae ya siŋɛ-siŋɛ gbo haŋ le ya wɔ bo ya yema jo...* The children played around, if they say they want to eat...

singitha *v* be mixed up; [sìgbìthà] mix up (K dialect). *Apimae ha le gbo nan tee ni ayeŋ ha Ba Naɛ hɔ kɔŋ singitha.* The children kept drawing the rope until the spider’s middle became tightly small (AB: mixed up) (Sumner 1921).

- **siŋi** (der.) *v* play. *Aa asin̩, komɔ taa wɔ gbako ni tipeni siŋi?* Yes I played, does a little child grow up without playing?

- **siŋil** (der.) *v* play with.

- **siŋk** (der.) *v* play with.

- **siŋma** (der.) *v* play with.

siŋɛsiŋɛ (der. of **siŋ₂**)

siŋi (der. of **siŋ₂**, -i₁, see **siŋ₂**)

siŋil (der. of **siŋ₂**, -il, see **siŋ₂**)

siŋk (der. of **siŋ₂**, -k, see **siŋ₂**)

siŋma (der. of **siŋ₂**, **ma₄**, see **siŋ₂**)

sipit (Eng *sip*) *v* sip. *Yema, hā hun sipit nkə le!* Yema, come and sip the malombo (keiɛ)! (Pichl 1967).

Sipot *nam* Seaport, name given to a place.

sipsap (Eng *sweetsop*) *n* (kɔ/-) sweet-sop, a wild fruit that is also planted with a sweet and sour taste and large black seeds, bubbly green exterior (Pichl 1967)

Siril *nam* Cyril, male name given to a person. *Ya a Siril Manli.* I am Cyril Manley.

sirɔkɔ-hɔl (unspec. of **rɔk**, **ahɔl₂**, see **rɔk**)

sistha (Eng *sister*) *nam* Sister. *Sistha Kɔba ŋaha kaja hi mpanthoe.* Sister Koba is the one that taught us this work.

sit (Eng *sit*) *v* sit. *Mekin de ya kɔ ni sit Wasi ε, Kiamp ka pε, ni mpenteŋamiye gbi...* Lastly after I sit the WASSCE (West African Senior School Certificate Exam), again here in Freetown, and all my brothers...

sitabonj *n* (wɔ/hā, N) bird species, small woodpecker (*Mesopicos goertae*) (Pichl 1967).

sitha *n* [sìthá] tree species (K dialect).

sithaba *n* snake species, black cobra, have hoods on the side of the head, will rarely bite (K dialect); *sitaba* (wɔ/hā, N) black venomous snake (Pichl 1967).

sithapɔm (comp. of **sinthil**, **pɔm₁**, see **sinthil**)

sithir *n* main sheet (nautical); *sithir* (hɔ̄/tha) rope to control the sail of a boat (<Eng sheet?) (Pichl 1967).

siza (Eng *Cesar*, i.e., Cesarean section) *n* Cesarean section. *Pɔɔ wɔ ɲa kɔ gbemɔ Nyamba ko ke lɔ pɔ ka ɲa wɔ sizaε, nthela nye.* They (said) she is to go to Moyamba and do the Cesarean-section there. *Ye pɔ koyi kanye pɔe nkegbo nɔε bi gballe kɔ ko kunwɔε as Sizaε...* When we were taught, they said if you see a mark on the belly like from a Cesarean section...

sizɔs (Eng *scissors*) *cf:* *cheara*. *n* scissors. *Abie lɔni bope sizɔs kune abie lɔni makintɔsh kune.* I do not have the scissors in it, nor do I have the makintosh in it.

skul (Eng *school*) *cf:* **kajɔ**. *n* school. *Awokɔ skul, akɔ ko iwɔmde.* Whenever I came from school, I would go for firewood. *Aka che kɔ skul, ke a kɔŋɔni.* I had been going to school, but I did not finish. *Bath kanu lɔ ka che kɔ skulle.* It is at Bath Kanu where he went to school.

skuna (Eng *schooner*) *n* schooner. *Wɔn de hɔ̄ pɔ wele kɔta lε, hɔ̄ bi gbo sukɔ, hɔ̄ sikɔ thitiŋ de pɔ hɔ̄ wele skuna.* The one (boat) that's called a cutter has only one mast, this (one) with two masts is called a schooner (Pichl 1967).

so₁ *n* bow for arrows. *Mente so lε kɔ*

sonthul. The arrow of the bow is sharp (Pichl 1967).

soo *cf:* **peene**. *n* 1) [sóó] grain species, grows up like Guinea corn but has straight top from which seeds come (K dialect). *Atipe yuk yekee, ɲkayde, mbinche, pele, nsowe, ntolle.* I start to plant cassava, corn, beans, rice, millet, Guinea corn. 2) bulrush millet (Pichl 1967).

so₂ (Eng *so*) *coordconn* so. *So labi ichɔŋ len ɲa hin chemo vel.* So that is why we like to call you. *So wɔi munini, wɔi pe mina hun 1980.* So he returned, then he came back in 1980.

sogboka (unspec. of **so₁**)

soja *n* soldier.

soko *n* (wɔ̄/hā, a) adept of Poro or other society (Pichl 1967). *Hā bonion asoko buliŋ-ni nsumoŋ de.* Assemble the Sokos together with the initiates (Call of the Gbanabom to bring together the initiates to warn women and non-initiates to go away) (Pichl 1967).

• **sokonɔ** (comp.) *n* 1) Poro leader. 2) society leader. *Yaa wɔ ka che sokonɔ Bondo.* Her mother was a Bondo leader. *Wel, wɔn bepe ka chee mared uman, wɔi pe chee sokonɔ Bondo.* Well, she herself was a housewife, and she was also the head of the Bondo Society. 3) tribal authority. *soŋkɔnɔ* 'principal man,' Tribal Authority, person of respect (Hall 1938).

sokonɔ (comp. of **soko**, nɔ, see **soko**)

sokothi₁ *cf:* futh, lengthi, suth, wɔ₂. *v* [sókóthí] pull out, extract a tooth (K dialect).

sokothi₂ *n* [sókóthí] passageway that is narrow or very narrow or tight room (K dialect).

solom *n* gecko; *solom* (wɔ/hã, N, si) gecko (Pichl 1967).

Soloko *nam* title of the Paramount Chief of Bagroo (Lord of the South) (Pichl 1967).

Soloku *nam* Soloku, name given to a person.

sombol *n* fish species; *sombol* (wɔ/hã, N) shortmouth (Hemirhampus braxiliensis; Hyporhampus calabaricus) (Pichl 1967).

sonthi *cf:* gbeŋgbes₁. *v* [sónthí] pull grass, weed (K dialect). *Yi koŋ gbo sonthi, pɔl̩ le kɔ ni pɔl̩ len yenkaleŋ.* If you have weeded enough, the rice will grow well (Pichl 1967).

• **sonthini** (der.) *v* comb one's hair. *Waj̩ le bi sonthok kaleŋ, ya bon-thɔ wɔ sonthini iriŋ wɔ le.* The girl has a nice comb; I found (met) her combing her hair (Pichl 1967).

• **sonthok** (der.) *n* hair comb. *Waj̩ le bi sonthok kaleŋ.* The girl has a nice comb (Pichl 1967).

sonthini (der. of **sonthi**, -ni, see **sonthi**)

sonthok (der. of **sonthi**, -k, see **sonthi**)

sonthul (der. of sɔnth₁, -ul, see sɔnth₁)

sonthuli (der. of **sonthul** (der. of sɔnth₁, -ul), -i₁, see sɔnth₁)

soŋk₁ *v* 1) [sóŋk] heal (K dialect). 2) get well, recover from illness (Pichl 1967). *Ya koŋ kwey saaka thigber ha nrɔmp lɔ kɔ ya sonkɔni.* I have made so many sacrifices for this sickness, but I have not gotten well (Pichl 1967).

• **soŋki** (der.) *cf:* ramil₂. *v* heal, cure. *A kɔ dɔkta le ni sonki mi.* I went to the doctor and he healed me (Pichl 1967). *ɪrɔm do ma ŋkaleŋ, ma bi ha sonki mɔ.* This medicine is good, it will cure you (Pichl 1967).

soŋk₂ *n* [sòŋk] insect species (K dialect).

• **soŋktho** (comp.) *n* [sónkthó] bee species, makes sweet honey, very small, needs only a small hole through which to enter into a cavity (K dialect).

soŋki (der. of **soŋk₁**, -i₁, see **soŋk₁**)

soŋktho (comp. of **soŋk₂**, tho₂, see **soŋk₂**)

sopanth *n* [sópánth] vine species, very tiny, will wrap around anything, even cassava, can prevent cassava from having good roots (K dialect); (kɔ/ma) vine species, seashore dodder (Cassytha filiformis; Merremia angustifolia) (Pichl 1967).

sos *n* fish species, cassava fish (Pichl 1967).

Soso *nam* Soso people. *Nthemde ma lɔ, Asosoe ŋa lɔ, n shie Shenge ka fishinj-grɔn lɔe.* The Themne are there, the Soso are there, you know, Shenge here is a fishing ground.

soso₁ *v* 1) flow. *Tem hɔ gbo ken men nsoso le hɔ chenk anyathi gbi.* Time is like running water, it carries people away (Pichl 1967). 2) bleed. *ŋkɔŋ de ma sos.* The blood is running (He is bleeding) (Pichl 1967).

soso₂ *n* society.

Sotahun *nam* Sotahun, name given to a place. *Wante mɔe wɔlɔ Sotahun?* Your sister is in Sotahun?

soth *v* 1) come out, as grain from stalk. *Pɔle Kɔŋ de kɔŋ soth.* Kong's rice is coming out (ready for harvesting) (Pichl 1967). 2) sprout. *ŋkanj de ma soth.* The corn has sprouted (Pichl 1967).

• **sothsothni** (der.) *v* 1) enter into. *ŋana tij ŋa siŋ: ŋae soth-sothni wuse kune.* Both of them are playing when they enter into the thatch. 2) hide. *ŋae kɔŋ soth-sothni wuse kune.* They (the rats) went and hid in the thatch.

sothɔ *n* straw, stem of a plant (K dialect).

sothsothni (der. of soth, -ni, see soth)

so₁ *cf:* **hɛŋ**, **kakbom** (comp. of **kak₂**, **bom**), **kak₂**. *n* south wind

• **sogboka** (unspec.) *cf:* **hɛŋ**. *n* 1) wind; breeze. *Sogboka disil weini ŋɔe kenth, mmen de mae huk*

yεŋweini. Heavy winds (from the land) broke, the water was vexed (agitated). 2) south wind.

so₂ *v* 1) cut grass. *ŋ kɔ so næ lε.* Go clean the grass from the road (Pichl 1967). 2) *shɔ* hoe grass (Sumner 1921).

so₃ *v* occur.

soan *n* temptation. *Nai we ŋɔ vil ni ŋɔ chɔɔlen mɔne ni soan ma lɔ.* The road is long and it is difficult and there are many temptations.

Sɔba *nam* Sɔba, name given to third son.

sɔbul (Eng *shovel*) *n* shovel; *sɔbul* (hɔ/tha) shovel, spade (Pichl 1967).

sɔi *v* mix (Pichl 1967).

• **pelesɔi** (comp.) *n* rice husk; *pɔle-ɔy* rice husk (Pichl 1967).

• **sɔisɔi** (der.) *cf:* **peth.** *adj* delicious, tasty (lit. thoroughly-mixed). *ŋa jo ŋje ma sɔisɔi gbi ŋa piŋini gbo we.* They eat delicious food, yet still they turn against us. *ŋa kul moi ma sɔisɔi gbi ŋa koi piŋieni.* They drink tasty (well-mixed) drinks, and they turn against us.

• **sɔima** (der.) *cf:* **binthima.** *v* bring together, mix up (Pichl 1967). *ŋ kɔ sɔyma pele le ni ntɔl le ni nyɔk ma chek le ko.* Go mix the rice and the Guinea corn together and take them to the farm (Pichl 1967).

sɔik (der. of **sɔye**, -k, see **sɔye**)

sɔisɔi (der. of **sɔi**)

sɔk *cf:* samak. *n* 1) fowl; [sɔk] fowl, chicken (K dialect); [chà:sɔk] fowl feather (B dialect). 2) chicken. comp. chaasɔk (see cha₁), husɔk (see hu₁), tasɔk (see taa)

• sɔkma (comp.) *n* hen; sɔk-maa hen (Pichl 1967)

• sɔkpokan (comp.) *n* cock, rooster; sɔk pokan (wɔ/hā) cock (Pichl 1967). Sɔkpokan de wɔ wɔŋ. The cock crows (Pichl 1967).

• veseksɔk (comp.) *n* chicken leg; vəsek sɔk (hɔ/-) leg and foot of fowl (Pichl 1967).

sɔkba₁ (der. of sɔkba₂)

sɔkba₂ *cf:* gbundɛ, sin, tombo. *n* 1) disturbance. 2) trouble. 3) problem. *Ken bo bi ȳsɔkba la mɔ tene, ha mɔn wɔ...* If you have a problem in mind and you want to talk...

• sɔkba₁ (der.) *v* 1) tease. *Athema wɔ le hā sɔkba wɔ gbo, wɔ lɔ pok.* Whenever his companions teased him, he went away from them (Pichl 1967). 2) disturb. *Lanɛ laŋ la sɔkba mɔ gbi.* That is the only one that really disturbed you. *Mma mi sɔkba ya chen vee.* Don't disturb me, I am not well (Pichl 1967). 3) trouble (Sumner 1921).

sɔki *v* 1) sɔɔki repair a leaky roof (Pichl 1967). 2) rethatch. *Ƞ kɔ-m sɔɔkie kıl mi le, hɔ gbow dul.* Go re-thatch my roof, it is leaking too much (Pichl 1967).

sɔkma (comp. of sɔk, maa, see sɔk)

sɔkɔth *cf:* kɔysu. *n* [sɔkɔth] miracle that someone performs (K dialect); magic, mystery, secret (Pichl 1967).

sɔkpokan (comp. of sɔk, pokan (un-spec. of po₅), see sɔk)

sɔku *cf:* kɔna, thunŋ₂. *n* [sókú] corner (K dialect). *Kɔ bimni sɔku bul-lai, wɔ hɔɔl <fɔɔ fɔɔ fɔɔ> ni yeke wɔe che wɔn kunaŋ.* (She) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of panting) with the cassava (tucked) in her bosom.

sɔkul₁ *v* itch. *Yan likɔ lɔ gbow sɔkul, ya bi isɔkul gber.* My skin is very itchy, I have a lot of craw-craw (Pichl 1967). *Thenthes hɔ wey, pɔ bak hɔ gbo nɔ wɔ sɔkul likɔ.* thenthes₁ is bad, they just rub it on a person, (and) it makes him scratch his skin (Pichl 1967).

• sɔkul₂ (der.) [isɔkul] *n* craw-craw (Pichl 1967). *Yan likɔ lɔ gbow sɔkul, ya bi isɔkul gber.* My skin is very itchy, I have a lot of craw-craw (Pichl 1967).

sɔkul₂ (der. of sɔkul₁)

sɔl *v* build a boat or canoe; sɔl build a boat or canoe [sculpt?] (Pichl 1967). *Hā bue thɔk le hā hā sɔl wɔm.* they hollowed the tree to make a canoe (Pichl 1967).

sɔlema₁ *n* hassle. *Ye sɔlemae yε mɔ chai iroε, mbɔni ha paka ȳɔ.* What a hassle (it is) when you borrow something and you cannot pay it back.

• **sɔlema₂** (der.) *v* bother, hassle. *A-a bikɔ ma kɔ koi yen nɔ pɔ moi sɔlema.* No, do not take things from people (i.e. borrow) because then they will hassle you.

• **sɔlema₃** (der.) *adj* [sɔlɛmá] troublesome (K dialect).

sɔlema₂ (der. of **sɔlema₁**)

sɔlema₃ (der. of **sɔlema₁**)

sɔlk *n* insolence. *Tamɔ icheklin, wɔ ki wɔ nsɔlk.* This is a proud boy, he is insolent (Pichl 1967).

sɔm [sɔm] *cf:* **chamak**, **jo₁**. *v* 1) eat. *Sakie kɔn ache bɔ yuk bikɔs kulunse yɔ kɔ sɔm.* The cassava leaves is what I do not plant because the goats would eat it. *Yem, yka mi yeke mɔe pum ni ya sɔm, ndike ma mi.* Madam, give me some of your cassava, let me eat, I am feeling hungry. 2) chew. *Lε nsi gbo lɔŋ, nsi gbo hɔth, mɔ sɔthɔ yen sɔmɔ.* If you know how to set traps at all, you know how to fish, you would get something to chew. *Ya chen mɔ yɔn ka ni nsɔm.* I will give you nothing to chew.

• **sɔm-sɔm** (der.) *v* chew.

sɔmbu *cf:* **bɔtakɛl** (comp. of **baa₁**), **keko.** *n* (wɔ/hā, si) ground squirrel (Pichl 1967).

sɔn₁ *v* dream. *Ija lɔ ni le kune wandaε wɔi sɔn yawɔ.* They were until one day the girl dreamt about her mother. comp. **nɔlimɛnɔn** (see **nɔ**)

• **sɔn₂** (der.) *n* dream.

Sɔna nam Sona, female name given by Toma Society.

sɔna (der. of **isɔ₂**, **na₂**, see **isɔ₂**)

sɔnda *cf:* **laɔn.** *n* [sɔndà] lion (K dialect).

sɔnday *cf:* **ko-lɔ.** *subordconn* rather than. *Sɔnday gbo kɔ ya ma wu.* Rather than that, let me die (Pichl 1967).

Sɔnde (Eng *Sunday*) *nam* Sunday. *Nande sɔnde 7th offebwari, iya 2016.* Today is Sunday, the seventh of February, 2016.

sɔnɔ *n* (kɔ/ma) small oil palm seeds that have not grown to full size (Pichl 1967).

sɔnth₁ *v* 1) sew. *Wɔ nɔ che sɔnthɔε?* Is he the one that sews your clothes? *Wɔ mɔ sɔnthɔ charaŋ.* He would sew it for you nicely. 2) mend. comp. **nɔsɔnthɔ** (see **nɔ**)

• **sonthul** (der.) *adj* sharp. *Mente so le kɔ sonthul.* The arrow of the bow is sharp. der. **sonthuli** (see **sɔnth₁**)

• **sonthuli** (der.), (der. of **sonthul**) *cf:* **boŋhul.** *v* sharpen. *N sonthuli pensil le ha yaj.* Sharpen the pencil for me (Pichl 1967).

• **sɔnthi** (der.) *v* patch up old clothes (Pichl 1967).

sɔnth₂ *cf:* **kuanja.** *adj* twentieth. *Tipik hue seinyε, yɔ pɔ velle Flaidee Mpothoiae, ndue wajnimenraε haaj la mue ko hue sɔnθε.* Beginning the first day, which they call

Friday in English, from the 18th day until the 20th day.

sɔnθ₃ *n* bush.

sɔnθe *nam* Sunday.

sɔnθi (der. of sɔnθ₁, -i₁, see sɔnθ₁)

sɔnθa *cf: pɔl, yɔŋ. n* [sɔnθɔ] trap for fish (K dialect).

sɔŋgɔ *subordconn* according.

sɔŋ₁ *cf: kolsiroŋ* (comp. of kol). *v* bribe; sɔŋ bribe, but more through persuasion than money (Pichl 1967). *Ij kɔ wɔ sɔŋ ni na-m hok vεlεŋ.* Go bribe him so that he may not expose me (Pichl 1967).

sɔŋ₂ *cf: bus.* *v* cut up meat, skin, undress (Pichl 1967). *Bia wɔ le poins di chal, hā kɔ wɔ sɔŋ.* Bia is a hunter, he has killed an antelope, (you pl.) go cut it up (Pichl 1967).

sɔŋ₃ *n 1)* [sɔŋ] tree species, large tree, spice used for medicine (K dialect); tree species, spice tree (Pichl 1967). *2) nsɔŋg spice* (Pichl 1967).

sɔŋk₁ *n* (kɔ/ma) cork (of a bottle), stopper (Pichl 1967).

- sɔŋk₂ (der.) *cf: lompu* (unspec. of lɔŋ) *v 1)* cork bottle (Pichl 1967). *2) load gun* (Pichl 1967).

sɔŋk₂ (der. of sɔŋk₁)

sɔŋko (Mandinka sɔ̄go ‘price’) *cf: pres. n 1)* price. *2) value.* *Bikɔ pomde wɔ mi ni yεthi sɔŋgɔ ma ŋɔ nɔpikan wɔ ŋa yεthi nɔma wɔi.* Because my husband is really treating me as a husband should treat his wife.

sɔŋkɔma *subordconn 1)* as. *Le bi gbo ilɔɔ, pɔ wɔ di sɔŋkɔma ŋɔ saba tire hɔe.* If he is guilty, they will kill him as the town law says. *2) like.* *3) how.*

sɔŋgɔ *subordconn* according to.

sɔɔ *nam* So, name given to third son.

sɔpɔt (Eng *support*) *v support.* *Ye laio we, ye mpanth mɔ ni ha ha sɔpɔt abena mai?* As it is, what work do you now do to support your parents? *Che yi kon sɔpɔt bikɔs ramde kɔ bom che yi kon sɔpɔt gbi.* She does not support us all because the family is big.

sɔsɔkɔ *v 1)* sweep away. *Ijɔ Hɔbatoke lolie taamɔtaa bul, wɔ mmɛn hukɔ ni iheŋ disil-disil sɔsɔkɔ.* How God saved a little boy, whom heavy waves and heavy winds swept away. *2) carry away.* *La vein de mae sɔsɔk wɔm de.* It was not long before this water carried (washed) away the canoe.

sɔtho *cf: san₃.* *v 1)* get. *Wɔn kende ve wɔ asɔtho bo problem.* That is the only problem I had. *Neki gbɔl ko sɔtho ko, lane gbi nante.* There is heartache in this world today. *2) receive.* *3) secure.* *La hini ha, ŋa sɔtho hini-gbɔl?* What are we to do, to have peace of mind? *4) have.* *Wel imemieni ŋa hin sɔtho mɔ.* Well we are happy to have you. *5) catch.* *6) regain.*

sɔvaiv (Eng *survive*) *v live; survive.* *Boŋ cheki, ma kon gbako, wɔn pe lɔ ni sɔvaiv.* Now, they have grown

(the oil palms), he is there and lives (off of it).

sɔvaiva (Eng *survivor*) *n* survivor. *Yaj ya sɔvaivae ni wante mi bul wɔ lɔ be Nyemkɔ, Bompɛ Chifdɔm.* I am the remaining one with one of my sisters, she is even in Moyeamoh, Bumpeh Chiefdom.

sɔyε cf: **hothɔk, jɔhɔ, pakali** (der. of **pakil, -i₁**), **woli** (der. of **woi₁, -i₁**). *v 1* [sɔyé] scare (someone) (K dialect). *Liwu lɔ che hini sɔyε.* Death does not frighten us (Pichl 1967). *2*) threaten (Pichl 1967).

• **sɔik** (der.) *v* scare (B dialect). *Mi Mabel, ye nka che talle, mbi nɔ wɔ ka che mɔ sɔike?* Mammy Mabel, when you were young, did you have someone that used to scare you? *Ye pɔ sɔike nɔε.* When they scare someone. *Tha sɔike yencheke, ye ja the tij ye ve ja gbikini wa!* They (trawlers) scare the fish away, when they (the fish) hear the noise, they flee in a panic!

• **sɔyeni** (der.) *v 1*) scare (Pichl 1967). *2)* deceive. *O, hɔ hwels le hɔ-m sɔyeni.* Oh, how this world deceives (tempts) me (Pichl 1967).

sɔyeni (der. of **sɔyε, -ni**, see **sɔyε**)

sɔima (der. of **sɔi, ma₄**, see **sɔi**)

spika *n* speaker. *MB Baro wɔ ka che spikae.* M.B. Baro, he was the speaker. *Awun Spika 2013.* I became Speaker in 2013.

staf *n* staff.

standad (Eng *standard*) *nam* standard as an educational level, compare to grade in the American system. *Standad fɔ lɔ m mɛkəni?* You stopped at standard four? *A kaya ja nen thi tij ai mekni standad siks.* I studied here for two years, and I stopped at standard six.

stej (Eng *stage*) *n* stages. *Gbeməɛ kɔ bi stej.* Giving birth has stages.

stich (Eng *stitch*) *v* stitch. *Ye ha ka stich kun wɔɛ, ko lɔ gbemekɛ yɔ ho kae...* When her belly was stitched, where the baby comes out... *Ija yɔi stich ahɔl.* They had stitched the exit mouth.

stil (Eng *still*) cf: **hueŋ, mu₁**. *temp still.* *Nevamaind ye ibiyen de ke stil ai maneg bikɔs pomde che ja mpanth, biyeni.* Never mind that we do not have anything, but still I manage although my husband does not have work and does not have anything. *Wɔn ka kaj Arabike ke still ka che famale kune.* He learned Arabic but still he was in this farming.

Stiven *nam* Stephen, male name given to a person.

sto (Eng *store*) *n* store. *Pimde kɔnɛ kɔ pɔ bia joe, pɔ kɔi be sto thai kune.* The remainder will be put aside for food, will be kept in stores.

stret (Eng *street*) *n* street. *Wɔ ye hɔni street le ibɔl hā kɔ thonkini.* When she has just dressed up, she goes out in the the street to show herself (Pichl 1967).

su₁ *n* (kɔ/tha) finger (Pichl 1967). *Su bul kɔ chen leiŋ ila.* One finger cannot remove a louse (proverb) (TISLL 1979). comp. **gbetsu** (see **gbet₂**), **remsupokan** (see **rem**)

- **suayen** (comp.) *n* (kɔ/tha) middle or ringfinger (Pichl 1967).
- **supokan** (comp.) *n* (kɔ/tha) thumb (Pichl 1967).
- **suveley** (comp.) *n* (kɔ/tha) little finger (Pichl 1967).

su₂ *Idph* sound of moving car, motorcycle, snake, for example, <su-su-su-su-su> for the quick motion of a snake through a cassava patch (may be Krio) (B dialect).

sua *v* resist. *Braima woe tipe yaath ha boŋ iheŋ disil wein dɛ sua mmeŋ hukɔ kiai.* Braima then began to paddle to resist the dreadfully heavy winds.

- **buŋsua** (comp.) *v* resist; *buŋsua* resist, oppose, go against (Pichl 1967). *Mma buŋ ba mɔ sua!* Don't oppose your father! (Pichl 1967).

suayen (comp. of **su₁**, **ayeŋ**, see **su₁**)

Sufian *nam* Suffian, name given to a person. *Sufian Idrisa Koroma.* Suffian Idrissa Koroma.

suga (Eng *sugar*) *n* (hɔ/-) sugar (Pichl 1967).

sui *cf:* **han₁**, **pia₁**. *n* hand. *ŋa bi pena yan sui o.* They have guns in their hands.

- **suibae** (comp.) *n* [súibàè] palm of the hand (K dialect).

suibae (comp. of **sui**, **bai₁**, see **sui**)

suk *cf:* **bolo**, **chocho**, **kɔŋko**, **nɔtɔ**, **thonku**. *n* (wɔ/hã, N) kind of shell, periwinkle (Pichl 1967).

sukuseke₁ *n* [sùkùséké] gossip, confusion (K dialect). *M mam chie sukuseke mɔ le!* Don't bring me your confusion! (Pichl 1967). comp. **nɔsukuseke** (see **nɔ**)

- **sukuseke₂** (der.) *v* [sùkùséké] spread false news, calumny, gossip (K dialect).

sukuseke₂ (der. of **sukuseke₁**)

Suleman *nam* Suleman, male name given to a person. *Abi Suleman Bendu, Usman Bendu, Abas Bendu ni Muhamed Bendu.* I have Sulaiman Bendu, Usman Bendu, Abass Bendu and Mohamed Bendu.

sum *n* 1) [sùm] mouth (K dialect).

- 2) lip (Sumner 1921). *Sum nɔpokan dɛ kɔ hinth.* The lip of the man is swollen (Pichl 1967). 3) (hɔ/tha) lips; mouth; beak (Pichl 1967). comp. **sumohol** (see **ahɔl₁**)

- **suma** (der.) *v* [sùmà] twist mouth (K dialect).

sumoŋ *cf:* **nyama** (der. of **nya₁**, **maa**). *n* initiate.

sumohol (comp. of **sum**, **ahɔl₁**, see **ahɔl₁**)

sun₁ *cf:* **tee₂**. *n* pestle; *sunj* (hɔ/ma) pestle of a mortar (Pichl 1967). *ŋ kɔ-m thele sunj dɛ, a yema kɔ tu.* Go trim the pestle for me, I want to go pound (the rice) (Pichl 1967).

sun₂ *n* sand; *isuuŋ* (hõ/-) sand (Pichl 1967). *Hā ye tipe bue isuŋ doki hā hɔ thɔk hā sotho ihyel.* Then they began to dig the sand there, and they washed it to get salt (Pichl 1967).

Sundu *nam* Sundu, name given to a place. *Wɔn wɔ lɔ Sundu ko.* He is living in Sundu.

suni *v* well-cooked to the point of being soft. *Yekə le hɔ suni.* The cassava is properly cooked (i.e. soft) (Pichl 1967).

sunth *n* a very strong rope woven of fiber found in the bush.

suntha *cf:* **sunjkutha₂** (der. of **sunjkutha₁**). *n* mixup. *So nsuntha handɔ ma ko lɔ ni lsi a?* So what is the mixup that is there now?

sungbasa *n* boys' evening sport, kind of racing game (Pichl 1967).

sunjkutha₁ *v* 1) destroy. 2) mix up. *Yá lá súnkúthá.* Let me mix it up, confuse things. *Há yá má lá súnkúthá.* Let me not mix it up.

• **sunjkutha₂** (der.) *cf:* **suntha.** *n* unpleasantness.

• **sunjkuthani** (der.) *cf:* **rim₁, tuk.** *v* 1) be destroyed (Pichl 1967). 2) get lost (Pichl 1967). 3) be spoiled. *Jali Sese la kɔj sunkuthani nen thitiŋ do.* Sese's affairs are completely spoiled the past two years (Pichl 1967).

sunjkutha₂ (der. of **sunjkutha₁**)

sunjkuthani (der. of **sunjkutha₁**, -ni, see **sunjkutha₁**)

sup (Eng *soup*) *n* 1) soup. *Pɔ ko cheth supe liben ikɔŋ jo.* And the soup had been cooked long ago, we had eaten. 2) sauce. *Sùpè hɔ mèn.* The soup/sauce is water. *Sùp njèthillè* the weak, tasteless sauce (NCM and Def).

supokan (comp. of **su₁**, **pokan** (unspec. of **po₅**), see **su₁**)

supsap (Eng *soursop*) *n* soursop, wild (K dialect).

suskɔ *v* exchange. *So nsuskɔe ma hande ma ve ka ko ki hu le.* So exchanges took place for the deaths.

suth *cf:* **futh, lenthi, sokothi₁, wɔ₂.** *v* 1) pull up. *ŋ kɔ suth puluk e!* Go pull up the grass! (Pichl 1967). 2) pluck. *ŋ kɔ suth chæthi sɔk le!* Go pluck the fowl! (Pichl 1967).

suveleŋ (comp. of **su₁**, **veleŋ₁**, see **su₁**)

swei *n* soap; *nswei* soap (Sumner 1921). *Nswe ki ma bi pukɔ gbər.* This soap foams very much. (Pichl 1967). comp. **lalbo-nswe** (see **lalbo**)

• **sweindinthe** (comp.) *n* *nswey ndinthe* (ma) European soap (lit. white soap) (Pichl 1967).

• **sweinthi** (comp.) *n* *nswey nthi* (ma) black soap, local soap made from ashes, especially of the cotton tree or the husks of cotton tree nuts which are then mixed with palm oil and boiled (Pichl 1967).

sweindinthe (comp. of **swei**, **dinth_ε** (der. of **dinth**, -**ε**), see **swei**)

sweinthi (comp. of **swei**, **thi**₁, see **swei**)

swe cf: **nijka**. *n* charcoal. *Iswe le ho gba hink ininka*. Charcoal is different from coal (Pichl 1967).

(Sh)

shatin (Eng *satin*) *n* satin. *Pis dintheεε, shatin*. A piece of white cloth, satin.

Shenge *nam* Shenge, name given to a place. *Yaq pɔ dumɔ mi Shenge ka*. Me, I was raised in Shenge here. *Ahina ɳa chan shi theli Mbolomde Shenge ka*. Who (pl) knows how to speak Sherbro best in Shenge here?

Sherif *nam* Sheriff, name given to a person. *Anya hie fɔrīna ɳae, Koroma Kallon, Sherif*. Our people are foreigners, Koroma, Kallon, Sheriff.

Sherbro *nam* Sherbro.

shiliŋ (Eng *shilling*) cf: **bolthihiol** (comp. of **bol**₁, **hiɔl**). *n* shilling. *Nka mi shiliŋ bul kajka ni a kɔ wɔtaluko*. Give me a shilling so that I may go to Waterloo. *Y kɔ hoŋ ko ni m pin sɔk shiliŋ thiwanj*. Go to the

compound and buy a fowl for ten shillings.

shini *v* get used to. *Labila ikonlo shini*. That is why we have gotten used to it.

shishkɔ cf: **piŋki**₁. *v* change. *Ja lande la kɔŋ shishkɔ?* Those things have been changed? *La kɔŋ shishkɔ*. They have been changed.

shiyɔɔɔ *Idph* of disapproval. *M-m-m-m, <shiyɔɔɔ> ɳhɔ lan be:<ish-sh-sh> ayo, ayo, mɔ ɳɔ sɔm!* Hm-m-m-m <shiyɔɔɔ> do not even say it: <ish-sh-sh> yes, yes, you will eat it!

shop (Eng *shop*) *n* shop. *E-e-eh, yam be a sini bikɔs a che chal tels shop pai*. Eh, myself I do not know because I do not sit at the tailor shop.

T

taa 1) *n* [tsáámi] baby boy, young child (male) (B dialect). 2) *n taa/apuma* child/children (Pichl 1967). 3) *n* young person. *Ye nka che ko talle, pɔ ka che mɔ bun?* When you (female) were young, did they

used to beat you? *Ke ye laiyoe tamɔ ta kani nɔ santh limani*. But as it is a young boy does not give adults respect. 4) *n* junior. *Ye wɔ wu we, wɔ wɔi leye themko wɔ tae*. After she died, she left her with her junior

mate. 5) *adj* small. comp. *palta* (see *pal₃*), *remtaa* (see *rem*)

- **taalangbaŋ** (comp.) *cf:* *tamɔ̄-laŋgbai* (comp. of *tamɔ̄*, *laŋgbai*). *n* young man. *Taalangbaŋ bul wɔ̄ ka che lɔ̄, iləl wɔ̄e ka chee Kaiŋ Taso ka ko.* There once was a young man named Kain Tasso.
- **taapokan** (comp.) *n* [táápókán] boy (K dialect); young boy (Pichl 1967). comp. *tamɔ̄langbai* (see *taa*), *tamɔ̄pokan* (see *taa*)
- **tasɔ̄k** (comp.) *n* chick; *taa sɔ̄k* chicken (Pichl 1967).
- **tamɔ̄** (der.) *cf:* *ajok*, *tak*. *n* 1) boy. *Yààyé wó kèpié tāàmɔ̄è*. The cat scratched the boy – has done it. *Tāàmɔ̄è kónth bāàé*. The boy caught the squirrel. 2) child. *Bami nhā ya che-le tamɔ̄*. Lord make that I become your child (Pichl 1967). *Ta-m de wɔ̄ mɔ̄ suy o*. My child is in your hands (Pichl 1967). 3) son. *Wɔ̄ tonki ta wɔ̄ le ræ*. He teaches (shows) his son (how to) write (Pichl 1967). *Tipiktipik le hɔ̄-batoke ni ta wɔ̄ le Jisas Kraist hā ka che hwels l'ay*. From everlasting, God and his son Jesus Christ were in the world (Pichl 1967).
- **tamɔ̄langbai** (der.), (comp. of *tamɔ̄*) *cf:* **taalangbaŋ** (comp. of *taa*, *laŋgbai*). *n* young man; *tamɔ̄ langbæ* (wɔ̄/hā, apuma, pl) young man (Pichl 1967).
- **tamɔ̄pokan** (der.), (comp. of *tamɔ̄*) *n* boy; *tamɔ̄ pokan* (wɔ̄/hā,

apuma, pl) boy; youngster (Pichl 1967).

- **tata₁** (der.) *cf:* *piyətpiyət*, *pumɔ̄₂*, *tonton* (der. of *ton₁*). *adj* 1) young. *Anyinde kache, nɔ̄ pɔ̄ kache ya trit a, apima atata ya ka bi respekt ya ayin?* The people in those days, how were they treated; the children, did they have respect for people? *Mɔ̄ le bii fe, bikɔ̄s pɔ̄ yema di Bondo atata*. One should first have money, because one would want to initiate girls very young. 2) small. *Itatae pele ton-tonde kɔ̄n lɔ̄ lee, amae ya bia pe buŋ kɔ̄*. The small one that remains there, it is the women who will thresh it. *A-a, wɔ̄m thi tata bo, kε anya yɔ̄l ya tha yɔ̄th kae kε ataims anya tiŋ*. No, they are just small boats, it is four people that fish from them, occasionally two people.

taalangbaŋ (comp. of *taa*, *langban*, see *taa*)

Taana *nam* Tana, name given to a person.

taapokan (comp. of *taa*, *pokan* (unspec. of *po₅*), see *taa*)

tafi *cf:* *loli* (der. of *lol₂*, *-i₁*). *v* 1) [táfí] rescue, e.g., at sea (K dialect). 2) fish out. *...ni wɔ̄e tafi yen dinthe-o*. ...and fishes out the white thing.

tai₁ *n* nest; *tæ* (hɔ̄/tha) nest (Pichl 1967).

- **taimbəl** (comp.) *n* palm nut cone; *tæ mbəl* (kɔ̄/ma, i) cone in which the palm nuts sit (Pichl 1967).

- **Taimboŋ** (comp.) *nam* Pleiades constellation; *tæ mboŋ* (hɔ̄/tha) Pleiades (lit. nest of songbirds) (Pichl 1967).
- **taive** (comp.) *n* bird nest; *tæ vee* (hɔ̄/tha) bird's nest (Pichl 1967).

tai₂ *v tæ* fish with rod or line (Pichl 1967). *Næ bul hā hōth hɔ̄ le tæ*. One way of fishing is with the rod (Pichl 1967). *Len ŋkɔ̄ chok len a yema kɔ̄ tæ*. Go twist a line, I want to go fishing (Pichl 1967).

taimbəl (comp. of **tai₁**, **bəl₂**, see **tai₁**)
Taimboŋ (comp. of **tai₁**, **boŋ₂**, see **tai₁**)

taive (comp. of **tai₁**, **vee₁**, see **tai₁**)

tak *cf: ajok, tamɔ̄* (der. of **taa**). *n* son.
Tak Bahin ye wɔ̄ isi wɔ̄n kende oh wɔ̄i le Jizɔ̄s se. The son of God that we know is only Jesus.

taks (Eng *tax*) *nam* Hut Tax. *Təm de kɔ̄ ka chɔ̄ni Pəm Taks ε, pə ka di Abək agbər abul-abul gbo hā ka saa*. During the time of the Hut Tax War, many Krios were killed, only a few escaped (Pichl 1967).

tal *v* be important. *Ngbathil chen tal*. Trouble has no importance (Pichl 1967).

tala *v* depress. *Isin de tala mi*. Poverty depresses me (Pichl 1967).

tama *cf: libaŋ₁* (der. of **li₁**, **baŋ₁**), **yai₂**, **n 1**) [**tàmà**] laziness (K dialect).
2) foolishness (Pichl 1967). *Tama ni ranjka ñɔ̄ mɔ̄e*. It is foolishness and a curse upon you.

tamɔ̄ (der. of **taa**)

tamɔ̄laŋbai (comp. of **tamɔ̄** (der. of **taa**), **laŋban**, see **taa**)

tampokan (comp. of **tamɔ̄** (der. of **taa**), **pokan** (unspec. of **po₅**), see **taa**)

Tanthbol *nam* Saturday.

taŋ₁ *cf: gbemani*. *v* cry. *Wɔ̄e pε po ha taŋ yε wɔ̄ bosi mmen dε*. He began to cry as he was bailing water from the boat. *Bahin himɔ̄ taŋao*. Our father, we cry to you-o.

• **taŋhil** (der.) *cf: tiŋ₃*. *v* cry to; *təŋhil* cry, complain to (Pichl 1967). *La-m dε chen vee, chɔ̄li lo, wɔ̄-m təŋhil*. My wife is not well, she cried to me the whole of last night (Pichl 1967).

• **taŋ₂** (der.) *n* mourning; *taŋ* (hɔ̄/-) crying, mourning (Pichl 1967). *Pə kɔ̄j pəl taŋ bεe le*. They have announced the mourning for the chief (Pichl 1967).

taŋ₂ (der. of **taŋ₁**)

taŋhil (der. of **taŋ₁**, -hil, see **taŋ₁**)

taŋka *n* (kɔ̄/tha) crab pincer (Pichl 1967).

taro *cf: ligbem* (unspec. of **gbem**). *n* descendant. *Laa kuee, lane ntaroa hie ni ntaroa mɔ̄e, ntaroa ñae, ña bia hunde*. That is what I mean, that is our descendant, your descendant, their descendant that is going to come.

Taso *nam* Tasso. *Kaiŋ Taso ni waan-maae ñae gbisiŋ*. Kain Tasso and the woman married.

taso *n* [tásó] bird species, does not enter its nest after 6pm because of all the medicine (K dialect); bird lives in mangrove swamps and builds large nests made of sticks (Pichl 1967).

tasotaso *n* Poro dancing official; *taso* (wɔ/hā) Poro official, the only person in Poro who dances; official dancer (Pichl 1967).

tasók (comp. of *taa*, *sók*, see *taa*)

tata₁ (der. of *taa*)

tata₂ *cf:* *santh₁*. *n* small white shrimp. *Santh bɔm-bɔm de kɔ mən njethil l'ay kə santh ta-ta le kɔn dintheni kɔ helee ko.* The big shrimp are found in freshwater but the small and white shrimp are to be found in the sea (Pichl 1967).

tee₁ *subordconn* 1) up to. *Ka lɔ pɔ dumɔ mi te akɔŋ gbako.* I was raised here until I was grown. *Lɔn lɔi le te hi kɔŋ gbako.* There we stayed until we were grown up. *Wel atipe tɔn nende yɔ Apothoe ya wɔ 2013, te meŋko ki amu tɔndai.* Well, I started singing in the year that white people call 2013, up to this year I'm still singing. 2) "until."

tee₂ *cf:* *sun₁*. *n* [tèè] mortar used to pound rice (K dialect); [iθìé]/[θithé] the mortar/the mortars (B dialect); (*i*)*te* mortar (Sumner 1921); *itee* (hɔ/ma) mortar (Pichl 1967).

tee₃ *Idph* of continuing on and on. *Wanθemde ka le blid <te> ni hu.*

The woman kept bleeding <te> until she died.

teen *Idph* of staring intently (K dialect). *Wɔ lèlì <téén>.* She observed <teen> (very closely).

tel *n 1)* [tèl] vine species, rattan, esp. when made of twisted cane fiber, used to cane children (K dialect). 2) rope, climbing belt (Pichl 1967). *Ntel lo ma ŋkəleŋ ha thaŋ ka wa.* This cane rope is good to climb a palm tree with (Pichl 1967). comp. *baŋtel* (see *baŋ₂*)

tele *v* wait. *Wɔ hi tele ka muyu.* He is patiently waiting for us (Pichl 1967). *Thumɔ le wɔ tele vɔɔ le apuma le pe ha yema.* The dog is waiting for the scraps; the children, too, want them (Pichl 1967).

telo (Eng *tailor*) *cf:* *nɔsɔnthɔ* (comp. of *nɔ*, *sɔnth₁*). *n* tailor. *Wɔ ra icheke, wɔ telo, ke wɔ ra.* He is a farmer, and also a tailor, but he brushes. *Yam be a sini bikɔs a che chal telɔ shop pai.* I myself do not know because I do not sit at the tailor shop.

tem *cf:* *gbenik* (der. of *gbemi₂*, -k), *gbethéhɔl*, *kun.* *n* stomach. *Naa le wɔ bom.* The cow has a big stomach (Pichl 1967).

temabo *n* (kɔ/ma) water lettuce (Pichl 1967).

ten *n* bird species.

tent *cf:* *hil₂*. *n* [tént] anthill (K dialect).

tenti₁ *n* [téntí] old wound (K dialect).

- **tenti₂** (der.) *v* accidentally hit or strike another person's wound or sore (Pichl 1967).

teŋ [tèŋ] (Eng *tang*) *cf:* ŋainjai. *adj 1)* sour (K dialect). Sànthóŋ kó tèŋ. A bush (used like Maggi for flavor) is sour. ɿgbèmàŋ mpùm ma teŋ. Some fruits are sour. 2) sweet. Lembe lo kó tàng chay kóne chencha. This orange is sweeter than that of yesterday (Pichl 1967).

teŋka *cf:* patikulali. *adj* particular.

- **teŋkateŋka₁** (der.) *adj 1)* important. Leli le kó tèŋka-tèŋka pok be Bøløm de. The post-mortem is very important in the country of the Bolom chiefs (Pichl 1967). 2) particular. Penthe-m de wom ajok ko-m ka chencha hã hom mi jali tèŋkatèŋka. My brother sent his son here to me yesterday to tell me something particular (Pichl 1967).

- **teŋkateŋka₂** (der.) *adv* actually. I yema ni wun ko ja tøntho, la ivelømø teŋga-teŋgæ. We want to now come to the singing aspect that we actually called you for.

teŋkateŋka₁ (der. of **teŋka**)

teŋkateŋka₂ (der. of **teŋka**)

teŋkeli *v* be finicky; *tèŋkeli* be disinclined to eat any kind of food without meat or fish (Pichl 1967).

tep (Eng *(cassette) tape*) *n* cassette player. Abibo tep, akø ŋø hok a ple. If I have a tape, I take it out and play (it).

ter *cf:* ayen. *n* [tere] the waist (K dialect). Yende hø bi ni che tø ton ve le hø ki. The reason he has a small waist is this (Sumner 1921).

Tetima *nam* Tetima, name given to a place.

tebul (Eng *table*) *cf:* mesa. *n* table; *tebul* (hø/tha) table (ex Engl) (Pichl 1967). Ye mø kon thøk boithe gbi ni seiyε, msi be tebulle atok. After washing the dishes and the spoon, then you put it on the table.

tèhil *n* sweetness.

tøl *v 1)* connect; *tøl* join (Sumner 1921). Thinæ tha tele trithi hī le. Roads connect our towns (Pichl 1967). 2) join (Sumner 1921).

- **tølni** (der.) *v 1)* have in common (Pichl 1967). 2) be joined.

tølni (der. of **tøl**, -ni, see **tøl**)

tøm₁ (Eng *time*) *cf:* bonk, løkø, mèŋk₁. *n* time. ɿjøn ŋø bieni standad taim. It does not have a standard time. comp. **tømpum₁** (see **pum₂**), **tømpum₂** (see **pum₂**)

- **tømgbí** (comp.) *temp* all the time, everytime (Pichl 1967).

- **tømotem₁** (der.) *temp 1)* every time, distributive (Pichl 1967). 2) anytime. Sekeno we, so Abatokε yemø gbo, tem-o-tem ŋø inø pe bia yema, iŋa ni ŋa shi la. Thank you, so if God agrees, anytime we want you, we would let you know that. 3) all the time. Nkeni ko mø lø che kø tem-o-tem? Makeni, do you go there all the time?

• **temotem₂** (der.) *disco* once upon a time. *Ten-o-ten, ten po mbawom o.* Once upon a time there was a fable, the fable rose from the ancestors (the introduction to tales) (Pichl 1967).

tem₂ *interrog when.* *Tem ndɔ nɔ ntipe gbemia?* When did you start delivering?

tem₃ *v bump.* *Le n̩ kɔ gbo binthi sɔksi l'ay, n tuntni mma ki təm bɔl mɔ.* If you go into the fowl coop, bend your head or you will bump your head (Pichl 1967).

teme *cf: tɔthian.* *v strive; struggle* (Sumner 1921).

• **temen** (der.) *v strive; struggle* (Sumner 1921).

• **temeni** (der.) *v strive.* *Ya kɔ temeni gbath lo hɔ kath.* I go to strive for myself, the times are hard (Pichl 1967).

• **temeteme** (der.) *v struggle.* *Ni n̩a teme-teme haŋ ni wuthi wɔ ni n̩a woth wɔ n̩a yɔk wɔ kile wɔ ko.* They struggled to untie him and took him to his house.

temen (der. of **teme**, -n₂, see **teme**)

temeni (der. of **teme**, -ni, see **teme**)

temeteme (der. of **teme**)

temgbı (comp. of **tem₁**, **gbı₃**, see **tem₁**)

temi *v bite, hook; teemi bite the hook (fish)* (Pichl 1967). *Ya teemie gbokbo kɔ kɔni, minen-na bet le yenkaleŋ.* A gbokbo has bitten on my hood but

it has gone, it didn't swallow the bait very well (Pichl 1967).

temotem₁ (der. of **tem₁**, -o-, see **tem₁**)

temotem₂ (der. of **tem₁**, -o-, see **tem₁**)

tempum₁ (comp. of **tem₁**, **pum₂**, see **pum₂**)

tempum₂ (comp. of **tem₁**, **pum₂**, see **pum₂**)

ten₁ *n* 1) *sense; nten* sense (Sumner 1921). *Pim nɔ wɔ sɔtha nten Inglan la athelie komɔko.* Maybe someone in England will understand what I said to you. 2) *mind.* *Ken bo bi nɔsɔkba la mɔ tene, ha mɔn wɔ...* If you have a problem in mind and you want to talk... *Nɔnɔ nten ma wɔe ma gbo ko fee mesae atok.* Everyone in the court bari focused their minds on the money on the table. 3) *understanding.* *Nɔ shini che ko labi yende yε mɔ la n̩a ncheyi ni nshila thiyen, ni la say mɔ ntene.* One does not know the future that is why when doing something you should ask so you can know it and understand it better. *Nɔthie nthekesie wɔ ni san la ntene.* Human beings clarify in order to understand things. 4) *cleverness; intelligence.* *Tamɔ le wɔ nthin.* The boy is clever (Pichl 1967). *Ba ləm wɔ nthin chay nvis le gbi tho ε ko.* The rabbit is the most clever of all the animals in the bush (Pichl 1967). 5) *judgment.* *San de kɔŋ lo nthin.* Proverb:

The otter has delivered the judgment (Pichl 1967). 6) wisdom; *nthin* (ma) wisdom (Pichl 1967).

- **ten₂** (der.) cf: **lomani**, **lonibole**, **membə**. v remember. *Sinthe ve tha nlonigbo ntene le nkache sinj?* Those are the only games you remembered that you used to play? der. **teni₂** (see **ten₁**), **tenin** (see **ten₁**), **tenini** (see **ten₁**)
- **teni₁** (der.) n thought. *Teni-m bul hɔ-m bɔl le, la hī gbo thiyeñ yin ni Hobatoke*. One thought is only in my head. It is between us only, me [we?] and God (Pichl 1967). der. **tenkən** (see **ten₁**)
- **teni₂** (der.), (der. of **ten₂**) v remember. *Nɔmaa chae a: Yemi, ni nteneie mini o-o-o*. The woman sang: My lady, remember me. *Amaae ñae yom: Yemi, ni nteneie mini-o, ni nteneie mini-o, ni nteneie mini-o*. The women answered: My lady, do not forget me now, and do not forget me now, and do not forget me now. der. **tenin** (see **ten₁**), **tenini** (see **ten₁**)
- **tenin** (der.), (der. of **teni₂**) v think. *La mɔ tenien wɔiyowɔ ε*. What you are thinking everyday. *Le a chala si a tenin ya ke nɔ bema min*. When I used to sit down and think, I saw someone who would help me.
- **tenini** (der.), (der. of **teni₂**) v 1) think. *Tamɔ le wɔ gbo hā len lifik chen tenini*. The boy does things only at random, he doesn't think

(Pichl 1967). 2) remember. *Teneni*. Remember (title of a hymn). *A che bo pe cheneni temde ñɔ hue*. I will not just remember the time he died.

- **tenkən** (der.), (der. of **teni₁**) n suspicion. *Lanε la pə hɔmɔ mɔ le hā yanj, la chen roj, ntenken ma gbo ve*. What they told you about me is not true, it is only a suspicion (Pichl 1967).

ten₂ (der. of **ten₁**)

tenen v think. *Wel, yende ñɔ atenende lelle lɔ tholle...* Well the reason I think that the ground is sinking... So *lane la yanj atene, bikɔ meñke ñɔ tha ka cheni wun kaε*. So that is what I think, because at the time they were not here.

teni₁ (der. of **ten₁**, -i₁, see **ten₁**)

teni₂ (der. of **ten₂** (der. of **ten₁**), -i₁, see **ten₁**)

tenin (der. of **teni₂** (der. of **ten₂**, -i₁), -n₂, see **ten₁**)

tenini (der. of **teni₂** (der. of **ten₂**, -i₁), -ni, see **ten₁**)

tenis (Eng *tennis*) n tennis. *Wel i ka che ple han tenis bɔl*. We used to play hand tennis ball.

tent cf: **ken₅**. Loc nearby. *La bi a bɔoni mɔm tente*. That is what makes me draw closer to you.

- **ntent₁** (der.) v be near. *Ke kpɔnko hɔ ka che trɔ ko ntent, hɔ nɔɔnɔ ka chen kɔ ai ε*. But there was a forest near the town, which no one entered (Pichl 1967).

• **ntent₂** (der.) *adp* near. *Bàíyé ñjé killé ntènt*. The bari is near the house.

tenthe *cf: thak*. *n* split cane stick. *Pɔ kɔ yuk ka tenthe*. They plant it with a split cane stick.

tenthil *v* 1) awaken. 2) wake up.

tenti₂ (der. of **tenti₁**)

teŋka *cf: pum₂*. *adv* maybe. *Yelai bikɔs hin pε teŋga apima hinye ha bia che hun gbe*. That is it, because again maybe our children will come visit. *Teŋka tem lan ncheni pε wɔε, nko wu*. Maybe by that time you are not alive, you are dead.

teŋke [tènkè] *cf: benthe, yo. n* 1) bird-driving platform, [tènkè], [thitènkèé] farm platform for driving birds (K dialect); *tɔnke* (kɔ/ma?) platform on the farm where children sit and drive the birds or monkeys away (Pichl 1967). 2) scaffold (Sumner 1921). *Thitɔnka tha yi semi ichek ay...* The scaffolds which we erect in a farm... (Pichl 1967).

teŋken (der. of **təni₁** (der. of **ten₁**, -i₁), see **ten₁**)

tetek *cf: saŋpεle* (comp. of **saŋ**, **pεle**). *n* (kɔ/-) young, not quite full rice (Pichl 1967).

tiι *cf: kok*. *n* 1) base, e.g., of cotton tree (kapok) distinct from *kok* ‘buttress of cotton tree’ (K dialect). *A-a, iche ma jo, ibo kɔ semi thɔke ti*. No, we would not eat it, we just take it to the base of the trees. *Nchie*

mi pɔpɔ le hɔ ko ti le. Bring me the calabash that is at the foot (of the tree) (Pichl 1967). 2) home. *Ye ya wokɔ tikomiko a kɔni yena livil we...* If I travel from home to anywhere... 3) village. *Akon gbo pɔkɔni tie lɔ pɔ gbem wɔ*. I've just forgotten the village (where) he was born. 4) town. *Amae yai hun, ya kɔ woth thi bole, ya yɔk kebelthai o tithai*. The women will come and carry it on their heads and take it to farm houses or towns. *Pɔ kɔn gbo, ya kɔn kɔ gbo yɔk ti thai, pɔ kɔ pak bai thikranthikran thibombom*. After taking it to the farmhouses/-towns, it would then be piled up into different sections into very big piles.

• **tiko** (der.) *Loc in this town. Komɔ lande ko be hani gbako, wɔ tika*. That child is now grown, she is in this town. *Wa mae, wɔ tika, Mɔmɔ Prat ki wante wɔi*. A girl, she is in this town, Mummy Pratt's sister. *Aa, wɔnbe wɔɔ nyoroko, tiko bami, ha ha le kile wɔl ko*. Yes, She herself is in Nyoro, my father's village, they are the ones she left in the house. *Mɔni gbo kɔ keke tiko*. You are going to the village too early. comp. *kakitiki* (see **ka₂**)

tiŋni *v* 1) [tíŋní] enter coma (K dialect). 2) faint (Pichl 1967). *Nak lo kɔ kath, Kɔŋ wɔ gbo tini*. This illness is serious, Kong faints constantly (Pichl 1967).

tik₁ *v* 1) land. *Bot le kɔn tik bondo*

ko, ha mɔ tele han wunkie. The boat has landed; they are awaiting you to weigh anchor (Pichl 1967). *Bot lε koŋ tik, ha lɔ bondɔ ko.* The boat has landed, they are at the wharf (Pichl 1967). 2) reach shore.

tik₂ *n* antelope.

tike *cf: gbala.* *n* log; *tike* (hɔ, i) long piece of wood, too large to be cut at the farm or to be carried on the head by women so that it has to be carried on the shoulder by men (Pichl 1967).

tiketil (Eng *tea kettle*) *n* tea kettle. *Rim de kɔ hok tii-ketil l'ay.* The steam comes out of the tea kettle (Pichl 1967).

tiko (der. of *yii*, **ko**₁, see *yii*)

tilaŋ *cf: hale*, **pɛ**₂, **pika**₁ (der. of *pika*₂), **pim**₂. *adj 1)* other. *lɔ tipe kandɛ, mpanth hands ma ŋae, pambonde gbisiŋɛ, ni ja li tilan gbi.* How she started learning, what work is she doing, if she is married and other things. *Pɔ yuk mansayhae nseen si pɔ wom be kutha pelee ni nyiki ntilaŋ.* They plant this egusi together with it first, before they plant rice or any other seeds. 2) another. *Le nɔ yema gbo hink tr̩i bul ay h̩a kɔ tr̩i tilaŋ ay.* If somebody wants to go from one town to another town (Pichl 1967). comp. **Ketilaŋ** (see **ke**)

tileni (der. of **-ni**)

timitimi **1)** *v* weak. **2)** *n* weakness.

timp *n* (ko/ma) high cliff (Pichl 1967).

Timp le Gbangbaya ko ntent ko toke. The cliff near Gbangbaya is high (Pichl 1967).

Timpla nam Timpla, name given to a place.

timpla *n* riverside.

tin₁ [tsən] *cf: tu*₃. *Numb two* (B dialect). *A cha fe pɔŋ tŋ ya ho munk gbɔŋ.* I borrowed two and I will return them tomorrow (Pichl 1967).

M pang nwang ni t̩ing man ma nen bul ay ε. There are twelve months in one year (Pichl 1967). comp. **mɛn-tiŋ** (see **mɛn**₁), **wan-nitŋ** (see **wan**₂)

- **tintatu** (comp.) *nam* “tin tan two,” name given to a game. *Chan gbo sinjhe tha ika che sinjde, thi sin thalɔ pɔ tha vele tintatu ε.* Just the games that we used to play, one is called *tin tan two*.

- **tin**₂ (der.) [tsən] *cf: sekɔn.* *adj second.* *Mɔike tindɛ, mii gbemeni komɔ pokan, i gbo ama.* The second thing is mother did not have male children; we are just females.

tin₂ (der. of **tin**₁)

tintatu (comp. of **tin**₁, **tu**₃, see **tin**₁)

tintin₁ (der. of **tintin**₂)

tintin₂ *cf: rɔŋ*₁. *n* [tintin] truth (K dialect).

- **tintin**₁ (der.) *cf: ayɛn*₂. *adj 1)* obedient; *t̩intin* straight, obedient (Pichl 1967). *Boε, wan mɔ lo chen t̩intin, koŋ be yenwεy, ŋ kɔ wɔ*

yi. Boe, this your daughter is not straight. She has gone bad, go ask her (Pichl 1967). 2) direct straightforward. *Bahin we, Wɔ lɔ naiye tiŋtiŋde*. Our Father says He is the direct way. *Ye mɔ theli wɔk ni nɔe kɔ ke sampulle wɔi si ke nɔe ki wɔ tintin, n thambas ε*. When you say something, let the person see the sample, then the person knows that this person is straightforward.

tinj₁ [tʃén] *n* 1) monkey (B dialect). 2) *ting* (wɔ/hā, si) chimpanzee (Pichl 1967). 3) [táŋ] baboon (According to Ba Yanker there is a minimal pair but the vowel is different: tár 'baboon' (not 'monkey') vs. təŋ 'two' [vowel close to [i]]) (K dialect).

tinj₂ *cf: pen. Idph* 1) of holding fast. 2) of tightness. *mbisi <tinj>!* Hold on <tinj> (tight)!

tinj₃ *cf: tanhil* (der. of *tanj₁*, -hil). *n* 1) nonsense. *Yikie nɔ iyema, ilap labila iyemani tinj*. It is our respect that we want; we are shy, that is why we do not want nonsense. 2) noise. *Wɔŋgomi ko ma lɔ kɔ nche lɔ bɔnθ chiŋ, bikɔs yan pe ayemani tinj*. In my house if you go there you will not hear any noise, because myself I do not want noise.

tiŋkɔ *cf: yok.* *n* coral species, kind of red coral that makes the most expensive beads (Pichl 1967).

tipe *cf: po₆.* *v* 1) begin. *Hā tipe sɔθɔ bali hī ε*. They began to amass (lit. to get) wealth (Pichl 1967). *Langban*

de tipe bempa ayen hā kaj hā. The man began to make them a place to teach them (Pichl 1967). 2) start. *A tipe gbemi 1954*. I started delivering 1954. *Ko lɔ pɔ tipe hanj ko lɔ pɔ ko mèknie*. Where they start until the end.

• **tipeni** (der.) *v* begin. *Tipeni fisa*. He begins to be (or: to feel) better (Pichl 1967).

• **tipik** (der.) *n* beginning. *Tipik le ye ha bɔnθε, ha ka silan le ha bi ha kantha kil le si mənk le koŋhoni*. At the beginning when they met up, they did not know that they had to close up the house before the time ran out (Pichl 1967). der. **tipiktipik** (see **tipe**)

• **tipiktipik** (der.), (der. of **tipik**) *temp* since forever. *Tipiktipik le Hɔbatoke ni ta wɔ le ŋisas Kraist hā ka che kwelɔ l'ay*. From everlasting, God and his son Jesus Christ were in the world (Pichl 1967).

tipeni (der. of **tipe**, -ni, see **tipe**)

tipik (der. of **tipe**, -k, see **tipe**)

tipiktipik (der. of **tipik** (der. of **tipe**, -k), see **tipe**)

tis₁ *n* resin; *ntis* (ma) resin (Pichl 1967). comp. **tismabue** (see **boe**)

tis₂ *adj* drunk, (not Krio, good Bolom word) (B dialect). *Wɔ bi tis*. He is drunk.

Tisana *nam* Tissana, name given to a place. *Yes, bulle wɔ Tisana ko*. Yes, the one is at Tissana.

tismabue (comp. of **tis₁**, **n-**, **boe**, see **boe**)

tith *adj* thick. *Bəth lo hɔ̄ tith*. This plank is thick (Pichl 1967).

to₁ *n* 1) [tó] tree species, large tree (K dialect); tree species, large tree found on coasts with edible fruit like coffee berries (Pichl 1967). 2) fig nut. comp. **togba** (see **gbɔs₁**)

to₂ *v* 1) climb. *ŋkɔ̄ too waa le ni ŋkɔ̄ mbəl le!* Go climb up the palm tree and cut the nuts! (Pichl 1967). 2) mount. *ŋkɔ̄ too waa le ni ŋkɔ̄ mbəl le!* Go up the palm tree and cut the nuts! (Pichl 1967).

to₃ *n* [tó] place where animals meet (K dialect).

tobae *cf:* **mba**. *n* comrade; **tobæ** (wɔ̄/hã) comrade, equal (one male to another) (Pichl 1967).

toε *v* 1) *tuei* put on clothes (Sumner 1921). *ŋkɔ̄ toε kumba mɔ̄ le ni yi kɔ̄ bondsɔ̄ ko*. Go put on your gown and let us go down to the wharf (Pichl 1967). 2) get dressed. *ŋkɔ̄ ka mi yen-o-yen hɔ̄ m bɔ̄ le ni a kɔ̄ toε*. Give me anything you can that I go and (may) dress (Pichl 1967). *Wantem do kon gbo toε, wɔ̄ ye hɔ̄ni street le ibɔ̄l hã kɔ̄ thonkini*. This young woman, when she has just dressed up, she goes out in the street to show herself (Pichl 1967). 3) wear. *Ki ŋɔ̄a tɔ̄ioε, achen pe pin*. This that I am wearing, I will not buy it again.

• **toεya** (der.) *n* clothes; **toεε-ya** (hɔ̄/tha) any kind of dress for

males and females (Pichl 1967). *Toεε-ya wɔ̄ le kɔ̄ gber kə pɔ̄a thi-beth*. He has many clothes, they fill boxes (Pichl 1967). *Ya mɔ̄ kamɔ̄ nje, ya mɔ̄ tɔ̄ye mɔ̄*. I give you food, I give you clothes (Pichl 1967).

toεya (der. of **toε**)

togba (comp. of **to₁**, **gbɔs₁**, see **gbɔs₁**)

tok₁ *cf:* **ləli₁**, **pəmple₁**. *v* [tók] look, watch, involves observing from afar with no real commitment, just to see what is happening (observe, check out), while *ləli* 'look at' is really to look at, better for a pot and a football match where the attention is more focused (K dialect). *Hã tokɔ̄ to le thanthen*. In vain they watched the grave (Pichl 1967). *Taa jobɔ̄y ntok ni nseli*. Weak child, watch and pray (Pichl 1967).

• **Həbatokε** (der.), (comp. of **tokε₁**) *nam* God, lit. the voice of the Lord (or Father) in the sky (Pichl 1967). *À chɔ̄ŋɔ̄ Hòbátòkè sèké*. I give thanks to God. *So seke we, Abatokε chema mɔ̄ni*. So thank you, may God be with you.

• **Tokε** (der.) *nam* Tokeh, name given to a place; **tokee** (kɔ̄/-) watching-place (also place-name) (Pichl 1967).

• **tokε₁** (der.) *Loc 1)* at the top. *Mbàŋsè ŋà rík wàè tòkè*. The weaver birds wove (their nests) at the top of the palm tree. 2) above. *Yε Bel Maaε kon thayni boee toke hiŋk wul-le lɔ̄ bin wɔ̄e...* When

Rat Wife had climbed above the kitchen (away) from where death had missed her.. *Belse ña lɔ baie toke*. The rats are there on top of the bari. *Bel Maae woe tipε mir-mir, wɔ mukumuku ton, ton, toke ko*. Rat Wife began to watch intently, she crept little by little from above. comp. **hɔbatoke** (see **tok₁**), **wɔmtoke** (see **wɔm₂**), der. **toketoke** (see **tok₁**), id. **wɔmtoke** (see **wɔm₂**)

- **toke₂** (der.) *n* watching place; *to-kee* (kɔ/-) watching-place (also place-name) (Pichl 1967).
- **toke₃** (der.) *adv* loudly. *lɔ hɔ tokeε chaŋ ve ni ya the la mɔ hɔ le*. Speak louder than that and let me hear what you say (Pichl 1967).
- **toketoke** (der.), (der. of **toke₁**) *v* be high-up. *Rɔŋ de toke-toke*. the mountain is very high (Pichl 1967).

tok₂ *cf:* **pɛn₂**. *n* thunder (K dialect). *Tɔk le kɔ pen pare hwe*. The thunder cracked the other day (Pichl 1967).

toka *n* (kɔ/ma) iron rattles tied around the legs as, e.g., the *kɔysunɔ* has while dancing (Pichl 1967).

Toke (der. of **tok₁**, **ɛ₁**, see **tok₁**)

toke₁ (der. of **tok₁**, **ɛ₁**, see **tok₁**)

toke₂ (der. of **tok₁**, **ɛ₁**, see **tok₁**)

toke₃ (der. of **tok₁**, **ɛ₁**, see **tok₁**)

toketoke (der. of **toke₁** (der. of **tok₁**, **ɛ₁**), see **tok₁**)

tokoth *cf:* **gboso**, **hakla**, **sayom**. *n* [tókóth] snare for small birds and

animals (K dialect); **tɔkot** (kɔ/ma) trap (small tree bent down on the end of which a sling is fixed) (Pichl 1967).

tokpén *n* [tòkpén] tree species just like cocoa leaf, in same family, has some red and black dots on leaves (K dialect).

tol₁ *v* 1) assault a woman; *tool* assault a woman, to make an indecent attack but not raping (Pichl 1967). 2) play tricks. *Ntɔle, i pɔŋ huke. Ihuke ñɔi pɔŋε, aji*. You used tricks, we threw hooks. It is the hooks that we throw, (and) we caught (fish)! comp. **nɔtolɔ** (see **nɔ**)

tol₂ *n* (wɔ/hã, N) fish species, gwangwa (Corvina nigrita) (Pichl 1967).

tom *cf:* **gbogbotok** (unspec. of **gbogbo₃**), **kɔm**, **maima**, **wɔ₂**. *n* (kɔ/tha) vagina (Pichl 1967).

Toma₁ *nam* Toma Society, mixed society that accepts men and women (Pichl 1967, Hall 1938). *Pɔ ka gbetha wɔ ifɔŋ Toma le*. They swore her on the Toma medicine (Pichl 1967).

toma₂ *n* (wɔ/hã, si) chameleon (Pichl 1967).

toma₃ [tómà] *n* rice variety, upland variety, light brown in color (K dialect).

• **alitoma** (der.) *n* rice variety, the name *Ali* with the word *tómà*, upland variety, light brown in color (K dialect).

tombia *n* [tómbiá] tree species, fruit used for medicine to treat cough, suck on seeds (K dialect).

Tombo [thombó] *nam* Tombo, name given to a place, from *thombok* 'beg' because a lot of food is grown there people come in boats to beg (B dialect). *Kε pɔ chelɔ pε theli Mbolom ken Bonthiko, Thomboko, inal pimde.* But they no longer speak Bolom there like in Bonthe, Tombo, and other places.

tombo *cf:* **gbundε, sin, sɔkba₂.** *n* [tòyòmbó] trouble (K dialect). *Ye tombo nɔ mɔi gbo...* When in times of trouble.. *Tombo bɔnth wɔ ke che bi nɔ wu.* Though he was troubled he was not destroyed.

ton₁ *adj* 1) small. *Tamɔ tonde wɔ gbankthani kotha kathil bɔm mε nɔ ben.* The small boy wrapped the big Kente cloth around himself as if he were a big man (Pichl 1967). *Tonde kɔ le itue kune, mɔ kɔi kɔ thɔŋgul nɔ pande.* The small bit that remains in the pot, you reserve it for the evening. 2) fine. *Yi kwey li-wal, si yi chok len ton, si yi panth len do.* We take palm leaves, then we twist them to a fine line, then we tie this line (Pichl 1967). 3) little; *toon* small, little (Pichl 1967). *Bel Maaε wɔe tipe mir-mir, wɔ muku-muku ton, ton, toke ko.* Rat Wife began to watch intently, she crept little by little from above. comp. **palthon** (see **pal₃**)

• **ton₂** (der.) *adv* a bit. *Lagbo bɔmdai lɔε, pɔ kɔ nɔ gbompa ton, εn pɔ pε ka thiwonka, kanya kɔ ma gbompa ni bɔnɔ bul.* If it (rice field) is in a swamp, they will make it (space between plants) a little greater and make spaces so it (rice seedling) can grow without being pushed into one place. der. **ton-tonton** (see **ton₁**)

• **tonton** (der.) *cf:* **piyεtpiyεt, tata₁** (der. of **taa**). *adj* small. *Mɔi rethi jemde ton-ton.* You reduce the fire a little. *Kɔ lɔ boni le ton-ton te kɔi koŋ ho.* It just remains low until it has cooked. *Mi pɔ mi ka yen ton-tonde.* Mummy, they give me a little something.

• **tontonton** (der.), (der. of **ton₂**) *temp* slowly. *Ye hɔ ni yelle lane mɔni ken keŋ-keŋde, mɔkɔni ken ton-ton-tonde.* As it boils you are cutting the krain-krain slowly.

ton₂ (der. of **ton₁**)

tonton (der. of **ton₁**)

tontonton (der. of **ton₂** (der. of **ton₁**), see **ton₁**)

toŋkandɔ *n* armpit; [toŋkandɔε] underarm (K dialect). *Yaŋ tonkangdɔ thukul le kɔ ho.* The sweat comes under my armpit (Pichl 1967).

toŋkɔ *n* (wɔ/hã, N) fish species, cutlass fish (also: *lonkɔ* freshwater fish cutlass ?) (Pichl 1967).

too *cf:* **laa₁.** *n* 1) [tòò] insect species, flea or louse (K dialect). 2) (wɔ/hã,

i) inspect species, fowl louse (Pichl 1967).

toofi cf: **gbundagbunda** (der. of **gbunda**), yok. v grab. *ŋchen thol keke-keke ni ŋkɔ toofi yekee hiŋk sampaai?* Will not you climb down and quickly grab the cassava from inside the basket?

tool cf: **gbunda**. v [tóol] rape (K dialect).

top n ground pig or giant rat (*Crictomys gambianus*) (Pichl 1967). *Tamɔ le wɔ d̥iye ken top.* The boy is stealing like a ground-pig (Pichl 1967).

topur n [tòpùr] favoritism, e.g., between children (K dialect).

toto n [tótó] bird species (K dialect).

tɔ₁ n [tɔ] snail, identical to [tò] 'grave' (K dialect).

tɔ₂ cf: **mene₁**. n [tɔ] grave, identical to [tò] 'snail' (K dialect).

Tɔka nam Tucker, name given to a person. *Ke wanta bul ka che lɔ wɔŋga ka Tɔmi Tɔka ka ke ka che peshent siza.* A girl used to be in this house of Tommy Tucker's, but she was a Cesarean-section patient.

tɔkɔ cf: **ha₁, ŋal₂**. prep about. *Wɔ theee tɔkɔ Plantie.* He heard about Plantain (Island).

tɔkɔli (unspec. of **hɔl₃**)

tɔkɔsi v make filthy by dragging things on the ground (Pichl 1967). *Hã ma sãŋk walli nɔ le ni puy, ihial ka nante; nɔ le mɔ lɔ tɔkɔsi le, mɔ*

bi hã bas lɔ. Don't play with your palm branches and grass on the dancing place here today. The person who makes filth there will have to sweep it (Pichl 1967).

tɔl n plant species; [tɔl] Guinea corn (K dialect); [ntɔllɛ] Guinea corn (K dialect). *ŋ kɔ sɔyma pele le ni ntɔl le ni nyok ma chek le ko* Go mix the rice and the Guinea corn together and take them to the farm (Pichl 1967).

tɔle (der. of **ahɔl₁**)

tɔm₁ n idol.

tɔm₂ n number. *Nshini tɔmde?* You do not know the number? *A-a, ashini tɔmde.* No, I don't know the number.

• **tɔm₃** (der.) v count (K dialect). *Yan tɔm nyol ma wɔ le.* I count his jewels (Pichl 1967).

tɔmbo n (wɔ/hã, N, si) fish species, jumper mullet (Pichl 1967).

Tɔmi nam Tommy, name given to second son. *Ke wanta bul ka che lɔ wɔŋga ka Tɔmi Tɔka ka ke ka che peshent siza.* A girl used to be in this house of Tommy Tucker's, but she was a Cesarean-section patient.

tɔn₁ (der. of **tɔn₂**)

tɔn₂ cf: **chai₁**. v sing. *Ina tongie mɔ ja tɔnda?* Who taught you how to sing? *Wɔi kɔni pɔyko, ye kɔni ye wɔi ko sem ko thɔke, wɔi po ja tɔn.* And then she goes to the stream, when she went to the stream, she stood by the tree, and then she started

to sing. comp. nɔtɔnɔ (see nɔ), der. tɔŋkwa (see tɔn₂)

- tɔnθo (der.) *n* singing. *I yema ni wun ko ja tɔnθo, la iveləmɔ tengətengae.* We want to now come to the singing aspect that we actually called you for.
- tɔn₁ (der.) *n* 1) song. 2) singing. *Meŋk hands ŋɔ ntipe tɔndeə?* What time did you start this singing? *Yi chɔŋ wee ŋɔ mɔ tɔnde lende.* We like the way you sing.
- tɔŋk (der.) *cf:* səli₁. *v* 1) praise. 2) serve. *Man peŋke, ŋa tɔŋk Bahin ye.* do not give up serving the Lord 3) pray. *Iŋa tɔŋk wɔ we yo we.* We should pray to you every day. der. tɔŋkwa (see tɔn₂)
- tɔŋkwa (der.), (der. of tɔŋk) *cf:* hɔk₂ (der. of ho₁, -k). *v* celebrate, praise. *Itɔŋk wa, itɔŋk wa.* Let us praise, let us praise.

tɔnt *n* 1) [tɔnt] tributary, small river that leads to the main river (K dialect). 2) creek. *Ama le ha hoth tɔnt l'ay ka thumo.* The women are fishing in the creek with the women's net (Pichl 1967).

- tɔntɛ (der.) *n* creekside town.

tɔntɛ (der. of tɔnt, ε₁, see tɔnt)

tɔnθo (der. of tɔn₂)

Tɔŋ *nam* Tong, male name given to a person (Pa Yanker knows no such name, "Tɔŋ"). *Tɔŋ chie pəle le sampa l'ay, kə koŋ kə səy kil le ko.* Tong brought the rice in the basket, but he has scattered it in

the house (Pichl 1967). *Tɔŋ wɔ pɔl, wɔ gbo chan-chan pɔksi le ay.* Tong is foolish, he goes abotu from one place to another (Pichl 1967).

tɔŋ₁ *cf:* biŋ, hantha, waya. *n* (hɔ/tha) largest kind of fishing fence (Pichl 1967); (*tɔŋ* fishing fence, not known to Pa Yanker.)

tɔŋ₂ *n* [tɔŋ] pillar (K dialect); *tɔŋ kıl* (hɔ/tha) pillar, house post (Pichl 1967).

tɔŋha *n* [tɔŋhá] tree species with fruit, grows in old growth forest (K dialect).

tɔŋk (der. of tɔn₂, -k, see tɔn₂)

tɔŋkwa (der. of tɔŋk (der. of tɔn₂, -k), see tɔn₂)

tɔrɔth *Idph* emphatic ideophone. *La liben Bel Maaε koŋ pe thayni poŋ boe toke wuse kune <tɔrɔth>.* Quickly, Rat Wife had again climbed (and) disappeared above the kitchen into the thatch <tɔrɔth> (idph of emphasis).

tɔth₁ *cf:* bokoth₁. *v* [thóth] suck, e.g., an orange (K dialect). *Wɔ tɔth pak le.* He sucks (the marrow out of) the bone (Pichl 1967). *Wɔŋ de wɔ tɔth nɔ yano l'ay, le seme lɔ gbo.* The leech will suck a person if he is standing just (for a moment) in the stream (Pichl 1967).

tɔth₂ *n* beast. *Iŋha ya hɔ gboe ntɔthε gbi hɔlɔai.* Let me say, all the animals in the world.

tɔthian *cf:* təmɛ. *v* [tɔthián] struggle to find something (K dialect).

tɔthiani *v* weak.

tradishɔnal *adj* traditional.

traiya (Eng *try*) *cf:* chɔk₁, hani₂ (der. of haa, -ni), hel₁. *v* try. *Aa, atraiya ton.* Yes, I tried a little bit.

trən (Eng *train*) *n* train.

tri *n* 1) town. 2) village. *comp.*, *id.* paanjriayer (see paŋ₂)

- trihue (comp.) *n* place where the dead live. *Koŋ kɔni tri-hue* (?) *tri wue* He is gone where the dead live, i.e. he died (Pichl 1967).

trihue (comp. of tri, ε₁, wu₁, see tri)

Triniti (Eng *trinity*) *nam* Trinity.

trit (Eng *treat*) *cf:* yɛthi. *v* treat. *Anyinde kache, ŋɔ pɔ kache ŋa trit a?* The people in those days, how were they treated?

trɔla *n* trawler.

tu₁ *n* 1) [tú] iron (K dialect). *Itu lo hɔ kələŋ hā cho' thigbər ε.* This iron is good for making axes (Pichl 1967). 2) (hɔ/ma) *itu* any pot (Pichl 1967). *Yemo ni hun semi moi chi itu beia.* After putting it down you then bring the rice pot.

- kobotu (comp.) *n* kobotu (ma) small iron pot (Sumner 1921).
- tuyaka (comp.) *n* itu-yakaa (hɔ/-) iron pot (Pichl 1967).

tu₂ *v* [tù] pound rice, peanuts, palm kernels (K dialect); [tsu] pound (B dialect); *tu* pound rice (Pichl 1967).

tu₃ (Eng *two*) *cf:* tin₁. *Numb* two. *Pande ŋɔ pɔ wɔ April, nende ŋɔ pɔ wɔ tu thaozin en sikstin.* The month

they call April, the year they call two thousand and sixteen. *comp.* tintatu (see tin₁)

tua₁ *n* (wɔ/hā, si) fish species, baw-bar Sam (Pichl 1967).

tua₂ *n* be ashamed.

tudu (Eng *to do*) *v* do. *I theen ni yeqkeleŋ ke no we tu du.* We do not feel good but there is nothing to do.

tuk *cf:* sunkuthani (der. of sunkutha₁, -ni). *v* 1) disappear. *Nsie tem pem doki yei charj-charjde raiye ŋɔ koŋ tuk.* You know during the war how we were moving around, the document has disappeared. *I koni sɔtha shie le Mbolomde ma yema tuk ayenal gbe ko lɔ pɔ kache theli Mbolomde.* We know that Bolom is disappearing in many places where they used to speak Bolom. 2) be lost. *Yen-o-yen gbi hɔ koŋ tuk.* Everything is lost. *Nle ko bo mpɔni nwɔk mpika ntuk mae; labi la pethile mini.* If you leave it and throw yourself into another language, you lose it; that is why it is not sweet to me.

- tuki (der.) *v* lose.

tuki (der. of tuk, -i₁, see tuk)

tukum *cf:* kuluŋ. *n* (wɔ/hā, si) antelope species, bush goat, any kind of smaller antelope (Pichl 1967).

tukutɛkɛ *n* [tukutɛkɛ] bird species that moves in large flocks (K dialect).

tumgbula *n* animal species.

tun₁ *n* bird species, brownish bird 18 inches, sometimes shows the time (K dialect); (wɔ/hã, si) bird species, Senegal coucal (*Centropus senegalensis*)(Pichl 1967). *Lε ntheyen gbo lɔm tun mɔ sak ndue ay*. If you don't hear the voice of the Coucal bird you will be late in bed (proverb: If you don't act in time you will miss the opportunity) (Pichl 1967).

tun₂ *adv* still.

tunt *cf: bimni, chok. v 1)* bend (K dialect). 2) twist. *Apuma le ha cho', santh le tunt thɔm wɔ le yenwey, ha kɔ ha koosi*. The children are fighting, the older one has badly twisted his companion, go and separate them (Pichl 1967).

- **tuntitunti** (der.) *adj* [tùntìtùnti] crooked, can be said metaphorically of people (K dialect).
- **tuntni** (der.) *v* bend oneself.
- **tuntəni** (der.) *v* be bent.

tuntitunti (der. of **tunt**)

tuntni (der. of **tunt**, -ni, see **tunt**)

tuntəni (der. of **tunt**, -ni, see **tunt**)

tuntun₁ *cf: raaka. n* plant species, a shrub similar to *rakaa* (Pichl 1967).

tuntun₂ [túntún] *cf: puluke. n 1)* rubbish pile, [túntún (dè)] (the) rubbish pile (in town) (B dialect). 2) dunghill. *ŋ kɔ pɔnki tutuŋ dε atɔk*. Go throw it on the dunghill (Pichl 1967).

Tuntuŋ *n 1)* secret society. *Ntuntuŋ* a society more highly regarded than Poro in Ndema – has images (*Ketheboni*) that foretell misfortune – said to originally come from Baga (Hall 1938). 2) ancestral worship.

tutuk *n* vine species, vine growing in swamps, fiber used for brooms, long and black, leaves used for medicine (K dialect).

tutun *v* heat.

tuyaka (comp. of **tu₁**, **ya₁**, see **tu₁**)

twe *cf: lɔlma* (comp. of **lɔl**, **ma₄**), **mɔn₁**. *v* have sex. *Nɔma le kong wɔθ kùn kan gbo pare twe*. The woman is pregnant, she knew a man just recently (Pichl 1967).

Th

tha₁ NCP 1) they. *Pɔ kon gbo chakath yenkeleŋ, poi chi bekthe.* They remove the stalks from the rice completely, then they bring the bags. *Kilthi le tha Pujɔŋ kune tha bom.* The houses in Pujehun are big (Pichl 1967). 2) them. *Sinthe thave tha yan akache sinde.* So those are the games I used to play. *Ye ya ni joe, ya koni gbo jo, moi kɔ thɔk panthe gbi mmine tha kɔŋ semi.* As you are now eating, after eating, you wash all the dishes and return them. 3) it. 4) relative pronoun: that/which. *I yema ni hun ko sinthe tha nkache siŋ ko talle.* We want to come to the games you used to play when you were young. *Sinthe tha po vel kukuu.* The game that is called ku-ku. *Kε mi yanbe achɔŋɔmɔ sekee ya yi the tha nyiye mi ε, Abatoke be lɔ ruba.* But me, I thank you for the questions you have asked me, may God be with you.

tha₂ n grandmother.

- thetha₁ (der.) n 1) grandmother (Definitely dental, what PC Lenga is called). 2) old woman.
- thethanthetha (der.) n great-grandchildren. *N kon gbo le dumɔ komɔ nseie hay komɔ thetha-thethae.* You have to train the first child to the great-grandchild. *Hin thivelende, nroke, nrekiae, apima nthethanthethae.* Behind

us, the grandchildren, the great-grandchildren, our great-great-grandchildren.

- thetha₂ (unspec.) n genealogical prefix 'grand-' *Ye mpima nthetha ha hunde, ye hay che velenkoe...* When the grandchildren come, since they are after (us)...

thaal n rafter, when the building's roof is raised, the piece that goes across (K dialect).

thaale n 1) (wɔ/hā, si) lobster (*Panulirus regius*) (Pichl 1967). 2) crab. *Nthaale le ni hā che mene ko.* The crabs and the giant snails live on the bottom of the sea (Pichl 1967). comp. wothaale (see wo₂)

- thaaleŋgbuɔ (comp.) n crab species, big ocean crab (*Calinectus gladiator*) (Pichl 1967).

thaaleŋgbuɔ (comp. of **thaale**, **gbuɔ**, see **thaale**)

thaba n tobacco. *Bikɔs hin abena hie po thuka ya bo pɔm thaba.* Because our (emph.) parents were just married with tobacco leaf. comp. pɔmthaba (see pɔm₁)

thafe (Mende ?) n pipe.

thai n fungal infection of animals and humans; mycosis.

thak cf: bɛth₂, kɛn₂, kɛth, rɔk, tɛnthe. v 1) cut. *ŋkɔ-m thak gbasa bul.* Go cut for me one head-tie (Pichl 1967). 2) split.

- **theki₁** (der.) *v* 1) tear. 2) split wood. *Ijkə theki iwɔm de si ŋ̊ kɔ yeki thɔk le.* Go split the wood and then widen the split (Pichl 1967). der. **thekini** (see **thak**)
- **thekini** (der.), (der. of **theki₁**) *v* be torn.

thakam *n* trumpet.

thal *cf:* **muku**. *v* creep.

tham₁ *v* overcome.

tham₂ *cf:* **gbal₃**. *v* write.

tham₃ *v* be old enough. *Yε kon thamde, laŋbae we ma pe lo sampa the.* When she was old enough, the man said she should stop weaving baskets. *Bikɔs nɔbende kɔj gbo tham, ko piŋgindɛ tamɔ.* Because if an old person has become old enough, she has turned into a baby.

thambase *n* 1) sign; mark. 2) evidence; proof.

thamir *cf:* **thɔi**. *v* 1) fail. 2) drop out. *Wel, ara ŋaa kandae bul thamura mɔike yɔlle.* Well, three are in school and one dropped out which makes it four.

thamlamgbāŋ *n* [thàmlàmgbáŋ] long straight stretch of a river (K dialect).

thampel *n* [thámpél] bird species, hawk (K dialect); (wɔ/hã, N) bird species, hawk, kite (Pichl 1967). comp. **bəlthampel** (see **bəl₂**)

thamprr *n* [tham̊p̊r̊] bird species, eagle (K dialect).

thane *dem 1)* that. *Hā mman tī, ya lɔŋ nui ko tɔnθi le thane!* Stop making noise, I am listening to that song! (Pichl 1967). 2) those. *Thanε tha akache sinde?* The ones I used to play? *So thane gbi nka bitha?* So you used to have all those things?

thanthen 1) *adj* ordinary. *Ija pe di yenček a thanthende.* They would also catch this ordinary fish. *Ikoi bang li thanthendoki iko pεŋka.* We take this ordinary rope we jump with it. 2) *adv* in vain; for nothing. *Ihɔlɔŋ hɔ gbo thanthen.* Life is (just) in vain (Pichl 1967).

thanthenkɔ (der. of **thanɔkɔ**)

thanthenkɔbɛ (der. of **thanɔkɔ**)

thaŋ *v* 1) go up. *Hane ŋa thaŋ, hane ŋa thol.* Some are going up, some are going down. 2) climb.

- **thaŋni** (der.) *v* climb up. *Ni ŋa muni thaŋni, kara-kara, kara-kara, kara-kara pon!* *baie toke tɔrɔth.* And they returned climbed, *kara-kara, kara-kara, kara-kara* (idph of scampering), disappeared! above the bari, *tɔrɔth* (idph of emphasis). *Ye Bel Maaε kɔj thaŋni boee toke hiŋk wul-le lɔ bin wɔε...* When Rat Wife had climbed above the kitchen (away) from where death had missed her...

thangban *adj* [thàngbàn] much traveled, been everywhere, traveled about, e.g., water (K dialect).

thangbaŋ *n* rocks or cliffs near the shore on which certain kinds of

saltwater shrubs grow. At high tide they are covered by the sea (Pichl 1967).

thaŋkil *n* (wɔ/hã, N) fish species, fish smaller than a *lonko*, usually found in wells (Pichl 1967).

thaŋkir [thàŋkèr] *n* tree species (K dialect).

thaŋkɔ *cf.*: **bikɔs**, **haliwɔ**, **hayε**. *subordconn* 1) though. *Thankɔ hɔlthi nɔ-kafa le bɔn hã ke gbeng mɔ lε...* Though the eyes of the sinner cannot see thy glory... (Pichl 1967). 2) because. *Thankɔ mɔ penkə hun*. Because you first came (Pichl 1967).

- **thantheŋkɔ** (der.) *subordconn* though, although, even though.

- **thantheŋkɔbε** (der.) *subordconn* though, although, even though. *Thantheŋkɔbε ye wɔ-m die, ya bi hã lane wɔ*. Though he slays me, I will trust in him (Pichl 1967).

thaŋni (der. of **thaŋ**, **-ni**, see **thaŋ**)

thaŋthihɔn *adj* [thànthihòn] proud (K dialect).

thaozin (Eng *thousand*) *cf.*: **wul₂**. *Numb* thousand. *Pande ñɔ pɔ wɔ April, nende ñɔ pɔ wɔ tu thaozin en sikstin*. The month they call April, the year they call two thousand and sixteen. *Pɔ nɔi kɔŋ ka in-shɔ, temde ve pɔ nɔi hɔm le, haŋ ha thunɔ thaozin waj*. They would have given assurances, when they tell you the bride price is ten thousand.

thapa *cf.*: **man₂**, **mekin₁** (der. of **mek₁**, **-n₁**). *v* 1) stop. 2) prevent.

tharmra *cf.*: **bin**. *v* [thàrmrá] missed, something got away (K dialect).

thath₁ *n* [thàth] grass species, found in swamps, greenish in color (K dialect).

thath₂ *n* eye mucus.

thath₃ *n* [tháth] canoe seat (K dialect).

thatha *n* [thàthà] wall (K dialect).

the *cf.*: **lɔŋnui** (unspec. of **nui**), **si₁**. *v* 1) hear. 2) obey. *Mɔ ña theε po moi ken ki*. You should listen to your husband like this. 3) understand.

[N] *kɔŋ gbo the ndumde wɔne gbi wɔ hunde ko ndum malan lɔ che*. You just have to understand character [in children] comes from the character that is already there. *Belsa ñɔε hands ña ho si ña thee la*? What rat will speak and you understand it? 4) smell. 5) feel. *A theε ni yεŋ kεleŋ*. I do not feel good. *Làŋgbàé thé nèkí kà billé*. The man felt pain from yaws.

- **chenthehwεi** (comp.), (comp. of **theεhwε**) *adj* not hearing.

- **theεgbɔs** (comp.) *n* smell.

- **theεhwε** (comp.) *n* deafness. comp. **chenthehwεi** (see **the**)

- **theεen** (der.) *v* feel. *I theεen ni yεŋkεleŋ ke no we to du*. We do not feel good but there's nothing to do. *I theεen ni yεŋkεleŋ ke ibieni wee ñɔ ila bɔ kɔndem de*. We do not

feel good that we do not have a way of condemning it.

- **thekε** (der.) *v* feel. *So յօ ntheke lani a?* How do you feel about that? *Pɔk si pim, Mbolomde ma yema լօ kօj tuk, յօ ntheke lani a?* In other places, the Sherbro language wants to disappear from there; how do you feel about that? *der. thekni* (see **the**)
- **theki** (der.) *cf: nɛmil.* *v* taste. *Pɔmthi gbamde le ye ma kօ gbo cheth yenkelen ni nthekei kօni peth-pethε...* Potato leaves, if you want to cook them nicely so that they taste good...
- **thekni** (der.), (der. of **thekε**) *v* feel. *Mi, յօ mօ theknija Mbolom do wa?* Mi, how do you feel about this Sherbro?
- **theni** (der.) *v 1)* feel. *Wandaε be ye wօ ko theni ndike wօ ye kʷe kemde.* When the girl felt hungry, she took (the bucket?) *2)* feel ill. *3)* see oneself. comp. **theyen-neki** (see **nak₁**)

thee *n* cheek, [ntheεε] the cheek (K dialect); *nthee* (ma) cheek (Pichl 1967).

theεgbօs (comp. of **the**, **gbօs₁**, see **the**)

theεhwε (comp. of **the**, **wɛi₁** (der. of **wɛi₂**), see **the**)

theεn (der. of **the**, **-n₁**, see **the**)

thek *n* (wօ/hā, N) fish species, *ba-iako* (fish) (*Lagocephalus laevigatus*) (Pichl 1967).

thekε (der. of **the**, **-k**, see **the**)
theki (der. of **the**, **-k**, **-i₁**, see **the**)
thekni (der. of **thekε** (der. of **the**, **-k**), **-ni**, see **the**)

theli *cf: gbemani, hօ₁, lem₁, wε, wօni₂* (der. of **hօ₁**, **-ni**). *v 1)* speak. *Shenge ka pօ յա pε theli nwօk mpim bisaid Mbolom?* Here in Shenge do they speak other languages besides Sherbro? *Wօ theli Mbolomdai, wօ theli Mpothoai.* He spoke in Bolom, he spoke in English. *2)* say. *Ashie lane la nko theli kie.* I know what you said here. *Lane la yi theliowε labi յա kօni, labi յա che hաj gbeյ.* What we are saying here is going to stay and last forever. *3)* talk. *յա mam յա theli յani po mօi.* You laugh, you talk with your husband. *Yemo theli ko aյae, nwօk mpim ma pօ chi komօko ma che ndumօ, nye?* When you talk to the people, some cases they bring to you are difficult, right?

• **thelian** (der.) *n* talking. *Bolomnօε wօn wօ bi ndum, yemani thelian gbe.* The Sherbro man has good character, he does not want too much talking. *Ikoյ ke jao ki theliande յօ յա koi huյ thelimando wε.* We have seen this thing, this talk you have talked to us now.

• **thelini** (der.) *v* speak. *Labo ma chan thelini ndɔ-ndɔ, յօ nkema a?* If they speak it more everywhere, how do you see it? *Hands ma chan thelinia?* Which one is widely spoken?

thelialŋ (der. of **theli**)

thelini (der. of **theli**, -ni, see **theli**)

Them *n* 1) Themne people. *Nthemde ma lɔ*, *Asosoe ŋa lɔ*. The Themne are there, the Soso are there. *Akoroma ŋɔ cheni Them*. Koromas are not Themnes. 2) Themne region. *Nsanda ko*, *Them ko?* In Sanda, [is that] a Themne region? 3) Themne language. *Yε ŋa kɔ ŋa mi leŋ Nthemdai*, *ha ŋai leŋ Mbolomdai*. Whenever they would greet me in Themne, I would reply in Bolom. *ŋai hɔ i mɔm nche hɔ Nthemde?* Then they would say, don't you speak Themne?

• **Themnɔ** (comp.) *n* Themne person. *Koroma cheni Themnɔ*. The Koromas are not Themnes.

Themanɔ *nam* Themano, name given to a place. *Ko lɔ pɔ be yuk bɔmthaie*, *Themanɔ ko lɔn pɔ lɔ yuk, tiko yami*. It is only there that they plant in the muds, at Themano, my mother's village.

Themdel *nam* Timdale Chiefdom. *Nande aŋo vel laŋba bul wɔ pɔ gbem Themdel ko*. Today I have called on a man who was born in Timdale (Chiefdom).

Themnɔ (comp. of **Them**, nɔ, see **Them**)

theni (der. of **the**, -ni, see **the**)

thenthes₁ (der. of **thenthes₂**)

thenthes₂ *n* [thénthés] vine species with leaves that scratch, burn like nettles (K dialect).

• **thenthes₁** (der.) *n* poisonous itchy leaf used by charmers to do harm to others (Pichl 1967). *Thenthes hɔ wεy, pɔ bak hɔ gbo nɔ wɔ sɔkul likɔɔ*. *Thenthes* is bad, they just rub it on a person, (and) it makes him scratch his skin (Pichl 1967).

thenŋbleŋ *n* bird species in sparrow family with long tail (K dialect).

theŋkil *adj* clear. *ŋi ke mɔn ntheŋkil le*. Look how clear the water is (Pichl 1967).

theŋkleŋ *n* (wɔ/hă, N) crab species, small beach crab (Ocypoda africana, Plagusia depressa) (Pichl 1967).

thes *cf: binch.* *n* bean. *Wɔ yúk (*é) thésthè*. *Wɔ yúké*. He planted the beans. He planted.

thetha₁ (der. of **tha₂**)

thetha₂ (unspec. of **tha₂**)

thethanthetha (der. of **tha₂**)

theyen-neki (comp. of **theni** (der. of **the**, -ni), **neki** (der. of **nak₂**, -i₁), see **nak₁**)

the₁ *v* 1) burn. *Pɔ kɔŋ thee ŋchekε*. They finished burning the area they had brushed. 2) roast. comp. **yekεthεε** (see **yekε**)

• **thesal** (comp.) *n* farm burning.

the₂ *n* (kɔ/ma) tree species, sandpaper tree (Ficus exasperata) (Pichl 1967).

thεbu *n* 1) (wɔ/na, N) kind spirits who direct and assist people when at work (Pichl 1967) 2) species of

elves that help wood carvers (Hall 1938).

thεε [thèè] *n* insect species, edible flying ant that comes in the rainy season around June, can even be eaten without cooking, dark brown in color, mates in the air and when they fall the female loses her wings and they cluster, children will look for such congregations on the farm (K dialect); *thε* (wɔ/hã, i) insect species, edible reddish flying white ant, four times as large as *gbεgbεn*, some people eat it (Pichl 1967).

thek₁ *cf: ham.* *n* (wɔ/hã, si) lizard (Agama agama) (Pichl 1967).

thek₂ *n* side.

thekε *cf: banj₅, blem.* *v* 1) blame. 2) explain.

thekεn *n* *ithekεn* (hɔ/-) plant species, thorny shrub with big white seeds used for the warri game (Pichl 1967).

thekεsi [thékésí] *cf: yeye.* *v* 1) interpret. *Wɔ ma theli, wɔ mɔ ma thekesie kune yεnkelen ba.* He can speak Sherbro, and translates it for you very well. 2) clarify. *Ma wɔ bo toŋgi, ni ncuvwɔ thekesie ja yεgbe, la chenche yεnkelen.* Do not just show him then you do not make clear to him, it would not be good. *Nɔthie nthekεsie wɔ ni san la ntene.* Human beings clarify in order to understand things. 3) explain. *Ko lɔ pɔ joe, pɔi hun kɔŋ, kende yɔ nko kɔlo thekeshi ko kεŋ-keŋdε.* Where they

eat, doing everything, just as how you had explained for the krai-krain. *So hin ko thekeshie anyae, la chey pe hani, ni ka ko hin ko ramde kune.* As we have explained to the people, it does not happen anymore, even in our family.

• **thekεsini** (der.) *v* watch over oneself. *Mɔ gbe yεnkelen, mɔ yɔ thekesini.* You should walk carefully, you should watch over yourself.

thekεsini (der. of **thekεsi**, -ni, see **thekεsi**)

theki₁ (der. of **thak**, -i₁, see **thak**)

theki₂ *cf: meni.* *v* 1) kindle. *Iŋ kɔ theeki jemdi le.* Kindle the fire (Pichl 1967). 2) incite. *Nɔma lo wɔn nche nwey, wɔ theeki lijem anyin thiyan.* This woman is a bad one, she incites people (Pichl 1967).

thekika *cf: berε.* *n* axe (*bere thekika* instead of *thamhak*) (B dialect); *thamhak* (hɔ/tha) axe (non-African type) (ex. Algonquin via Eng) (Pichl 1967).

thekini (der. of **theki₁** (der. of **thak**, -i₁), -ni, see **thak**)

thel *v* 1) trim. 2) circumcise.

thelen *cf: thom, yi₁.* *v* 1) [thɛlɛn] beg, appeal to someone (K dialect). 2) ask (Pichl 1967). *Yi thelen baal le, kong balani.* We asked the chief because of the dispute about adultery, and he has consented (Pichl 1967).

them *v* hatch.

themba (unspec. of **thom**)

themko (unspec. of thom)

themni (unspec. of -ni)

themp *n* tree species, like *tel* but leaves slightly broader, used for weaving (K dialect).

then₁ *n* 1) [thèn] story (K dialect).

Then: Yende hɔ bi ni Ba Na che tɔ tonde. A story: Why the spider has such a small waist (Sumner 1921). 2) fable. 3) affair. *Chelie mi ten wey ya che kɔn pɔkɔni.* He created a bad situation for me, I shall not forget it (Pichl 1967). 4) proverb. ...ni mgballé gbi maiko koiye, *Ithaiε, yen-o-yen.* ...and all the writings we have taken, the proverbs, everything. *Nthae maMbolomde*, 'Bolom proverbs,' title of a 1979 Institute for Sierra Leonean Languages (TISLL) (Lutheran Bible Translators) ms containing 175 proverbs (TISLL 1979).

then₂ *n* breeze.

thensunth *n* (wɔ/hã, N) fish species, ladyfish or longneck (Cynoscion) (Pichl 1967).

thenthe₁ (Eng *tent*) *n* mosquito net.

thenthe₂ *n* row or line of corn, soldiers, etc. (Pichl 1967).

thenthes *Idph* [thénthés] of noise hen makes when it is about to lay an egg (K dialect).

ther₁ *cf:* bék₃. *n* side. *Mɔ lɔ che hin ther₁eo.* You are always by our side.

• **ther₁kei** (comp.) *Loc* near.

thergbey *cf:* thɔŋkanj. *n* bat species. *Ba Thəngbəy lee mathui bach le*

veley che-le mɔ hunki gbo... Mr. Bat remained hidden behind a young palm tree so that if somebody came there... (Pichl 1967). *Thəngbəy velni thɔŋkanj kə wɔ ton chan thɔŋkanj.* The *thəngbəy* resembles the *thɔŋkanj*, but it is smaller than the *thɔŋkanj* (Pichl 1967).

therjk *cf:* thɔndɔ, yəthɔk. *v* 1) put up for storage. *therjk* put up. 2) bring up. *Beraa, hi thola ka thigbikan ni hi kɔa gbunda fee hiŋk mesae atok, ni hi therjk ŋɔ toke ka.* Gentlemen, let us run down and grab the money on top of the table, and let us store it up here. 3) take. "Belse, belse, belse, belse," *thanthen;* *belse kɔŋ therjk fee gberba.* "Rats, rats, rats, rats," nothing they can do; the rats have taken plenty of money away.

• **thingi** (der.) *cf:* tholi (der. of thol, -i₁). *v* 1) put down. *Mɔi nəmil hɔŋ shi gbo che hɔŋ nyemɔε, mɔi thingi hɔ kɔŋ gbo lɔ, mɔi thingi.* You taste it, if it is exactly as you want it, then you set it down if it has finished cooking. 2) take off. *aaa ye mɔ ni kɔŋ ha ve ni mɔi thingi boke mɔi semi.* After doing all that, you take the sauce off the fire and set it down.

therjkə *n* pen.

therjkəi (comp. of **ther₁**, ken₅, see **ther₁**)

theret₁ *cf:* yan̩ka. *n* cave.

theret₂ *cf:* pe. *n* [thérén] rock or

stone that is too large to pick up (K dialect).

thesal (comp. of **the₁**, **sal₁**, see **the₁**)
thethē *v* coax.

thethēl *n* insect species, grasshopper, [thèthèl]/ [thèthèlsè] grasshopper/ grasshoppers (B dialect); [thethēl] dragon fly, grasshopper (K dialect); *thethēl* (wɔ/hā, N) grasshopper (Pichl 1967).

thete-thete *n* (kɔ/ma) plant species, plant with broad almost round leaves that are used for porridge (Pichl 1967).

thi₁ *adj* black. Nen doki woe hun chɔj waajmaa len yeŋke-leafba; ilel wáajmàaɛ ŋɔ ka chee Yeŋken haliwɔ wáajmàa ki jal woe ŋɔ ka che thi. This man came to (began to) love this woman very much; the woman's name was Yanken because her skin was black. comp. **pithi** (see **pi₁**), **sweinthi** (see **swei**), **velthi** (see **vel₂**)

thi₂ *disco* please.

thi- *NCM pfx ubd stem noun class marker. Mɔni bɔ shi nenthe tha nko koi ko gbemie?* Do you know how many years you have been delivering (babies)? *Pe renthe, Laɔn ɔf Juda.* Rock of ages, Lion of Judah. *I koi pisthe iraparapa tha iŋakɔ moi bɔl.* We would take small pieces of cloth, we make it like ball. comp. **thibolɔtok** (see **bol₁**), **thiveleŋ₂** (see **veleŋ₁**), der. **nɔthi** (see **nɔ**), id. **lomthibul** (see **lom₂**)

thibeŋ *adj* improper.

thibolɔtok (comp. of **thi-**, **bol₁**, **atok**, see **bol₁**)

thibon *Idph* [thibón] of a stone falling into water (K dialect).

thifaj *cf:* **bolmin** (comp. of **bol₁**, **min₃**). *adj* idiotic.

thiiŋ *Idph* of being full! *Mmen de yema be per wɔm de <thiiŋ> meŋk-o-ki, ni ŋɔ yema nyuŋ.* The water is about to fill the canoe <thiiŋ> at this time, and it will capsize.

thikla *cf:* **wɔŋhul** (der. of **wɔŋ**, **-ul**).

v 1) [thiklá] betray (someone) (K dialect). *2)* sell; trade. *Ye meŋk pin ni thikla awoke ka koŋ de...* When the time of buying and selling enslaved people had finished... comp. **nɔthikla** (see **nɔ**)

thil *cf:* **kɔnaibol** (id. of, comp. of **kɔ₂**, **nai₁**, **bol₁**), **sɛmɛkni** (der. of **sɛm₁**, **-k**, **-ni**). *v* urinate (Pichl 1967).

thiliŋ (der.) *n* **nthiling** (ma) urine (Pichl 1967).

thiliŋ (der. of **thil**)

thim *cf:* **chok**, **pikith**, **tunt.** *v 1)* [thím] roll up a mat (K dialect). *2)* turn. *Nthim bot le njok ε, thipe tha che ko!* Turn the boats to the right side, there are rocks ahead! (Pichl 1967). *3)* wag. *Mɔnde ma thim gbəlanj.* The water is whirling around (Pichl 1967).

- **thimkjk** (comp.) *cf:* **vunthu** (der. of **runth**). *v 1)* turn one's back. *2)* retreat.

- **thimini** (der.) *v* loiter.

thimbɔs *cf: chie.* *n* shore. comp. **pethimbɔs** (see **pe**)

thimik *n* neck, [tèmèk]/[tèmèkthè] neck/necks (B dialect); [timike] the neck (K dialect); *thimik* (hɔ/tha) throat, neck (Pichl 1967).

thimini (der. of **thim**, -i₁, -ni, see **thim**)

thimkɔk (comp. of **thim**, kɔk, see **thim**)

thimni (der. of **thim**, -ni, see -ni)

thiŋ *cf: yibaw.* *v* foretell (Pichl 1967); . *theng* divine (Hall 1938). comp. **nɔyienthiŋ** (see **nɔ**)

• **thiŋnɔ** (comp.) *cf: nɔyienthiŋ* (comp. of **nɔ**, yi₁, **thiŋ**), **nɔyieyibaw** (comp. of **nɔ**, yi₁, **yibaw**). **n** (wɔ/hā) diviner (also: **nɔ lom thiŋ**) (Pichl 1967).

thingi (der. of **theng**, -i₁, see **theng**)
thiŋk *n* root.

thiŋki *v* take off fire. *N thinki itu le.* Take the pot off the fire (Pichl 1967).

thiŋnɔ (comp. of **thiŋ**, **nɔ**, see **thiŋ**)

thirinj₁ *v* snore.

thirinj₂ *v* hex.

thisem *n* [thisem] position (K dialect).

thiveleŋ₁ *n* without; in absence of. *A chen bɔ kɔ hɔm thiveleŋ.* I cannot go without you (Pichl 1967). *Yan thiveleŋ lɔ yhɔ lane, ncho lan bɔ hɔ'yan thoe le.* It is in my absence that you said so, you cannot say so in my presence (Pichl 1967).

thiveleŋ₂ (comp. of **thi-**, **veleŋ₁**, see **veleŋ₁**)

thiyeŋ *cf: yeŋthi.* *post 1)* among. 2) between.

tho₁ *v 1)* [thó] drive off, drive away (K dialect). *Ha che hɔ ha ni ha ye tho apootooa le.* They fought for a long time and then they drove away the Europeans (Pichl 1967). *N tho thumæ le, wɔ tun gbɔs wey.* Drive out the dog; he smells bad (Pichl 1967). 2) [thó] banish (K dialect).

tho₂ *n* [thò] bush (K dialect). *Nan banjk, banjk nan tho.* Pull a vine, and the vine pulls the bush (proverb). comp. **kentrithoɛ** (see **kentri**), **sonktho** (see **sonk₂**), **yentho** (see **yen₁**)

tho₃ *cf: ki₁, lan₁, wɔnɛ.* *dem* these. *Ija lee gbo pos, ni nɔmaa bul yan thiyeŋ wɔe chae tɔn tho ki.* They just continue peeling, then a woman among them raised this song.

thoi *v* chase.

• **thoiŋ** (der.) *cf: thok.* *v* [thóíŋ] chase, run after (K dialect). *Tùmèṣè yà thóíŋ vísè.* The dogs chase the animal.

thoiŋ (der. of **thoi**, -ŋ, see **thoi**)

thok *cf: thoiŋ* (der. of **thoi**, -ŋ). *v 1)* [thók] hunt with dogs (K dialect). *Poinɔ wɔ thókó.* The hunter (who has only wounded the animal) will come back with dogs (and chase). 2) [thók] hunt (K dialect). *A thók ma pelle.* I hunt with a net. comp.

pəlthhook (see **pəl**₂), thumɔi-thəkɔ (see **thumɔe**)

• **thooke** (der.) *n* (kɔ/-) hunting with dogs (Pichl 1967).

thol *cf: duk*. *v* 1) come down. *Yaŋ ya thol keke-keke hiŋk ka*. Let me come down quickly from here. 2) go down. *Hane ŋa thaŋ, hane ŋa thol*. Some are going up, some are going down. *Ke ŋa chen thol gbi hiŋk ka*. But I am not going down there from here. 3) fall. *Ichɔ ŋa thaŋ, ibo thole*. The higher we climb, the more we fall. 4) sink.

• **tholi** (der.) *cf: thingi* (der. of **theŋk**, -i₁). *v* 1) take down. 2) put down. *Pɔi tholi ni po yethie ŋɔ, pɔi be pothe*. They put it down and would lower it, and then they add the dirt. unspec. **tholiepɔ** (see **thol**)

• **tholiepɔ** (der.), (unspec. of **tholi**) *v* put down.

tholhaa *n* [thólhàà] tree species, found in the bush, mostly used for firewood, strong, can be used for boards (K dialect).

tholi (der. of **thol**, -i₁, see **thol**)

tholiepɔ (unspec. of **tholi** (der. of **thol**, -i₁), see **thol**)

thom *cf: thełen*. *v* 1) [thóm] beg for something from someone (K dialect). *Ya bɔnthɔ wɔ poo yekɔ, ya thom wɔ ni kənkleni*. I met him sharing cassava; I begged him (for some), but he refused (Pichl

1967). 2) charter. (Pichl 1967). comp. **nfinɔthomɔ** (see **nɔ**)

• **thomnɔ** (der.) *cf: nfinɔthomɔ* (comp. of **nɔ**, **thom**). *n* beggar.

thomnɔ (der. of **thom**, **nɔ**, see **thom**)

thon₁ *v* [thón] fry (K dialect). *Aapum ŋa nuputha mbana ndrie ni gbere ha thoŋ bo*. Others mix ripe bananas with flour to fry.

thon₂ *cf: mente*₁. *n* [thòn] inside of long stem of *mente* (bamboo) used to make mats (K dialect).

thontha *cf: sap*. *v* [thónthá] catch, e.g., oranges when thrown down (K dialect).

thonthni (comp.) *v* squat.

thoŋ *n* 1) bamboo (Sumner 1921). 2) (kɔ/ma) bamboo pole (Pichl 1967). 3) *nthong* (ma) bamboo chair (Pichl 1967).

thoŋji-thoŋji *v* run after. *Ye imath-mathninde apikande ŋani thoŋji-thoŋji siŋthe ve...* When we would hide and the boys would run after us, (in) those games...

thoŋka₁ *cf: hɔ*₂ (der. of **hɔ**₁). *v* [thónká] argue, judge, enter a decision (K dialect). *Bel Maae ŋani poo wɔe ŋa lɔ thoŋka boe bom de toke wuse kune*. Rat Wife and her husband are arguing in the thatch above the big kitchen. *Mɔ thoŋka tem gbi, kɔ nchen kɔ bay ko no pɔ si lɛ mɔ lɛ nɔ-thonka*. You are arguing all of the time, but you don't go to court to show them that you are

a lawyer (Pichl 1967). *Pɔ be wɔ ŋgbektee ni po semi wɔ bai ko anyae gbi chee: lɔ pɔ bi ha thoŋka wɔ*. They put him in handcuffs and brought him to the bari in front of all the people where they will judge him. comp. **nothoŋka** (see **no**)

• **thoŋka₂** (der.) *n* argument, discussion. *Ye thoŋka ki gbi kɔ haani bel siatin doki thiyeŋ dɛ*. When all this arguing is going on between these two rats...

• **thoŋki** (der.) *v* 1) exclaim. 2) proclaim. 3) show. *Ina tongie mɔ ŋa gbemi ahindea?* Who showed you how to deliver people? 4) point out. 5) teach. *Ina tongie mɔ ŋa tɔnda?* Who taught you how to sing? *Aa ama ha toni*. Yes, I am teaching them. 6) summon. *Bia tonkie jali Kaiŋ ha kɔnth*. Bia summoned Kayn for seizure (Pichl 1967). der. **thoŋkini** (see **-ni**)

thoŋki (der. of **thoŋka₁**, **-i₁**, see **thoŋka₁**)

thoŋkini (der. of **thoŋki** (der. of **thoŋka₁**, **-i₁**, **-ni**, see **-ni**)

thoŋku *cf: bolo, chocho, kɔŋko, nɔtɔ, suk. n* (wɔ/hā, N) seashell type, whitish round shell, smaller than *bolo* and bigger than *suk* (Pichl 1967).

thooke (der. of **thok**, **ɛ₁**, see **thok**)

thoothn [thóóth] bird species, bird that appears near dusk, keeping a step ahead (nightjar) (K dialect).

thosi *v* cut off branches.

thoth *n* [thòth] vine species, leaves used for medicine (K dialect).

thotho *cf: pa₂*. *n* 1) small sore, contrasts with *pa* which is larger (K dialect). *Nrɔmde ma yemande pɔ be ko thotho mɔe, ma ma be ko thotho thɔm mɔ*. The medicine that you don't want to be put on your sore, do not put it on the sore of your friend (proverb). 2) wound, bruise, sore spot (Pichl 1967).

thow *n* (kɔ/ma) mushroom species, large mushroom (Pichl 1967).

thoyan *n* [thòyán] plant species, like lily plant, used for food and medicine (K dialect); *thɔyan* (kɔ/ma) common plant in villages and towns, its berries used as powerful medicine against itching (Pichl 1967).

thɔ *n* (hɔ/tha) carpenter's adze (Pichl 1967). *Sese theyen-neki, thɔ le kɔth wɔ yenwey*. Sese hurt himself, the adze cut him badly (Pichl 1967).

thɔi *cf: thamir*. *v* 1) drop. 2) drip.

• **thuniení** (comp.) *cf: gbit₁*. *v* [thúníéni] eat food dropped on the ground as mad people do or children (K dialect).

thɔk₁ *v* 1) [thòk] wash, e.g., clothes, but [thók] wash! (imperative is H, other contexts L) (K dialect). *Mó má thòk gbèŋ*. You will wash them tomorrow. *Hā ye tipe bue isuŋ doki hā hɔ thɔk hā sotho ihyel*. Then they began to dig the sand there, and they washed it to get salt (Pichl 1967).

ŋ kɔ thɔk kothanthi lo, ŋkoŋ gbo nkɔma tha. Go wash these clothes and when you have finished, go iron them (Pichl 1967). 2) wash away. Mbi hā thɔk kafa-m dɛ gbi. You will wash away all my sins (Pichl 1967).

- **thɔn** (der.) *v* wash, bathe. Yɛ kóŋ thɔn dɛ, wè báni kùáé njáláí. After bathing she rubbed oil on her skin. der. **thɔndɛ** (see **thɔk₁**), **thɔni** (see **thɔk₁**)
- **thɔndɛ** (der.), (der. of **thɔn**) *n* bathing.
- **thɔni** (der.), (der. of **thɔn**) *v* wash oneself. Bimsè ŋà thóní. The porpoises wash themselves (because they go up and down in the water as they swim).

thɔk₂ *n* 1) [thɔk], [tɔŋk] tree (K dialect). Thɔk bomdɛ kɔ lɔ ve ni che lɔ kɔ tɔn. The big tree that is there, she should go there and sing. Hā bue thɔk le hā hā sol wɔm. They hollowed the tree to make a canoe (Pichl 1967). 2) [thɔk] stick (K dialect). Hā buŋ wɔ ka thɔk. They flogged him with a stick (Pichl 1967). Thɔk kith le, thɔk le kɔ kith. The stick is short (Pichl 1967). 3) wooden cross. Pɔ baŋ wɔ ko thɔkɛ, pɔ chu wɔ wɔn kumbe. They nailed him on the cross, they stabbed him on his side. 4) branch. 5) stalk. comp. **sɛthɔk** (see **sɛɛ**)

- **gbethɛk** (comp.) *cf:* **gbetigbeeti** (der. of **gbet₁**, -i₁). *n* (hɔ/tha) bat

for beating the washing (Pichl 1967).

- **thɔkbol** (comp.) *n* stick to loosen braids.
- **thɔkihɔɔlɔŋ** (comp.) *n* [thɔkìhɔɔlɔŋ] tree species, bark used for malaria (lit. life tree) (K dialect).
- **thɔŋkanai** (comp.) *n* [thɔŋkànáí] tree species, hardwood, used for firewood (K dialect).
- thɔkbol** (comp. of **thɔk₂**, **bol₁**, see **thɔk₂**)
- thɔkihɔɔlɔŋ** (comp. of **thɔk₂**, **hɔlɔŋ₂** (comp. of **hɔl₂**), see **thɔk₂**)
- thɔkɔtɔkgbemɔ** (comp. of **gbem**)
- thɔlɛ** (der. of **ahɔl₁**)
- thɔli** *cf:* **pem₂**, **thɔnthɔ**. *v* 1) keep silent. 2) be quiet.
- thɔm** *n* 1) friend. Nee kufə thɔm wɔ le kɔ na ley le. He furtively stole the trousers of his friend while paying him a visit (Pichl 1967.) Nchen nhā fothok them mɔ nɔthi mbol. You shall not calumniate your friends (Pichl 1967). 2) companion. Le melen gbo ŋkɛn, thoma mɔ le vɛlɛŋ ræ le. If you let yourself go, your companion will surpass you in the studies (Pichl 1967). Wáŋymàè bámá thɔmwè. The girl lied about her companion. 3) mate. Tha ika che siŋ, iŋa bonie, isiŋ ni athɔma hie. That is what we used to play, hide-and-seek, we played with our mates. 4) [lithem] friendship (Pichl 1967). 5) love. I huni ko ja gbisiŋde, yɛ pɔ panth li themde,

ŋɔ nkela ja kache ε ni kenekie? Let us now come to the tying of love (i.e., marriage), how they used to engage couples, what was it like in the past, and nowadays?

- **themba** (unspec.) *n* 1) friend. 2) friendship.
- **themkɔ** (unspec.) *n* mate. *Kε mi mbieni themkɔ nye?* But do not you have a mate? *Themko attiŋ ha ka che ye we.* Once there were two mates.

Thomɔs nam Thomas, male name given to a person.

thɔn (der. of **thɔk₁**, -**n₂**, see **thɔk₁**)
thɔnde (der. of **thɔn** (der. of **thɔk₁**, -**n₂**), see **thɔk₁**)

thɔndɔ [thɔndɔ] *cf:* **thɛŋk**, **thɔŋhul**. *v* keep. *Nòmàdè thɔndɔ mmèndè bâbóndài.* The woman keeps water in a large jar.

thɔni (der. of **thɔn** (der. of **thɔk₁**, -**n₂**), -**ni**, see **thɔk₁**)

thɔnthɔ *cf:* **pem₂**, **thɔli**. *v* [thónthó] calm a child (K dialect).

thɔŋhul *cf:* **thɔndɔ**. *v* 1) keep. *I thɔŋklɔ mí yènchék àsákál.* Keep the dried (smoked) fish for me. *Yema tɔŋklɔ mí yençek àsákál.* Yeama kept the dried fish for me. 2) re-serve. *Tonde kɔ le itue kune, mɔ kɔi kɔ thɔŋgul ŋa paŋde.* The small bit that remains in the pot, you reserve it for the evening.

thɔŋkanai (comp. of **thɔk₂**)

thɔŋkaj *cf:* **thɛŋbɛŋ**. *n* [thɔŋkáŋ] bat species (K dialect). *Thengbɛŋ*

velni thɔŋkaj kɔ wɔ ton chan **thɔŋkaj**. The **thɛŋbɛŋ** resembles the **thɔŋkaj**, but it is smaller than the **thɔŋkaj** (Pichl 1967).

thɔŋpanj₁ *cf:* **biŋkinchin**, **koŋkbo₁** (comp. of **bol₄**). *n* (wɔ/hã, si) beetle species, synonym for **koŋkbo** (a beetle) (Pichl 1967).

• **thɔŋpanj₂** (id.) *cf:* **bɛŋk₂** (id. of **bɛŋk₁**), **koŋkbo₂** (id. of **koŋkbo₁**), **nɔyilɔ** (comp. of **nɔ**, **yil₁**). *n* (wɔ/hã, si) drunkard (Pichl 1967).

Thɔɔki (Eng Turkey) *nam* Turkey, name given to a place. *Simi-njɛm bɔm hɔ kong duk Sayprɔs Agriika le thiyyeng aña Thɔɔki le.* A big misunderstanding has been created (befallen) in Cyprus between the Greeks and the Turks (Pichl 1967).

thɔsuj₁ *v* cough. *Thɔsuj de hɔ mi, chɔli lo ya thɔsuj.* I have a cough, the whole night I was coughing (Pichl 1967).

• **thɔsuj₂** (der.) *n* cough. *Thɔsuj de hɔ mi, chɔli lo ya thɔsuj.* I have a cough, the whole night I was coughing (Pichl 1967).

thɔth₁ *n* 1) [thɔth] buttocks (K dialect); [tɔt]/ [tɔt(ə)thé] butt/ the butts (B dialect). 2) stump. *Ye hã bethi bol wɔ le hɔ lee that le.* When they cut off the top of the tree, there is the stump which remains (Pichl 1967).

• **thɔthboot** (comp.) *cf:* **folkathil** (comp. of **bol₁**, **kathil₁**). *n* stern (of a boat).

• **thɔth₂** (der.) *adv* proportionally, 'like butts when seated.' *Ni bai ko, pɔ lɔ cheli fe kasay-kee ɲɔ leeɛ thɔth.* In the court bari, they are arranging the funeral money (contributions) proportionally.

thɔthboot (comp. of **thɔth₁**, **bot**, see **thɔth₁**)

thɔtho *n* oil palm. *Bi pɛ gadin bom, gadin nthɔthɔe.* He also has a big garden, an oil-palm garden.

Thɔzde nam Thursday.

thri (Eng *three*) *cf:* **ra₁**. *Numb three. A mekeni klas thri.* I stopped at class three.

thu *v* spit. *N thu mango le!* Spit out the mango! (Pichl 1967).

• **thuilath** (comp.) *v* spit.

• **futhul** (der.) *v* spit. *Yɛ bi ni mfuthul mi-a?* Why do you spit on me? (Pichl 1967).

Thua nam [thúá] Thua, male name given by Poro Society (K dialect).

thubi *cf:* **nya₃**. *v* poor. *Ija hane ɲa thubi ye, ni hane ɲa bien de o.* For the poor and for the needy.

thugba (Port *tubo* 'pipe') *n* cannon.

thuilath (comp. of **thu**, **lath₂**, see **thu**)

thuk *v* [thùk] warm (K dialect). *Mən de ma thuk.* The water is warm (Pichl 1967).

• **thuk-thuk** (der.) *cf:* **dri₁**. *adj* hot.

• **thukul₁** (der.) 1) *n* heat. 2) *n* urgency. 3) *v* sweat.

• **thukul₂** (der.) *cf:* **yenwei₁** (comp. of **yen₁**, **wei₁**). *adj* feverish; ill. comp. **gbolnthuk** (see **gbol**), der. **thukuli** (see **thuk**)

• **thukuli** (der.), (der. of **thukul₂**) *v* warm. *Ya ka ni hani santhe, isɔ bul akɔn thukuli jomi kuse ayema kɔ jo...* When I had grown up, one morning after I had just warmed my rice and wanted to eat it... comp. **gbolthukul** (see **gbol**)

thuka (der. of **thunɔ₃** (der. of **thunɔ₁**), -k, see **thunɔ₁**)

thukul₁ (der. of **thuk**, -ul, id. of **ho₁**, see **thuk**)

thukul₂ (der. of **thuk**, -ul, see **thuk**)

thukuli (der. of **thukul₂** (der. of **thuk**, -ul), -i₁, see **thuk**)

thul *n* (lɔ/ma) raffia, raffia-straw (*Raphia vinifera*) (Pichl 1967). *Bɔ wɔ le hɔ bempaka lithul.* His hat is made of raffia-straw (Pichl 1967). *Thulli-kən de kəleng chang thulli poth le.* The Ken raffia is finer than the Pot raffia (Pichl 1967).

thum *n* (wɔ/hã, si) shark (Pichl 1967).

Thumsi le hã gbergber. Sharks are of many kinds (Pichl 1967).

• **thumbiɔlɔ** (comp.) *n* (wɔ/hã, si) shark species (Pichl 1967).

• **thumgbel** (comp.) *n* (wɔ/hã, si) shark species, leopard shark (Pichl 1967).

thumbiɔlɔ (comp. of **thum**)

thumgbel (comp. of **thum**, **gbel₁**, see **thum**)

thumɔ *n* [thúmɔ] fishing net used by women, round with a stick on the upper edge (K dialect).

thumɔε *n* dog, [thùmɔ̄ȳs̄]/ [thùmɔ̄ȳs̄] dog/ dogs (B dialect); (wɔ/hā, si) dog (Pichl 1967). *Thumɔε le gbos*. The dog barks (Pichl 1967). *Thumɔε le wɔ pikith lɔm wɔ le*. The dog wags his tail (Pichl 1967). comp. **miliŋdithumɔε** (see **miliŋ**)

- **thumɔi-thɔkɔ** (comp.) *n* hunting dog.

thumɔi-thɔkɔ (comp. of **thumɔε**, **thok**, see **thumɔε**)

thumɔɔn *v* be measured.

thun *n* medicine for searching.

thuni *v* smell.

thunieni (comp. of **thoi**)

thunɔ₁ *cf:* **gbengben₂**, **gbelenj**, **ləli₁** (comp. of **le₃**). *v* [thúnɔ] search and find (something), seek (K dialect). *lɔ kɔ thunɔ nyik mam de*. Go look for my keys (Pichl 1967).

- **thunɔ₂** (der.) *v* marry. *Pɔ che thunɔ kaa fe gbe ke ya kache thunɔ ka apokas yae hɔe*. They do not marry with plenty of money, but they listened to their husbands. der. **thuka** (see **thunɔ₁**), unspec. **thunɔ₂** (see **thunɔ₁**)

- **thuka** (der.), (der. of **thunɔ₂**) *cf:* **gbisiŋ₂**, **path₂**. *v* marry.

- **thunɔ₃** (der.), (unspec. of **thunɔ₂**) *n* price paid by a family to finalize a marriage (K dialect). ...*boya ni ya pa thunɔ waajmaae hue*

bulle ve gbi. ...the engagement gift, then they paid the dowry at once. *Pɔ nɔi koj ka inshɔ, temde ve pɔ nɔi hɔm le, haj ha thunɔ thaozin waŋ*. They would have given assurances, when they tell you the bride price is ten thousand.

Thunthun *nam* Thunthun Society, the cannibals, cf. Leopard Society. *lɔ ja, kache, ya ja, redile, redile, Nthunthunde*. They used to do cannibalism, cannibalism, the Thunthun society.

thuŋ *v* 1) stink. 2) smell bad.

- **thuŋkan** (der.) *v* [thùŋkà̄n] offend (K dialect).

thuŋk₁ *cf:* **bian₂** (der. of **bian₁**). *adj* deep, [thùùŋk] deep (K dialect). *Hial le kɔ thunk*. The river is deep (Pichl 1967).

thuŋk₂ *cf:* **kɔna**, **sɔku**. *n* 1) small area for storage, especially for secret stuff (K dialect); *thunk-Yase, thunk-Bondo, thunk-Toma* the secret dark part of a house where the medicines or idols are kept (Pichl 1967). *Mma kɔ thunk Yase l'ay, le nchen bol le Yase-nɔ, chen bɔ ve bi hā kɔnth mɔ*. Don't go into the Yase nook if you are not a member of the Yase; otherwise it will catch you (Pichl 1967). 2) corner; nook. *Mbas thunk l'ay charaŋ!* Sweep the corner clean! (Pichl 1967).

thuŋkan (der. of **thuŋ**, -**n₂**, see **thuŋ**)

thuthu [thúthú] *n* rat species (K dialect).

thuu [thúú] *v* measure (K dialect). *I kɔ tuu ibəl le shop le ahəl ni nhā ya si bushel liwɔ.* Go measure the

palm kernels at the shop and let me know how many bushels (there are) (Pichl 1967).

U

-ul *v* > ??? *sfx* verb extension. der. **bɔsɔli** (see **bɔs₂**), **bɔsul₁** (see **bɔs₂**), **gbolnthuk** (see **gbəl**), **kunputul** (see **kun**), **nyuhul** (see **nyuŋ₁**), **pɔm₁** (see **pɔm₂**), **puthul** (see **puth₃**), **puthuli** (see **puth₃**), **sonthul** (see **sɔnθ₁**), **sonthuli** (see **sɔnθ₁**), **thukul₁** (see **thuk**), **thukul₂** (see **thuk**), **wɔŋhul** (see **wɔŋ**)

uman (Eng *woman*) *cf:* *laa₂*, *maa*, **wante** (der. of **waŋ₁**). *n* woman. *Wel, wɔn bəpe ka chee mared uman, wɔi pe chee sokonɔ Bondo.* Well, she

herself was a housewife, and she was also the head of the Bondo Society.

Umaru *nam* Umaru, male name given to a person. *Bami kachee Umaru Koroma.* My father was Umaru Koroma.

Usman *nam* Usman, male name given to a person. *Abi Suleman Bendu, Usman Bendu, Abas Bendu ni Muhamed Bendu.* I have Sulaiman Bendu, Usman Bendu, Abass Bendu and Mohamed Bendu.

(V)

Vajinia *nam* Virginia, female name given to a person. *Vajinia Baro.* Virginia Baro.

ve₁ *n* health. *Yi che live ay.* Let us be healthy (Pichl 1967)

- **ve₂** (der.) *v* be well. *Mma mi sɔkba ya chen vee.* Don't disturb me, I am not well (Pichl 1967).

- **veve** (der.) *v* be very well. *Mɔ ve?* Are you well? *Veve.* Very well.

vee₁ *n* [véé] bird (generic) (K dialect). *Niŋgbì le wɔ le ve fɔnwey, ve anyin hā hɔ.* The owl is the bird of witches, so people say (Pichl 1967). comp. **taive** (see **tai₁**)

• **veebolmin** (comp.) *n* (wɔ/hā, si) bird species, swallow (lit. crazy bird) (Pichl 1967).

vee₂ *cf:* **kɔgbà.** *n* [véé] oyster (K dialect). *Yà kò bón véésè.* I go harvest oysters.

veebolmin (comp. of **vee₁**, **bol₁**, **min₃**, see **vee₁**)

vei cf: **westaim**. *v* 1) spend a long time. *Wel, a ko lɔ vei kune ton.* Well, I have taken a long time there. *Veeni ka che Bachalɔ ko.* He did not stay long and he was staying at Bachalor. 2) delay. 3) be a long time. *La veieni, Bel Pokan de, pook Bel Maaε woe hun ko laa woe...* Not long after that, the Rat Husband, husband of the Rat Wife came to her and said...

- **veio** (der.) *adv* too long. *Nko lɔ veio?* You have been on it for too long? *Ako lɔ veio.* I have been on it for too long.

- **vethiele** (unspec.) *cf:* pale. *temp* some time ago.

veio (der. of **vei**)

vel₁ *cf:* **gbei**, **ku**. *v* 1) be called. *Gbendi abɔka le ni nchɔ ma hā veels* Akrio. The descendants of the freed slaves are called Krios (Pichl 1967). 2) call. *Pe vele bul-nɔ-bul.* They called one after the other (Pichl 1967). 3) invite. *ŋɔ kɔ mi vele Sese ni Gbana.* Go invite Sese and Gbana for me (Pichl 1967). 4) summon. *Bee tire ni ŋgbako ma tire ŋae wom ha vel Kaiŋ Taso.* The town chief and the elders then summoned Kain Tasso.

vel₂ *n* (wɔ/hā, si, N) fish species, grouper (Lutjanus asa) (Pichl 1967). *Ya kɔnth bo vel bomde bul yai munini.* I just caught one big fish and returned.

- **velsa** (comp.) *n* (wɔ/hā, *velsi asa* pl.) red grouper (Pichl 1967).

- **velthi** (comp.) *n* (wɔ/hā, *velsi athi* pl.) black grouper (Pichl 1967).

veleŋ₁ 1) *post* behind. 2) *adp* after. *Ke yende ŋɔ bi laneve, velen thi-lande dɔktaε wɔ ka ŋa wɔ ɔpreshɔnde ka hun.* But the reason for that one, after all that, the doctor who did his operation came. *ŋɔ ka mu hunɔn mu, ŋa bia hunde, hin ve- lende...* Those that have not come yet, that are going to come after us... *ŋɔn be, le lagbande wɔ gbo hun nɛn veleŋ ni ŋan be ŋa shie le ahiŋ ŋa lɔ ka ŋa ŋan.* Them! When the man comes next year, let them know we are here for them. 3) *post* back. *Lane gbi la haj hin Abolomae ile veleŋ.* That will make us, the Sherbro, remain behind. 4) *Loc* outside.

- **thiveleŋ₂** (comp.) *n* behind. *Hane ha bia kɔ hunde hin thivelen yei bia koŋ chande, ŋan gbi harja hɔŋɔ ley.* Those that will be coming behind us when we shall have past, I am greeting all of them.

- **veleŋ₂** (der.) *cf:* **baom₁**, **bɛn₁**. *n* ancestry. *Veleŋ mɔ le...* Your ancestry... (Pichl 1967).

- **gbɔŋkveleŋ** (unspec.) *n* back door.

velia₁ *v* 1) [vélia] redeem, liberate (K dialect); redeem, pardon, *awoka velia/velia wɔnɔ* liberated slaves/redeem a slave (Pichl 1967). *Nchɔŋ- malen ma chie wɔ hā hun hi velia.*

It is love that brought him to redeem us (Pichl 1967). 2) pardon. *Mɔ ka velia me / mɔ velia-m*. You have given me pardon (Pichl 1967). 3) save, rescue. *Lan gbi, velia mi yo we*. Despite all that, he rescued me e-e. *Velia mi yo Jizɔs velia mi we*. Save me-o, Jesus, save me-e!

• **velia₂** (der.) *n* (kɔ/-) redemption, pardon (Pichl 1967).

velni *cf: fete*. *v* resemble. *Yu lo vəni vəlsək*. This fish ressembles a *velsok* (Pichl 1967).

velsa (comp. of **vel₂**, **sa₁**, see **vel₂**)

velthi (comp. of **vel₂**, **thi₁**, see **vel₂**)

ver *n* 1) contribution. 2) share.

vethi *cf: bəmpa*. *v* help. *Kache pabonde mbowɔni nwoth moi wɔ hu mi vethi*. In the past, if you met someone with (multiple) loads, you (would) say come help me (e.g., get this on my head). *Wɔi wɔ, mi, nchi a hun mɔ hothɔ*. He would say, no, mother, let me help you.

veve (der. of **ve₁**)

ve 1) *dem* that. *Wɔn kendə ve wɔ asɔthɔ bo prblm*. That is the only problem I had. *Sijthe thave tha yan akache sijde*. So those are the games I used to play. 2) *dem* those. 3) *adv* so. *Niŋgi lɔ wɔ le ve fɔn-wey, ve anyin hā hɔ*. The owl is the bird of witches, so people say (Pichl 1967). *Ve la ye* It is so. *Ve la ye?* Is it so? (Pichl 1967) 4) *adv* thus. 5) *cop* be. *La kong gbo ve lɔntha*. It is all finished (Pichl 1967).

vee₁ [vee] *n* [vèè] thorn (K dialect); *ve* (hɔ̃/tha) thorn (Pichl 1967).

vee₂ *v* [vèè] stone (K dialect); *vee* stone (Pichl 1967); *ve* stone (Sumner 1921). *Mma mi ve!* Don't throw (stones) at me! (Pichl 1967). *Ye pɔ ka vee wɔ theeni wu lc*. When they stoned him, he saw himself die (Pichl 1967).

vee₃ *n* (hɔ̃/-) scraps of food (Pichl 1967). *Thumɔe le wɔ tele vəə le, apuma le pe hā yema*. the dog is waiting for the scraps, the children, too, want them (Pichl 1967).

veeθee *temp* one to six months (K dialect).

vekəth (der. of **wɔk₁**)

velvəl *cf: Januari*. *nam* [vèlvèl] month of January (K dialect).

vəmp *n* (wɔ/hā, N) large sea snail, shell used to skim palm oil (Pichl 1967).

veleni *v* face.

veŋkeni *v* 1) happen. 2) meet.

vesəksək (comp. of **sək**)

vesie *v* [vésié] scratch, search for food like a hen (K dialect).

vethiele (unspec. of **vei**)

vidio *n* video.

viki *v* 1) [víkí] straighten (K dialect).

2) stretch (Sumner 1921). *A kɔ viiki bəŋthi-m de*. I go to stretch my legs, i.e. I go for a walk (Pichl 1967).

• **vikini** (der.) *v* stretch oneself. *A yema vikini ke hinth lo kɔ kith hā yang*. I want to stretch but

this bed is too short for me (Pichl 1967).

vakin *n* mooring line.

vikini (der. of **viki**, **-ni**, see **viki**)

vil₁ *adj* 1) long. *Nai we ñɔ vil ni ñɔ chɔɔlen mɔne ni sɔan ma lɔ*. The road is long and it is difficult and there are many temptations. *Braima kɔŋ haa lano ki ha gbaath vil*. Braima had done this for a long time. 2) distant. *Anya hi-ɔ hā ka chee pɔk livil*. Our people were living in a distant country (Pichl 1967). *Kenth kɔ lɔ livil*. Kent is far away from here (Pichl 1967). 3) tall; high. *Kɔŋ wɔ vil*. Kong is tall (Pichl 1967). *Thɔk le kɔ vil*. The tree is high (Pichl 1967). comp. **kɔluŋ-vil** (see **kɔ₄**)

• **vil₂** (der.) *adv* far. *Aa ke akɔni livil*. Yes, but I did not go far. *Braima chen kɔni livil ha kɔ lɔli pel yellee hiŋk bondɔ ko*. Braima will not go far from the wharf to inspect leggo chains.

• **vilvil** (der.) [v̥ilv̥il] *adj* very tall, [thɔk mvilvillɛ]/ [thɔk ñkithkithɛ] very tall tree/ very short tree (K dialect).

vila *cf: nyɔŋkni*. *v* [v̥ilá] wither, be about to die (K dialect). *Sæ le kɔ*

kath, pɔmthi ñkɔfe le kɔŋ vila. The dry season is hard, the leaves of the peppers have withered (Pichl 1967).

vilvil (der. of **vil₁**)

vinda *cf: viŋhil*. *n* [víndà] medicine for trees or farms (traditional pesticides/herbicides) also known as *viŋhil* (K dialect).

viŋhil *cf: vinda*. *n* [víŋhíl] medicine for trees or farms (traditional pesticides/herbicides) also known as *vinda* (K dialect).

vis *n* 1) meat, [v̥əs]/[v̥ésɛ]/ [m̥v̥ésɛ] meat/the meat/the meat (pl) (B dialect). *À báth v̥sɛ*. I cut up the meat. *À b̥ethí v̥isɛ*. I'm cutting up the meat. *À kɔŋ b̥ethí v̥isɛ*. I cut it up. 2) [v̥əs] animal (K dialect). *Anyin ña lɔ ñan thiyeŋ ña thee ñhɔk ma nvise ni veese*. There are people among them who understand the words of the animals and the birds. *ŋkɔ bus vis le*. Go skin the animal (Pichl 1967). comp. **huvis** (see **hu₁**)

vuli (Eng *very*) *cf: gboŋ*. *adv* very.

vunth *v* push. *N vunth tamɔ le, wɔne bɔko gbɔw thi ka*. Push that boy outside, he makes too much noise here (Pichl 1967).

vunthu (der. of **runth**)

W

wa *Idph* underscores flight.

waa₁ *n* [wáá] palm tree (K dialect).

ŋkɔ too waa le ni ñkɔ mbɔl le! Go climb the palm tree and cut the

nuts! (Pichl 1967). *Tho lo bi iwa gber, kə hə biəni ibach pəsə*. This bush has many palm trees, but it has not many young palm trees (Pichl 1967). *Ntel lo ma ȷkələŋ hā thaŋ ka wa*. This cane rope is good to climb a palm tree with (Pichl 1967)

waa₂ *adj* much.

waami *adj* between dry and fresh, [waami]/ [yenchek àwààmì] something in between dry and fresh/ not completely dry or raw (K dialect).

wai₁ *n 1)* supplies. *2)* bullet. *3)* lead; metal. comp. səwai (see səe)

wai₂ *cf: sək₂*. *adj* without sauce.

wai₃ *interj* [wáí] expression of pain (K dialect).

wai₄ *adv* quietly; without any ado or celebration. *Pə wə bo kə kəŋ wai, pə seŋye ləni*. They would just bury him quietly, then everybody would go away.

• huaihuai (der.) *adv* quietly. *Ni ȷa che tən, ya məe həmə, nthol huai-huai ni ȷkə kue yekee ni ȷchii*. And they are singing, then I said to you, go down quietly and take the cassava and bring it (back).

wal₁ *cf: chak₂, wus. n 1)* wál palm leaf (K dialect); *liwal* palm leaf (Sumner 1921). *Yi kwey liwal, si yi chok len ton, si yi panth len do...* We take palm leaves, then we twist them to a fine line, then we tie this line... (Pichl 1967). *2)* *liwal* (lɔ/-) palm fiber used for making nets or lines (Pichl 1967). *Iwaa*

chen kələŋ hā liwal, walli hoole lɔ gbo kə ibach lə. Palm trees are not good for palm fiber, palm fiber is found only among young palm-trees (Pichl 1967).

wal₂ *n 1)* [wàl] temporary place to live, farmhouse (K dialect). *2)* resting place (K dialect). *3)* area (Pichl 1967).

• walpɔ (comp.) *n* Poro warning area (Pichl 1967).

• yenal (comp.) *n* place. *Y chɔŋ la len ye pə chay theli Mbolomde, bikɔs inal pim, Bolomko ləe*. We like that because they speak Sherbro here more, because other places are Sherbro lands. *Alane la vili ayenal pim pə chelə pe theli Mbolom*. I believe that really, in other places they do not speak Bolom anymore.

walpɔ (comp. of wal₂, Pɔ, see wal₂)

wan (Eng one) *Numb one. Wan de asothɔni mu problem ya lɔ gbemie*. Not once have I had a problem delivering (a baby). *Mi Shenge ka fli ya tipe klas wande*. It is in Shenge here that I start class one.

wantama (comp. of wante (der. of wan₁), maa, see wan₁)

wante (der. of wan₁)

wantij₁ *n 1)* [wàntij] flowers that appear on trees (K dialect). *2)* blossom (Pichl 1967).

• wantij₂ (der.) *cf: puki*. *v* blossom. *Potəhɔl le kəŋ moey, ngbeməŋ de tipe wantij*. When springtime has

come, the fruit trees begin to blossom (Pichl 1967).

waŋ₁ cf: **pumaama** (comp. of **pum₃**, **nɔmaa**). *n* 1) girl, [wán]/[wáŋmàà]/[wàŋ]/[wáŋmà à-wàŋ] girl/daughter/ ten/ten girls (K dialect). 2) daughter.

- **waŋmaa** (comp.) *n* 1) young woman. *Kaiŋ Taso ka mœ tir bul, lɔ ka ke waŋmaa keleŋ keleŋ.* Kain Tasso reached a village where he saw a fine young woman. 2) woman. *Wanma wɔ kɔ bi nɔpikande bawɔ, yawɔ che laŋ shi.* A woman would have a man without the knowledge of her father and mother. *Baa waŋmaae wœ wom ko komne wœ Kaiŋ Taso le jajel wœ koŋ wu.* The young woman's father sent a message to his son-in-law, Kain Tasso, that his mother-in-law had died. comp. **waŋmares** (see **waŋ₁**)

- **waŋmares** (comp.), (comp. of **waŋmaa**) *n* virgin.

- **wantama** (der.), (comp. of **wante**) *n* full-grown girl.

- **wante** (der.) cf: **laa₂**, **maa**, **uman**. *n* 1) sister, [wàntsá]/[wàntsámí] sister/my sister (B dialect). *Yema si kump sampa chang awante Bue.* Yema knows better than her sister bue how to finish a basket (Pichl 1967). 2) woman, wife, includes female cousins as well (Hall 1938). 3) *wanta*, *wang-ta* (wɔ/hã, N) young girl (Pichl 1967). *Wanta seme tho le v̥eləŋ.* The girl stands behind

the bush (Pichl 1967). 4) young woman. *Nwantem agbər hã tri ka ni hã akəleŋ-kəleŋ.* There are many young women in this town and they are very beautiful (Pichl 1967). comp. **wantama** (see **waŋ₁**)

waŋ₂ *Numb* ten, [wàŋ]/[wáŋmà à-wàŋ] ten/ten girls (K dialect). *M pang nwang ni t̥ing man ma n̥en bul ay ε.* There are twelve months in one year (Pichl 1967). comp. **mɛŋhiɔlniwaŋ** (see **mɛŋ₁**), **waŋnihiɔl** (see **hiɔl**)

- **waŋnibul** (comp.) *Numb* eleven. *ndue waŋnimetiŋ de, palpal lε, mɛŋke ŋɔn waŋnibul lε.* The seventeenth day, noon, the eleventh hour.

- **waŋnimɛnra** (comp.) *Numb* eighteen. *Hue Seiŋye ŋɔ po vel lε Flайде Mpothoаie, ndue waŋnimɛnraε.* On *Seiŋye*, which they call Friday in English, the eighteenth.

- **waŋnimetiŋ** (comp.) *Numb* seventeen. *ndue waŋnimetiŋ de, palpal lε, mɛŋke ŋɔn waŋnibul lε.* The seventeenth day, noon, the eleventh hour.

- **waŋnitiŋ** (comp.) *Numb* twelve. *M pang nwang ni t̥ing man ma n̥en bul ay ε.* There are twelve months in one year (Pichl 1967). (Pichl 1967).

waŋmaa (comp. of **waŋ₁**, **maa**, see **waŋ₁**)

wajmaraes (comp. of wajmaa (comp. of waj₁, maa), r̩es, see waj₁)

wajnibul (comp. of waj₂, ni₃, bul₃, see waj₂)

wajnihiol (comp. of waj₂, ni₃, hiol, see hiol)

wajnimenra (comp. of waj₂, ni₃, menra (comp. of men₁, ra₁), see waj₂)

wajnimentij (comp. of waj₂, ni₃, mentij (comp. of men₁, tin₁), see waj₂)

wajnitij (comp. of waj₂, ni₃, tin₁, see waj₂)

wawa *n* [wawà] tree species, leaves used for medicine (K dialect).

waya (Eng wire) *cf:* biŋ, hantha, tɔŋ₁. *n 1* wire.

we₁ (der. of wei₁ (der. of wei₂), see wei₂)

we₂ (Eng way) *n* way. *Yi chɔŋ wee* *ŋɔ mɔ tɔnde lende*. We like the way you sing. *Ntongi mi mu we ε ŋɔ pɔ* *gbisiŋde ni bongo*. Show me the way they used to marry and nowadays.

westaim (Eng waste time) *cf:* vei. *v* waste time. *Pɔ wɔ kɔŋ pɔŋde ve*, *pɔ che westaim*. They bury him, they do not waste time.

we *cf:* gbemani, hɔ₁, lem₁, theli, wɔni₂ (der. of hɔ₁, -ni). *v* say. *Ya bi ŋa we a chɔŋɔ mɔ seke, Bahin*. I have to say thank you, Lord. *Yε kon thamde, langbae we ma pe lo sampa the bikɔs kɔŋ tham*. When

she was old enough, the man said she should stop weaving baskets because she had become old. *Iwe awa ja jo, thɔkε ma ikaε*. We say ok eat, we give to the tree.

wei₁ *cf:* kafa₁, kenda. *n 1* evil. *Yaj ya pɔkε gbo iwei*. I am (truly) filled with evil (Pichl 1967). 2) wickedness. comp. jawei (see ja₁), lomɔfɔnwey (see lomɔ), nɔnchejwey (see nɔ), nɔfɔnwey (see nɔ), theehwe (see the), yenwey₁ (see yen₁), yenwey₂ (see yen₁)

• wei₂ (der.) *adj 1* bad. *ndum ŋweiε* bad training (parenting), because a child asked what was in a wrapped parcel. *Mbɔlɔm ŋwei ma che paale bai ko, anya atiŋ de hā lɔl*. In the bad case that was recently before the court, the two men were set free (Pichl 1967). 2) ugly. *Chelic mi ten wey ya che kɔn pɔkɔni*. He created a bad situation for me, I shall not forget it (Pichl 1967). comp. fɔnwei₁ (see wei₂), heŋwei (see wei₂), hwewei (see wei₂), jawei (see ja₁), lomɔfɔnwey (see lomɔ), nɔnchejwey (see nɔ), nɔfɔnwey (see nɔ), nɔwɔi (see wei₂), theehwe (see the), yenwei₁ (see yen₁), yenwei₂ (see yen₁), der. we₁ (see wei₂), weini₁ (see wei₂), weini₂ (see wei₂)

• fɔnwei₁ (der.), (comp. of wei₁) *cf:* humoe, mane, wɔm₃, yasi. *n 1* witchcraft. *Nɔε wɔ hu ni la hɔnde* *wɔ fɔnweiε*, *pɔ che bia ha thisiŋ pɔ che memini*. The person died

and it was proven that he was a witch, they could not celebrate, they were not happy. 2) witch. *Le la tongie le nɔ ki wɔfɔnɔwɔi, kune ig-beth ka cheni tiŋ-tiŋ ki athɔma wɔ*. If it showed that the person was a witch, dirty-belly, he was not straightforward among his fellow men. 3) potion, medicine. comp. fɔnwei₂ (see wei₂), lomɔfɔnwey (see lomɔ), nɔfɔnwey (see nɔ)

- fɔnwei₂ (der.), (comp. of fɔnwei₁) *v* die as a witch.
- heŋwei (der.), (comp. of wei₁) cf: hɔ₆. *n* bad weather.
- hwewei (der.), (comp. of wei₁) *n* bad idea.
- nɔwɔi (der.), (comp. of wei₁) *n* bad person. *Kachee nɔwɔi, nɔwɔi e wɔ nɔfɔnɔwɔiye*. He was a bad person, a bad person is a witch person.
- we₁ (der.), (der. of wei₁) *prt* emphatic particle. *So seke we, Abatoke chema mɔni*. So thank you, may God be with you. *Mi akɔlɔ e*. I go there. *Kε, apa, lagbowewe*. Well, pa, goodbye. *Mɔŋá yálá wàì!* Be patient! *Wɔsòwéí*. Goodbye-o. *Braima wɔe tipe yaath ha boŋ ihεŋ disil wein de sua mmeŋ hukɔ kiai*. Braima then began to paddle to resist the dreadfully heavy winds.
- weini₁ (der.), (der. of wei₁) *adj* dreadful.
- weini₂ (der.), (der. of wei₁) *adv* awfully.

weini₁ (der. of wei₁ (der. of wei₂), - ni, see wei₂)

weini₂ (der. of wei₁ (der. of wei₂), - ni, see wei₂)

wel (Eng *well*) *disco* well. *Wel, iya wɔŋ ni tiŋ*. Well we are twelve. *Wel gbem apima amenbul*. Well, he gave birth to six children. *Wel, wɔn bepe ka chee mared uman, wɔi pε chee sokonɔ Bondo*. Well, she herself was a housewife, and she was also the head of the Bondo Society.

Wezde (Eng *Wednesday*) *nam* Wednesday. *Nante ndɔi kɔŋɔnɔ ni mende, nante Wezde*. Today is the twenty-fifth, today is Wednesday.

wik (Eng *week*) *n* week.

Wilém *nam* William, male name given to a person. *Ba mi bi ilel, ka bi ilel Pie Wilém*. My father has a name, he used to have the name Pieh William.

wini cf: saba₂. *n* Poro dance.

wo₁ *v* dry up. *Mɔn de kɔŋ wo yanɔ l'ay*. The water in the river has dried up (Pichl 1967).

wo₂ cf: gbogbotok (unspec. of gbogbo₃), kɔm, maima, tom. *n iwo* (hɔ/-) hair on the privy parts (Pichl 1967).

• wokilin (comp.) *n iwo kilim* (wɔ/hā) kind of hairy crab (Pichl 1967).

• wothaale (comp.) *n iwo thaale* (wɔ/hā) kind of hairy crab (Pichl 1967).

wo₃ *v* [wó] crow as a cock crows (B dialect); [wón] crow as a cock crows (K dialect). *Səkpokan de wo wo*. The cock crows (Pichl 1967).

wo₄ *v* throw net. *A mine pel kɔ mɔ kɔ woe*. I thought it was a net that you would throw.

wo₅ *n* rice stalks. *Iwoε, iwo itataε pɔ ŋɔ pak ayen, pɔ ŋɔ pε bia buŋ*. The rice grass stalks, the immature stalks are parked somewhere, people thresh them again.

wo₆ *v* live.

woi₁ [woi] *v* fear. *Ya wɔ wei*. I fear him.

- **woli** (der.) *cf:* *hothɔk, jɔhɔ, pakali* (der. of *pakil, -i₁*), *sɔyε*. *v 1)* [wóli] threaten (K dialect). *2)* scare. *Ya chencha kɔ faka ε ko, nɔma le wɔ kan wu le lemme woliye ni yiki tha bɔ le ya-m veley*. (When) I went to the village yesterday, the woman who died recently followed and scared me by shaking the bushes behind me (Pichl 1967).

woi₂ *v* call.

wok₁ *cf:* **woro**. *n 1)* shooting. *2)* target.

wok₂ *n 1)* enslaved person. *Haŋŋ meŋke ŋɔ Apotho ae ka hun dɔ chal ha pin awok ae...* Until the time the Europeans came to live there to buy enslaved people... *Meŋke ŋɔ Apotho ae ka che pin anyae hijk Afrikaε, ŋà ŋá kɔ piŋkie awoke*. At the time when the Europeans were buying

people from Africa, they turned them into enslaved people. *2)* slavery. *liwok* slavery.

- **wonɔ** (comp.) *n* enslaved person. *Nyema bi mi piŋki le wonɔ*. You want to make me into a slave (Pichl 1967).

woki *v 1)* [wókí] wonder (K dialect). *Nɔmaa chae a, "Ya gbo woki-o-o."* The woman sings, "I am just wondering." *2)* sigh. *Ya bɔnθɔ wɔ tanj, wɔ wokie ya wo*. I met him crying, he was sighing for his mother (Pichl 1967).

wokilin (comp. of **wo₂**, **kilim**, see **wo₂**)

woko *n 1)* grass species. *2)* bow string.

wokum (Eng *oakum*) *n* oakum, *iwokum* (Pichl 1967).

wole *n* first rice planting.

woli (der. of **woi₁**, **-i₁**, see **woi₁**)

wom *n* message; greeting. *So wom-deki ŋane ŋa hunɔ ni mue* So this greeting to those that have not come yet.

- **womnɔ** (comp.) *n* messenger.

womnɔ (comp. of **wom**, **nɔ**, see **wom**)

won₁ *cf:* **baŋkbuk** (comp. of **buk₂**). *n* bush yam. *won* the real bush yam.

won₂ *v* add.

wonɔ (comp. of **wok₂**, **nɔ**, see **wok₂**)

woŋ₁ *n 1)* [wón] leech (K dialect). *Woŋ de wɔ tɔth nɔ yanɔ l'ay, le semε*

lɔ gbo. The leech will suck a person if he is standing just (for a moment) in the stream (Pichl 1967) 2) fish species, black freshwater fish like a crocus, can reach up to 18 inches in length but is usually not longer than a foot, good to eat, has no whiskers (K dialect). Wój wò ki. This is the *woj* (when picking out the fish in a bin with others).

woj₂ *v* [wój] curse (K dialect). *Bia wɔ nche wey, wɔ wɔn lol thiwey ko ama wɔ le.* Bia has bad habits. He curses his wives with bad words (Pichl 1967).

• **wojhɔ** (comp.) *v* abuse. *Bel Pokan de wɔe hɔ ko laa wɔe, "Mba, ha yeke mɔe la mɔ mi wojhɔe?"* Rat Husband said to his wife, "Madam, is it for your cassava that you are abusing me?"

wojhɔ (comp. of **woj₂**, hɔ₁, see **woj₂**)

wojkani *v* crow.

wojki *cf: redi.* *v* be ready. *Kon hɔn mu wojki.* Not ready yet. *Wò wònki, wò wònkié mènk [ə] gbí.* He will be ready, he is always ready.

wojko₁ *n* 1) house; home; his place. *Wonko ɳae Nthemde ma pɔ lɔ theli ɔ Mbolomde?* Their houses, is it Themne they speak there or Sherbro? *La nbia ɳa wongo wɔ ko.* The things you have to do in your home. *Wongomi ko ma lɔ kɔ nche lɔ bɔnθ chiŋ, bikɔs yan pε ayemani tiŋ.* In my house, if you go there, you will

not hear any noise, because myself I do not want noise. *Ye kɔŋ wothkun de pɔe hɔ ma gbemɔ woŋga.* After she got pregnant, she was told no delivery at home. *Ke lelie kɔ mɛkni ko wɔko.* But examiners (spies?) would stop at his place. 2) space. *Pɔ kɔ yuk tonton, en pɔ kɔ pε ka thiwoŋka.* People will plant a little (here and there), and people will make space. *Lagbo bɔndai lɔe, pɔ kɔ ɳa gbompa ton, en pɔ pε ka thiwonka, kajka kɔ ma gbompa ni bɔnɔ bul.* If it (rice field) is in a swamp, they will make it (space between plants) a little greater and make spaces so it (rice seedling) can grow without being pushed into one place.

Woŋko₂ *nam* Wong Island, name given to a place. Woŋko ye ache paa kɔ Dema koε, a yema lɔ kɔ fli abo abo ɳa nkuath ɳa yan kɔlo. When I used to go to Dema, I really wanted to go to Wong (Island), (but) I was afraid to go there.

wojkru *cf: fama₁, ra₂.* *v* clear farm. *Kɔŋ wojkru ichek wɔ le, hɔ ka heyeni.* He has finished clearing his farm that was never well burnt (Pichl 1967).

woro *cf: wok₁.* *v* shoot at.

woso *cf: meni, pot₂.* *n* herbal clay.

woth₁ *cf: yɔk.* *v* carry.

• **wothkun** (comp.) *cf: sem₃.* *v* be pregnant (lit. carry belly). *Ye kɔŋ wothkun de pɔe hɔ ma gbemɔ*

wɔŋga. After she got pregnant, she was told no delivery at home.

- **woth₂** (der.) *n* load. *Woth disil*. Heavy load. *Kache pabonde mbowɔni nwɔth mɔi wɔ hu mi vethi*. In the past, if you met someone with (multiple) loads, you (would) say come help me (e.g., get this on my head).

woth₂ (der. of **woth₁**)

wothaale (comp. of **wɔ₂**, **thaale**, see **wɔ₂**)

wothkun (comp. of **woth₁**, **kun**, see **woth₁**)

wɔ₁ *pers NCP* 1) 3rd person singular pronoun, noun class pronoun (**wɔ**): she; he; her; him; hers; his; it; its. *Thetha mi ka che ya mpanth ma lande peŋ bifɔ wɔ mmu hu*. My grandmother used to do the work before she died. *Nɔ ndɔndɔ wɔ yema ya thelae wɔla the, wɔlɔka gbi*. Whoever wants to hear it, hears it, throughout the whole world. *Beyε wɔn ayenae hun, hun wɔŋ injekshɔn, bikɔs yan ache injɛk a siŋ ni*. The chief himself came and gave the injection because I do not know how to do it. *Ya ke wɔ ma hɔl thimde, ni ya beŋ ma wɔ pia mi njoke, ni ya theli ko wɔ ko*. I saw him with my eyes, and I touched him with my right hand, and I talked to him. 2) 3rd person relative pronoun: that; who; whom; whose. *Wɔ mmɛn hukɔ ni ihɛŋ disil-disil sɔsɔkɔ*. Whom heavy waves and heavy winds swept away. *Kaiŋ*

Taso be wɔjajel wɔe wuɛ wɔ lae theee. Kain Tasso, whose mother-in-law died, heard about it.

- **wɔki** (comp.) *dem* this one. *Hina wɔki a?* Who is this one? (Pichl 1967).

wɔ₂ *cf:* *futh, lengthi, sokothi₁, suth*. *v* 1) pluck. 2) pick. *Thɔke kɔi thol wandaɛ wɔi wɔ mgbemajde wɔ ye jo*. And the tree came down, the girl then picked the fruit and ate.

wɔ₃ *cf:* *yɛn*. *interrog* 1) how much. *Mɔ nenthi wɔ?* How old are you? 2) how many. *Nen thi wɔ?* How many years? *Apima wɔ ya gbema?* How many children did he have? 3) what. *Mi bamɔ ilɛl wɔa?* Mummy, what is your father's name?

- **liwɔ** (der.) *quant* how many.

wɔch *n* watch.

wɔe *v* 1) be alive. *Mpente ha mɔe ha ba mɔ gbemde, ha wɔi?* Your brothers born of the same father, are they alive? *Athee nwɔ kache, ke cheni pe wɔe?* I heard you say past, is he not alive? 2) inhabit. *Yamɔ wɔn ndɔ wɔea?* What about your mother, where does she live? 3) live.

wɔiowɔi (der. of **hu₂**, **-o-**, see **-o-**)

wɔk₁ *cf:* *sas*. *v* squeeze.

- **wɔkmmɔ** (comp.) *v* milk cow.

- **vekɛth** (der.) *cf:* *sas*. *v* squeeze.

wɔk₂ (der. of **hɔ₁**)

wɔki (comp. of **wɔ₁**, **ki₁**, see **wɔ₁**)

wɔkmmɔ (comp. of **wɔk₁**, **nama** (comp. of **na₁**, **maa**), see **wɔk₁**)

wɔlɔ *n* 1) world. *Hɔlɔe gbi kune.* All over the world. *Siin be pe lag-boe wɔ hɔlɔ ka.* He does not even know anymore whether he is in this world. 2) Earth.

Wɔlɔh *nam* Walsh, name given to a person. *Triniti chaach hɔ kilkil Ani Wɔlɔh skuul.* Trinity Church is opposite to Annie Walsh School (Pichl 1967).

Wɔlɔta *nam* Walter, male name given to a person. *Wɔlɔta Hanson a ka shi wɔ.* Walter Hanson, I used to know him.

wɔm₁ *n* firewood. *Yε ya wɔ hɔmɔ kən-thi iwɔm dε wɔ ye kɔ.* When I tell him to break the firewood, he goes (Pichl 1967). *Wɔ ye tholi idik iwɔm dε.* He took down the bundle of wood (Pichl 1967). *Ngɔ gbil iwɔm dε lal l'ay kɔ, jemdi le lɔ yema nyum.* Go put wood on the fire, the fire is about to go out (Pichl 1967).

wɔm₂ *cf:* **bot**, **pampa₁**. *n* 1) boat, [wɔm]/[wɔmdɛ]/[wɔmthɛ] boat/the boat/ boats (K dialect). *Yɔk mi ko wɔm dε.* Take me there to the boat (Pichl 1967). 2) canoe. *Hā bue thɔk le hā hā sol wɔm.* They hollowed the tree to make a canoe (Pichl 1967). *Ngbey wɔm dε.* Call the canoe (Pichl 1967). 3) ship. *Manawa tha ka che hele ko hā thapa wɔmthi anya pine awoka le.* the warships were kept at sea to stop the slave ships (Pichl 1967).

• **wɔmchie** (comp.), (id.) [wɔmchìɛ] *n* car (lit. land boat) (K dialect).

• **wɔmgbimi** (comp.) *n* (hɔ/tha) steamship, steamer (Pichl 1967).

• **wɔmmaŋko** (comp.) *n* (hɔ/tha) large canoe propelled by oars (Pichl 1967).

• **wɔmmbɔkul** (comp.) (hɔ/tha) *n* large canoe, up to 3 tons, propelled by oars (Pichl 1967).

• **wɔmpɛm** (comp.) (hɔ/tha) *n* war canoe, warship (Pichl 1967).

• **wɔmtokɛ** (comp.), (id.) [wɔmtòkɛ] *cf:* **balon₂**, **plen**. *n* airplane (lit. sky boat) (K dialect).

wɔm₃ *cf:* **fɔnweɪ₁** (comp. of **wɛi₁**), **humoe**, **mane**, **yasi**. *n* [jɔwɔmdɛ] the medicine (B dialect). *Ya wɔi kɔ pine mwɔmde, ya wɔi ka.* I went to buy her medicine and gave (it to) her. *Nrɔm do ma ɔkɔlɛŋ, ma bi hā sonki mɔ.* This medicine is good, it will cure you (Pichl 1967). *A bi nrɔm ka hā mɔ bɔ ramil apuma mo le.* I have a medicine, which can cure your children (Pichl 1967).

wɔmchie (comp. of, id. of **wɔm₂**, **chie**, see **wɔm₂**)

wɔmgbimi (comp. of **wɔm₂**, **gbim**, see **wɔm₂**)

wɔmmaŋko (comp. of **wɔm₂**, **lala-ŋke** (comp. of **lala**), see **wɔm₂**)

wɔmmbɔkul (comp. of **wɔm₂**)

wɔmpɛm (comp. of **wɔm₂**, **pɛm**, see **wɔm₂**)

wɔmtokɛ (comp. of, id. of **wɔm₂**, **tokɛ₁** (der. of **tok₁**, **ɛ₁**), see **wɔm₂**)

wɔnɛ *cf:* **ki₁**, **lan₁**, **tho₃**. 1) *dem* this; this one. *Wɔnɛ wɔ gbem wɔ.* The

one who gave birth to him. *Wɔnɛ pɔ beŋ wɔ bo, wɔi ko sem.* The one the ball touched would stand out. *Hane ha bia kɔ hundɛ hin thivelen yei bia kɔŋ chaydɛ, yan gbi haya hɔŋɔ leŋ.* Those that will be coming behind us when we shall have past, I am greeting all of them. 2) *dem* that; other one. *Ma wɔ dumka igbɛth wɔnɛ be hun gbo che igbɛth.* do not raise him to be spoiled (immoral), the ones coming (after him) will be spoiled. 3) *indfpro* anyone. *So wɔnɛ wɔ ve thɔmwo.* So anybody that threw the ball at the other one.

• **wɔnɛki** (comp.) *dem* doubly marked demonstrative, ‘this one’ (*wɔnà kí* this one [general rise throughout]). *Hina wɔ-ki a?* Who is this one? (Pichl 1967).

wɔnɛki (comp. of **wɔnɛ**, **ki**₁, see **wɔnɛ**)

wɔni₁ *subordconn* before. ...*palioki tempim te ki et-o-klɔk ichɔl wɔni huŋ gbemɔ.* ...the whole day, sometimes (not) until eight o’clock in the evening before giving birth.

wɔni₂ (der. of **hɔ**₁, -ni, see **hɔ**₁)

wɔŋ cf: **be**₂. v 1) [wɔŋ] give (K dialect). *Ya gbo che kɔŋ wɔŋ ihɔɔlɔŋ mie cheles ya sɔthɔ yeke ki; mɔ mie hɔm de ya ka mɔ yɔ ni nsɔm.* I have just risked (given) my life so that I may get cassava to eat; you told me to give you some to eat. *Bee lɛ Kɔŋ kol sirɔŋ hā sɔŋ wɔ ni kɔ wɔŋ beli li-mbul.* The chief gave Kong a corruption fee to bribe him to go

and give false evidence (Pichl 1967).

2) give oneself. *Wɔ ka wɔŋ ni kɛn yɔ koi kafajɔ yai.* He gave himself up to take away our sins. 3) send. *Pɔ kɔŋ kɔ gbo be bekthai – pimde kɔ pɔ bia fun-fun kai – pɔ kɔi wo tokeko.* After putting it in bags - the other ones they will plant (in the rice nursery) - they will send it up top. 4) blow.

• **wɔŋbenawi** (comp.) *n* Poro announcement.

• **wɔŋhul** (der.) cf: **thikla.** v 1) [wɔŋhúl] betray (K dialect). *Gbana wɔ wei, kɔŋ hi wɔhul ko anya hi nchenk le.* Gbana is bad, he has betrayed us to our enemies (Pichl 1967). 2) sell. *Mputh ma na le pɔ ma wɔŋ hul.* It is the guts of the cow that they sell (Pichl 1967). *Ij kɔ wɔhul sɔk bul.* Go sell one fowl (Pichl 1967).

• **wɔŋni** (der.) v give oneself. *A wɔŋni ykɛn yɔ wɔn.* I give myself to him.

wɔŋbenawi (comp. of **wɔŋ**, **gbenɔ**, -i₄, see **wɔŋ**)

wɔŋhul (der. of **wɔŋ**, -ul, see **wɔŋ**)

wɔŋni (der. of **wɔŋ**, -ni, see **wɔŋ**)

wɔsɔ cf: **lagbowɛ**, **yipio.** *disco* [wɔsɔ] goodbye (K dialect); [wɔsɔwéi] goodbye-o (B dialect).

Wɔtalu nam Waterloo, name given to a place.

wɔwɔ *coordconn* [wɔwɔ] however (K dialect).

wu₁ cf: **nyum₁**. v 1) [wù] die (K dialect). *Tamo le ker ε kel wɔ ni wɔ ye wu*. The boy was bitten by a snake and died then (Pichl 1967). *Igbimi le hɔ hā ya kɔŋ kuthni le ŋgøyen gbo ya bi hā wu*. The smoke had suffocated me, if you had not come quickly, I would have died (Pichl 1967). 2) be destroyed. *Tombo bɔnth wɔ ke che bi ya wu*. Though he was troubled he was not destroyed. comp. **nɔwu** (see **nɔ**), **trihue** (see **tri**)

- **wu₂** (der.) n 1) death. *Liwu lo che hini sɔye*. Death does not frighten us (Pichl 1967). 2) calamity. *Liwu lo bɔnthɔ hī, gbunde bom kɔŋ duk pɔk l'ay*. Calamity has met us; a big trouble has befallen the country (Pichl 1967).
- **wu₃** (der.) n *iwuu* (hɔ/-) lameness, paralysis (Pichl 1967).
- **wu₄** (der.) n 1) dead one. *Ahue ko lo che thiyeŋ*. The dead ones had been among them. 2) death. *Nsuskɔe ma hande ma ve ka ko ki hu le*. Exchanges took place for the deaths.
- **wuewue** (der.) v die. *Ke ŋjane ya wuewue ni achen pε memba hin awɔ ile lo, hin awɔ ile loε...* *yi abaot amenbul*. But some have died so I do not remember how many of us remain, how many of us remain there... we are about six.
- **wul₁** (der.) cf: **sak₂**. n 1) wake. *Kaiŋ Taso wɔe bɛmpani ni anya wɔe ŋjae kɔni ko wul-le*. Kain Tasso

and his people prepared themselves to go to the wake. *Haŋ ni nante be, pɔ mu ton tontho ki chol sake ha hok saka wul-le*. Even up to to the present day, people still sing these songs the night of the wake. 2) funeral. *Kaiŋ Taso kɔŋ pɔkɔni be ko wul lijajel wɔε lo hune*. Kain Tasso has forgotten that he came to his mother-in-law's funeral. 3) death. *Ye Bel Maae kɔŋ thaŋni boεe toke hiŋ wul-le lo bin wɔε...* When Rat Wife had climbed above the kitchen (away) from where death had missed her... *Iwɔ, ha wul lijajel wɔε la wɔ mame?* Why, with the death of his mother-in-law, why is he laughing?

wu₂ (der. of **wu₁**)

wu₃ (der. of **wu₁**)

wu₄ (der. of **wu₁**)

wu₅ v initiate. *Bue Hini, ya koni hu ifɔnde*. (I was known as) Bue Hini, after being initiated into the society. *Ye hu ifɔnde pɔ moi ka ilel Bue Hini?* When you were initiated is the time you were given the name Bue Hini?

wuewue (der. of **wu₁**)

wuk cf: **kɔŋkɔ**. n *iwuk* (hɔ/-) skin of cooked rice which has not turned out smooth, usually given to children (Pichl 1967).

wul₁ (der. of **wu₁**)

wul₂ cf: **thaozin**. Numb thousand. *Pàŋ Nanɔe, nɛn de wul bul*

keme konjɔanya mɛŋhiɔlniway, konjɔanya hiɔl ni mɛŋbul. July 1986.

wumbe *n* female spirit.

wumɛn *adj* impotent.

wun [wún] *n* [mwún] brains; *ŋwun* (ma) brains (Pichl 1967).

wunjal 1) *n* careless person. 2) *adj* negligent.

wunthi *v* 1) untie. *N wúnthí pànthé.* Untie the tied. 2) loosen.

wuŋk *v* rush through; hurry.

• **wuŋki** (der.) *v* weigh anchor; depart.

wuŋki (der. of **wuŋk**, -i₁, see **wuŋk**)

wus *cf: wal₁.* *n* 1) (kɔ/hɔ) palm leaf still on the tree, also other kinds of

leaves or grasses used for thatching (Pichl 1967). 2) thatch. *Yè pɔ kón gbó bálón belle, pɔ bé wùsè, pɔ njɔ bím.* When they have finished tying the rafters of the farmhouse, they put on the thatch, they cover it. *ŋae kon sɔth-sɔthni wuse kune.* They (the rats) went and hid in the thatch.

wusi *v* ransack. *Wusi kil le chen kəleŋ.* To ransack a home is not good (Pichl 1967).

wuup *Idph* of slipping and falling. *La vein be, wɔe hethini hinj boee toke <wu-u-u-u-wup>.* Before long, she slips down from above the kitchen (and) <wu-u-u-u-wup> (slips and falls).

Y

ya₁ *cf: chɛth₁.* *v* [yáá] cook (K dialect). *Iŋ kɔ ya pɔlē le.* Go cook the rice (Pichl 1967). comp. **tuyaka** (see **tu₁**)

• **yakani** (der.) *v* cook. *La si gbo pɛ hani ni pɔ kon yakani tri thai than gbi menk bulle.* It just so happened that they all finished cooking together in all the villages at the same time (Sumner 1921).

ya₂ *cf: mi₁.* *pers* 1) I. *Ya bi bethekin, ya mɔ la hɔm gbəŋ.* I have a secret, I tell it to you tomorrow (Pichl 1967). *Ya bi nrɔm ka, ma mɔ bɔ ramir.* I have a medicine here, it

should cure you (Pichl 1967). 2) me. *N sonthuli pensil le hā yan.* Sharpen the pencil for me (Pichl 1967). *Iŋ kɔ tuu ibəl le shop le ahɔl ni nhā ya si bushel liwo.* Go measure the palm kernels at the shop and let me know how many bushels (there are) (Pichl 1967). *Ya chen na sem ka ŋán chee yàn ken.* I wouldn't have been standing here before you, (me) alone.

yaa₁ *n* [yàà] mother (K dialect); [yáá]/[yáámi]/[yáámɔ] mother/my mother/ your mother (B dialect); *yaa* mother (Pichl 1967). *Ya bɔn-*

thɔ wɔ taj, wɔ wokie ya wɔ. I met him crying, he was sighing for his mother (Pichl 1967).

yabas *cf: sibɔla.* *n* [yàbás] onion (K dialect). *Yε mɔ ni be yabase atok, mɔi gbingith.* After putting the onions in, then you cover it.

Yagba *nam* a name meaning something like going up and down, always in a hurry. *Yagba* nickname given to a very old lady in Shenge, always calling out to people in the road.

yagba *n* [yàagbà], [yagba] worry (K dialect). *Mabi yagba gbe ke ma nkeler lè nɔ mɔ bo tiŋ-tiŋ.* There are many worries, but it is fine if you are straightforward with the people.

yagbo *n* nephew. *Yagboe wɔe wɔ bemi skul, bami yagbe wɔe.* It's my father's nephew that sent me to school.

yai₁ *n* [yàí] cat (K dialect). *Yàiyé wɔ kóthàè àlò.* The cat is under the cloth. *Yay ε wɔ kεpie tamɔ lε.* The cat scratched the boy (Pichl 1967).

yai₂ *cf: tama.* *n* foolishness.

- **yaiyai** (der.) *n* worthlessness. *Yamɔ le wɔ libaj, mpanth ma wɔ le gbo iyay-yay.* The boy is lazy, his work is just completely worthless (Pichl 1967).

yaiyai (der. of **yai₂**)

yakani (der. of **yai₁**, -kani (der. of -k, -ni), see **yai₁**)

yala *cf: miliŋdigber* (id. of **miliŋ**, **gbe**). *n* unreliable person.

yam *v* yawn.

yambe *Loc* around the shoulders.

yambo *n* snake medicine; *Yambo/D-jambo* a snake medicine (Hall 1938).

yamfa *n* nagging.

yams (Eng *yams*) *cf: buk₂, di₂.* *n* yam. *yàmàs* yam.

yana (Port *ventana* ‘window’) *n* window. comp. **yaŋmine** (see **min₂**)

- **yaŋmbuse** (comp.) *n* inside of nose.

yancheŋke (comp. of **yano**, **choŋ₂**, see **yano**)

yano *cf: hial.* *n* 1) river. 2) stream.

- **yancheŋke** (comp.) *n* (wɔ/hà, N) fish species, large black snapper (Pichl 1967).

Yanka *nam* Yanker, name given to a person. *Ba Yanka wɔ chan shi theli Mbolomde; wɔ kiban dε, wɔ chan shi theli Mbolomde.* Ba Yanker knows how to speak Sherbro the best; he is the expert that knows how to speak Sherbro better (than anyone).

yanka *cf: theren₁.* *n* cave.

yaŋmbuse (comp. of **yana**, **bos₃**, **ɛ₁**, see **yana**)

yaŋmine (comp. of **yana**, **min₂**, **ɛ₁**, see **min₂**)

yao *n* sea spirit.

yas *cf: kεkε₁, liben* (der. of **li-₂**), **yasani.** *temp* 1) [yás] quickly (K dialect). 2) frequently.

- **yas-yas** (der.) *temp* frequently.

yasani *cf:* **yas.** *v* hurry. *Hɔk kɔ bien beŋ, kε kɔ yasani.* News does not have feet, but it hurries.

Yase *nam* Yase Society. *Mma kɔ thunk Yase l'ay, le nchen bɔl le Yase-nɔ, chen bɔ ve bi hā kɔnth mɔ.* Don't go into the Yase nook if you are not a member of the Yase; otherwise it will catch you (Pichl 1967).

• **Yasenɔ** (comp.) *n* Yase member. *Mma kɔ thunk Yase l'ay, le nchen bɔl le Yase-nɔ, chen bɔ ve bi hā kɔnth mɔ.* Don't go into the Yase nook if you are not a member of the Yase; otherwise it will catch you (Pichl 1967).

Yasenɔ (comp. of **Yase**, **nɔ**, see **Yase**)
yasi *cf:* **fɔnweɪ₁** (comp. of **wɛi₁**), **humoe**, **mane**, **wɔm₃**. *n* medicines that heal but can also harm (Hall 1938).

yas-yas (der. of **yas**)

yataŋ *n* (wɔ/hā, N) insect species, scolopendra with strong jaws, thought to be dangerous (Pichl 1967).

yath *v* 1) row. 2) paddle. *Wɔe tipɛ yaath ha kɔ ko pel dukie.* He then began to paddle to go to the leggo chain.

yayon *n* [yáyón] feel uninhibited, free within oneself (K dialect).

ye₁ *v* dance. comp. **nɔyes** (see **nɔ**)

• **yeek** (der.) *v* dance with. *Le ŋke yɛ amaae ŋa kɔŋ nuik tɔn thiŋae; haliwɔ yɛ ŋa tɔn de, ve ŋa yeek*

bol thiŋae. If you see how the women amuse themselves with their songs; because when they sing, so do they dance with their heads. *Ndeli ye ŋa tɔn ni ŋa che yeek bol thiŋae!* Look at them while they sing, dancing with their heads!

• **ye₂** (der.) *n* dance. *Yeethi lo tha hiniɛm gbɔl chan thanɛ chencha.* This dance delights me more than that of yesterday (Pichl 1967).

ye₂ (der. of **ye₁**)

ye₃ *nam* madam. *Yem, ŋka mi yeke mɔɛ pum ni ya sɔm, ndike ma mi.* Madam, give me some of your cassava, let me eat, I am feeling hungry. comp. **yemi** (see **mi₂**)

ye₄ *n* cold.

Yebu *nam* Yebu, female name given to a person. *Ilel wɔ ŋɔ Zainab Yebu Kumba.* Her name is Zainab Yebu Kumba.

yeek (der. of **ye₁**, -k, see **ye₁**)

yeer *v* yell. *Anya gber wɛin de ŋa dikleni bai koe, ŋa lee gbo kue yeer toke kathba ŋa hɔe...* Among the many people who were gathered in the bari, they remain yelling aloud, they said...

yegbe *adj* better. *Ko cheke ve lɔndɔ kache sɔthɔ, menke ve sɔthɔ yegbe cheni.* It is in that farm that he used to get (money), that time there was not a better harvest.

• **nɔyegbe** (comp.) *n* good person. *Mɔ nɔ-yegbe.* You are good.

yek (der. of *yen*₁)

yekε *cf:* *hopa.* *n* (hɔ/-) cassava (*Manihot esculenta*) (Pichl 1967). *Atipe yuk yekee, nkayde, mbinche, pεle, nsowe, ntolle.* I start to plant cassava, corn, beans, rice, millet, Guinea corn.

- **yekεayεn** (comp.) *n* *yekε ayeen* (hɔ/-) real cassava (Pichl 1967).
- **yekεkamtha** (comp.) *n* *yekε kamtha* (hɔ/-) cassava species, long-cooking cassava, used for fufu (Pichl 1967).
- **yekεkel** (comp.) *n* *yekε kεl* (hɔ/-) cassava species, monkey cassava, inedible (Pichl 1967).
- **yekεkus** (comp.) *n* *yekε kus* (hɔ/-) remains of cooked cassava kept for unexpected guests (Pichl 1967).
- **yekεthεe** (comp.) *n* *yekε thee* (hɔ/-) roasted cassava (Pichl 1967).
- **yekεpolon** (unspec.) *n* cassava species, cassava whose leaves resemble that of cottonwood (Pichl 1967).

yekεayεn (comp. of **yekε**, **ayεn**, see **yekε**)

yekεkamtha (comp. of **yekε**)

yekεkel (comp. of **yekε**, **kel**₁, see **yekε**)

yekεkus (comp. of **yekε**, **kus**₂, see **yekε**)

yekεpolon (unspec. of **yekε**, **polon**₂, see **yekε**)

yekεthεe (comp. of **yekε**, **thε**₁, see **yekε**)

yel₁ *v* decrease; reduce.

yel₂ *v* boil. *Mendè mà yé:l.* The water is boiling. *Mende ma kɔŋ yl/hl.* The water is boiling, the water has reached a boiling state. *Mai yelmani nkuaie.* It will boil together with the palm oil.

yel₃ *n* island. *Lanɔ ki la haani Yel Nsajha ko.* This happened on Egusi Island.

- **Yelsaha** (comp.) *cf:* **Kakir**, **Kɔka**. *nam* 1) Caulker dynasty. 2) Plantain Island residents.

yeli *v* reduce.

Yelsaha (comp. of **yel**₃, **saha**, see **yel**₃)

yem *n* [yém] sister (K dialect).

Yema *nam* [yémá] Yema, name given to second daughter (K dialect). *Siŋ kwey sangba nyok lo ni nsik hɔ Yema gbɔ!* Take this string of corals and tie them on Yema's neck (Pichl 1967).

yema₁ *cf:* **yom**₂. *v* 1) [yémà] want (K dialect). *Le nyema-m gbo bɔn-thi gbɔŋ boa.* If you want to meet me, come early tomorrow (Pichl 1967). *Yema yema kɔni gbɔŋ ko apook.* Yema wants to go to her husband tomorrow (Pichl 1967). 2) *yema maani hā kul thafe.* I want to stop smoking a pipe (Pichl 1967). 2) wish. 3) need. *Iyema mɔ wεyowε.* We need you every day. *Iyema mɔ gbɔlsi yai.* We need you in our heart.

4) like. *So labi ale yimani langbando labo wɔla bia yema*. So that is why I am asking this man if he likes that. *Wel, ala bɔ yema*. Well, I can like it. 5) agree. *So labi ha ɳa lemɔ yi labo nyema la ɳa yan yimɔ yi thilan*. So that is why I should first ask you if you would agree, for me to ask you these questions. *Abatoke yemɔ bo, i la lɔ le lantha we*. If God agrees, we would hang it there. 6) approve. id. **Nyemɔ** (see **no**)

• **yema₂** (der.) *n* permission.

yema₂ (der. of **yema₁**)

yema₃ *cf: bi₂*. Aux incipient, modal 'will' (same usage in pidgin). *Ijkɔ gbil iwɔm de lal l'ay kɔ, jemdi le lɔ yema nyum*. Go put wood on the fire, the fire is about to go out (Pichl 1967). *Palli le yema duk*. The sun is about to set (Pichl 1967).

yemi (comp. of **ye₃**, **mi₂**, see **mi₂**)

yen₁ *indfpro* 1) something. *Yen hɔ tun ka*. Something stinks here (Pichl 1967). 2) what. *A yema kɛ yen de hɔ lɔ kune le*. I want to see what is inside (Pichl 1967). 3) thing, [bèyèn]/ [yá biyèní] there is nothing/ I have nothing (ε = something (ye?) (K dialect). *Ya mɔ ka mɔ yende gbi ɳɔ yemai*. I give you everything that you want. comp. **beyen₁** (see **be₁**), **beyen₂** (see **be₁**), **yenal** (see **wal₂**), **yenjo** (see **jo₂**), **yenbul** (see **bul₃**), **yenkeleŋ₂** (see **keleŋ₁**)

• **yenbieiholɔŋ** (comp.) *n* living being (lit. thing-gotten-life).

• **yenčēk** (comp.) *cf: yu. n* [yèènchék] the fish (pl) (B dialect); [bìnthì yènchék kò kí] This is a fish coop (K dialect).

• **yendapani** (comp.) *n* 1) [yéndàpáni] mercy, sorrow (K dialect). *Kumɔ lo wɔ yendapani le, gbo toon ni yaa wɔ wɔ wu*. This child is full of sorrow, she was just small when her mother died (Pichl 1967). 2) pity (Pichl 1967). *Ya ko la yendapani hā leynɔ, kɔ peeki cheni*. I consider it a pity to depart from you, but it cannot be helped (Pichl 1967).

• **yentho** (comp.) *cf: gbel₁, hathog. n* leopard, substitute for taboo name (lit. bush thing). *Ba yentho bi lɔ hantha ka pənth le ay*. There was a Mr. Leopard who had a fishing fence here in the swamp (Pichl 1967).

• **yenwɛi₁** (comp.) *cf: thukul₂* (der. of **thuk**, **-ul**). *adv* badly. *yèŋwɛi* badly. *Boe, waŋ mɔ lo chen tintin, kɔŋ bɛ yenwɛy, ɳ kɔ wɔ yi*. Boe, this daughter of yours is not straight, she has gone bad, go ask her (Pichl 1967).

• **yenwɛi₂** (comp.) *adj* [yèŋwɛi] ill (B dialect); *yɛŋwɔi* ill (Sumner 1921).

• **yek** (der.) *n* things. *Kòní bé ñyéék* [I] má kómìwè bààlàé-ái. Koni put the child's things in the basket. *ɳɔ mɔ thɔke, ɳɔ mɔ kɔ saka po mɔɛ, ɳɔ mɔ wɔ thɔkɔ nyekma wɔɛ*. How to wash things, how to make your

husband's bed, how to wash his things.

• **yenoyen** (der.) *indfpro* 1) anything. *Yenoyen nche ho be hɔŋ chan̄ thɔm wɔe, mɔ bo be shi che.* You do not put anything to supercede the other, it should be exact. 2) everything. *Ni mgballɛ gbi maiko koiyɛ, ithaie, yen-o-yen.* And all the writings we have taken, the proverbs, everything. *Futh pele, yuke, ɲa yen-o-yen, haŋ i koŋ gbako.* Root rice, the planting, do everything until we have grown.

• **Yenweini₁** (der.) *nam* name used by women as substitute for taboo name of Poro Society spirit who appears as a dancing masquerade (lit. horrible thing) (Pichl 1967).

• **yenweini₂** (der.) *adv* vexed; agitated. *Sogboka disil weini ɲɔe kenth, mmen de mae huk yen̄weini.* Heavy winds (from the land) broke, the water was vexed (agitated).

• **yenweini₃** (der.) *n* bad thing.

• **yen₁** (der.) *indfpro* nothing. *Yà bi yèní.* I have nothing.

yen₂ *cf:* *bila, ja₁, risen.* *n* reason.

yen₃ *cf:* *kuu.* *n* property.

yenal (comp. of **yen₁**, **wal₂**, see **wal₂**)

yenbieiholɔŋ (comp. of **yen₁**, **bi₁**, **holɔŋ₂** (comp. of **hol₂**), see **yen₁**)

yenchek (comp. of **yen₁**)

yendapani (comp. of **yen₁**, **lapan**, see **yen₁**)

yenjo (comp. of **yen₁**, **jo₂**, see **jo₂**)

yenoyen (der. of **yen₁**, **-o-**, see **yen₁**)

yentho (comp. of **yen₁**, **tho₂**, see **yen₁**)

yenweī₁ (comp. of **yen₁**, **weī₁** (der. of **weī₂**), see **yen₁**)

yenweī₂ (comp. of **yen₁**, **weī₁** (der. of **weī₂**), see **yen₁**)

Yenweini₁ (der. of **yen₁**, **weini₁** (der. of **weī₁**, **-ni**), see **yen₁**)

yenweini₂ (der. of **yen₁**, **weini₁** (der. of **weī₁**, **-ni**), see **yen₁**)

yenweini₃ (der. of **yen₁**, **weini₁** (der. of **weī₁**, **-ni**), see **yen₁**)

yenyen *Idph* of quietude. *Ye lai bikɔs ivin Pothonɔ ki yɔ hun ke nɔ ndɔndɔ ko woko, 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 <yen-yen> (quiet), they do not disgrace people.

yen *v* be in a dilemma.

yenbul (comp. of **yen₁**, **bul₃**, see **bul₃**)

yen̄k *n* insect wax.

Yenken *nam* Yanken, female name given to a person. *Nen doki wɔe hun chɔŋ waajmaa len yen̄ke-leyba; ilel wááymààs yɔ ka chee Yenken haliwɔ wááymàà ki jal wɔe yɔ ka che thii.* This man came to (began to) love this woman very much; the woman's name was Yanken because her skin was black.

yen̄kes₁ (Eng *Yankees*) *n* English person. comp. **nɔyen̄kes** (see **nɔ**)

yeŋkes₂ (Eng *Yankees*) *adj* English.
 yeŋkelɛŋ₁ (comp. of kɛlɛŋ₁)
 yeŋkelɛŋ₂ (comp. of yen₁, kɛlɛŋ₁, see kɛlɛŋ₁)
 yeŋkelɛŋba (der. of yeŋkelɛŋ₁ (comp. of kɛlɛŋ₁), ba₂, see kɛlɛŋ₁)
 yeŋkelɛŋyeŋkɛlɛŋ (der. of yeŋkelɛŋ₁ (comp. of kɛlɛŋ₁), see kɛlɛŋ₁)
 yeŋthi cf: thiyeŋ. *prep* between.

yerɛŋ cf: pinthāŋ. *v* be confused.
Koŋ yereŋ gbi. He is completely confused. *Kaiŋ Taso koŋ yereŋ.* Kain Tasso was confused.

Yeseſu nam Yeseſu, male name given to a person. *Yaŋ yalo Yeseſu.* I am Yeseſu.

yeŋ cf: gbo₂, sɛŋbɛŋ (comp. of sɛŋ, gbeləŋ₁). *n* children's top.

yeŋɛ cf: thekɛsi. *v* 1) translate. 2) interpret.

yegbe *adj* 1) upstanding. 2) well.

yeŋ₁ cf: che₅, hɔ₃, lagbo (comp. of la₂, gbo₁), la₂, le₂, ni₄, ŋa₃, pabondɛ, si₂. *subordconn* 1) since. *Ye mpima nthetha ha hunde, ye haŋ che velepkoε...* When the grandchildren come, since they are after (us)... *Mɔm, frɔm yepɔka gbem mɔ haŋ ma nande, ye nko ke wɔlɛε frɔm kache haŋ ma nande, ŋɔ nkeni wɔlɔa?* From since you were born until today, since you have seen the world in the past up until now, how do you see the world? 2) though. 3) when. 4) how. *Pɔi wɔ ye nɔɔ ki wɔ bɔ cha chančhaŋ doa.* Then they

would begin to say, how is this person roaming about this way? *Ye pɔŋae.* That is how they do. *Nleli ye wɔkeni!* See how he looks!, i.e., what a stupid-looking face he has (Pichl 1967). 5) after. *Ye koŋ woth-kun dɛpɔe hɔ ma gbemɔ wɔŋga.* After she got pregnant, she was told no delivery at home. *Yè kóŋ thɔn dè, wɔè báni kùáé njáláí.* After bathing she rubbed oil on her skin. 6) if. *Bikɔs nɔthie 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. *ŋgetie malɔgbo mɔ be nton.* If you have groundnut, add a little. *Pɔ koŋ kɔ gbo be bek-thai, pɔ ye ma gbo jo, pɔ kɔ sekeli.* After putting it in bags, if they (want to) eat it, they first dry it (in the sun). 7) as. *Ye mɔ kɔ ni pulie, mɔ koi yabase nbɛlɔ atok.* As you are mixing it, you take the onion and add it in. *Ye mɔni gbingith ve, inkeni bo iyie ŋa hun chɔŋ.* As you cover it, the next time you open it is for dishing out. 8) that. *Ye nkoye meŋk mɔe nwun, Abatokɛ che mama.* That you have taken your time and come, may God be with you. *Ya gbo che koŋ wɔŋ ihɔlɔŋ mie chele ya sɔthɔ yeke ki.* I have just given my life so that I may get cassava to eat. 9) while. *Ye thɔŋka ki gbi kɔ haani bel siatiŋ doki thiyeŋ dɛ...* When all this arguing is going on between these two rats... 10) when. *A lomani ye Ba ŋgobe ka che hun de hwe le hɔ*

lele. I remember when Mr. Ngobe was coming that it rained (Pichl 1967). *Pɔ mɔ koil ye ve, la kɔ kanni.* When people shout at you, that's not good. 1) what.

ye₂ *temp* 1) now. *So, mɔm ni po mɔ ŋaya ka tipen de o mɔm ni nɔ peka ŋa ni ye?* So, you and your husband started, or you are now with another person? *Ok, a wɔni ye nənθi men de kune lɔni ye.* Ok, I (would) say that it is five years I am in it now. 2) then. *Ye nɔ wo che ko kɔnaε, ya hundε wɔi hɔ* “He!” When someone would be in a corner, then I would come and she would say “Hey!” *A kache dikil kɔjo thi belpotho we, ayi be isundε.* I used to gather coconut shells, then I would put sand (inside). 3) once. *Themko atiŋ ha ka che ye we.* Once there were two mates.

ye₃ *interrog* 1) what. *Ye laio we, ye mpanth mɔ ni ha ha sɔpɔt abena mɔi?* As it is, what work do you now do to support your parents? *Ye wo kache ŋaa?* What did he used to do? 2) why.

- **yəbi** (comp.) *interrog* 1) why. 2) how.
- **yəbilaε** (comp.) *subordconn* because. *Wel imemieni ŋa hin sɔthɔ mɔ, yebilaε, ye ŋkor ndɔio ki tɔn chɔchai...* Well we are happy to have you, because after you have sung for us in the church... ...*yəbilaε ashie lane la ŋa nshee.* ...because I knew that that was prior.

- **yəbini** (comp.) *interrog* why. *Yebi chɔŋ ma len na?* Why do you like it?

- **yekia** (comp.) *interrog* What is this?

ye₄ *n yɔ* (kɔ/ma) tree species, tree with light wood used for making boats or planks (Pichl 1967).

yəbi (comp. of **ye₃**, **bi₁**, see **ye₃**)

yəbilaε (comp. of **bila**, **ye₃**, see **ye₃**)

yəbini (comp. of **ye₃**, **bi₂**, **ni₄**, see **ye₃**)

yeek *cf:* **seebom** (comp. of **seε**, **bom**). *n* 1) [yɛkɛ] kind of utensil, small cooking spoon (K dialect); *yek* (kɔ/ma) kitchen utensil used to stir rice or fufu (Pichl 1967). 2) [yɛkɛ] metal ladle (K dialect); [yɛk] [iyɛk] metal ladle (B dialect).

yəgbe₁ *n* 1) (wɔ/hã, N) bird species, breeds on the ground. If by accident someone breaks its eggs, death or misfortune will trail him unless he is valued by the society which has the same name (Pichl 1967). 2) (wɔ/hã, N) disease caused by the *yegbe* bird – about persons who have the disease it is said, “The bird has caught him or her.” Girls cured of this disease have “Yagbo” as their second name, boys add after their first name “ba vee” (Pichl 1967).

Yegbe₂ *nam* Yegbe Society.

yek₁ *n* insect species, bedbug, [yɛk]/[ŋyɛk] bedbug/bedbugs (K dialect).

yek₂ *adj* fragile.

yekia (comp. of **yε₃**, **ki₁**, **a₁**, see **yε₃**)
yεl₁ *n* liver, [yél]/[yélthè] liver/livers (K dialect); (hõ/tha) liver (Pichl 1967).

yεl₂ *v* [yél] prepare fishing rod (K dialect); *yeel* prepare for fishing with the rod, i.e., fix lead and hook to the line (Pichl 1967).

yεlai *dem* that is it. *Yεlai bikɔs hin pε tεŋga apima hinye ha bia che hun gbe*. That is it, because maybe our children will come visit.

yεlkεnθ *n* puny fellow. *Yεlkεnθ lo wɔm hɔl*. This puny fellow insults me (Pichl 1967).

yεlle *cf: yεlko*. *n* chain. *Panjopan gbi, Braima wɔ kɔ lɔɔli pel dukie ni yellee*. Every evening, Braima goes to inspect the leggo chain and the yelle chain. *Braima wɔe kɔ lɔɔli pel yellee ni pel dukie*. Braima went to inspect the net chain but the net had sunk.

yεlɔ (Eng *yellow*) *cf: bɔŋkia*. *adj* yellow.

yεmbe *n* waist beads.

yεn *cf: wɔ₃*. *interrog* how much.

yεni (der. of **yεn₁**, **ni₂**, see **yεn₁**)

yεnθε *n* beni-seed (sesame seed) (K dialect); *yεnte* beni-seed (*Sesamum indicum*) (Pichl 1967).

Yεŋki *nam* Yenki, female name given by Toma Society.

yεs *cf: aa, ayo, ee*. *disco* yes. *Yes, bulle wɔ Tisana ko*. Yes, the one is at Tisana. *Yes, aka bi nɔma*. Yes, I have got a woman.

yεthi *cf: trit. v 1* [yεthi] hold (K dialect). *N yεthi tiŋ!* Hold fast! (Pichl 1967). 2) fulfill. *Hā bɔni yεthi saba wɔ le*. They cannot fulfill his law (Pichl 1967). 3) receive. *Hwεlo le yεthie be wɔ le*. The world receives her king (Pichl 1967). 4) owe. *A yεthie wɔ shiliŋ thira*. I owe her three shillings (Pichl 1967). 5) treat. *Bikɔ pomde wɔ mi ni yεthi sɔŋgɔ ma yɔ nɔpikan wɔ ya yεthi nɔma wɔi*. Because my husband is really treating me as a husband should treat his wife.

• **yεthini** (der.) *v 1* hold tightly. 2) cling fast.

yεthini (der. of **yεthi**, **-ni**, see **yεthi**)

yεthɔk *cf: theŋk*. *v* bring by canoe.

yi₁ *cf: thelen*. *v 1* ask. 2) ask for. *À lεlεyá Bɔi, à yíyé/yíé Bɔi*. I am looking for Boi, I'm asking for Boi. 3) beseech. *Bahin hi mɔ yi*. Our Father, we beseech you. comp. *nɔyienthiŋ* (see **nɔ**), *nɔyieyibaw* (see **nɔ**)

• **yimani₁** (comp.) *v* ask consent. der. **yimani₂** (see **yi₁**)

• **yimani₂** (comp.), (der. of **yimani₁**) *n* consent. *So, aa ya le yimani ko lagbando labo yema la*. So, I should first ask the consent of this man, if he would want that. *So labi ale yimani langbando labo wɔla bia yema, Apa nyema la?* So that is why I am asking this man if he likes that, Pa, do you want it?

• **yi₂** (der.) *n* question. *Kε ayema mɔ yi yi bul*. But I just want to ask you a question.

• **yiki₂** (der.) *v* ask. *Ke lane ki la bia hum* yikie, wɔnɛ gbi wɔ bia yema ɲa thelae chɔŋ wɔla bia the. But what I am about to ask you, anybody that wants to hear it could hear it.

• **yiyini** (der.) *v* ask themselves. ɻae tipe yi-yini-ŋken ɲa hɔe, “La taalangba ki wɔ mama?” They begin to ask themselves the same, saying, “What is this young man laughing about?”

yi₃ *v* open. *Haa ye mɔ kɔ yie mende ma shi gbo che, mɔi rethi jemde ton-ton.* Then you open (the pot), if the water is just as it should be, you reduce the fire a little. *Ye mɔni gbingith ve, inkeni bo iyie ɲa hun chɔŋ.* As you cover it, the next time you open it is for dishing out.

yiars (Eng years) *cf:* **mɛŋk₁**, **nɛn₂**. *n* years. *Tem lande ejimde ɲɔ ej ɔfɔti sevin yiars.* At that time, I was 47 years old.

yiba *n* (wɔ/hã, si) vulture (Pichl 1967).

yibaw *cf:* **thinj.** *n* 1) future. *Ya hun ni yie mi yibaw.* I came to let you look at the ground for me, i.e., to tell me the future (Pichl 1967). 2) fortune telling. comp. **nɔyieyibaw** (see **nɔ**)

yiik *n* (*i-*)**yiik** (hɔ/ma) key (Pichl 1967). *Yiik mie ɲɔ ki.* This is my key. ɻɔ kɔ kwey nyik le yaa mɔ suy... Go take the keys from your mother's hand... (Pichl 1967).

yiki₁ *cf:* **mani₂**, **respekt.** *n* [yíkì] respect (K dialect). *Nke hin Abolomai,*

yikie ɲɔ iyema. You see us Sherbro, it is respect we want.

yiki₂ (der. of **yi₁**, -k, see **yi₁**)

yiki₃ *cf:* **yuki** (der. of **yuk**, -i₁). *n* 1) [yíkì] seed (K dialect). *Pɔ yuk mansanjhae nseen si pɔ wɔm be kutha pelɛe ni nyiki ntilay.* They plant this egusi together with it first, before they plant rice or any other seeds. 2) *nyiki* vegetables (Pichl 1967). 3) plant. *Nsanjhae ma ka che chan bali ha chan nyiki hale gbi.* The egusi grew more than all the other plants. 4) plantation. *Pɔ ɲa yuki, pɔŋa ɲa nyiki?* Do they plant here, do they make plantations? comp. **hunyiki** (see **hu₁**)

yikisi *v* [yíkísì], [yíkíshì] walk with a wiggle, verb, woman wiggling when she walks (K dialect).

yil₁ *cf:* **kul₁**. *v* 1) be drunk. 2) drink alcohol to excess. comp. **nɔyilos** (see **nɔ**)

yil₂ *n* (wɔ/hã, N) bird species, nightjar (Pichl 1967).

yimani₁ (comp. of **yi₁**, **mani₂**, see **yi₁**)

yimani₂ (der. of **yimani₁** (comp. of **yi₁**, **mani₂**), see **yi₁**)

yinjin *n* engine.

yinktha *cf:* **pakil**, **pakni**, **pikith**. *v* [yíŋkthá] shake (K dialect). *M ma yikita thɔk le, thɔm mɔ le wɔ lɔ toke ko, ma ki duk.* Don't shake the tree, your companion is up there, he could fall (Pichl 1967).

yipio *cf: lagbowe, woso*. *disco* good-bye.

yiwɔ *n* problems. *Yε ya pε ka bε iwɔ miaε ko yɔ woth gbi yα yan dε*. When I am full with our problems, he will take on the load for me.

iyiini (der. of yi₁, -ni, see yi₁)

yo *cf: tεŋke*. *v* drive birds away.

yok *cf: tŋkɔ*. *n* 1) coral. 2) beads.

yol₁ *v* decorate.

• yolni (der.) *v* be dressed with trinkets.

yol₂ *n* 1) jewels. *Yαŋ tɔm nyol ma wɔ lε*. I count his jewels (Pichl 1967). 2) trinkets. *ŋ kɔ wɔ yol ka nyol lo*. Go decorate him with these trinkets (Pichl 1967). *Pə pɔŋ hɔk pɔɔ lε gbaŋ, yι bi nyol ŋgber hā hi lε*. They will pull Poro tomorrow (i.e. Poro will be out); we shall have many trinkets for our candidates (Pichl 1967).

yolni (der. of yol₁, -ni, see yol₁)

yom₁ *v* catch, contract, *yom bək* catch colic (Pichl 1967).

yom₂ *cf: yema*₁. *v* 1) allow. *Kani yom yα yin, chaŋ yenchekoki yα sekeliε*. She never allows us things, it was only this dried fish. 2) answer. *Lε vele-m gbo ya wɔ yomɔ*. When he calls for me, I answer him (Pichl 1967). 3) consult. 4) agree. *Yà/à kόŋ yòm*. I agreed. *Yi kόŋ yom hā kɔ kɔ yi yema boyα*. We agree to go but we want some cold water (presents to encourage them) (Pichl 1967).

5) be responsible. *Ya che mɔn che yomɔ*. I will hold you (Pichl 1967).

• yombul (comp.) *cf: yεŋbul* (comp. of yεn₁, bul₃). *n* equal. *Hina mɔm hi gbo yombul*. You and I are equals.

yom₃ *n* [yòm] taboo (K dialect).

yombul (comp. of yom₂, bul₂ (der. of bul₃), see yom₂)

yonj₁ *n* (hɔ/tha) fish basket, simple weir basket for fish or birds (Pichl 1967).

yonj₂ *v* [yόŋ] take care of someone (K dialect).

yonjibεk (comp. of bεk₁)

yosokin *v* [yόsókɪn] whine, grumble (K dialect).

yothi *v* pinch. *Wɔ yothi Kɔŋ wɔn kɔk*. He pinches Kong on his backside (Pichl 1967).

yɔk *cf: gbundagbunda* (der. of gbunda), toofi, woth₁. *v* 1) take. *Yɔk mi ko wɔm dε*. Take me there to the boat. 2) carry. *Amae yai hun, yα kɔ woth thi bole, yα yɔk kebelthai o tithai*. The women will come and carry it on their heads, and take it to farm houses or towns. 3) carry or take away (Pichl 1967). 4) grab. *Tɔm ra le moe gbo si ε yi yɔk ŋgbatho ma hī ε*. When the time for clearing the bush arrives, we grab our cutlasses (Pichl 1967).

Yɔki nam Yoki, name given to 7th daughter, per Madam Lenga and Pa Yanker.

yɔktha (unspec. of kεth)

yɔl *n* (wɔ/hã, N) crab species, pounded and used as bait for catching the *kontha* (Pichl 1967).

yɔlkɔ *cf: yelle*. *n 1* [yɔlkɔ] chain net (K dialect). 2) fishing line (Pichl 1967).

yɔŋ *cf: pɔl, sɔnθɔ*. *n* [yɔŋ] fish trap (K dialect).

• yɔŋkɔ (unspec.) *n* [yɔŋkɔ] basket for catching mudskippers (K dialect).

yu *cf: yenchɛk* (comp. of *yen*₁). *n* fish, sg. *Yu le kong puthul, le ɔgbɔŋ wɔ gbo hine gbo noth*. The fish is rotten already, if you touch it, you will find it quite soft (Pichl 1967). *Wɔ nekie le wɔ kuye yu ihuk le*. He hurt himself when he took a fish from the hook (Pichl 1967).

• yubom (comp.) *cf: niŋkta*. *n* fish species, electric ray, torpedo fish

(also *ninkta*) (Pichl 1967).

• yuhɔtka (comp.) [yúhɔtka] *n* bait, the fish you put on a hook (K dialect).

yubom (comp. of *yu, bom*, see *yu*)

yuhɔtka (comp. of *yu, hɔth*₂, -k, see *yu*)

yuk *v* plant. *ŋa yan toŋgi ŋɔ pɔ yuk pele*. For me to show how to plant rice. *Hin le pe sallɛ moi gbo asay keŋkende a yuk gbamde*. For us, when rainy season comes, I plant krain-krain, (and) I plant potato leaves.

• yuki (der.) *cf: yiki*₃. *v* plant. *Pɔ ŋa yuki, pɔ ŋa ŋa nyiki?* Do they plant here, do they make plantations?

• yukyuk (der.) *v* plant. *Yɛ mɔ yukyuk a?* What do you plant?

yuki (der. of *yuk, -i*₁, see *yuk*)

Z

Zainab *nam* Zainab, female name given to a person. *Ilel wɔ ŋɔ Zainab Yebu Kumba*. Her name is Zainab Yebu Kumba.

zit *Idph 1)* of falling down with a

noise (Pichl 1967). *Ta hā thɔk le tok ε ni wɔ ye hɛthni ni duk le ko zit*. The boy climbed up the tree, slipped, and fell down “thump”! (Pichl 1967). 2) of standing solidly (B dialect).

Appendix B: Paramount chiefs of the Kagbоро Chiefdom

Source: Yanker 2016

1. Charles Caulker (1780-1799)
2. Stephen Caulker (1799-1810)
3. George Caulker I (1810-1825)
4. Thomas Stephen Caulker (1825-1850)
5. George Caulker II (1850-1881)
6. Thomas Neale-Caulker (1881-1898)
 - Crowned Chief of Shenge District 1850
 - Built Rufus Clarke & Wife Central School 1856
 - Signed the Protectorate Treaty 1896
 - Killed in Hut Tax War 1898
7. Sophia Neale-Caulker (1899-1908)
 - Widow of Thomas Neale-Caulker
 - Crowned 10th May 1899
 - Deposed on account of old age 22nd December 1908
8. Sei Lebbie (1909-1915)
 - Crowned 8th January 1909 at Bambuibu, elected by 36 councillors
 - Died 1915
9. Koeh Boka (1916-1918)
 - Crowned 12th September 1916, elected by 28 councillors

B Paramount chiefs of the Kagboro Chiefdom

- Died 19th September 1918

10. Samuel Africanus Caulker (Basamo) (1919-1932)

- Crowned 20th February 1919, elected by 26 councillors
- Died 1932

11. Alphonso Theodore Caulker (Gbabiyo) (1933-1954)

- Crowned 1933
- Constructed Shenge-Sembehun 36 miles road 1937
- Shenge Town surveyed and built roads 1938/39
- Died 1954

12. Chief Bono-Dick (1955-1960)

- Crowned 1955
- Died 1960

13. Honoria Bailor-Caulker (1956-1999)

- Crowned 1961
- Built Bishop Howard Secondary School 1968 and erected jetty 1992
- Died 27th April 1999

14. 1999-2002 various regent paramount chiefs

15. Sigismund Caulker (2002-2007) – challenged and deposed

16. Doris Lenga-Caulker Gbabiyo II (2009-2024)

Appendix C: Sherbro Proverbs

This section contains a sample from 175 Sherbro proverbs collected by Lutheran missionaries at the Institute for Sierra Leone Languages (TISLL 1979) and used as examples in the dictionary.

(1) Bok yema fɔs, kε pia wɔ kɔ kith.

bɔk yema fɔs kε pia wɔ kɔ kith
tortoise want strike but arm 3sg it short

‘The tortoise wants to punch but its arms are short.’

(2) Nɔε wɔ kil rithiaiε wɔ mɔ tonki icheli.

nɔ ε wɔ kil rithi ay ε wɔ mɔ toŋki i-cheli
person DEF 3SG house dark in DEF 3SG 2SG show NCM_{hɔ}-sit
‘It is the person in the dark house that shows you where to sit.’

(3) Nan baŋk, baŋk nan tho.

nan baŋk baŋk nan tho
pull vine vine pull bush

‘Pull a vine, and the vine pulls the bush.’

(4) Su bul kɔ chen leiŋ ila.

su bul kɔ che ni leiŋ i-la
finger one NCP_{kɔ} AUX NEG remove NCM_{hɔ}-louse
‘One finger cannot remove a louse.’

(5) Pal li kɔni lɔ che sɛkeli pɛlɛ.

pal-li kɔni lɔ che sɛkeli pɛlɛ
sun-NCM_{lɔ} go NCPL_{lɔ} AUX.NEG dry rice
‘A setting sun does not dry rice.’

(6) Nɔε wɔ chal ha lɔŋ nui ko la pɔ hɔ ha yinde, bi ha thee lane la bien ha pɛthil wɔε.

no ε wo chal ha lɔŋ nui ko la pε hɔ ha nyin ε
person DEF 3SG sit for set ear to what PROindef say about people DEF
bi ha the-ε lane la bi-εn ha pethil wo-ε
have to hear-PRT that PRO have-NEG for pleasant 3SG-PRT
'The person that sits listening to the gossip of others will hear that which
displeases him.'

(7) Kən kɔ dini ɳken.

kən kɔ dini n-kən
raffia NCP_{Kɔ} kill NCM_{ma}-raffia

'The raffia palm tree kills itself.'

(The raffia palm is renowned for its delicious palm wine, and since it is
frequently tapped for this purpose and killed in the process, death is
considered to be the tree's own fault.)

Appendix D: Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

Source: Albert Yanker (123aw Yanker, Rat Wife and Husband)

Taalanjabul wə ka che lə, ilel wəe ka chee Kain Taso ka ko.
There once was a young man named Kain Tasso.

Yə Kain Taso ka koj ŋə məe ha bi nəmaae.
When Kain Tasso reached maturity, he took a wife.

Wəe kəni pə livil poj ha kə ləlie waajmaa.
He went far away to look for (find) a woman.

Kain Taso ka məe tir bul, lə ka ke waajmaa kəleŋ-kəleŋ.
Kain Tasso reached a village, where he saw a beautiful young woman.

Nən doki wəe hun chəŋ waajmaa len yəŋke-leŋba.
This man came to (began to) love this woman very much.

Iləl waajmaa ŋə ka chee Yenken, haliwə waajmaa-o-ki jal wəe ŋə ka che thii.
The woman's name was Yanken because her complexion was black.

Kain Taso wəe muni tir ko wə ko ni həm da abəna wəe.
Kain Tasso returned to his town and told his parents.

Abəna wəe ŋae bəmpani yəŋkeleŋ-ba ni ŋae kə path,
His parents prepared themselves well and paid the bride price,

boya ni ŋa pa thunə waajmaa hue bul-le və gbi.
a marriage gift, and they paid the marriage price at once.

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

Kaij Taso ni waanjmaae ñae gbisinj.
Kain Tasso and the woman married.

Abena waanjmaae ña wœ yœk ko poo wœ.
The parents of the woman brought her to her husband.

Kaij Taso hani laa wœ ñae hun che billai ha nœn thigberba.
Kain Tasso and his wife have now been married for many years.

Ña gbem apuma pokan ni apuma maa.
They had boys and girls.

Apumaæ ña kojni bœ pœllen.
The children are now all grown up.

Kœ tire lo Kaij Taso kœ thunœ laa wœ-o-œ, le no wu lo gbo,
But in this town where he found his wife, if somebody has just died,

pœ chelon maam toke kathba.
people there do not laugh loudly.

Mpañ ni mpañ mae chanj.
Months and months pass.

Hue bul, pœ wom ko Kaij Tasoe jajel, wœ wœ naka kathba.
One day, they sent a message to Kain Tasso that his mother-in-law was very sick.

Kaij Taso wœ bœmpa laa wœ ni wœm wœ ha kœ mue ko nak kathille.
Kain Tasso prepared his wife and sent her to go attend to her mother's sickness.

Yœ waanjmaae kœni ko nak yaa wœ, wœ lo ha ndue mœjbul.
When the young woman reached her sick mother, she was there for six days.

Ndue mueke mœjtiñde, ni nœmaa ben de, wœ wœ jajel Kaij Tasoe.
On the seventh day, the old woman died, Kain Tasso's mother-in-law.

Baa waanjmaae wœ wom ko komne wœ Kaij Taso
The young woman's father sent a message to his son-in-law, Kain Tasso

le jajel wœ koj wu.
that his mother-in-law had died.

Kain Taso wœ bœmpani ni anya wœ ŋae kɔni ko wul-le.
Kain Tasso and his people prepared themselves to go to the wake.

Ye ŋa muɛ tire lo ŋa ha bœ kassanjkeɛ ŋae lɔl.
When they reached the village, they greeted them with the burial payment.

Ye huɛɛ ŋɔ keni, huɛɛ ŋɔ pɔ hok saka ndue ŋraɛ,
When the day broke, the day when the people came from the third day of sacrifice,

isɔ lan dɛ vɛ, amaa agberba ŋa dikleni boe ko
that morning, many women gathered in the kitchen

lo pɔ bœmpa yenjoo si pɔ wɔm bœ hok sakaɛ.
where they prepared food for the sacrifice.

Amaa-o-ki, apum ŋa pos gbam dɛ, apum ŋa pos yekeɛ,
These women, some were peeling potatoes, others peeling cassava,

apum ŋa pos mbanaɛ, ni apum ŋa nuputha mbana ndrie ni gbere ha thon bo.
others bananas, and others mixing ripe bananas with flour for frying.

ŋa lee gbo pos, ni nɔmaa bul ŋan thiyeŋ wœ chaɛ tɔn tho ki:
They continued peeling, then one woman among them began to sing this song:

Nɔmaa chaɛ-a: Yemi, ni nteneɛ mini o-o-o
The woman sang: My lady, remember me-o

Amaaɛ ŋae yom: Yeee mi-i-i
The others answered: My lady

Nɔmaa chaɛ-a: Yemi, ni nteneɛ mini o-o-o
The woman sang: My lady, remember me-o

Amaaɛ ŋae yom: Yeee mi-i-i

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

The others answered:

My lady

Nōmaa chaε-a:

The woman sang:

Yemi, ni ntēnē mini-o, ni ntēnē mini-o,

My lady, remember me-o, remember me-o,

ni ntēnē mini-o,
remember me-o

ye mō kōni bēe limōai chōngba.
when you go to your kingdom forever.

Amaaε ɳae yom:

The others answered:

Yemi, ni ntēnē mini-o, ni ntēnē mini-o,

My lady, remember me-o, remember me-o,

ni ntēnē mini-o,
remember me-o,

ye mō kōni bēe limōai chōngba.
when you go to your kingdom forever.

Nōmaa chaε-a:

The woman sang:

Ya gbo woki-o-o

I am just wondering

Amaaε ɳae yom:

The others answered:

Yeee mi-i-i

My lady

Nōmaa chaε-a:

The woman sang:

Ya gbo woki-o-o

I am just wondering

Amaaε ɳae yom:

The others answered:

Ah yeee mi-i-i

My lady

Nōmaa chaε-a:

The woman sang:

Ya gbo woki-o-o

I am just wondering

Amaaε ɳae yom:

The others answered:

Ah ye-e-e mi-i-i

My lady

Nōmaa chaε-a:

Ya gbo woki-o-o, ya gbo woki-o-o,

The woman sang:

I am just wondering, I am just wondering,

ya gbo woki-o-o,
I am just wondering,

Yε mɔ koni bεe limɔai chɔŋgbɑ.
when you go to your kingdom forever.

Amaaε ɳae yom:

Ya gbo woki-o-o, ya gbo woki-o-o,

The others answered:

I am just wondering, I am just wondering,

ya gbo woki-o-o,
I am just wondering,

Yε mɔ koni bεe limɔai chɔŋgbɑ.
when you go to your kingdom forever.

Haarj ni nante bε, po mu tɔn tontho ki chɔl sak ha hok saka wul-le.

Even up to the present day, people still sing these songs the night of the wake.

Le ɳ ke yε amaaε ɳa koŋ nuik ton thiŋaε,

When you see how the women amuse themselves with their songs,

haliwɔ yε ɳa tɔn dε, vε ɳa yeek bol thiŋaε.

because when they sing, so they dance with their heads.

Le amaaε ɳa pos ni che tɔn dε,

When the women are peeling and singing,

Bεl Maaε ɳani poo wɔε ɳa lɔ thonka boe bom dε toke wusse kune.

Rat Wife and her husband are arguing in the thatch above the big kitchen.

Kaiŋ Taso wɔ jajεl wɔε wuε, hine lɔ pelleai amaaε ntent.

Kain Tasso, whose mother-in-law died, lay down in the hammock near the women.

Kaiŋ Taso wɔ thee ɳhɔk ma ɳvisse, veesε, ni ɳkɔlɔŋse,

Kain Tasso understands the words of every animal, bird, and insect,

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

ŋha ya hɔ gboe ntɔthe gbi hɔlɔai.
let me say, all the animals in the world.

Ko lɔ Kain Tasso hine pelleaiɛ,
Where Kain Tasso was lying in the hammock,

wɔ ke ni wɔ thee la bel siatiŋ de ŋa thoŋka ŋan thiyeŋ de.
he sees and hears what the two rats are arguing about.

Bel siatiŋ do ki, ŋa gbik-gbikni tokɛ ko
These two rats, they run-run around above

<kara-kara kara-kara kara-kara>.
<kara-kara kara-kara kara-kara> (idph of scampering).

ŋana tiŋ ŋa siŋ ŋae sɔth-sothni wusse kune.
Both of them are playing when they enter into the thatch.

Bel Maaɛ wɔe hɔko ndelma wɔe,
Rat Wife then said to herself,

“Aya, amaa ŋa pos yeke ko ve, ni ndike che mi ka.”
“Ah, there are women peeling cassava there, and I am hungry.”

Bel Maaɛ wɔe vel poo wɔe ni hɔ ko wɔ koe,
Rat Wife calls her husband and says to him,

“Poo mi, amaa ŋa pos yeke ko ve ni ŋa che ton.
“My husband, the women down there are peeling cassava and are singing.

Mmɔ ŋa ke?”
Do you see them?”

“Ayo ya ŋa kee laa mi!”
“Yes, I see them, my wife.”

“N deli ye ja ton ni ja che yiek bol thiiae!”
“Look at them as they sing and shake their heads!”

“Poo mi, ye ja koj nuik ko vee,
“My husband, while they are singing and dancing with their heads,

ŋ chen thol ke keke ni nkɔ toofi yekeɛ hink sampaai,
can't you climb down and quickly seize the cassava from the basket

ni chii chele ya hun sɔthɔ yen ha sɔm?
and bring it so that I can come and eat something?

Iɔdike koj mi gbɔɔ!”
Hunger is consuming me!”

Bɛl pokan de wɔe gbaki ni hɔ ko laa wɔe, “Ndeli la mom hom de, Waata-o!
Rat Husband answered saying to his wife, “Watch what you are saying, Girly-o!

yaŋ ya thol keke-keke hiŋk ka. Iɔchen ve?
Let me quick come down from here. Are you not well?

Bol mɔe ŋɔ che lɔni?
Is your head not there?

Iɔchen ke ye amaae ŋan gbi ja bi ŋken ŋan thisuiɛ?
Can't you see that all the women have knives in their hands?

Iɔyemaɛ ŋa kɔ mi pɛl bol?
Do you want them to go and crack my head?

Ya chen kɔ ayen gbi.”
I'm not going anywhere.”

Bɛl Maaɛ wɔe hɔ ko poo wɔe, “M-m-m, ŋhie ŋhɔe chen kɔ?
Rat Wife said to her husband, “Hm-m-m, so you say you are not going?

La bien len.
That is no problem.

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

Ke le ya kɔ gbo si ya chie yeke, ɿchen ɿɔn sɔm-o”
But if I went and brought cassava, you would not eat it?”

Bel Pokan de wɔe gbaki ni hɔ ko laa wɔe,
Rat Husband answered and said to his wife,

“Laa mi, si ɿcha thol hijk ka ni ɿkɔ chii yeke hijk ɿken de ma lue ve,
“My wife, if you descend from here and bring cassava from those sharp knives,

ya ma ɿɔ sɔm gbi, gbi ni gbi.
I will not eat it at all, at all.

Ke ya chen thol gbi hijk ka.”
But I am not going down there.”

Ye thɔŋka ki gbi kɔ haani bel siatiŋ do ki thiyeŋ de,
When all this arguing is going on between these two rats,

Kaiŋ Taso hine lɔ pelleai wɔ ke ni wɔ thee la bel siatiŋ de ɿa thɔŋkae.
Kain Tasso was lying in his hammock and sees and hears the argument between them.

Bel Maae wɔe tipe mir-mir, wɔ mukumuku ton, ton, toke ko.
Rat Wife began to watch intently, she crept little by little from above.

La vein be, wɔe hethini hijk boe toke <wu-u-u-u wup>.
Before long, she slips and falls from above the kitchen <wu-u-u wup> (idph of slipping)

Wɔe duk sampa yekee kune, gbunda yekee mancharjma wɔe ni
She falls into the cassava basket, grabs the cassava with her teeth and

<kara-kara kara-kara kara-kara> ni thanjni boe toke
<kara-kara kara-kara kara-kara> (idph of scampering) and climbs above the kitchen

pon ni yekee che wɔn nyɔŋhɔ.
disappears with the cassava in her mouth.

Amaae lee gbo pos ni ɳa tɔn ɳae kue yeer.
The women remain peeling and singing and take up screaming.

Ni ɳa hɔe, “Belle dukɔ, belle dukɔ sampa yekeai.
And they say, “The rat fell down, fell down in the basket of cassava.

Jo-o-o bel bom wɔe! Ee belle dukɔ, belle wɔ bε kun.”
It was a very big rat! Ee the rat fell, it was even pregnant.”

Amaae lee gbo thoŋka lanɔ ki ɳan thiyeŋ.
The women remain arguing this among themselves.

La liben Bel Maae koŋ pε thaŋni poŋ
Quickly Rat Wife had again climbed (and) disappeared

boeŋ toke wusse kune <tɔrɔth>.
above the kitchen into the thatch <tɔrɔth> (idph of emphasis).

Kaiŋ Taso koŋ yereŋ.
Kain Tasso was confused.

Siin bε pε lagboe wɔ hɔlɔka.
He did not know whether he was in this world.

La kee ni la theeɛ,
What he saw and what he heard,

La koŋ wɔ yɔk poŋ, koŋ yereŋ gbi.
it had carried him far away.

Ye Bel Maae koŋ thaŋni boeŋ toke hiŋk wul-lε lɔ bin wɔe,
When Rat Wife had climbed above the kitchen (away) from where death had
missed her,

kɔ bimni sɔku bullai, wɔ hɔol <fɔɔ fɔɔ fɔɔ>
(she) went and bent over in one corner, she breathed <fɔɔ fɔɔ fɔɔ> (idph of pant-
ing)

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

ni yeke wœ che wœ kunloœ.
with the cassava (tucked) in her bosom.

La veieni, Bel Pokan dœ, pook Bel Maaœ wœ hun ko laa wœ ni hœ,
Not long after that, Rat Husband, husband of Rat Wife came to her and said,

“Yem, ɲka mi yeke mœ pum ni ya sœm. Ndike ma mi.”
“Madam, give me some of your cassava and let me eat. I am feeling hungry.”

Ni laa wœ, Bel Maaœ, wœ gbaki ni hœ ko wœ kœ,
And his wife, Rat Wife, answered him saying,

“<Mmmm> <shiyœœ>, ɲhœ lan be
“<Mmmm> (idph of thinking), <shiyœœ> (idph of derision), don’t even say it
<ish-sh-sh> ayo, ayo, mœ cœ mœ!
<ish-sh-sh> (idph of disapproval) yes, yes, you will eat it!

Mma hœ pum, ke ɲhœ ɲœn gbi! Mœm komœ vis ki!
Do not say some, but say all of it! You son of an animal!

Chen ndik ma mœ, tama ni raŋka ɲœ mœ.”
You are not hungry, it is foolishness and a curse upon you.”

Bel Pokan dœ wœ hœ ko laa wœ, “Mba, ha yeke mœ la mœ mi woŋhœ?”
Rat Husband said to his wife, “Madam, is it for your cassava that you are abusing
me?”

Bel Maaœ wœ gbaki ni hœ ko poo wœ, “Ndeli thumœœ.
Rat Wife replied to her husband, “Look at the dog.

Ayo, yœ pœ pe mi ketheŋ kende yekeœ ha yeke kiœ,
Yes, when they wanted to cut me up like this cassava,

la bi ɲhœ ya ka mœ ɲœ ni nsœm?
that’s why you said, let me give it to you to chew?

Ya chen lan haa gbi.
I’m not going to do that.

Ya chen mɔ̄ ɳɔ̄n ka ni nsɔ̄m.
I will give you nothing to chew.

Mɔ̄m komɔ̄ ker ki!
You are the son of a snake!

Kakein ya chenmɔ̄ ɳɔ̄n ka kith bɛ.
Not at all, I'm not going to give you even half.

Mbiɛn ndap.
You have no shame.

Ya kon che boe-o toke ka ha ndue ɳra gbi.
I have been here above this kitchen for three whole days.

ya sɔ̄thɔ̄ni yen ha joo.
I did not get anything to eat.

ɳchalla gbo ka.
You just sit here.

ɳkɔ̄ni ayen gbi ha kɔ̄ lɛlie yen joo,
You do not go anywhere to find things to eat,

ni nsiie ya kun dumɔ̄.
and you know my belly is hard (i.e. I am about to give birth).

Bel Maaɛ wɔ̄e hɔ̄ ko poo wɔ̄e, “Amaaɛ ɳa pos, ɳa ketheŋ yekeɛ,
Rat Wife said to her husband, “Women are peeling, and they are dicing cassava,

ni ɳa che tɔ̄n.
and they are singing.

Ya mɔ̄e hɔ̄mɛ, nthol huai-huai ni ɳkɔ̄ kue yekeɛ ni ɳchii,
Then I say to you, go down quietly and take the cassava and bring it (back),

chelɛ ya bɔ̄ sɔ̄thɔ̄ yen ha joo nante.
so that I can get something to eat today.

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

Ƞhœ Ƞchen lan haa gbi, ni Ƞhaa lani keiŋ.
You said you would not do it, and you did not do it.

Ya gbo che koŋ wɔŋ iһccɔlɔŋ miɛ chelɛ ya sɔthɔ yeke ki.
I have just risked my life so that I may get cassava to eat.

Mɔ mie hɔm dɛ ya ka mɔ Ƞɔ ni nsɔm.
You told me to give you some to eat.

Mɔm komɔ remda ki, ya chen lan haa gbi.
You child of a viper, I will not do it—at all.

Mɔm komɔ kel-lo-ki, Ƞchen Ƞɔn fol.
You child of a monkey, you will not shit it (out).

Mbiɛni ndap.”
You do not have shame.”

Bel Pokan dɛ: “Mba, yaŋ ya mɔ hɔm vɛ?”
Rat Husband: “Woman, is it me you are abusing like that?”

Bel Maaɛ: “Ayo! Mɔm fuli mɔ ya hɔm vɛ.”
Rat Wife: “Yes, it is you I am talking to.”

Bel Pokan dɛ: “Ntelɛ mi, ya hun, ni ya hun mɔ gbeeti-gbeeti bol.”
Rat Husband: “Wait, let me come knock you on the head.”

Bel Maaɛ: “Mɔm, mɔ ya tellɛɛ.”
Rat Wife: “You, I am waiting for you.”

Kugba limɔɛ lɔ gbo nɔmaa atok.
Your strength only works on women.

Yɛ chen laape.
You are not ashamed.

Ya mɔ wu sui nante.”
I will die at your hand today.”

Bel Pokan dε: "Mba, mmani, mma ki haa ni la nəki mi."
Rat Husband: "Woman, stop, do not make me hurt you."

Bel Maaε: "Ha yekεs nɔ ya wɔn iħooħoñ mie?
Rat Wife: "For the cassava for which I risked my life?"

Ya yemaε fuli ni la nəki mɔ.
I really want it to hurt you."

Lang ki gbi la bel siatiñ dε ɿa pɔŋkiɛn thiyeñ dε,
All this exchange of words between the two rats,

Kaiñ Taso hine pelleai wɔ la ke ni wɔ la theeε.
Kain Tasso lying in the hammock saw it and heard it.

Kaiñ Taso koñ pɔkɔni bε ko wul lijajel wɔe lɔ hunε.
Kain Tasso has forgotten that he came to his mother-in-law's funeral.

Wɔe mam tokε tokε kaathba, "Ha-ha-ha-hae-e-e-e ha-ha-ha, yε len la ki-a-e-e-e!"
He laughed beyond loudly, "Ha, ha, ha! What a thing is this, a-e-e-e!"

Amaaε ɿa bɛmpa njeεs ha sakaε ɿae thee yε Kaiñ Taso mam kaathbaε: The women who were preparing the food for the sacrifice heard Kain Tasso laughing loudly.

ɿae tipε yi-yini-ŋkεn, ɿa hɔε, "La taalangba ki wɔ mama?
They begin to ask themselves, they say, "What is this young man laughing about?"

Iwɔ, ha wul lijajel wɔe la wɔ mama?
Why, with the death of his mother-in-law why is he laughing?

Kε la wɔ pεth yε jajel wɔe wee?"
Does it please him that his mother-in-law died?"

Amaaε ɿa lee theli lang ki ɿan thiyeñ haan
The women continued talking about it among themselves

ni la muε ko apokana tire.
until it reached the townspeople.

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

Apokana tire ɣae hœ, “Taalarjba ki koj simi saba tire njœm.
The townspeople then said, “This man has broken the town law.

Hi kœ la hœm komne wœ.”
Let us go and tell his father-in-law.”

Kaiŋ Taso be wœ jajel wœ wœ wœ lae thees.
Kain Tasso, whose mother-in-law died, heard about it.

Bœs tire ni ɣgbako ma tire ɣae wom ha vel Kaiŋ Taso.
The town chief and the elders then summoned Kain Tasso.

Pœ be wœ ɣgbektee ni pœ sem i wœ bai ko
They put him in handcuffs and brought him to the bari
anyaœ gbi chee lœ pœ bi ha thonka wœ.
in front of all the people where they will judge him.

Le bi gbo ilœ, pœ wœ di sœŋkœma ɣœ saba tire hœ.
If he is guilty, they will kill him as the town law says.

Ko lœ anyaœ dikleni bai koœ,
Where the people gathered in the bari,
anyin ɣa lœ ɣan thiyen ɣa thee ɣhœk ma ɣvisœ ni veesœ,
there were people among them who hear what the animals and the birds say,
sœŋkœma Kaiŋ Taso, wœ pœ koj ka ɣhœ ha yœ mam dœ.

like Kain Tasso, whom they had accused of laughing.

Ni bai ko, pœ lœ cheli fe kassanj-keœ ɣœ lees thœth.
In the court bari, they were arranging the funeral money (contributions) proportionally.

Pœ tom fee pœ ɣœ dikil messa bom dœ atok leinj.
They are counting the money, collecting it openly on the big table.

Belse ɣa lœ baiœ toke, ɣa ke fee
The rats are there above the bari, they saw the money

ŋɔ po kon dikil messae atoke.
that people had gathered on top of the table.

Fe ki, gberba ŋɔ rae thifeai.
Most of this money is paper (currency).

Nɔ-o-nɔ nten ma wɔe ma gbo ko fee messae atok.
Everybody in the court bari focused on the money on the table top.

Kaiŋ Taso seme lɔ bai ko wɔ telɛ ha pɔn hun wɔ thonka.
Kain Tasso stood there in the bari waiting for them to judge him.

Belse ŋae tipe gbik-gbikni baie toke
The rats began running around above the bari

<kara-kara kara-kara kara-kara>
<kara-kara kara-kara kara-kara> (idph of scampering)

ŋa hɔe, <fiii fiii fiii>.
and they said, <fiii fiii fiii> (idph of squeaking).

Belle bul belse thiyeŋ wɔe hɔe,
Then one of the rats said,

“Beraa, hi thol-a ka thigbikan ni hi kɔ-a gbunda fee hink messae atok,
“Gentlemen, let us run down and grab the money on top of the table

ni hi theŋk ŋɔ toke ka.”
and let us store it up here.”

Anjhalɛ ŋae gbaki ŋa hɔe, “Awa la likelɛŋ; hi seiŋ seiŋnia.”
The others answered and said, “Okay, that's good; let us scatter.”

Anyin ŋa lɔ ŋan thiyeŋ ŋa thee ŋhɔk ma nvizɛ ni veese.
There were people among them who understand the words of the animals and
the birds.

Bul wɔe hɔe, “Anya mi, ŋa ma pɔkɔni fee messae atok, ŋɔ gbo lenj.
One said, “My people, do not forget the money on the table is quite exposed.

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

ŋa gbiŋkith ŋɔ! Belse ho len.
Cover it! The rats said something.

No hale wɔe hɔe, "Bami, yan be ya theee la belse hɔe, ke pɔ chen laane no ka kakeinj."

One person then said, "Mister, I too heard what the rats said, but they will not believe anybody else."

Anyaε bai ko bul wɔe gbaki ni hɔe, "Bera, ŋa pokɔ mi lɔ ka!
One of the people in the bari replied, "Gentlemen, get out of here!"

Belsa ŋɔe handɔ ŋa hɔ si ŋa thee la?
What rat speaks that you understand?

ŋa ma hi gbo fothok mbol."
Do not lie to us."

Kaiŋ Taso seme, wɔ thee la belse hɔ baie tokεε.
Kain Tasso stood up, he understands what the rats are saying above the bari.

Ke meŋk ki, mamani gbi, haliwɔ wɔ bεε lε chee.
But this time, he did not laugh at all, because he was in front of the chiefs.

No hale wɔe pε hɔe, "Jane ŋa gbiŋkith feε, belse yema haa len."
One man said again, "Gentlemen, cover the money, the rats are about to do something."

Hueŋ anyaε ŋa gbiŋkitheni feε.
Still they did not cover the money.

La veieni, belse ŋae kinda baie tokε
It was not long after, the rats ran above the bari

<kara-kara kara-kara kara-kara>.
<kara-kara kara-kara kara-kara> (idph of scampering).

ŋa hεth-hεthni ŋa duk-duk hiŋk ndɔ-ndɔ, ŋa gbunda-gbunda feε hiŋk mesae atok,
They slipped in from all directions, they grabbed the money from on top of the table,

ni ọa muni, thaịni <kara-kara kara-kara kara-kara>
and they returned, climbed <kara-kara kara-kara kara-kara> (idph of scampering)

Pon! baie toke <tɔrɔth>
Disappeared! above the bari <tɔrɔth> (idph of emphasis)

ọae koị sɔthsɔthni wusse kune.
they had secured themselves in the thatch.

Anya gber wein dε ọa dikleni bai koε, ọa lee gbo kue yeer toke kathba, ọa hɔε,
The many people who were gathered in the bari continued yelling loudly, saying,

“Belse, belse, belse, belse, thanthen; belse koị theŋk fee gberba.”
“Rats, rats, rats, rats, it is in vain; the rats have taken lots of money.”

Anyaε gbi bai ko ọae hɔε, “Anya mi, ye len la ki-a?
All the people in the bari said, “My people, what kind of thing is this?

Labi be bera ọa che kεke-o hɔε, ‘pɔ gbinkith fee-o-o-o!’”
That’s why people were saying just now, ‘let’s cover the money-o!’”

Ye lanɔ ki la koị char dε, abee-aε ni ọgbakoe ọae vel Kain Taso ha thoŋka wɔ.
After this happened, the chiefs and the elders then called Kain Tasso to judge him.

Kain Taso wɔe hun sεm abee-aε ni ọgbakoe chee,
Kain Tasso came and stood before the chiefs and the elders

ni ọgbeketeε che wɔŋkente.
with the handcuffs on his hands.

Ija wɔe yii-ni ọa hɔε,
They asked him,

“Nen mbi len gbi ha hɔ, ha la pɔ ka mɔ ọhɔε?”
“Young man, do you have anything to say about what they said about you?”

Kain Taso wɔe gbaki ni hɔε, “Yenkeleŋba abena mi.”
Kain Tasso answered, “Very well, my elders.”

D Sherbro Story: Kain Tasso (aka Rat Wife & Husband)

“La mbi ha hɔ-a?” Abεε-ae ɳa wɔe pε yii.

“What do you have to say?” The chiefs asked him again.

Kainj Taso wɔe pε gbaki ni hɔε, “Abεna mi, ya gbo hɔε,
Kain Tasso again answered, “My elders, I will only say,

ya chɔŋ-seke haliwɔ anyin ɳa lɔ ka
I give thanks because people are here

ɳa thee ɳhɔk ma ɳvise ni veesε.
that understand the words of the animals and the birds.

Le anya ki ɳa che na boe ko lɔ amaaε che na pos yekeε,
If these people were there in the kitchen where these women were peeling the
cassava,

ni ɳa theee la bel siatin dε thelie,
and they heard what the two rats were talking about,

ya chen na ssem ka ɳán chee yàn kεn.
I would not have been standing here before you alone.

Kε ɳan ayεn ɳá koŋ ke ni theee la haani bai kaε.
You yourselves have seen and heard what happened in the bari.

Lanɔ ki la ya bi gbo ha hɔε.”
This is what I have to say to you.”

Anya pum bai ko ɳae hɔε, “Abεε-ae, la taalaŋgb-a-o hɔε la tiŋ-tiŋ.
Some people in the bari said, “Chiefs, what the young man says is straightforward.

Mbol gbi che lɔni; hi ke ni hi theee la haani bai kaε.
It is not a lie at all; we saw and heard what happened in the bari.

Taalaŋbaε biɛni ilɔɔ gbi.”
The young man is not guilty at all.”

Pɔ mel wɔ ni kɔni.

The people left.

Abεεas ɳae ka Kainj Taso isɔn.

The chiefs gave Kain Tasso freedom.

Pɔ wɔe kue ɳgbektes ɳkent, ni pɔ cheren Kainj Taso.

They took the handcuffs off his wrists and they freed Kain Tasso.

Pal thipaj dε, mεŋk hiɔllε yε pɔ konj hok saka jajεl wɔe.

Four days later, this man left the ceremony for his mother-in-law.

Kainj Taso wɔe munini tir ko wɔ ko,

Kain Tasso returned to his town,

ni anya wɔe ɳa hun wɔ pεyε ko wul lijajεl wɔe.

and his people came to welcome him back from his mother-in-law's funeral.

Appendix E: Sherbro songs

Both of these songs were recorded in 2016 and form part of the archive of the project documenting the Sherbro language and culture.

E.1 Kagboro Anthem

This anthem was composed by the 13th Paramount Chief of Kagboro Chiefdom (1956-1999), the Hon. Paramount Chief Honoria Bailor Caulker. It is sung to the tune of the South African national anthem, sometimes known as “Nkosi Sikelel iAfrika”.

Yin gbi ka yiε apuma Kagbœ
All of us here are children of Kagboro

Lonthibul yi bi ha poin pœk hie
Unity is what we have to wake our country

Lonthibul yi bi ha yεhi kath
Unity is what we have to hold firm

Ma gbentree chœygbɑ
Don't delay us forever

Ma gbentree chœygbɑ
Don't delay us forever

(Chorus)

Ha po, hœ keni, Kagbœ! Kagbœ!
Get up, the day has broken, Kagboro! Kagboro!

E Sherbro songs

Ha po, hœ keni, Kagbœ! Kagbœ!
Get up, the day has broken, Kagboro! Kagboro!

Hœbatok che rubani, Kagbœai chœygbœ!
God does not bless Himself, Kagboro forever!

Thasœ, Bœndu, Thumba, ni Manœ
Tasso, Bendu, Thumba and Manor

Bompœtok, Mœkebe, Mœpelœ
Bumpetok, Morkebe, Morpeleh

Kondœlœ, mœm bœ ma lee ndœi ai
Kondoloh, don't be left in slumber

(Chorus)

Ha po, hœ keni
Get up, the day has broken

Ha po, hœ keni
Get up, the day has broken.

Poepoe hœ fœn ra, Kagbœ! Kagbœ!
Early is the secret of farming, Kagboro! Kagboro!

Poepoe hœ fœn ra, Kagbœ! Kagbœ!
Early is the secret of farming, Kagboro! Kagboro!

Hœbatok che rubani, Kagbœai chœygbœ!
God does not bless Himself, Kagboro forever!

che rubani, Kagbœai chœygbœ!
Does not bless Himself, Kagboro forever!

Mokando Mœchobo Mœyibo
Morkandor, Morkobo, Moryibo

Ngiehun Gbualel ni mɔmbe
Ngiehun, Gbualel and yourself

Mofus, Mambo, Mɔya, Yɔndu, Rembi
Morfoss, Mambo, Morya, Yondu, Rembi

(Chorus repeats.)

Hane gbi ha ha mpanth ma chɛkɛ
All those that are doing the farm work

Hane gbi ha hɔth hɛlɛ kɔɛ
All those who are fishing in the sea

Hane gbi ha ramil anya nakaɛ
All those who cure sick people

(Chorus repeats.)

Hane gbi ha kaŋ apumaleɛ
All those who teach the children

Hane gbi ha ha muyu bil li haiɛ
All those that are patient in their marital homes

(Chorus repeats)

Hane gbi ha ha mpanth ma thoɛ
All those that are doing the bush work

Hane gbi ha ha mpanth ma chol lɛ
All those that are doing the skilled work

Nted ni Nkafo, Kɔlma, Kɔbɔ Hɛthɛ
Nted and Nkafo, Korlma, Korbor Hethɛ

(Chorus repeats.)

E Sherbro songs

Hane gbi ha chala Kənəma koe
All those who live in Kenema

Hane gbi ha chala Tɔŋgɔe
All those who live in Tongor

Hane gbi ha chala Kiamp koe
All those that live in Freetown

(Chorus repeats.)

Hane gbi ha kɔ kaiŋ Inglaŋde
All those that went to study in England

Hane gbi ha kɔ kaiŋ Rusiae
All those who went to study in Russia

Hane gbi ha kɔ kaiŋ amerikae
All those who went to study in America

(Chorus repeats)

Hane gbi ha chala gbes koe
All those who live in the east

Hane gbi ha chala pal li chɛthe
All those who live in the west

Hane gbi ha chala hɔlɔoailɛ
All those who live in this world

Ha po tama dukɔ
Get up for it not to fall

Ha po tama dukɔ
Get up for them not to fall

E.2 Hymn: Yaŋ ya si (Me I know)

Ha po ha cho ha pɔki nɔε, Kagbɔ! Kagbɔ!
Get up and fight for our country, Kagboro! Kagboro!

Ha po ha cho ha pɔki nɔε, Kagbɔ! Kagbɔ!
Get up and fight for your country, Kagboro! Kagboro!

Pɔk nɔ Kenaε, anyan ha ma kɔ kwe hin fio
It's your country, for people not to take it from our hands

Ha ma kɔ kwe hin fio.
For them not to take it from our hands.

E.2 Hymn: Yaŋ ya si (Me I know)

Note: This is one of twenty hymns performed by the Shenge Youth Choir of the Methodist church in Shenge in February of 2016 (003a Shenge Youth Choir, Hymns 1-20). Abdul Rahman Bendu leads the group, sings, and plays one of the drums. He has also written many of the hymns.

Yaŋ ya si ye o
Me I know now-o

Yaŋ ya si
Me I know

Bahin chɔŋ mi len
My Lord loves me

Rɔŋ fili-i-i-i
Indeed it's the truth

Rɔŋ fili wɔ mi leli atok
Indeed it's the truth that he watches over me

Ye ya lɔl ya po ye wɔε ŋɔ keni we
When I sleep and wake up early in the morning

E Sherbro songs

Yarŋ ya siɛ a bi len ḥa wɔ we
Me I know I have something to say

Yε ya wokɔ tikomiko a kɔni yena livil we
If I leave home to go anywhere far away

Ya bi ḥa wε a chɔŋɔ mɔ sɛkε Bahin
I have to say I give thanks to Our Father

A yiye Bahin ḥa toŋi mi nai wε we
I ask the Lord to show me the way

Bahin wε wɔlɔ naɛ we
The Lord said he is the only way

Charŋbo a thɔni ka Min Charan dε we
Unless I am cleansed by the Holy Spirit

A che bi ḥa lɔɛ Arijana
I shall never enter Heaven

Bahin, a bi ḥa che gbεŋ Mɔε ni cheche Mɔ kune we
Lord, I shall be within Your glory and Your light

Ni jali tilaŋ gbi labiŋa bɛrɛ lɔ ni.
So there is abundance in all other things.

Appendix F: Sherbro Speakers

This section lists all of the Sherbro speakers who were recorded during the course of this project, sorted alphabetically.

ID#	Name	Description
1	Ashun, Chernor	Paramount chief, Dema
2	Ashun, Fatimata	021a Ndema interviews
3	Ashun, Titi	021a Ndema interviews
4	Bah, Abdulai	157v Constructing mud block house
5	Bangura, Ali	119v Rice harvesting
6	Bangura, Momoh	119v Rice harvesting
7	Bangura, Musa	144v Musa Bangura Fishing
8	Barlay, Charles	Fisheries worker
9	Barnet, Tom	Chief of Shenge
10	Barrie, Aminata	Shenge Youth Choir member
11	Bendu, Abass	119v Rice harvesting
12	Bendu, Abdul Rahman	head of Shenge Youth Choir, Sherbro purist
13	Bendu, Abu Bakarr	father of Abdulai
14	Bendu, Abdulai	Major Research Assistant
15	Bendu, Brima "Ohbomi"	110v Brima Bendu Climbing belt, 115v Brima Bendu Palm wine tapping
16	Bendu, Dauda	121v Rice harvesting
17	Bendu, Hannah	Shenge children's dance troupe
18	Bendu, Ibrahim	120v Rice harvesting
19	Bendu, Marie	061v Abu Bakarr Bendu Palm oil processing
20	Bendu, Fonkeh	119v Rice harvesting
21	Bendu, Ma Binty	070v Transplanting rice
22	Bendu, Mabinty	070v Transplanting rice
23	Bendu, Mohammed	060v Stomping palm nuts in canoe

F Sherbro Speakers

ID#	Name	Description
24	Bendu, Mossah	Shenge children's dance troupe
25	Bendu, Muctarr	037v Rice planting. Moyeamoh, Bumpeh Chiefdom
26	Bendu, Nasiru	059v Processing groundnuts
27	Bendu, Saidu	120v Rice harvesting
28	Bendu, Salimatu	088v Girls pounding rice
29	Bendu, Suba	116v Suba Bendu Gari
30	Bendu, Thaimu	019a Thaimu Bendu 3 songs
31	Branda, Fatu	Shenge children's dance troupe
32	Bundu, Alusine	093a Alusine Bundu interview
33	Bundu, Hassan	152v Court case, 153v Hunter, 065v Hassan Bundu Repairing thatched roof, 168v Hassan Bundu voiceover
34	Bundu, Kadi	090v Pounding palm kernels
35	Bundu, Memuna	088v Girls pounding rice
36	Bundu, Salieu	152v Court case
37	Bundu, Sallu	154v Quran learning
38	Bundu, Yusifu	152v Court case
39	Bundu, Yusuf	040v Yusuf Bundu Pepper harvesting, 050 Cleaning burnt farm
40	Bundu, Wasiatu	052v Wasiatu Bundu Processing palm oil in canoe
41	Cameron, Barbara	co-author (Iverson & Cameron 1986)
42	Caulker, Alice I	teacher, UMC, Pati
43	Caulker, Honoria Baylor	former PC
44	Caulker, Ibrahim	060v Stomping palm nuts in canoe
45	Caulker, Lilian	wife of Tennyson
46	Caulker, Tennyson	former policeman, brother of PC
47	Caulker, Thomas	Principal, Howard Memorial School
48	Caulker, Zainab	149a Zainab Caulker interview
49	Charlie, Kpana	022a Ndema interviews (Eng)
50	Charlie, Usman	021a Ndema interviews
51	Conteh, Abu	068v Abu Conteh Planting rice
52	Conteh, Lamin	152v Court case
53	Domingo, (Mrs.)	Registrar FBC
54	Falin, Mohammed	2014 Promised to be interviewed but never pitched up

ID#	Name	Description
55	Fofana, Yusuf	028a Yusuf Fofana Interview
56	Fullah, Saidu	061v Abu Bakarr Bendu Palm oil processing
57	Hanson, Walter R.	minister/linguist
58	Heni, Biah	029a Biah Heni Interview
59	Iverson, Janelle	co-author (Iverson & Cameron 1986)
60	Jesfer, Bunting	155v People bargaining
61	K., F.S. (??)	science teacher at Howard Memorial
62	Kabia, Fatimata	009-10v Children's dance troupe
63	Kallom, Abdulai	057v Abdulai Kallom Trimming palm heads
64	Kallon, Fatu	039v Fatu Kallon stripping palm fronds
65	Kamara, Abdul Rahman	Teacher, UMC, Pati
66	Kamara, Bintu	059v Processing groundnuts
67	Kamara, Isatu	038v Isatu Kamara Palm oil processing
68	Kamara, Kaba	119v Rice harvesting
69	Kamara, Kadiatu	Shenge children's dance troupe
70	Kamara, Kadiatu D.	009-10v Children's dance troupe
71	Kamara, King	119v Rice harvesting
72	Kamara, Marie	Shenge children's dance troupe
73	Kamara, Momoh	030a Momoh Kamara Interview
74	Kanu, Matu	070v Transplanting rice
75	Kanu, Saffie	Shenge children's dance troupe
76	Kargobo, Mohammed	157v Constructing mud block house
77	Kagboro, Ansu	094a Ansu Kagboro interview
78	Kefeh, Mohammed	
79	Kogba, Moses (Pastor)	092v Pastor Kogba Slave pen, 093v Pastor Kogba History Plantain Is
80	Kogbo, Ruba Sand	Shenge children's dance troupe
81	Kongchangmaa	Section Chief of Samu Section in Bumpeh Chiefdom, Moyamba District
82	Koroma, Abu-Bakr	059v Processing groundnuts
83	Koroma, Aminatu	088v Girls pounding rice
84	Koroma, Fatmata	090v Pounding palm kernels
85	Koroma, Isheka	059v Processing groundnuts
86	Koroma, Issa	059v Processing groundnuts

F Sherbro Speakers

ID#	Name	Description
87	Koroma, Jibril	089v Jibril Koroma Erecting palm frond structure
88	Koroma, Kadiatu	Shenge children's dance troupe
89	Koroma, Kolone	090v Pounding palm kernels
90	Koroma, Lamin	125avp Mokainsumana reinstatement
91	Koroma, Momoh Taziff "MTK 1000"	
92	Koroma, Najimu	125avp Mokainsumana reinstatement
93	Koroma, Suffian	Speaker Kagboro Chiefdom
94	Koroma, Tewo	090v Pounding palm kernels
95	Kromah, Abdulai	007v Coconut processing
96	Kumba, Jalikatu B.	Elementary school Teach, Howard Memorial; research assistant
97	Lahai, Pa	157v Constructing mud block house
98	Lango, George	Shenge children's dance troupe
99	Lenga-Caulker Gbabiyor II, Doris (Madam Paramount Chief)	
100	Lohr, Mabel	
101	Lohr, Virgina	Student, Howard Memorial School
102	Mampa, Adama	
103	Mandela, Baba	142v Baba Mandela Fishing
104	Manley, Cyril	Town personality
105	Mansary, Mohammed	Shenge Youth Choir member
106	Margai, Theophilus KB	022a Ndema interviews (Eng)
107	Netteh, Nfah	043v Mfah Netteh Palm head trimming
108	Netteh, Saidu	090a Saidu Netteh Interview
109	Osman, Kamara	
110	Pieh, Mayeni	Shenge Youth Choir member
111	Rowe, Alberta	Shenge Youth Choir member
112	Rowe, Yema	Shenge Youth Choir member
113	Samba, Boima	017a Boima Samba life story
114	Sei, Fudia	Shenge children's dance troupe
115	Senesi, Stella	
116	Sesay, Alfa	062-63v Alfa Sesay Blacksmith
117	Sesay, Marie L	148a Marie L Sesay interview
118	Sesay, Zainab	Shenge children's dance troupe
119	Sillah, Boima	Shenge children's dance troupe
120	Simbo, Agnes Jamie	009-10v Children's dance troupe
121	Simbo, Agstine	Shenge Youth Choir member

ID#	Name	Description
122	Stevens, Alphonso	Shenge Youth Choir member
123	Sumah, Memura	Shenge children's dance troupe
124	Tucker, Jacob A. (Anthony)	accountant for electric company
125	Tucker, Jonathan Baki	paramount chief Nongoba Bullom Chiefdom
126	Tucker, Sallu	042v Sallu Tucker Palm nut harvesting
127	Turay, Augusta	Shenge Youth Choir member
128	Turay, Lahai	021a Ndema interviews
129	Turay, Mohamed	157v Constructing mud block house
130	Will, Alhaji	121v Rice harvesting
131	Will, Alie	099a Alie Will interview, 100a Alie Will on dancing
132	Will, Djibril	117v Djibril Will Mat weaving
133	Yanker, Albert	Ba Yanker, head of the Sherbro Literacy Committee
134	Yanker, Dwight	Shenge Youth Choir member

Appendix G: Sherbro Recordings

This section provides a list of all the project recordings that are archived by both the project's site at Portland State University (PSU) and the Endangered Languages Archive (ELAR). The list is organized by the primary reference numbers used at PSU, with a cross-reference to those used by ELAR. The Portland State University (PSU) recording reference number followed by an "a" indicates it is an audio recording, "v" is for video recording, and "aw" for an audio recording of a written story read aloud. Entries that begin with a capital E are transcribed elicitation sessions. The descriptions correspond to transcriptions that appear in the Fieldworks Language Explorer (FLEX) database also available for download at ELAR.

PSU#	ELAR#	Speaker(s)	Description	Date
001a	slc0001	Abdulai Bendu	Interview	15 Jan 2016
002a	slc0002	Mabel Lohr	Midwifery	5 Feb 2016
003a	slc2000	Shenge Youth Choir	Introduction	6 Feb 2016
003a	slc2001	Shenge Youth Choir	Yan ya si 'For I know'	6 Feb 2016
003a	slc2002	Shenge Youth Choir	Kikith 'Press down'	6 Feb 2016
003a	slc2003	Shenge Youth Choir	Teneni 'Remember'	6 Feb 2016
003a	slc2004	Shenge Youth Choir	Nchi mbɔs 'Bring peace'	6 Feb 2016
003a	slc2005	Shenge Youth Choir	Woth disil 'Heavy load'	6 Feb 2016
003a	slc2006	Shenge Youth Choir	Tak Bahin yɛ 'Son of God'	6 Feb 2016
003a	slc2007	Shenge Youth Choir	Leli Hin atok 'He is in control'	6 Feb 2016
003a	slc2008	Shenge Youth Choir	Velia mi, Jizɔs 'Rescue me, Jesus'	6 Feb 2016

G Sherbro Recordings

PSU#	ELAR#	Speaker(s)	Description	Date
003a	slc2009	Shenge Youth Choir	No gbi sini 'No one knows'	6 Feb 2016
003a	slc2010	Shenge Youth Choir	Man pən ke 'Don't give up'	6 Feb 2016
003a	slc2011	Shenge Youth Choir	Kraist wɔ hunε 'Christ is coming'	7 Feb 2016
003a	slc2012	Shenge Youth Choir	Ha kweyε Bahin 'They led my Lord away'	7 Feb 2016
003a	slc2013	Shenge Youth Choir	Ooo Bahin 'Oh our Father'	7 Feb 2016
003a	slc2014	Shenge Youth Choir	Che che yε rithi yai 'Shelter in the storm'	7 Feb 2016
003a	slc2015	Shenge Youth Choir	Mbəs ma che 'Peace prevail'	7 Feb 2016
003a	slc2016	Shenge Youth Choir	Kɔnε o Bahin 'Restore unto us'	7 Feb 2016
003a	slc2017	Shenge Youth Choir	Bahin wɔ bi gbakia 'Jesus is the answer'	7 Feb 2016
003a	slc2018	Shenge Youth Choir	Jizɔs, a chɔŋ mɔ len 'Jesus, I love you.'	7 Feb 2016
003a	slc2019	Shenge Youth Choir	La hini ha 'What we are to do'	7 Feb 2016
003a	slc2020	Shenge Youth Choir	Ooo aŋami itɔnka Bahin yε oo 'Oh my people, let's celebrate'	7 Feb 2016
004a	slc0004	Cyril Manley	Cyril Manley on Walter Hansen	4 Feb 2016
005a	slc0005	Jalikatu Kumba	Interview	7 Feb 2016
006a	slc0006	Albert Yanker	Proverbs	9 Feb 2016
006v	slc1006	Abdulai Bendu	Rice growing	22 Dec 2016
007a	slc0007	Agnes J Simbo	Interview	11 Feb 2016
007v	slc1007	Abdulai Kromah	Coconut processing	30 Jan 2016
009a	slc0009	Mabel Lohr	Interview	30 Jan 2016
010a	slc0010	Adama Mampa	Interview	30 Jan 2016

PSU#	ELAR#	Speaker(s)	Description	Date
011a	slc0011	multi children	Children's dance troupe	22 Jan 2016
011v	slc1011	PC Lenga-Caulker	Bondo mask	29 Jan 2016
012a	slc0012	Adama Mampa	Cooking	3 Feb 2016
013a	slc0013	Adama Mampa	Cooking	3 Feb 2016
014a	slc0014	Adama Mampa	Greeting	3 Feb 2016
014v	slc1014	PC Lenga-Caulker	Bondo masks	22 Jan 2016
015a	slc0015	Adama Mampa	Bondo	3 Feb 2016
015v	slc1015	PC Lenga-Caulker	Bondo masks	22 Jan 2016
016a	slc0016	Albert Yanker	Interview	13 Feb 2016
016v	slc1016	PC Lenga-Caulker	Bondo masks	22 Jan 2016
017a	slc0017	Boima Samba	Life story	15 Feb 2016
017v	slc1017	Shenge Church	Sunday Service 1	30 Jan 2016
018a	slc0018	Suffian Koroma	Interview	20 Feb 2016
018v	slc1018	Shenge Church	Sunday Service 2	30 Jan 2016
019a	slc2021	Thaimu Bendu	Song about wife	24 Feb 2016
019a	slc2022	Thaimu Bendu	Song - Hunter and monkey	24 Feb 2016
019a	slc2023	Thaimu Bendu	Song - Bondo	24 Feb 2016
019v	slc1019	Shenge Church	Sunday Service 3	30 Jan 2016
020a	slc2024	Ndema Women	Ndema women sing 1	29 Feb 2016
020a	slc2025	Ndema Women	Ndema women sing 2	29 Feb 2016
021a	slc2026	Fatima Ashun	Interview	29 Feb 2016
021a	slc2027	Titi Ashun	Interview	29 Feb 2016
021a	slc2028	Usman Charlie	Interview	29 Feb 2016
021a	slc2029	Lahai Turay	Interview	29 Feb 2016
022a	slc2030	Kpana Charlie	Charlie, Kpana	
022a	slc2031	Theophilus Margai	Margai, Theophilus KB	
022a	slc2032	Theophilus Margai	Margai, Theophilus KB	
023v	slc1023	Shenge Youth Choir	Hymns 1	6 Feb 2016
024a	slc0024	Tom Barnet	Interview	5 Mar 2016
024v	slc1024	Shenge Youth Choir	Hymns 2	6 Feb 2016
025v	slc1025	Shenge Youth Choir	Hymns 3	6 Feb 2016

G Sherbro Recordings

PSU#	ELAR#	Speaker(s)	Description	Date
026v	slc1026	Shenge Youth Choir	Hymns 4	6 Feb 2016
027v	slc1027	Shenge Youth Choir	Hymns 5	6 Feb 2016
028a	slc0028	Yusuf Fofana	Interview	24 Feb 2016
029a	slc0029	Biah Heni	Interview	24 Feb 2016
030a	slc0030	Momoh Kamara	Interview	24 Feb 2016
031v	slc1031	Ndema Women	Music 1	29 Feb 2016
032v	slc1032	Ndema Women	Music 2	29 Feb 2016
033v	slc1033	Ndema Women	Music 3	29 Feb 2016
034v	slc1034	Ndema Women	Music 4	29 Feb 2016
035v	slc1035	Ndema Women	Music 5	29 Feb 2016
036v	slc1036	Ndema Women	Music 6	29 Feb 2016
037v	slc0037	Muctarr Bendu	Rice shoot planting	26 Aug 2016
037v	slc1037	Ndema Women	Music 7	29 Feb 2016
038v	slc1038	Asatu Kamara	Palm oil processing	2 Oct 2016
039v	slc1039	Fatu Kallon	Stripping palm fronds	20 Sep 2016
040v	slc1040	Yusuf Bundu	Pepper harvesting	8 Oct 2016
041v	slc1041	Abu Bakarr Bendu	Palm head cutting	26 Apr 2016
042v	slc1042	Sallu Tucker	Palm nut harvesting	26 Apr 2016
043v	slc1043	Nfah Netteh	Palm head trimming	15 Sep 2016
044v	slc1044	Brushing Crew	Introduced	27 Apr 2016
046v	slc1046	Brushing Crew	Brushing 1	27 Apr 2016
047v	slc1047	Brushing Crew	Brushing 2	27 Apr 2016
048v	slv1048	Brushing Crew	Brushing 3	27 Apr 2016
049v	slc1049	Brushing Crew	Brushing 4	27 Apr 2016
050v	slc1050	Yusuf Bundu	Cleaning burnt farm	6 Oct 2016
052v	slc1052	Wasiatu Bundu	Processing palm oil in canoe	27 Apr 2016
053v	slc1053	multi speakers	Cracking palm kernels	27 Apr 2016
054v	slc1054	multi speakers	Burning the farm 1	2 Oct 2016
055v	slc1055	multi speakers	Burning the farm 2	2 Oct 2016
056v	slc1056	multi speakers	Burning the farm 3	2 Oct 2016
057v	slc1057	Abdulai Kallom	Trimming palm heads	27 Apr 2016
059v	slc1059	multi speakers	Processing groundnuts	6 Oct 2016

PSU#	ELAR#	Speaker(s)	Description	Date
060v	slc1060	multi speakers	Stomping palm nuts in canoe	2 Oct 2016
061v	slc1061	Abu Bakarr	Palm oil processing	6 Oct 2016
062v	slc1062	Alfa Sesay	Blacksmith 1	30 Apr 2016
063v	slc1063	Alfa Sesay	Blacksmith 2	30 Apr 2016
064v	slc1064	Hassan Bundu	Thatch making	30 Apr 2016
065v	slc1065	Hassan Bundu	Repairing thatch roof	6 Oct 2016
066v	slc1066	Bundu Brothers	Proverbs	30 Apr 2016
067v	slc1067	multi speakers	Net fishing in swamp	1 May 2016
068v	slc1068	Abu Conteh	Planting rice	13 Jun 2016
069v	slc1069	multi speakers	Rooting rice	17 Aug 2016
070v	slc1070	multi speakers	Transplanting rice	6 Oct 2016
071v	slc1071	multi speakers	Bundling rice shoots	17 Aug 2016
072v	slc1072	multi speakers	Transporting rice shoot bundles	6 Oct 2016
073v	slc1073	multi speakers	Harvesting groundnuts	17 Aug 2016
075v	slc1075	multi speakers	Dicing cassava	18 Aug 2016
076v	slc1076	multi speakers	Cracking palm nuts	18 Aug 2016
077v	slc1077	multi speakers	Harvesting potatoes	19 Aug 2016
078v	slc1078	multi speakers	Mudskipper traps	19 Aug 2016
079v	slc1079	multi speakers	Brushing swamp	20 Aug 2016
080v	slc1080	multi speakers	Tilling swamp	20 Aug 2016
083v	slc1083	multi speakers	Fowl basket	5 Sep 2016
084v	slc1084	multi speakers	Small boys brushing	5 Sep 2016
085v	slc1085	multi speakers	Palm kernel pounding	6 Sep 2016
086v	slc1086	multi children	Cracking groundnuts	6 Sep 2016
087v	slc1087	multi children	Cracking groundnuts 2	6 Sep 2016
088v	slc1088	multi girls	Pounding rice	2 Oct 2016
089v	slc1089	Jibril Koroma	Erecting palm frond structure	2 Oct 2016
090a	slc0090	Saidu Netteh	Interview	21 Apr 2016

G Sherbro Recordings

PSU#	ELAR#	Speaker(s)	Description	Date
090v	slc1090	multi speakers	Pounding palm kernels	9 Sep 2016
091v	slc1091	Charles Barlay	Slave pen (Eng)	25 Oct 2016
092v	slc1092	Moses Kogba	Slave pen	25 Oct 2016
093a	slc0093	Alusine Bundu	Interview	28 Feb 2016
093v	slc1093	Moses Kogba	History Plantain Island	25 Oct 2016
094a	slc0094	Ansu Kagboro	Interview	26 Feb 2016
099a	slc0099	Alie Will	Interview	3 Mar 2016
100a	slc0100	Alie Will	On dancing	3 Mar 2016
102v	slc1102	Chernor Ashun	Interview	13 Oct 2016
103v	slc1103	Moyeamoh citizens	Threshing rice 1	17 Nov 2016
104v	slc1104	Moyeamoh citizens	Threshing rice 2	17 Nov 2016
105v	slc1105	Moyeamoh citizens	Threshing rice 3	17 Nov 2016
106v	slc1106	Moyeamoh citizens	Threshing rice 4	17 Nov 2016
107v	slc1107	Moyeamoh citizens	Threshing rice 5	17 Nov 2016
108v	slc1108	multi women	Hauling chaff	18 Nov 2016
109v	slc1109	multi women	Hauling chaff	18 Nov 2016
110v	slc1110	Brima Bendu	Climbing belt	18 Nov 2016
111v	slc1111	multi speakers	Mosque sermon Bol-Kri	18 Nov 2016
112v	slc1112	multi speakers	Mosque sermon Bol-Kri	18 Nov 2016
113v	slc1113	multi speakers	Mosque sermon Bol-Kri	18 Nov 2016
114v	slc1114	multi speakers	Mosque sermon Bol-Kri	18 Nov 2016
115v	slc1115	multi speakers	Mosque sermon Bol-Kri	18 Nov 2016
115v	slc2115	Brima Bendu	Palm wine tapping	13 Dec 2016
116v	slc1116	Suba Bendu	Gari	7 Sep 2016
117v	slc1117	Djibril Will	Mat weaving	11 Mar 2016
118v	slc1118	Brima Bendu	Basket weaving	8 Sep 2016
119v	slc1119	Abass Bendu Fonkeh Bendu Kaba Kamara King Kamara	Rice harvesting	13 Dec 2016

PSU#	ELAR#	Speaker(s)	Description	Date
120v	slc1120	Ali Bungura Abass Bendu Momoh Bangura Ibrahim Bendu Abdulai Bendu Saidu Bendu	Rice harvesting	13 Dec 2016
121v	slc1121	Alhaji Will Dauda Bendu (Abdulai's F's B) Saidu Fula	Rice harvesting	13 Dec 2016
122a	slc0122	Virginia Lohr	Story - Two Mates	9 Feb 2017
123a	slc0123	Albert Yanker	Story - Rat Wife and Husband (Kain Tasso)	2 Mar 2017
124a	slc0124	Albert Yanker	Story - Boy lost at sea	2 Mar 2017
125a	slc0125	multi speakers	Mokainsumana reinstate	3 Mar 2017
125v	slc2125	multi speakers	Mokainsumana reinstate 1	3 Mar 2017
125v	slc2126	multi speakers	Mokainsumana reinstate 2	3 Mar 2017
125v	slc2127	multi speakers	Mokainsumana reinstate 3	3 Mar 2017
125v	slc2128	multi speakers	Mokainsumana reinstate 4	3 Mar 2017
125v	slc2129	multi speakers	Mokainsumana reinstate 5	3 Mar 2017
125v	slc2130	multi speakers	Mokainsumana reinstate 6	3 Mar 2017
125v	slc2131	multi speakers	Mokainsumana reinstate 7	3 Mar 2017
126av	slc1126	multi speakers	Mokainsumana reinstate	4 Mar 2017
126v	slc1126	multi speakers	Transporting new dugout	5 Mar 2017

G Sherbro Recordings

PSU#	ELAR#	Speaker(s)	Description	Date
127v	slc1127	multi speakers	Transporting new dugout	5 Mar 2017
128a	slc1128	Tissana citizens	Tissana Election 1	5 Mar 2017
129a	slc1129	Tissana citizens	Tissana Election 2	5 Mar 2017
130v	slc1130	Tissana citizens	Tissana Election 1	5 Mar 2017
131v	slc1131	Tissana citizens	Tissana Election 2	5 Mar 2017
132v	slc1132	Tissana citizens	Tissana Election 3	5 Mar 2017
133v	slc1133	Tissana citizens	Tissana Election 4	5 Mar 2017
134v	slc1134	Tissana citizens	Tissana Election 5	5 Mar 2017
135v	slc1135	Tissana citizens	Tissana Election 6	5 Mar 2017
136v	slc1136	Tissana citizens	Tissana Election 7	5 Mar 2017
137v	slc1137	Tissana citizens	Tissana Election 8	5 Mar 2017
138v	slc1138	Tissana citizens	Tissana Election 9	5 Mar 2017
139v	slc1139	Tissana citizens	Tissana Election 10	5 Mar 2017
140v	slc1140	Tissana citizens	Tissana Election 11	5 Mar 2017
141a	slc1141	multi speakers	Kagboro Anthem	28 Apr 2016
141v	slc1141	multi speakers	Kagboro Anthem	28 Apr 2016
142v	slc1142	Baba Mandela	Fishing	20 Mar 2017
143v	slc1143	multi speakers	Plantain Island fishing	20 Mar 2017
144v	slc1144	Musa Bangura	Fishing	20 Mar 2017
145v	slc1145	multi speakers	Thatching	11 Mar 2017
146v	slc1146	multi speakers	Thatching	11 Mar 2017
E01	FLEX	Abdulai Bendu	Elicitation	
E03	FLEX	Abdulai Bendu	Elicitation	
E04	FLEX	Abdulai Bendu	Elicitation	
E05	FLEX	Albert Yanker	Elicitation, lexicon	
E06	FLEX	Albert Yanker	Notebook	
E07	FLEX	Albert Yanker	Dialects, lexicon, TMA	
E08	FLEX	Albert Yanker	Elicitation S5–S6	
E09	FLEX	Albert Yanker	Elicitation S8	
E10	FLEX	Albert Yanker	Elicitation S9–S10	
E11	FLEX	Albert Yanker	Elicitation S11	
E12	FLEX	Albert Yanker	Elicitation S13	
E13	FLEX	Albert Yanker	Adj, lexicon S14–S15	
E14	FLEX	Albert Yanker	Elicitation S16	

PSU#	ELAR#	Speaker(s)	Description	Date
E15	FLEX	Albert Yanker	Elicitation S17–S19	
184v		multi speakers	Fish smoking seaport	
187v		multi speakers	Wong Island	

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A grammar of Sherbro

This is the first modern grammar and dictionary of Sherbro, an endangered Mel language spoken by ca. 50,000 people in Sierra Leone. The language faces significant pressure being abandoned in favor of the lingua francas Mende, Temne, Krio, and English. The previous grammar, while competently done, was written in 1921 as a handbook for missionaries. The autonym for the language is Bolom; however, speakers of the language while speaking Krio or English use “Sherbro” to refer to themselves and their language, so that practice is followed here. The grammar and dictionary are based on field data collected as part of a four-year research project (2016-2020), “Documenting the Sherbro Language and Culture,” funded by the Hans Rausing Endangered Languages Documentation Programme. An archive of the project is permanently housed by the Endangered Languages Archive (ELAR), www.elar-archive.org including the FLEX database, more than 30 glossed transcriptions and more than 150 recordings. This book is intended as a resource for linguists and Sherbro speakers, learners, and educators.