

# *Peace Corps*

## *Mandinka Grammar Manual*



## Topics Covered

Orthography	Intransitive verbs - tenses
Greetings	Possessives
Leave taking	Adjectives
Numbers and Currency	Adverbs
Taxi and Directions	Transitive verbs - tenses
Body Parts	Demonstratives
Relative Terms	Subject pronouns
Housing	Object pronouns
Tailoring	Postpositions
Laundry	Stative verbs
Time	Responding techniques
Marketing	Causative verbs
Food bowl	Reflexive verbs
	Nounstems
	Wordfusions
	Suffixes
	- Can, Must, Let, If, should,
	When, Since, Relative pronouns

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## ORTHOGRAPHY

### Vowels

a e I o u

Generally the vowels have the same sounds as the Italian vowels.

a - is pronounced as in - an  
 e - is pronounced as in - let  
 I - is pronounced as in - it  
 o - is pronounced as in - on  
 u - is pronounced as in - soup

Double vowels are mere indications of emphasis on the vowel and so the sound becomes longer than when it's single vowel.

eg: a e I o u ta le si so mu  
 aa ee ii oo uu taa lee sii soo muu

The doubling of vowels is also useful in distinguishing two words which might otherwise be confused.

eg: "be" - is "je" - to see "fo" - to say  
 "bee" - all "jee" - there "foo" - to miss

Sometimes there is a vowel sound difference in the way words are said depending on the geographic area.

eg: be - is mintoo - where jumaa - who  
 bi - is muntoo - where jamaa - who

Please be well informed that the orthography is based on one symbol one sound system. There are no silent letters and everything is clearly pronounced. Once one understands it, all Mandinka words can be correctly read. Again remember that double vowels stand for long sound only.

### CONSONANTS

All consonants are used in mandinka except V X Z Q and G. The letter G is not common, but sometimes used in the U.R.D. areas.

Note that "K" is the only letter used for the sound "K" . "C" is pronounced "ch" as in change.

eg: Kaaa, Coodi, Cokoo, Copi, Cuunee.

"H" is always voiced as in hat

"R" is rolled as in spanish or french eg: road, tardee, kornee. The letter "G" is not used by most Mandinkas, except for borrowed words because the sound doesn't exist in their dialect. One dialect called the "Jaahanka" in the Basse area use "G" in place of "K" at the beginning of some words having one consonant and two "O" .

eg: Kodoo - (money) Godoo - (money) Kosi - (to beat)  
 Gosi - to beat Moo - (person) Mokoo - (person)  
 Too - (name) Tokoo - (name)

b c d f g h j k l m

n ñ ŋ p r s t w y  
 net ten knew win how yet toy

## Peace Corps The Gambia

The character “ŋ” which is from the letters “ng” is used exactly as in the English form “ring” “sing”, etc. When a word ends with “ŋ” and should take the marker “la” or “le” the “L” changes to “n”.

eg: John la - John na  
feŋ le - feŋ ne

Often times when the character "ŋ" is followed by a consonant or a suffix it is trimmed to “n”. If it is followed by a vowel the “g” sound becomes soft.

eg: Kaŋbaanoo - Kambaanoo  
Karaŋdiŋo - Karandiŋo

- for pronouns “n” and “m” are interchangeable but in this book “n” is used throughout
- some people put “m” before f, b, p, again “n” is used in this book.

eg: Kumfaa, Kunfaa - shop, store  
Kambaanoo, Kanbaanoo - a boy  
Timpoo, Tinpoo - a mole

- nouns ending with “ewo” can also end with “ee”.

eg: Kee, Kewo - a man  
Tee, Tewo - the waist  
See, sewo - ash  
nee, newo - metal

- some nouns take “maa” suffix but the noun can function with the same meaning without “maa”.

eg: Barinmaa, bariŋ - uncle  
Teerimaa, teeri - friend  
Kotomaa, koto - brother (elderly)

### Note

This manual may not contain all that you need to know about mandinka so always refer to your instructor or helper for clarification.

### **OBJECTIVES**

- Trainees will be able to understand and use demonstratives
- Trainees will be able to know the names of various body parts
- Trainees will be able to know relative terms
- Trainees will be able to introduce their relatives, etc.

Araamata: I tiiŋaŋ, saajo  
Good afternoon, saajo

Saajo: Sonko, I tiiŋaŋ  
Good afternoon

Araamata: Luntaŋo le naata I kooma suwokono  
A stranger came in your absence at home  
Ate mu n barinmaa le ti  
He is my uncle

Saajo: Woo luntaŋo bota mintoo le? That stranger is from where?

Araamata: A bota Bakindiki le. Ate too mu keemoo le ti  
He is from Bakindiki . His name is keemoo

Saajo: Kori tana te a la?  
Hope no trouble with him?

Araamata: A ko a bulu kaŋo le bota, a naata wo le bulandi.  
He said his wrist is dislocated, that’s what he came to fix.

Saajo: Nyoo, n be naa la saayiŋ  
Okay I’ll come now

Araamata:	I be ñ tara la jee le. You'll meet us there.		
Woo	- That	Ñij	- This
Woolu	- Those	Ñinnu	- These
Baadiŋo	- A relative		
Luntaŋo	- A stranger	Barinmaa	- Uncle - (mother's brother)
	- A guest	Toomaa	- Namesake
	- A visitor	Naa, Baamaa	- mother
Baabaa, faamaa	- Father	* Doomaa	- Young sibling
* Kotoomaa	- Elder sibling	Musoo	- Wife
* Dokomaa	- Young sibling	Musu	- Wife
Kee	- Husband	Binki	- Aunt (father's sister)
Kewo	- Husband	Bandij	- Stepmother - Mother's sister
Taataa	- Elder sibling		
Nandiŋ	- Mother's sister - Step mother	Siiñoo	- neighbour
Teerimaa	- Friend	Kafuñoo	- Associate
Fulaŋo	- Peer	* Mama	- Grand parent
Siinaa	- Co-wife	Dookuñoo	- Workmate
Faamaa	- Father	* Diŋo	- Son /Daughter, Offspring
Fandiŋ	- Step father, father's brother	* Bitañ	- Inlaw
* Senew, Sanauo	- Consin	Joŋo	- Slave, Servant
Dookuulaa	- Employee, worker	Jawoo	- Enemy
Ñiŋo	- Advocate	Baadiŋo	- A relative, Kin
Bulukano	- Wrist	Buloo	- Hand/Arm
Siŋo	- Leg/Foot	Dafatoo, Dapatoo	- Foot
Konoo	- Stomach	Ñaa	- Eye
Kuŋo	- Head	Sisoo	- Chest
Fotoo	- Penis	Bee	- Vagina
Nuŋo	- Nose	Daboo	- Shoulder
Kumbaliŋo	- Knee	Nonkoŋo	- Elbow
Wutoo	- Thigh	Sunjoo	- Breast
Kaŋo	- Neck, Voice	Baamaa, Naa	- Mother

## VOCABULARY

Naa	- To come	Naata	- Came
Kooma	- Absence	Suwo	- Home
	- Behind	Suwokono	- In the home - (at home)
	- Ago	Bulukano	- Wrist
Woo - That		Bulandi	- To fix (a dislocation etc)
Bota	- Is dislocated	Saayij	- Now
	- Is disjointed	Tara	- To meet, to find
	- Is removed		
	- Is from		

## GRAMMAR NOTES

Demonstratives in Mandinka operate as in English.

Ñij mu kodoo le ti	This is money
Ñij manke nee ti	This is not metal
Wolu mu Gambi yan koolu le ti	Those are Gambians
Ñinnu manke dindiŋolu ti	These are not children
Ñij kewo mu America nkoo le ti	This man is an American

In plural cases the demonstrative stays singular.

Woo moolu be jaameŋo le kono  
Those people are in the mosque

You will come to realise that body parts, names and relative words go with the subject pronoun instead of the possessive.

Ayisatu mu n musu le ti	(Ayisatu is my wife)
Ñiŋ musoo manke n binki ti	This woman is not my aunt
N kunsuñoo sutuyaata le	My hair is short
Woo manke n too ti	That is not my name
Woo kanbaanoo mu n diŋo le ti	That boy is my son

### SOME EXCEPTIONS

Musoo - Wife	Kanmbaanoo - Boyfriend
Kewo - Husband, man	Sunkutoo - Girlfriend
Luntaŋo - Guest	Joŋo - Slave, servant
Dookuulaa - Employee	Keebaa - Senior, elder

Dimbaayaa - Family

(under one's care)

Ñiŋ mu nna kewo le ti	This is my husband
Wolu mu nna luntaŋo lu le ti	Those are my guests

Faatu mu I munne ti?	Faatu is what to you?
Faatu mu n barimbaa le ti	Faatu is my uncle's wife
Faatu mu n baadiŋo le ti	Faatu is my relative
N niŋ Faatu mu wuluu kiliŋo le ti.	I and Faatu are of the same family lineage
Faatu mu n wuluuñoo le ti	Faatu is my relative
Faatu mu nna sunkutoo le ti	Faatu is my girlfriend
I niŋ Faatu denta munne la	You and Faatu share (joined) what in common
N niŋ Faatu denta faa le la	I and Faatu share (the same) father
N niŋ Faatu denta kontoŋo le la	I and Faatu share the dame surname
N niŋ Faatu maŋ deŋ	I and Faatu are not related
N niŋ Faatu maŋ wuluu	I and Faatu are not related
Faatu manke n feŋ ti	Faatu is nothing to me

\* To be precise you need "musoo or kee" added to the word.

Ñiŋ mu n kotoomusoo le ti  
This is my elder sister

Jankamaa	Kaŋaama
Mamariŋo	Mbarindiŋo

Diŋ labaŋo

Ñiŋ mu n batakuŋole ti  
(This is my navel)

Juuteleŋo	Desoo
Tuloo	Sinkondiŋo
Kankuroo	

Woo mu munne ti  
That is what?

Ñiŋ	Woolu
Ñinnu	

Ñij mu jumaa le ti?	Munne
Jelu	Mintonka
Jamaa	

Explore items by touching or pointing using the following questions.

- Ñij mu munne ti	This is what?
Woo mu munne ti	That is what?
- Ñij mu jumaa le ti	This is who?
Woo mu jumaa le ti	That is who?
- Jarj mu mintoo le ti	Here is which place?
Jana mu mintoo le ti	There is which place?

## ITEMS

Spoon (metal) - koojaaroo	Shirt - dendikoo	Bowl (calabash) - miraŋo
Mattress - pajaasoo	Knife - muroo	Comb - santiraŋo
Bowl (wooden) - kunaŋo	Pillow - kunlaaraŋo	Bed sheet - daraboo
Trousers - kurutoo	Spoon (calabash) - kalamaa	Soap - saafunoo
Candle - kandiyo	Shoe - samatoo	House - buŋo
Cooking pot - kaleroo	Book - bukoo	Hat - naafoo
Roof - kankaraŋo	Salt - koo	Table - tabuloo
Bowl(metal/plastic) - booloo	Jar - jibindaa	Chair - siiraŋo
Cup - kaasoo	Rope - juloo	Body parts - balaa
Bed - laaroŋo	Plate - palaatoo	Bucket - siipaano
Places - dulaalu		

- Ñij mu tooroo le ti baŋ	Is this a whistle?
Hani, ñij manke tooroo ti	No, this is not a whistle
Haa, ñij mu tooroo le ti	Yes, this is a whistle

## TRANSFORMATIONS

- Tooroo, Feetaraŋo, Footaraŋo.	
- Ñij mu munne ti?	This is what?
Munnem ñij ti?	
Munne mu ñij ti?	What is this?
- Wo mu munne ti?	That is what?
Munne mu wo ti?	What is that?
- Wolu mu munne ti?	Those are what?
Munnem wo ti?	
Munne mu wolu ti?	What are those?
- Ñinnu mu munne ti	These are what?
Munne mu ñinnu ti?	What are these?

The same thing can be done with question words like: Jumaa, Mintoo, Jelu, Muntuma.

## TRANSITIVE VERBS

- Trainees will be able to know transitive verbs in Mandinka.
- Trainees will be able to conjugate transitive verbs in various tenses.
- Trainees will be able to know the difference between transitive and intransitive verbs.

Unlike English, transitive verbs in Mandinka must always take objects other wise the verbs will have a retrogressive effect on the subject.

## IMPERATIVE

Domo	Cinoo domo	Kuntu	Juloo kuntu
to eat	food eat	to cut	rope cut
	(eat the food)		(cut the rope)





Luntaŋo be munne miŋ kaŋ nuŋ	What was the guest drinking?
Luntaŋo be munne la nuŋ	What was the guest doing?
Luntaŋo be munne ke kaŋ nuŋ	What was the guest doing?

In every case "te" negates "be".

### FUTURE

- A be yiroolu tutu la saama	He will plants transplant tomorrow (He will be transplanting tomorrow).
- A be tuturoo ke la saama	He will transplanting do tomorrow (He'll do transplanting tomorrow).
- A be yiri tutoo ke la saama	He will plant transplanting do tomorrow (He'll do transplanting of plants tomorrow).

### PAST

"Ye" puts the transitive verbs in the past. "n and `n" don't merge with "ye" so instead you have "na", "ŋ'a", standing for "n ye" and "n' ye". "Maŋ" negates "ye".

- A ye yiroolu tutu	He did plants transplant (He transplanted plants).
- A maŋ yiroolu tutu	He didn't plants transplant (He didn't transplant plants).
- A ye tuturoo ke	He did transplanting do (He did transplanting).
- A maŋ tuturoo ke	He didn't transplanting do (He didn't do transplanting).
- A ye yiri tutoo ke	He did plant transplanting do (He did transplanting of plants).

### HABITUAL

Faatu ka maanoo tuu luŋ o luŋ	Faatu does rice pound everyday (Faatu pounds rice everyday).
A buka maanoo tuu luŋo luŋ	She doesn't pound rice everyday.
A ka maanoo tuu le nuŋ	He used to pound rice.
I ka maanoo domo le baŋ	Do you eat rice?

### Ñanta - Should

Sentences with "ñanta" also contain "la" and when negated the "ta" suffix drops.

- I ñanta ñiŋ baa bondi la jaŋ ne	You should this goat remove here (You should remove this goat here).
- I maŋ ñaŋ ñiŋ baa bondi la jaŋ	You not should this goat remove here (You shouldn't remove this goat here).
- I maŋ ñaŋ na ñiŋ baa bondi la jaŋ	You shouldn't remove this goat here

- For the future just put the time at the beginning or end of the sentence.
- For the past "nuŋ" comes after "ñanta, ñaŋ" or at the end of the sentence.

### Niŋ - If, When

- Niŋ Basiru ye booroo miŋ a be kendeyaa la le	If Basiru did medicine drink he will get well. (If Basiru drinks medicine he will get well).
- Niŋ Basiru maŋ booroo miŋ a te kendeyaa la	If Basiru didn't medicine drink he won't get well (If Basiru doesn't drink medicine he won't get well).
- Niŋ I be booroo miŋ na I si n kumandi	

If you will medicine drink you can me call  
(Call me when you are drinking medicine).

**Kabiriŋ** - When, Since

Kabiriŋ a ye kurutoo duŋ duntumalaŋo ye a buŋ  
When he did trouser wear an ant did he sting  
(When he wore the trouser an ant stung him).

Kabiriŋ a be kurutoo duŋ kaŋ piinoo ye a soo  
When he is trouser wearing a pin did him prick  
(When he was wearing the trouser a pin pricked him).

Kararilaa ye a kara kabiriŋ kunuŋ  
The tailor did it sew since yesterday  
(The tailor sewed it since yesterday).

Kabiriŋ kunuŋ ne kararilaa ye a kara  
Since yesterday the tailor did it sew  
(The tailor sewed it since yesterday).

**Miŋ/Meŋ** - Who, Where, Which, That, etc. -Relative Pronouns

Kewo meŋ be dindiŋo liikaŋ mu n teerimaa le ti  
Man who is child shaving is I friend (The man who is shaving the child is my friend).

"Miŋ" and "Meŋ" are relative pronouns and can be used in all tenses. The plurals are "minnu" and "mennu".

- Moolu mennu be buŋo kono mu Gambiyan koolu le ti  
People who are house in are Gambiya  
(The people who are in the house are Gambians).

**PASSIVE**

Cinoo domota le	Food eat is (The food is eaten).
Cinoo be domo kaŋ ne	Food is eating (The food is being eaten).
Cinoo be domo la le	Food will eat (The food will be eaten).
Rajoo tiiŋaata n bulu le	Radio spoil is I hand (The radio is spoiled by me accidentally).

In the passive form the transitive verb takes "ta" suffix and the subject comes after the verb. "Be" comes after the object.

**Niŋ** - Continued

Niŋ meŋ ye ñiŋ dadaa n be I joo la le  
If anyone did this make I will you pay  
(If anyone makes this I'll pay you)  
Who ever makes this I'll pay you.

A niŋ kumboo taata marisee to  
He/she with crying went market to  
(He went crying to the market).

N niŋ saasaa le mu  
I with sickness am (I am sick).

Niŋ I ye meŋ ke n be a loŋ na le  
If you did what do I will it know  
(Whatever you do I, will know it).

"Meŋ" or "meŋ o meŋ" means What Ever/Anything/Whoever or Whichever

### Subjunctive "Let"

- ŋ'a dokoo kati            Let us break the stick.  
- Taa a ye i jaara        Go him let you heal?  
                                  (Go let him heal you).  
- N bula ŋa taa            Me leave let me go?  
                                  (Let me go).  
- Ali ŋ'a dokoolu kati    Let us break the sticks.

### OBJECTIVES

- Trainees will be able to understand and use possessive adjectives and pronoun.
- Trainees will be able to understand and use other possessive terms.

### POSSESSIVE ADJECTIVES

Nna	- My	Ñna	- our	Ala	- Her, His, Its
Ila	- Your	Alila	- Your	íla	- Their
La	- 's				

Ñiŋ mu nna kalaa le ti  
This is my pen.  
Ila kurutoo be kunnee kono  
Your trousers is the box in (Your trousers are in the box)  
Ñinnu mu alila kawaasoolu le ti  
These are your socks.  
Binta la tikoo be sinsiŋo kono  
Binta's head tie is the basket in (Binta's headtie is in the basket)  
Wandi la musoo te jaŋ  
Wandi's wife is not here.

### FELE, HAYINAŋ, NAIŋ

Nna muroo lee?	My knife where is?(Where is my knife?)
Ila muroo fele	Your knife, here is it.(Here is your knife)
Ila muroo hayinaŋ	Your knife, there is it.(Your knife is over there)
Nna muroo samba naŋ	My knife, bring here. (Bring my knife here).

"Fele" and "Hayinaŋ" also mean "to look" and "to sight" respectively.

### POSSESSIVE PRONOUNS

Ntaa	- Mine	Ntaa	- Ours
Itaa	- Your	Alitaa	- Your
Ataa	- his/hers/its	ítaa	- theirs
Ítaa	- Theirs	Taa	- 's

Ntaa le mu ~niŋ musuwaaroo ti	Mine is this handkerchief
Ñiŋ musuwaaroo mu ntaa le ti	This handkerchief is mine.
Faatu taa lemu ñiŋ ti	Faatu's is this
Ñiŋ mu Faatu taa le ti	This is Faatu's.
Woo teeraŋo mu taa le ti	That ax is yours
Woo teeraŋo mu Peter taa le ti	That ax is Peter's.

### POSSESSIVES (EMPHATIC):

Nte la - My Alitelu la - Your	Ntelu la - Our Ate la- His, Her, Its	Ite la - Your Itelu la - Their.
Nte taa - Mine Alitelu taa - Yours	Ntelu taa - Ours Ate taa - His, Hers, Its	Ite taa - Yours Itelutaa - Theirs
Ñiŋ mu jumaa le la bukoo ti? Ñiŋ mu Binta le la bukoo ti Ñiŋ mu nte le la bukoo ti	This is whose book? This is Binta's book. This is my book.	

The emphaziser "le" can be between the pronoun, or the noun and the possessive markers "la", "taa". This does not tamper with the meaning of the sentence or words.

(Jaŋ mu nte le taa ti)? David taa le mu jaŋ ti Jaŋ mu David taa le ti	N te le taa mu jaŋ ti	Mine is this place?
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### RE-WRITE IN ENGLISH

Ñiŋ feŋolu mu ntaa le ti  
Alila bagaasoolu te jaŋ  
Laamin manke nna luntaŋo ti  
ila naakoo be mintoo le?  
Jumaa le mu alila Alikaaloo ti?  
Kadii ñoolu la seefoo manke keebaa ti

### TAA, TIYO, MAARIYO, MAARII, MAARIITIYO.

Moto tiyo	Car owner
Kodi tiyo	Money owner or rich person
Naafulu tiyo	Wealth owner or wealthy person

"Tiyo" can also mean "head" or "leader".

eg: Suutiyo, Compound head; Saatee tiyo, Village head.

Buŋo maariyo	House owner or the owner of the house.
Buŋo maarii	House owner or the owner of the house.
Buŋo maariitiyo	House owner or the owner of the house.

"Taa" also means "to own" in addition to "'s".

Jumaa le taa mu ñiŋ ti?  
Who owns this?

### SOTO, KEERIŋ

ŋa (n ye) kodoo soto	I money have (I have money).
ŋja kodoo soto nuŋ	I money had (I had money).
A ye bayoo soto	He cloth has (He has cloth)
A maŋ bayoo soto	He doesn't have cloth (He doesn't have cloth)
Kodoo sotota le	Money is available. Money is acquired.

Kodoo maŋ soto	Money is obtained.
Kodoo te keeriŋ saayiŋ	Money is not available.
Sukuroo te keeriŋ saatee to	Money is not available now.
Maanoo mankita jaŋ ne	Sugar is not available in town. Rice is scarce here.

## ADJECTIVES

- Trainees will be able to understand adjectives in Mandinka.
- Trainees will be able to understand and use adjectives in their various forms.

Adjectives in Mandinka change in form a lot depending on how it is used. It changes from adjective to adjective verb to adjective noun.

eg: Ñiŋ mu betemaa le ti	This is a good one.	
Ñiŋ bukoo maŋ beteyaa	This book is not good.	
Ñiŋ bukoo be beteyaariŋ ne	This book is good (at the moment).	
Ñiŋ bukoo mu beteyaariŋo le ti	This book is a good one.	This book is a good one.
Ñiŋ mu buku beteyaariŋo le ti	This is a good book	
Ñiŋ bukoo beteyaata le	This book is good	
Ñiŋ mu buku betoo le ti	This is a good book	
Ñiŋ be beteyaa la le	This will be good	

Not all adjectives may take the above pattern consistently but most do.

Good	- Betemaa beteyaa	beteyaariŋ	beteyaata	beteyaariŋo	betoo
White	- Koyimaa koy	koyiriŋ	koyita	koyiriŋo koyoo	
Short	- Sutumaa sutuyaa	sutuyaariŋ	sutuyaata	sutuyaariŋo	sutuŋo
Tired	- bataa	bataariŋ	bataata	bataariŋo	
Red	- Wule wulee	wuleeriŋ wuleeta	wuleeriŋo	wuleŋo	
Sweet	- Diimaa diyaa	diyaariŋ	diyaata	diyaariŋo	

## ADVERBS

- Trainees will be able to understand adverbs.
- Trainees will be able to use adverbs.

In Mandinka there are specific and general adverbs. Specific in the sense that some adverbs are applicable to only one adjective or verb and not more. The general once can be describe more than one verb or adjective.

Some general adverbs are:-

Tariyaake	Quickly
Kendeke	Well, Very well, Very.
Beteke	Well, Very well, Very.
Baake	Very, Very much, Very well.
Jawuke	Severely, Extremely, Too much, Very.
Banbanke	Tightly.
Banta	Out.
Santo	Up.
etc.	

The general adverbs consist of an adjective with "ke" suffix or post position used as adverb.

A ñiiñaata baake	She beautiful is very (She is very beautiful).
Ñiŋ siti banbanke	This tie tightly (Tie this tightly).
Taa banta	Go out.

Ite ka diyaamu jawuke le            You do talk too much.  
(You talk too much).

The specific adverbs are sometimes called intensifiers.

A be kandiriŋ wit            It is hot very  
(It is very hot).  
A be sutuyaariŋ dokot        He is short very  
(He is very short).  
A be koyiriŋ fer            It is white very  
(It is very white).  
A tambita fit                He passed quickly.

Find out which adjectives and verbs are intensified by the following:

Suleet   Labaj    Fat        Kaw    Law  
Nik      Nir        Yer       Set     Taw  
Suruk   Pirikit   Fip       Cur     Pat

### SIMILES

A be nunkuriŋ ko faloo                            He is fat like a donkey. (as fat as a donkey)  
A be tariyaariŋ ko saŋ ŋalasoo                He is fast like lightening. (as fast as lightening)  
A be meseyaariŋ ko dokoo                      He is thin like a stick .(as thin as a stick)  
A be jawuyaariŋ ko ñaadimoo                  He is bad (wicked) like sore eyes. (as wicked as sore eyes)  
A be findiŋ ko kemboo                            He is black like charcoal. (as black as charcoal)

### SOME COLOURS

Black - Fiŋ                    findiŋ                    findiŋo                    finta                    finmaa                    fiŋo  
Yellow - Netemunkoy        netemunkuriŋ        netemunkuriŋo        netemunkuta        netemunkumaa        netemunkoo  
Brown - Potobala            potobalariŋ    potobalata            potobalamaa  
Blue - Buluu                  buluuriŋ buluuriŋo                    buluuta  
Green - Jambakere            jambakereriŋ        jambakereriŋo        jambakereta

### INTRANSITIVE VERBS

- Trainees will be able to know intransitive verbs in Mandinka.  
- Trainees will be able to conjugate intransitive verbs from one tense to another.  
- Trainees will be able to know the difference between intransitive and transitive verbs.  
Intransitive verbs in Mandinka like in English don't take direct objects.

### IMPERATIVE

- Taa    Go.  
- Taa kunkoo to                                Go to the farm.  
- Ali taa kunkoo to                             You go to the farm.  
- (Kaanaa) kana taa                            Don't go.  
- Kana taa kunkoo to                            Don't go to the farm.  
- Ali kana taa kunkoo to                        You all don't go to the farm.  
- Kana keloo ke jee                            Don't fight there.  
- Naa saama                                    Come tomorrow.  
- I si naa saama                                You come tomorrow.  
- Ali si naa saama                                You all come tomorrow.  
- Kana naa saama                                Don't come tomorrow.  
- Ali kana naa saama                            You all, don't come tomorrow.

### PROGRESSIVE

Taamaa                                        To walk.  
A be taama kaŋ bedoo kaŋ                    He is walking street on? (He's walking in the street).  
A be munne ke kaŋ?                            He is what doing?  
(What is he doing)?

A be taama kaŋ	He is walking.
Taamoo	Walking (as gerund).
A be taamoo la bedoo kaŋ	He is walking at street in? (He is walking in the street).
A be munne la bedoo kaŋ	He is what at street on (He is doing what on the street).
A be taamoo la bedoo kaŋ	He is walking in the street.
A te taama kaŋ bedoo kaŋ	He is not walking street on? (He is not walking in the street).
A te taamoo la bedoo kaŋ	He is not walking at street on? (He is not walking on the street).
A be taama kaŋ nuŋ bedoo kaŋ	He was walking on the street.
A be taamoo la nuŋ bedoo kaŋ	He was walking on the street.
A be munne ke kaŋ nuŋ?	He was doing what?
A be munne la nuŋ?	He was doing what?

"Nuŋ" puts "be" in the past, from "is" to "was". "Kaŋ" stands for "ing" after a verb. In the progressive tense gerunds are followed by a post position "la" "te" negates "be". Imperative verb nouns are always supported by "ke".

### FUTURE

Mary be diyaamu la beŋo to	Mary will speak meeting at? (Mary will speak at the meeting).
Mary te diyaamu la beŋo to	Mary will not speak meeting at? (Mary will not speak at the meeting).
Mary be munne ke la beŋo to?	Mary will what do meeting at? (What will Mary do at the meeting)?
Mary be diyaamoo ke la beŋo to	Mary will speaking do meeting at? (Mary will do speaking at the meeting).
Mary te diyaamoo ke la beŋo to	Mary will not speaking do meeting at (Mary will not speak at the meeting).

"Be" and "la" stand for the future markers "will, shall". In the future form the gerund is followed by "ke" the verb "to do".

### PAST

Dindiŋo wuurita buŋo kooma	The child shouted behind the house.
Dindiŋo wuurita nuŋ buŋo kooma	The child had shouted behind the house.
Dindiŋo ye wuuroo ke buŋo kooma	The child did shouting behind the house.
Dindiŋo maŋ wuuroo ke buŋo kooma	The child didn't do shouting behind the house. (The child didn't shout behind the house).

The "ta" suffix puts intransitive verbs in their active form in the past or in the completion state. "Nuŋ" puts a verb in the remote past. "Ye" puts the verb noun in the past.

Dindiŋo ye munne ke buŋo kooma? The child did what behind the house?

### HABITUAL

Willy ka taa bitikoo to luŋo luŋ	Willy does go shop to everyday. (Willy goes to the shop everyday).
Willy buka taa bitikoo to waatio waati	Willy does not go to the shop everytime.
Willy buka taa bitikoo to	

Willy doesn't go to the shop.

N ka taa bitikoo to le nuŋ I used to go to the shop.

N buka taa nuŋ bitikoo to I had never been going to the shop.

I ka taa bitikoo to le baŋ? Do you go to the shop?

### SOME INTRANSITIVE VERBS

Kuruntu	- To crawl	Tambi	- To pass
Mala	- To light	Kumboo	- To cry
Sonka	- To quarrel	Karaŋ	- To learn
Jele	- To laugh	Muuñu	- To smile
Duŋ	- To enter	Kaakaa	- To laugh loudly
Funti	- To go out	Wuli	- To get up
Kacaa	- To chat/to converse	Podi	- To hop, jump
Jii	- To descend, to climb-down	Ŋjunuma	- To crawl
Sele	- To ascend, to climb-up		

"Ka" can also be used for the present progressive .

I ka taa mintoo le? Where are you going?

N ka taa Banjul le I am going to Banjul.

(SI) noo - To be able to.

M maŋ taa noo	I did not go able? (I was unable to go).
M maŋ motoo noo	I don't car can? (I can't drive a car).
N te a noo la	I won't it able? (I won't be able to do it).
N si taa noo	I can go able? (I can be able to go - I can go).
N si a soto noo	I can it acquire able? (I can be able to acquire it - I can acquire it).
Ali si sey noo saayiŋ	You can go back now.
I si taa noo baŋ?	You can go able? Can you be able to go? Will you be able to go? Can you go?
I be taa noo la le baŋ	You will go able? (Will you be able to go).
Ŋja a noo le	I it can? (I can do it).

FO - Must

M maŋ kendeyaa fo n si taa lopitaanoo to  
I am not well must I go hospital to?  
(I'm not well, I must go to hospital).

Moo te suwo kono fo n si seyi  
Person not home in must I go back?  
(No one is at home, I must go home).

"Si" can be substituted by "ye".



Diyaa kuyaa a be taa la le  
Willy nilly he will go

## NOUN STEMS

A lot of nouns in Mandinka change from their full forms to stem forms when they are followed by an adjective. An adjective also drops its suffix when its followed by another adjective. This applies also to clustered nouns or compound nouns and noun with suffix.

eg:	Saloo	- A bridge	Sala Koto	- An old bridge
	Bukoo	- A book	Buku kutoo	- A new book
	Buku kuta fula	- Two new books	Fali sareetoo	- A donkey cart
	Fali sareetoo	- A donkey	Fali sareeti dadaa	- Donkey cart making
	Muroo	- A knife	Murundiŋo	- A small knife
	Murundiŋ kutoo	- A new knife		

There is a rule to some cases but there are many exceptions so be a good listener and be observant in order to pick up.

Here are some rules and exceptions:

Taboo (taba)	- A cola tree	Basoo (basa)	- A mat
Sanoo (sani)	- Gold	Sapoo (sapu)	- A row
Suboo (subu)	- Meat	Kunoo (kunu)	- A bird
Sutoo (sutu)	- A thick forest	Kumoo (kuma)	- A bee
Tumoo (tuma)	- Time	Suŋo (suŋ)	- A thief
Kaŋo (kaŋ)	- Language	Teŋo (teŋ)	- Oil palm(palm oil)
Siŋo (siŋ)	- Leg	Koŋo (koŋ)	- A baboon
Tewo (tee)	- Waist	Sewo (see)	- Ash
Ñewo (ñee)	- Fish	Keekewo (keekee)	- Milk
Monoo (mono, moni)	- Porridge	Lodoo (lodo)	- Ludo
Konoo (kono)	- Stomach	Sootoo (sooto)	- Figtree
Looloo (looloo)	- A star	Tiyo (tii)	- Feather
Liyo (lii)	- Honey	Niyo (nii)	- Soul
Fiyo (fii)	- Pus		

## REWRITE THE FOLLOWING IN ENGLISH

Dij kee	Koloŋ dinkariŋo	Loo jamaa
Musu ñimmaa	Kayiti koyoo	Jii sumayariŋo
Banku naani	Julu fiŋo	Teŋ jaŋo
Kili saba	Soosi diimaa	Moto wooro
Tiya duuraŋo	Buŋ baa	Nono kumuŋo
Sama diŋo	Tenteŋ kutoo	Wonjo diimaa

## WRITE THESE IN THEIR FULL FORMS

lookuŋ	Saŋ	Raŋ	Feŋ
Mana	Kama	Maani	Tama
Kati	Rati	Sati	Tadi
Kele	Tele	Nene	Fete
Sita	Siti	Firi	Sila

## SUFFIXES

There are numerous suffixes in Mandinka and each of them has a specific function or functions to perform. As you go through the various competencies you gradually come across them.

The following are some of them:



Teeriyaa	Hakilimaayaa	Beteyaa
Friendship	Wisdom Good	
	Sensibleness	Goodness

- Laa/Rilaa - These seem to be equivalent in meaning to "er" suffix in English.

eg:	Dookuulaa	Senelaa	Domorilaa
	A worker	A farmer	An eater

Musukeebaa mu nna karandirilaa le ti  
Musukeebaa is my teacher.

- Raŋo/Ndaŋo - These stand for tools, etc.

eg:	Dookuraŋo	Sindaŋo	Fiiriraŋo
	A tool (something to work with)	A digger	A sowing tool

- Too - This comes at ends of verbs and adjectives to give them a different meaning.

eg:	Saasaatoo	Ñaamaatoo	
	A sick person (one with sickness)	A lunatic (one with insanity)	
	Lootoo	Taatoo	Tambitoo
	While standing	While going	While passing

N taatoo Tendaabaa m be i je la le  
While I am going to Tendaabaa I'll see you.  
On my way to Tendaba I'll see you

- Ñaa - "The way" is the likely meaning of this suffix.

eg:	Tabi	Tabiñaa
	To cook	Way of cooking

N karandi maanoo tabiñaa la  
Teach me the way of cooking rice.  
Teach me how to cook rice.

- Ntaŋo - Stands for "one without" or "less".

eg:	Musuntaŋo	Yaantaŋo	Hakilintaŋo
	One without a wife	One without a home	A senseless person

- Roo/Doo/oo - Transform active verbs into nouns.

eg:	Domo	Domoroo	Miŋ	Mindoo
	To eat	Eating	To drink	Drinking
	Kati	Katoo		
	To harvest	Harvesting		

- Ndiŋo - This suffix shows that someone or something is small.

eg:	Bukoo	Bukundiŋo	Siisee	Siisendiŋo/siiseriŋo
	A book	A small book	A chicken	A small chicken

- Kanaŋo - This stands for "big size".

eg: Keekanaŋo      Sunkutukanaŋo  
A big man      A big girl

- Baa    Kararilaa      A tailor                      Kararilaa baa    A great tailor  
          Ñaatonkoo    A leader                      Ñaatonkabaa    A great leader  
          Bujo            A house                      Bunbaa            A big house

- Naŋ - Towards oneself.

eg: A samba naŋ      Kata naŋ  
Bring it              Move towards me

- Ñoo - This suffix can translate into English as "mate".

eg: N siiñoo      My neighbour (my living mate)  
N kafuñoo      My associate (someone I associate with)  
N dookuuñoo    My work mate  
I sonkañoo      Your quarrel mate (the one you quarrel with)

- Njaŋo - This is like "th" in English

eg: Fula              Two                      Naani                  Four  
Fulanjaŋo      Second                  Naaninjaŋo      Fourth  
Wooro            Six                      KonontoNine  
Wooronjaŋo    Sixth                    Konontonjaŋo    Nineth

- Lu - The plural marker.

eg: Kalaa            Kalaalu              Motoo                  Motoolu  
A pen              Pens                    A vehicle              Vehicles

- Maa - This comes at the end of relationship terms but the words can function with the same meaning without it.  
It also goes with adjectives

eg: N faa            N faamaa            N bariŋ              N barinmaa      Koyi              Koyimaa  
My father      My father            My uncle            My uncle          to be white      white, white one

- Taa - This suffix when combined with a verb or noun bears the meaning "for" and the verb becomes a verb noun.

eg: Saŋ              Santaa              Bii      Biitaa  
To buy            For sale              Today    For today (today's)

- O/oo - Makes a phrase contain the definite article "the".

eg: Suu saba Suu saboo  
Three horses      The three horses

- Ke - This is an adverb marker.

eg: Koteke    Beteke                      tariyaake  
Again      Very well, well              quickly

- Fee - This comes after names of crops, vegetables, etc. and means "field"

eg: Tiya fee                      Kanjiffee Ñoofee              Kintiffee  
Groundnut field              Okra field              Millet field              Sorghum field

- Ntee/Ntewo/Ntuŋo - Have similar functions with "too".

eg:	Finki	To be blind
	Finkintee	A blind person
	Finkintewo	A blind person
	Hadume	To be greedy
	Hadumentuŋo	A greedy person

- N -This is not a suffix because it comes before "te". It's hard for one to tell if it's prefix or not. It has no meaning and can be omitted.

eg:	Tana te	No trouble	-	Tanante	No trouble
	Nte te	I'm not the one	-	Ntente	I'm not the one

- Ñolu - And others.

eg:	Faatu ñolu	Faatu and others.
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## WORD FUSIONS

Word fusions or contractions exist in Mandinka as in English. Some English contractions are - I'm, you're, we'll, I've, etc. Also in Mandinka the contractions take place between the auxiliary and pronoun. There are other words like "aniŋ (niŋ)", "kabiriŋ", "niŋ", "biriŋ" which do have contractions appear between them and the pronoun. Sometimes it involves an action verb and pronoun, "taata" "siita", etc. Fluent Mandinka speakers use contractions a lot so as a learner you ought to be a keen listener to understand.

Here are some guidelines.

Maŋ + a = Maa.	N maŋ a je N maa je	I haven't seen him.
Maŋ + l = Mee.	N man i loŋ N mee loŋ	I don't know you.
Kabiriŋ + l = Kabirii.	Kabiriŋ i taata Kabirii taata	When you went?
Kabiriŋ + a = Kabiraa.	Kabiriŋ a jeleta Kabiraa jeleta	When he laughed?
Aniŋ (niŋ) + a = Naa	Faatu niŋ a faamaa Faatu naa faamaa	Faatu and his father.
Aniŋ (niŋ) + l = Nii.	Faatu niŋ ila wuloo Faatu nii la wuloo	Faatu and your dog.
l + a = aa	N maŋ lafi a la N maŋ lafaa la	I don't want it.
l + a = yaa	A dii a la A diyaa la	Give it to him.
e + a = aa	Nte ye a je Banjul Nte yaa je Banjul	I saw him in Banjul.
e + l = ee	A be i kumandi la le A bee kumandi la le	He'll call you.
a + l = ee	ŋa i toomaa kanu le ŋee toomaa kanu le	I love your namesake.

a + a = aa                      A ka a maakoy le  
    A kaa maakoy                      He's helping him.

### REFLEXIVE

	Singular	Plural
1st Person	n	n'
2nd Person	l	l
3rd Person	l	l

These appear before the verb and its interesting to note that "l" stands for 2nd person plural/singular and 3rd person plural/singular. Sometimes the above tend to mean myself, yourself etc.

eg:	I lamoy	You listen
	Ali i lamoy	You all listen
	I sooti	You tuck in (your shirt)
	ŋ'a n' sooti	Let's tuck in (our shirts)
	I loo	You wait or You listen
	I kuu	You bathe or (bathe yourself)
	Taa i jaara	Go and get yourself treated
	Itelu be i foñondiŋ kaŋ ne	They are resting

i paree	- Get ready (get yourself ready)	
i doŋ	- Dance	
i baluu	- Enjoy yourself	
i buu	- Defecate	
i sumunaa	- Urinate	
i tariyaa	- Be quick	
i jii	- Ejaculate, put something down (load)	
i koy	- Say the truth (confess)	Faatu be i kuu kaŋ
i wura	- Undress	(Faatu is washing herself)
i kuu	- Bathe yourself	Laamin be i doŋ kaŋ
i soojaa	- Ignore	(Lamin is dancing)
i seneyaa	- Clean yourself	N be na bori kaŋ
i dadaa	- Get prepared	(I am running)
i nuu	- Hide yourself	A be i jaara kaŋ
i laa	- Lie down	(He is curing himself)
i biti	- Cover yourself	
i paree	- Dress up	
i bori	- Run	
i taa	- Consume (water, food etc)	
i danku	- Answer, respond	
i kaa	- Deny	
i ñuŋ	- Pick up the load	
i dahaa	- Give up (take a rest)	
i foño	- Give up (take a rest)	
i muña	- Be patient	
i miira	- Think	

### CAUSATIVES

Causative verbs in Mandinka take "ndi" suffix which is almost like "en" suffix/prefix in English.

eg:	-Bori	To run	Ñina	- to forget
	Borindi	Cause to run(to drive)	Ñinandi	- cause to forget
	-Wara	To be large	Tuluŋ	- to play



## GRAMMAR NOTES

Ka - An auxiliary for habitual positive. But in the leave taking dialogue it is used for present progressive.

Nuŋ - Puts "mu" and "be" and "ta" etc in the definite past.

## ASSIGNMENT

Rewrite the following in English:

Saajo lee?	Saajo te jaŋ
Saajo be jana le saayiŋ	Ala musoo te jaŋ
N faamata saajo je la	Ate mu ñaatonkoo le ti jaŋ
Peter manke Gambia nkoo ti	Ali mu dookuulaalu le ti.

Go over the following phrases with your helper and communicate with as many people as possible to obtain the responses.

I be kayira to?	Kori tanante?
I too diimaa duŋ?	Kontoŋo duŋ?
I mu Gambian koo le ti baŋ?	I yaa be saatee jumaa le?
Alikaaloo mu keebaa le ti fo fondinkewo?	Jaŋ alikaaloo tondii?
A noomalankoo tondii?	I bota naŋ mintoo le saayiŋ?

## PAST

Ali mu dindiŋolule ti nuŋ or	
Ali mu nuŋ dindiŋolu le ti	You were children
Ali te nuŋ dindiŋolu ti	You were not children

## PRESENT

Saayiŋ ali mu fondiŋ kewolu le ti	Now you are children
Saayiŋ ali te fondiŋ kewolu ti	Now you are not children

## FUTURE

Saama ali be ke la keebaalu le ti	Tomorrow you'll be elders
Saama ali te ke la keebaalu ti	Tomorrow you'll not be elders.

"ti" complete sentences as in the above. Also completes sentences of comparisons. Sometimes it's a postposition:-

A mu numoo le ti	A manke numoo ti
Ñiŋ ne warata woo ti	Ñiŋ maŋ wara woo ti
A ye dadaa siiraŋo ti	A maŋ a dadaa siiraŋo ti

## SOME RESPONDING TECHNIQUES

1. "Kayira doron" - Is the response to any greetings with the word "kayira"

2. "Be ñaadii" - Is responded by "be jaŋ doron".

The first word in the question comes down to be first word of the response. If a pronoun is used it changes to the appropriate reference. "Jaŋ doron" can be replaced by a precise response.

eg:	Basse be ñaadii?	Basse be <u>kandiriŋ</u>
	How is Basse?	Basse is <u>hot</u>

3. Question words like:

eg:	"Jumaa" "Mintoo"	"Jelu"	"Muŋ"	
	Who	Where, Which place	How much How many	What





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Konoto	- Inside	Bala	- Beside, on, attached to
Banta	- Out (side)	Bulu	- With, in the hands of From (the hands of)
Duuma	- Down/bottom/under	Daala	- Near, beside
Koto	- Under	Daa wo daa	- Everywhere
Ñaato	- Front	Kooma	- Behind, ago, absence
Ka	- To	Jana	- Over there
Jaŋ	- Here, this place	Kunto	- Above
Jandiŋ	- Before	Ñaala	- Before, presence
Santo	- Up, above	Nooma	- Behind, following after
Koolaa	- After	Jee	- there
Teema	- Between, in the middle	Yaa	- Place, to, home, at, 's
Karala	- Beside, aside	Sinna	- Near
Kooma	- Behind, back		

Please be informed that prepositions in Mandinka are post positions because they come after the position, etc.

eg: Wandi be kuluŋo kono  
Wandi is (the)boat in (Wandi is in the boat)  
Koojaaroo be booloo kono  
(the) spoon is bowl in (The spoon is in the bowl)  
Faatu be rajoo daala  
Faatu is radio near (Faatu is near the radio)  
Kalaa te taabuloo kaŋ  
(the)pen is(not) (the)table on (The pen is not on the table)  
Peter be Banjul  
Peter is (in)Banjul

The postposition can be omitted when a proper name of a place, is used. Stative verbs are verbs without object and do not involve any action adjective verbs that are suffix with "riŋ" or "ndiŋ" to describe a continues state or quality. Some of them are:-

Looriŋ - Standing	Saasaariŋ - Sick	Jimiriŋ - Bending
Laariŋ - Lying	Bataariŋ - Tired	Napuriŋ - Pasted
Siiriŋ - Sitting (seated)	Dendiŋ - Hanging	Semberiŋ -Leaning
Faariŋ - Dead, full	Jonkotoriŋ - Squatting	

Motoo be looriŋ kaaraasoo kono  
(the)car is standing (the) garage in (The car is standing in the garage)

A diŋo be saasaariŋ baake le  
His son is sick very (His son is very sick)

Kayitoo be napuriŋ walaa bala  
(the) paper is pasted (the)board on (The paper is pasted on the board)

### MORE POSTPOSITIONS

Ti - Into A ye bayoo kara naafoo ti  
He cloth sewed a hat into (he sewed the cloth into a hat)  
Fee - With Naa bukoo fee  
Come book with (come with the book)(Bring the book)  
To - To Faatu taata marisee to - (Fatou is gone to the market)  
Faatu went to the market  
- At Faatu be marisee to  
Faatu is at the Market  
La - From A borita motoo la  
He ran from the car

- For	Ali naata munne la jaŋ? You came here for what?
- With	A ye bootoo fandi maano la He filled the bag with rice
- By	A taata kuluŋo le la Tendaabaa He went by boat to Tendaabaa
- Through	A taata Tendaabaa le la kunuŋ He went through Tendaabaa yesterday
- With	A ye juloo kuntu muroo la He cut the rope with a knife
- To	M be ate le la I am (referring) to him
- To	Kodoo dii Laamin na Give the money to Laamin
La - With	Mindoo le be Peter la Thirsty is with Peter (Peter is thirsty) Siinoo le be dindiŋo la Sleep is with the child (the child is sleepy) Kuŋ dimoo le be n na Head pain is with me (I have headache)

Sometimes "la" can go with "niŋ" in the same sentence for one meaning.

eg:	A taata niŋ motoo le la	He went by car
	A taata niŋ Banjul le la	He went through Banjul
	A ye juloo kuntu niŋ muroo la	He cut the rope with a knife

Fee -	Ate be ala nafaa dammaa le fee He is his benefit only with (he is only(concerned) with his benefit)
Ye - to	Ñiŋ bukoo samba Faatu ye Take this book to Faatu
- for	Woo montoroo dadaa a ye Mend that watch for him

If "ye" is preceded by "n" the "ye" changes to "ñe".

La - About	Ali ñinata nte la le You forgot about me
Fee - To	A mulunta a fee It seems to him
- To	A beteyaata n fee le It is good to me
Kamma - For	I naata munne kamma? You've come for what? Muŋ kamma? - For what Taa bukoo kamma - Go for the book.
Ma - From	Dindoŋolu borita saalu ma The children ran(away) from snakes
- To	A maŋ koyia ma - It is not clear to me. Ñiŋ bayoo waafi n ma (n yaa) Sell this cloth to me
Maafaŋ-Toward	A be taa kaŋ marisee maafaŋ He's going toward the market.

Motoo be looriŋ nuŋ yiroo koto:

Substitute: niisoo, baa, saajiyo, fooleesuwo, suwoo, faloo

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Musoolu be looriŋ yiroo daala:

Bendiŋ, siiriŋ, deeriŋ, siyaariŋ, jimiriŋ, nonkonmaariŋ.

Sometimes it's hard to say what "la" translates to in English.

eg: N fuu murubaa la Lend me a cutlass.  
N suulata turuneewiisoo la I need a screw driver.  
N lafita booroo la I want medicine

Let your helper help you construct sentences with the following words.

Yillaa - To expect	Ñina - To forget
Sila - To be afraid	Dali - To be fond of
So - To offer	Jarabi - To have love for
Haani - To be bold	- To be addicted to
Pasi - To be fed up	Jutu - To have contempt for
- To be tired of	- To despise, to underate
Jiki - To trust	Laa - To refuse something because of dissatisfaction
Jele - To laugh	Balaŋ - To refuse
Soŋ - To agree	Dasa - To be short of
Tambi - To pass	Soo - To branch off, to pass by

"La" with verb nouns, objects and wishes.

Musoolu be tabiroo la	The women are cooking
Musoolu be subu taboo la	The women are cooking meat
Saajo be saferoo la	Saajo is writing
Saajo be leetari safoo la	Saajo is writing a letter
Ala maa i siimaayaa la	May allah grant you long life.
Ala maa siloo diyaa la	May Allah make the trip good.

To - From	Peresidaŋo ye seefoo bondi ala palaasoo to le The president has removed the chief from his post.
La - On	Ali naata luŋ jumaa le la? You came on which day?
Maafaŋ-Around	Faatu yaa be jaameŋo maafaŋ ne Faatu's home is around the mosque.

PRESENT	PAST
Ate be kunkoo to	Ate be nuŋ kunkoo to
He is at the farm	He was at the farm

FUTURE

Ate be tara la kunkoo to saama	
He will be at the farm tomorrow.	
Ti - For Ntelu be munne tabi la kontoŋo ti bii?	What are we cooking for lunch today?
La - Of N dasata dalasi fula le la	I'm short of two dalasis.
Ti - With	I be ñiŋ kodoo ke la munne ti? What will you do with this money
Ma - With	Fata taay ma (la) Do away with opium (leave opium).
Ka - To N lafita ka i loŋ	I want to know you

Niŋ - To	Jan niŋ Banjul maŋ janfa Here to Banjul is not far
- upto	Jaŋ niŋ mintoo? Here and where? (upto where)?
Fo - Upto	Fo mintoo? (upto where)? N be taa kaŋ fo Kwinela I'm going upto Kwinela.

## OBJECTIVE

Trainees will be able to understand and use object pronouns.

N	- Me	N	- Us
I	- You	Ali	- You
A	- Him, Her, It	Í	- Them

Nte	- Me	Ntelu	- Us
Ite	- You	Alitelu	- You
Ate	- Him, Her it	Itelu	- Them

In Mandinka the same words stand for subject and object pronouns. The only difference is that subject pronouns come before the infinitive and auxiliary and object pronouns come after.

eg:	Laamin ye n kumandi	Laamin did me call (Laamin called me)
	A be i kumandi la le	He will you call (He will call you).

Rewrite the following in English:

Baakari ye a tupa muroo la	Ayisatu be a maakoyi la le
Ali maŋ a kontoŋ	Ñiŋ bukoo samba n ñe ofisoo kono
Ala santiraŋo dii a la	Dukare, n so booroo la
Kana feŋ fo ate ye	Ali ye nte fili jee le

When there is a postposition related to the object pronoun then it can fall after the action verb.

## HOUSING

Trainees will be able to look for a house.

Trainees will be able to negotiate for the rental

Trainees will be able to arrange for repairs, etc.

John:	I be kayira to? Are you at peace?
Baakari:	Kayira doron Peace only.
John:	N be buŋ ñinoo la I am looking for a house I ye buŋ kenseŋo soto le baŋ? Do you have an empty house
Baakari:	Haa, ŋa buŋ kenseŋo soto le Yes, I have an empty house Bari ñantaŋ buŋo le mu But it is a thatch house
John:	N lafita woole faŋo la That's the very one I want? I be a luwaasi la jelu le la? You'll rent it out for how much?
Baakari:	N be a luwaasi la dalasi taŋ wooro le la karoo I'll rent it out for sixty dalasi a month.
John:	Woo beteyaata - That's okay

Bari n lafitu jonkonɗ fanuɗo le la  
But I want a spacious backyard  
N fansuɗ kamoo be siɗ na jee le  
My own toilet shall be dug there.

### VOCABULARY

Ñinoo	- Looking for	Kenseɗo	- Empty	Bari	- But
Ñantaɗo	- Thatch	Buɗo	- House	Lafita	- Want
Faɗo	-The very one	Luwaasi	- To rent	Taɗ wooroo	- Sixty
Karoo	- Month	Jonkoɗo	- Back yard, bathing place	Fanuɗo	- Spacious, wide
Fansuɗ - Own		Kamoo	- Toilet		
Siɗ	- Dig	Raaki	- To plaster	Muu	- To paint
Kankaraɗo	- Roof	Suleɗ	- To leak	Tiba	- To roof
Dadaa	- To make	Sansaɗ	- To fence	Biloo	- Ceiling
Sansaɗo	- Fence	Daa	- Door	Palanteeroo	- Window
Murubuɗo	-Round house	Saalo	- Parlour	Kabineetoo	- Bedroom

### MARKETING

Trainees will be able to understand the common terms used in a marketing dialogue.  
Trainees will be able to bargain in a market, shop, etc.

Faatu	Julabaa, i saama Big merchant, good morning Mbasañoo daa mu jelu le ti? Price of damask is how much?
Julabaa	Kiliyaanoo, i saama Client, good morning. Mbasañoo meetaroo mu dalasi muwaɗ ne ti A meter of damask is 20 dalasis.
Faatu	Dukare a talaa. Please reduce it. Mbasañoo daa jiita le saayinɗ. Price of damask has gone down now.
Julabaa	Woo mu tooña le ti. That is true Bari ñinɗ mu mbasañi fooririɗo le ti But this is quality damask.
Faatu	Mbasañoo meetaroo mu dalasi taɗ ne ti, daa wo daa A meter of damask is 10 dalasis every where
Julabaa	Bisimila, woo joo Okay, pay that.

### VOCABULARY

Julabaa	- A big merchant	Mbasañoo	- Damask	Daa	- Price
	- A big trader	Kiliyaanoo	- Client	Meetaroo	- A meter
Muwaɗ	- Twenty		- Customer	Dukare	- Please
Talaa	- To reduce	Jiita	- Has gone down		
			- Dropped		
Sanyiɗ	- Now at the moment				
Tooña	- True	Bari	- But	Fooririɗo	- superior Quality
Joo	- Pay	Taɗ niɗ luulu	- Fifteen	Kaarikaaroo	- Last price
Daawo daa	- every where	Anduɗ	- And	Nte bulu	- I hand
	- every place				- In my hand
					- In my possession

### BISIMILA

Expression showing approval or satisfaction.

## TRANSFORMATION

Mbasañoo daa mu jelu le ti?	Price of damask is how much?
Mbasañoo mu jelu le ti?	Damask is how much?
Dukare a talaa	Please reduce it?
Dukare doo talaa	Please reduce some?
Dukare doo bondi	Please remove some?
Dukare a talaa n ñe	Please reduce it for me?

## MORE MARKETING TERMS

Kiloo	- Kilogram	Kaloonoo	- A gallon
Libaroo	- Half kilo	Pootoo	- A tin (a measuring cup)
Seeroo	- A pile	Toonoo	- A ton
Saamoo	- A pile	Keesoo	- A box, a create, a chest
Laa	- A pile	Yaadoo	- A yard
Jurumoo	- A plie	Talaa	- Half, fifty butut
Bootoo - A sack	Too		- Half
Barigoo	- A drum	Talantee	- Half
Sinsiño - A basket	Kartono		- A carton
Dumboo	- A big can	Duuseenoo	- A dozen
Kaboo	- A bottle	Sitoo	- A bundle
Pakeetoo	- A packet	Sumandaño	- Measuring equipment
Mbuusoo	- A plastic bag	Pesarirano	- A scale
		Balansoo	- A scale
Balootoo	- A balé	Basikiloo	- A scale(scale measuring up to one or more tons)
Kuntoo - A piece	Kuño		- A loaf of
Peeroo	- A pair	Liitaroo	- A litre

## FOOD - DOMOROO

Trainees will be able to look for a place to rent a food bowl.  
Trainees will be able to bargain and arrange for a food bowl.

Buuba:	I saama	Good morning
Tiida:	I saama	Good morning
Buuba:	N lafita booloo le luwaasi la i bulu	I want to rent a food bowl from you.
Tiida:	Woo manke kasiti	That's no problem
	I lafita kontono niñ siimaño bee le la bañ?	Do you want both lunch and dinner?
Buuba:	Hani, n lafita kontono doron ne la	No, I want only lunch.
Tiida:	Kontono dammaa mu keme niñ tañ luulu le ti	Lunch only is hundred and fifty dalasis.
Buuba:	Woo benta n fee le bari n buka lafi futoo la	That's okay with me but I don't like cooscoos.
Tiida:	N be n hakiloo tu la a to le	I will be mindful of it.
	Dindiño be a naati la le luñ o luñ	The child will bring it everyday.

## VOCABULARY

Kontono	- Lunch	Siimaño	- Dinner	Daasaamoo	- Breakfast
Futoo	- Cooscoos	Satoo	- Plain rice porridge		
Tiya kere satoo (cuuroo)			- Raw peanut porridge		
Tiya duuraño (domodaa)		Cuuroo	- Plain rice porridge	Ñeeloño	- Steamed coos
- Peanut butter soup porridge		Findoo	- Steamed "findoo"		
Bennacinoo	- Fried rice	yaasa	- stew with roasted chicken/fish		

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Koo	- Salt	Jumboo	- Kind of maggi cube
Soosoo	- sauce	Cuu	- stew
Duurajo	- soup	Monoo	- millet porridge
Tuwoo (fufu)	- Sticky flour with soup		
Ñankatajo	- Rice with dry fish, peanut, locust bean, etc.		
Palaasaas	- Soup of leaf, peanut, palm oil, etc.		

### TIME - WAATOO

Trainees will be able to understand time in minutes, hours, etc.

Trainees will be able to understand time related terms.

Trainees will be able to ask and tell time in minutes, hours, etc.

Laj:	Baakari, waati jumaa le i be jii la bii? Baakari, when will you close today?
Baakari:	N ñanta jii la talañ saba le I should close at 3 o'clock. Bari n mañ keebaa je foloo But I've not seen keebaa yet. Ite dun, waatijumaa le i be sele la? What about you? When will you start work?
Laj:	Bii nte be tardee la le domandiñ Today I will be a little late. N be naa la talañ naani niñ talaa le I'll come at half past four.
Baakari:	Saama mu nna foño lujo le ti. Tomorrow is my rest day. N te naa la fo sinindiñ I won't come till after tomorrow.

### VOCABULARY

Waatijumaa	- When, whichtime	Bii	- Today	Ñanta	- should
Jii	- To close from work, etc	Saba	- Three	Bari	- But
Talañ	- Bell, o'clock	Je	- To see	Foloo	- Yet, First
Mañ	- Didn't, haven't, hasn't	Duñ	- Whatabout	Tardee	- To be late
Sele	- To climb, To start work	Naa	- To come	Naani	- Four
Domandiñ	- A bit, A little	Niñ	- And	Talaa	- Half
Foño	- To rest, Rest	Nna	- My	Saama	- Tomorrow
Sinindiñ	- After tomorrow in - two days	Lujo	- Day	Fo	- Till, until

1. "Tambita" is used for reading time from minute one to thirty. "Dasata" which literally means "short by" is used from minute thirtyone to fifty-nine.
2. Talañ sey - Eight o'clock
3. (a) Talañ fula tambita miniti tañ saba - Thirty minutes past two.  
(b) Talañ fula niñ talaa  
Two o'clock and half (half past two).
4. Talañ tañ tambita miniti tañ niñ luulu.  
Fifteen minutes past ten.
5. Talañ luulu dasata miniti tañ niñ luulu.  
Fifteen minutes to five.

### ASK FOR TIME

I ye waatijumaa le soto?	What time do you have?
Waatijumaa le kumata?	What time is it?
Waatoo be ñaadii le?	What is the time?



## DAYS OF THE WEEK

Tenejo - Tenej lujo	Monday
Talaatoo - Talaata lujo	Tuesday
Araboo - Araba lujo	Wednesday
Araamisoo - Araamisa lujo	Thursday
Arajumoo - Arajuma lujo	Friday
Sibitoo - Sibiti lujo	Saturday
Dimaasoo-Dimaasi lujo-Alahadoo	Sunday

A day can be referred to in one way or the other. Sunday has three different names and the others two.

Kununkoo - Day before yesterday	Bii - Today	Kunuŋ - Yesterday
Kununkoobaa - Three days ago	Seruŋ - Last year	Ñinaŋ - This year
Sinindinkoo - In three days time	Jaari - Next year	Kooma - Ago
Serunkoobaa - Three years ago	Sanjo - Year	Sanjoo - Year(rain)
Jaarikoo - Year after next	Lookuŋo - Week	Sanj jumaa - Which year
Jaarikoobaa - In three years time	Subaa - Dawn	Sanjifula - Two years
Tumajumaa - Which time	Juuna - Early	Samaa - Rainy season
Sanjifula ñaato - In two years time	Fitiroo - Dusk	Tilifula - Two days

Lookuŋ tambilaa - Last week, Past week	Lookun naalaa - Next week, coming week
Ñaato domandiŋ - In a little while	Tilikandoo - Dry season
Kontoŋ waatoo - Lunch time	Siimaŋ waatoo - Dinner time
Daasaama waatoo - Breakfast time	Salifanaa - Afternoon prayer time
Karoo - Month, moon	Alansaroo - Evening prayer time
Mee - To be long (time)	Saafoo - Night prayer time
Serunkoo - Year before last	

Waatoo siita le It's time (time is up)  
 Kontoŋ waatoo siita le It's lunch time.  
 Waatoo maŋ sii It's not yet time.  
 N maŋ a ñaa soto I don't have time for it, him, her.

## TAILORING - KARAROO

Trainees will be able to negotiate with a tailor.

Trainees will be able to bargain for charges.

Laamin:	Kayira be
Kararilaa:	Kayira doron
Laamin:	Dukare, n lafita i ye kurutoo kara n ñe - Please, I want you to sew a trouser for me
Kararilaa:	Siifaa jumaa? Which type?
Laamin:	Kurutu jaŋo? Long trousers?
Kararilaa:	Kurutu jaŋo ka kara dalasi muwaŋ ne la Long trousers is sewn for twenty dalasis.
Laamin:	Woo lafita koleyaa la le That is about expensive. A talaa domandiŋ Reduce it a little
Kararilaa:	Saayin i si dalasi taŋ nin luulu joo Now you can pay fifteen dalasis.
Laamin:	A beteyaata, muntuma le a be patee la? It's okay, when will it be ready?
Kararilaa:	Ŋa a jiki a be baŋ na le saama wulaaroo I hope it will be ready tomorrow evening.

Naa nna aparantee ye i sumaŋ.  
Come let my apprentice measure you.

### VOCABULARY

Dukare - Please	Lafita	- Want	Kurutoo	- Trouser	
Kara	- To sew Muwaŋ	- Twenty	Koleyaa	- To be expensive	
Talaa	- Reduce Domandiŋ	- A little Saayiŋ		- Now	
Joo	- Pay	Taŋ niŋ luulu	- Fifteen Beteyaata	- Is good, okay	
Muntuma	- When	Paree	- To be ready	Jiki	- To hope
Ban	- To finish	Saama	- Tomorrow	Aparantee	- Apprentice
Naa	- Come	Sumaŋ	- To measure	Wulaaroo	- Evening

### GRAMMAR NOTES

"Ye" means "to" in the first sentence and "let" in the last one.

"Ñe" means "for"

"ka" which is a habitual marker stands for "is usually" or "is normally" in the sentence.

"si" means "can" as in permitting.

### TRANSFORMATIONS

Siifaa jumaa - Siifaa ñaadii - Muŋ siifaa.

### LAUNDRY - KUUROO

Trainees will be able to look for a place to rent a food bowl.

Trainees will be able to arrange and bargain for a food bowl.

Bintu:	Salaamaalee kum
Musukeebaa:	Maalee kum salaam
Bintu:	Dukare, n lafita i ka nna feŋolu kuu n ñe Please, I would like you to be washing my clothes for me.
Musukeebaa:	N sii kuunoo araba wo araba. I can wash them every Wednesday.
Bintu:	Woo te tana ti. Joo mu jelu le ti? That's not a problem. The payment is how much?
Musukeebaa:	A maŋ koleyaa, dalasi taŋ wooro le mu puru karoo. It's not expensive, it is sixty dalasis for a month.
Bintu:	Araboo n be feŋolu naati la le aniŋ kemboo kaatu i ñanta i paasi la le. On wednesday I bring the clothes and chercoal because you should iron them.

### VOCABULARY

Feŋolu	- Clothes	Kuu	- To wash	Araba wo Araba	- Every Wednesday
Karoo	- Month	Paasi	- To iron	Kemboo	- Charcoal
Saafunoo	- Soap	Feeroo	- An iron	Omoo	- Powered soap
Buluwo	- Blue powder	Jiyo	- Water	Odisabeloo	- Bleach
Daakandee	- Starch	Lampi	- To fold	Faanoo	- Sarong
Dendikoo	- Shirt, dress	Kurutoo	- Trouser	Doroosoo	- Underwear
Kawaasoo	- Sock	Paasiroo	- Ironing	Daakandee	- to starch
Buluu	- to deep in blue				

### OBJECTIVE

- Trainees will be able to identify and stop a taxi vehicle.
- Trainees will be able to arrange for a trip and fares.
- Trainees will be able to order a driver to stop.
- Trainees will be able to give directions.

## TAXI AND DIRECTIONS

Jill:	Taxi, i ka taa fajara le baŋ?	
	Taxi, are you going to fajara?	
Daraayiboo:	Haa, n ka taa fajara le	
	Yes, I'm going to fajara.	
	I fanaŋ kataa jee le baŋ?	
	Are you also going there?	
Jill:	Haa, n fanaŋ ka taa jee le	
	Yes, I'm also going there.	
	Paasoo mu jelu le ti?	
	The fare is how much?	
Daraayiboo:	Paasoo mu dalasi luulu le ti	
	The fare is D5.	
Jill:	Hani, fajara paasoo mu dalasi fula le ti	
	No, the fare to fajara is D2.	
Daraayiboo:	Bula ŋ'aa taa. Ibe jii la mintoo le?	
	Get in we go. You will come down where?/(Where will you come down)	
Jill:	N be jii la silafatoo meŋ be esanseeroo bala.	
	I'll come down at the junction which is beside the petrol station.	
Daraayiboo:	A bete yaata.	It's good (it's okay).
Jill:	Jaŋ ne mu.	It's here.
	N jindi jaŋ.	Ila paasoo fele, abaraka.
	Bring/let me down here.	Here is your fare, thank you.

## VOCABULARY

Taa	- To go	Haa	- Yes	Fanaŋ	- Also
Paasoo	- Fare	Hani	- No	Bula	- To get in
ŋ'a	- We, let us	Meŋ	- Which	Jii	- To climb down, to alight
Jonsonoo	- Junction	Esanseeroo	- Petrol station		
Beteyaata	- Is good (is okay)	Jindi	- To make to climb down		
Fele	- Here is		- To make to alight		
Abaraka	- Thank you				

## GRAMMAR NOTES

- "Ka" is a progressive marker in the sentences in the dialogue. But you'll come across cases in which it is a habitual marker.
- "Mu" means "is, are" but in this sentence "jaŋ ne mu" means "it is here".
- "meŋ" is a relative pronoun meaning "which, who, that" etc.

## TRANSFORMATIONS

I ka taa fajara le baŋ?	Are you going to fajara?
I be taa kaŋ fajara le baŋ?	Are you going to fajara?
Paasoo mu jelu le ti?	The fare is how much?
Joo mu jelu le ti?	The payment is how much?
N jindi jaŋ	Bring me down here
N so jaŋ	Bring me down here.

"So" means "to offer" so it can be used when making any demand.

## MORE TERMS FOR DIRECTIONS

ŋooji	- To turn, to curve	Fo	- Upto
ŋoojoo	- A curve	Koofoo	- A curve
Turunee	- To curve, turn	Silakumbeŋo	- Crossroad, a cross junction
Bulubaa	- Right	Silafatoo	- A forked junction
Tilijii	- West	Ŋaatiŋo la	- Opposite of

Maraa - Left Tiliboo - East

### KEY PLACES IN A TOWN

Misiroo	- A mini mosque	Kaaraasoo	- A car park
Marisee	- A market	Mankasiinoo	- A (seed) store
Jaameŋo	- A grand mosque	Lopitaanoo	- A hospital, clinic, - a health centre
Karanbuŋo	- A school	Yiribaa	- A big tree
Bantabaa	- A meeting ground, etc		
Bitikoo	- A shop	Koroosimaa	- A vehicle waiting
Koloŋo	- A well		- place (up country)
Benteŋo	- A platform		

### OBJECTIVES

- Trainees will be able to understand cardinal and ordinal numbers.
- Trainees will be able to use numbers to quantify items.
- Trainees will be familiarized with Gambian currency.
- Trainees will be able to understand and explain the counting system in Mandinka.

Keebaa: Bii, ŋa luntaŋolu le soto

Today, I have guests.

Meeta: I bota mintoo le?

They are from where?

Keebaa: I bota Basse le

They are from Basse.

Meeta: Jaŋ niŋ Basse mu kilometer jelu le ti?

Here to Basse is how many kilometer?

Keebaa: Jaŋ niŋ Basse mu kilometer mu waŋ ne ti. Here to Basse is twenty kilometer.

Meeta: Luntaŋ jelu le mu?

How many visitors are they?

Keebaa: Luntaŋ saba le mu

They are three guests.

Doo mu n teerimaa le ti

The other one is my friend

Ate naata jaŋ siŋaa naani

He came there three times.

Meeta: Doolu duŋ? What about the others?

Keebaa: Woolu nene maŋ naa jaŋ

Those ones never came here before.

Ŋiŋ ne mu ila sila foloo ti jaŋ

This is their first trip here.

Meeta: Wulaaroo n be naa la i konton na le

In the evening, I'll come greet them.

### VOCABULARY

Ŋa	- I do/I did	Luntaŋolu	- Guests
Soto	- To have	Niŋ	- And, to
Jelu	- How many	Muwaŋ	- Twenty
Saba	- Three	Doo	- (an) other
Teerimaa	- Friend	Naata	- Came, has come
Siŋaa naani-	Four times	Nene	- Ever
Naa	- Come	Nene maŋ	- Never
Maŋ	- Didn't/Don't	La	- Tense marker
Sila foloo	- First trip	Konton	- To greet
	- first road		

## GRAMMAR NOTES

Luntan jelu le mu?

Guest how many they are?

(how many guests are they)?

A noun is not pluralized when it precedes a question word or number. "Mu" in this sentence stands for both auxiliary and pronoun "They are".

"Be" and "la" put verbs in the future form but when a sentence is extended the second part doesn't have to have "be".

eg: N be naa la i konton na le  
I will come (and) greet them  
N be naa i konton na le.

Jan niŋ Basse mu km jelu le ti?

Here to Basse is km how much?

eg: Tendaabaa, Banjul, Sooma, Kwinela.

Ñiŋ ne mu ɪla sila foloo ti jaŋ

This is (their) trip first here

eg: Fulanjaŋo, Tanjaŋo, Muwanjaŋo, Kemenjaŋo, Luulunjaŋo.

Kiliŋ	1	Kononto	9	Taŋ worowula	70
Fula	2	Taŋ	10	Taŋ sey	80
Saba	3	Taŋ niŋ kiliŋ	11	Taŋ konoto	90
Naani	4	Muwaŋ	20	Keme(keme kiliŋ)	100
Luulu	5	Taŋ saba	30	Keme fula	200
Wooro	6	Taŋ naani	40	Keme wooro	600
Worowula	7	Taŋ luulu	50	Wuli(wulikiliŋ)	1000
Sey	8	Taŋ wooro	60	Wuli naani	4000

The counting system in Mandinka is in base ten "niŋ" or "aniŋ" means "and".

Foloo	1st	Kemenjaŋo	100th
Fulanjaŋo	2nd	Muwanjaŋo	20th
Sabanjaŋo	3rd	Taŋ niŋ kilinjaŋo	11th
Naaninjaŋo	4th	Tan sabanjaŋo	30th
Luulunjaŋo	5th	Labajaŋo	Last

Siŋaa kiliŋ	Once	Siŋaa konoto	Nine times
Siŋaa fula	Twice	Siŋaa muwan nin luulu	25 times
Siŋaa Taŋ	Tentimes	Siŋaa wooro	Six times
Siŋaa wulinaani	1000 "	Siŋaa sey	Eight times

Siŋaa foloo	1st time	Siŋaa wooronjaŋo	6th time
Siŋaa fulanjaŋo	2nd time	Siŋaa muwanjaŋo	20th time
Siŋaa tanjaŋo	10th time	Siŋaa Luulujaŋo	

Dalaso	- A dalasi
Talaa	- 50 bututs, D0.50
Taransu	- 25 bututs, D0.25
Taransusaba	- 75 bututs, Do.75
100 bututs	equals one dalasi
Nonkoŋ	- 12 bututs
Dalasi kiliŋ	- one dalasi (D1.00)

## EXERCISE



**SUBSTITUTION**

Dookuwo be dii?

eg: Laamin, Faatu, Fiiroo, Karaŋo, Banjul, Jaŋ, Ali.

Dookuwo be jaŋ/jee doronj?

eg: n', a, n, Tendaabaa, Sooma, Faatu.

**VOCABULARY**

Kayira	- Peace	Fiiroo	- Selling, Business
Suu	- Home	Be	- Is, are
Moolu	- People	Karaŋo	- Learning
Tana	- Evil, trouble	Bee	- All, both
Dookuwo	- Work	Jaŋ	- Here, this place
Doronj	- Only, Just	Lee	- Where is/are
Jee	- There	Í	- They
Kori	- Hope	A	- He, she it
Ñaadii	- How	Dii	- How
Nkoolu	- People of/citizens of/ members of		

**CULTURAL NOTES**

Make yourself presentable by at least washing your face before you greet or speak to people in the morning.

- "i be dii" should not be used to greet elderly people, only for peers.
- Always greet when you meet or walk pass people.
- You'll be seeing girls and women kneel on one knee when they greet elders or their husbands.
- Shake hands with the right hand.
- As a gesture of respect people sometimes take off shoes when a call is made on the Imam, the Alikaaloo or any respected elder. Also when entering a mosque and shrines.

**ASSIGNMENT**

Please treat the following phrases with your helper in class and communicate with as many people a possible to acquire the responses. See with your helper again to deal with the responses.

- |                        |                           |
|------------------------|---------------------------|
| - I niŋ baara          | - I be kayira to?         |
| - Baato nkoolu lee?    | - Suukononkoolu lee?      |
| - Wula kononkoolu lee? | - Dookuu dulaankoolu lee? |
| - Kori tana te i la?   | - Musoolu lee?            |
| - Bundaala nkoolu lee? | - Ila musoo lee?          |
| - I keemaa lee?        |                           |

**PERSONAL INTRODUCTION****OBJECTIVES**

At the end of this lesson trainees will be able to understand and use personal introductory terms.

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| John: I be kayira to?                | - Are you at peace?                  |
| Faatu: Kayira doronj                 | - Peace only.                        |
| John: I tondii?                      | - Your name how (what is your name)? |
| Faatu: N too mu Faatu le ti          | - My name is Faatu.                  |
| John: I kontonjo duŋ?                | - What about your surname?           |
| Faatu: N kontonjo mu Gomez le ti     | - My surname is Gomez.               |
| John: I bota mintoo le?              | - Where are you from?                |
| Faatu: N bota Gambia jan ne          | - I'm from Gambia here.              |
| John: I bota Gambia mintoo le?       | - Where in the Gambia are you from?  |
| Faatu: N bota North Bank Division le | - I'm from North Bank Division.      |
| John: Jee moolu lee?                 | - Where are the people there?        |
| Faatu: Í bee be jee                  | - They are all there.                |

John: Kori tana te jee? - Hope there is no evil?  
Faatu: Tana te jee - There is no evil.

### SUBSTITUTION

Ted	Bota	Banjul	Le
Wandi	(is from)Jaŋ	Ne	
Saajo		Tendaabaa	
Ali		Kenebaa	
Jaari		Kwinella	
Keebaa		USA	

### TRANSFORMATIONS

I tondii?	What's your name?
I tooduŋ?	What of your name?
I too diimaa duŋ?	What of your sweet name?
I kontoŋ duŋ?	What of your surname?
I kontoŋ diimaa duŋ?	What of your sweet surname?
I bota Gambia mintoo le?	Where in the Gambia from?
I bota Gambia maafan jumaale?	Which part of the Gambia are you from?
I bota Gambia mintoo maafan ne?	Where in the Gambia are you from?
I bota Gambia kara jumaa le?	Which part of the Gambia are you from?
Jee moolu lee?	Where are the people there?
Jee nkoolu lee?	Where are the people of there?
N too mu Hadi le ti?	My name is Hadi.
Hadi le mu n too ti?	Hadi is my name.
i be jee	They are there.
i bi jee	They are there.
I mu mintoo nkoo le ti?	You are a citizen of where?
I mu mintonka le ti?	You are a citizen of where?

### SUBSTITUTION

N too mu (My name is)	John ne	ti
	Laamin ne	
	David le	
	Binta le	
	Kitaabu le	

N (My, I)	Kontoŋo mu(Surname is)	Gomez le	ti
Ali		Thomson ne	
John		Siise	
Musaa		Tuure	
		Saañan ne	

Ali	Kontoŋo(Surname)	Duŋ? (What about)
Your		
Faatu niŋ John		
I		
Yaama		

I (You) Bota(Is/am/are/from)	Banku(Country)	Jumaa le?(Which)
You		
Ali	Saatee	
Faatu	Kaabiilaa	
A	Suu	
	Maafan	



## Kara

<u>Positive</u>	<u>Negative</u>
N bota Gambia le	N maŋ bo Gambia
N mu America nkoo le ti	N manke Americaŋ nkoo ti
John kontoŋo mu Gomez le ti	John kontoŋo manke Gomez ti
í be jee	í te jee

<u>Singular</u>	<u>Plural</u>
Moo	Moolu
Nkoo	Nkoolu
Too	Toolu
Kontoŋo	Kontoŋolu
Mu	Mu
Be	Be

## VOCABULARY

Too	- Name	Mu	- Is, are, am
Kontoŋo	- Surname	Le	- Emphatic marker
Ti	- Complement	Mintoo	- Where, which place
Bota	- Is, am, are from, departed	Duŋ	- What about
Nkoo	- Person of, Citizen of	Diimaa	- Sweet, delicious, joyous
Banku	- Country, soil, land	Maafaŋ	- Area, side, part
Kara	- Side, part, area	Dij	- Member of, citizen of

## SPECIFIC GREETINGS

## OBJECTIVE

- By the end of the lesson trainees will be able to use greetings of the different times of the day.

## SOMANDAA - MORNING

Maalaamin:	Awa, i saama	- Good morning, Awa
Awa:	Kinte, i saama	- Kinte, good morning.
Maalaamin:	Kayira laata?	- Did you spend the night peacefully?
Awa:	Kayira donroŋ	- Peace only.
Maalaamin:	Somandaa be dii?	- How is the morning?
Awa:	Somandaa be jaŋ doron?	- The morning is here only(it's fine).

## TILIBULOO - AFTERNOON

Maalaamin:	Awa, i tiiŋaŋ	- Good afternoon, Awa
Awa:	Kinte, i tiinaŋ	- Kinte, good afternoon.
Maalaamin:	Kayira tiiŋanta?	- Are you spending the afternoon peacefully?
Awa:	Kayira doron?	- Peace only.
Maalaamin:	Tilibuloo be dii?	- How is the afternoon?
Awa:	Tilibuloo be jaŋ doron?	- The afternoon is here only.

## WULAAROO - EVENING

Maalaamin:	Awa, i wulaara	- Good evening, Awa.
Awa:	Kinte, i wulaara	- Kinte, good evening.
Maalaamin:	Wulaaroo be dii?	- How is the evening?
Awa:	Wulaaroo be jaŋ doron?	- The evening is here only.
Maalaamin:	Suutoo be ñaadii?	- How is the night?
Awa:	Suutoo be jaŋ doron?	- The night is here only.

## TRANSFORMATION

I tiiñan	I tiliñan
Somandaa be dii?	Seyiloo be dii?
Dii	Ñaadii
Wulaaroo be dii?	Wuraaroo be dii?
Dookuwo be ñaadii?	Doo be ñaadii?
I saama	I sooma
Jumaa	Jon, jey

## GRAMMAR NOTES

Both "be" and "mu" are auxiliary verbs but they are not interchangeable. "Mu" is used in definitive cases only. "Manke" or "te" negates "mu".

eg:	John mu kewo le ti	- John is a man.
	John mu kee sutuño le ti	- John is a short man.

Sometimes "mu" contains both auxiliary and the pronoun.

eg:	Jumaa le mu	- Who is it/he/she?
	Munne mu	- What is it?
	Mintoo le mu	- Which place is it?
	Nte le mu	- I am (the one). It is me.
	Jee le mu	- That's the place.
	Jelu le mu?	- How much is it?
	Muntuma le mu?	- When is it?

"Be" is used in sentences of location, action and description. Only "te" negates "be".

eg:	John be Ramu la buño kono	- John is in Ramu's house.
	Maalaamin be taa kan kerewan	- Maalaamin is going to Kerewan.
	Faatu be ñiñaariñ ne bii	- Faatu is beautiful today.

Jan	- Here, this place
Jee	- There, that place known to both parties.
Jana	- There, that place, over there, to be explained by the speaker.
Woto	- There, known to both parties. Usually comes at the beginning. Also means "then"

## VOCABULARY

Saama	- To greet (in the morning)	Somandaa	- Morning
Tiiñan	- To greet (in the afternoon)	Tilibuloo	- Afternoon
Wulaara	- To greet (in the evening)	Wulaaroo	- Evening
Suutoo	- Night	Seyiloo	- Morning

## SUBSTITUTION

Somandaa be dii?

eg: Seyiloo, Wulaaroo, Suutoo, Dookuwo, Kandiyaa, Suño.

## LEAVE TAKING

## OBJECTIVE

1. At the end of the lesson trainees will be able to take leave at the end of a visit or conversation.
2. Trainees will understand that there is no "goodbye" in Mandinka.

Usmaan:	A be ñaadii?	- How is it going?
	N faamata i la baake	- I haven't seen you for a long time.
Wandi:	A be jaŋ doronj	- It's here only (it's fine).
	N taamata le nuŋ	- I had travelled.
Usmaan:	Jee be dii?	- How is there?
	Waatijumaa le i naata?	- When did you came?
Wandi:	Jee be jee doronj	- The place is there only (it's fine).
	Kununkoo le n naata	- I came two days ago.
Usmaan:	Nyoo, fo wulaaroo	- Okay, till evening time.
	N ka taa le	- I'm going.
Wandi:	Fo wulaaroo	- Till evening.
	N be ñoo je la le	- We'll see each other.

## TRANSFORMATIONS

Waati jumaa	- When	Muntuma	- When
N ka taa le	- I'm going	N be taa	- I'm going
N ka sey le	- I'm returning	N be sey la	- I'm returning
N ka muruŋ ne	- I'm returning	N be muruŋ na	- I'm returning.

## CONTRACTIONS

N faamata i la	N faamatee la
N faamata a la	N faamataa la
A faamata n na	A faamata nna

## SUBSTITUTION

Fo(till)	Wulaaroo (evening)	
till	Saama	
	Waatidoo	
	Teneŋo	
N	Faamata I (you)	La
a		Sooma
Saajo		Faatu
Moolu		Ali
N maŋ faama	Faatu	La
I haven't missed	jee	
	a	
	a je	
	Ataayaa	

## GRAMMAR NOTES

Faama: Means someone, something or someplace is not seen or done for sometimes or a longtime.

Ta: This is a suffix that puts some verbs and adjectives in the past tense or a completion state. It's negated by "maŋ".

Munne be keering?	What's happening (what's going on)?
Hani feŋ.	Nothing.
Dookuu le be keeriŋ.	Work is going on.
Kacaa le be keeriŋ.	Chatting is going on.
Hani feŋ, fo kandoo.	Nothing, except the heat.

### MORE TRANSFORMATIONS

N faamata i la.	I haven't seen you for a long time.
A keta faamoo ti	It's been a long time (longtime).
Fo faamoo	Long time.
Faamoo keta	It's a long time.
N niŋ faama	Long time.

The above are expressions that are used when one meets someone not seen for sometime or a longtime.

### WITH VERBS

N faamata taa la Banjul	<i>I haven't been to Banjul for a longtime.</i>
N faamata suboo domola	<i>I haven't eaten meat for a long time.</i>
N faamata Faatu je la	<i>I haven't seen Faatu for a long time.</i>