

Peace Corps

*Sierra Leone
Temne Language manual
1987*



DOCUMENT RESUME

ED 290 325

FL 017 112

TITLE Sierra Leone Temne Language Manual.
 INSTITUTION Peace Corps, Washington, D.C.
 PUB DATE [87]
 NOTE 140p.
 PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC06 Plus Postage.
 DESCRIPTORS Alphabets; Class Activities; Cultural Education;
 Daily Living Skills; Developing Nations; Dialogs
 (Language); Employment; Foreign Countries; *Grammar;
 Indigenous Populations; Instructional Materials;
 *Interpersonal Communication; Pattern Drills
 (Language); *Phonology; *Second Language Instruction;
 Social Behavior; Uncommonly Taught Languages;
 *Vocabulary
 IDENTIFIERS Peace Corps; *Sierra Leone; *Temne

ABSTRACT A language guide to Temne is designed for Peace Corps volunteers serving in Sierra Leone. It contains introductory sections about the Temnes and Temne phonology and orthography, teacher notes on the use of the manual, and 12 lessons. Each lesson consists of a dialogue or narrative, notes on classroom presentation, vocabulary and useful phrases, exercises, and notes on grammar. Lesson topics include basic greetings, introducing a friend, job information, the marketplace, the dining hall, asking for directions, traveling by truck, communication with the tribal chief, talking to the family, refusing gifts and invitations politely, and the tailor shop. Some illustrations are included. (MSE)

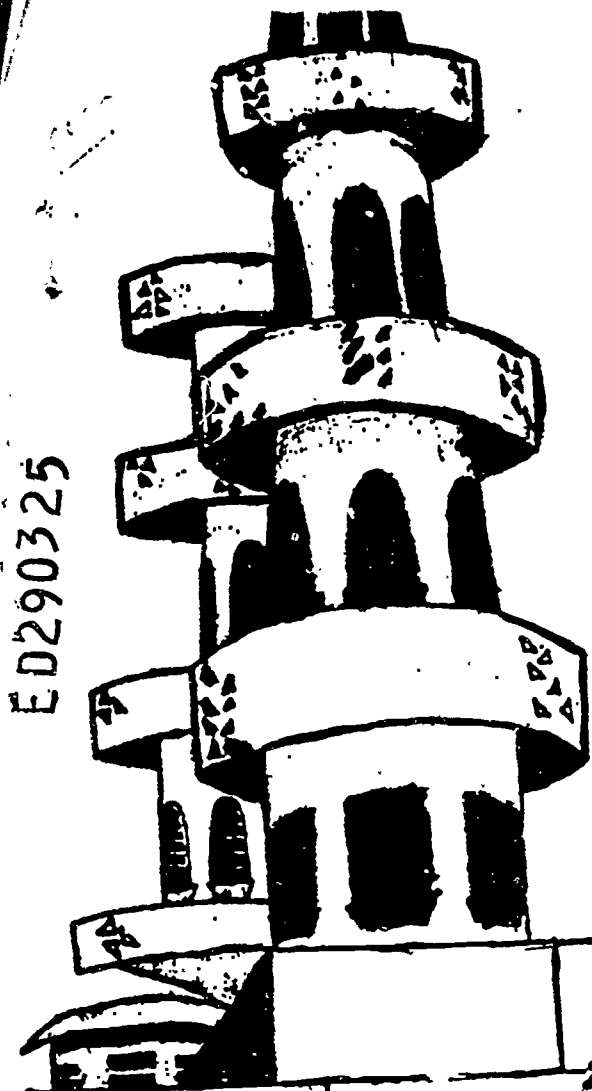
 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

PEACE CORPS

SIERRA LEONE

TEMNE LANGUAGE MANUAL

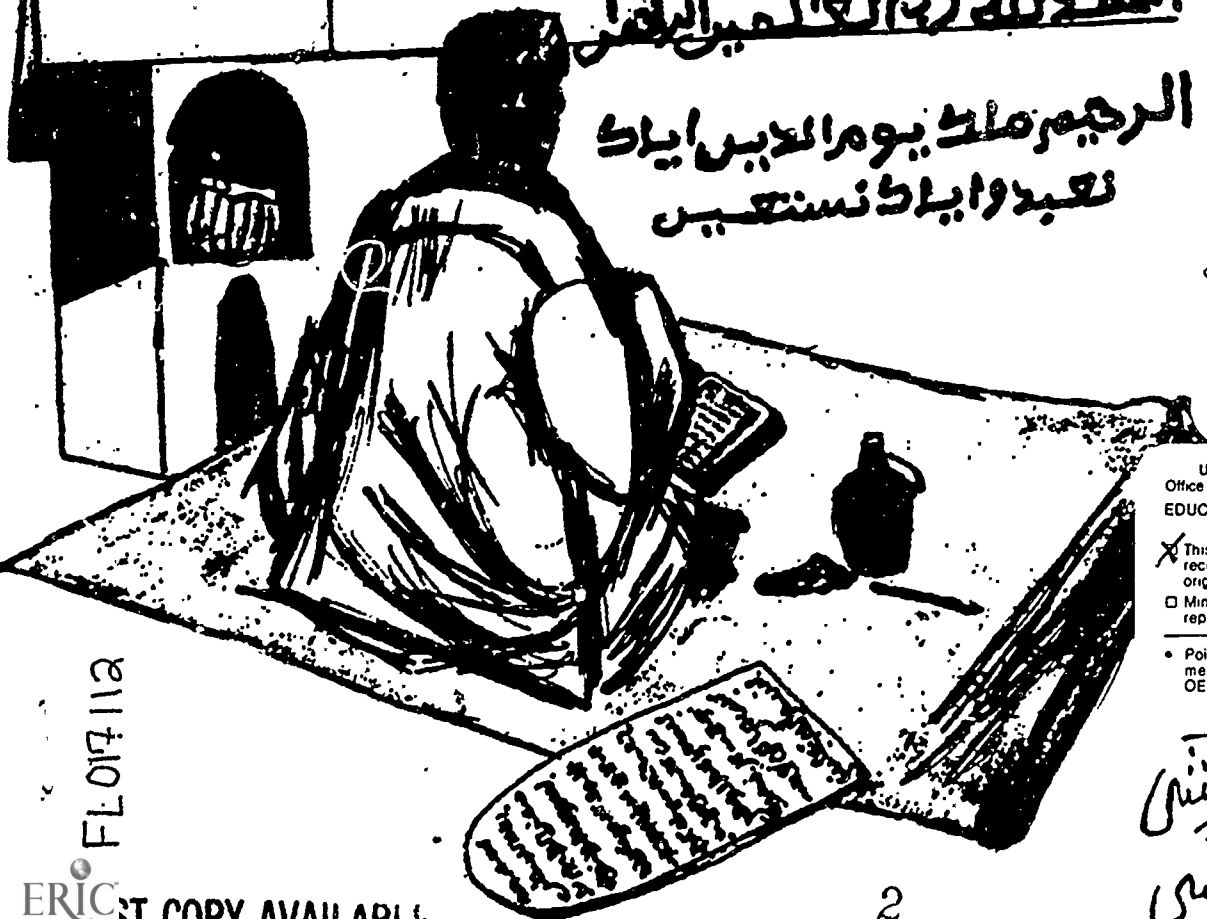
ED290325



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
سُوْرَةُ الْاٰزْمَعَةِ مَكِّيَّةٌ
كُلُّهَا وَابْرَاقٌ نَسْتَعِيْنُكَ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ الرَّحْمٰنِ الرَّحِیْمِ

نَعْبُدُوْا اِيْلَاقًا نَسْتَعِيْنُكَ
الرَّحِيْمِ مَلِكٌ يَوْمَ الدِّيْنِ اِيْلَاقًا



"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

F. Heady

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.
 Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

مَلِيّ قُرَشِيّ
تَبْرُكٌ قُرَشِيّ

FLO17112

TABLE OF CONTENTS

| | PAGE |
|--|------|
| 1. INTRODUCTION | |
| a. Note to the text | 1 |
| b. The Temmes | 3 |
| c. Temne Orthography | 5 |
| d. Note to the Teacher | 8 |
| 2. LESSON I: BASIC GREETINGS | 12 |
| a. Pronouns | 17 |
| b. Adjectives | 20 |
| 3. LESSON II: INTRODUCING A FRIEND | 24 |
| a. Parts of the Human Body | 29 |
| b. Noun | 31 |
| c. Notes on Grammar I | 32 |
| d. " " " II | 37 |
| 4. LESSON III: JOB DESCRIPTION | 39 |
| a. Days of the Week | 48 |
| b.) Months of the Year | |
|) Verbs | 49 |
| c. Some Temne Proverbs | 56 |
| d. Some Useful Expressions | 57 |
| 5. LESSON IV: AT THE MARKET | 58 |
| a. Counting Exercise | 61 |
| b. Specifying Things | 63 |
| c. Grammar Notes | 65 |
| d. The Cassava Plant | 69 |
| e. Seasons of the Year | 71 |
| f. Proverbs | 73 |
| 6. LESSON V: DINING HALL SITUATION | 75 |
| a. Grammar Notes on Tenses | 78 |
| b. " " " Location, Time, Manner | 80 |
| c. " " " Imperatives and Requests ... | 85 |
| d. " " " Quantities and Comparisons.. | 87 |

| | PAGE |
|------|--|
| 7. | LESSON VI: ASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLE 91 |
| | a. Some Useful Expressions 93 |
| | b. Grammar Notes 94 |
| 8. | LESSON VII: TRAVELLING BY LORRY PART I 98 |
| | a. Grammar Notes on Prepositions 101 |
| 9. | LESSON VIII: TRAVELLING BY LORRY PART II..... 104 |
| | a. Some Useful Expressions 105 |
| | b. Times of the Week 106 |
| | c. Oil Palm Produce 108 |
| 10. | LESSON IX: THE PEACE CORPS VOLUNTEER TALKS TO THE PARAMOUNT CHIEF 111 |
| 11. | LESSON X: TALKING TO THE FAMILY 113 |
| | a. School Situation 114 |
| -12. | LESSON XI: REFUSING GIFTS AND INVITATIONS POLITELY 117 |
| | a. Some Temne Songs 118 |
| | b. " " Slangs 120 |
| | c. Dos and Don'ts 121 |
| 13. | LESSON XII: AT THE TAILOR SHOP 123 |
| | a. Glossary 124 |
| | b. References 132 |

I N T R O D U C T I O N

NOTE TO THE TEXT

This is the first expansion of the Temne Language Manual which has been used by Peace Corps Sierra Leone for a number of years. It is also the first time the official Temne alphabet is used.

This piece of work has been done by people who have had a lot of experience with Peace Corps Education Training Programs in particular and have the courage to compile such a comprehensive Language manual for Peace Corps, Sierra Leone.

A lot of vocabulary, grammar, proverbs, useful expressions, situational dialogues and some popular Temne songs have been incorporated into the manual.

In attempting to review the original Peace Corps Temne Manuals a lot of resource materials have been drawn from scripts produced mainly in the Grammar of the Language. The authors of such reference materials are highly commended for their enviable work, although their works are not originally produced for audio-lingual teaching and the necessary modifications have had to be made to fit the 'borrowed' material into this manual.

This manual is rich enough to suit any Peace Corps Training Programme - much depends on the Instructor's creativity to utilize the materials provided.

The APCD Training, Mr. A.V.V. Musa, needs to be highly commended for his initiative in promoting the success of this language workshop.

In as much as the participants (writers) do not claim to be professionals in this area, we would welcome any relevant observations, comments and recommendations from readers and instructors.

WORKSHOP PARTICIPANTS

1. Mr. A.V.V. Musa - A.P.C.D.P Training (Freetown)
2. " Jacomo S. Bangura - (M.T.C., Makeni)
3. " Solomon Tholley - (N.U.C., Njala)
4. " Thomas Mark Turay - " "
5. " Albert Kamara - Makeni

THE TEMNES

The Temnes form the major tribal group in the Northern Province of Sierra Leone, and majority of them are muslims. They can be found in all the five Districts of the Northern Province, although mainly in the Tonkolili, Bombali and Port Loko Districts. Because of this varied habitation, there are varied dialects of the Temne Language itself - for example, YONI, SANDA, BOMBALI, KONIKAY, KHOLIFA etc.

The Temnes are mainly rice growers although they also cultivate crops like groundnut, sorghum, millet, guinea corn and pigeon peas on a relatively large scale. Their interactions with other ethnic groups, like the Fullahs have introduced cattle herding and sedentary farming among some of the Temnes.

The tribe is typically rural although many of its people are fast developing a tendency to migrate to the urban areas, leaving the agricultural lands fallow and unproductive.

From history, the Temnes are believed to have migrated from the FUTA DJALLON Highlands (REPUBLIC OF GUINEA) into Sierra Leone mainly through the forces and dictates of wars and trade with other tribes from the Western Sudan.

They are war-like and have maintained their cultural heritage for decades, until they became islamised by the Fullahs.

The dominant secret societies among the Temnes are the PORO for the men and BONDO for the women.

Western influence has greatly influenced the tribe in many ways, including their traditions and customs, thus affecting the cultural continuity of the tribe.

The Language itself has greatly been modified by various tribal influences. This has greatly increased and affected the Temne vocabulary and grammar. A lot of words in Temne can therefore be common with other words used in other ethnic groups like the Limbas, Mandigos, Fullahs and Susus etc., which are important tribal groups in Temne land and share common boundaries in many cases with typical Temne Speaking regions.

Generally speaking, trade has been the most important single factor in this tribal admixture.

Learners of the Language should therefore not be surprised to hear certain words in other tribal languages which may be similar to certain Temne words. No doubt the Language has grown immensely. But it is only now that the Literature of the Language is gaining momentum. Thanks to the activities of the Missionary Agencies in this country.

TEMNE ORTHOGRAPHY

Writing a Temne Orthography for this text has not been easy, since, in keeping with the normal rules of producing a good orthography, basic considerations like Accuracy, Economy, Consistency and Similarity are important. The text has found problems in particularly fulfilling the "Similarity" element which caters for similar orthographies to facilitate the reading of another's language.

The Printing Presses have been mainly geared towards producing materials for European Languages, which has got a disastrous effect on African Languages in general.

Also, the different dialects and the fast growth of the Temne Language due to the various tribal interactions, have made it difficult to locate specific vocabulary for certain words to suit all regions in Sierra Leone - hence the Temne Lingua Franca is difficult to write.

A writer mainly has to have initiative to use certain vocabulary and expressions, anticipating that they will be understood by all Temne speaking people in Sierra Leone.

Although Temne is a Tone Language with relative pitch levels (though not absolute) associated with every word, for the sake of convenience, Tone Marks have not been indicated. Also, many sounds occur in Temne, some of which either do not appear in the English Language or have a different distinction.

The instructor should use his/her expertise to treat an actual situation by using sounds that can be easily understood by the people taught.

THE ALPHABET USED

| | | | | | |
|---|---|-------|---------|---|-----------|
| a | - | as in | alangba | - | young men |
| b | - | " " | bep | - | spoon |
| d | - | " " | dis | - | yesterday |
| e | - | " " | kel | - | brightly |
| ε | - | " " | emuna | - | potatoes |
| ə | - | " " | təl | - | to listen |

| | | | | | |
|----|---|-------|---------|---|-------------------|
| f | - | as in | fantha | - | to lie down |
| gb | - | " " | gbengbe | - | pepper |
| h | - | " " | hake | - | sin |
| i | - | " " | fi | - | to die |
| k | - | " " | kek | - | beard |
| l | - | " " | loli | - | ripe |
| m | - | " " | mcm | - | attempt, to try |
| n | - | " " | nene | - | cockroach |
| ŋ | - | " " | ŋaŋ | - | to bite |
| o | - | " " | potho | - | white man |
| c | - | " " | noko | - | dirt |
| p | - | " " | pol | - | to clap |
| r | - | " " | ret | - | sun or day |
| s | - | " " | sas | - | three |
| t | - | " " | tot | - | fly |
| th | - | " " | thith | - | to choose, select |
| u | - | " " | yufu | - | owl |
| w | - | " " | wol | - | to play |
| y | - | " " | yathi | - | truly, surely |

C O N S O N A N T S

They produce relatively very little difficulty - b, d, f, h, k, l, m, n, ŋ, p, r, s, t, w, y. 'Th' and 'Gb' are digraphs. The 'Gb' is the most difficult consonant. It is a single sound which is often considered to be a "g" and a "b" pronounced simultaneously. Most new trainees and even 'old' PCVs who have been in the country for a while, frequently utter "g", "b" rather than "gb". Mostly, the best pronunciation comes out like a "b".

| | | | | | |
|------|---------|---|-------|---|---------|
| E.g: | Gbengbe | - | bembe | - | pepper |
| | kagbom | - | kabom | - | village |
| | gbut | - | but | - | short |

and so on.

Another sound is "ŋ". It is often pronounced like "ng" in sling, sing or sting.

A phrase like 'Munŋa' is not more 'awful' than that.

In some cases, the distinction between 'd' and 'r' are neutralized. Where this happens, it is recommended that "r" be used.

Example: ro, do, rim, dim, deke, reke, re, de.

Where "w" and "y" alternate, it is recommended that "w" be used.

V O W E L S

There has been a degree of inconsistency in this area. However, eight vowels have been identified for the purpose of this manual.

They are: a, e, ε, i, o, ɔ, u, ə

GLIDES OR DIPHTHONGS

These include:

| | | | | |
|----|-------|--------|---|------------|
| ai | as in | "akai" | - | young bush |
| ei | " " | ukei | - | thief |
| oi | " " | boi | - | fertile |
| ui | " " | kui | - | crocodile |
| ɔi | " " | boi | - | immerse |

NOTE TO THE TEACHER

Teaching is an art, a rather difficult art. As 'there are many ways to go to heaven', so also there are many ways to 'reach your students'. There are indeed varied teaching techniques and methods.

Here are some basic principles and methods to help you teach effectively:

1. Know your subject matter to your finger tips. That is, be very familiar with the grammar, dialogues, useful expressions, vocabulary and proverbs etc., in each lesson.
2. Be cheerful, patient and punctual.
3. Teach enough practical and conversational skills to enable the learner to have a foundation on which to build.
4. Teach your lessons with eagerness, confidence and a sense of humour.
5. Be an enthusiastic and alive teacher. A teacher with little or no zest for life is bound to have problems with his/her class.
6. Instil in the students the desire to go on learning the Temne Language by reminding them of their daily progress. Let them know that Rome was not built in a day and that they must not expect to learn Temne all at once.
7. Never make a mockery of the student's slowness and inability to pronounce or learn certain words or phrases properly. Appreciate whatever little effort your student makes in learning the Language.
8. Maintain a positive classroom atmosphere throughout. Your classroom should be a place where the students have a good time learning Temne.
9. Positive reinforcement is an essential ingredient in the art of teaching. Praise your students occasionally - even adults like to be encouraged, therefore, let them be made aware of their advancement in the language.

10. If you can, occasionally take your class out where they can use the language. Also let them see you use it.
11. Act out (dramatize) greetings and conversations. Make them as real as possible. This helps to motivate your students greatly.
12. Bring actual objects into the classroom. Use photos and sketches where this isn't practical. A picture is worth a thousand words, but the real object is even better. A lot of pictorial cues have been included in this manual. Use them to help your students review vocabulary and construct simple sentences of their own, thus enabling them to function much more effectively in the language.
13. Develop a lot of situational dialogues that your students will often encounter. Teach your students the essentials of the Temne Language so that they can develop practical and conversational skills.
14. Remember that "too much of one thing is good for nothing". Therefore, vary your classroom techniques often enough to keep the students alert and interested.
15. Be creative and use your initiative to explore the relevant portions of the manual to help meet the immediate needs of your students. You don't have to follow the plan of this manual to the letter. It only attempts to offer the basis on which to build.
16. Encourage a lot of role play in your lessons - this reduces boredom and facilitates learning.

A. DIALOGUE

Good dialogues give learners different ways of how people talk to each other in actual life situations. A dialogue teaches what people might say. They give all students in class a chance to converse. The shy students can gain confidence in themselves through dialogues.

A series of dialogues on a given topic prepare students to develop their own conversations.

I. PRESENTATION

- (a) Teacher reads and explains the difficult and new vocabulary.
- (b) Teacher reads and explains the narration.
- (c) Teacher reads the dialogue at normal speed.
- (d) Teacher reads the dialogue for the second time and uses appropriate visual aids and gestures to explain it.
- (e) Repetition of dialogue sentence by sentence.

II. EXPLANATION

- (a) Dramatization (role play).
- (b) Student participation
- (c) Pointing to the object
- (d) Gestures/mimes
- (e) Visual aids
- (f) English or Krio (which ever is appropriate).

III. DICTION

IV. Second Dramatization

- V. Exercises (Grammar, Drills, Comprehensions, Translations etc.).

B. SUBSTITUTION DRILL

- (a) Make a pattern sentence - e.g. "I ba aruba" -
I am blessed.
- (b) Drill the pattern sentence through repetition.
- (c) Set a pattern exercise by saying:
- (i) Your part while pointing at yourself.
- (ii) Student's part while pointing at himself/herself.
- (d) Then start the exercise thus:

| <u>Teacher's Cue</u> | <u>Trainee's Response</u> |
|----------------------|---------------------------|
| I ba aruba | I ba aruba |
| <u>b</u> | <u>a</u> ba aruba |

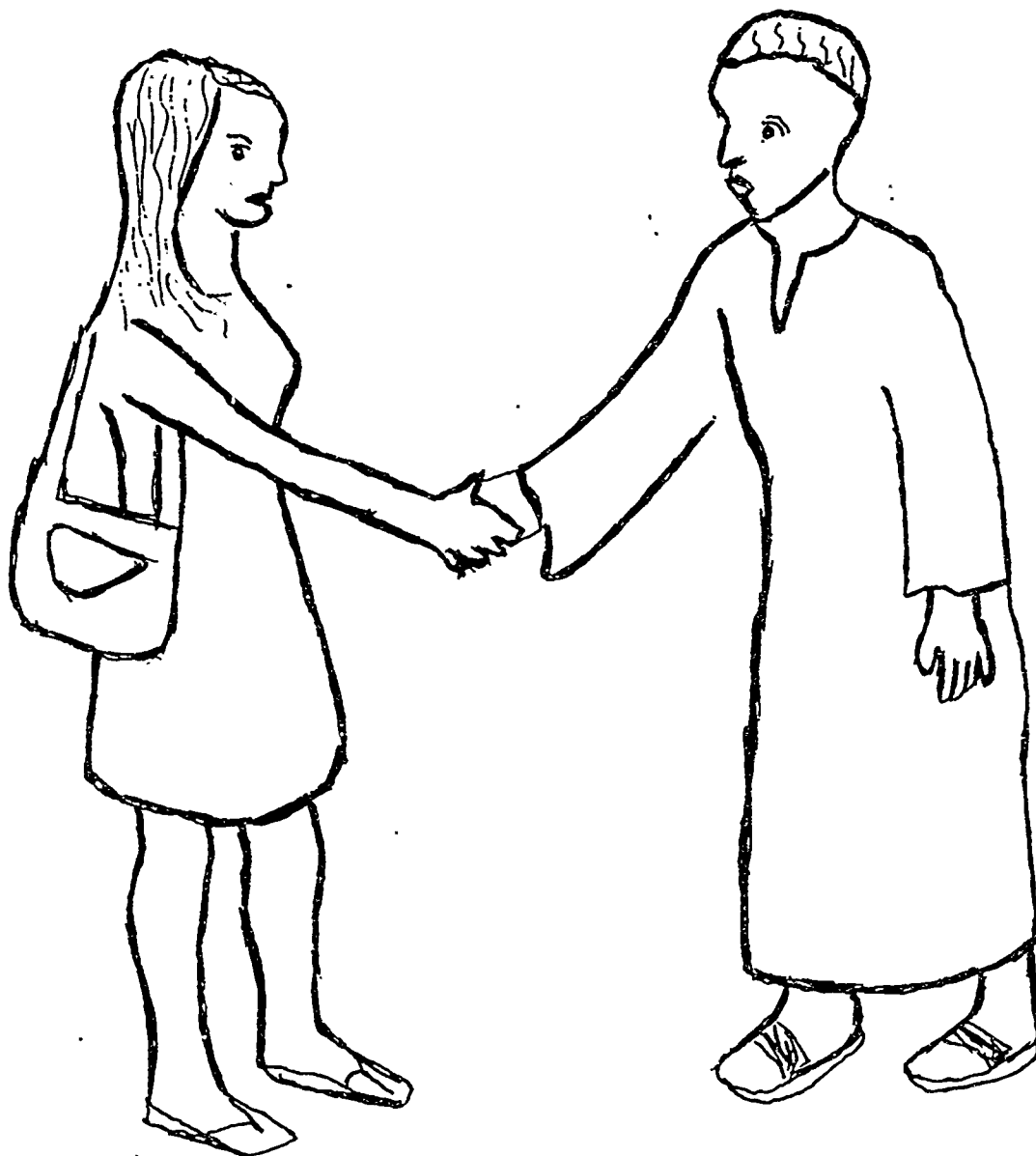
C. TRANSFORMATION DRILL

- (a) Make a model sentence e.g. "I ko ro Kambia" -
I'm going to Kambia.
- (b) Set a pattern exercise by saying:
- (i) Your part while pointing at yourself.
- (ii) Trainee's part while pointing to him/her.
- (c) Then start the exercise thus:

| <u>Teacher</u> | <u>Trainee</u> |
|--|--|
| 1. I ko ro Kambia (I'm going to Kambia) | I ko-ye ro Kambia (I'm not going to Kambia) |
| 2. Sə di emuna (We eat potatoes) | Sə di-ye emuna (We don't eat potatoes) |

LESSON ONE - PICTORIAL CUES

BASIC GREETINGS



LESSON ONEBASIC GREETINGSTEACHING GUIDESINTRODUCTION

- I. Before teaching this lesson the instructor should be conversant with the vocabulary and grammar in dialogue One.
- II. The instructor should know the names of his/her trainees before the lesson starts.
- III. Get trainees involved in role-play.
- IV. Drill the vocabulary, read the narrative slowly before finally jumping to the dialogue using mimes, gestures etc.

V O C A B U L A R Y

| | | | | | |
|-------------|---|-------------------------|----------------|---|----------------|
| (1) afem | - | people | (10) kel/kelso | - | also/again |
| (2) nareŋ | - | two | (11) yifthane | - | ask themselves |
| (3) angbane | - | they meet | (12) yif | - | ask |
| (4) gbane | - | meet | (13) ames | - | names |
| (5) ro | - | on | (14) nes | - | name |
| (6) roŋ | - | road | (15) maŋ | - | their |
| (7) kan | - | then/and | (16) yenka | - | before |
| (8) koriane | - | greeting/ themselves | (17) ansakane | - | they depart |
| (9) kori | - | greet | (18) sakane | - | depart |

N A R R A T I O N

Afem nareŋ angbane ro roŋ kan koriane; kan kelso yifthane ames maŋ yenka ansakane.

TEMNEENGLISH

| | |
|---------------------------------------|---------------------------------|
| A: Wan seke | Hi friend |
| B: Iyo, seke | Hi |
| A: Tope ander-a? | How are you? |
| B: A yenki/Ander a yenki, munon-a? | I am fine, and you |
| A: Mine so miŋ yenki | I am fine too |
| B: nes a mu-a? | What is your name? |
| A: Mine yi....; munon-a? | My name is....; what about you? |
| B: Mine yi..... | I am called |
| A: owa-o | Good-bye |
| B: Iyo, senonkane so. | O.K. we shall see again. |

OTHER FORMS OF GREETING

| | | |
|-----------|------------|---|
| ndirai-i | (singular) | Good morning |
| nadirai-i | (plural) | " " |
| ŋpiari-i | (singular) | Good afternoon |
| nepiari-i | (plural) | " " |
| panemu-o | (singular) | Hi (greeting to show that both parties have met within the same day) |
| panenu-o | (plural) | Hi ("you" plural) |
| sene-o | (singular) | welcome greeting |
| senenu-o | (plural) | " " |

NOTE: In Temne, after the greeting "ndirai-i" meaning "Good morning", starting from sunrise to about mid-day, all other greetings are "ŋpiari-i" meaning "Good afternoon". The only exceptions are mainly panemu-o, sene-o, seke-o as indicated above.

SUBSTITUTION DRILLSINGLE SLOT SUBSTITUTIONTeacher's Cue

Wan npiari-i

Kotho

Thara

Wathe

Yathki

Abu

o ya

Pa/othem

Trainee's Response

Wan npiari-i

Teacher's Cue

Iyo seke

ndirai-i

npiari-i

Panemu-o

Sene-o

Trainee's Response

Iyo seke

DOUBLE SLOT SUBSTITUTIONTeacher's Cue

Wan panemu-o

Seke

Kotho

ndirai-i

Fatmata

Sene-o

Wathe

npiari-i

othem

Trainee's Response

Wan panemu-o

Wan seke

Kotho seke

" ndirai-i

Fatmata "

" sene-o

Wathe

" npiari-i

othem "

EXPANSION

| <u>Teacher's Cue</u> | <u>Trainee's Response</u> |
|-----------------------|---|
| Topɛ-a?/Tope ander-a? | I thantho kuru I muti kuru momo |
| Topemu-a? | Tei teye Tei tɛponɛ Alhamdulillah Alathantho |

| <u>Question</u> | <u>Response</u> | |
|-------------------|---------------------------|----------------------------|
| | <u>Positive</u> | <u>Negative</u> |
| 1. Topemu-o | Min yenki | I yenki-ɛ |
| 2. Tope anfeth-a? | A yenki/ɲa yenki | An yenki-ɛ |
| 3. Tope kɔa? | Kɔn yenki | o yenki-ɛ |
| 4. Tope mayira-a? | Mɛ fino/I thantho kuru | o baki a tei tegba- thi |
| 5. Tope kabɔr-a? | ɲa yenki/A yenki | ɲatui/a tui an yenki-ɛ |

TRANSFORMATION DRILL

| <u>Teacher's Cue</u> | <u>Trainee's Response</u> |
|----------------------|---------------------------|
| Pa ɲdirai-i | Iyo, nɛdirai |
| Pa ɲpiari-i | Iyo, nɛpiari |
| Pa panɛmu-o | Iyo, panɛmu-o |
| Pa sɛnɛ-o | Iyo, sɛnɛ-o |
| Pa maɲ dira-o | Iyo, maɲ dira mu-o |
| Pa tope-e | Iyo, tope sɛke |

P R O N O U N SSUBJECTIVE PRONOUNS

| | <u>SINGULAR</u> | | <u>PLURAL</u> | |
|------------|-----------------|--------|---------------|--------|
| 1st Person | I | I | Se | - we |
| 2nd " | Me/əŋ | you | ne | - they |
| 3rd " | o | he/she | aŋ/an | - they |

EXAMPLES

| | | |
|----------|---|-------------|
| I di | - | I eat |
| Me/əŋ di | - | you eat |
| o di | - | he/she eats |
| Se di | - | we eat |
| Ne di | - | you eat |
| Aŋ/an di | - | they eat |

OBJECTIVE PRONOUNS

| | <u>SINGULAR</u> | | <u>PLURAL</u> | |
|------------|-----------------|-------------|---------------|--------|
| 1st Person | Mi | - me (I am) | Su | - us |
| 2nd " | Mu | - you | Nu | - you |
| 3rd " | Ko | - him/her | ŋa | - them |

EXAMPLES

| | | |
|-----------------------|---|-------------------------|
| Tei <u>mi</u> | - | Leave me (alone) |
| Ti (It) tei <u>mu</u> | - | I'll leave you (alone) |
| Tei <u>ko</u> | - | Leave him/her (alone) |
| Tei <u>su</u> | - | Leave us (alone) |
| Se/Tei <u>mu</u> | - | We'll leave you (alone) |
| Tei <u>ŋa</u> | - | Leave them (alone) |

DISJUNCTIVE PRONOUNS

| | <u>SINGULAR</u> | | <u>PLURAL</u> |
|------------|-----------------|----------|---------------|
| 1st Person | Minəŋ | - I | Saŋ - we |
| 2nd " | Munəŋ | - you | Naŋ - you |
| 3rd " | Kənəŋ | - he/she | ŋaŋ - they |

Question: Kanə ba anseth-a? Who owns the house

| | | | |
|----------|-------|---|--------|
| Answers: | Minəŋ | - | I/me |
| | Munəŋ | - | you |
| | Kənəŋ | - | he/she |
| | Saŋ | - | we |
| | Naŋ | - | you |
| | ŋaŋ | - | they |

POSSESSIVE PRONOUNS

| | <u>SINGULAR</u> | | <u>PLURAL</u> |
|------------|-----------------|------------|-------------------|
| 1st Person | ŋami/yami | - mine | ŋasu/yasu - ours |
| 2nd " | ŋamu/yamu | - yours | ŋanu/yanu - yours |
| 3rd " | ŋəŋ/yəŋ | - his/hers | ŋaŋ/yaŋ - theirs |

EXAMPLESSINGULAR

| | | | |
|-----|--------------|---|-----------------|
| (a) | Anlemre ŋami | - | my orange |
| | Elemre yami | - | my oranges |
| (b) | Anlemre ŋamu | - | your orange |
| | Elemre yamu | - | your oranges |
| (c) | Anlemre ŋəŋ | - | his/her orange |
| | Elemre yəŋ | - | his/her oranges |

PLURAL

- | | | | | |
|-----|---------|------|---|---------------|
| (a) | Anlemre | ņasu | - | our orange |
| | Elemre | yasu | - | our oranges |
| (b) | Anlemre | ņasu | - | your orange |
| | Elemre | ņasu | - | your oranges |
| (c) | Anlemre | ņas | - | their orange |
| | Elemre | ņas | - | their oranges |

NOTE: There are however exceptions to the above rule.
See noun variations in Dialogue II.

SOME EXAMPLES ON POSSESSIVE PRONOUNS

NOTE: When they carry prefixes, the prefixes are connected to the pronouns.

1. Monj: - Makenter monj mefino
His groundnut is fine.
Amoj - Amoj meme
This is his
2. Tami: - A tatek tami te banj
My feet hurt
Atami: - Atami tete
These are mine
- 3.ņas: - An seth ņas afino
Their house is fine
Anņas: - Anņas ales (Their's is bad)
- 4.ņasu: - A sethņasu a bana
Our house is big
Anņasu: - Anņasu a lol
Ours is small

Wuni o wuni o bother maber monj

Everyone likes his own wine.

o bother amoj. He likes his own.

DEMONSTRATIVE AND RELATIVE PRONOUNS AND ADJECTIVES

A. These pronouns vary according to the prefix of the noun to which they refer, as follows:

| This | That | Who, Whom or Which |
|------|------|--------------------|
| owe | owon | owo |
| aje | ajan | aja |
| eye | eyan | eya |
| ake | akan | aka |
| ate | atan | ata |
| are | aran | ara |
| ame | aman | ama |
| ane | anan | ana |
| ape | apan | apa |

EXAMPLESSINGULARPLURAL

| | | | |
|-------------|--------------|-------------|----------------|
| obai owe | - this chief | anbai ape | - these chiefs |
| obai owon | - that chief | an bai ajan | - those chiefs |
| an bamp owe | - this bird | ebamp ajan | - those birds |
| anant anan | - that fire | appla ape | - this rice |

okapra owo dif osem
the hunter who killed the animal

okapra owo osem o dif
the hunter whom the animal killed

aron ara se tan
the road which we follow

aron ara ko ro Makeni
the road which goes to Makeni

NOTE: (a) That there is no difference in form between the subjective and objective cases of the relative pronoun.

(b) The relative pronoun is frequently expressed by using the demonstrative form, especially when the thing referred to can be seen or is being pointed out: 24

Examples:

1. Akuma akan o keia
the box which he stole
(ie. that box, over there, which he stole)
2. Kabap ake I ba ro ta ka mi
the axe which I have in my hand
(ie. this axe here, not the other one)

- B. There is also another form meaning 'this' or 'that'. This form is: kati nati, eyati, rati (dati), pati, mati, nati, tati.
- It is only used when the thing it refers to is something that has already been mentioned, referred to or suggested, and something that is being pointed out.

Examples:

1. Bepi en nenk owuni owo der dis-e, wop owuni kati.
If you see the person who came yesterday, arrest that person (him).
 2. Amant ama o soj mu me les, te mun amant mati.
The water that he gave you is bad, don't drink that water (it).
 3. o koth pali; aron dati re boli
He walked all day; that road is long.
- C. There are also two more or less idiomatic ways in which "this" and "that" are used; these are:

| | |
|-------|---------|
| konon | kona-we |
| nian | nie-ye |
| kian | kie-ke |
| rian | rie-re |
| mian | mie-me |
| nian | nie-ne |
| pian | pie-pe |
| tian | tie-te |

Both these forms are said to mean "it is this" or "it is that", but their exact meaning can only be shown by examples:

1. "Ko emba rota ka mu-e?"
 "What have you got in your hand?"
 "Kebap kanj" - It is an axe
 or
 "Kabap kian" - It's an axe
 2. "Ko ogbasi teke sim angbanko-e?"
 "What did he use to cut down the forest?"
 "Anboka njan" - It was a machet
 3. "Kebap ke reke emba rota ka mu-e?"
 "Which axe did you have in your hand?"
 "Keke" - This is it or this one.
 4. "Aseth areke en wog-e?"
 "Which house did you enter?"
 "njeje }
 "njeje } - This one
-

CYCLES - INSTRUCTIONS

NOTE:

1. Instructor should point to himself saying -
 "Mine yi"
2. Drill the pattern "Mine yi"
3. Ask individual trainees "jes a mu-a?"
4. Point to a trainee and say "Muna yi"
 (Suppose the name). Point to another trainee by him
 and say "Mine yi".
5. Let one trainee stand by you and say - "Sa yi...."
6. Go down these adjectival pronouns in the manner above.

TEMNEENGLISH

- (i) A: Mine yi....Munon-a? My name is...., What about you?
 B: nes a mu-a? What is your name?
 A: Mine yi..... My name is
- (ii) B: nes a mu-a? What is your name?
 A: Anes a mi na yi.....; My name is....., What about yourself.
 B: Anes a mi na yi..... My name is

NOTE: Instructor gives his own name emphasizing the pattern - "Mine yi" or anes a mi na yi.

TEACHER'S CUETRAINEE'S RESPONSESINGULAR

| | |
|------------|-----------------------|
| nes ami-a | Muno yi....; Mineṅ-a? |
| nes amu-a? | Mine yi....; Munon-a? |
| nes non-a? | Kono yi..... |

PLURAL

| | |
|------------------------|-------------|
| Mes ma su-a? | Sa yi |
| Mes ma nu-a? | Na yi |
| Mes maṅ-a) | na yi |
| Mes me ṅaṅ-a?) | |

SOME COMMON TEMNE NAMESMALEFEMALE

| | |
|----------------|------------------|
| Kanray Thorlie | Fatu Kamara |
| Abdulai Kamara | Sama Konteh |
| Sorie Bangura | Iye Thorlie |
| Alpha Turay | Yenoh Sanka |
| Alie Kohdeh | M'mama Tarawalie |

SOME USEFUL EXPRESSIONS

- | | |
|------------------------|-----------------------------|
| 1. Tope afem a mu-a? | A yenki |
| 2. Tope ebera-a?) | U yenki |
| 3. Tope oberaka mu-a) | 27 |
| 4. oboli ro Bo-i? | enko oboli ade pe boli-c |

LESSON TWO - PICTORIAL CUE

INTRODUCING A FRIEND

24/



28

29

LESSON TWOINTRODUCING A FRIENDTEACHING GUIDESINSTRUCTIONS

1. The instructor should be thoroughly familiar with the lesson by reading it several times ahead of the trainees.
2. The instructor should introduce new vocabulary and phrases as and when necessary to facilitate the proper understanding of the lesson.
3. Drill new and difficult vocabulary and phrases thoroughly using forward and backward build-up methods.
4. Lay emphasis on the grammatical aspect of this lesson to develop a successful lesson.
5. Keep in mind your mimes, gestures and other teaching techniques to reduce boredom.

V O C A B U L A R Y

| | | |
|--------|---|-------------------|
| Sorie |) | |
| Abu |) | male native names |
| Alpha |) | |
| Yathki | - | friend |
| Anko | - | they went |
| otori | - | he introduced |
| kon | - | his |

N A R R A T I O N

Sorie-an yi oyathki kon Abu-an anko kori Alpha-an. Sorie-an
otori Abu-an oyathki kon. Alpha-an.

D I A L O G U E

| <u>TEMNE</u> | <u>ENGLISH</u> |
|--|--------------------------------------|
| Sorie: Wan seke | Hi friend |
| Alpha: Iyo, seke; tope mu-a? | Hi. How are you |
| Sorie: I muti kuru momo | I thank God. |
| Alpha, oyathki kami kono we, Abuan. | Alpha, this is my friend Abu. |
| Alpha: Abu seke, obone mi tek tara mu. | Hi Abu. I am glad to meet you. |
| Abu: Iyo seke; mineso obone mi tek tara mu. | Yes, me too I'm glad to meet you. |
| Alpha: Reke man wur-a? | Where are you from? |
| Abu: I wur ro Mapaki; Muno so-a? | I am from Mapaki. How about you? |
| Alpha: I wur ro Yoni. | I am from Yoni. |
| Sorie: Abu, owa se kome. | Abu, we are going. |
| Abu: Iyo, senehkane nu so. | O.K. I will see you again. |

SUBSTITUTION DRILL I

| <u>TEACHER'S CUE</u> | <u>TRAINEE'S RESPONSE</u> |
|-------------------------|---------------------------|
| Wan, kori oyathki kami | Wan, kori oyathki kami |
| Thara | |
| Kotho | |
| Marie | |
| Wathbera | |
| Wath runi kori owont mi | Wath runi kori owont mi |
| orani kami | |
| omane kami | |
| oya kami | |
| okas kami | |
| okarmoko kami | |
| obarin kami | |
| othene kami | |
| okomane kami | |
| oninkara kami | |

SUBSTITUTION DRILL IITEACHER'S CUETRAINEE'S RESPONSE

obone mi tek tara mu
 ko
 na
 ru
 Abu-an
 anfema mu
 an want a mu
 oya ka mu
 okande/obai
 Pa Komrabai

obone mi tek tara mu

obone mi tek tara mu
 Pa Rok
 Pa Kwaj
 Ya Bomposseh
 Ya Bomwara
 Ya Bomkapr

obone mi tek tara mu

SUBSTITUTION DRILL IIITEACHER'S CUETRAINEE'S RESPONSE

Reke me wur-a?

ŋ wur ro America
 Sierra Leone
 Bo
 Wakeni
 Kiamp (Freetown)
 Mateboi
 Kenema
 Yonibana

Reke maŋ wur-a?

I wur ro

Reke man wur-a?

Se wur ro

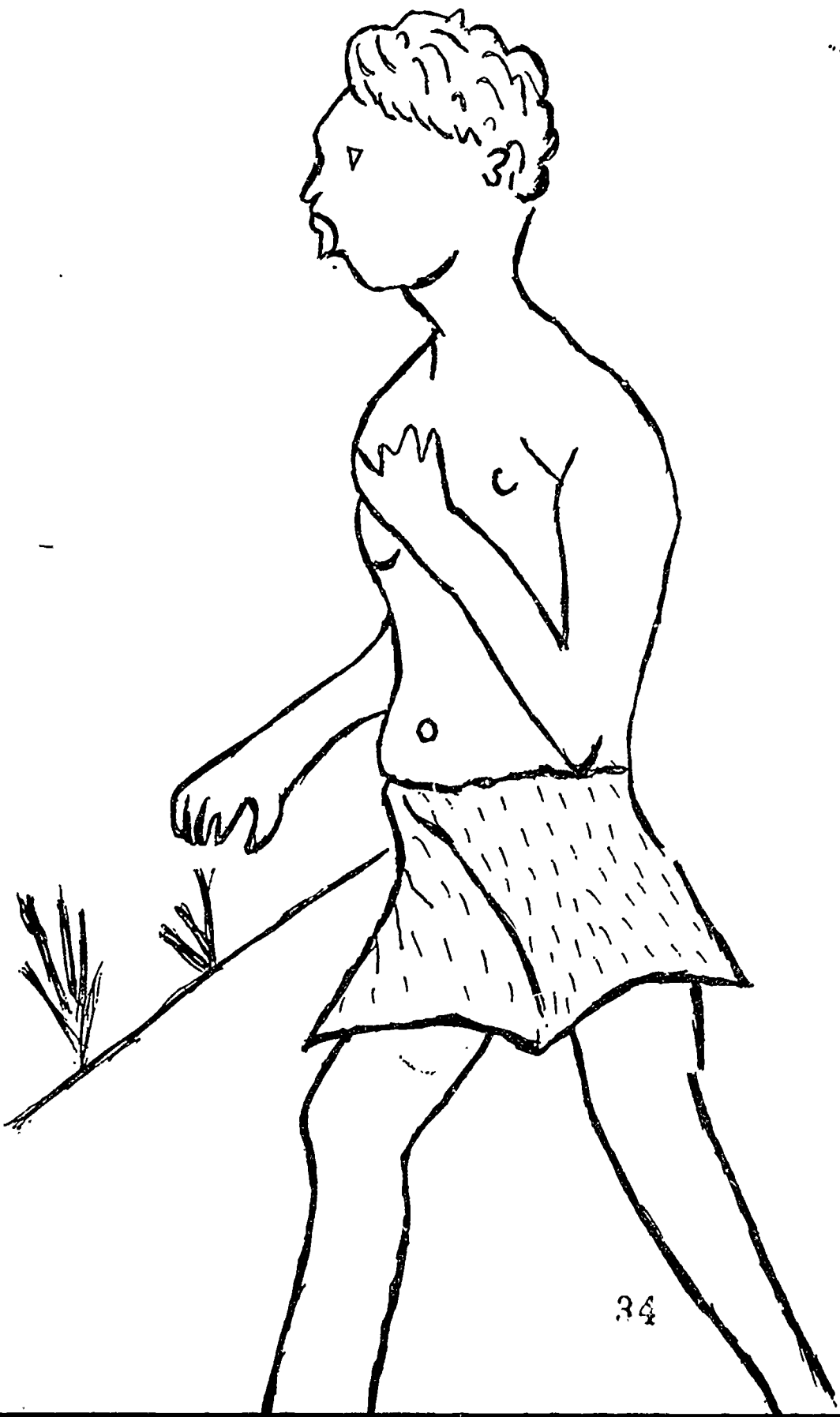
Reke maŋ wur-a?

An wur ro

DOUBLE SLOT SUBSTITUTION

- | | | |
|---------------------------------|---|---------------------------|
| 1. obone mi teke tara <u>mu</u> | - | I'm glad to know you |
| 2. obone mi teke tara <u>ka</u> | - | I'm glad to know him |
| 3. obone <u>mu</u> teke tara ko | - | You are glad to know him |
| 4. obone mu teke tara <u>na</u> | - | You are glad to know them |
| 5. obone <u>ko</u> teke tara na | - | He is glad to know them |
| 6. obone ko teke tara <u>nu</u> | - | He is glad to know you |

PICTORIAL CUE
PARTS OF THE HUMAN BODY
(egbap ya owuni kepet)



V O C A B U L A R Y

1. rabomp - head
2. anfon - hair
3. ansoth - nose
4. rafor (pl. efor) - eye(s)
5. kasen - mouth
6. anlens (pl. eens) - ear(s)
7. kalim - neck
8. kasok - throat
9. kata - hand
10. katon - trunk
11. arasa (pl. amasa) - breast(s)
12. ankepet - chest
13. ansa (pl. esa) - buttock(s)
14. anlonk - arm (pl. elonk)
15. anlengk - leg (pl. elenk)
16. anni (pl. eni) - sole(s)
17. rawu (pl. tawu) - knee(s)
18. rabethka - heel
19. ramer - tongue
20. rasek (pl. esek) - tooth (teeth)
21. akatek (pl. atatek) - (foot (feet))
22. absel (pl. masel) - finger(s)
23. akek - beard
24. ansantek (pl. masantek) - nail(s)
25. anfi - waist
26. ekup - eye lashes
27. eyin - eye lids
28. ankos (pl. makos) - jaw(s) - (fleshy part)
29. ankul (pl. makul) - nostril(s)
30. angbekem (pl. egbekem) - jaw(s) - refers to the skeletal part
31. akor (pl. ator) - belly (bellies)
32. anbonth (pl. ebonth) - naval(s)
33. angboru (pl. egboru) - protruded naval(s)
34. anputhu - stomach (pl. eputhu)
35. masunthumu - moustache
36. koliama - whiskers
37. ankan - wrist

| | | | |
|-----|------------------|-----------------|------------------|
| 38. | kagbolkont | - | ankle |
| 39. | kadur | - | elbow |
| 40. | anmal | - | thigh (pl. emal) |
| 41. | anbaftha | (pl. ebaftha) - | ampit(s) |
| 42. | kabomo | - | anus |
| 43. | εaeth | - | gum |
| 44. | antankr | (pl. etankr) - | molar(s) |
| 45. | kabaketh | - | chin |
| 46. | ansel a-taka-ret | - | forefinger |
| 47. | ansel abana | - | thumb |
| 48. | ansel adareŋ | - | digit finger |

NOUN CLASSES

All names of persons and things are grouped into noun classes. These are prefixes which each noun carries. Their functions are: (a) To show the grammatical relationships between nouns and verbs, adjectives and other words in a sentence.

The following noun class prefixes occur in Temne.

| | <u>Singular</u> | | <u>Plural</u> |
|----|-----------------|----------|-------------------|
| 1. | U | | A |
| | Ubai | - Chief | Abai - Chiefs |
| 2. | U | | T |
| | Una | - Cow | Tena - Cows |
| 3. | A | | ε |
| | Aseth | - House | εseth - Houses |
| 4. | A | | M |
| | Alemre | - Orange | Melemre - Oranges |
| 5. | K | | T |
| | Kebap | - Axe | Tebap - Axes |
| 6. | R | | N |
| | Repol | - Rope | 36Nepol - Ropes |

Exceptions

- | | | | |
|----|---------------|---|-------------------|
| 7. | (No Singular) | M | Mesoi - Soap |
| 8. | (No Singular) | E | Emonti - Trousers |

NOTE: For each singular form indicated by a noun prefix (NP), there is a corresponding plural prefix. It is therefore of extreme importance that one must always learn a noun with its prefix. It is the prefix that determine the form of other words in the sentence.

Examples:

- | | | | |
|-----|--------------|---|-------------|
| (a) | Aseth abana | - | A big house |
| (b) | eseth ebana | - | Big houses |
| (c) | Kebap kebana | - | A big axe |
| (d) | Tebap tebana | - | Big axes |

NOTES ON GRAMMAR I

A. OBJECTIVES:

1. Constructing descriptive phrases.
2. Learning noun class prefixes.

B. EXPLANATION

In describing people and things, the adjective takes the concord of the noun. The noun comes first and is followed by the adjective.

The exercises below practice the noun and adjective concords necessary to construct descriptive phrases with the noun classes 1 - 9.

Noun Class 1: u - /a -

a) Singular

| | | | |
|------|-------|--|----------------|
| Ubai | ufino | | A fine chief |
| " | ules | | " wicked chief |
| " | uboli | | " tall " |
| " | ufeth | | " young " |

| | | |
|------|----------|--------------|
| Ubai | ubaki | An old chief |
| " | ugbenthe | A short " |
| " | ulanki | " thin " |

b) Plural

| | | |
|------|----------|---------------|
| Abai | afino | Fine chiefs |
| " | ales | wicked chiefs |
| " | aboli | tall " |
| " | afeth | young " |
| " | a'aki | old " |
| " | agbenthe | short " |
| " | alanki | thin " |

Noun Class 2: u - t/ -a) Singular

| | | |
|-----|--------|-------------|
| Una | ubana | A big cow |
| " | ulanki | " thin cow |
| " | afeth | " young cow |
| " | ubaki | An old " |
| " | ulol | A small " |

b) Plural

| | | |
|------|--------|----------|
| Tena | abana | Big cows |
| " | alanki | thin " |
| " | afeth | young " |
| " | abaki | old " |
| " | alol | small " |

Note the irregularity here. The plural t takes a concord for large animals.

Noun Class 3: A - /E -a) Singular

| | | |
|-------|-------|--------------|
| Aseth | afino | A fine house |
| " | abana | " big " |
| " | alol | " small " |
| " | afu | " new " |
| " | akur | " old " |
| " | ayim | " red " |

b) Plural

eseth efino
 ebana
 elol
 efu
 ekur
 eyim

Fine houses

Noun Class 4: A - /M -a) Singular

Alemre .afino
 ayim
 abothi
 aol
 afu
 abana

Fine oranges

sweet "

b) Plural

Melemre .mefino
 mayim
 mebothi
 melol
 mefu
 mebana

Fine oranges

Noun Class 5: K - /T -a) Singular

Kebap kebana
 kelol
 kefino
 keyim
 kefu
 kekur

A big axe

b) Plural

Tebap tebana
 telol
 tefino
 teyim
 tefu

Big axes

Noun Class 6: R - /N -a) Singular

| | | |
|-------|--------|-------------|
| Repol | reboli | A long rope |
| | rogbut | |
| | refu | |
| | rekur | |
| | relol | |
| | reyim | |

b) Plural

| | | |
|-------|--------|------------|
| Nepol | neboli | Long ropes |
| | negbut | |
| | nefu | |
| | nekur | |
| | nelol | |
| | neyim | |

Noun Class 7: R - /E -a) Singular

| | | |
|-------|--------|-------------|
| Remas | rebana | A large egg |
| | relol | |
| | reyim | |
| | refino | |
| | refu | |
| | rekur | |
| | rethei | " rotten " |

b) Plural

| | | |
|------|-------|------------|
| emas | ebana | Large eggs |
| | elol | |
| | eyim | |
| | efino | |
| | efu | |
| | ekur | |
| | ethei | rotten " |

Noun Class 8: - /M

a) No Singular

b) Plural

Mesoi mebana

Large cake of soap

melol

meyim

mefino

mekur

nefu

Noun Class 9: - /E

a) No Singular

b) Collective Noun

eles efino

Fine lace

eyim

egbathi

plenty "

efu

ekur

NOTE: The forms of prefixes we have learnt so far are the indefinite forms. They all have their definite counterparts.

| | <u>INDEFINITE</u> | <u>DEFINITE</u> |
|----|---|---|
| 1. | Ubai - A chief Abai - Chiefs | obai - The chief Aɔbai - The chiefs |
| 2. | Aseth - A house eseth - Houses | Aɔseth - The house eseth - The houses |
| 3. | Una - A cow Tena - Cows | ona - The cow Tana - The cows |
| 4. | Alemre - An orange Melemre - Oranges | Aɔlemre - The orange Malemre - The oranges |

| <u>INDEFINITE</u> | | | <u>DEFINITE</u> | | |
|-------------------|--------|----------|-----------------|-------------|--|
| 5. | Kəbap | - An axe | Kabap | - The axe | |
| | Təbap | - Axes | Tabap | - The axes | |
| 6. | Rəpəl | - A rope | Rapəl | - The rope | |
| | Nəpəl | - Ropes | Napəl | - The ropes | |
| 7. | Rəməs | - An egg | Raməs | - The egg | |
| | əməs | - Eggs | əməs | - The eggs | |
| 8. | Məsoi | | Masoi | | |
| 9. | əmonti | | əmonti | | |

The indefinite prefixes are all low tone while the definite are all high tone.

NOTES ON GRAMMAR II

A. OBJECTIVE

1. Making simple declarative sentences.

B. EXPLANATION

The word order for simple statements in Temne is the same as for that of English.

E.g.: I nən̩k ɔlangba
I see the man
(s) (v) (o)

C. EXERCISES

The following exercise will help the trainee practice the noun classes in the definite form.

1. (a) Singular

| | |
|-----------------|---------------|
| I nən̩k ɔlangba | I see the man |
| ɔbai | chief |
| ɔboko | woman |
| ɔkabi | blacksmith |
| ɔkapra | hunter |
| ɔpisko | Peace Corps |

- (b) Plural - Ask the trainee to supply the plural forms

| | |
|-----------------|---------------|
| I nenk anlangba | I see the men |
| | chiefs |
| | women |
| | hunters |
| | blacksmiths |
| | etc. |

2. (a) Singular

| | |
|------------|----------------|
| I nesa ona | I fear the cow |
| | bufallo |
| | leopard |
| | elephant |

- (b) Students supply the plural forms.

| | |
|-------------|-----------------|
| I nesa tana | I fear the cows |
| | bufallos |
| | leopards |
| | elephants |

3. (a) Singular

| | |
|---------------|-----------------|
| I nenk anseth | I see the house |
| ansar | stone |
| anthebul | table |
| anpepe | calabash |
| anlamp | lamp |
| anthis | knife |

- (b) Plural Forms

| | |
|--------------|------------------|
| I nenk eseth | I see the houses |
| | stones |
| | tables |
| | etc. |

4. Practice with K/T Class

Singular

| | |
|--------------|---------------|
| I nenk kabap | I see the axe |
| kalemp | well |
| katala | hoe |

LESSON THREEJOB DESCRIPTIONTEACHING GUIDES

1. The drills and the grammar in general need to be properly digested by the instructor for the effective teaching of this lesson.
2. Dramatization and role play are also very essential.
3. Picture Talk should be encouraged in order to help trainees develop their vocabulary and grammar by constructing simple sentences.
4. Encourage the trainees to practise speaking the language.

V O C A B U L A R Y

| | | |
|-------------|---|-----------------------|
| 1. worək | - | work |
| 2. theksa | - | teach |
| 3. tek re | - | to come |
| 4. anfeth | - | children |
| 5. ma panth | - | job |
| 6. kabef | - | farming (agriculture) |
| 7. tori | - | show |
| 8. anthof | - | country |
| 9. wur | - | come from |
| 10. yo | - | do |
| 11. owa | - | also |

N A R R A T I O N

Jim-an opisko o wur ro America. o re worək no Sierra Leone tek re theksa anfeth ro skul ma panth ma kabef. o tori Pa Santigie-an anthof o wure, ma panth mo yo-e, owa yi ro mo worək-e.

D I A L O G U E

- Pa Santigie: Jim tops-a?
 Jim: Iyo tops seks.
 Pa Santigie: Reke men wur-a?
 Jim: I wur ro America.
 Pa Santigie: Thethe nder no-a?
 Jim: I der no ka gbothko.
 Pa Santigie: Reke men worek-a?
 Jim: I te worek ro Makali.
 Pa Santigie: Ko mēpanth man yo-a?
 Jim: I de thēkasa anfeth ro skul mēpanth ma kabef.
 Pa Santigie: owa man dira-o.
 Jim: Iyo man dira-o.

SUBSTITUTION DRILL ITEACHER'S CUETRAINEE'S RESPONSE

- | | |
|-----------------|-------------------------|
| Kon de yo-a? | I de worek, |
| <u>then-a?</u> | I de then ethok, |
| <u>ban-a?</u> | I de ban pela, |
| <u>wai-a?</u> | I de wai ketala, |
| <u>gbasi-a?</u> | I de gbasi kēbap, |
| <u>tep-a?</u> | I de tep eyoka, |
| <u>keli-a?</u> | I de keli ōkei, |
| <u>bot-a?</u> | I de bot akala, |
| <u>thens-a?</u> | I de thens mēpanth, ... |

SUBSTITUTION DRILL IITEACHER'S CUETRAINEE'S RESPONSE

- | | |
|---------------------|-----------|
| Se de mar | Se de mar |
| <u>di</u> | |
| <u>lan</u> | |
| <u>dira</u> | |
| <u>fothane</u> | |
| <u>tampo (sumu)</u> | |
| <u>soko</u> | |
| <u>tema tema</u> | |

SUBSTITUTION DRILL IIITEACHER'S CUE

Min pisko

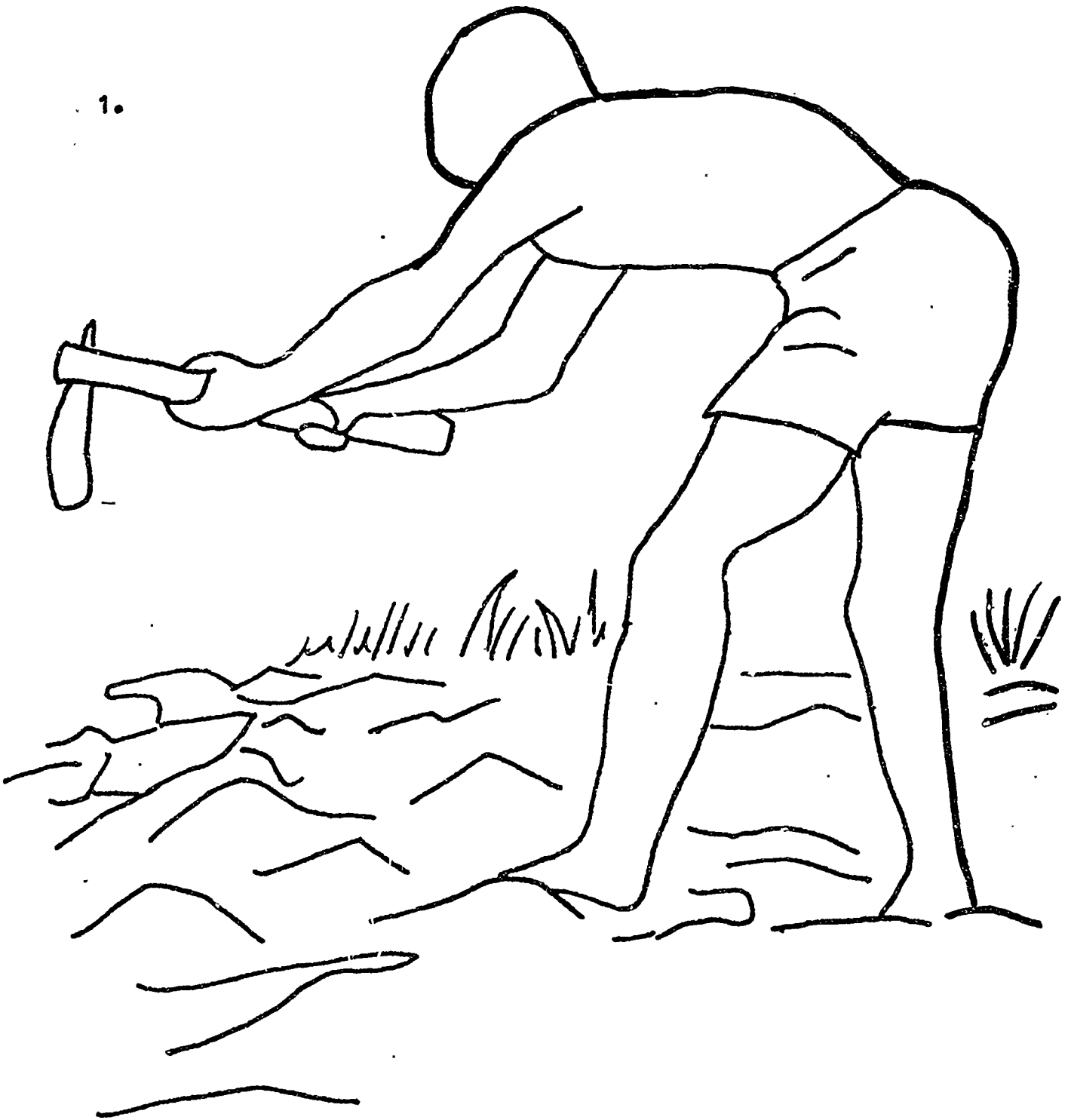
befkuktredapothothemnemenikriomuslimkristenthelakaymokoTRAINEE'S RESPONSE

Min pisko

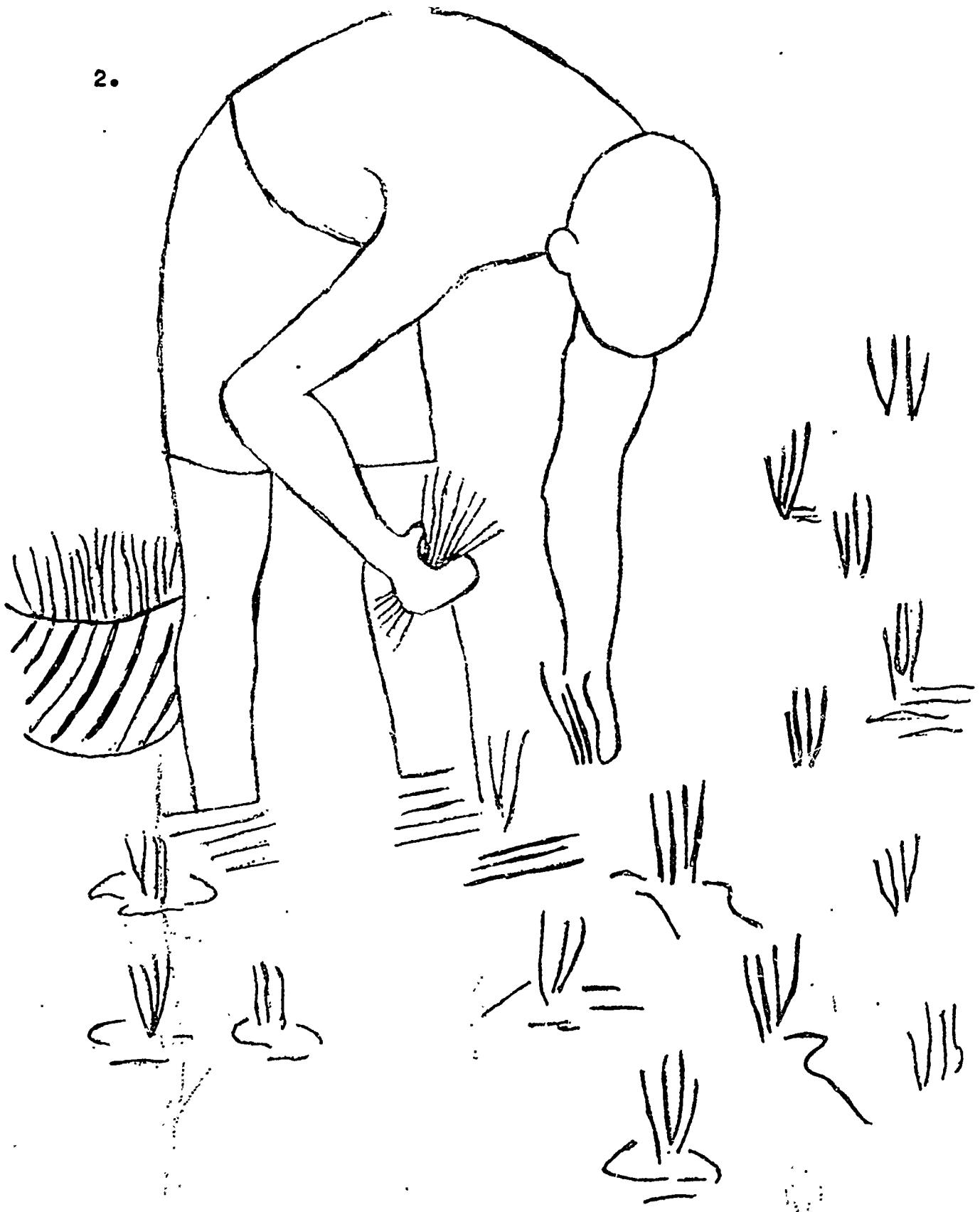
PICTORIAL CUES

Ko olangbe mo yo-a?

1.



2.



Ko olangba mo tep-a?



Ko oboko mo yo-a?



PICTORIAL CUE



V O C A B U L A R Y I I

- | | | | |
|-----|----------------------------------|---|------------------------|
| 1. | Reke (sometimes used as 'Deke') | - | where |
| 2. | thethe (as used in the dialogue) | - | when |
| 3. | der | - | come |
| 4. | no | - | here |
| 5. | gbothko | - | September |
| 6. | dira-o | - | good night |
| 7. | then | - | find |
| 8. | ban | - | collect |
| 9. | wai | - | buy |
| 10. | tep | - | plant (verb) |
| 11. | keli | - | look at |
| 12. | bot | - | put |
| 13. | thens | - | look out for |
| 14. | ethok | - | wood |
| 15. | pela | - | rice |
| 16. | ketala | - | hoe |
| 17. | kabap | - | axe |
| 18. | eyoka | - | cassava |
| 19. | okei | - | the thief |
| 20. | ankala (akala) | - | money |
| 21. | mar | - | help (assist) |
| 22. | di | - | eat |
| 23. | mun | - | drink |
| 24. | dira | - | sleep |
| 25. | fothane | - | rest |
| 26. | tampo (sumu) | - | stay late night |
| 27. | soko | - | stay awake whole night |
| 28. | tema tema | - | stroll |
| 29. | obef | - | farmer |
| 30. | kuk | - | cook |
| 31. | potho (suni fera) | - | white person |
| 32. | meni | - | Mende |
| 33. | kristen | - | christian |
| 34. | thela | - | tailor |

| | | | |
|-----|---------|---|---------------------------|
| 35. | karmoko | - | teacher (master) |
| 36. | treda | - | trader |
| 37. | themne | - | Temne |
| 38. | abil | - | boat |
| 39. | eyaki | - | dead (dry) leaves |
| 40. | wone | - | does not gather (collect) |
| 41. | bene | - | keep (store) |
| 42. | efuk | - | rice husk |
| 43. | yim | - | red |
| 44. | ador | - | hunger |
| 45. | tapon | - | swamps |
| 46. | gbasi | - | take |

EXPANSION

1. An de mar anfem na enthof ane. (They have come to help the people of this country).
2. Se de mar anfem na kabef tapon. (We have come to help the people of this country develop their swamps).
3. Ne de mar anfem na enthof ane kabef tapon tetere tenen. (You have come to help the people of this country for two years to develop their swamps).
4. I de worak ta anpisko. (I have come to work for Peace Corps).

VOCABULARY III

DAYS OF THE WEEK

| <u>TEMNE</u> | | <u>ENGLISH</u> |
|--------------|---|----------------|
| 1. Alathi | - | Sunday |
| 2. Athene | - | Monday |
| 3. Athalatha | - | Tuesday |
| 4. Araba | - | Thursday |
| 5. Alakamisa | - | Thursday |
| 6. Ayuma | - | Friday |
| 7. Asimthi | - | Saturday |

MONTHS OF THE YEAR

| <u>TEMNE</u> | | <u>ENGLISH</u> |
|--------------|---|----------------|
| 1. Polpol | - | January |
| 2. Wolwol | - | February |
| 3. Bankle | - | March |
| 4. Gbapron | - | April |
| 5. Bafu | - | May |
| 6. Yofi | - | June |
| 7. nofbana | - | July |
| 8. Paya | - | August |
| 9. Gbothko | - | September |
| 10. Mufer | - | October |
| 11. Sakoma | - | November |
| 12. Gbetheli | - | December |

NOTE: The names of the months of the year have specific meanings. The Instructor should attempt to explain some of these meanings.

EXAMPLE:

Sakoma (November) - "Sakoma" means "we are related". It is associated with the peak of the upland rice harvesting period (ie "time of plenty") when relatives visit each other much more frequently.

NOTES ON GRAMMARA. VERB: THE SIMPLE PRESENT TENSE

The simple present verb in Temne is conjugated as follows:

| <u>SINGULAR</u> | | <u>PLURAL</u> |
|-----------------|---------------|--------------------------|
| 1. I yema | - I want | Se yema - we want |
| en yema | - you want | Ne yema - you (pl.) want |
| o yema | - he/she want | Aj yema - they want |

| | | | | | | | | | |
|----|----|------|-------|---|--------|-------|------|-----|-----|
| 2. | I | yema | kabap | - | I | want | the | axe | |
| | en | " | " | - | You | " | " | " | |
| | o | " | " | - | He/she | wants | the | axe | |
| | Se | " | " | - | We | want | the | axe | |
| | Ne | " | " | - | You | (pl.) | want | the | axe |
| | An | " | " | - | They | " | " | " | |

EXERCISES

The Instructor should ask the trainees to construct simple sentences in Temne. They should refer back to the Noun Class Charts and the vocabulary which they have now learnt.

1. He sees the axe.
2. They fear the elephant.
3. We want the house.
4. I see the houses.
5. They want axes.
6. He wants a house.
7. She wants oranges.
8. She wants the oranges.
9. Rosaline wants a new house.
10. Solomon fears the elephant.
11. You (pl.) want large eggs.

EXPLANATION

- B. When a noun is added to a sentence, the subject concord is retained, coming before the verb.

EXAMPLE:

1. olangba o yema aseth
(The man) (he) wants a house
2. An'kapa an nes-a orank
The hunters(they) fear the elephant
3. opiski o nenk eseth
The Peace Corps (he) sees the houses

The subject concord must always be present and serves to link the noun with the verb and serves to make the reference clear.

C.

S U M M A R Y

At this point the trainees should know the following about simple statements:

1. olangba o yema kabap
 (Noun) (Sub.concord) (Verb) (Object)

2. Subject concords for the conjugation of the verb:

SINGULAR

I yema
 eŋ yema
 o yema

PLURAL

Sə yema
 Nə yema
 Aŋ yema

3. Concord agreement for the third person singular and plural for Noun Class I.

E.g. olangba o yema kabap
 The man (he) wants the axe

Aŋlangba aŋ yema kabap
 The men (they) want the axe

Note that the third person concord forms covered to date only cover Noun Class I (people). The subject concord for linking other nouns to the verb are different for each noun class. Another way of looking at it is that the "it" in Femme is different for each noun class. These will come up in future lessons, but look at the following examples for clarification:

1. Rames rə yema thei
 The egg (it) wants to rot.

2. Kablai ke yema fumpo
 The basket (it) wants to fall

3. Anseth aŋ yema fumpo
 The house (it) wants to fall

D. INTERROGATIVE (ASKING QUESTIONS)

i. Objectives:

- a) Making questions with simple statements.
- b) Affirmative and negative response patterns with subject and object concords.

ii. Explanation

We have learnt how the simple statement is formed:

o nenk kabap - He sees the axe.

To form the question, the formative "-i" is added to the end of the statement with a rising intonation.

o nenk kabapi? - Does he see the axe?

iii. Exercises

Follow the example given above and do the following exercises:

Change the statements into questions -

- a) Se yema ona
- b) en yema kabap
- c) Ne yema eseth
- d) n yema melemre

iv. Explanation

The response to questions such as the above would utilize the object concord which corresponds to the English "him", "her", and "it".

| <u>QUESTION</u> | <u>ANSWER</u> |
|---|-----------------------------------|
| 1. en yema kabapi? Do you want the axe | Mm, I yema ki. Yes, I want it. |
| 2. en yema ansethi? | Mm, I yema ni. |
| 3. " " onai-i? | " " " ko. |
| 4. " " masoi? | " " " ma |
| 5. " " rapoli? | " " " ri |
| 6. " " napolli? | " " " ni (pl.) |
| 7. " " tabapi? | " " " ti. |
| 8. " " esethi? | 5n7 " " yi (pl.) |

As with subject concords, the object concords must change to correspond to the object noun that they refer to. The following chart shows that this additional group of concords is simplified because the subject and object concords are similar in most cases.

| <u>Noun Class</u> | <u>Noun Prefix</u> | <u>Subject Concord</u> | <u>Obj. Concord</u> |
|-------------------|--------------------|------------------------|---------------------|
| 1 | U | o | Ko) |
| | A | Aŋ | ŋa) |
| 2 | U | o | Ko) |
| | T | Aŋ | ŋa) |
| 3 | A | Aŋ | ŋi) |
| | E | e | Yi) |
| 4 | A | Aŋ | ŋi) |
| | M | Mə | Ma) |
| 5 | K | Ke | Ki) |
| | T | Te | Ti) |
| 6 | R | Re | Ri) |
| | N | Ne | Ni) |
| 7 | R | Re | Ri) |
| | E | e | Yi) |
| 8 | M | Mə | Ma |
| 9 | e | e | Yi |

vi. EXERCISES

In the following questions, fill in the blank spaces with the appropriate object concord as the case may be.

1. Anseth: I nenk _____
2. emes: I yema _____
3. Napol: I nenk _____
4. emonti: o yema _____
5. Malemre: Sə nenk _____
6. Rapol: I nenk _____
7. obai: I kor⁵8 _____

E.

NEGATIVE RESPONSE

The negative response to simple questions is formed by adding "-ye" to the verb (or -e if it ends in a consonant).

EXAMPLE

| <u>QUESTION</u> | <u>RESPONSE</u> |
|---|--|
| 1. əŋ nən̩k tabapi? Do you see the axes? | Mm mm, I nən̩k _e tabap. No, I do not see the axes. |
| 2. ɔ yema aŋsethi? Does he want the house? | Mm mm, ɔ yemaye aŋseth. No, he does not want the house |

The negative responses can be:

1. Mm mm, I nən̩k_e ti.
No, I do not see them.
2. Mm mm, ɔ yemaye ŋi.
No, he does not want it.

vi. EXERCISES

Change the statement to a question. Ask a second student to answer in the negative.

E.g: ɔ ba kabap. Student A: ɔ ba kəbapi?
He has an axe. Student B: Mm mm, ɔ baye kəbap.
No, he does not have an
axe.

1. ɔ ba aseth Student A:

Student B:

2. əŋ ba aseth Student A:

Student B:

3. Aŋ yema anak Student A:

Student B:

4. Sə nesa ɔrank Student A:

Student B:

5. I yema athis Student A:

Student B:

6. Nə nən̩k una Student A; 59

Student B:

Repeat the exercise; this time using object concords
ko, na, ni etc. where appropriate.

F.

EXPLANATION

Temme also forms questions through the use of
interrogative words such as those in English - ie
what, who, where, when etc.

Eg.: en yema - you want
Ko en yema-e? - what do you want?

The 'what' is expressed by putting Ko before the
sentence and ending it with "-e".

Example:

- | | | |
|--------------------|---|------------------|
| 1. Ko en nenk-e? | - | What do you see? |
| 2. Ko en bother-e? | - | " " " like? |
| 3. Ko en nesa-e? | - | " " " fear? |
| 4. Ko en tara-e? | - | " " " know? |

The interrogative "kene---e" is also used to form "who"
questions.

Examples:

- | | | |
|----------------------|---|-----------------|
| 1. Kene en nenk-e? | - | Who do you see? |
| 2. Kene en bother-e? | - | " " " like? |
| 3. Kene en nesa-e? | - | " " " fear? |
| 4. Kene en tara-e? | - | " " " know? |

"Where" is expressed by "reke---e"

Examples:

- | | | |
|----------------------|---|--------------------|
| 1. Reke en nenk-e? | - | Where did you see? |
| 2. Reke en bother-e? | - | " " " like? |
| 3. Reke en nesa-e? | - | " " " fear? |
| 4. Reke en tara-e? | - | " " " know? |

"Why" is expressed by "Ko ŋ—e?"

Examples

- | | | |
|--------------------|---|------------------|
| 1. Koŋ ŋ nenk-e? | - | Why did you see? |
| 2. Koŋ ŋ bother-e? | - | " " " like? |
| 3. Koŋ ŋ nesa-e? | - | " " " fear? |
| 4. Koŋ ŋ tara-e? | - | " " " know? |

vii. EXERCISES

Translate the following into Temne:

1. Where do you come from?
2. Why do you want the house?
3. Who likes the oranges?
4. Who likes them (oranges)?
5. What do you fear?
6. What does the hunter see?
7. Who do the chiefs like?
8. Where do you see the elephant?

NOTE: In Temne, in some cases, "d" and "r" are interchangeable. They are described as "Allophones".

| | | | |
|------|---------|---|-----------------|
| E.g. | rim/dim | - | voice |
| | ru/du | - | plait |
| | rin/din | - | one |
| | ro/do | - | there/locative) |

When this occurs, it is recommended that "r" be used constantly since "r" is more often used than "d".

E.g. rim, ru, rin, ro, etc.

SOME TEMNE PROVERBS

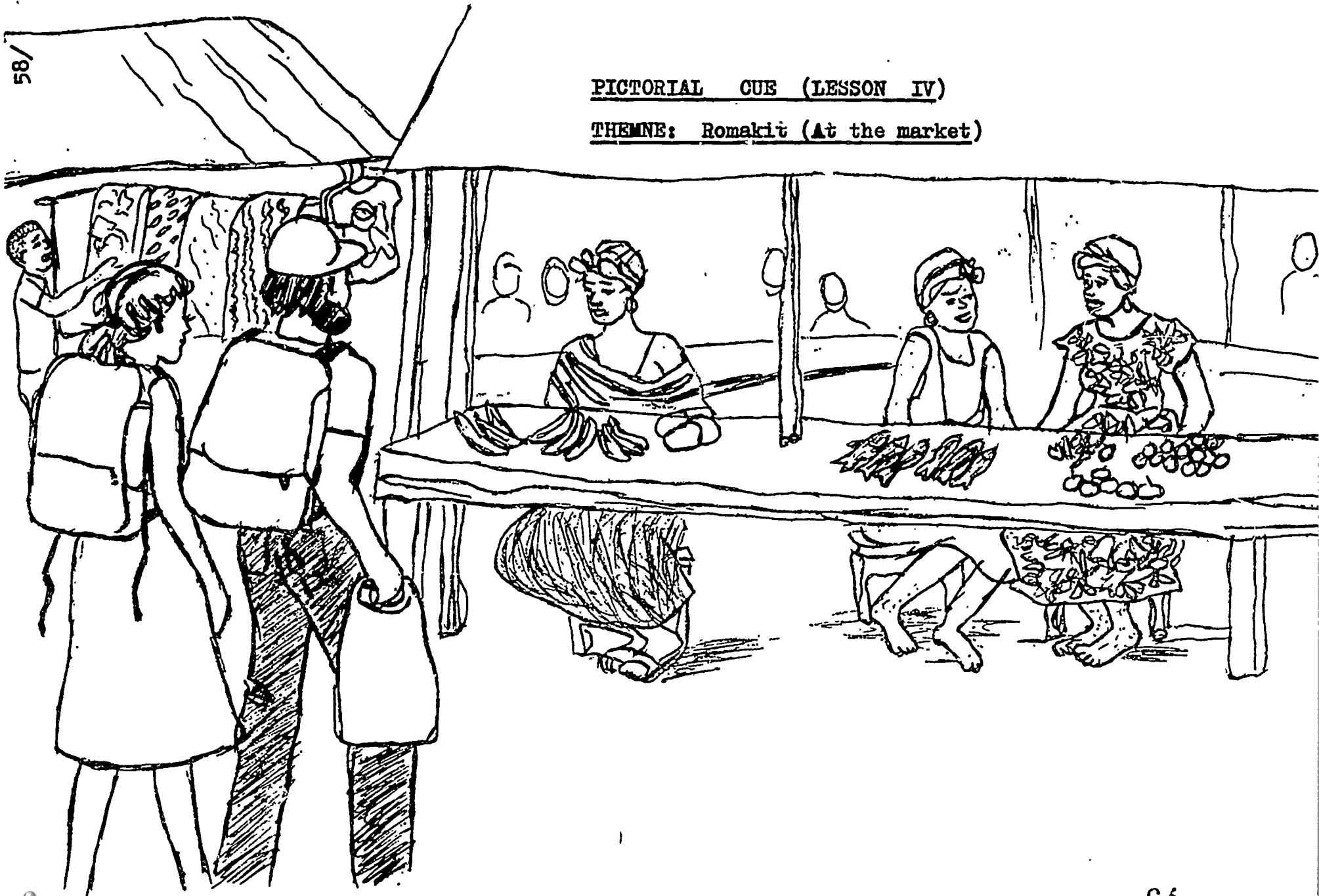
| <u>TEMNE</u> | <u>ENGLISH EQUIVALENT/ EXPLANATION</u> |
|-------------------------------------|--|
| 1. Abil a koth ŋ wɔŋe eyaki | A rolling stone gathers no moss. |
| 2. Bene efuk eyim ta ador de yim | Make hay while the sun shines. |

SOME USEFUL EXPRESSIONS

1. Ra bomp ra mi rem bansa. It is my head that is aching.
(My head is aching)
2. I ba kor keban. I am suffering from belly ache
(I have stomach ache).
3. Mamu, yemi mant I mun. Please give me some water to drink.
4. I tara ti - I know (it)
5. I lene ti - I believe it
6. To ma yo-a? - What to do?
7. Gbape mi - Leave me alone.
8. Te sampa mi - Don't disturb me.
9. Anak a bothi - The rice (cooked) is good.
10. I baye akala - I don't have money.

PICTORIAL CUE (LESSON IV)

THEMNE: Romakit (At the market)



LESSON FOURBARGAININGTEACHING GUIDESINSTRUCTIONS

1. Introduce the vocabulary by holding the actual objects in front of the class.
2. Repeat the name of the object three times and have the class repeat after you.
3. Drill the pattern: "A ke kebep".
4. Substitute for "Kebep" other items.
5. Hold an item in hand and ask a student "Ko reka re" and have the trainee respond "A ke kebep".
6. Have other trainees substitute for "kebep".
7. Drill the pattern "Ko reka re"?
8. Let trainees ask each other:
Trainee A: Ko reka re?
B: A ke.....
9. Put the object on the table and move a little from the table.

| E.g. | <u>TEACHER</u> | <u>TRAINEE'S RESPONSE</u> |
|------|-------------------------------------|---------------------------|
| | Korka a ran-a? | Kebep |
| | Point to the object saying "kebep". | |

V O C A B U L A R Y

| | | |
|----------|---|----------------|
| Ropet | - | Town |
| Wai | - | Buy |
| ebis | - | Gara clothes |
| Thelmane | - | Talk with |
| Thila | - | Sell |
| Yifane | - | Ask (politely) |
| Komo | - | Let (him/her) |
| Gbenki | - | Reduce |
| Amolo | - | The prize of |
| Bone | - | Glad |

NARRATION

Yenoh-aj oko ropet tek ko wai ebis. o thalmanc o
 borko methila ebis-e. oyifanc ko, komo gbenke ko amolo.
 Yenoh-aj pe bone ko ka wai ebis ma gbenke ko amolo-e.

DIALOGUE

Yenoh: Ya ndirai-i.
 othila: Iyo, wathbera, ndirai saka.
 Yenoh: Atotha te tefino. Molo a kin-a?
 othila: Tebake molo. A terej a et lion.
 Yenoh: Tebaki molo othaser] ej gbenkie mi-i?
 othila: Molo. en ram-a?
 Yenoh: I ram-a-siks lion.
 othila: Atotha tebaki molo kake, kere ram a sevin lion.
 Yenoh: owa pe bae apa. Ankala neje.
 othila: Momo-o. A loko-o loko anyema ebis-e, der no romi,
 ti thilar mu fino.
 Yenoh: owa ti kanc anyathki ja mi be-e a tamu. entara
 fofanc wuni.
 othila: owa setnejkane so.

I.

SUBSTITUTION DRILLTEACHER'S CUE

Molo ebis-a?
 elop
 kagbengbe
 tayaba
 mathamba
 osem

I yema emuna
 eyoka
 mabela
 makoboj
 maro
 ebana

TRAINEE'S RESPONSE

Molo ebis-a?

I yema emuna

TRANSFORMATION DRILL

| <u>TEACHER'S CUE</u> | <u>TRAINEE'S RESPONSE</u> |
|----------------------|---------------------------|
| Atotha te baki molo. | Atotha te bake molo. |
| I yema ebis. | I yema-e ebis. |
| I ko ropet. | I ko-e ropet. |
| I fof kathamne. | I fof-e kathamne. |
| I tel kameni. | I tel-e kameni. |

QUESTIONS AND ANSWERS

| <u>TEACHER'S CUE</u> | <u>TRAINEE'S RESPONSE</u> |
|-------------------------|---------------------------|
| Reke man ko-a? | I kor ro makit. |
| Molo pla en yema-a? | I yema pa pon nin. |
| Molo pla ekop anyema-a? | I yema ekop esas. |
| Kom pat-a? | I pat metontho. |
| Reke ewai akotha ke-a? | I wai ki ro pak. |
| Ko elop na nbothr-a? | I bothr egbampo. |

COUNTING EXERCISERULES

- Cardinal numbers, being adjectives follow the noun they qualify.
- The first four cardinal numbers vary according to the prefix of the noun they qualify.
- All other cardinal numbers are invariable.

- kin, nin, min, rin, tin, pin, win
- narən, yerən, marən, terən, perən
- nasas, esas, masas, tesas, pesas
- nanle, yanle, manle, tanle, panle

When counting the form 'pin, perən, pesas, panle, is normally used, though "kin, narən, nasas, nanle" is also used when counting people.

| | | | | | |
|---|---|--------|-------|---|----------|
| 5 | - | tamath | 10 | - | tofot |
| 6 | - | dukin | 20 | - | kegba |
| 7 | - | derən | 100 | - | kemekin |
| 8 | - | desas | 1,000 | - | a wulnin |

When counting objects or people the form "tamthrukin, tamthederen, tamthreasas, tamthrejanla" (6, 7, 8, 9) is normally used.

All other cardinal numbers are formed from those already given.

- 11 - tofot kin
 nin
 min etc.
- 12 - tofot mareŋ
 nareŋ
 yereŋ etc.
- 13 - tofot masas
 sasas
 esas etc.
- 14 - tofot manle
 yanle
 nanle etc.
- 30 - kəgba tofot kin
 nin
 min etc.
- 40 - tēgb rereŋ (note that the plural of kəgba is tēgba)
- 50 - tēgba tereŋ tofot
- 60 - tēgba tēsas
- 70 - tēgba tēsas tofot
- 80 - tēgba tarle
- 90 - tēgba tanle fofo.
- 99 - tēgba tanle tofot tēghrejanle
- 100 - kemskin
- 200 - teme tereŋ (note that the plural of wul is ε-wul)
- 300 - teme tēsas
- 400 - teme tarle
- 500 - teme tamath
- 2000 - ε-wul yereŋ
- 3000 - ε-wul esas

The first four numbers vary in form both when they stand alone and also when they come at the end of compound numbers, but not when they are part of 6, 7, 8 and 9.

- 1st: ototoko, an-totoko, ka-totoko etc.
 2nd: owo beka nareŋ (Literal meaning is "he who
 3rd: owo beka asas (that which) reaches 1, 2, etc."
 4th: owo beka nane and "owo" is therefore variable
 5th: owo beka tamath etc(to "ana" 'ara' etc.)

EXAMPLE

1. obai ototoko
The first chief
2. Ka ren aka beka tofot
the tenth year.

GRAMMAR NOTES I

SPECIFYING THINGS

A. OBJECTIVES

1. Specifying things as "this" and "that".
2. Asking the question "which".

B. EXPLANATION

To specify something as "this" (thing) here" in Temne the noun is followed by a demonstrative corresponding to its noun class.

Example:

Ko eŋ yemae?
What do you want?

I yema kabap ake

I want this axe

I yema tabap ate

I want these axes

I yema anseth ane

I want this house

I yema eseth eye

I want these houses

The form of the demonstrative is thus determined by the noun to which it refers.

| | <u>Noun Class</u> | <u>Demonstrative</u> |
|----|---------------------|----------------------|
| 1. | olangba anlangba | owe aje |
| 2. | ona tana | owon anan |
| 3. | anseth cseti | anan eyan |
| 4. | anlemre malemre | anan aman |
| 5. | kabap tabap | akan atan |
| 6. | rapol bapol | aran anan |
| 7. | rames emes | aran eyan |
| 8. | masoi | aman |
| 9. | emonti | eyan |

D.

EXERCISES

Translate the following sentences into Temne.

1. I like this spoon (kabap)
2. I see those ropes
3. He fears that elephant
4. We eat those eggs
5. I want this house
6. You have these axes
7. He takes that knife
8. I eat this orange
9. You eat those oranges
10. They like these ropes

EXPLANATION

The question word "which" has as its form *reke-e* which takes a concord corresponding to the noun which is being asked about.

- | | |
|-----------------------------|-------------------------|
| 1. Aseth areke eḡ nenke? | Which house do you see? |
| 2. Kεbap kεreke eḡ nenke? | " axe " " " |
| 3. Repol rεreke eḡ nenke? | " rope " " " |
| 4. εseth εreke eḡ nenke? | " houses do you see? |
| 5. Mεlemre mereke eḡ nenke? | " oranges do " " |

The following verbs may be added to your list to answer exercises.

| | | |
|-------|---|-------------|
| sathε | - | get, obtain |
| kεrε | - | carry |
| gboḡ | - | touch |
| yira | - | sit |

EXERCISES

Translate the following questions and answers into Temne.

1. Which teacher do you want?
2. I want that teacher
2. Which houses do you see?
I see these houses.
3. Which pot are you buying?
I am buying this pot.
4. Which oranges do you see?
I see those oranges.

GRAMMAR NOTES IIIA. OBJECTIVES

1. Showing that something possesses something else
ie: the dog of the man; the mouth of the lion.
2. Personal possessives - ie, my friend, your name,
his shirt etc.

B. EXPLANATION

Possessive expressions denoting ownership are formed by placing a possessive concord between the thing possessed and the owner or possessor.

- | | |
|-----------------------|-----------------------------|
| 1. ɔ rani ka okapra | The wife of the hunter |
| 2. Kasɛŋ ka osip | The mouth of the leopard |
| 3. Rapɔl ra ona | The rope of the cow |
| 4. Malemre ma anɛfeth | The oranges of the children |

The possessive concord is linked with the thing possessed by the noun class correspondence with an appropriate concord form. Observe the following examples.

- | | |
|---------------------|-------------------------|
| 1. ɔrani ka okapra | The wife of the hunter |
| 2. Anseth na okapra | The house of the hunter |
| 3. Kabap ka okapra | The axe of the hunter |
| 4. Tabap ta okapra | The axes of the hunter |
| 5. Rapɔl ra okapra | The rope of the hunter |
| 6. emes ya okapra | The eggs of the hunter |
| 7. Napɔl na okapra | The ropes of the hunter |

C. EXERCISES

Insert the appropriate possessive concord as in the example.

- (anseth) (ɔbai) anseth na ɔbai - the house of the chief.
 (rasek) (ɔlangba)
 (kapet) (anɛtita)
 (anɛfon) (kalome)
 (malɛntho) (ɔthem)
 (tamank) (anɛbaf)
 (masu) (ɔborko)
 (ɛgbimɛbiŋ) (anɛseth)
 (natul) (kablay)
 (rayay) (ɔlangba)

A number of new vocabulary items have been introduced in these exercises. The instructor should explain the meanings of these items to the trainees so they can be included in the trainee's own vocabulary list.

D. EXPLANATION

The forms of the possessive pronouns in Temne are:

| | | | | | |
|-----|---|---------|------|---|---------------|
| ami | - | my | asu | - | our |
| amu | - | your | anu | - | your (plural) |
| əŋ | - | his/her | əŋəŋ | - | their |

These possessive pronouns follow the possessive concord as in the examples below:

| | | | | | | | | | |
|-------|------|---|---------|-----|-------|-------|---|-------|-----|
| kabap | kami | - | my | axe | kabap | kagu | - | our | axe |
| kabap | kamu | - | your | axe | kabap | kanu | - | your | axe |
| kabap | kəŋ | - | his/her | axe | kabap | kəŋəŋ | - | their | axe |

Note that the possessive concord is controlled by the noun:

| | | | |
|--------|-------|------|--------|
| rapəl | rami | my | rope |
| tabap | tami | my | axes |
| eseth | emi | my | houses |
| anthis | ami | my | knife |
| masu | mami | my | rings |
| masu | masu | our | rings |
| kapet | kanu | your | town |
| rames | r rəŋ | his | egg |

E. EXERCISES

Complete the following Temne sentences by inserting the appropriate noun and possessive pronoun form.

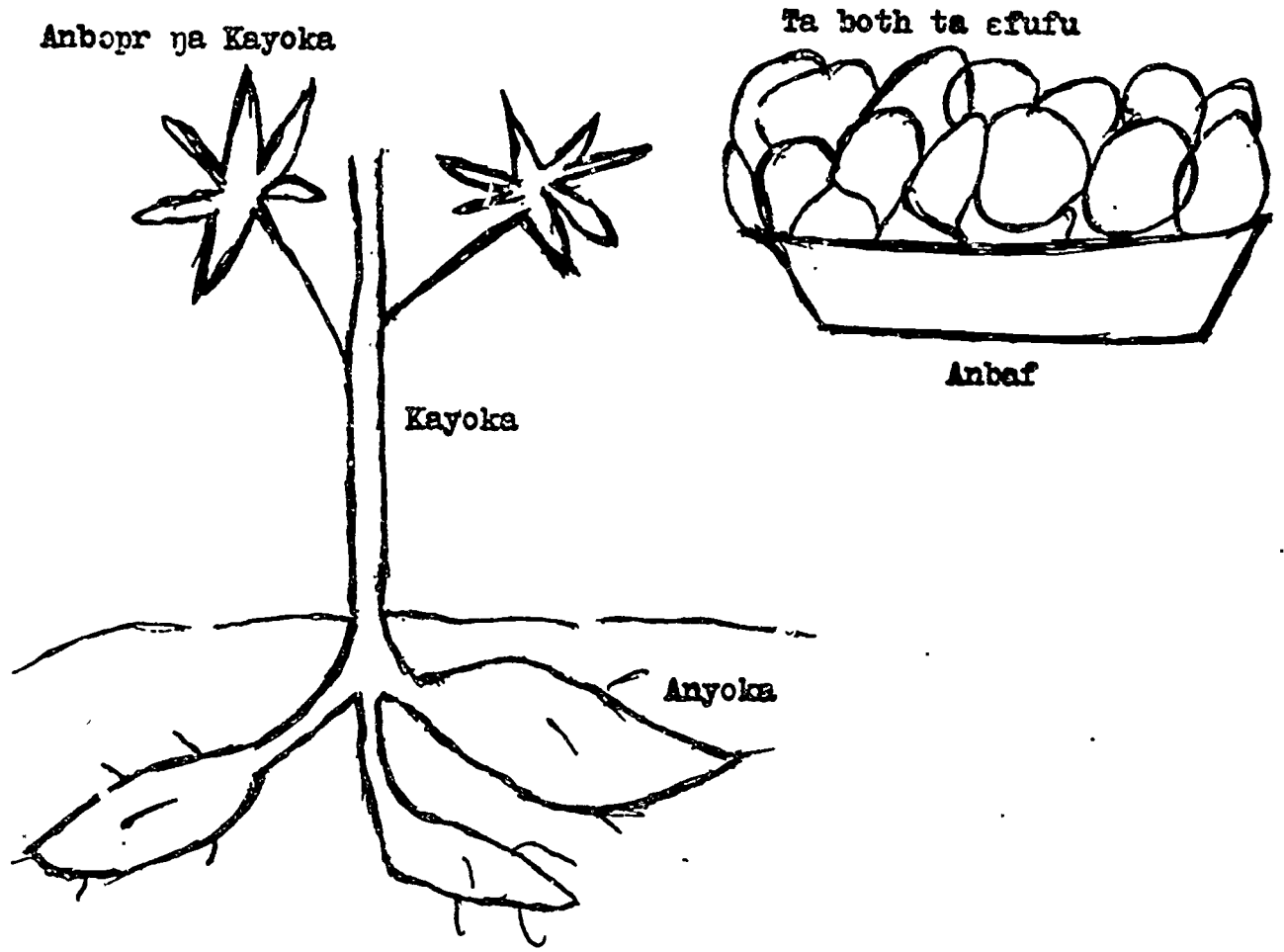
| | | | | |
|---|--------|---|--------|---------|
| I | bəther | - | (my | box) |
| | | - | (our | houses) |
| | | - | (his | hair) |
| | | - | (their | spoons) |
| | | - | (your | rope) |
| | | - | (your | teeth) |

Translate the following into Temne.

1. We like our teacher
2. I want your book
3. You see his axe
4. They know our house

PICTORIAL CUE

THEME: Kayoka (The Cassava Plant)



Korka mabempa ke wur kayoka-e?

1. pin - efufu
2. peren - egari
3. pesas - kakasadabred or kalankono
4. beka panlen - ansethat
5. beka tamath-an - etho
6. beka tamthurikin-an - ekondogbala
7. beka tamthederen-an - kadumbe
8. " tamthresas-an - eyota
9. " tamthresanle-n - tagbodo
10. owaso, ka eboper at satha karombo.

V O C A B U L A R Y

1. anbopr - leaf
2. kayoka - cassava plant
3. tabeth - balls
4. efufu - foofoo (this is fermented)
5. anbaf - big bowl
6. anyoka - cassava tuber
7. korka? - what?
8. bempa - make
9. egari - gari
10. kalankono/kakasadabred - cassava bread
11. beka - making/furthermore/added to that
12. ansethat - starch
13. etho - another type of foofoo (not fermented)
14. ekondogbala - African tapioca (dried cassava chips)
15. kadumbe -)
fried cassava chips
16. eyota -)
fried cassava chips
17. karombo - cassava leaves
18. tagbodo - fried cassava balls

SOME VERBS RELATED TO SITUATION I

- | | |
|--------------------|---------------------------------|
| 1. ka tusi | - to harvest the cassava tuber |
| 2. ka di | - to eat |
| 3. ka gbanth | - to pound (the foofoo) |
| 4. ka pim | - to harvest the cassava leaves |
| 5. ka yer | - to give |
| 6. ka bor | - to peel off |
| 7. ka gbem/gbanth | - to pound the cassava leaves |
| 8. ka ken (efufu) | - to prepare (the foofoo) |
| 9. ka gbasi | - to take |
| 10. ka sara | - to carry on the head |
| 11. ka kof (efufu) | - to ferment (the foofoo) |
| 12. ka tep | - to plant |
| 13. ka fonkra | - to weed |
| 14. ka bene | - to keep (store) |
| 15. ka fitha | - to throw away |
| 16. ka thei | - to get rotten/rot |

EXERCISE ON SITUATION I

| <u>TEMNE</u> | <u>ENGLISH</u> |
|----------------|----------------|
| Beth | Morning |
| Reyan | Afternoon |
| Retyen | Evening |
| Refoi | Night |
| Tatak/Rendaton | Mid night |
| Presok | Early morning |

SEASONS OF THE YEAR

| <u>TEMNE</u> | <u>ENGLISH</u> |
|--------------|----------------|
| Rawok | Dry season |
| Adaren | Wet season |
| Kafefina | Hamattan |

ADDITIONAL VOCABULARY

| | | |
|-----------|---|---------------------|
| anfef | - | air, wind or breeze |
| akenkel | - | storm |
| akom | - | rain |
| otank | - | cold |
| owon | - | heat |
| areŋ | - | thunder |
| onakthine | - | lightening |
| kabi | - | dew/mist |
| petoŋ | - | flood |
| kafelfel | - | uplift wind |
| owosi | - | dry |

PHYSICAL POSITIONS

| | | |
|---------------|---|-------------------|
| tema | - | stand (up) |
| sane | - | bend |
| thonthne | - | squat |
| gbapsa/seline | - | stretch your feet |
| yira | - | sit down |

ADDITIONAL VOCABULARY

| | | |
|--------|---|-------------------------|
| keli | - | look |
| mep | - | close your eyes or fist |
| ŋaŋi | - | open your mouth |
| gbemer | - | close your mouth |
| kulo |) | = cry |
| okulo |) | |
| bok |) | - he/she is crying |
| obok |) | |
| sel | - | laugh |
| osel | - | he/she laughs |
| suma |) | - serious |
| osuma |) | he/she is serious |
| fentha | - | lie down |
| yokane | - | get up |

PROVERBS

1. Ke neŋ wuni keye ketara ko
There is no art to find the mind's construction on
the face.
2. Tema obente kethomo.
Take care of what you do.
(Listen to advice)

USEFUL EXPRESSION

1. Molo elop - How much is the fish?
2. Sa muno sa reyathki - Both of us are friends.
3. elop a fino. - The fish is fine.
4. elop aŋe a bothi - The fish is sweet.
5. opisko we ubakrane - This Peace Corps is a spendthrift.
6. Iti der bepi okuru o solo - I shall come, God willing.
7. A kor ka mi keban - I have a stomach ache
8. oboli ro makit - The market is far away
9. eyet sthila egbathi ropet - Many things are sold in the
town.
10. ebana e gbathi ro kor - There is plenty banana in the
farm.

THEME: Ka gbrans (Hygiene)



LESSON FIVE

DINING HALL SITUATION

PICTORIAL CUE

THEME: Ka di rokin
(Communal Eating)



DINING HALL SITUATIONTEACHING GUIDES

1. The instructor must use real objects where ever possible to make the lesson interesting.
 2. Allow a lot of role-play among the trainees.
 3. The instructor should be conversant with the vocabulary in the lesson.
 4. The grammar in this lesson is very important in understanding the theme of the lesson and must therefore be stressed right from the beginning of the lesson.
-

V O C A B U L A R Y

| | | |
|-----------|---|------------------------|
| loko | - | time |
| ampo | - | have (present perfect) |
| bek | - | reach |
| kone | - | went |
| konko | - | room |
| takeko | - | to go |
| darədi | - | food |
| reka-redi | - | food to eat |
| pet | - | cook (verb) |
| kagbanth | - | line (queue) |

N A R R A T I O N

An loko na ka di ampo bek. Sampa yi Sheku-an an kone ka o der di-e Sheku-an o yif Sampa-an a re a pat-e.

D I A L O G U E

Sheku: Sampa, a dor re baki mi man kone di.

Sampa: owa, man kone.

Sheku: Ta tema ka kagbanth.

Sampa: Sheku, en tara a re a pat thonon-i?

Sheku: I tamtanne ke a efufu yi melonthonon. owa so anak yi keyok-an.

83

Sampa: Ko man kodi-a? Minen I yema mem efufu yi ma lonthonon.

Sheku: owa minen ti gbasi anak yi ka yoka-an.

Steward: Beki-i?
 Sampa: A-əŋ-pebe-e bar so ehan, momo-o.
 Sheku: Ti soho ba anak yi kayoka-a.
 Steward: I bot əgbathi-i?
 Sheku: A-əŋ....owa beki thoŋ.

P A R T II

Sampa: Mbo thasa mi ba amer-a.
 Sheku: Keli ma. efufu ebothi-i?
 Sampa: eba-e tei, efufu efino, owa a seka te ba-e kegbeŋbe
 keg bathi..
 Sheku: Mine so I bother anak, aseka abothi ente tham a lol-i?
 Sampa: owa, mm mm abothi, I bother ŋi, kere I po namra.
 Sheku: Mine so I po namra, ta kone.
 Sampa: owa man kone.

SOME USEFUL EXPRESSIONS

| <u>TEMNE</u> | <u>ENGLISH</u> |
|------------------------------|-------------------------|
| 1. Ador re baki mi. | I am hungry. |
| 2. An loko ŋa kadi ampo bek. | It's time to eat. |
| 3. I bether anak | I like coomed rice. |
| 4. I po namra. | I am full. |
| 5. Thase mi a mer. | Pass me the salt. |
| 6. Tema ka kagbanth. | Stand in a queue. |
| 7. I tantanne ke pa | I am thinking that |
| 8. Kagbeŋbe ke ban. | The pepper is hot. |

GRAMMAR NOTES IVERB TENSES: VERB AND FUTURE**A. OBJECTIVES:**

1. Learning the forms to express past and future time with Temne verbs.
2. Initial exploration of verb tense usage in the past.

B. EXPLANATION

The sense of past time in Temne is often expressed by the present perfect which translates in English as "have bought", "have worked", "have seen" etc. In Temne this is expressed by putting Po before the verb.

EXAMPLES

| | <u>Present</u> | | <u>Past</u> |
|----|-------------------|--|----------------------------|
| 1. | I di - I eat | | I po di - I have eaten |
| 2. | o wai - He buys | | o po wai - He has bought |
| 3. | Se fof - We speak | | Se po fof - We have spoken |

C. EXPLANATION

The simple past takes the same form as the present tense. Sometimes these are subtle variations in tone but this can be learnt only by frequent usage. The context also makes it clear whether a form is past or present.

1. I di dis - I ate yesterday.
2. o wai kebep - He bought a spoon.
3. Sefof owoni - We spoke for a long time.

D. To form the negative, the particle - (ye) or (e) after a consonant, is added to the verb.

- E.g.
1. I di dis - I ate yesterday.
 2. I diye dis - I did not eat yesterday.
 3. I wai kebap - I bought an axe.
 4. I waiye kebap - I did not buy an axe.

EXERCISES

Translate the following into Temne.

1. You have come.
2. We have seen.
3. He has walked.
4. I saw the man.
5. He did not see the elephant.
6. They went to the house.
7. I did not buy the axe.

E. EXPLANATION

The future tense in Temne is formed by the particle te before the verb.

| <u>Present</u> | | | <u>Future</u> | | |
|----------------|---|-----------|---------------|---|-----------------|
| 1. di | - | I eat | I tedi | - | I will eat. |
| o ko | - | He goes | o teko | - | He will go. |
| o tara | - | He knows | o tetara | - | He will know. |
| An der | - | They come | An teder | - | They will come. |

The future marker te is inserted between the noun and the verb.

The negative form of the future is similar to that for present/past forms. The te is dropped from the verb and the negative particle added.

| | | | <u>Negative</u> | | |
|-----------|---|-------------|-----------------|---|-----------------|
| 1. I tedi | - | I will eat | I diye | - | I will not eat. |
| 2. o teko | - | He will go. | o koye | - | He will not go. |

GRAMMAR NOTES IILOCATION, TIME, MANNERA. OBJECTIVE:

Expand sentences to include "where", "when", and "how" something happened.

B. EXPLANATION

Temme has a locative prefix ro. The exact meaning depends upon the verb and the context of the idea being communicated. It could translate as to, from, into, out of, on, by or at.

The interrogative word for asking about location or place is reke...e? where?

| | | | |
|------|------------------|---|-------------------------|
| E.g. | Reke o ko-e? | - | Where did he go? |
| | o ko ropet | - | He went to town. |
| | Reke en wure? | - | Where do you come from? |
| | I wur ro Amerika | - | I come from America. |
| | Reke o yie? | - | Where is he/she? |
| | o yi ro seth | - | He/she is in the house. |

ro can stand by itself to mean "over there".

| | | | |
|----|-------------|-----|--------------------------------------|
| 1. | Reke o koe? | | <u>Response</u> |
| | | (a) | o ko ro - He went over there |
| | | (b) | o yira ro - He is seated over there. |

C. EXPLANATION

The locative no is used as the opposite of ro.

| | | | |
|----|---------------|---|----------------------------|
| 1. | o yi ro seth | - | He is in the house. |
| 2. | o yi no seth | - | He is (here) in the house. |
| 3. | o yi ro | - | He is over there. |
| 4. | o yi no | - | He is over here. |
| 5. | obai o der no | - | The chief comes here. |
| | yira | | sits |
| | di | | eats |
| | dira | | sleeps |

D. The expression of time can include a wide range.

| | | | | |
|----|------------------|--------------------|---|---------------------|
| 1. | (frequency) | o der a loko oloko | - | He comes everytime |
| | | are ore | - | " " everyday |
| | | win win | - | " " once on a while |
| 2. | (time of day) | peresok | - | " " a day break |
| | | beth | - | " " in the morning |
| | | deyan | - | " " in the A/noon |
| | | refoi | - | " " in the evening |
| | | tatak | - | " " late at night |
| 3. | (time reference) | thonon | - | today |
| | | ninan | - | tomorrow |

E. EXPLANATION

Another group of sentence expressions are concerned with "how" something is done or happens. These are adverbs of manner and answer the questions to...e? How? in Teme.

| | | | |
|------|--------------|---|-------------------|
| E-g. | To ofof e? | - | How did he speak? |
| | ofof kethgbe | - | He spoke slowly |
| | fino | - | well |
| | lemp lemp | - | fast |
| | orantha | - | softly |
| | othan | - | a little |
| | o gbathi | - | a lot |
| | katkat | - | frequently |

EXERCISES

Translate into English.

1. o der no win win.
2. I yema kone ninan deyan.
3. Se ko ro kor peresok.
4. olangba okoth refoi kethgbe.
5. orank o di ogbathi are ore.
6. opisko oko ropet katkat.

GRAMMAR NOTES IIA. OBJECTIVES:

1. Descriptive copulatives: describing things in three basic tenses.
2. "There is/are" expressions.

B. EXPLANATION

The copulative is expressed in Temne by using special pronouns before the noun as in the examples below:

| | | |
|-------------|---|--------------------|
| miŋ udoktha | - | I am a doctor |
| muŋ udoktha | - | You are a doctor |
| koŋ " | - | He/she is a doctor |
| sa adoktha | - | We are doctors |
| na " | - | You are doctors |
| ŋa " | - | They are doctors |

The negative forms are:

| | | |
|---------------|---|------------------------|
| I ye udoktha | - | I am not a doctor |
| eŋ ye udoktha | - | You are not a doctor |
| o " " | - | He/she is not a doctor |
| se " adoktha | - | We are not doctors |
| ne " a " | - | You are not doctors |
| aŋ " " | - | They are not doctors |

C.

EXPLANATION

These copulative pronoun can be preceded by their emphatic forms.

| | | |
|---------------------|---|------------------------|
| mineŋ, miŋ udoktha | - | Me, I am a doctor |
| munonŋ, muŋ udoktha | - | You, you are a doctor |
| kononŋ, koŋ udoktha | - | Him, he is a doctor |
| saŋ, sa adoktha | - | Us, we are doctors |
| naŋ, na adoktha | - | You, you are doctors |
| ŋaŋ, ŋa adoktha | - | Them, they are doctors |

The same emphatic pronouns can also precede the negative forms.

m'neŋ, I ye udoktha - Me, I am not a doctor
etc.

These emphatic forms can also be used by themselves.

E.g. kane fofe? who spoke minen - It is me.
kane dere? who came? konon - It is him.
kane gbasi who took the
kabepe? spoon? munon - It's you.

D. The past copulative is formed by using the subject pronoun, plus the form "la yi" was, used to be before the noun.

o la yi udoktha - I was a doctor.
en la yi udoktha - You were a doctor
o la yi udoktha - He/she was a doctor
etc.

The negative is formed by adding the negative particle -ye to la.

I laye yi udoktha - I was not a doctor.
se laye yi adoktha - We were not doctors.
etc.

E.

EXERCISES

Change the statement to the past form of the copulative.

1. min, upisko.
2. konon, kon wita.
3. sa atit .
4. olangba kon ukapintha
5. anfeth na akerañde

Go over them once more, this time changing the statements into negatives in (a) Present (b) Past.

F.

EXPLANATION

The future copulative construction uses ti & yi instead of le & yi of the past.

1. I ti yi udoktha - I will be a doctor.
2. eṅ ti yi udoktha - He will be a doctor.
3. Se ti yi adoktha - We will be doctors.
4. Aṅ ti yi adoktha - They will be doctors.

In the negative, baye keyi replaces ti yi.

1. I baye keyi udoktha - I will not be a doctor.
2. eṅ baye keyi udoktha - You will not be a doctor.
3. o baye keyi udoktha - He will not be a doctor.
4. Se baye keyi adoktha - We will not be a doctor.
5. Ne baye keyi adoktha - You will not be a doctor.
6. Aṅ baye keyi adoktha - They will not be a doctor.

G.

The general expression of location "there is/are" is expressed by ri/re. If the object referred to is near, re is used; if far, then ri is used.

1. Utita re - There is a teacher (here)
- Utita ri - There is a teacher (there)

F.

EXERCISES

Answer the following questions.

1. otita oyi ri-i? Nko, o yi ri.
Is the teacher there? Yes, he is there.
- a) kebap ri-i?
- b) o ko ri-i?
- c) rames rei?
- d) tebep rei?
- e) aṅ pisko aṅ yi rei?

GRAMMAR NOTES IVIMPERATIVES, REQUESTSA. OBJECTIVE:

1. Making imperative demands.

B. EXPLANATION:

There is no change in the form of the verb for singular imperatives.

| | | |
|---------|---|----------|
| keli ! | - | look ! |
| wai ! | - | buy ! |
| tela ! | - | listen ! |
| ko ! | - | go ! |
| di ! | - | eat ! |
| mun ! | - | drink ! |
| soj ! | - | give ! |
| gbasi ! | - | take ! |
| der ! | - | come ! |

The negative imperative singular is formed by putting te before the verb.

| | | |
|-----------|---|----------------|
| te keli ! | - | don't look! |
| te wai ! | - | don't buy ! |
| te tel ! | - | don't listen ! |
| te ko ! | - | don't go etc. |

The plural imperative is formed by adding nu to the verb

| | |
|------|----|
| keli | nu |
| wai | nu |
| tel | nu |
| ko | nu |
| di | nu |

In the plural negative, the nu comes before the verb and they are both preceded by the negative particle te.

| | |
|------------|----------|
| te nu keli | te nu ko |
| te nu wai | te nu di |
| te nu tel | |

C.

EXPLANATION

If an object is added to the imperative then it comes after the noun.

| | | |
|------------|---|------------------|
| keli anbuk | - | look at the book |
| keli ni | - | look at it |
| wai rames | - | buy the egg |
| wai ri | - | buy it |
| ko ropet | - | go to the town |
| ko ri | - | go there |
| mun amant | - | drink the water |
| mun ma | - | drink it |

If an object is added to the plural imperative, then it comes after the nu if it is a noun.

| | | |
|----------------|---|-------------------|
| keli nu anseth | - | Look at the house |
| wai nu emes | - | buy the egg |
| ko nu ropet | - | go to the town |

If the object is a pronoun, then the pronoun comes between the verb and the nu plural marker.

| | | |
|------------|---|------------------------|
| keli ni nu | - | look at it (the house) |
| wai yi nu | - | buy them (the eggs) |
| ko ri nu | - | go there (to the town) |

D.

EXERCISES

Translate the following sentences into Temne:

- a) Don't buy it (the axe) !
- b) Take them (the oranges) !
- c) Give him the axes !
- d) Give me the lamp !
- e) Don't take them (the shoes) !
- f) Listen to the teacher
- g) Listen to him.

GRAMMAR NOTES VQUANTITIES AND COMPARISONSA. OBJECTIVES

Learning to express quantities and comparisons in Temne to include:

1. one/some, a certain, another, all, anything, nothing.
2. many/much, few/a little.
3. "...er than" and superlatives.

B. EXPLANATION

The idea of one is expressed by -in, preceded by the relevant concord element.

| | | |
|-----------|---|-----------|
| aseth jin | - | one house |
| kebap kin | - | one axe |
| rames rin | - | one egg |

"a certain" is expressed by -lom with the concord element.

| | | |
|-------------|---|--------------------------------|
| aseth alom | - | a certain house/ another house |
| kebap kelom | - | a certain/another axe |
| rames relom | - | a certain/another egg |

NOTE: the following expressions:-

| | | |
|----------|---|-------------------------------|
| molo min | - | together, equal, simultaneous |
| tai tin | - | the same thing |
| rim rin | - | unity |

"all" is expressed by be

| | | |
|-----------------|---|--------------------------|
| aseth be | - | all the houses |
| tabap be | - | all the axes |
| aseth be e fei | - | all the houses got burnt |
| tabap be tedine | - | all the axes are missing |

When *be* is used with the negative, then it means "at all"

| | | |
|-------------------|---|------------------------|
| <i>o diyɛ be</i> | - | he did not eat at all. |
| <i>sɛ koyɛ be</i> | - | we did not go at all. |

"nothing/anything" is expressed by *koko* with a negative verb.

| | | |
|--------------------|---|------------------|
| <i>I bayɛ koko</i> | - | I have nothing. |
| <i>o tɛlɛ koko</i> | - | He hears nothing |

"everything" is expressed by *koko be*.

| | | |
|---------------------|---|---------------------|
| <i>I ba kokobɛ</i> | - | I have everything. |
| <i>o wai kokobɛ</i> | - | He buys everything. |
| <i>Sɛ di kokobɛ</i> | - | We eat everything. |

"Many/much" are expressed by '*gbathi*' preceded by the relevant concord prefix.

| | | |
|-----------------------|---|-------------|
| <i>eseth egbathi</i> | - | Many houses |
| <i>Kom kɛgbathi</i> | - | Much rain |
| <i>Mant mɛgbathi</i> | - | Much water |
| <i>Tɛbap tɛgbathi</i> | - | Many axes |
| <i>Nɛpɔl nɛgbathi</i> | - | Many ropes |

Few/little are expressed by - '*athan*' preceded by the concord prefix.

| | | |
|---------------------|---|----------------|
| <i>eseth ɛthan</i> | - | Few houses |
| <i>Mant mathan</i> | - | A little water |
| <i>Auak athan</i> | - | A little rice |
| <i>Tɛbap tɛthan</i> | - | Few axes |

Examples of Use

| | | |
|---------------------------|---|---------------------|
| <i>I ba eseth egbathi</i> | - | I have many houses. |
| <i>I nɛnk afɛm athan</i> | - | I see a few people. |

E. EXPLANATION

The comparison of things is usually accomplished with the word 'thas' meaning "to surpass", "to exceed" & "to excel".

1. olangba uboli othasi obera.
The man is taller than the woman.
2. Kabap kabana kethasi anboka.
The axe is bigger than the matchet.
3. Rapol relol rethasi rapompo.
The rope is smaller than the thread.

GRAMMAR NOTES VIA. OBJECTIVE:

To use the conditionals 'bepi' if, 'hanj' until, 'thas' unless.

B. EXPLANATION

'bepi' introduces an 'if' clause with a attached to the end of the conditional clause.

| | | |
|--------------------------------------|---|---|
| Bepi o dere, ti nenk ko. | - | If he comes, I will see him. |
| Ti kane mu bepi I nenk koe. | - | I will tell you if I see him. |
| I gbeliye ko bepi I bays akala-e. | - | I will not be able to go if I don't have money |
| Bepi I ba akala-e ti bomu | - | If I have money, I will lend you. |

"until" is expressed by 'hanj'.

Ti thekes hanj I tara kathamne

I will learn until I understand Temne.

I hanj I namra - I ate until I was full.

o fof hanj pe bak ko - He spoke until he was tired.

"unless" is expressed by 'thas'.

I koye thas o der - I will not go unless he comes.

Sij diye thas seponj - We will not eat unless we
finish.

C.

EXERCISES

1. If you buy this, I will come.
2. If you see oranges, buy them.
3. If the teacher is late, wait for him.
4. I waited until I was tired.
5. We talked until we slept.
6. I will agree if you pay me.
7. I will not agree unless you pay me.

ADDITIONAL VOCABULARY

| <u>TEMNE</u> | <u>ENGLISH</u> |
|---------------------|-----------------|
| (1) Anfem abom | The women |
| (2) Kemuna | Potato leaves |
| (3) Akeren-keren | Krain-krain |
| (4) Namra | Fed |
| (5) Tabep | Spoons |
| (6) Ador | Hunger |
| (7) Amant | Water |
| (8) efat | Pots |
| (9) Makuso | Fire-stones |
| (10) Apela | Rice |
| (11) Kagbuko | Local spoon |
| (12) emuna | Potato |
| (13) Anpepe | Calabash |
| (14) Aseka | Sauce |
| (15) ofei | It's hot |
| (16) Kagbemgbe | Pepper |
| (17) Apela pefutha | Par boiled rice |
| (18) Apela pegbesen | White rice |

LESSON SIXASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLENARRATION

Kapr-an o yema ko ro kor ka Pa Kanray. o yif Bai-an to ma tan ka ko rokor ka Pa Kanray. Bai-an ko tori ko ma tan ma be ri-e. Kapr-an ko tanane mo ma Bai-an o tori ko-e, ko bep Pa Kanray-an o teworok ro kor kon.

VOCABULARY

| | | |
|------------|---|----------------|
| kor | - | farm |
| tanane | - | follow |
| tan | - | way |
| bep | - | find |
| Bai | - | } names (male) |
| Kapr | - | |
| Pa Kanray | - | |
| ro kor kon | - | on his farm |

DIALOGUE

Kapr: Bai, reke akor ka Pa Kanray ke yi no-a?

Bai: Ko yi der oboli othan.

Kapr: Pe ba-ye apa.

Bai: Tanane a ron are tolon, kon peski ka ka mero. Be n ko han. n te bep son te sakane, ke n peski ka ka diyò. Ka thas an tharon gbet, akor kon ke yi ka kata ke diyò kamu.

Kapr: Momo yo, I kone.

Bai: Iyo.

DRILLS

| | | |
|------------|---|--------------------|
| (a) a de | - | this one |
| no yen | - | +here (this place) |
| o we yen | - | this/this person |
| peski | - | turn (branch off) |
| deke/reke? | - | where? |

- | | | | |
|-----|----------------|---|------------------|
| (b) | a dan | - | that one |
| | do yen | - | there/over there |
| | owo yen | - | that person |
| (c) | kor ka-a? | - | what is that? |
| | deke-a/reke-a? | - | where? |
| | u reke-e? | - | who/which? |

SUBSTITUTION I

TEACHER'S CUE

TRAINER'S RESPONSE

- (a) Deke an Post ofis an-yi-a?
makit
seth na obai
gbalo
- (b) n te do an Post ofis an yi-i?
makit
skul
o won't mi o
o kas kamu o
- (c) Reke ma tan ka ko ka obai-e?
ro bathe?
ro kor-e?
ro mapaki-e?
ro Sumbuya-e?

SUBSTITUTION II

TEACHER'S CUE

TRAINER'S RESPONSE

- (a) a ne
nan
nan dis
ne thonon
ne yen
lom
- (b) a ne no di kamu 99
do daran
ka kata ke diyo
do skul

SOME USEFUL EXPRESSIONS

1. Tanane a roŋ a re - Follow this road.
2. Soŋ-te-sakane - Cross roads
3. Kal ka anmero - Go left
4. Ka thas antharon gbet - Just (immediately after crossing over the bridge.)
5. Kal ka andiyo - Go right
6. Kone tolon - Go straight
7. Keli ni/yi/ŋa/ko etc. - Look at it/them/him.
8. Lafthe ka anmero/andiyo- Turn left/right.
9. An yi ro dareŋ - They are (there) behind.
10. oboli ri - It's far off
11. Tori mi rokor - Show me the way to the farm.
12. Tori mi akor ka Pa Kanray - Show me Pa Kanray's farm.

P R O V E R B S

1. Mare mebothi kakarons - A good beginning makes a good ending.
 2. A bana aloli ansim resek
(ripe banana) (breaks) a tooth
 3. The unexpected has happened.
 3. An roŋ mo tepe ro yanke
(The devil)(when it starts)(the devil's 'home')
- Charity begins at home

SOME OTHER USEFUL EXPRESSIONS

1. Pe Bai-e apa - No problem/It doesn't matter.
2. owa gbo - Never mind.
3. Koŋŋ ŋ gbapsa mi-e? - Why are you buying/pestering me?
4. Te ləsa amera - Don't be discouraged
5. Antoko ofiane - The chicken did not die of its own accord.
6. Mamy ko yemi mant - Please get me some water.
7. Man ko mun ansetha bia - Lets go drink some Star Beer.
8. Kon tela mu no-a? - Who called you here?
9. Wur no seth kami - Get out of my house.
10. ŋ baye me; ap - You are not ashamed of yourself.
11. Anfeth an soŋe su afere - The children are a problem.
12. Te sompa ŋa - Leave them alone.
13. Ti ko pot mu ka obai ¹⁰⁰ - I am going to lodge your complain to the chief.

GRAMMAR NOTESVERBAL SUFFIXES

Suffixes play a very important part in modifying, reversing or adding to the meaning of verbs, and in making adjectives into verbs.

I. SIMPLE SUFFIXES

1. a (or na) (a) denotes that a preposition is understood.

E.g. fi - to die
 o fia dor - he died of hunger
 yo - to do
 yona mi ti - do it for me

- (b) denotes continuous action

E.g. fith - blind
 o fitha - he is growing blind
 bi - dark
 pə bia - it is getting dark

2. i denotes reverse action

E.g. sunt - to cork up
 sunti - to uncork
 kantha - to shut
 kanthi - to open

3. er (i) denotes that a preposition is understood and that the action of the verb is intensified.

E.g. foʃ - to speak
 foʃer - to reason with
 thola - to beg
 tholer - to beg from

- (ii) converts adjectives into transitive verbs.

E.g. ləʒ - bad
 ləʒer - to spoil

4. es or s (i) denotes repeated or intensive action

E.g. pai - to jump
 pais - to jump about
 mun - to drink
 muns - to drink much

(ii) converts adjectives into transitive verbs.

E.g. fith - blind
 fithes - to make blind

II. COMPOUND SUFFIXES

Compound suffixes can be made by using two or more of the above suffixes together.

1. a plus ne denotes spontaneous action.

E.g. fi - to die
 fiane - to die of one's own accord

2. er plus ne denotes action for or towards oneself.

E.g. fof - to speak
 foferne - to reason with oneself

3. es plus ne denotes action for or towards oneself.

E.g. sotho - to get, obtain
 sothesne (sothne) - to get an idea of, to suspect.

4. ane may be added after any other suffix, where the sense permits, to denote reflexive action.

E.g. penk - foolish
 penkes - to fool, deceive

5. eth denotes repeated action.

E.g. yif - to ask
 yifeth - to question
 dif - to kill
 difeth - to massacre

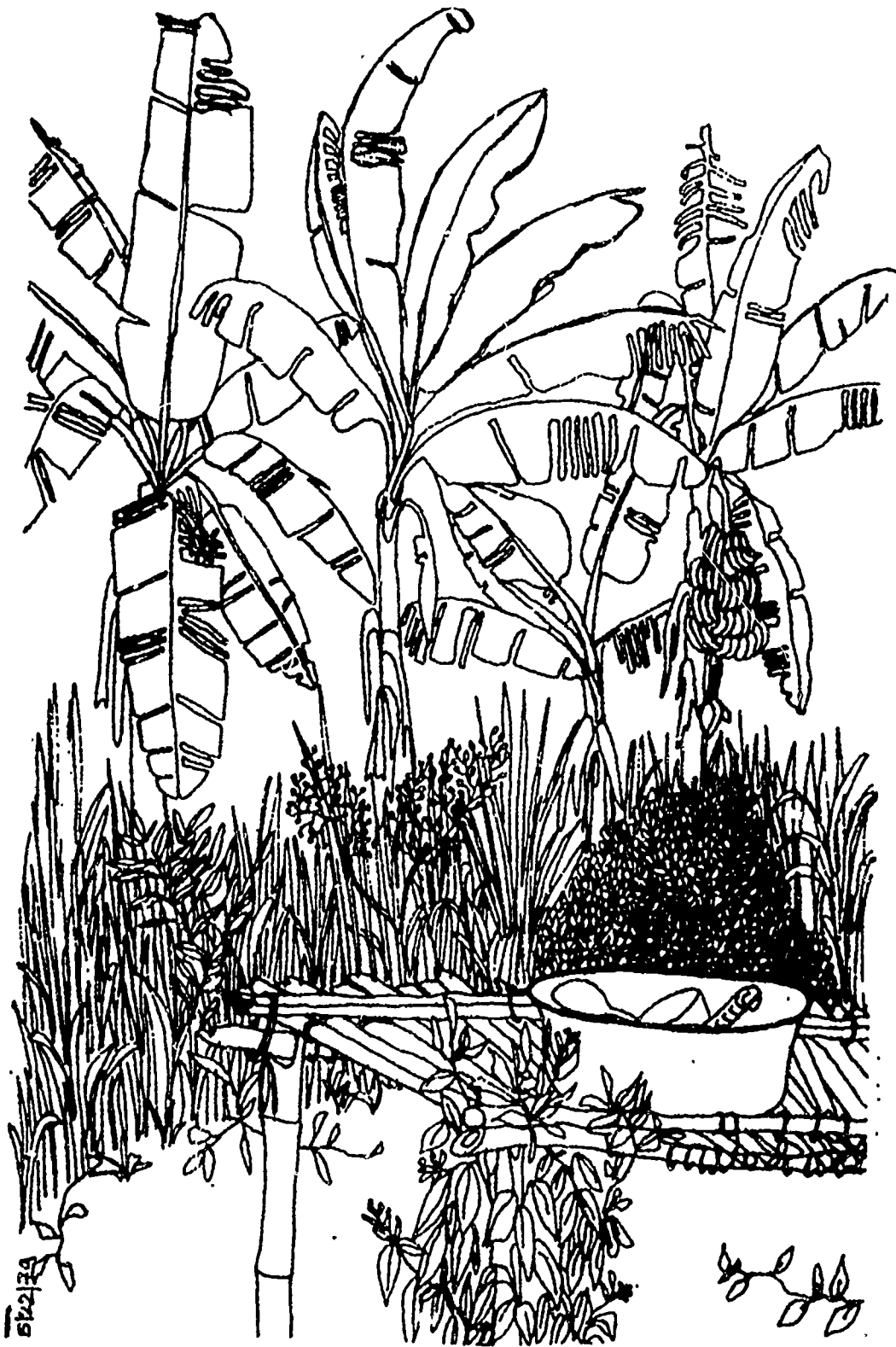
6. ne denotes reflexive action.

| | | | |
|------|-----------|---|-------------------------------------|
| E.g. | dif | - | to kill |
| | difne | - | to kill oneself |
| | seŋa | - | to swear (someone) |
| | seŋane | - | to swear oneself, take an oath |
| | yifethane | - | to question each other (repeatedly) |
| | peŋkesane | - | to fool one another |

7. a may be added to other suffixes to denote that a preposition is understood.

| | | | |
|------|--------|---|--------------|
| E.g. | lesera | - | to spoil for |
|------|--------|---|--------------|

The above are only examples of the use of verbal suffixes and do not constitute a complete list either of their meanings or of their possible combinations. A complete list would be almost impossible since there is a tendency for the precise meaning of a suffix to vary slightly according to the verb it is used with, and secondly because TEMNE speakers appear to invent suffix verbs as necessary.



PICTORIAL CUE

THEME: Rokor (At the Farm)

LESSON VIITRAVELLING BY LORRY - PART INARRATION

Sallu-an o yema ko Rokulan. o ko ro pak tek gbasi alori. Sallu-an o yif dreba amolo ma ram. o dreba kp kane ko kapa elion yareḡ. Sallu-an ko osola ta ka ram ankala. Mapthasre, an aprentis ka an bak a kothe kon ka anlari. Kapa an poḡ-o, ka anbias an tep.

VOCABULARY

- | | |
|---------------|--|
| 1. Rokulan | - A town about 30 miles North of Makeni - (Northern Province) |
| 2. gbasi | - to board a vehicle (gbasi also means to take). |
| 3. dreba | - driver |
| 4. osola | - he accepts (agrees) |
| 5. bias | - journey |
| 6. karam | - to pay |
| 7. kane | - to tell |
| 8. amolo | - fare (amount, cost) |
| 9. aprentis | - driver's mate |
| 10. Sallu | - name of a person (male) |
| 11. Kapa | - as soon as, immediately |
| 12. poḡ | - finish |
| 13. bak | - to load |
| 14. kothe | - load/luggage |
| 15. anlari | - vehicle |
| 16. ro pak | - lorry park |
| 17. mapthasre | - after that |
| 18. tep | - to begin |
| 19. pa | - to say |

D I A L O G U E

| | | | |
|---------|-------------------------------------|---|--|
| Sallu: | Reke anlɔri aɲe maɲ ko-a? | - | Where is this lorry going to? |
| Driver: | Aɲ ko Rokulan, əɲ yema ko-i? | | It's going to Rokulan. Do you want to go? |
| Sallu: | ɲko, mineso Rokulan reme ko. | | Yes, I'm also going to Rokulan. |
| Driver: | owa maɲ de kone anlɔri amu ɲeɲe. | | O.K. lets go this is the vehicle you are looking for. |
| Sallu: | Molo ma ram-a? | | What is the fare? |
| Driver: | An gbath-e, elion yareɲ gbo. | | It's not much, just two leones. |
| Sallu: | owa, thethe man tei-a? | | O.K. when are you leaving? |
| Driver: | I tɛ tei kake. De yira no di. | | I'll leave just now. Come occupy the front seat. |

SUBSTITUTION DRILL ITEACHER'S CUETRAINEE'S RESPONSE

| | | |
|------------------|---|-----------------------|
| An yema ko ro Bo | <u>Kamakwie</u> <u>Makeni</u> | An yema ko ro Bo |
| Sɛ | <u>Sefadu</u> <u>Blama</u> | Sɛ yema ko ro Sefadu |
| o | <u>Sumbuya</u> <u>Bumban</u> <u>Binkolo</u> | o yema ko ro Sumbuya |
| I | <u>Yonibana</u> <u>Mapakie</u> <u>Makarie</u> <u>Kon</u> <u>Kankr</u> | I yema ko ro Yonibana |

SUBSTITUTION DRILL IITEACHER'S CUETRAINEE'S RESPONSEReke ɔlangba mo ko-a?Reke ɔlangba mo ko-a?FatuɔthemɔyaN'mamaAdamaɔbaiReke an lori maŋ ko-a?Reke an lori maŋ ko-a?anfəmanfethThomas-an dey Solomon-anQUESTION AND ANSWER DRILL

- | | | |
|--------------------|---|--------------------------------|
| 1. An ɔnda mu-a? | - | Where is your Honda? |
| 2. An yi royaŋ. | - | It's over there. |
| 2. Ka thenke-a? | - | Where is the pen? |
| Kə yiri ro seth. | - | It's (there) in the house. |
| 3. An kabile mu-a? | - | Where is your family? |
| An yi ro America. | - | They are in America. |
| 4. An lori-a? | - | Where is the lorry (vehicle)? |
| An yi ro ratha ro. | - | It is down there. |
| 5. An ba-a? | - | Where is the bar? |
| An yi ro kom ro. | - | It's up there. |
| 6. Asuma-a? | - | Where are the clothes? |
| Te yi ka othela. | - | They are in the Tailor's shop. |

TRANSFORMATION

- | | |
|----------------------------|---------------------|
| 1. I bother ɔwathbera owe. | I like this woman. |
| I bother anfethabera aŋe. | I like this woman. |
| 2. I bother ɔborko ɔwoŋ. | I like that woman. |
| I bother anboko aŋaŋ. | I like those women. |
| 3. I bother anten owe. | I like this dog. |
| I bother maten a ŋaŋ. | I like those dogs. |

- | | | |
|----|---|--|
| 4. | ayathki kami owe. Anyathki nami aje. | This (my) friend. These (my) friends. |
| 5. | I bothere okarmoko kami owe. I bothere ankarmoko nami | I don't like this (my) teacher. I don't like these (my) teachers. |
| 6. | Se yema anyari owe. Se yema eyari aje. | We like this cat. We like these cats. |
-

GRAMMAR NOTES

PREPOSITIONS

1. SIMPLE PREPOSITIONS

Prepositions are far less numerous in Temne than they are in English.

The simple prepositions are:

| | |
|---------|---|
| ka | - of, from, in, on, at, to |
| ta | - for |
| ra | - with |
| ro (do) | - to, at ('ro' invariably becomes 'do' after 'n', 'ŋ' and after or before 'r'). |
| yi | - with, by |

NOTE 1: The meaning of 'ka' is usually obvious from the context, but where an exact meaning is necessary one of the compound prepositions can be used.

2. 'ro' is used mainly with place names, when it has the nature of a prefix and a preposition.

E.g. ro Masongbo - to/at Masongbo.

'ro' is also used idiomatically with a few nouns, and when this happens the noun loses a separable prefix but not an inseparable one, for example:

| | |
|-------------|--------------------------------------|
| ro ta ka mi | - in my hand (separable) |
| ro aeth | - in the house (separable) |
| ro thof | - in or under the ground (separable) |
| ro mant | - in the water (inseparable) |

2. COMPOUND PREPOSITIONS

The compound prepositions are all compounds of ka, ta, ra and ro.

| | | |
|----------------|-----|---|
| kadareṅ | - | after, behind |
| rodareṅ | - | " |
| kadi ka | - | before, in front of |
| rodi ka | - | " |
| kadi ka | - | from |
| kawur ka | - | " |
| kawur ro | - | from (with place names) |
| katorṅ ka | - | between, among |
| roratha ka | - | under |
| ka...roratha | - | under (e.g. kaṅ sar doratha - under the stone) |
| rokom ka | - | on, from |
| ma...rokom | - | " " (e.g. kaṅ seth rokom - on the roof) |
| rokor ka | - | in, inside |
| ka...rokor | " " | (e.g. ka akuma rokor - inside the box). |
| ka(ro)...rayar | - | near |
| sala ta | - | for the sake of, in connection with, according to. |

NOTE: rodareṅ, rodi, roratha, rokom, rokor are adverbs meaning behind, underneath, on top, inside respectively. They are converted into prepositions by adding ka, just as in English the adverb 'on top' is converted into a preposition by adding 'of'.

3. THE PREPOSITIONS 'FOR' WITH PERSONAL PRONOUNS

'For' followed by personal pronouns always has an idiomatic form for which there seems to be no logical grammatical explanation:

| | | |
|----------|---|-------------|
| ta tami | - | for me |
| ta tamu | - | " you |
| ta toṅ | - | " him |
| ta tasu | - | " us |
| ta tanu | - | " you (pl.) |
| ta tanaṅ | - | " them |

PICTORIAL CUE

THEME: ewol ya an Manika
(Madingo Music)



LESSON VIIITRAVELLING BY LORRY - PART IINARRATION

Anbias na Rokulan an po tep, kere ra taya ra anlori re po puta. odreba o kane anfem man thor-e kan aprentis an wura rataya. Man ampo sinkar rataya puta-e, odreba ko okane anfem kama baka. Wuni-o wuni ko obaka, kan kane.

VOCABULARY

| | | |
|-------------------------------|---|----------------------------|
| 1. thor | - | get (climb) down |
| 2. puta | - | to puncture (to get burst) |
| 3. gbeble | - | break down |
| 4. nata | - | to lift |
| 5. mag'bunklo gbunklo (kalop) | - | pot holes/bumps |
| 6. baka | - | to board a vehicle |
| 7. gbep | - | to climb |
| 8. anyak | - | jack |
| 9. pat | - | to patch |
| 10. pat pat | - | many patches |
| 11. wura | - | take out (pull out) |
| 12. sinkar | - | change |
| 13. kurr | - | old |
| 14. wuni-o wuni | - | everybody |

DIALOGUE

| <u>TEMNE</u> | <u>ENGLISH</u> |
|---|---|
| Driver: Rataya re po puta Thor nu kama se sinkar ri. | The tyre is punctured. Please alight, so that we can change it. |
| Pass: Ko put ri-a? | What punctured it (tyre)? |
| Driver: Ee! arontima na put ri. Aron gben re les owa skalop ethaser. | Oh! it's a nail. The road is bad and there are a lot of gallops. |
| Pass: Mbo tei su, keli rataya gben ra yi re thei | Get away, look, the tyre itself is worn out. |
| Driver: Aprentis, thora anyak deyi espana lemp, kama n sinkar ra taya. | Apprentice, bring the jack and the spanners quickly, and change the tyre. |

| | |
|--|--|
| Apprentice: I po sinkar ri. | I have changed it. |
| Driver: owa wuni-o-wuni to baka ka mas kons. | O.K. please board the vehicle so that we can go. |
| Pass: Tas te so gbegbe-e. | Let's don't get another break down. |
| Driver: okuru ote mar su thon han se bek keyenk meder. | I think God will help us arrive safely. |

NOTE: The Instructor is advised to develop his/her own substitution drills to facilitate the thorough understanding of the above Dialogue.

SOME USEFUL EXPRESSIONS AND VOCABULARY

| | |
|---------------------|--|
| 1. sinkar rataya | - change the tyre |
| 2. arantima na yen | - it's a nail |
| 3. I te-e | - I don't know |
| 4. aron gben re les | - <u>even</u> the road (the road itself) |
| 5. roj de/re les | - it's a bad road |
| 6. thaser | - too much |
| 7. mbo | - form of an address to an equal |
| 8. rataya re thei | - the tyre is worn out (old) |
| 9. thenep | - smooth |
| 10. thora | - put down |
| 11. lemp | - quickly (quick) |
| 12. han | - until |
| 13. o te mar su | - he will help us. |
| 14. mar | - help |
| 15. keyenk meder | - to be safe (safely) |

TRAVELLING BY LORRY - ANOTHER SITUATION

(PART III)

NARRATION

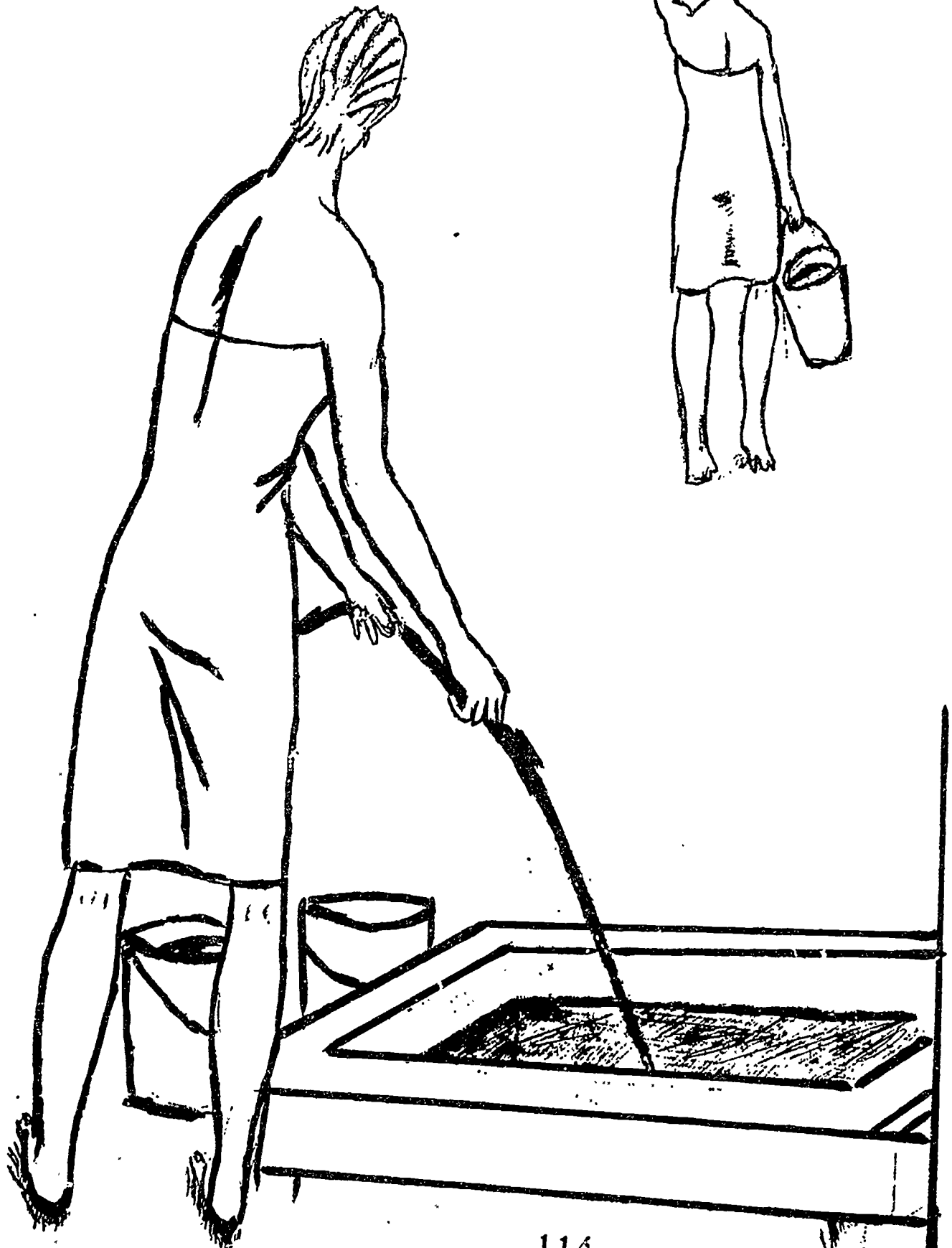
Anlori am po bek Rokulan. Basie-an ka athora a kothe kon, ko oram odreba. o kal so yif odreba kama otori ko ro anseth na oedmasta an yi-e. odreba ko o kans ko ke pa anseth an yi ka anmisiri rayer.

SOME USEFUL EXPRESSIONS AND VOCABULARY

1. eyet - things (belongings)
2. akothe - luggage
3. anmisiri - mosque
4. ka anmisiri da/ra yer - near the mosque
5. ra/da yer - near
6. thor nu - (you pl.) come down
7. owaa - alright
8. o tank o baki mi - I'm cold
9. o baki mi - I'm tired
10. I yema fothane - I want to rest
11. I yema fothane othan - I want to take a nap.
12. oyeri so kake - he is not there now (again)
13. o po tei ri - he has left there
14. korie mi anfem amu - say hi to your people (on my behalf)
15. korie mi orani kamu - greet your wife (for me)
16. ankabile mu-a? - where is your family?
17. won ro kor - get inside
18. gbepa atuma - load the boxes
19. sek othan - move a little bit
20. gbasi akothe kamu - pick up your luggage
21. ko kane ko - go tell him/her
22. olangba won o wont - That man is my brother
23. I po sinkar rataya - I have replaced the tyre

TIMES OF THE WEEK

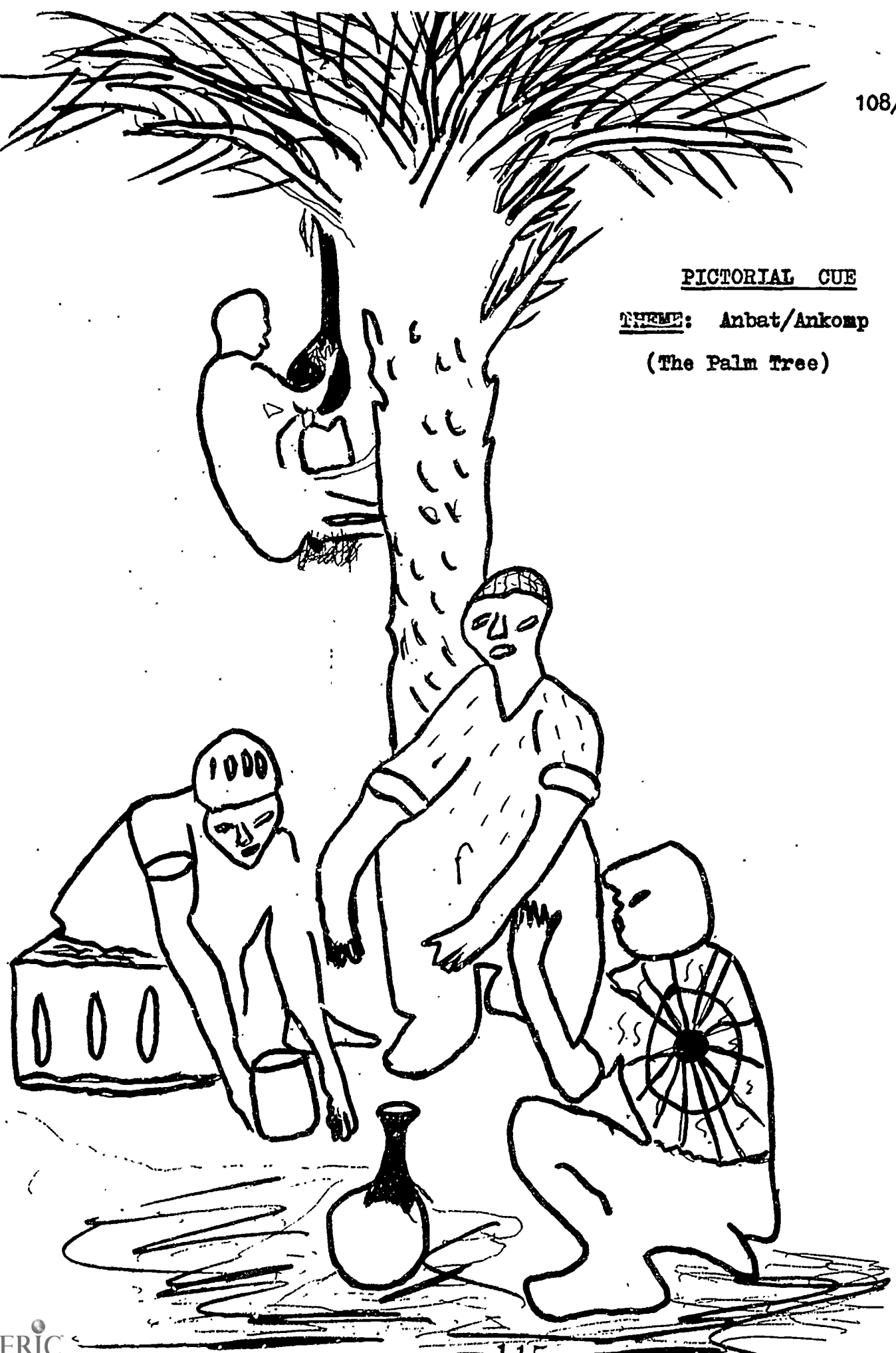
- | | | |
|---------|---|--------------------------|
| thonon | - | today |
| ninan | - | tomorrow |
| dis | - | yesterday |
| sodis | - | the day before yesterday |
| resakon | - | the day after tomorrow |



PICTORIAL CUE

THEME: Anbat/Ankomp

(The Palm Tree)



V O C A B U L A R Y

- | | | |
|-----------------------|---|---------------------------|
| 1. ankomp (pl. skomp) | - | palm tree(s) |
| 2. ankut (pl. skut) | - | Bunch of oil palm fruits |
| 3. kabel (pl. tabel) | - | oil palm fruit(s) |
| 4. kagbara (tagbara) | - | oil palm kernel(s) |
| 5. anronko eronko | - | palm frond(s) |
| 6. karunk | - | terminal bud of palm tree |
| 7. amaro | - | palm oil |
| 8. ethenk | - | roots |
| 9. maber (makomp) | - | wine (palm wine) |
| 10. egbelo | - | brooms |
| 11. rapon | - | palm cabbage |

SUBSTITUTION DRILLOIL PALM PRODUCE (eyet masotho ka ankop-e)TEACHER'S CUETRAINEE'S RESPONSE

Se sotho amaro kewur ka ankomp

Se sotho amaro kewur ka ankomp

maber (makomp)

egbelo

malanko

tagbara

napol

masoi

rapon

MORE VOCABULARY

- | | | |
|---------|---|-----------------|
| malanko | - | palm kernel oil |
| napol | - | ropes |
| masoi | - | soap |

VERBS

- | | | | |
|-----|------------|---|--|
| 1. | Ka gbep | - | to climb |
| 2. | Ka ton | - | to cook |
| 3. | Ka pat | - | to boil |
| 4. | Ka poli | - | to harvest oil palm fruits |
| 5. | Ka k>si | - | to remove the fibre |
| 6. | Ka tass | - | to remove the spikelets from the palm bunch |
| 7. | Ka b>li | - | to remove the palm fruits from the spikelets |
| 8. | Ka kupi | - | to remove the palm cabbage |
| 9. | Ka k>r | - | to tap the palm wine |
| 10. | (note >k>r | - | the palm wine tapper) |
| 11. | Ka s>th> | - | to get |

EXERCISE

Construct as many simple sentences as you can using the above verbs and vocabulary.

LESSON NINETHE PEACE CORPS VOLUNTEER TALKS TO THE
PARAMOUNT CHIEFNARRATION

Bill-an, o Pisko ufo, yi oyathki koŋ Rahman-an, an ko kori obai kande, o woŋ ro pet ro ober-e. An bep ri angboli na anthof, Pa Kapr-an, Pa Santigie-an, Pa Lamin-an, Pa Kom-rabai-an, Pa Rok-an de yi obai ka kapet.

VOCABULARY AND USEFUL EXPRESSIONS

1. fu - new
2. obai kande - paramount chief
3. angboli - chiefdom heads
4. I de mar anfeŋ
na anthof aŋe - I have come to help the people of
this chiefdom.
5. ka beŋ ta poŋ - swamp cultivation
6. o bone mi tek
tel ti. - I am happy to hear about that
7. mome ka re mar su - Thanks for coming to help us
8. teren lereŋ - for two years
9. o bone mi tek
tara mu - Am glad to know you.
10. ko nde yo ka
anthof aŋe-a? - What have you come to do in this
country?
11. ko mepanth ma
nde yo-a? - what work have you come to do.
12. kori obai - greet the chief
13. koŋ me yoyi-a? - why should I do it.
14. I yema nenk obai
kande. - I want to see the paramount chief
15. to ma kori obai-a? - How should one greet the chief?
16. saŋ yama sŋ yo - This is how we do it.
17. entamtamne a te
I kane mu? - You remember what I told you?
18. tha nsane ka kori
obai. - You have to stoop to greet the
chief.
19. yikis anfeŋ a baki - respect the elders
20. te kori obai deyɪ - don't greet the chief with the
kamero. left hand.

NOTE: The Instructor is advised to develop a situation dialogue to suit the person using the above vocabulary and useful expressions. Additional vocabulary should be introduced by the instructor to substitute the vocabulary already supplied above.

LESSON TENTALKING TO THE FAMILYNARRATION

Rə fəi din-i, Jim-aŋ ɔ bə fəfane ɔ them ba anseth ro ɔ ber-e. Ka ɔ yif kə amolo a bera yi a feth ɔ ba-e. ɔ them kə pa ɔ ba abera tamath yi a feth kəgba-aŋ. Jim-aŋ kə kal keyif ye: ɔ bəf, ɔ thila ethila ethok, ɔ kal sɔ thila ma komp. Map thas ri-e ɔ tɛ thila pela pelom ta ka wai a re an kabile ŋəŋ ro skul-e, owa bepi othem yi ka bəŋ kəŋ gbo ŋa yi ro seth-e? ɔ them kə gbaki kə pa an feth ŋəŋ-o, an rani ŋəŋ-o, an rani ŋəŋ-o, ɔ ninkara kəŋ-o, ɔ ya kəŋ-o, yi ra kom rəŋ tho bɛɛ ŋa yi ro seth.

VOCABULARY

| | | |
|---------------|---|-------------------------|
| 1. ber | - | put up with (lodge) |
| 2. bera | - | wife |
| 3. ba | - | to have (in possession) |
| 4. fil | - | to feed |
| 5. gbaki | - | reply/respond/answer |
| 6. thila | - | sell |
| 7. pelom | - | some |
| 8. bot | - | put |
| 9. ra kom rəŋ | - | his family |
| 10. bɛɛ | - | all |
| 11. yɛpɛyi | - | it's so/that's true |
| 12. wai | - | buy |

DIALOGUE

Jim: Molo abera yi afeth əba-a?

Pa: I ba abera tamath de yi afeth kəgba-aŋ.

Jim: To man taŋ ma fil ŋa-a?

Pa: I baf, I thila ɛ thok, I kal ber. I ti thila sɔ pla pelom ta ka wais syst elom ro seth.

Jim: Aŋ feth a mu atə kə ro skul-i?

- Pa: Yepeyi, tamath na mako ro skul, a tofat-tamath nam mar mi ro kor.
- Jim: Molo afem mi dira no seth ka mu-a?
- Pa: An feth ami bee an dira der okin, yi an rane mi-o yi afem ami alom so.
- Jim: Mo-a reke-a'
- Pa: o ninkara kami, oya kami, owotmi - bera ubaki de yi o woser kami-an.
- Jim: owa obaki mi thonon, I yema dira. Set nigkane beth.
- Pa: Pe bae apa. Kanka endira a heri.

QUESTIONS

1. Reke Jim-an o ber-a?
2. Molo abera yi afeth othem o ba-a?
3. Molo a feth me ko ro skul-a?
4. To othem mo yo ka fil a kabile kon-a?
5. Kane nan me dira ro seth-a?

USEFUL EXPRESSIONS

- | | |
|----------------------|------------------------|
| 1. Kane saline-a? | Whom do you depend on? |
| 2. I te ber | I tap (palm wine) |
| 3. No seth no re ber | I live in this house |
| 4. No pet no re yi | I live in this town |
| 5. Ko saline-a? | What do you depend on? |

SCHOOL SITUATION

- | | |
|--------------------------------|----------------------------|
| 1. owath owe o ba rusma a fino | This child is well behaved |
| 2. o rusmae | He/she is not well behaved |
| 3. o we u nefel | He is a problem |
| 4. Mun gbrfane | You are stubborn |
| 5. o gbasie aman | He does not take advice |
| 6. owath o we u noko | The child is filthy |
| 7. an ne a thamro | They are waywards |
| 8. nbothr ke tim | You like to fight |
| 9. a gbali fof | He is a talkative |

- | | | |
|-----|----------------------------------|--|
| 10. | o wan ka mu u yem | Your child is a liar |
| 11. | o bote rabomp roŋ ka ka karaŋ | He has poor academic performance |
| 12. | o bothr ke wol | He is too playful |
| 13. | an gboth ka der no skul | They come late to school |
| 14. | Ret-o-ret | Everyday or every other day |
| 15. | kat-kat | Frequently |
| 16. | win-win | Once on a while |
| 17. | gbare-gbare | Torn completely |
| 18. | o dusae | She does not plait her hair |
| 20. | o buko-e | He does not bathe |
| 21. | o santhie anfon roŋ | He does not comb his hair |
| 22. | ma santek moŋ me boli | His/her finger nails are long |
| 23. | wop elens | Pay attention |
| 24. | Wur ro kan | Get outside |
| 25. | o wopere no skul | He is not serious about his school work. |

PICTORIAL CUE

THEME: Ka to apela
(Milling rice)



LESSON ELEVENREFUSING GIFTS AND INVITATIONS POLITELYSITUATIONSREQUEST/INVITATION

1. Man de di-o
Come to chop
2. Mbo, I yema nko kori mi -
Friend, I would like you to
visit me.
3. Wan I gbeter mu antoko -
Friend, receive this chicken
as a gift.
4. Sam, de gbasi asta bia -
Sam, come have a pint of
beer.
5. opisko ye mi ankala -
Peace Corps give me some
money.

POLITE NEGATIVE RESPONSE

1. Momo-o, I po namra.
Thank you, I'm full.

Iyo momo-o, kere I tha die
son - Thanks, but I don't
feel like eating now.
2. Ee, o tane mi nan tek ko,
kere I bae afere. I ba ke
ko abias - I would have like
to go, but there is no chance,
I have to travel.

I yenke - I'm sick (I can't go)
A katek kami ke ban - My foot
hurts (I can't come).
3. Ya momo-o I kar thon ke der
lom - Thank you Mama, but
I'll accept it some other time.
4. Momo-o, kere pe foe mi mun
thonon, I yenke - Thank, but
I am not well, I can't take
a drink today.

I yema na ye mu, kere I ba-e
ankala - I would have liked
to give you but I don't have
money.

SOME USEFUL EXPRESSIONS

1. I po di kake - I have just eaten.
2. Tia mi anane - Pardon me.
3. Kar tho aloko alom - Wait another time.
4. I kar ras othan - I'll wait a while.
5. Kar thon ninan - Wait until tomorrow.

SOME TEMNE SONGSMa Len me Themne

1. Kapr-an
 (a) Kapr-an-o an lapra mar ko nane rar komane - te tej-i?
 Cho/ Kapr-an-oo an lapra mar ko -
 (b) Kapr-an gben-gben an lapra mar ko nane dar rewolane;
 te tej-i?
-

2. Gbenle M'ber
 Gbenle m'ber-e Aa kotho Alie kom Yone ba-e (twice)
 Cho/ Gbenle mbere, gbenle mbere.
-

3. KANU
 (a) An feth a'hemne ko-a tara ba-a ka di e kondo kan tara
 gbo mineṅ.
 Cho/ Kanu-ye-kanu, An yemaṅ-kanu-ye kanu
 I ye kama der-o. Oya ko an tara ba mineṅ.
 Kanu-ye-kanu, An yemaṅ-kanu ye kanu.
 (b) An feth a meni ko-a tara ba-e?
 Ka di ka gbem-o kan tara gbo mineṅ.
 (c) An feth a limba ko-a tara ba-e
 ka ber ma ber-o kan tara gbo-mineṅ.
 (d) An feth a fola ko tara ba-e?
 Ka di a peni-o kan tara gbo-o mineṅ.
 (e) An feth a kerio ko tara ba-e?
 Ka di efufu-o han tara gbo-mineṅ! 25

4.

Ka YenK Theke

Cho/ Ka yenk theke ke ləpsə
 Ah mi-nen ka te ba akala
 Ka yenk theke ke ləpsə.

- (a) A minen me te ba akala I naye wuni me fater mi
 A minen me te ba reka I naye wuni en mar mi.
 Man yira noru mbae reka-e o wuni ke mu o nek-e mu
- (b) A minen me te ba kara mba-e wuni me ne kamu.
 A minen me te ba kara mba-e wuni me sothe mi
 Man yira no ru mbae reha wuni ka mu o fater-e mu.
-

5.

Kan An Wula

Cho/ Kan wula-e kan wula-e mi'tie sono-o (Repeat twice)
 Ee-da ru ra kake be mba-e
 Kara m'ba-e kas mpo gbo tie sono-o
 Ben kom-ye-e no ru-e
 E-ya - ye mtiye son-o ka wule-e-e-e

Repeat (Kan wula, kan wula e kan wula fem-ami-nu I ti-e son-
 twice (o-o ka wule-e-e-e
 E-e-e da ru ra ka ke mba-e
 Kara mba-e kas mpo gbo tie
 Sono-o; Bee kom-ye no ru-e
 E e ya ye me tine son-o
 Kan wula - e-e-e

6. esek Yan Anthaba

O-o da res

ε sek yan anthaba mo wɔŋ kɛ yi kel

O-o da res

Ah ya-a anthara maŋ te nu gbeŋane mbo

O-o da res, kɛ ɛŋ! ε sek yan anthaba

Mo wɔŋ kɛ wura yi kel o-o da res.

Solo ka mun-o.

Kamun kam dif mu thankaŋ, kamun-o

Solo bei-e hamu-o etc (include any name)

a) Sorie-e kamun ka dif mu thankaŋ

b) O - Berti " " " " "

c) O - Tom - e " " " "

S L A N G S

- | | | |
|----------------------------------|---|-----------------------------|
| 1. Taŋ koth | - | Pass it around |
| 2. Taŋ hɛmi | - | Pass it to me |
| 3. Ta marane | - | Let's help each other |
| 4. Ta wapane | - | Let's unite |
| 5. Sakoma | - | We are related |
| 6. Aŋ wuth | - | Idiomatic expression |
| 7. Kuru ke sunthmu | - | Unexpected expectations |
| 8. Kethɛgbe-kethɛgbe- kɛsotho | - | Slow but sure |
| 9. Kɛli esek ye thaba | - | Look at your dirty teeth |
| 10. Bo ta tei su | - | Leave us alone |
| 11. Arbo-ma-mu-e | - | Idiomatic expression |
| 12. Sabano | - | This is our land |
| 13. Sayino | - | We live here |
| 14. Sakomno | - | We own here |
| 15. Koma fof-a | - | What are you saying? |
| 16. ɔlangba | - | Common name for male equals |
| 17. Subri | - | Early morning |
| 18. Bot ki no | - | Put it here |

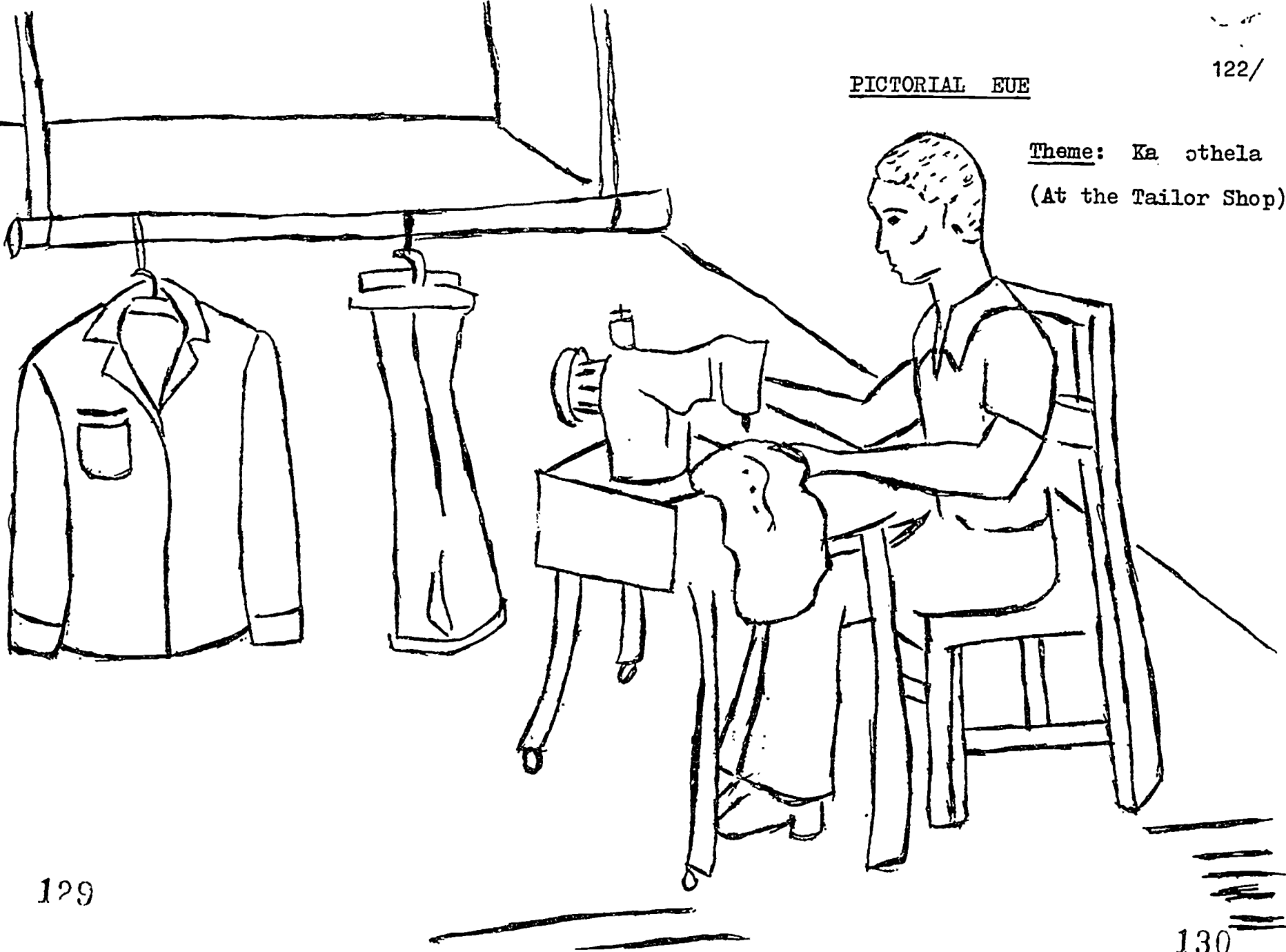
DOS AND DON'TSDon'ts:

1. Maṅ fofane-e wuni baki mo ukos mu.
Don't talk to an elder as if he is your equal.
2. Te gbek aṅes ṅa ɔwuni baki -
Don't call an elder by his/her first name.
3. Te smok do der ka ɔbai -
Don't smoke in front of the chief.
4. Te kori wuni-o-wuni yi kata kɛmɛro -
Don't greet (shake hands) anyone with your left hand
5. Te dia kata kɛmɛro -
Don't eat with your left hand.
6. Te noi reka-o-reka yi kata kɛmɛro -
Don't receive anything with your left hand.
7. Te mumpɛi ra rɛdi - Don't smell food.
8. Te kɛrɛ atɔi ṅa wuni -
Don't interfere with anybody's secret society.
9. Te som wan ka wuni kɛ te tɔri anfɛm ṅɔṅ -
Don't send on errand anybody's child without informing the parents.
10. Te gbasi amumpɛi ṅe ukɛrfi-o-kɛrfi bepi ɛnyifane wuni-e -
Don't take the shorts (pictures) of any devil without asking for permission
11. Te sɔṅ wuni reka yi kata kɛmɛro -
Don't give anything to someone with your left hand.

Dos:

1. ɔbai ka kori tha ɛnsane -
You have to bend to greet the chief.
2. Te wuni-o-wuni ɔwe bek komu ya/pa.
3. Yikis anbaki amu - Respect your elders
4. Be ɛndi yi afɛm abaki-e, wop kabasa yi kata kɛmɛro -
Whenever you eat with elders, support the dish with your left hand.

Theme: Ka othela
(At the Tailor Shop)



LESSON TWELVEKA OTHELA - AT THE TAILOR SHOPVOCABULARY AND USEFUL EXPRESSIONS

1. ruma - shirt
2. smonti - shorts
3. eyankra - trousers
4. kotha - cloth
5. kefɔl - gown
6. rapel - shirt (a kind of easy wear)
7. I yema nde sɔtha mi - I want you to sew for me
8. Re sɔtha mi eyankra - sew me a pair of trousers
9. angbongbɔŋ - the pocket
10. bot ɛgbongbɔŋ-yanle - put four pockets
11. yerɛŋ do di - two in front
12. yerɛŋ do darɛŋ - two at the back
13. sɔtha mi ruma - sew a shirt for me
14. der I de thunk mu - let me take your measurement
15. thora yi othan - put them down a bit
16. jata yi ka anbonth - put them up to the nawal
17. yo yi eyongbla othan - slaken them a bit
18. ɛntara sɔth smonti-i? - do you know how to sew shorts
19. molo me ram-a? - how much would I pay
20. aloko me re baŋ yi-a? - when shall I come for them?
21. yo I tɛp mu ras a tu lion - let me deposit two leones
22. de baŋ yi ka nyuma - come and collect them on Friday
23. I tɛ kara aŋe tis-a? - I will bring the balance
24. molo ka sɔth a ruma-a? - how much does it cost to sew a shirt?
25. ka fɔl ake kɛ lol thɔŋ - this gown is very small
26. a ruma rɛ thebɛŋ - the shirt is tight
27. eyankra eye ɛ gbɔt thɔŋ - this trousers is short
28. ma lonk mɛboli - long sleeves
29. sɔth ki ka boli - sew it long

G L O S S A R Y

| | | |
|---------------------|---|--|
| | A | |
| an, am, an | - | they |
| anbera | - | women |
| ambera | - | the women |
| ader | - | body |
| | B | |
| ba (v) | - | have, own |
| o-bai (pl. am-bai) | - | chief |
| bamp | - | bird |
| bana | - | big |
| ka-bap (pl. ta-bap) | - | axe |
| bep | - | meet |
| beper | - | present |
| ban | - | hurt, sour |
| beja | - | rope |
| bepi | - | if |
| bempa | - | make |
| bet | - | hold |
| boya | - | give away |
| ben | - | agree |
| beth | - | morning |
| bale | - | marry |
| ban | - | bring |
| bum | - | scare |
| bal | - | drive |
| bentne | - | withhold |
| ma-ber | - | palm wine |
| bi | - | black, dark |
| am-bil | - | boat, canoe |
| am-boi | - | boy, servant |
| bons | - | please, gladden (e.g. pe bons mi) it gladdens me, I am glad |
| ma-bone | - | gold |
| m-bother | - | love |

D

| | | |
|---------|---|-------------|
| der | - | come |
| di | - | eat |
| dif | - | kill |
| dinne | - | be lost |
| dis | - | yesterday |
| dor | - | hunger |
| de | - | and |
| du | - | plait, coil |
| din | - | one |
| dim | - | voice |
| ka-dare | - | the door |

F

| | | |
|--------|---|-------------------------------------|
| fai | - | kill by cutting the throat, butcher |
| fal | - | fly |
| an-fem | - | people |
| fi | - | die |
| fi | - | dead |
| fith | - | blind |
| fof | - | speak |
| fumpo | - | fall down |
| fentha | - | lie down |
| fisa | - | better |
| fater | - | near |
| fent | - | bed |
| fat | - | pot |
| fitha | - | throw away |
| fil | - | feed |
| fil | - | swing |

G

| | | |
|--------|---|---------------|
| gbasi | - | take |
| gbaki | - | answer |
| gbaski | - | differentiate |
| gbashe | - | different |
| gbathi | - | plenty |
| gbampa | - | put together |
| gbo | - | only |
| gbon | - | touch |

| G | |
|-----------|-----------------------|
| an-gbor | - padlock |
| an-gbonko | - forest |
| ta gboyo | - millet |
| gbelo | - broom |
| gbut | - short |
| gbali | - line, put in order |
| gbath | - lick |
| gbek | - scrub |
| gbip | - choost, get hold of |
| e-gbith | - dregs |
| gbantha | - slap, hit |
| gbothi | - pinch |
| gbek | - cut |
| gbeli | - able |
| gbenki | - reduce, subtract |
| gbepc | - leave |

| H | |
|------|--------------------------|
| han | - for a long time, until |
| he | - not |
| hali | - not at all |
| hake | - sin |

I

K

| | |
|-----------------|---|
| ka | - of, from, in, at, to |
| ka, k and okabi | - blacksmith |
| kabika | - from |
| kadareŋ ka | - behind, after |
| kadika | - in front of |
| kake | - now |
| kal | - return, also auxiliary verb expressing repeated action |
| kane | - tell, report |
| kane | - who |
| kantha | - shut |

K

| | | |
|---------|---|-----------------------|
| kanthi | - | open |
| o-kapra | - | hunter |
| kapra | - | hunt |
| kar | - | wait |
| o-kas | - | father |
| katəŋka | - | between, among |
| o-kəi | - | thief |
| keia | - | steal |
| kere | - | but |
| ko? | - | what, how? |
| ko | - | go |
| ko | - | him |
| koəŋ? | - | why? |
| kono | - | he (disjunctive form) |
| kor | - | farm |
| koth | - | walk |
| aŋ-kui | - | alligator |
| kuma | - | box |

L

| | | |
|-----------|---|---|
| la | - | be in the habit of |
| lane | - | believe |
| ma-lap | - | shame |
| ləpsə | - | auxiliary verb expressing the idea of "cost" |
| ləs | - | bad, ugly |
| lel | - | heavy |
| lemre | - | orange |
| leŋ | - | sing |
| leŋa | - | tail |
| ka-lim | - | neck |
| liŋ | - | pull |
| loma | - | fish (with a hook) |
| ləm | - | fish (with a net) |
| aŋ-lonk | - | arm |
| ma-ləntho | - | okra |
| ka-lop | - | fish |

| | | |
|---------------|---|---|
| | L | |
| lɔl | - | small |
| lom | - | some, other |
| ka-lome | - | sheep |
| lom | - | count |
| lom | - | talk |
| | M | |
| 'm', n | - | you (singular) (subject) |
| ma, me, mo, m | - | when |
| mant | - | water |
| maŋ, man, mam | - | let us (e.g. maŋ kone; let us go) |
| maro | - | palm oil |
| mi | - | me |
| mo | - | like |
| molo | - | prize, amount |
| molo-a? | - | how much, how many? |
| motha | - | auxiliary verb expressing the idea "first" |
| mu | - | you (singular (object)) |
| mun | - | drink |
| munɔ | - | you (disjunctive) |
| | N | |
| 'n, m' | - | you (singular (subject)) |
| ɔ-na | - | cow |
| nant | - | fire |
| naŋ | - | adverb denoting past tense |
| nɛnk | - | see |
| nɛ | - | you (plural) (subject) |
| an-nes | - | spider |
| nesa | - | fear |
| an-nene | - | cockroach |
| nia | - | you (plural) (disjunctive) |
| nu | - | you (plural) (object) |
| | ŋ | |
| ŋa | - | them (object), they (disjunctive) |
| ŋes | - | name |
| ŋof | - | moon, mouth |

| | | |
|--|------------|--|
| | o | |
| | o | or |
| | o | he |
| | | P |
| | pa | say |
| | am-pa | matter, palaver |
| | pai | jump |
| | pela | rice |
| | pere | forget |
| | penk | foolish, crazy |
| | ha-pet | town |
| | po, pon | finished (also used to form perfect and pluperfect tenses) |
| | put | burst |
| | pim | pluck |
| | pensa | deny, refuse |
| | | R |
| | ra | with |
| | ka-ra | branch |
| | ram | pay |
| | o-rani | wife |
| | o-rank | elephant |
| | aŋ-rei | day |
| | aŋ-reka | paper, letter |
| | reke | which, where |
| | ka-ren | year |
| | ri | there |
| | rim | voice |
| | ro | to, at, in |
| | rodarəŋ-ka | after, behind |
| | rodika | in front of |
| | rokorka | inside |
| | rokom ka | upon |
| | roratha ka | under |
| | | S |
| | sa | be in the habit of |
| | salata | for the sake of, in connection with, according to |
| | se | we |

S

| | | |
|---------|---|--|
| sent | - | sand |
| aŋ-ŋeth | - | house |
| o-sɛm | - | animal, ineat |
| seŋa | - | swear (someone) |
| seŋane | - | swear oneself (ie to take an oath) |
| saŋ | - | we |
| sap | - | beat, floꝝ |
| sim | - | cut down, destroy |
| o-sip | - | leopard |
| aŋ-soi | - | hoarse |
| ma-soi | - | soap |
| som | - | send |
| ta-sor | - | guinea corn |
| sək | - | down (used impersonally e.g. pə sək, it dawns, pə sək mi, I understand) |
| səŋ | - | give |
| aŋ-səp | - | pig (wild) |
| sotho | - | get, obtain |
| su | - | us |
| aŋ-su | - | ring |
| sunta | - | cork |
| sunt | - | cork-up |
| sunti | - | uncork |
| santək | - | finger nail |

T

| | | |
|-----------|---|---|
| ta | - | for |
| ka-ta | - | hand |
| taŋ | - | follow |
| tara | - | know |
| tək, təkə | - | to, in order to |
| təl | - | hear, understand |
| təp | - | begin |
| te | - | do not (with imperative) |
| tela | - | call |
| tha | - | let (eg. tha oke, let him go) |
| tha | - | more (used with adjectives to form the comparative). |

| | T | |
|---------|---|--------------------------|
| tha | - | not |
| thila | - | sell |
| thola | - | beg |
| an-thaf | - | chiefdom, country ground |
| o-tik | - | stranger |
| ma-tir | - | blood |
| an-toko | - | fowl |
| tori | - | tell |
| totoko | - | first |

| | W | |
|--------|---|-------------------------|
| wai | - | buy |
| wir | - | goat |
| wer | - | rat |
| wop | - | catch, hold, arrest |
| wonj | - | enter, put on (clothes) |
| wonji | - | sharp |
| o-wuni | - | person |
| wur | - | get out, come from |

| | Y | |
|-----------|---|------------------|
| re-yem | - | lie |
| yema | - | want, like, love |
| ma-yantha | - | benniseed |
| yi | - | be |
| yi | - | with |
| yif | - | ask |
| yo | - | do |

REFERENCES

Extracts and references have been drawn mainly from the following:

1. Allsyne, M.C. "et al": Temne Structural Drills and Analytical Notes, Book I, (INDIANA UNIVERSITY, SIERRA LEONE/PEACE CORPS PROJECT), First Draft, Summer, 1965.
2. Bangura, J.S.: Temne Language Manual (Peace Corps/Sierra Leone), 1978.
3. McWilliams, J. and McClure, D.: Audio-Lingual Language Teaching: Some Basic PRINCIPLES AND METHODS FOR VERNACULAR LANGUAGE INSTRUCTORS (Peace Corps/Sierra Leone), July 1968.
4. Ministry of Education, Freetown: A Themne Orthography Workshop. (Sponsored by the U.C.C. Provincial Literature Bureau and the United Methodist Church Literacy Programme) February 8 - 22, 1980.
5. Scott, J.P.L. An Introduction to Temne Grammar. (Published by the Government of Sierra Leone, 1956.
6. Turay, A.K. (Dr.): TEMNE GRAMMAR HANDBOOK (Peace Corps Language Manual).