Topics Covered

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

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ORTHOGRAHY
Vowels
a  e  I  o  u

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

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

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

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

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

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

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

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

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

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

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

ej:  Kacaa, Coodi, Cokoo, Copi, Cuunee.

“H” is always voiced as in hat
“R” is rolled as in Spanish or French eg: road, tardee, kornee. The letter “G” is not used by most Mandinkas, except for borrowed words because the sound doesn’t exist in their dialect. One dialect called the “Jaahanka” in the Basse area use “G” in place of “K” at the beginning of some words having one consonant and two “O”.

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

b  c  d  f  g  h  j  k  l  m
n  ŋ  ñ  p  r  s  t  w  y
net  knew  how  yet  toy
The character “ŋ” which is from the letters “ng” is used exactly as in the English form “ring” “sing”, etc. When a word ends with “ŋ” and should take the marker “la” or “le” the “L” changes to “n”.

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

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

eg: Kaŋbaano - Kambaano
    Karandjo - Karando

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

eg: Kumfaa, Kunfao - shop, store
    Kambaano, Kanbaano - a boy
    Timpo, Timpo - a mole

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

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

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

eg: Barinmaa, bariŋ - uncle
    Teerimmaa, teerii - friend
    Kotommaa, koto - brother (elderly)

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

OBJECTIVES
(a) Trainees will be able to understand and use demonstratives
(b) Trainees will be able to know the names of various body parts
(c) Trainees will be able to know relative terms
(d) Trainees will be able to introduce their relatives, etc.

Araamata:  I tiĩŋaŋ, saajo
            Good afternoon, saajo
Saajo:     Sonko, I tiĩŋaŋ
            Good afternoon
Araamata:  Luntaŋo le naata l kooma suwokono
            A stranger came in your absence at home
            Ate mu n barinmaa le ti
            He is my uncle
Saajo:     Woo luntaŋo bota mintoo le? That stranger is from where?
Araamata:  A bota Bakindiki le. Ate too mu keemoo le ti
            He is from Bakindiki. His name is keemoo
Saajo:     Kori tana te a la?
            Hope no trouble with him?
Araamata:  A ko a bulu kaŋo le bota, a naata wo le bulandi.
            He said his wrist is dislocated, that’s what he came to fix.
Saajo:     Nyoo, n be naa la saayŋ
            Okay I’ll come now
Araamata:  I be ñ tara la jee le.
   You’ll meet us there.

Woo - That  Ñij - This
Woolu - Those  Ñinnu - These

Baadiço - A relative
Luntaço - A stranger  Barinmaa - Uncle
   - A guest  - (mother’s brother)
   - A visitor  Toomaa - Namesake
Baabaa, faamaa - Father  Naa, Baamaa - mother
   * Kotoomaa - Elder sibling  * Dooma - Young sibling
   * Dokoomaa - Young sibling  Musoo - Wife
Kee - Husband  Musu - Wife
Kewo - Husband  Binki - Aunt (father’s sister)
Taataa - Elder sibling  Bandiñ - Stepmother
   - Mother’s sister  Siiñoo - neighbour
   - Step mother  -
Teerimaa - Friend  Kafuñoo - Associate
Fulanço - Peer  * Mama - Grand parent
   * Siimaa - Co-wife  Dookuñoo - Workmate
Faamaa - Father  * Dijoo - Son/Daughter, Offspring
   * Fandiñ - Step father, father's brother  * Bitañ - Inlaw
   * Senew, Sanauo - Cousin  Joñoo - Slave, Servant
Dookuulaa - Employee, worker  Jawoo - Enemy
Ñiño - Advocate  Baadiço - A relative, Kin

Bulukañoo - Wrist  Buloo - Hand/Arm
Siço - Leg/Foot  Dafato, Dapato - Foot
Konoo - Stomach  Naa - Eye
Kuñoo - Head  Sisoo - Chest
Fotoo - Penis  Bee - Vagina
Nino - Nose  Daboo - Shoulder
Kumbaliño - Knee  Nonkoñoo - Elbow
Wutoo - Thigh  Sunjo - Breast
Kaño - Neck, Voice  Baamaa, Naa - Mother

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

GRAMMAR NOTES

Demonstratives in Mandinka operate as in English.

Ñij mu kodoo le ti  This is money
Ñij manke nee ti  This is not metal
Wolu mu Gambi yan koolo le ti  Those are Gambia
Ninnu manke dindiñolu ti  These are not children
Ñij kewo mu America nkoo le ti  This man is an American
In plural cases the demonstrative stays singular.
Woo moolu be jaamenjọ le kono
Those people are in the mosque

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

Ayisatu mu n musu le ti (Ayisatu is my wife)
Niŋ mu n SOSO manke n binkti ti
N kunsuŋu sótuyàata le
Woo manke n too ti
Woo kanbaanoo mu n diŋo le ti (That boy is my son)

**SOME EXCEPTIONS**

Musoo - Wife
Kewo - Husband, man
Luntaño - Guest
Dookuulaa - Employee
Dimbaayaa - Family
(under one's care)

Niŋ mu nna kewo le ti (This is my husband)
Wolu mu nna luntaño lu le ti (Those are my guests)

Faatu mu I munne ti? (Faatu is what to you?)
Faatu mu n barimbaa le ti (Faatu is my uncle's wife)
Faatu mu n baadijo le ti (Faatu is my relative)

N niŋ Faatu mu wuluu kilingo le ti. (I and Faatu are of the same family lineage)
Faatu mu n wulu(Table) le ti (Faatu is my relative)
Faatu mu nna sunkutoo le ti (Faatu is my girlfriend)
I niŋ Faatu denta munne la (You and Faatu share (joined) what in common)
N niŋ Faatu denta fàa le la (I and Faatu share (the same) father)
N niŋ Faatu denta kontogo le la (I and Faatu share the same surname)
N niŋ Faatu mamp deŋ (I and Faatu are not related)
N niŋ Faatu mamp wuluu (I and Faatu are not related)
Faatu manke n feŋ ti (Faatu is nothing to me)

* To be precise you need "musoo or kee" added to the word.
Niŋ mu n kotoomusoo le ti (This is my elder sister)

Jankamaa
Mamariŋo

Diŋ labanjo

Niŋ mu n batakupole ti (This is my navel)

Juutelepo
Tuluoo
Kankuroo

Woo mu munne ti (That is what?)

Niŋ
Ninnu

Woolu
Explore items by touching or pointing using the following questions.

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

ITEMS
- Spoon (metal) - koojaaroo
- Shirt - dendikoo
- Bowl (calabash) - miraŋo
- Mattress - pajaasoo
- Knife - muroo
- Comb - santirango
- Bowl (wooden) - kunarlo Pillow
- kunlaaran The bed sheet - daraboo
- Trousers - kurutoo
- Spoon (calabash) - kalamaa
- Soap - saafunoo
- Candle - kandiyyoo
- Shoe - samatoo
- House - buŋo
- Cooking pot - kaleroo
- Book - bukoo
- Hat - naafoo
- Roof - kankaraŋo
- Salt - koo
- Table - tabulo
- Bowl (metal/plastic) - boolu
- Jar - jibindaar
- Chair - siirango
- Cup - kaasoo Rope
- - juloo
- Body parts - balaa
- Bed - laarongo Plate - palaatoo
- Bucket - siiipaaroo
- Places - dulaalu

- Niŋ mu toooro le ti baŋ? Is this a whistle?
- Hani, niŋ manke toooro ti? No, this is not a whistle
- Haa, niŋ mu toooro le ti? Yes, this is a whistle

TRANSFORMATIONS
- Toooro, Feetaŋ, Fooataŋ.
- Niŋ mu munne ti? This is what?
- Munnem niŋ ti? Munne mu niŋ ti? What is this?
- Wo mu munne ti? That is what?
- Munne mu wo ti? What is that?
- Wolu mu munne ti? Those are what?
- Munnem wo ti? Munne mu wolu ti? What are those?
- Niŋnu mu munne ti? These are what?
- Munne mu niŋnu ti? What are these?

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

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

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

IMPERATIVE
Domo to eat  Cinoo domo food eat (eat the food)  Kuntu to cut  Juloo kuntu rope cut (cut the rope)
Peace Corps The Gambia

Kaana cinoo domo                  Don't eat the food
Kaana juloo kuntu                 Don't cut the rope
I si cinoo domo saama             You (can) eat the food tomorrow
I si juloo kuntu saama wulaaroo   You cut the rope tomorrow evening
Kaana cinoo domo saama           (You) don't eat the food tomorrow
Kaana juloo kuntu saama wulaaroo (You) don't cut the rope tomorrow evening

PROGRESSIVE
Tiĩňaa: To spoil, destroy.

Suloolu be tubaaňoo tiĩňaa kaŋ naa코o kono
Monkeys are corn spoil ing garden in
(monkeys are spoiling the corn in the garden).

Suloolu be munne tiĩňaa kaŋ naa코o kono?
Monkeys are what spoil ing garden in
(What are the monkeys spoiling in the garden)?

Suloolu te tubaaňoo tiĩňaa kaŋ naa髁oo kono
Monkeys are not spoiling the corn in the garden.

GERUND
There are two forms of gerund of transitive verbs.
One with an object and one with no object. The one without object can be treated as intransitive for it never take a direct object.

eg: Suloolu be tiĩňaaroo la          Suloolu be munne la
     Monkeys are spoiling             Monkeys are doing what?
                                       (What are the monkeys doing)?

Suloolu be tubaaňoo tiĩňaa la
The monkeys are corn spoiling, (the monkeys are spoiling the corn)

In this form the object turns to its nounstem form and the verb doesn't bear the "roo" suffix.

<table>
<thead>
<tr>
<th>Active Form</th>
<th>Gerund With No Object</th>
<th>Gerund With Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domo - To eat</td>
<td>Domoroo - Eating</td>
<td>Domoo - Eating</td>
</tr>
<tr>
<td>Suuňaa - To steal</td>
<td>Suuňaaroo - Stealing</td>
<td>Suuňaa - Stealing</td>
</tr>
<tr>
<td>Miŋ - To drink</td>
<td>Mindoo - Drinking</td>
<td>Miŋo - Drinking</td>
</tr>
<tr>
<td>Loo - To build</td>
<td>Looroo - Building</td>
<td>Loo - building</td>
</tr>
<tr>
<td>Saŋ - To buy</td>
<td>Sandiroo - Buying</td>
<td>Saŋo - Buying</td>
</tr>
<tr>
<td>Waafĩ - To sell</td>
<td>Waafiroo - Selling</td>
<td>Waafoo - Selling</td>
</tr>
</tbody>
</table>

Suloo be munne la?       What's the monkey doing?
Suloo be domooroo la     The monkey is eating
Suloo be duuta domoo la  The monkey is eating mango.

Luntaño be jii miŋ kaŋ nuŋ  The guest was drinking water.
Luntaño be jii miŋo la nuŋ The guest was drinking water.
Luntaño be mindoo la nuŋ    The guest was drinking.

"Nuŋ" can also be after "be" instead of the end of the sentence.
(Luntaño be nuŋ mindoo la).
Luntaño be munne ke keŋ nuŋ What was the guest doing?
Luntaño be munne miŋ kaŋ nuŋ | What was the guest drinking?  
Luntaño be munne la nuŋ | What was the guest doing?  
Luntaño be munne ke kaŋ nuŋ | What was the guest doing?  

In every case "te" negates "be".

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

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

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

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

Ñanta | - Should  
Sentences with "ñanta" also contain "la" and when negated the "ta" suffix drops.

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

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

Niŋ | - If, When  
- Niŋ Basiru ye booroo miŋ a be kendeeyaa la le  
  If Basiru did medicine drink he will get well.  
  (If Basiru drinks medicine he will get well).  
- Niŋ Basiru maŋ booroo miŋ a te kendeeyaa la  
  If Basiru didn't medicine drink he won't get well  
  (If Basiru doesn't drink medicine he won't get well).  
- Niŋ I be booroo miŋ na I si n kumandi
Peace Corps The Gambia

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

Kabirin - When, Since
Kabirin a ye kurutoo dunj dumumaleo ye a buj
When he did trouser wear an ant did he sting
(When he wore the trouser an ant stung him).

Kabirin a be kurutoo dunj kaapii noo ye a soo
When he is trouser wearing a pin did him prick
(When he was wearing the trouser a pin pricked him).

Kararilaa ye a kara kabirin kunu
The tailor did it sew since yesterday
(The tailor sewed it since yesterday).

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

Miñ/Men - Who, Where, Which, That, etc. -Relative Pronouns
Kewo meñ be dindipo likañ mu neerimaa le ti
Man who is child shaving is I friend (The man who is shaving the child is my friend).

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

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

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

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

Niñ - Continued
Niñ meñ ye ñin dadaa n be l joob la le
If anyone did this make I will you pay
(If anyone makes this I'll pay you)
Who ever makes this I'll pay you.

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

N niñ saassaa le mu
I with sickness am (I am sick).
"Mëñ" or "mëñ o mëñ" means What Ever/Anything/Whoever or Whichever

**Subjunctive "Let"**

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

**OBJECTIVES**

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

**POSSESSIVE ADJECTIVES**

<table>
<thead>
<tr>
<th>Nna</th>
<th>- My</th>
<th>Ñna</th>
<th>- our</th>
<th>Ala</th>
<th>- Her, His, Its</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ila</td>
<td>- Your</td>
<td>Alila</td>
<td>- Your</td>
<td>ila</td>
<td>- Their</td>
</tr>
<tr>
<td>La</td>
<td>- 's</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Nni ñu nna kalaa le tì
This is my pen.
Ila kurutto be kunnee kono
Your trousers is the box in (Your trousers are in the box)
Ñíñnu mu alila kawasoolu le tì
These are your socks.
Binta la tikoo be sinsío kono
Binta's head tie is the basket in (Binta's headtie is in the basket)
Wandi la musoo te jañ
Wandi's wife is not here.

**FELE, HAYINAI], NAÌ]**

<table>
<thead>
<tr>
<th>Nna muroo lee?</th>
<th>My knife where is? (Where is my knife?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ila muroo fele</td>
<td>Your knife, here is it. (Here is your knife)</td>
</tr>
<tr>
<td>Ila muroo hayinaj</td>
<td>Your knife, there is it. (Your knife is over there)</td>
</tr>
<tr>
<td>Nna muroo samba nañ</td>
<td>My knife, bring here. (Bring my knife here)</td>
</tr>
</tbody>
</table>

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

**POSSESSIVE PRONOUNS**

<table>
<thead>
<tr>
<th>Ntaa</th>
<th>- Mine</th>
<th>Ntaa</th>
<th>- Ours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itaa</td>
<td>- Your</td>
<td>Itaa</td>
<td>- Your</td>
</tr>
<tr>
<td>Ataa</td>
<td>- his/hers/its</td>
<td>itaa</td>
<td>- theirs</td>
</tr>
<tr>
<td>Itaa</td>
<td>- Theirs</td>
<td>Taa</td>
<td>- 's</td>
</tr>
</tbody>
</table>

Ntaa le mu ~ñij musuwaaroo ti Mine is this handkerchief
Ñij musuwaaroo mu ntaa le tì This handkerchief is mine.
Faatu taa lemu ñij tì Faatu's is this
Ñij mu Faatu taa le tì This is Faatu's.
Woo tereño mu taa le tì That ax is yours
Woo tereño mu Peter taa le tì That ax is Peter's.
POSSESSIVES (EMPHATIC):

- Nte la - My  
  Ntelu la - Our  
  Ite la - Your

- Alitelu la - Your  
  Ate la - His, Her, Its  
  Itelul la - Their.

- Nte taa - Mine  
  Nteluu taa - Ours  
  Ite taa - Yours

- Alitelu taa - Yours  
  Ate taa - His, Hers, Its  
  Itelutaa - Theirs

- Niŋ mu jumaa le la bukoo ti?  
  This is whose book?

- Niŋ mu Binta le la bukoo ti  
  This is Binta's book.

- Niŋ mu nte le la bukoo ti  
  This is my book.

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

- N te le taa mu jaŋ ti  
  Mine is this place?

- (Jaŋ mu nte le taa ti)?  
  David taa le mu jaŋ ti  
  Jaŋ mu David taa le ti

RE-WRITE IN ENGLISH

- Niŋ feŋolu mu ntaa le ti
- Alila bagaasoolu te jaŋ
- Laamin manke nna luntaŋo ti
- Ila naakoo be mintoo le?
- Jumaa le mu alila Alikaaloo ti?
- Kadii ŋoolu la seefoo manke keebaa ti

TAA, TIYO, MAARIYO, MAARIII, MAARIITIYO.

- Moto tiyo  
  Car owner

- Kodi tiyo  
  Money owner or rich person

- Naafulu tiyo  
  Wealth owner or wealthy person

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

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

- Buŋo maariyo  
  House owner or the owner of the house.

- Buŋo maarii  
  House owner or the owner of the house.

- Buŋo maariitiyo  
  House owner or the owner of the house.

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

- Jumaa le taa mu ŋiŋ ti?
- Who owns this?

SOTO, KEERIIJ

- ṭa (n ye) kodoo soto  
  I money have

- (I have money).

- Ɂa kodoo soto muŋ  
  I money had

- (I had money).

- A ye bayoo soto  
  He cloth has

- (He has cloth)

- A maŋ bayoo soto  
  He doesn't have cloth

- (He doesn't have cloth)

- Kodoo sotota le  
  Money is available.

- Money is acquired.
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Money is obtained.
Kodoo maŋ soto    Money is not available.
Kodoo te keerĩŋ saayĩŋ   Money is not available now.
Sukuroo te keerĩŋ saatee to   Sugar is not available in town.
Maanoo ankita jaŋ ne   Rice is scarce here.

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

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

eg:   Ñĩŋ mu betemaa le ti
      Ñĩŋ bukoo maŋ beteyaa
      Ñĩŋ bukoo be beteyaarĩŋ ne
      Ñĩŋ mu buku beteyaarĩŋo le ti
      Ñĩŋ bukoo buku beteyaa ta le
      Ñĩŋ buku beteyaa la le

This is a good one.
This book is not good.
This book is good (at the moment).
This book is a good one.
This is a good book
This book is good
This is a good book
This will be good

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

Good   - Betemaa beteyaa   beteyaarĩŋ   beteyata   beteyaarĩŋo   betoo
White  - Koyimaa koy   koyirĩŋ   koyita   koyiriŋo koyoo
Short - Sutumaa sutuyaa   sutuyaarĩŋ   sutuyata   sutuyaarĩŋo   sutuŋo
Tired  - bataa   bataariŋ   bataata   bataariŋo
Red    - Wule wulee   wuleeriŋ wuleeta   wuleeriŋo   wuleŋo
Sweet  - Diimaa diyaa   diyarĩŋ   diyaata   diyarĩŋo

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

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

Some general adverbs are:-

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

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

A niĩnaata baake    She beautiful is very
(She is very beautiful).
Ñĩŋ siti banbanke   This tie tightly
(Tie this tightly).
Taa banta        Go out.
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Ite ka diyaamu jawuke le You do talk too much.
(You talk too much).

The specific adverbs are sometimes called intensifiers.

A be kandirinj wit It is hot very
(It is very hot).
A be sutuyaarijn dokot He is short very
(He is very short).
A be koyirinj fer It is white very
(It is very white).
A tambita fit He passed quickly.

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

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

SIMILES
A be nunkurinj ko faloo He is fat like a donkey. (as fat as a donkey)
A be tariyaarit ko san’alaasoo He is fast like lightening. (as fast as lightening)
A be meseyarint ko dokoo He is thin like a stick .(as thin as a stick0
A be jawuyarint ko ηaadimoo He is bad (wicked) like sore eyes. (as wicked as sore eyes)
A be findinj ko kemboo He is black like charcoal. (as black as charcoal)

SOME COLOURS
Black - Fiŋ findĩŋ findĩŋo finta finmaa fiŋo
Yellow - Netemunkoy netemunkuriŋ netemunkuriŋo netemunkuta netemunkuma netemunkoo
Brown - Potobala potobalarĩŋ potobalarĩŋo potobalata potobalamaa
Blue - Buluulu buluuliŋ buluuriŋo buluulaa
Green - Jambakere jambakereriŋ jambakereriŋo jambakereta

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

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

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

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

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

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

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

PAST
Dindĩŋo wuurity buŋ kooma  The child shouted behind the house.
Dindĩŋo wuurity nuŋ buŋ kooma  The child had shouted behind the house.

Dindĩŋo ye wuuroo ke buŋ kooma  The child did shouting behind the house.
Dindĩŋo maŋ wuuroo ke buŋ kooma  The child didn't do shouting behind the house.
(The child didn't shout behind the house).

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

Dindĩŋo ye munne ke buŋ kooma?  The child did what behind the house?

HABITUAL
Willy ka taa bitikoo to luŋ luŋ  Willy does go shop to everyday.
(Willy goes to the shop everyday).
Willy buka taa bitikoo to waatoo waati  Willy does not go to the shop everytime.
Willy buka taa bitikoo to
N ka taa bitikoo to le nuŋ I used to go to the shop.
N buka taa nuŋ bitikoo to I had never been going to the shop.
I ka taa bitikoo to le baŋ? Do you go to the shop?

**SOME INTRANSITIVE VERBS**

<table>
<thead>
<tr>
<th>Kuruntu</th>
<th>- To crawl</th>
<th>Tambi</th>
<th>- To pass</th>
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</thead>
<tbody>
<tr>
<td>Malaa</td>
<td>- To light</td>
<td>Kumboo</td>
<td>- To cry</td>
</tr>
<tr>
<td>Sonka</td>
<td>- To quarrel</td>
<td>Karanŋ</td>
<td>- To learn</td>
</tr>
<tr>
<td>Jele</td>
<td>- To laugh</td>
<td>Muuŋu</td>
<td>- To smile</td>
</tr>
<tr>
<td>Duŋ</td>
<td>- To enter</td>
<td>Kaaka</td>
<td>- To laugh loudly</td>
</tr>
<tr>
<td>Funti</td>
<td>- To go out</td>
<td>Wuli</td>
<td>- To get up</td>
</tr>
<tr>
<td>Kacaa</td>
<td>- To chat/to converse</td>
<td>Podi</td>
<td>- To hop, jump</td>
</tr>
<tr>
<td>Jii</td>
<td>- To descend, to climb-down</td>
<td>Ḣunuuma</td>
<td>- To crawl</td>
</tr>
<tr>
<td>Sele</td>
<td>- To ascend, to climb-up</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

I ka taa mintoo le? Where are you going?
N ka taa Banjul le I am going to Banjul.

(SI) noo - To be able to.

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

**FO** - Must

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

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

"Si" can be substituted by "ye".
Diyaa kuyaa a be taa la le
Willy nilly he will go

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

eg:
- Saloo - A bridge
- Bukoo - A book
- Buku kata fula - Two new books
- Fali sareetoo - A donkey cart
- Muroo - A knife
- Murundinj kutoo - A new knife

- Sala Koto - An old bridge
- Buku kutoo - A new book
- Fali sareeti dara - Donkey cart making
- Murundiço - A small knife

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

Here are some rules and exceptions:

- Taboo (taba) - A cola tree
- Sanoo (sani) - Gold
- Suboo (subu) - Meat
- Sutoo (sutu) - A thick forest
- Tumoo (tuma) - Time
- Kaço (kan) - Language
- Siço (siq) - Leg
- Tewo (teeq) - Waist
- Newo (nee) - Fish
- Monoo (mono, moni) - Porridge
- Konoo (kon) - Stomach
- Looolo (looloo) - A star
- Liyo (lii) - Honey
- Fiyo (fi) - Husk

- Basoo (basq) - A mat
- Sapoo (sapu) - A row
- Kunoo (kunu) - A bird
- Kumoo (kuma) - A bee
- Sunj (sunj) - A thief
- Teço (ten) - Oil palm (palm oil)
- Koko (kono) - A baboon
- Sewo (see) - Ash
- Keeko (keekoo) - Milk
- Lodoo (lodo) - Ludo
- Sootoo (sooto) - Figtree
- Tiyo (ti) - Feather
- Niyo (nii) - Soul

REWRITE THE FOLLOWING IN ENGLISH

Dij kee
Muso fimmia
Banku naani
Kili saba
Tyi duurañjo
Sama dijo

Koloñ dinkariñjo
Kayiti koyoo
Julu fiño
Soosi diimaa
Bunj baa
Tentej kutoo

Loo jamaa
Jii sumayarino
Teñ jaro
Moto wooro
Nono kumuñjo
Wonjo diimaa

WRITE THESE IN THEIR FULL FORMS

lookuñ
Mana
Kati
Kele
Sita

Sanñ
Kama
Rati
Tele
Siti

Rañ
Maani
Sati
Nene
Firi

Feñ
Tama
Tadi
Fete
Sila

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

The following are some of them:
- Ta - Puts an action verb, stative verb and adjective in the past or completion state.
  eg:
  1. John taata Brikama  John has gone to Brikama.
  2. John sutuyaata le  John is short.

-Baliyaa - Negates verb nouns and adjective nouns:
  eg:
  1. Loŋ jonbaliyaa To know lack of knowledge (ignorance)
     Lonbaliyaa maŋ beteyaa Ignorance is not good.
  2. Kendeyaa, kendeyaa baliyaa Healthiness, unhealthiness.
     Kendeyaa baliyaa mu tana baa le ti Unhealthiness is a big trouble.

- Baloo - Negates verb nouns:
  eg:  
  Loŋ - To know 
  Lonbaloo - An ignorant
  Kuluu - To discipline 
  Kuluubaloo - Undisciplined person

-Riŋ/Diŋ - Comes at the end of adjectives and certain verbs.
  eg:
  1. A be koyirin A is white.
     A be findin It's black.
  2. Faatu be loorin Faatu is standing.
     Baagoo be dendiŋ The bag is hanging.

- Ndi - Makes verbs and adjectives to be causative.
  eg:
  1. Bataa, batandi To be tired, cause to be tired (bother).
     Kana n batandi Don't bother me.
  2. Niĩiŋa, niĩiŋandi To be beautiful, cause to be beautiful (decorate).
     Ila buŋo niĩiŋandi Decorate your house.

- Riŋo/Ndiŋo - Comes at the end of adjectives.
  eg:
  Bayi findiŋo A black cloth
  1. Buku koyirin, A white book,
  2. Wuleerirıŋ naati Bring the red one.
     Nna motoo mu wuleerirıŋ le ti My car is a red one.

- Maa - Comes at the end of adjectives, nouns etc.
  eg:
  1. Koyimaa le mu n taa ti The white one is mine.
  2. Booli koyimaa be koobaa kono The white bowl is in the kitchen.
  3. Harijëe la dindiŋo mu herijeemaa le ti Harijëe's child is a lucky person.

-Yaa - Transforms meanings of nouns.
  eg:  
  Kee keeyaa toolee tooleeyaa
     A man Manhood A silly person Silliness

A be kapintayaa le la saayin He is on carpentry now.
  He is doing carpentry now.
Polisiyyaa maŋ diya le Police work is not easy.
- Laa/Rila - These seem to be equivalent in meaning to "er" suffix in English.

  eg:  Dookuuulaa  Senela  Domorilaa
       A worker  A farmer  An eater

  Musukeebaa mu nna karandirilaa le ti
  Musukeebaa is my teacher.

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

  eg:  Dookuuraŋo  Sindapo  Fiiriraŋo
       A tool (something to work with)

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

  eg:  Saasaatoo  Ñamaatoo
       A sick person (one with sickness)

       Lootoo  Taatoo  Tambiitoo
       While standing (one with insanity)
       While going  While passing

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

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

  eg:  Tabi  Tañaa
       To cook  Way of cooking

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

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

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

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

  eg:  Domo  Domoroodoo  Miŋ  Mindoo
       To eat  Eating  To drink/Drinking

       Kati  Katoo
       To harvest  Harvesting

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

  eg:  Bukoo  Bukundĩŋo  Siise  Siisendiŋo/siiserĩŋo
       A book  A small book  A chicken  A small chicken
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- Kanaŋo - This stands for "big size".
  eg: Keekanaŋo Sunkutukanaŋo
      A big man A big girl

- Baa Kararilaa A tailor Kararilaa baa A great tailor
  Ñaatonko A leader Ñaatonkabaa A great leader
  Buŋo A house Bunbaa A big house

- Naŋ - Towards oneself.
  eg: A samba naŋ Kata naŋ
      Bring it Move towards me

- Ņoo - This suffix can translate into English as "mate".
  eg: N siŋoo My neighbour (my living mate)
      N kaŋfoo My associate (someone I associate with)
      N dookunŋoo My work mate
      I sonkanaŋo Your quarrel mate (the one you quarrel with)

- Njaŋo - This is like "th" in English
  eg: Fula Two Naani Four
      Fulanjaŋo Second Naaninjaŋo Fourth
      Wooro Six Kononto Nine
      Wooronjaŋo Sixth Konontonjaŋo Nineth

- Lu - The plural marker.
  eg: Kalaa Kalaalu Motoo Motoolu
      A pen Pens A vehicle Vehicles

- Maa - This comes at the end of relationship terms but the words can function with the same meaning without it.
  It also goes with adjectives
  eg: N faa N faamaa N barĩŋ N barinmaa Koyi
      My father My father My uncle My uncle to be white white, white one

- Taa - This suffix when combined with a verb or noun bears the meaning "for" and the verb becomes a verb noun.
  eg: Saŋ Santaa Bii Biita
      To buy For sale Today For today (today's)

- O/oo - Makes a phrase contain the definite article "the".
  eg: Suu saba Suu saboo
      Three horses The three horses

- Ke - This is an adverb marker.
  eg: Koteke Beteko tariyaake
      Again Very well, well quickly

- Fee - This comes after names of crops, vegetables, etc. and means "field"
  eg: Tiya fee Kanjifee Ņoofee Kintifee
      Groundnut field Okra field Millet field Sorghum field
- Ntee/Ntewo/Ntuo - Have similar functions with "too".

<code>eg: Finki To be blind
Finkintee A blind person
Finkintewo A blind person
Hadume To be greedy
Hadumentu To a greedy person</code>

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

<code>eg: Tana te No trouble - Tanante No trouble
Nte te I'm not the one - Ntte I'm not the one</code>

- Ñolu - And others.

<code>eg: Faatu Ñolu Faatu and others.</code>

WORD FUSIONS

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

Here are some guidelines.

<code>Mañ + a = Maa. N mañ je
N maa je I haven't seen him.</code>

<code>Mañ + 1 = Mee. N man i loñ
N mee loñ I don't know you.
Kabiriñ + 1 = Kabirii. Kabirij i taata
Kabirii taata When you went?
Kabiriñ + a = Kabiraa. Kabirij a jeleta
Kabiraa jeleta When he laughed?
Aniñ (niñ) + a = Naa Faatu niñ a faamaa
Faatu naa faamaa Faatu and his father.
Aniñ (niñ) + 1 = Nii. Faatu niñ ila wuloo
Faatu nii la wuloo Faatu and your dog.
1 + a = aa N mañ lafi a la
N mañ lafii a I don't want it.
1 + a = yaa A dii a la
A diyaa la Give it to him.
e + a = aa Nte ye a je Banjul
Nte yaa je Banjul I saw him in Banjul.
e + 1 = ee A be i kumandi la le
A bee kumendi la le He'll call you.
a + 1 = ee Ija i toomaa kanu le
Ijee toomaa kanu le I love your namesake.

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

REFLEXIVE

<table>
<thead>
<tr>
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<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>1st Person</td>
<td>n</td>
<td>n'</td>
</tr>
<tr>
<td>2nd Person</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>3rd Person</td>
<td>l</td>
<td>l</td>
</tr>
</tbody>
</table>

These appear before the verb and its interesting to note that "1" stands for 2nd person plural/singular and 3rd person plural/singular. Sometimes the above tend to mean myself, yourself etc.

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

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

CAUSATIVES

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

eg:  -Bori  To run  Ňina - to forget
     Borindii  Cause to run(to drive)  Ňinandi - cause to forget
     -Wara  To be large  Tuluŋ - to play
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<table>
<thead>
<tr>
<th>Warandi</th>
<th>To enlarge</th>
<th>Tulundi</th>
<th>- cause to play</th>
</tr>
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<tbody>
<tr>
<td>-Silä</td>
<td>To fear</td>
<td>Fata</td>
<td>- to separate</td>
</tr>
<tr>
<td>Silandi</td>
<td>To frighten, to threaten</td>
<td>Fatandi</td>
<td>- cause to separate</td>
</tr>
<tr>
<td>-Bataa</td>
<td>To be tired</td>
<td>Jele</td>
<td>- to laugh</td>
</tr>
<tr>
<td>Batandi</td>
<td>To bother (cause to be tired, worried, etc)</td>
<td>Jelendi</td>
<td>- cause to laugh</td>
</tr>
<tr>
<td>-Domo</td>
<td>To eat</td>
<td>Faniyaa</td>
<td>- to lie</td>
</tr>
<tr>
<td>Domorindi</td>
<td>To feed (cause to eat)</td>
<td>Faniyandë</td>
<td>- cause to lie</td>
</tr>
</tbody>
</table>

All causative verbs function like transitive verbs.

eg:
Daraayiboo be motoor borindë kañ
The driver is causing the car to run
(The driver is driving the car).

A mañ nataaloo warandi
He didn't cause the photo to be large
(He didn't enlarge the photo).

Kana moolu jelendi dukare
Please don't make the people to laugh.

Kunuñ siimañçe yé n sasandi le
Yesterday's dinner made me sick.

Motoo la paanoo le yé a tاردëndë
The car's breakdown made him late.

Munne ye i sobindi
What made you suspect?

REWITE IN ENGLISH

A ye i fay daloo kono

Ali te i doñ na kullidulaa to

I keekuñ niñ e bòtoo borindi kañ saaloo kañ

I tariya ye dindëñ bondi siílo ko

Niñ feñóló katandi i daala n be n laa la le

Mirano bitindi maanoo ko

Nna dendikoo yełendi n ñe, a deteta le

I kuñ woo jijo la yé neejułoo sayiindi a noo to.

OBJECTIVES

By the end of the lesson trainees will be able to differentiate and use all the normal and emphatic pronouns.

NORMAL PRONOUNS

n - I
i - You
a - He, she, it.

ŋ - We
Ali - You
Í - They

EMPHATIC PRONOUNS

nte - I
ite - You
ate - He, she, it.

ntelu - We
alitelu - You
itelu - They

Waatijumaa le i
Waatijumaa le i
When (did)
you come
ite seyita (return)
atë murunta (return)
alitelu taata

i tondii
i tondii
- What is your name?

ali bota banku jumaa le?
ali bota banku jumaa le?
- You are from which country?

n kontoñë mu siise le ti
n kontoñë mu siise le ti?
- My surname is Siise.

The letter "e" can interchange with "o" in plural emphatic pronouns. eg: ntelu - ntolu.

For body parts, names and most relative terms, the subject pronoun is used instead of the possessive.
eg:
N too
N buloo
N faamaa
I name (my name)     I hand (my hand) I father (my father)

**GRAMMAR NOTES**

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

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

**ASSIGNMENT**

Rewrite the following in English:

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

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

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

**PAST**

Ali mu dinɗiŋolule ti nuŋ or
Ali mu nuŋ dinɗiŋolu le ti You were children
Ali te nuŋ dinɗiŋolu ti You were not children

**PRESENT**

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

**FUTURE**

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

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

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

**SOME Responding TECHNIQUES**

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

2. "Be ñaadii" - Is responded by "be jaŋ doroŋ".
The first word in the question comes down to be first word of the response. If a pronoun is used it changes to the appropriate reference. "Jaŋ doroŋ" can be replaced by a precise response.

   eg: Basse be ñaadii? Basse be kandiriiŋ How is Basse? Basse is hot

3. Question words like:

   eg: "Jumaa" "Mintoo" "Jelu" "Muŋ" Who Where, How much What
            Which place How many
"Muntuma/Waaitjumaa" are simply replaced by the answer word or words.
eg: When I naata muntuma le? N naata bii le.
When did you come? I came today.

4. Munaatinna
Munaasaaabu) Why
Munaakendi

Here the question word drops and the rest of the sentence goes with the response.
eg: Munaatinna
I taata lopitaanoo to?
Why did you go to hospital?
N taata lopitaanooto kaatuko n maŋ kendeeyaa
I went to hospital because I am not well.

5. "Jumaa" - Which
This is mostly preceded by a noun. Both the preceding word and the question word are replaced by the answer word.
eg: Jaŋ mu saatee jumaa le ti? This place is town which?
Jaŋ mu Bakau le ti? This place is Bakau.

6. "Lee" - Where is/are
This is replaced by "be" and the place.
eg: Peter lee? Peter be Banjul
Where is Peter? Peter is in Banjul

7. "Banj" Turns a statement into a question. It is a tag question marker.
eg: I too mu Faatu le ti Your name is Faatu
I too mu Faatu le ti baŋ? Is Faatu your name?
Haa, n too mu Faatu le ti Yes, my name is Faatu.
Hani, n too manke Faatu ti No, my name is not Faatu.
(Hani, n too n te Faatu ti)

8. "Dunj" - Is usually used as a follow up question.
eg: Faatu mu musoo le ti Faatu is a woman.
Binta duŋ? What about Binta?
Binta faanjaŋ mu musoo le ti Binta also is a woman.

9. If a question word in a sentence is followed by "le" then it is appropriate to include it ("le") in the response after the answer word or words. For pronouns, "le" comes only after emphatic pronouns. In some negative cases the "le" doesn't appear. "Munne" stands for "mun" and "ne", a contraction of the question word and the emphaser.

POST, POSITIONS AND STATIVE VERBS

OBJECTIVE
At the end of this lesson trainees will be able to understand and use post positions and stative verbs.

COMMON POST POSITIONS
Kono - In, among, (inside) during Kaŋ - On (top)
| Konoto     | - Inside         | Bala    | - Beside, on, attached to |
| Banta      | - Out (side)    | Bulu    | - With, in the hands of   |
|            |                 |         | From (the hands of)       |
| Dauma      | - Down/bottom/under | Daala | - Near, beside           |
| Koto       | - Under         | Daa wo daa | - Everywhere         |
| Naato      | - Front         | Kooma   | - Behind, ago, absence    |
| Ka         | - To            | Jana    | - Over there             |
| Jaŋ         | - Here, this place | Kunto | - Above                   |
| Jandịŋ      | - Before        | Naala   | - Before, presence       |
| Santo      | - Up, above     | Nooma   | - Behind, following after |
| Koolaa     | - After         | Jee     | - there                   |
| Teema      | - Between, in the middle | Yaa | - Place, to, home, at, 's |
| Karala     | - Beside, aside | Sinna   | - Near                    |
| Kooma      | - Behind, back  |         |                          |

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

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

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

<table>
<thead>
<tr>
<th>Loorįŋ - Standing</th>
<th>Saasaarįŋ - Sick</th>
<th>Jimirįŋ - Bending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laariŋ - Lying</td>
<td>Bataarįŋ - Tired</td>
<td>Napuriŋ - Pasted</td>
</tr>
<tr>
<td>Siiriŋ - Sitting (seated)</td>
<td>Dendiŋ - Hanging</td>
<td>Semberįŋ - Leaning</td>
</tr>
<tr>
<td>Faariŋ - Dead, full</td>
<td>Jonkotorįŋ - Squatting</td>
<td></td>
</tr>
</tbody>
</table>

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

A dino be saasaarįŋ baake le
His son is sick very (His son is very sick)

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

MORE POSTPOSITIONS

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

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- For  Ali naata munne la jan?
You came here for what?
- With  A ye bootoo fandi maamoo la
He filled the bag with rice
- By  A taata kulujo le la Tendaabaa
He went by boat to Tendaabaa
- Through  A taata Tendaabaa le la kunuj
He went through Tendaabaa yesterday
- With  A ye juloo kuntu muroo la
He cut the rope with a knife
- To  M be ate le la
I am (referring) to him
- To  Kodoo dii Laamin na
Give the money to Laamin

La - With  Mindoo le be Peter la
Thirsty is with Peter (Peter is thirsty)
Siinoo le be dindinjo la
Sleep is with the child (the child is sleepy)
Kunj dimoo le be n na
Head pain is with me (I have headache)

Sometimes "la" can go with "niŋ" in the same sentence for one meaning.
eg:  A taata niŋ motoo le la  He went by car
A taata niŋ Banjul le la  He went through Banjul
A ye juloo kuntu niŋ muroo la  He cut the rope with a knife

Fee -  Ate be ala nafaa dammoo le fee
He is his benefit only with
(his is only(concerned) with his benefit)
Ye - to  Niŋ bukoo samba Faatu ye
Take this book to Faatu
- for  Woo montoroob daada a ye
Mend that watch for him

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

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

Motoo be loorŋ nuŋ yiroo koto:
Substitute: niisoo, baa, saajyoo, fooleesuwo, suwoo, faloo
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Musoolu be loorin yiroo daala:
Bendiŋ, siiriŋ, deeririn, siyaarin, jimiriŋ, nonkonmaarin.

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

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

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

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

"La" with verb nouns, objects and wishes.

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

To - From                Peresidago ye seefoo bondi ala palaaasoo to le
                          The president has removed the chief from his post.
La - On                  Ali naata lun jumaa le la?
                          You came on which day?
Maafiaŋ-Around           Faaatu yaa be jaameŋo maafiaŋ ne
                          Faaatu's home is around the mosque.

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

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

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

OBJECTIVE
Trainees will be able to understand and use object pronouns.
N - Me N - Us
I - You Ali - You
A - Him, Her, It I - Them

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

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

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

Rewrite the following in English:

Baakari ye a tupa muroo la
Ayisatu be a maakoiy la le
Ali maŋ a kontoj
Niŋ bukoo samba n ñë ofisoo kono
Ala santiraŋo dii a la
Dukare, n so booroo la
Kana feŋ fo ate ye
Ali ye nte fili jee le

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

HOUSING
Trainees will be able to look for a house.
Trainees will be able to negotiate for the rental
Trainees will be able to arrange for repairs, etc.

John: I be kayira to?
Are you at peace?
Baakari: Kayira doroŋ
Peace only.
John: N be buŋ ñënoo la
I am looking for a house
I ye buŋ kensenŋ soto le baŋ?
Do you have an empty house
Baakari: Haa, ña buŋ kensenŋ soto le
Yes, I have an empty house
Bari ñantaj buŋo le mu
But it is a thatch house
John: N laffita woole foŋo la
That's the very one I want?
I be a luwaasi la jelul le la?
You'll rent it out for how much?
Baakari: N be a luwaasi la dalasi taŋ wooro le la karoo
I'll rent it out for sixty dalasi a month.
John: Woo beteyaata - That's okay
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Bari n lafita jonkoŋ fanuŋo le la
But I want a spacious backyard
N fansuŋ kamoo be siŋ na jee le
My own toilet shall be dug there.

VOCABULARY

Ninoo - Looking for
Nantaŋo - Thatch
Faŋo - The very one
Karoo - Month
Fansuŋ - Own
Kamoo - Toilet
Siŋ - Dig
Kankaŋo - Roof
Dadaa - To make
Sansaŋo - Fence
Murubuŋo - Round house
Kenseŋo - Empty
Buŋo - House
Luwaasi - To rent
Jonkoŋo - Back yard, bathing place
Raaki - To plaster
Suleŋ - To leak
Sansaŋ - To fence
Daa - Door
Saaloo - Parlour
Mbaŋoo - Damask
Kiliyaanoo - Client
Mbasaŋoo - Meetaroo
Miŋ - Has gone down
Bari - But
Taŋ nina luulu - Fifteen
Anduŋ - And
Mu - To paint
Tiba - To roof
Biloo - Ceiling
Palanteero - Window
Kabineeto - Bedroom

MARKETING

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

Faatu - Julabaa, i saama
  Big merchant, good morning
  Mbaŋoo daa mu jelu le ti?
  Price of damask is how much?

Julabaa - Kiliyaanoo, i saama
  Client, good morning.
  Mbaŋoo meetaroo mu dalasi muŋaŋ ne ti
  A meter of damask is 20 dalasis.

Faatu - Dukare a talaa.
  Please reduce it.
  Mbaŋoo daa jiita le saayiŋ.
  Price of damask has gone down now.

Julabaa - Woo mu tooŋaŋ le ti.
  That is true
  Bari ŋiŋ mu mbaŋoŋ foorirîŋo le ti
  But this is quality damask.

Faatu - Mbaŋoo meetaroo mu dalasi taŋ ne ti, daa wo daa
  A meter of damask is 10 dalasis every where

Julabaa - Bisimila, woo joo
  Okay, pay that.

VOCABULARY

Julabaa - A big merchant
  Mbaŋoo - Damask
  Kiŋ - A trader
  Kiliyaanoo - Client
  Mbaŋoo - Meetaroo
Muŋaŋ - Twenty
  Jii - Customer
  Dukare - Please
  Sii - To reduce
  Jiŋ - Has gone down
  Sanyiŋ - Now at the moment
  Toŋaŋ - True
  Bari - But
  Daawo daa - every where
  - every place
  - In my hand
  - In my possession

BISIMILA

Expression showing approval or satisfaction.
TRANSFORMATION
Mbasañoo daa mu jelul le ti?  Price of damask is how much?
Mbasañoo mu jelul le ti?  Damask is how much?
Dukare a talaa  Please reduce it?
Dukare doo talaa  Please reduce some?
Dukare doo bondi  Please remove some?
Dukare a talaa n ñe  Please reduce it for me?

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

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

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

VOCABULARY
Kontoñoo  - Lunch  Siimañoo  - Dinner  Daasaamoo  - Breakfast
Futoo  - Cooscoos  Satoo  - Plain rice porridge
Tiya kere satoo (cuuroo)  - Raw peanut porridge
Tiya duuráñoo (domodaa)  - Cuuroo  - Plain rice porridge  Ñeeleñoo - Steamed coos
- Peanut butter soup porridge  Findoo  - Steamed "findoo"
Bennacinoo  - Fried rice  yaasa  - stew with roasted chicken/fish
**Peac e Corps The Gambia**

<table>
<thead>
<tr>
<th>Koo</th>
<th>Salt</th>
<th>Jumboo - Kind of maggi cube</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soosoo</td>
<td>sauce</td>
<td>Cuu - stew</td>
</tr>
<tr>
<td>Duurango</td>
<td>soup</td>
<td>Monoo - millet porridge</td>
</tr>
<tr>
<td>Tuwoo (fufu)</td>
<td>- Sticky flour with soup</td>
<td></td>
</tr>
<tr>
<td>Nankataŋo</td>
<td>- Rice with dry fish, peanut, locust bean, etc.</td>
<td></td>
</tr>
<tr>
<td>Palaaasas</td>
<td>- Soup of leaf, peanut, palm oil, etc.</td>
<td></td>
</tr>
</tbody>
</table>

**TIME - WAATO**

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

Laŋ: Baakari, waati jumaa le i be jii la bii?  
Baakari, when will you close today?

Baakari:  
N ŋanta jii la talaj saba le  
I should close at 3 o'clock.  
Bari n maŋ keebaa je foloo  
But I've not seen keebaa yet.  
Ite dun, waatijumaa le i be sele la?  
What about you? When will you start work?

Laŋ:  
Bii nte be tardee la le domandiŋ  
Today I will be a little late.  
N be naa la talaj naani niŋ talaa le  
I'll come at half past four.

Baakari:  
Saama mu nna foŋo luŋo le ti.  
Tomorrow is my rest day.  
N te naa la fo sinindįŋ  
I won't come till after tomorrow.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Waatijumaa</th>
<th>- When, whichtime</th>
<th>Bii</th>
<th>- Today</th>
<th>Ŋanta</th>
<th>- should</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jii</td>
<td>- To close from work, etc</td>
<td>Saba</td>
<td>- Three</td>
<td>Bari</td>
<td>- But</td>
</tr>
<tr>
<td>Talaj</td>
<td>- Bell, o'clock</td>
<td>Je</td>
<td>- To see</td>
<td>Foloo</td>
<td>- Yet, First</td>
</tr>
<tr>
<td>Manj</td>
<td>- Didn't, haven't, hasn't</td>
<td>Duŋ</td>
<td>- Whatabout</td>
<td>Tardee</td>
<td>- To be late</td>
</tr>
<tr>
<td>Sele</td>
<td>- To climb, To start work</td>
<td>Naa</td>
<td>- To come</td>
<td>Naani</td>
<td>- Four</td>
</tr>
<tr>
<td>Domandiŋ</td>
<td>- A bit, A little</td>
<td>Niŋ</td>
<td>- And</td>
<td>Talaa</td>
<td>- Half</td>
</tr>
<tr>
<td>Foŋo</td>
<td>- To rest, Rest</td>
<td>Nna</td>
<td>- My</td>
<td>Saama</td>
<td>- Tomorrow</td>
</tr>
<tr>
<td>Sinindįŋ</td>
<td>- After tomorrow in</td>
<td>Luŋo</td>
<td>- Day</td>
<td>Fo</td>
<td>- Till, until</td>
</tr>
<tr>
<td></td>
<td>- two days</td>
<td></td>
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</tr>
</tbody>
</table>

1. "Tambita" is used for reading time from minute one to thirty. "Dasata" which literally means "short by" is used from minute thirtyone to fiftynine.

2. Talajsey - Eight o'clock

3. (a) Talaj fula tambita miniti taŋ saba - Thirty minutes past two.  
   (b) Talaj fula niŋ talaa  
   Two o'clock and half (half past two).

4. Talaj taŋ tambita miniti taŋ niŋ luulu.  
   Fifteen minutes past ten.

5. Talaj luulu dasata miniti taŋ niŋ luulu.  
   Fifteen minutes to five.

**ASK FOR TIME**

I ye waatijumaa le soto?  What time do you have?

Waatijumaa le kumata?  What time is it?

Waatoo be ŋaadii le?  What is the time?
DAYS OF THE WEEK

Teneño - Teneño luŋo  Monday
Talaatoo - Talaata luŋo  Tuesday
Araboo - Araba luŋo  Wednesday
Araamisoo - Araamisa luŋo  Thursday
Arajumoo - Arajuma luŋo  Friday
Sibitoo - Sibi luŋo  Saturday
Dimasoo-Dimaasi luŋo-Alahadoo  Sunday

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

Kununkoo - Day before yesterday  Bii - Today  Kununŋ - Yesterday
Kununkooba - Three days ago  Serunŋ - Last year  Ninanŋ - This year
Sinindinkoo - In three days time  Jaari - Next year  Kooma - Ago
Serunkooba - Three years ago  Sanjo - Year  Sanjo - Year(rain)
Jaarikoo - Year after next  Lookunŋ - Week  Sanjifula - Which year
Jaarikoo - In three years time  Subaa - Dawn  Sanjifula - Two years
Tumajumaa - Which time  Juuna - Early  Samaa - Rainy season
Sanjifula ŋaato - In two years time  Fitiroo - Dusk  Tifulesa - Two days

Lookun tambila - Last week, Past week  Lookun naala - Next week, coming week
Naato domandinj - In a little while  Tilikanjo - Dry season
Konton waatoo - Lunch time  Siimŋ waatoo - Dinner time
Daasama waatoo - Breakfast time  Salifanaa - Afternoon prayer time
Karoo - Month, moon  Alansaro - Evening prayer time
Mee - To be long (time)  Saafo - Night prayer time
Serunkoo - Year before last

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

TAILORING - KARAROO

Trainees will be able to negotiate with a tailor.
Trainees will be able to bargain for charges.

Laamin: Kayira be
Kararila: Kayira doroon
Laamin: Dukare, n lafiti i ye kurutoo kara n ŋe - Please, I want you to sew a trouser for me
Kararila: Sifaa jumaa?
   Which type?
Laamin: Kurutu jaŋo?
         Long trousers?
Kararila: Kurutu jaŋo ka kara dalasi muwaŋ ne la
         Long trousers is sewn for twenty dalasis.
Laamin: Woo lafiti koleeyaa la le
         That is about expensive.
         A talaa domandinj
         Reduce it a little
Kararila: Saayiiŋ i si dalasi taŋ niŋ luulu joo
         Now you can pay fifteen dalasis.
Laamin: A beteyaaata, muntuma le a be paree la?
         It's okay, when will it be ready?
Kararila: Êa a jiki a be baŋ na le saama wulaaroo
         I hope it will be ready tomorrow evening.
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Naa nna aparantee ye i sumanja.
Come let my apprentice measure you.

VOCABULARY
Dukare - Please  Lafita - Want  Kurutoo - Trouser
Kara - To sew  Muwan - Twenty  Koleya - To be expensive
Talaa - ReduceDomandiij - A littleSaayij - Now
Joo - Pay  Tañ niñ luulu - FifteenBeteyaata - Is good, okay
Muntuma - When  Paree - To be ready  Jiki - To hope
Ban - To finish  Saama - Tomorrow  Aparantee - Apprentice
Naa - Come  Sumanja - To measure  Wulaaroo - Evening

GRAMMAR NOTES
"Ye" means "to" in the first sentence and "let" in the last one.
"Në" means "for"
"ka" which is a habitual marker stands for "is usually" or "is normally" in the sentence.
"si" means "can" as in permitting.

TRANSFORMATIONS
Siifaa jumaa - Siifaa ançaadi - Muñ siifaa.

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

Bintu: Salamaaalee kum
Musukeebaa: Maalee kum salaam
Bintu:
Dukare, n lafita i ka nna fequlu kuu n ñe
Please, I would like you to be washing my clothes for me.
Musukeebaa:
N sii kuunoo arabaw oaraba.
I can wash them every Wednesday.
Bintu: Woo te tana ti. Joo mu jelü le ti?
That's not a problem. The payment is how much?
Musukeebaa:
A marj koleya, dalasi tañ wooro le mu puru karoo.
It's not expensive, it is sixty dalasis for a month.
Bintu:
Araboo n bë fequlu naati la le aniñ kemboo katu i ñanta i paasi la le.
On wednesday I bring the clothes and charcoal
because you should iron them.

VOCABULARY
Fequlu - Clothes  Kuu - To wash  Araba wo Araba - Every Wednesday
Karoo - Month  Paasi - To iron  Kemboo - Charcoal
Saafunoo - Soap  Feerro - An iron  Omoo - Powered soap
Buluwoo - Blue powder  Jiyö - Water  Odisabeloo - Bleach
Daakandee - Starch  Lampi - To fold  Faanoo - Sarong
Dendiko - Shirt, dress  Kurutoo - Trouser  Doroosoo - Underwear
Kawasoo - Sock  Paasiroo - Ironing  Daakandee - to starch
Bulu - to deep in blue

OBJECTIVE
(a) Trainees will be able to identify and stop a taxi vehicle.
(b) Trainees will be able to arrange for a trip and fares.
(c) Trainees will be able to order a driver to stop.
(d) Trainees will be able to give directions.
TAXI AND DIRECTIONS

Jill: Taxi, i ka taa fajara le ban?
    Taxi, are you going to fajara?
Daraayiboo: Haa, n ka taa fajara le
      Yes, I'm going to fajara.
      I fanan jataa jee le ban?
      Are you also going there?

Jill: Haa, n fanan jat ka taa jee le
      Yes, I'm also going there.
      Paasoo mu jel le ti?
      The fare is how much?
Daraayiboo: Paasoo mu dalasi luulu le ti
      The fare is D5.
Jill: Hani, fajara paasoo mu dalasi fula le ti
      No, the fare to fajara is D2.
Daraayiboo: Bula ja ta.
      Ibe jii la mintoo le?
      Get in we go. You will come down where? (Where will you come down)
Jill: N be jii la silafatoo menj be esanseeroo bala.
      I'll come down at the junction which is beside the petrol station.
Daraayiboo: A bete yata.
      It's good (it's okay).
Jill: Jan ne mu.
      It's here.
      N jindi jaan.
      Ila paasoo fele, abarak.
      Bring/let me down here. Here is your fare, thank you.

VOCABULARY

Taa - To go Haa - Yes Fanan - Also
Paasoo - Fare Hani - No Bula - To get in
Ija - We, let us Mej - Which Jii - To climb down, to alight

Jonsonoo - Junction Esanseeroo - Petrol station
Beteyaata - Is good (is okay) Jindi - To make to climb down
Fele - Here is - To make to alight
Abaraka - Thank you

GRAMMAR NOTES

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

TRANSFORMATIONS

I ka taa fajara le ban? Are you going to fajara?
I be taa kanj fajara le ban? Are you going to fajara?
Paasoo mu jel le ti? The fare is how much?
Joo mu jel le ti? The payment is how much?
N jindi jaan Bring me down here
N so jaan Bring me down here.

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

MORE TERMS FOR DIRECTIONS

Jooji - To turn, to curve Fo - Upto
Joojoo - A curve Koofo - A curve
Turunee - To curve, turn Silakumboo - Crossroad, a cross junction
Bulubaa - Right Silafatoo - A forked junction
Tilijji - West Naatilino la - Opposite of
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Maraa - Left
Tiliboo - East

KEY PLACES IN A TOWN
Misiroo - A mini mosque
Marisee - A market
Jaamente - A grand mosque
Karanbunjo - A school
Bantaba - A meeting ground etc
Bitiko - A shop
Koroosimaa - A vehicle waiting
Kolopo - A well
Bentejo - A platform

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

Keebaa:Bii,ŋa luntapolu le soto
Today, I have guests.
Meeta: I bota mintoo le?
They are from where?
Keebaa:I bota Basse le
They are from Basse.
Meeta: Jaŋ niŋ Basse mu kilometer jelulu le ti?
Here to Basse is how many kilometer?
Keebaa:Jaŋ niŋ Basse mu kilometer mu waŋ ne ti. Here to Basse is twenty kilometer.
Meeta: Luntap jelulu le mu?
How many visitors are they?
Keebaa:Luntap saba le mu
They are three guests.
Doo mu n teerimaa le ti
The other one is my friend
Ate naata jaŋ siŋa naani
He came there three times.
Meeta: Doolu duŋ? What about the others?
Keebaa:Woolu nene maŋ naa jaŋ
Those ones never came here before.
Niŋ ne mu ila siŋa foloo ti jaŋ
This is their first trip here.
Meeta: Wulaaroo n be naa la i konton na le
In the evening, I'll come greet them.

VOCABULARY
Ja - I do/I did
Soto - To have
Jelu - How many
Saba - Three
Teerimaa - Friend
Siŋa naani- Four times
Naa - Come
Maŋ - Didn't/Don't
Sila foloo - First trip
 - Guests
 - And, to
 - Twenty
 - (an) other
 - Came, has come
 - Ever
 - Never
 - Tense marker
 - To greet
GRAMMAR NOTES
Luntan jelu le mu?
Guest how many they are?
(how many guests are they)?

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

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

eg: N be nàa là i koñọŋ na le
I will come (and) greet them
N be nàa i koñọŋ na le.

Jàŋ niŋ Basse mu km jelu le ti?
Here to Basse is km how much?
eg: Tendaabaa, Banjul, Sooma, Kwinela.

Ndë ne mu ìla sila foloo ti jàŋ
This is (their) trip first here
eg: Fulanjaŋo, Tanjaŋo, Muwanjaŋo, Kemenjaŋo, Luulunjæŋo.

Kilinj 1 Kononto9 Taŋ worowula 70
Fula 2 Taŋ 10 Taŋ sey 80
Saba 3 Taŋ niŋ kilinj 11 Taŋ konoto 90
Naani 4 Muwan 20 Keme(keme klinj) 100
Luulu 5 Taŋ saba 30 Keme fula 200
Wooro 6 Taŋ naani 40 Keme wooro 600
Worowula 7 Taŋ luulu 50 Wuli(wulikilinj) 1000
Sey 8 Taŋ wooro 60 Wuli naani 4000

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

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

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

Siŋaa foloo 1st time Siŋaa wooronjaŋo 6th time
Siŋaa fulanjaŋo 2nd time Siŋaa muwanjaŋo20th time
Siŋaa tanjaŋo 10th time Siŋaa Luulunjæŋo

Dalasoo - A dalasi
Talaa - 50 bututs, D0.50
Taransu - 25 bututs, D0.25
Taransusaba - 75 bututs, Do.75
100 bututs equals one dalasi
Nonkọŋ - 12 bututs
Dalasi kilinj - one dalasi (D1.00)

EXERCISE
**Peace Corps The Gambia**

Talaa yitandi moolu la
Butut taŋ wooro yitandi n na
Butut taŋ saba yitandi ntelu la
Dalasi niŋ taransu si ka taabuulo kaŋ
Butut taŋ dii Faatu la
Taransu kiiŋ ke ila jifo kono.

**WRITE IN ENGLISH**

Talaa taŋ mu dalasi luulu le ti  Butut keme saba mu dalasi jelu le ti?
Moo jelu le be niŋ kilaa soo kono?  Dalasi taŋ naani mu taransu jelu le ti?
Alila saatee niŋ Washington mu km jelu le ti?  I faamaa ye diŋ jelu le soto?

**GREETINGS**

**OBJECTIVES**
- Trainees will be able to understand and use general greetings, specific greetings, personal information and leave taking.
- Trainees will be able to acquire some grammar and useful culture information.

**GENERAL GREETINGS**

Usmaan: Salaamaaleekum - Peace be upon you.
Adama: Maaleekumsalaam - Peace be upon you also.
Usmaan: Kayira be - Peace be upon you.
Adama: Kayira doroŋ - Peace only.
Usmaan: Suumoolu lee? - Where are the people at home?
          - (how are the home people)?
Adama: I bee be jee - They are all there (there are fine).
Usmaan: Kori tana te jee? - Hope there is no evil.
Adama: Tana te jee - There is no evil.
Usmaan: I be ŋaadii? - How are you?
Adama: N be jaŋ doroŋ - I am here only (I'm fine).
Usmaan: Dookuwo be ŋaadii? - How is the work?
Adama: N be a kaŋ domaŋ domaŋ - I'm on it gradually.

**TRANSFORMATIONS**

- I be kayira to?  Are you at peace?
  Kayira doroŋ
- Ali be kayira to?  Are you all at peace?
  Kayira doroŋ
- Heera be  Peace be upon you.
  Heera doroŋ  Peace only
- Kori tanante?  Hope no evil?
  Tanante  No evil
- Kori tana wo tana te jee  Hope not the least evil is there?
  Tana wo tana te jee  There isn't the least evil.

**TRANSFORMATIONS**

- I be dii?  How are you?
  N be jaŋ  I am here (I'm fine)
- Kori tana te a la?  Hope no evil with him/her?
  Tana te a la  No evil with him/her
- Dookuwo be dii?  How is the work?
  Dookuwo be jaŋ doroŋ  The work is here only (it's fine)
- Bakau nkoolu lee?  Where are the people of Bakau
  (how are the people of Bakau)
I be jee  They are there (they are fine).
SUBSTITUTION
Dookuwo be dii?
eg: Laamin, Faatu, Fiiroo, Karango, Banjul, Janj, Ali.

Dookuwo be janjee doronj?
eg: n', a, n, Tendaabaa, Sooma, Faatu.

VOCABULARY
Kayira - Peace
Suu - Home
Moolu - People
Tana - Evil, trouble
Dookuwo - Work
Dorojan - Only, Just
Jee - There
Kori - Hope
Naadii - How
Nkoolu - People of/citizens of members of

Fiirroo - Selling, Business
Be - Is, are
Karanjo - Learning
Bee - All, both
Janj - Here, this place
Lee - Where is/are
I - They
A - He, she it
Dii - How

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

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

- I niñ baara
- Baato nkoolu lee?
- Wula konkonkoolu lee?
- Kori tana te i la?
- Bundaala nkoolu lee?
- I keemaa lee?
- I be kayira to?
- Suukonkonkoolu lee?
- Dookuu dulaankoolu lee?
- Musoolu lee?
- Ila musoo lee?

PERSONAL INTRODUCTION

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

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

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

SUBSTITUTION

<table>
<thead>
<tr>
<th>Ted</th>
<th>Bota</th>
<th>Banjul</th>
<th>Le</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wandi</td>
<td>(is from) Jan</td>
<td>Ne</td>
<td></td>
</tr>
<tr>
<td>Saajo</td>
<td>Tendaaba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ali</td>
<td>Kenebaa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jaari</td>
<td>Kwinella</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keebaa</td>
<td>USA</td>
<td></td>
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</tr>
</tbody>
</table>

TRANSFORMATIONS

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

SUBSTITUTION

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

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

Ali  Kontojo (Surname)  Duuj? (What about)
Your
Faatu niñ John
I
Yaama

I (You) Bota (Is/am/are/from)  Banku (Country)  Jumaa le? (Which)
You
Ali  Saatee
Faatu  Kaabiilaa
A  Suu
Maafaaj
**Positive** | **Negative**
---|---
N bota Gambia le | N maŋ bo Gambia
N mu America nkoo le ti | N manke America nkoo ti
John kontọŋo mu Gomez le ti | John kontọŋo manke Gomez ti
i be jee | i te jee

**Singular** | **Plural**
---|---
Moo | Moolu
Nkoo | Nkoolu
Too | Toolu
Kontọŋo | Kontọŋolu
Mu | Mu
Be | Be

**VOCABULARY**

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

**SPECIFIC GREETINGS**

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

**SOMANDAA - MORNING**

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

**TILIBULOO - AFTERNOON**

Maalaamin: Awa, i tiñaŋ | - Good afternoon, Awa
Awa: Kinte, i tiñaŋ | - Kinte, good afternoon.
Maalaamin: Kayira tiñaŋta? | - Are you spending the afternoon peacefully?
Awa: Kayira diroŋ | - Peace only.
Maalaamin: Tilibuloo be dii? | - How is the afternoon?
Awa: Tilibuloo be jaŋ diroŋ? | - The afternoon is here only.

**WULAAROO - EVENING**

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

I tiñañ | I tiñañ
Somandaa be dii? | Seyilo be dii?
Dii | Naadii
Wulaaroo be dii? | Wuraaroo be dii?
Dookuwo be ñaadii? | Doo be ñaadii?
I saama | I sooma
Jumaa | Joñ, jeñ

GRAMMAR NOTES

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

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

Sometimes "mu" contains both auxiliary and the pronoun.

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

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

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

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

VOCABULARY

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

SUBSTITUTION

Somandaa be dii?
Seyilo, Wulaaroo, Suutoo, Dookuwo, Kandiyyaa, Supo.

LEAVE TAKING

OBJECTIVE

1. At the end of the lesson trainees will be able to take leave at the end of a visit or conversation.
2. Trainees will understand that there is no "goodbye" in Mandinka.
Usmaan: A be ŋaadi? - How is it going?
N faamata i la baake - I haven't seen you for a long time.

Wandi: A be jaŋ doronj - It's here only (it's fine).
N taamata le nuŋ - I had travelled.

Usmaan: Jee be dii? - How is there?
Waattijumaa le i naata? - When did you came?

Wandi: Jee be jee doronj - The place is there only (it's fine).
Kununkoo le n naata - I came two days ago.

Usmaan: Nyoo, fo wulaaroo - Okay, till evening time.
N ka taa le - I'm going.

Wandi: Fo wulaaroo - Till evening.
N be ŋoo je la le - We'll see each other.

TRANSFORMATIONS

Waati jumaa - When
N ka taa le - I'm going
N ka sey le - I'm returning
N ka murunj ne - I'm returning

Muntuma - When
N be taa - I'm going
N be sey le - I'm returning
N be murunj na - I'm returning

CONTRACTIONS

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

SUBSTITUTION

Fo(till) Wulaaroo (evening)
till Saama
Waattidoo
Teneŋo

N Faamata I (you) La
a Sooma
Saajo Faatu
Moolu Ali

N maŋ faama Faatu La
I haven't missed jee
a La
a je
Ataayaa

GRAMMAR NOTES

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

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

Munne be keering? What's happening (what's going on)?
Hani fęŋ. Nothing.
Dookuwo le be keeriŋ. Work is going on.
Kacaa le be keeriŋ. Chatting is going on.
Hani fęŋ, fo kando. Nothing, except the heat.
MORE TRANSFORMATIONS

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

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

WITH VERBS

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