

DOCUMENT RESUME

ED 247 766

FL 014 538

AUTHOR Dwyer, David J.; And Others
 TITLE A Learner Directed Approach to Lorma. A Handbook on Communication and Culture with Dialogs, Texts, Cultural Notes, Exercises, Drills and Instructions.
 INSTITUTION Michigan State Univ., East Lansing. African Studies Center.
 SPONS AGENCY Peace Corps, Washington, D.C.
 PUB DATE 81
 NOTE 355p.; For related document, see ED 227 691.
 PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052) -- Guides - Classroom Use - Materials (For Learner) (051)

EDRS PRICE MF01/PC15 Plus Postage.
 DESCRIPTORS *African Languages; Cultural Education; Dialects; Dialogs (Language); *Grammar; Independent Study; Instructional Materials; Introductory Courses; Oral Language; Pattern Drills (Language); *Phonetics; *Second Language Instruction; Teaching Guides; Uncommonly Taught Languages; *Vocabulary Development
 IDENTIFIERS *Liberia; *Lorma; Peace Corps

ABSTRACT A combined teacher's manual and learner's manual for the Lorma language of Liberia presents materials for about 300 hours of study and is the equivalent of a first-year college language course. The basic text introduces all of the syntactic constructions of Lorma that learners are likely to encounter in the language, and introduces 1,000 vocabulary items in the most common usage. Each of the lessons has four sections: texts, grammar exercises and cultural information, suggestions for independent study, and vocabulary. The text section includes monologues and dialogues, with word-by-word breakdowns of each sentence. Receptive skills (listening and reading) are emphasized. The section on grammar and culture gives explanations of Lorma linguistic forms and cultural facts. The independent study suggestions are directed to learners living in a Lorma speaking area, and take the learning situation out of the classroom into the community. The vocabulary section contains words pertaining to the lesson topic. Notes on supplementary materials and Lorma dialects are included, and a reference section on Lorma phonetics, grammar, lexicon, and learning materials is appended. (MSE)

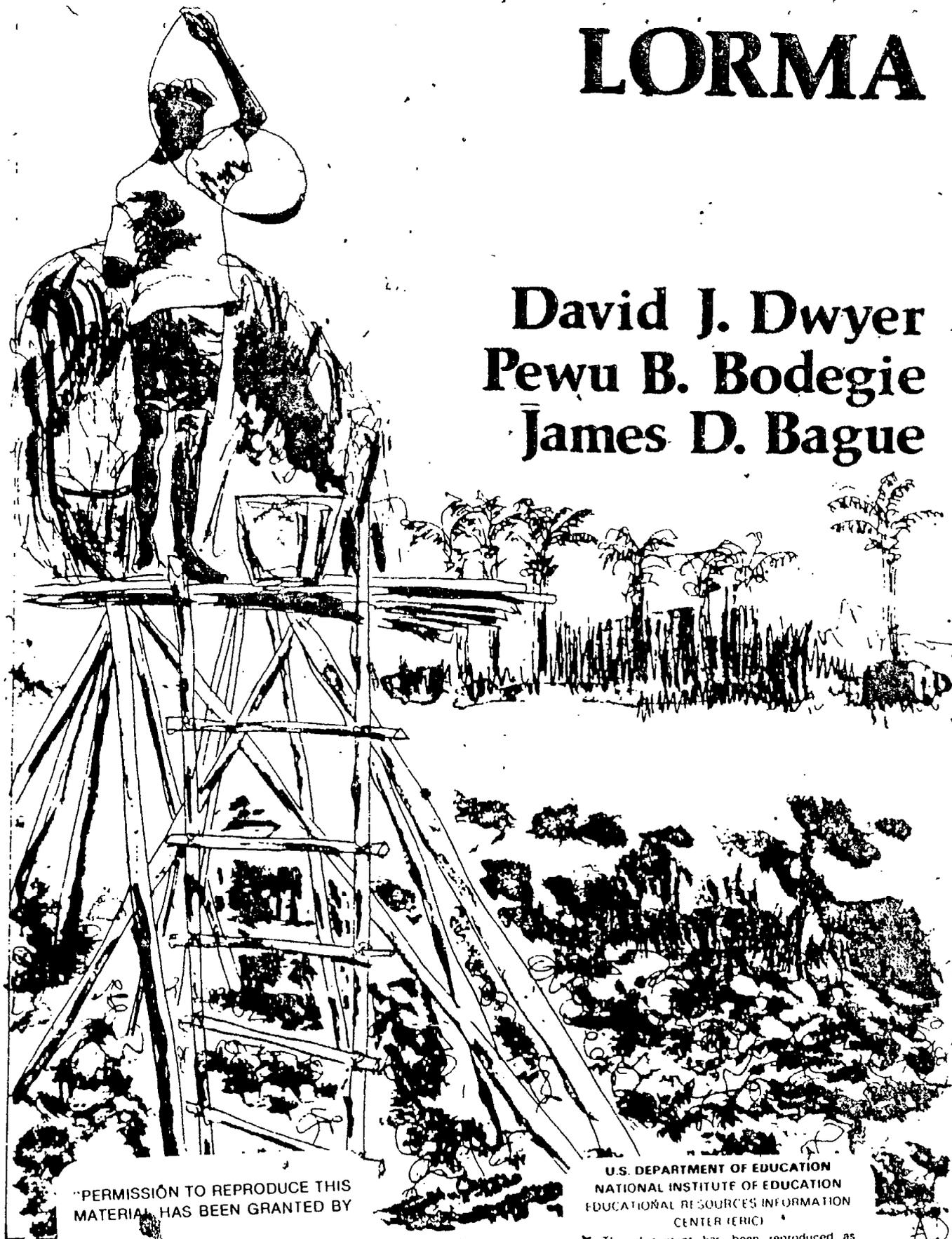
 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *



ED247766

A Learner Directed Approach to **LORMA**

David J. Dwyer
Pewu B. Bodegie
James D. Bague



PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Peace Corps

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
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 NIE position or policy.

PC 01074



A Learner Directed Approach to

LORMA

A HANDBOOK ON COMMUNICATION AND CULTURE
WITH DIALOGS, TEXTS, CULTURAL NOTES,
EXERCISES, DRILLS AND INSTRUCTIONS

by

David J. Dwyer
Pewu B. Bodegie
James D. Bague

ILLUSTRATED BY

ANABEL L. DWYER

Prepared for the United States Peace Corps

at the

AFRICAN STUDIES CENTER

of

MICHIGAN STATE UNIVERSITY

1981

**MICROFILMED FROM
BEST AVAILABLE COPY**

CONTENTS

INTRODUCTION.....	1
How to Use This Book; Goals of the Book; The Organization of Lessons; Supplemental Materials; Dialects; Acknowledgments.	
<u>LESSON I</u>	
TEXTS.....	7
Commands; The Drilling Procedure; Additional Command Sets.	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	11
Hearing Lorma Vowels and Consonants; Listening Drills; Identificational Sentences; The Definite Suffix; Cultural Note: Handshaking; Cultural Note: The Spelling of the Word <u>Lorma</u> .	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	20
Using a Cassette Tape Recorder; Learning Vocabulary; Word Listings.	
VOCABULARY.....	23
<u>LESSON II</u>	
TEXTS.....	25
<u>Váabes su</u> ; Learning Responses; Learning Questions; Practicing Dialogs.	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	31
Hearing Lorma Vowels and Consonants; Cultural Note: Family Terminology.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	35
Additional Dialogs; Kinship.	
VOCABULARY.....	40

LESSON III

TEXTS..... 41
Mìně yàà èzíyíá nà?; Learning to Understand a
New Text; Learning to Say a Text.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 49
Tone; Nasalized Vowels; Vowel Length; Cultural
Note: Greetings.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 54

VOCABULARY..... 56

LESSON IV

TEXTS..... 57
èlèè yáá ná?; Learning a Dialog.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 62
Initial Consonant Change; The Changes; Chart
of the Changes; Examples of the Changes; The
Conditions of Initial Consonant Change;
Possession; Cultural Note: Two Types of You;
Cultural Note: Two Types of We; Inalienable
Possession; Cultural Note: Pointing; Cultural
Note: Abstractions.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 76
Family Terminology; Plural Possession;
Children's Chant.

VOCABULARY..... 77

LESSON V

TEXTS..... 79
Mìně yàà èlìì nà?; Learning the Dialog.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 81
Locative Sentences; Positional Phrases, The
Present Progressive Verb Form.

SUGGESTIONS FOR LEARNER INITIATED STUDY.....	90
Review; Writing Your Own Dialog; Hiding Game.	
VOCABULARY.....	91
 <u>LESSON VI</u>	
TEXTS.....	93
<u>Daaminanitiè.</u>	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	97
Objects of the Verb; Equational Sentences; The Verb <u>woi</u> ; <u>évéé X-ba</u> 'and'; To Understand; To Know; To Hear; Cultural Note: The Importance of Rice.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	104
Learning the Names of Foodstuffs.	
VOCABULARY.....	109
 <u>LESSON VII</u>	
TEXTS.....	111
<u>Túwúbòlòì; Zèbèé è kèézù?</u>	
GRAMMAR; EXERCISES AND CULTURAL NOTES.....	116
Verb Forms; Past Tenses; Far Past; Negative Past; The Verb <u>to be</u> ; Stative Sentences.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	125
Cooking Utensils; How to Cook X.	
VOCABULARY.....	127
 <u>LESSON VIII</u>	
TEXTS.....	129
<u>Zòzòzàyáí; Tévèèmakétf.</u>	

GRAMMAR, EXERCISES AND CULTURAL NOTES.....	134
The Number System; The Monetary System; <u>Díídè</u> 'how much, how many'; Bargaining Dialog; Plurals.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	138
Marketing; Market Organization.	
VOCABULARY.....	139

LESSON IX

TEXTS.....	141
<u>Péleí; Púlúí yà mà.</u>	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	147
The Simple Future; Alienable Possession; The Tones of Alienable Possession; 'Bring, Carry, Take, Give'; Cultural Note: Lorma Etiquette; Cultural Note: Two Cultures in One.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	159
Picture Exercises; Floor Plan of a House; Composition.	
VOCABULARY.....	160

LESSON X

TEXTS.....	163
<u>Fóleí; Vólóbéé yà vaa lá ve.</u>	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	169
Immediate Future; Story; Adverbials; <u>Vólóbéé</u> , 'When'; 'Standing, Sitting, Hanging'; Modal Verbs.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	176
Days of the Week; 'Yesterday and Tomorrow'; Adding to Your List of Phrases; Compositions.	
VOCABULARY.....	177

LESSON XI

TEXTS..... 181

Stólógiizù; Gáázáákéévé, 'Questions';
Díidé yá gáa kówáwólóitiè?

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 189

Modifying Adjectives; Demonstrative Pronouns;
Numbers 11 to 100; Cultural Note: Bargaining.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 195

Counting; Cartography.

VOCABULARY..... 196

LESSON XII

TEXTS..... 197

Píwú Bì Bòdègì

GRAMMAR, EXERCISES, AND CULTURAL NOTES..... 200

The Present Perfect; To Begin To; The Tenseless
Form; Already: wóoláá saa; Conjunctions: 'And,
Or'; Word List: Emotions.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 209

Houseboys, Containers and Packaging.

VOCABULARY..... 211

LESSON XIII

TEXTS..... 213

Pelélóofáí Lómázúizù; Gáazáyákè.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 221

The Comparative Construction; The Superlative
Construction; Compounding; More on Stative
Constructions.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 227

Clothing; Language Cards; Observation; Composition.

VOCABULARY..... 230

LESSON XIV

TEXTS..... 233

Sálévélélázìèvài; Gààzáyákè.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 239

The Past Progressive and Perfect; The go Form;
Questions; Health Questions; Cultural Note:
Time.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 253

Sentence Practice; Simulations; Dialog Writing;
Cultural Events; Agricultural Chart; Flash
Card Drill.

VOCABULARY..... 255

LESSON XV

TEXTS..... 257

Mótééziéwófái; è Gééfóló nápéléílà wóóní?

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 266

Pronouns; Verb Tenses; Summary of the Verb Forms;
The Expression of Time; Aspect; Word List: Geo-
graphy; Word List: Occupations; Word List: Politics.

SUGGESTIONS FOR LEARNER INITIATED STUDY..... 276

Directions; Aspect; Vocabulary Study; Composition.

VOCABULARY..... 279

LESSON XVI

TEXTS..... 281

Gáázáké èvélé Wùtāázuvà.

GRAMMAR, EXERCISES AND CULTURAL NOTES..... 286

Emphasis; Vocabulary: Mental Acts; Vocabulary:
Professional.

SUGGESTIONS FOR LEARNER INITIATED STUDY.....	290
Learning Vocabulary; Composition; Translation Drill; Emphatic Search.	

VOCABULARY.....	292
-----------------	-----

LESSON XVII

TEXTS.....	293
------------	-----

Kóòdesalébetévai

GRAMMAR, EXERCISES AND CULTURAL NOTES.....	300
--	-----

Relative Clauses; Pseudorelative Clauses;
Subject Pseudorelatives; Object Pseudo-
relatives; Where Clauses; Vocabulary: Senses.

SUGGESTIONS FOR LEARNER INITIATED STUDY.....	307
--	-----

Relative Search; Picture Drill; Composition;
Vocabulary.

VOCABULARY.....	309
-----------------	-----

LESSON XVIII

TEXTS.....	311
------------	-----

Fáawòlòzayagii

GRAMMAR, EXERCISES AND CULTURAL NOTES.....	318
--	-----

Verb Phrase Complements; Vocabulary: Language;
Vocabulary: Probability.

SUGGESTIONS FOR LEARNER INITIATED STUDY.....	322
--	-----

Vocabulary Drill; Picture Drill; Sentence
Complement Search; Cultural Note: Folk Tales.

VOCABULARY.....	324
-----------------	-----

LESSON XIX

TEXTS.....	325
------------	-----

Kpálágáliiyéevai.

GRAMMAR, EXERCISES AND CULTURAL NOTES.....	332
Sentence Linkages: Coordinate Constructions; Vocabulary: Life; Vocabulary: Farm Terms.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	337
Sentence Search; Picture Drills; Participant Observation; Lorma Day; Composition; Calendar.	
VOCABULARY.....	341

LESSON XX

TEXTS.....	343
Proverbs.	
GRAMMAR, EXERCISES AND CULTURAL NOTES.....	347
Cultural Note: Proverbs.	
SUGGESTIONS FOR LEARNER INITIATED STUDY.....	348
Grammatical Points; Vocabulary Review; Suggestions for Continued Study.	

INTRODUCTION

1. HOW TO USE THIS BOOK.

This book is designed as a combined teacher's and learner's manual and as such can be used either in a classroom or self-study situation. In addition to the detailed instructions for the learning of the information presented in each lesson, there is a companion volume designed specifically for learners entitled: Lorma: A Reference Handbook of Phonetics, Grammar, Lexicon and Learning Material at the end of this book. This section contains chapters dealing with the nature of these languages; their history, their special phonetic properties and how to study them as well as a chapter on how to study languages. It is recommended that this section be referred to periodically for inspiration on new ways to use the lesson materials.

2. THE GOAL OF THE BOOK.

The material presented in this book represents about 300 hours of study and is the equivalent of a first year college language course. This basic text introduces all of the syntactic constructions of Lorma that learners are likely to encounter in their study of the language. In addition, the text introduces around 1,000 vocabulary items representing the most common usage. When properly used, this text should provide learners not only with a Foreign Service Institute speaking proficiency of S-2 but a basic knowledge of the language which can be enhanced and lead to higher levels of proficiency by the addition of a larger vocabulary and greater experience.

3. THE ORGANIZATION OF THE LESSONS.

Each lesson has been divided into four sections (1) texts, (2) grammar exercises and cultural information, (3) suggestions for self study and (4) vocabulary.

3.1 Texts: This section contains both monologs and dialogs along with a subsection giving a word-by-word breakdown of each sentence enabling the learner to comprehend the structure and meaning of each sentence in the text.

The text section is much larger than is typical for African language textbooks, (but comparable for European language textbooks) representing our emphasis on the importance of the learning of the receptive skills of listening (and reading). In the beginning lessons, detailed instructions have been given explaining how these texts are to be used.

Cultural Information: The monologs serve several purposes, one is to develop receptive skills, another is to increase vocabulary, and a third is to acquire information about the society in which Lorma is spoken. The texts presented in this book cover a wide range of cultural information from health care and housebuilding to transportation and questions Lorma people are likely to ask about the western world. In addition to providing cultural information, these monologs and dialogs are also geared toward providing specific FSI level one and two skills. (For more information on FSI skills see the above-mentioned companion volume.

3.2 Grammar, exercises, and cultural notes: In this section, explanations of both Lorma linguistic and cultural items are given. The grammatical explanations are technical, but put in terms that an intelligent learner will understand. Where relevant, this Lorma is compared with English, the learners native language, to make explicit the nature of the linguistic differences. In this book, all of the major syntactical constructions of Lorma are introduced. Also in this section specific word usages appear which are likely to be problematic for learners with an English language background. The grammatical explanations are followed by a set of drills designed to familiarize the learner with the grammatical concept. In an effort to make the exercises more meaningful, a large number of picture blocks have been included. These picture blocks (often depicting a story) can be used not only with the immediate drill, but with others as well.

Supplemental Vocabulary: The later lessons also contain related vocabulary lists. These lists consist of a set of words which pertain to a specific theme such as occupations, mental acts, feelings, occupations, adjectives, time, etc.

Cultural Notes: As mentioned above, a great deal of cultural information has been included in the monologs (text section). In addition to this information, explanatory notes are offered which pertain to the texts or other aspects of Lorma culture which were not dealt with directly in the text.

3.3 Suggestions for Learner Initiated Study: This section is specifically designed for the learner who is actually living in a Lorma speaking area. It contains instructions and suggestions for how the learner can carry the learning situation out of the classroom and into the community. In addition, other non-classroom type activities, homework, written exercises and vocabulary development have been provided.

4. SUPPLEMENTAL MATERIALS

An experienced language teacher is rarely satisfied with any language textbook, even if he/she happened to author it. Usually a teacher will augment a primary text with supplemental material drawn from other textbooks depending on the personal preferences of the teacher and learner needs.

This being true, it is clear that the learner ought to be aware of other material that is available for the study of Lorma.

Most importantly is a book entitled "Short Lorma" by Margaret Miller. This book contains numerous useful words and phrases presented in a logical progression and as such is ideally suited to augment this book almost lesson by lesson. Of almost equal importance is the Lorma Weekly Paper, (Lɔɔma Dɔwɔ Wɔlɔi) also published by the Lorma Literacy Bureau, Methodist Mission, Woozi, Liberia. Serious Lorma learners should subscribe to this paper.

Of less value are Sadler's Untangled Lorma and the Peace Corps Basic Lorma. Our objection to the former is the lack of texts, dialogs for the learner to study. In fact, most of their examples given in what we might term a "reference grammar" are often partials taken from sentences to serve as examples for a specific point. We criticize the latter for different reasons. While it has complete sentences it does not provide extensive dialogs in texts. Most of what the book contains

are extensive listings of drills. So extensive in fact that the book does not proceed rapidly and does not in our opinion represent a complete first year course. Nevertheless the book is useful as a source for additional drills and suggestions about how to study Lorma.

5. DIALECTS

Lorma has several dialects. As any Lorma speaker will tell you, the Lorma spoken in Voinjama is different from the Lorma of Woozi and again from that of Zorzor. This book was written (as requested) using the Zorzor variety of Lorma. The Zorzor variety being near the Kpelle border shares a number of features in common with Kpelle (word choices for example) and by being situated in a commercial center Zorzor Lorma has been influenced by English. Therefore learners using this book in other areas may find occasional differences, in word choices, pronunciation (note the lack of a clear β ~ v contrast), and syntax.

When such differences are encountered, the learner should follow the preferences of the tutor and make the recommended changes in the book. This approach will develop confidence in your tutor and help insure your learning a variety of Lorma that people use in your area.

6. ACKNOWLEDGEMENTS

It would be impossible for us to acknowledge the various individuals who helped to make this project possible. Specifically are the co-authors James Bague and Pewu B. Bodegie who contributed much of their spare time during the months of June, July, and August of 1980. I should also mention the assistance given by Sumoyea Guluma and Rufus Kerkula who also provided valuable insights about the Lorma language and Liberian life in general. There were also many others too numerous to mention such as Father Korva and Mayor Gubi who also provided insight about Lorma society, not to mention warmth and hospitality so typical for the Liberian way of life. In addition to Liberians, there were other Peace Corps volunteers, especially, but not only, Richard Boesch who not only provided information about what kinds of materials Peace Corps volunteers needed but who made our stay pleasant and enjoyable. There are of course many who remain unmentioned but not unappreciated.

Thanks and appreciation also go to the outstanding work of Anabel Dwyer who provided the illustrations for this book.

Finally, a special vote of thanks is due Mrs. Kay Irish for her multi-faceted role as secretary, typist, field support manager and keeper of the budget. The warmth, enthusiasm and support that her presence added to the project is immeasurable and very deeply appreciated.

-----LESSON I-----

Before learning to say anything, it is important to learn how to hear Lorma. Because this lesson is designed to develop listening comprehension, it contains commands which ask the learner to respond through actions rather than through words.

Instructions for using this section are given in (1.3).



1. TEXT

1.1 Commands

- (1) Wúziyì elóó!
- (2) Zéí!
- (3) Lítè!
- (4) Mǎávèè!
- (5) Wúziyì!
- (6) èyèè lè géèzu!
- (7) èyèè máayii!
- (8) èvèè vǎ bówulu kǎnǎ.

Breakdown

- | | |
|--------------------------|----------------------|
| (1) Stand up! | Wúzìyì èlòò! |
| (2) Sit! | Zéí. |
| (3) Turn around! | Lítè! |
| (4) Bend over! | Máávèè! |
| (5) Straighten up! | Wúzìyì! |
| (6) Raise your hand! | èyèè lè géézù! |
| (7) Lower your hand! | èyèè mááyìì! |
| (8) Please say it again. | èvèè vâ bówùlù kónó. |

1.2 The Drilling Procedure

The commands used in this lesson are introduced using a gradual build up. This procedure is described as follows:

1. The tutor introduces the set of items to be learned by giving their English equivalents (or in this situation: pictures or even acting the items out) in the order that they are to be presented in Lorma.
2. The first command is introduced. The learner, knowing its meaning (see 1), responds appropriately.
3. The first command is repeated. (Anytime a message is repeated, the learner should not respond.)
4. After the fourth or fifth repetition, the tutor then says the second command. The learner noting that it is a new command and having been given the meaning of that command (see 1) will respond accordingly.
5. The tutor then drills the first two commands by randomly saying the two with the learner responding appropriately to the commands. (The learner does not respond to a repetition, however.)
6. The tutor then introduces the third command in the same way as the first and then drills all three commands by issuing them randomly.
7. The 4th, 5th, 6th and 7th commands are introduced in the same way as the third.

1.3 Important Notes of Caution

1. It will take longer than the tutor would expect for the learners to really learn the commands. Therefore the drills should be repeated again during subsequent lessons.
2. Since these drills involve exercise they can be used by the tutor during subsequent lessons to wake up a tired and listless class.
3. Once the commands have been introduced, the tutor should keep to the plan and not introduce new items for the learner to acquire. This can only create confusion for the learner.
4. Do not try to introduce more than seven or eight items in a set. If there are more items to be introduced, they should be broken into two sets and introduced separately at first and then after each set has been learned, they can be mixed.

1.4 Commands (Go, Come)

- | | |
|-----------------------|--------------------|
| 1. Lii kpóógìlà. | Go to the door. |
| 2. Lii èzèizúvè. | Go to your seat. |
| 3. Lii péléyààgìima. | Go to the wall. |
| 4. Vaa pòovè. | Come to me. |
| 5. Lii ewòovè. | Go to your place. |
| 6. Séi yàbòkpógfíimà. | Sit in your chair. |
| 7. Wúziyi èlòò. | Stand up. |
| 8. Gè kée sàà. | I did it. |

1.5 Commands (Show me.)

- | | |
|-------------------------|----------------------|
| 1. Kpóógìi là gàazù. | Show me the door. |
| 2. Kpókpógìi là gàazù. | Show me the chair. |
| 3. Péléyààgìi là gàazù. | Show me the wall. |
| 4. Kótàizù là gàazù. | Show me the ceiling. |
| 5. Zúwáávè là gàazù. | Show me the floor. |
| 6. Wúndáí là gàazù. | Show me the window. |
| 7. Kóléí là gàazù. | Show me the book. |

- | | | |
|-----|-------------------------------|---------------------|
| 8. | Pénsóí là gàazù. | Show me the pencil. |
| 9. | Tówàà. | Here it is. |
| 10. | X yàà.
(e.g., Pénsóí yàà.) | Here is X. |

Note: This drill is intended to develop listening skills. Therefore the objects (door, chair, etc.) are not as important as the drills. Thus if the drill is to be run out of doors, the objects to be pointed out can be replaced by more suitable objects. Stone, grass, sticks, fruit, etc.

1.6 Commands (Touch)

- | | | |
|----|-----------------------|-----------------------------------|
| 1. | èyèè vón èwùngííva. | Touch your head (with your hand). |
| 2. | èyèè vón ègàazùvéva. | Touch your eye. |
| 3. | èyèè vón èzàkpàíva. | Touch your nose. |
| 4. | èyèè vón èlààvèva. | Touch your mouth. |
| 5. | èyèè vón ènàkpágííva. | Touch your chin. |
| 6. | èyèè vón èwòíva. | Touch your ear. |
| 7. | èyèè vón èwùndéyáíva. | Touch your hair. |
| 8. | Gà èyà vónsù bá. | I am touching it. |

1.7 Commands (Say)

- | | | |
|----|-------------------------------------|-----------------------|
| 1. | yétíá "péleí." | Say the word "house." |
| 2. | Bó kónò. | Say it again. |
| 3. | Bó gàà wóowàlá.
(Bó gàà Kpákpa.) | Say it loudly. |
| 4. | Bó gàà wóóvènè. | Say it softly. |
| 5. | Bó gàà wóówulù. | Say it slowly. |
| 6. | Bó gàà máávìlá. | Say it quickly. |
| 7. | Méleé bó. | Don't say it. |
| 8. | Bó gàà págò. | Say it clearly. |

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Hearing Lorma Vowels and Consonants

A. Some Lorma consonants sound almost the same as their English counterparts. These are: p, t, k, b, d, g, f, v, s, z, l, y, w, m, n and h. Examples:

p

pàa	kill
péleí	path, road
póléí	mud

t

tíí	work
taí	town
téewúí	chicken

k

kéé	do it
kóléí	book
kéke	uncle

b

báalágíí	sheep
bó	say it
bówaí	knife

d

díyíí	pot
dóóí	wine
dée	his mother

g

gáázúvè	eye
gíí	cook it
gúíí	tree

f

fóléí	sun
félégò	two
fáa	palaver matter

s

sóló	sew
sókpaí	nose
sáagò	three

h

hóó	sentence clitic meaning personal involve- ment.
-----	--

v

zóováí	axe
návóléí	money
dóóvófóí	palm beetle

z

zúnúí	man
zàa	today
zówéí	doctor

l

líí	go
Láali	Sunday
lá	lie down

m

n

míí	eat
mólóí	rice
máságíí	chief

návóléí	money
núúí	person
nìí	this

w

y

wùìgìí	kwí, foreign
wóózù	a town
wóí	friend

yà ná	you are there
yáálúwíí	cat
yénò	stay there

Notes:

1. Since Lorma has no r, and therefore no distinction between l and r, one often hears Lorma words which are written with an l pronounced with an r-like coloring. Note in the English spelling Lorma the r represents a long vowel. The Lorma pronunciation of this word is Lóoma. (See 2.7 for more details.)
2. The Lorma consonants which do not have English equivalents are introduced in Lesson Two.
3. Lorma is also a tonal language. This means that tone, different syllable pitches, can be used to distinguish between meanings of words in Lorma. The acute accent ´ marks a high tone and the grave accent ` marks a low tone. The issue of Lorma tone is presented in Lesson 3.

B. Lorma Vowels

While Lorma vowels are similar to English vowels, they are not identical. For more details, consult the companion volume in this series: A Reference Handbook of Phonetics, Grammar, Lexicon and Learning Material.

The Lorma vowels are: i, e, a, u, o and u. Below are some examples:

i

tii	work
gíí	cook it
zíí	heart

e

péí	path
félégò	two
zée	hand

e

péé	house
kéé	uncle
kée	do it

u

púú	behind
pú	put it
sú	in it

o

dóó	wine
lòó	stand
bó	say it

o

sóló	sew
póléi	mud
pó	to him

a

fáá	palaver
zàá	today
má	on it

2.2 Listening Drills

These drills are intended to help you learn to hear the distinctions between the Lorma vowels and consonants.

A. Lorma Consonants.

The learners should have no difficulty with the Lorma consonants. One reading of the list of consonants in 2.1-A should be sufficient.

B. Drilling the Vowel Distinctions.

For each of the vowel contrasts to be studied, there will be a drill set. Each drill set is to be used in the following way:

1. The tutor reads one line at a time.
2. After each line is read, the learner picks out from the triad which of the three is different (the first, the second or the third).
3. This drill should be repeated until the learner can select the different word without error.
4. Once the discrimination has been mastered, learners should further practice the discrimination through a dictation exercise. This is done by the tutor reading the words in the drill set, one at a time (allowing time for the learner to write the words down using the phonetic notation). Correction of the dictation exercise should be done immediately after each line either by having the learner check in the book, or by the tutor correcting the learner's paper.
5. As the final stage, learners should practice producing the distinction by repeating each line of the drill set after the tutor. The line should be repeated by the tutor if the learner has not responded correctly. Once the learner is responding to the best of his or her ability, the next line can be introduced and practiced.

C. Lorma Vowel Contrast: e versus i.

D. Drill Set: e versus i.

- | | |
|-------------------|------------------------------------|
| 1. píí; péé; píí | throw it; road; throw it |
| 2. géì; gíí; géì | we go; boil it; we go |
| 3. víí; víí; vééí | jump; jump; way |
| 4. síí; síí; séé | put it down; put it down; elephant |
| 5. èìì; èèè; élèè | you go; your mother; your mother- |
| 6. zée; zée; zíí | hand; hand; heart |

E. e versus ɛ.

These two sounds will be difficult for native English speakers to discriminate. First unlike Lorma, the English e does not occur at the end of a word. Second unlike Lorma, the English e sound is always glided, that is, it is followed by a y sound. Thus the English words may and day would be written phonetically as mey and dey.

- | | |
|----------------------|---------------------------------|
| 1. pélé; pélé; péléí | house; hoúse; road |
| 2. wèlè; wèlè; wèlè | see; white; white |
| 3. gélè; géléí; gélè | we are not; a game; we are not |
| 4. lè; lè; lè | what; go up; go up |
| 5. déé; dé; déé | his mother; show it; his mother |
| 6. zéé; séé; zéé | lie; elephant; lie |
| 7. téé; téé; téé | different; fowl; fowl |

F. u versus o

- | | |
|------------------------|-------------------------------------|
| 1. wúló; wóló; wóló | go out; finish; finish |
| 2. púlú; póló; púlú | hungry; adding meat to rice; hungry |
| 3. sóéí; súéí; sóéí | horse; animal; horse |
| 4. gúlíí; gúlíí; góléí | tree; tree; baboon |
| 5. bó; bú; bú | say it; under it; under it |
| 6. fófóí; fófóí; fúfúí | trail; trail; fufu |

G. o versus ɔ

- | | |
|------------------------|----------------------------------|
| 1. góléí; góléí; góléí | chimpanzee; black ant; black ant |
| 2. kóí; kóí; kóéí | war; war; snail |
| 3. sóóí; sóóí; sóóí | saw; horse; horse |
| 4. tóó; tóó; tóó | drop it; drop it; he |
| 5. fófóí; fófóí; fófóí | bug(sp); trail; bug |
| 6. póló; póló; póló | dirt; adding meat to rice; dirt |
| 7. kóló; kóló; kóló | book; small; book |

H. The vowel a

It is tempting to pronounce the vowel a as æ as in hat, map, and cat. However, the correct pronunciation in Lorma is the sound in hot, not and mop. The letter a is also pronounced in English as e

as in rate, cape and late, but not in Lorma.

- | | | |
|----|---------------------|---------------------------------|
| 1. | péléí; péléí; páláí | road; road; sore |
| 2. | sée; sáá; sáá | elephant; now; now |
| 3. | là; lè; lè | lie down; what; what |
| 4. | táá; téé; táá | they; different; they |
| 5. | gá; gé; gá | we (pres); we (past); we (pres) |
| 6. | dá; dé; dá | we (pres); we (past); we (pres) |

2.3 Identificational Sentences

An identificational sentence is one that simply serves to identify a noun: "This is an X, this is the X."

In Lorma, these sentences are constructed by placing the word yaa (which is written after most words) after the noun being identified.

- | | | |
|----|--------------|--------------------|
| 1. | Másagíi yaa. | This is the chief. |
| 2. | Péléí yaa. | This is the house. |
| 3. | Másá yaa. | This is a chief. |

The change of the consonant k to y in this example is part of a whole set of consonant changes called initial (meaning the first consonant in the word) consonant change. This phenomenon is presented in Lesson IV.

2.4 Learning to Use Identificational Sentences

A. This structure may be practiced by arranging a number of objects in front of the learner. It is advisable to pick a set of related objects. In this exercise, pick about five (seasonable) fruits from the following list if possible (or use pictures).

- | | | |
|----|------------------|------------------------|
| 1. | máázagíi | banana |
| 2. | níimulugíi | orange |
| 3. | wíituui | pineapple (or kiv gii) |
| 4. | bóótápowéngíi | butter pear (avacado) |
| 5. | búlóngíi | plum (mango) |
| 6. | níimulupélévéléi | lime (small orange) |

Note: The identificational sentence is also used for emphasizing other nouns in a verbal sentence. The operation of emphatics is taken up in Lesson 16.

B. Recognition

Arrange the fruits in a row. The tutor points to the first and says "Máázágiì yàà." The learner then points to the banana. The tutor then repeats this sentence three or four times and then introduces a second term (Níímùlùgiì yàà.) The learner should be able to recognize the difference and therefore should point to the orange. The tutor then randomly alternates the first two sentences with the learner pointing to the appropriate object each time. Then the third object is introduced and combined with the other two in the same way. After the third object can be correctly identified from among the three, the fourth and the fifth is introduced in the same way. For additional practice, the fruits can be rearranged.

C. Pronunciation

The tutor goes through the pronunciation with the learners until the learners show no further signs of improvement in their pronunciation of the objects (usually no more than four or five repetitions).

D. Production

The tutor points to the first object and says the appropriate sentence which the learner repeats. Then the tutor asks the question:

Zèbèé yáá?

What is this?

and the learner responds with the correct answers. New terms are introduced using the same progression described in B above.

2.5 The Definite Suffix -i and -gii

Lorma nouns are often followed by one of the two definite affixes: -i or -gii. There is no regular rule for determining which nouns will take which affix. This means that the learner will have to

memorize which affixes go with which nouns. This is best done by remembering the word in its definite form. Below are some examples:

-i nouns		-gii nouns	
níkéí	the cow	máságìì	the chief
péleí	the house	kízégìì	the pepper
péleí	the road	Gálágìì	God
góvéí	the spirit	búíngìì	pig
káleí	the fish	gúlúwùlùgíí	greens

The meaning of the definite form.

The meaning of the definite form is roughly equivalent to the meaning of the word the in English. "The book" means "a particular one of a given set" and implies that the speaker is mutually aware of this set. Compare the two sentences: I want the book with I want a book. The second sentence involves an indefinite noun, that is the particular book within the set has not been specified, it is indefinite. In Lorma, the indefinite form is indicated by the absence of the definite suffix.

Vowel changes conditioned by the definite suffix -i.

Sometimes, when the definite suffix is added to a noun ending in an u, o or ɔ, the vowel will be fronted, that is changed to i, e or ɛ respectively. Below are some examples.

Change	Indefinite Form	Definite Form
u → i	gúlú a tree	gúlíí the tree
o → e	fóló a day návólá money	fóléí the day návóléí the money
ɔ → ɛ	kóló a book	kóléí the book

2.6 Cultural Note: Handshaking

You no doubt have noticed the importance of handshaking in Liberia and the snap of the fingers at the end. This is equally important in Lorma speaking areas. The Lorma handshake, however, terminates with two snaps of the fingers rather than just one.

2.7 Cultural Note: The spelling of the word Lorma

The correct pronunciation is Lòòmà, with an open o and a long first vowel. In the English spelling of this word, the open o is signaled by the r following the o. In a like way, the town of Zorzor is pronounced as Zòzòó rather than with the r's. One may also see the word Lorma written as Looma (emphasizing the vowel length) or as Toma, the term used by the French. The term Buze is also used by non Lorma people and it should be noted that this word carries a negative connotation.

2.8 Capitalization

In most cases the English rules of capitalization apply to Lorma: beginning of sentences, proper nouns (names) and God. The exceptions are as follows:

- a) The first person pronouns (I, me, ~~mine~~) are not capitalized.
- b) There are several letters which show their capital form by a line under the letter. These are:
 - (a) letters which carry tone marks (the vowels a, e, ε, i, o, o and u);
 - (b) the special letters for which no capital letter exists (b, γ and η).

3. SUGGESTIONS FOR LEARNER-INITIATED STUDY

3.1 Using a Cassette Tape Recorder

A cassette tape recorder is a very useful language learning tool. However, to be successful in language learning, you will have to learn a number of techniques. One of these techniques are introduced below.

A. Taping parts of your lesson.

Select one of your grammar drills for recording. Ask your tutor to read the drill while you record it. You may find at first that the tutor finds it difficult to read at a normal pace or with normal intonation. This will be resolved through practice or through recording only a small portion of the text at a time.

Once you have recorded the drill, you may play the recording again and again while you either actually carry out the actions or note them mentally. You can also use this as a dictation drill. To do this, play the tape, one sentence at a time. Write down as much as you can, then check your answer with the transcription in this book. Then go on to the next. Repeat this exercise as often as necessary until you can write down the sentences without error.

You may also use this tape to practice producing the sentences. This should be done only after you have successfully completed the comprehension and dictation exercises. You may either say the sentences after you hear them or along with them.

B. Translation Exercises.

You can record the drill with the English preceding the Lorma sentence. Leave a sufficient amount of time between the English sentence and the Lorma sentence so that you can say the Lorma sentence after you hear the English and before you hear the correct Lorma translation.

You can also record the drill along with the English translation following the Lorma sentence. This recording will be useful when you return to this lesson for reviewing, for you can easily tell

whether you still recall the meaning or not.

C. Elicitation Exercise.

You can continue Drill D in section 1 by adding a few new body parts. Try the following:

- | | | | |
|-------------|--------|-------------|---------|
| 1. my hand | zèè | 5. my knee | nìbìì |
| 2. my belly | kòògíí | 6. my chest | kèkègìì |
| 3. my foot | kòwèì | 7. my thigh | kpàlàì |
| 4. my back | pùlùvè | | |

3.2 Learning Vocabulary

Section 4 contains a listing of the vocabulary items you have encountered in this lesson. The following exercises will help you in your study of vocabulary.

A. Flash cards.

1. For each item, record the Lorma word on one side of a slip of paper with the English on the other.
2. Look through the lesson for at least one sentence containing the word. Write the Lorma sentence on the Lorma side of the card with its English equivalent on the other.
3. You will want to add other interesting sentences containing these words as you encounter them in later sentences.

B. Uses of flash cards.

Remember that recognition should come before production. Ask your tutor to go through the cards practicing your ability to recognize the words in isolation and in the context of the sentence.

1. First have your tutor read the word. If you identify it correctly, then have the tutor read the sentence containing the word. If the word was not identified correctly have the tutor supply the answer then have the tutor read the sentence.
2. This process will produce two categories of words, those which you can identify easily and those which cause difficulty. For the latter set, ask your tutor to supply additional

sentences containing the word for you to write on your flash card up to a maximum of five sentences. When you practice these difficult words, the added examples should make them more familiar.

3. Once you can identify a word, you can shift it into the production pile. This process is exactly the same as the first, but from English to Lorma. Encourage your tutor to prompt you in the early stages of sentence production.

3.3 Word Listings

- A. Nouns are listed in their definite form (see 2.5). If the indefinite form involves a vowel change, then that will be noted also (e.g., gúlíí, gúlú...tree).
- B. When a word or a phrase involves different grammatical associations from English, this is shown by using X and Y to represent other grammatical elements in the sentence (e.g., X yaa...here is X).
- C. Many Lorma words are composed of smaller words, which if known make it easier for the learner to remember. The composition of these words is shown as follows:

zéizúvè	seat
zéi-zú-vè	sit-in-place

4. VOCABULARY

bòòtápówéngìì...butter pear,
avacado

bówulù.....to say again
dáá, láá...mouth

ewòòlááve...your (own) place

gàá...with

géezù...upwards (in the sky)

goí, woi...ear

góó...voice

gwálá, wálá...big

X yáa...here is X (also used as
an emphatic marker)

yétíá...to say

kée...to do

kékégíì...chest

kìvègíì...pineapple

kóogíì...belly

kóléí, kóló...book, paper

kónó...again

kótàì...ceiling

kówéí, kówó...foot

kpákpá...to be strong

kpáláí...thigh

kpóógíì...door

kpókpógíí...chair

là...to, at

là gáázù...show me (show in the
eye)

lèè, lè...raise

lě...not

líí...to go

lítè...to turn (see títe)

lòò...to stand

ma...on, at

máávèè...to bend over

máávìlà...quickness

mááyíì...to lower

máázágíì...banana

máságíí...chief

nápá...chin

níbíí...knee

nífimùlùgíì...orange

nífimùlupélévéléí...lime (small orange)

págò...well (clearly)

péléyààgíì...wall

péné (yené)...small

pénsóí...pencil

púlúvè...foot

sàà...now

títè, lítè...to turn

tówàà...here it is

và...for, to

vón...to touch

wóòvèè...softly (small voice)

wóówàlà...loudly (big voice)

wóówulù...softly

wòòvè...place

wúndáí...window

wùìtùùì...pineapple

wúndèyàì...hair

wíngíì...head

wúzìyì...to rise, straighten up

zákpáí...nose

zée...hand

zèìzúvè...seat (zèì-zú-vè...sit-in-place)

zúwáávè...floor

-----LESSON II-----

This lesson introduces the basic Lorma greetings. Instructions for using the text are given in section (1.2).



1. TEXT

1.1 Dialog: Váábéé sù?1. èwùngó?

2. Fólómó, èwùngó?

3. Váábéé sù?

4. Fááyowú lè sù.

5. èṅṅìní gàà págò?

6. (Gèṅṅìní gàà págò.)

7. Kázé lè Gálámà.

8. Nà vágé.

9. èlòtòzù wódóvé?

10. (Dòtòzù wódóvé.)

12. Gálá màrà.

11. Kázé lè Gálámà.

13. Gálá màrà.

Breakdown: Váábéé sù?...What news?

1. èwùngò?

Good morning.

This expression is strictly a morning greeting. The afternoon greeting begins with Yà nà?

2. Fólómó, èwùngó?

Folomo, (a male name) Good morning.

The answer to the greeting is to give the greeter's name followed by the greeting. If you do not know the greeter's name you can use the word bóí 'friend', nawóí 'my friend' in place of the name.

The comma is used to separate the two parts of the sentence. The comma is marked in speech by a rising intonation if the tone of the syllable preceding the comma is low. If the syllable of the preceding word is high, the comma is marked by a sustained high tone on that syllable.

3. Váábéé sù?

What is the news?

váá...news

béé...what

sù...in it

4. Fááyòwú lè sù.

No bad news. Literally: No bad palavers are in it.

fáá...palaver

-yówú...bad

lè...not

5. èḡììní gàà págò?
Did you sleep well?

è...you

ḡììní...slept

gàà...with

págò...good

6. Gèḡììní gàà págò?
I slept well.

(This answer is more formal, and less commonly used than the following.)

7. Kázé lè Gálámà.

Yes. Literally: There is no blame on God. If you are well, God deserves no blame.

kázé...blame

Gálámà...God-on

8. Nàvàgè.

That is good. Literally: That is in a good state.

nà-...that

-vàgè...stative form of 'good'

9. èlòtòzù wódóvé.

How are you. Literally: Is your body in a clear state?

èlòtòzù < òtòzù...your body

wódóvé...clear (stative form)

10. Dótòzù wódóvé.

I'm fine.

dótòzù...my body

12. Gálá màrà.

Thank God.

màrà...to thank

1.2 Understanding the Text

- A. Listen to the above text as your tutor reads it to you. Do not look at your book or attempt to repeat the dialog now. The purpose of this part of this step is to help you to listen actively to what is being said.
- B. Study the explanatory notes given in the Breakdown.
- C. After you have studied the explanatory notes, listen to the text again following the written text. Before going on; make sure you understand the text as it is being read.
- D. Listen to the dialog again, this time without looking at the written text. Again before going on, make sure you comprehend the text as it is being spoken.

E. Comprehension Text.

Have the tutor say the sentences in the above text in a random order. After each sentence, the learners should respond with the English equivalent. This drill should be repeated until ~~learners can respond promptly and accurately.~~

F. Dictation.

The tutor should read the sentences for dictation, one at a time. Any sentence should be repeated no more than three times. Ample time should be given between the readings for the learners to write down the answers. At first, the tutor should give the correct writing of the sentence after each sentence has been given for dictation. (Alternatively, the learners may consult the text for the correct answer.)

G. Repetition

Learners repeat sentences after the tutor has said them. Each sentence should be repeated until the tutor is satisfied that the learners have done their best before going on to the next sentence.

1.3 Learning the Responses

- A. The tutor introduces a response (see below) for learners to repeat.

<u>Question</u>	<u>Response</u>
1. <u>èwùngó?</u>	Bóí, èwùngó?
2. Fáábéé sù?	Fááyòwú lè sù.
3. <u>èṅììní gàà págò?</u>	Gèṅììní gàà págò.
4. <u>èlòtózù wódóvé?</u>	Dòtózù wódóvé.
5. Kázè lè Gálámà?	Gálá màrà.

Once learners master the response, the tutor introduces the question. The learners should still reply with the response.

Example:

	<u>Teacher</u>	<u>Student's</u>
Part A	Bóí, èwùngó?	Bóí, èwùngó? (remember boi = friend)
Part B	<u>èwùngó?</u>	Bóí, èwùngó?

- B. Once this has been mastered, tutor moves on to the next pair introducing the response before the question as done above.
- C. When this pair is mastered, then tutor randomly mixes both questions. This is repeated until learners are responding spontaneously to either question.
- D. Subsequent question-response pairs are introduced and incorporated following the same procedure.

1.4 Learning the Questions

- A. Using the same procedures as those given in A, the first question is introduced by the teacher and repeated by the learner until pronunciation is acceptable to the tutor.
- B. Once the learners can recite the question, the teacher should give the response. This should be done until the learner feels comfortable asking the question and hearing the response.
- C. The learner should carry out a series drill where the first learner asks the question and the second learner answers. Then the second learner asks the question to the third and so forth.

- D. The second question is introduced in the same way as the first. Then the two questions are used in the series drill (C).
- E. The remaining questions are introduced in the same way until all questions have been introduced.

1.5 Practicing Dialogs

Learners should practice this dialog with their tutors or with other learners. If there are Lorma speakers in the community, they can be greeted as well. These drills should be acted out, using the Liberian handshake (see Lesson I).

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Hearing Lorma Vowels and Consonants

- A. The following Lorma consonants are not found in English and may cause difficulty to the speaker of English:

b, β, kp, ɣ and ŋ

- B. b is an implosive "b" and is easily confused with a plain b. By implosive, it is meant that air is drawn into the mouth rather than pushed out as in a normal b.

The learner can develop an ability to discriminate between b and b by using the following table and the series of drills given in section 3 of lesson 1.

1.	béé	who	bé	for him
2.	bálé	sweep	báláí	bracelet
3.	bólé	drink	bówáí	knife
4.	búó	short	bósú	saying
5.	bóló	tired	bólógìì	hot

This contrast is not made by all speakers of Lorma.

- C. β (technically termed a bilabial fricative) differs from a v (technically a labial dental fricative) in that the lower and upper lips are involved in the articulation of this sound rather than the lower lip and upper teeth as in the case of v. The difference is extremely slight and in fact not made by all Lorma speakers. (In addition its character has been described differently by each linguist who has analyzed the language.) When the distinction is present, v is found as the weak variant of f (see lesson 4) and β is found as the weak variant of p and b. Examples:

βè	here	vè	before
βélé	way	fóó	dry
βílí	throw	vólóbé	when
βílé	get down	váa	come
		Vaade su?	What news?

Because the distinction is slight, its functional load is negligible, ɓ is written in the following lessons as v.

- D. Kp (technically a voiceless labiovelar stop) involves the simultaneous articulation of K and p. The sound may be approximated by saying the word cook pot but separating the syllables as follows: coo-kpot. Once this is done the initial syllable should be eliminated. Kp is most likely to be confused with p.

pílé	get it down	kpídì	night
péleí	house	Kpéle	Kpelle
pètè	see	kpéénègíí	palm cabbage
púlú	behind	kpúlúvè	the next one
páláí	sore	kpádívè	hot

- E. ɣ (technically a voiced velar fricative) is similar to a g (technically a voiced velar stop) and is pronounced by raising the back part of the tongue against the soft palate. Unlike g, it is a fricative; which means that the airstream is only partially blocked in the mouth. It is almost like a gargle sound. Because ɣ (called gamma) is not found in English, and is phonetically similar to g, the two sounds will be confused by the learner.

gílí	cook it	ɣílí	to cook
gáyá	buy it	ɣáyá	to buy
gááyáá	know it	ɣááyáá	to know
gálé	break it	ɣálé	break
gálíí	rope	ɣálíí	month
gàà	with	ɣà	on
góvéí	spirit	ɣèè	do

- F. ŋ is the ng sound in English. But unlike English the Lorma sound ŋ may occur at the beginning of a word. It is often confused with n.



	<u>my</u>	<u>your</u>
(1) mother	dèè	èlèè (èbòòlèè = your own mother)
(2) father	kèyà	èyèyà
(3) father's other wife	dèè	èlèè
(4) mother's brother	kékè	èyèkè
(5) mother's sister	dèè (dèèdèyèí)	èlèè (èlèèdèyèí)
(6) mother's mother	màà (nà màrà)	èmàà
(7) mother's father	kààwólóí	èyàawólóí
(8) father's brother	kèyà (kèyà dèyèí)	èyèyà dèyèí
(9) father's sister	nàzàì	ènàzàì
(10) father's father	kààwólóí	èyàawólóí
(11) father's mother	nàmàrà	èmàrà
(12) younger brother	dèyèì	èlèyèì
(13) younger sister	nà sèìlái (dèyè nàzànúí)	yàzèìlái (èlèyè nàzànúí)
(14) older brother	dìè (dìè nàzànúí)	èlìè (èlìè nàzànúí)
(15) older sister	nàsèìlái	yàzèìlái
sibling of same sex	(older) dìè (younger) dèyèì	èlìè èlèyèì
sibling of opposite sex	kéà	èyèà
husband	pòònú	èwóònú
wife	ḡàzáí	èḡàzáí
(16) daughter	dùùnàzànúí	èlùùnàzànúí
(17) son	dùùzùnùí	èlùùzùnùí
child	dùì	èlùì

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Additional Dialogs

The following dialogs are variants of the dialogs given in part 2 of this lesson. They should be recorded and practiced in the same way as the major dialog was introduced in this lesson, though as variants they are to be practiced for comprehension rather than for production. That is the learner should be aware of these variants but need not memorize them.

- | | |
|----------------------------------|-------------------------------------|
| A. <u>Jín</u> (person coming in) | <u>Folomo</u> (person in the house) |
| 1. Kpékpé. | 2. <u>Bèèvéde</u> . |
| 3. Nàvéde | 4. Bóí, èwùngó. |
| 6. Fááyówú lè sù. | 5. Váábéé sù. |
| 7. <u>èḡììní</u> gàà págò? | 8. (Ówè gèḡììní gàà págò.) |
| 10. Nà vágè. | 9. Ówè. Kázé lè Gálámà. |
| | 11. Kázé lè Gálámà. (Gálámàmà.) |

Breakdown:

1. Kpekpe
knock, knock
2. Bèèvéde?
Who is here?
Bèè...who, what
vé...here
3. Nàvé.
I am here.

(It is quite usual to answer this way. In a small community most people will know each other.)

4. Bóí, èvää?
 Friend, you have come?
 bóí...friend, acquaintance
 è...you
 vää...have come.

8. Nà vágè.
 That is good.

B. Afternoon, evening and night.

Pewu

1. Yà ná?
 3. Váábéé sù.
 5. èlòtòzù wódové.
 8. Nà vágé.

Piis koo

2. Nàwóí, èvää?
 4. Fááyówú lè sù.
 6. Dòtòzù wódové.
 7. Kázé lè Gáláma.
 9. Gálá màrà.

Breakdown:

1. Yà ná?
 Are you there? Literally: You are there?
 yà...you sq. progressive form
 ná...there

2. Nàwóí, èvää?
 My friend, you have come?
 nà...my
 wóí...friend. This is a close friend of either sex. The wóí is related to the word wóí 'to want' or 'to love'. If you do not know the person use bóí instead of nà wóí.

C. Leave Taking.

1. Gèwóinì gèlìì sàà.
2. Yàlìì sàà bàlàà.
3. Dàyáá nà òìnáà.
4. Líí ná dè hóó.
5. Yàvá vólóbèè?
6. Gáváá òìnáá.
7. Gáváá òìnááwúlusù.
8. Gáváá fólósààgó yá lévé-nà.

Breakdown

1. Gèwóinì gèlìì sàà.

I want to go now. Literally: I wanted I go now.

gè...I, basic pronoun

wóinì...want (is a past tense form but a present tense meaning).

lìì...go

sàà...now

2. Yàlìì ná sàà.

You may go now. Literally: Go there (away) now also. (This is a command form, but its meaning is really acknowledging the fact that the person is leaving.)

ná...there

bàláá...also

3. Dàyáá nà òìnáà.

We will see tomorrow.

dà...we inclusive

yáá...to see

òìnáà...tomorrow

4. Lííná dè hóó.

So long. Literally: Go there until.

dè...yet, until

hóó...sentence affix meaning friendship and warmth to the person being addressed.

5. Yàvǎá vólóbèè?

When will you return? Literally: You (will) come time what.
This sentence may also be given in a reversed order. (e.g.,
Vólóbèèyǎà, è vǎàzù).

yǎ...you

vǎá...come

vóló...time

bèè...what

6. Gǎvǎá òinǎá.

I will come tomorrow.

7. Gǎvǎá òinǎáwúlúsù.

I will come the day after tomorrow.

wúlú...behind

sù...in

8. Gǎvǎá fólósààgò yá lévé nà.

I will come in three days. Literally: I will come three days
are passed over.

fóló...day

sààgò...three

yá...are

lévé...to pass

nà...there

3.2 Kinship

Return to the kinship chart given in 2.2.

A. You will note that many of the terms are repeated for different relationships. Mother and mother's sister have the same term. To get a better idea of how the Lorma family is conceptualized, regroup the Lorma family by placing them in sets of similar terms. For example:

dèè my mother

 my father's other wife

 my mother's sister (aunt)

- B. You will also note that a number of terms have been omitted, for example mother's brother's son. Determine these names, and add them to the above grouping.

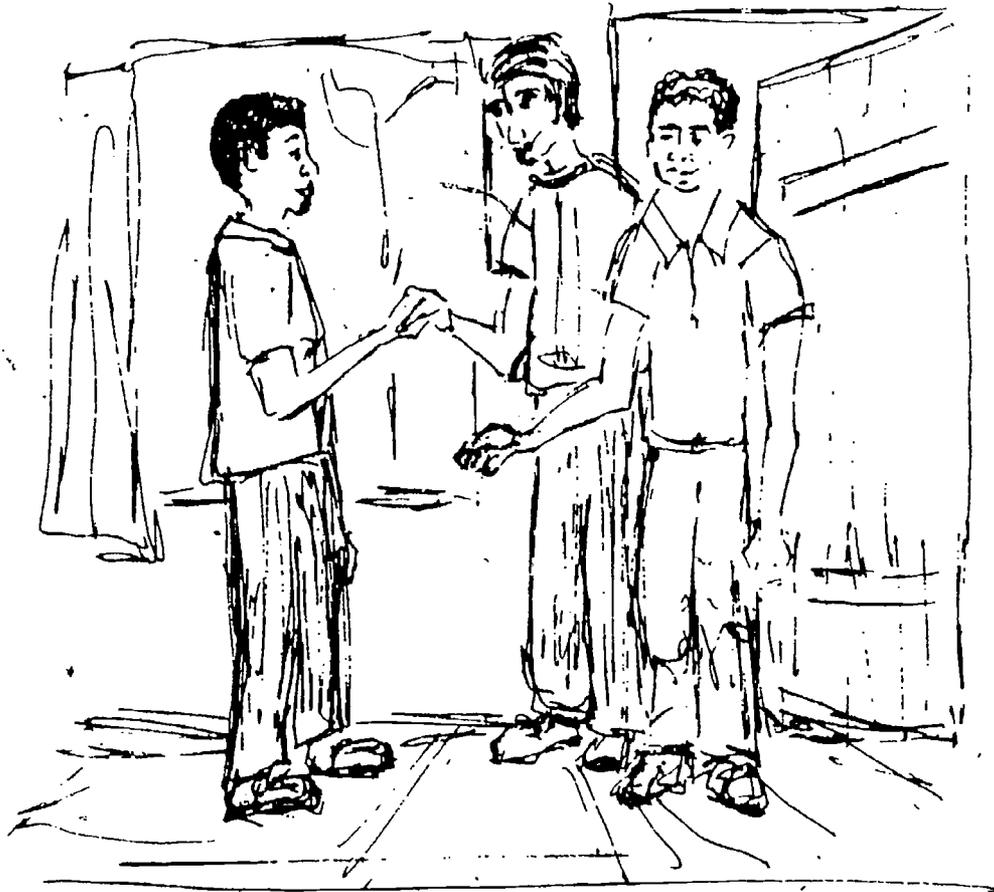


4. VOCABULARY

Below is the vocabulary list for Lesson 2. For studying vocabulary use the instructions given in Lesson 1 (section 3.2).

bé, vé...here	ḡázá...paternal aunt
bóí...friend, acquaintance	-ni...past tense marker (= -ed)
ḡéé...who	ḡìì...to sleep
ḡéé...what	ḡázáí...wife
déé...mother, father's other wives, aunt	ḡìnáà...tomorrow, yesterday
dèyèì...younger brother (sibling)	ḡìnááwúlósù...day after tomorrow
dìé...older brother (sibling)	póónù...husband
dótózu...body	sàà...now
duú...child	sáágò...three
duúzúnúí...son	sélaí...sister
duúnázaníí...daughter	sú, zu...in
èwungó...good morning (you woke up)	tévé, lévé...to pass,
fáí, fáá...news, palaver, business	vàgè...is good
fólóí...day	vólóbèè...when (what time)
Galá...God	wódové...well healthy (clear)
hóó...sign of personal involve- ment. (see text)	wóínì...to want
káawólóí...grandfather, old man (term of re- spect)	wúló...behind, after
kázéí...blame	yòwú...to be bad, evil
kéà...sibling of opposite sex	
kèyà...father	
kéyádeyáí...paternal uncle (father's younger brother)	
kéké...maternal uncle	
kpékpé...knock, knock	
máà...grandmother	
mamá...to thank	
nà...that	

LESSON III



1. TEXT

1.1 Dialog: Mìné yàà èzìyíá nà?

- | | |
|------------------------|--------------------------------|
| 1. Yà nà? | 2. Bóí, èvää? |
| | 3. Váábéé sù? |
| 4. Fááyówú lè sù. | 5. Gèvää láálíizù èyè. |
| 6. <u>em</u> mà. | |
| 7. Yàlààzéííí? | 8. Nàdààzéííí yàà gàà Fòlòmò. |
| 9. Mìné yàà èzìyíá nà? | 10. Gèsíyívé Név Yórk. |
| 11. Yà gàà Wùitààzùnù? | 12. Gà gàà Wùitààzùnù. |
| 13. Tífzèbéé yà kée. | 14. Gà gàà Píískòlííyèénúí tà. |

Breakdown: Mìné yàà èzìyíá nà?...Where are you from?

5. Gèvàà láálífizú èyè.
I have come to greet you.
Gè...I (pres.)
vàà...come
láálífizú...greeting
èyè...to you
6. emàmà.
Thank you.
7. Yàlààzéííí?
What is your name? Literally: Your name?
yà...your
lààzéííí...name
8. Nàdààzéííí yàà gàà Fólómó.
My name is Folomo.
nàdààzéííí...my name
yàà...identificational verb
gàà...is
9. Mìné yàà èzìyíá nà?
Where are you from?
Literally: Where did you rise up from there?
mìné...where
yàà...identificational verb
è...you
zìyíá...rise up (past tense)
nà...there
10. Gèsíyívé Nèw Yórk.
I'm from New York.
sìyívé...rose up (stative form: see Lesson VII for details)

11. Yà gàà Wùitààzùnù?

Are you an American?

Wùì...Kwi, Western

táá...town

zú...in

Wùitààzùnù...American

12. Gà gàà Wùitààzùnù.

I am an American.

13. Tífzèbée yà kée.

What kind of work do you do?

Literally: Work what you are do(ing) it?

tíí...work

zèbée...what

yà...you (pres.)

kée...do it

14. Gà gàà Píískòlííyéeénúí tà.

I'm one of Peace Corps worker.

líí tii...work

yée kee...do

Píískòlííyéeénúí...Peace Corps-work-do-person

tà...some of/one of

1.2 Understanding the Text

Listen to the above text as your tutor reads it to you. Do not look at your book or attempt to repeat the dialog now. The purpose of this step is to encourage you to listen to new Lorna sentences with the aim of picking out familiar words and phrases and attempting to understand as much as possible without relying on the book.

A. After you have studied the text listen to the text again (either the tutor repeats it at this point or the learner records it on tape). Following along with your book, try to understand the dialog. Repeat this drill as often as is necessary to achieve full comprehension.

B. Repeat the above drill, but without looking at your book. Repeat this drill as often as is necessary to achieve total comprehension.

C. Comprehension Test

Have the tutor say the sentences in the above text in a random order. Learners should (either individually or collectively) respond by giving the English equivalent.

D. Dictation

Sentences should be given for dictation. Again, one at a time as described in Lesson II (section 1). Learners should be encouraged to practice dictation exercises during individualized study periods.

E. Repetition

Learners repeat sentences after the tutor (or tape) has said them. Each sentence should be repeated until the tutor is satisfied that the learners have responded to the best of their ability before going on to the next sentence.

1.3 Learning to Say the Text

Now that you are familiar with the dialog, you are ready to learn how to say it. But before you memorize the dialog you should work on the question-answer and substitution drills related to each part of the dialog.

Each of these drills should be done in two stages. The first stage is a substitution drill, the second is a question-answer drill.

A. The Substitution Drill

This drill begins with the tutor saying the key sentence for the learners to repeat. In drill A the key sentence is:

Sìyìvé Wùitààazù.

This is done 3 or 4 times or for as long as it takes the learner to repeat it to the best of his/her abilities.

Secondly, the tutor introduces the substitution words in the same way. At this point the learner should be aware of the meaning of the new words being presented.

Once the words have been learned, the substitution drill can be run. This is done as follows: the tutor reads the key sentence, the learners repeat it. Then the tutor says one substitute word and the learners say the key sentence inserting the substitute word at the appropriate place. For example:

<u>Tutor</u>	<u>Learners</u>
Sìyìvé Wùitààazù.	Sìyìvé Wùitààazù.
..... Yègélésì. Yègélésì.
..... Flánzùzúízu. Flánzùzúízu.

and so forth.

B. The Question-Answer Drill

Once the answers have been drilled and mastered, the question-answer drill should be introduced. This is done by asking the learners where they are from. This drill can be enhanced by drawing a map and having the tutor point to the different countries in the drill. The drill can also be switched to include Liberian cities or even Lorma towns.

C. Question-Response-Substitution Drill

1. Mìné yà èzíyí fá nà gè?
(Where are you from?)

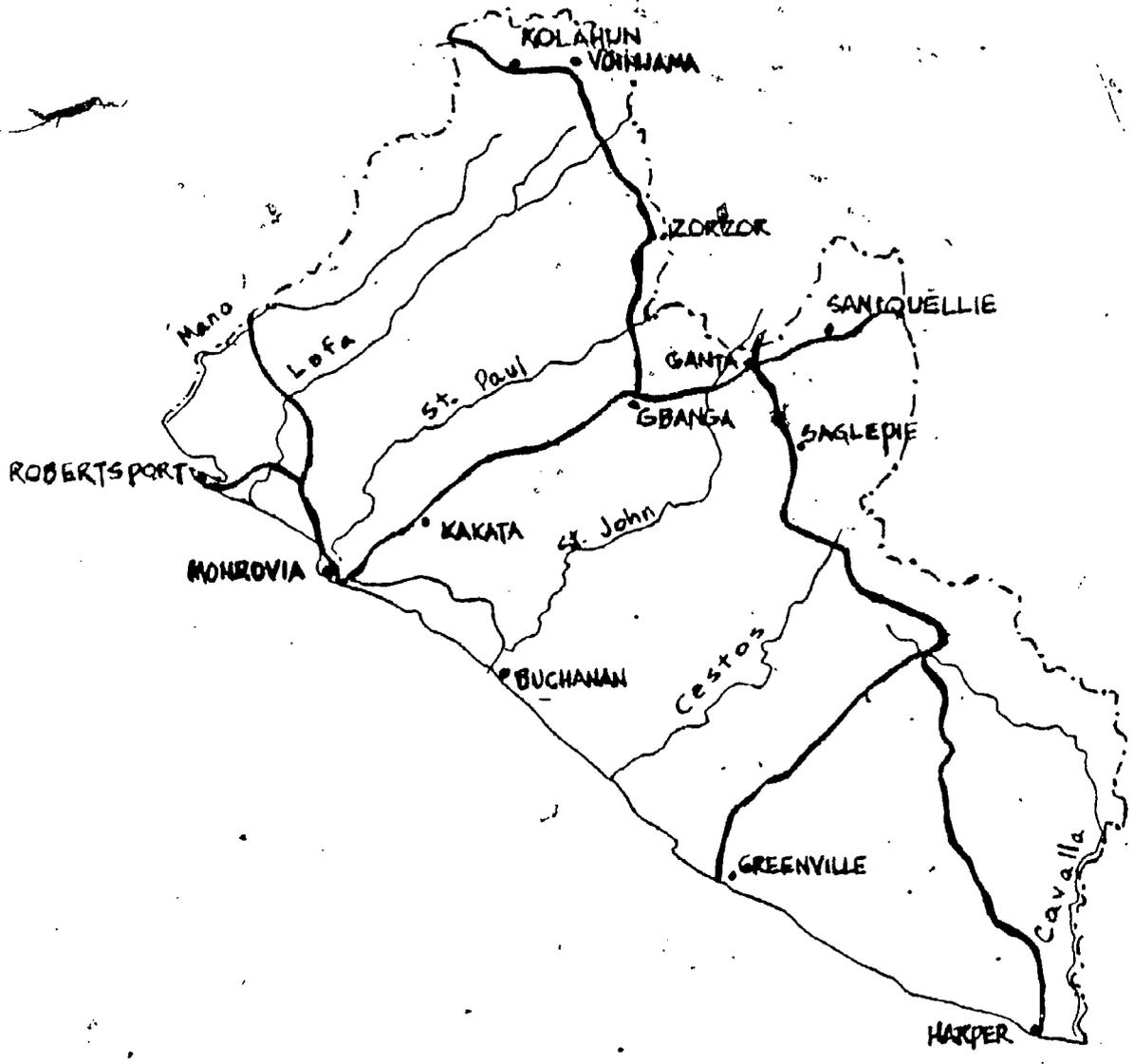
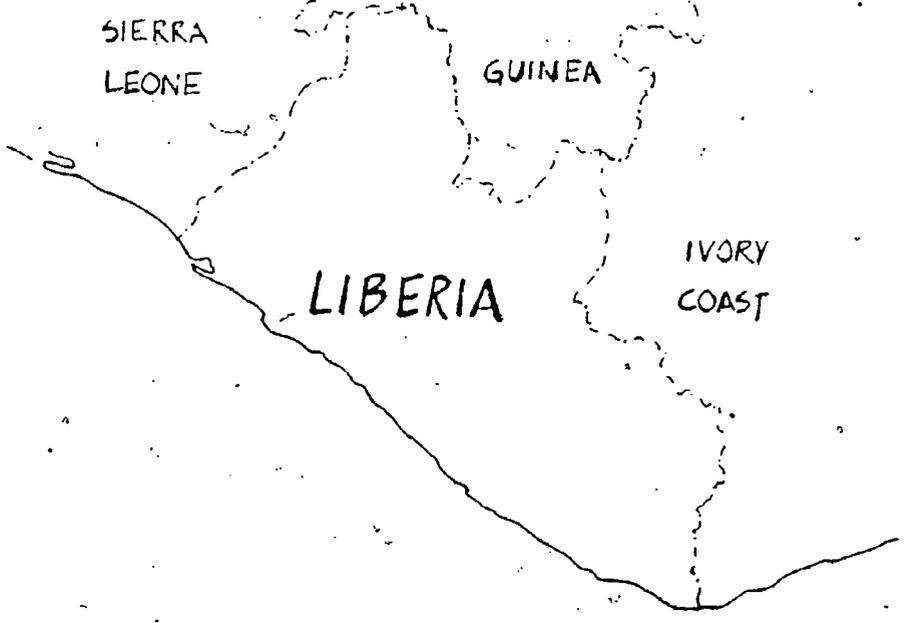
Gízíyìvé wùitààzù.
(I am from America.)

..... Yègélésì. (England)
..... Flánzùzúfzù. (France)
..... Sàlàlìónyúfzù. (Sierra Leone)
..... Áfélékòyúfzù. (Ivory Coast)
..... Gíníyúfzù. (Guinea)
..... Làbífàyúfzù. (Liberia)

2. Zúízèbée yáá wùláásù?
(What country are you from?)

Gà gàà wùitààzùnúú.
(I am an American.)

..... Yègélésìnùù. (Englishman)
..... Flánzùnúú. (Frenchman)
..... Sàlàlìónnúú. (Sierra Leonean)
..... Áfélékònúú. (Ivorian)
..... Gínìnùù. (Guinean)
..... Làbífanùù. (Liberian)



3. TfiizèBee .yà kée?
(What work do you do?)

Gà gàà tisei
(I am a teacher. (Kálámòì))

..... Pfiiskònùù. (P.C.V.)

..... tífbàlààkéeénùù. (odd job
worker)

..... kámíídà. (carpenter)

..... góméntílfíyéeénùù. (govern-
ment worker)

..... kpálágàlìyéeénùù. (farm
worker)

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Tone

Lorma is a tone language which means that tone can be used to distinguish the meaning of words. This is particularly true of the Lorma pronouns where tone is the only acoustic signal used to mark the difference between two pronouns.

èliini...You went.

èliini...He went.

dòtòzù...his body

dòtòzù...my body

Gèliini...I am going.

Gèliini...We are going.

The tonal system of Lorma is very complex because the tones of a given word may change according to the context it is in, as in the following forms:

péleí...the house

péleí...the road

pélewòlegì...the old house

pélewòlegì...the old road

péleníinèì...the new house

péleníinèì...the new road

Here the tone of the adjectives is determined by the class of the preceding noun. péleí 'road' is called a high-conditioning word because it causes a following word in some contexts to be high toned, while péleí 'house' is called a low-conditioning word because it causes a following word in some contexts to be low toned. These contexts will be mentioned as you encounter them in the grammatical section of each lesson. In the lexicon, words will be marked with either an H or an L indicating the type of influence that the word can have on the following word.

2.2 Tone DrillsA. Instructions

- 1) First the tutor reads each pair responding: my...his, or his...my depending on the order of presentation.
Note: The learning of pronouns is likely to cause some confusion owing to difference in meaning of "my X" when used by the tutor and when used by the learner. If a problem arises, the learners and tutors will have to come to an agreement.
- 2) The tutor reads down each column only one word at a time and the learner responds accordingly.
- 3) The tutor touches the appropriate body part and says "my X." The learners respond by touching their own body part and responds identically. If the tutor touches and says "his X," the students do not respond.
- 4) The tutor points to the body part on a chart. (A stick figure will do) and says "his X." The learners respond by repeating "his X." If the tutor says "my X" the learners respond by saying "my X" and touch their X.

B. First vrs. Third Person Tone Drill

The following pairs are possessive forms, one meaning "my," the other meaning "his," the "my" form begins with a low tone, the "his," with a high tone.

1.	gàázùvè	gáázùvè	my eye	his eye
2.	sòkpàì	sókpàì	my nose	his nose
3.	wùngíí	wúngíí	my head	his head
4.	góí	góí	his ear	my ear
5.	kówóí	kówóí	his foot	my foot
6.	zèè	zée	my hand	his hand

Note: Lorma has many different sets of pronouns used to mark different types of possession, tense and case. These will be explained as you come across them.

C. Second and Third Person Tone Drill

1.	ébilì	èbilì	he got lost	you got lost
2.	évàà	évàà	you came	he came
3.	èlià	élià	you went	he went
4.	ébìzè	èbìzè	he ran	you ran
5.	ézèià	èzèià	he sits	you sit
6.	èlòò	élòò	you stand	he stands

D. First Singular First Plural Tone Drill

1.	gèlìí	gélìí	I went.	we went
2.	gèvàà	gévàà	I came	we came
3.	gébìzè	gèbìzè	we ran	I ran
4.	gézéí	gèzèi	we sit	I sit
5.	gèlòó	gélòó	I stand	we stand
6.	gèyèní	géyéní	I was	we were
7.	gébìlí	gèbìlí	we got lost	I got lost

2.3 Nasalized Vowels

Lorma has both nasal and nonnasal vowels. This means that in the production of some Lorma vowels some of the sound passes through the nasal passage. Nasalized vowels are not often used to contrast different words in Lorma, but are heard in a number of places. (In the following examples, nasalized vowels are marked with a tilde (~) over the vowel.)

(1) After nasal consonants:

ŋínégíí...rat
 máázíí...type of plantain
 nííkèí...cow

(2) After "weakened" nasal consonants:

yówú...bad compare Mende: nyamu
kówégíí...bee compare Mende: komi

(3) Before a nasal + consonant cluster:

wúngíí...head
páíntí...pint
mólóngíí...rice

Because the presence of nasals can be determined from the surrounding context (the presence of another nasal) there is no need to mark the nasal vowels (using the tilde ~) when writing Lorma. It is important, however, to remember that these vowels are nasalized.

2.4 Vowel Length

Lorma has both long and short vowels and while long vowels are frequently found in Lorma, they are rarely used to mark significant differences. Nevertheless paying attention to vowel length in Lorma will help you to understand Lorma more easily and be more easily understood.

The following points will help you detect vowel length.

(1) Nouns usually have two vowels, whether they have an intervocalic consonant or not:

péleí	líí	house	go
kóweí	séé	foot	elephant
kísegíí	súú	pepper	animal
kóboí	váá	pangolin	news
gúlíí	váí	tree	the news
kpoógíí		door	

- (2) Some verbs and most postpositions can be monosyllabic.

gíí	bó	cook it	say it
wolò	fé	finish	give it
yé	bá	be	on it
sù	vá	in me	come

- (3) Pronouns can be long or short.

nàà	gè	I
yàà	è	you
yáá	é	he

- (4) Near minimal pair.

A minimal pair is a pair of words which differs only by one phonetic contrast, and shows that the phonetic distinction is an important one in the language. The minimal pair below shows that vowel length is important in Lorma. Actually, the example given is a near minimal pair since in addition to the difference in length, there is a contrast between s and z.

máázágìì	máságíí
(banana)	(chief)

2.5 Cultural Note: Greetings

Greetings are often so stylized that their form becomes frozen. For example the Lorma fáíyòwú lè sù is usually given in the greeting even if the speaker is bearing bad news. Yet even after the greetings are over, you will find that there are a number of topics that are raised again and again. In your everyday experiences with Liberian friends, regardless of the language involved, make note of the kinds of questions that are asked, not only of you, but which Liberians ask each other. You will find that this will help you in knowing what to say. After all, communicative competence involves not only how to talk, but what to talk about.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Family Background

You can expect to be asked repeatedly about your family background, so often that it will be worth your while to prepare a monolog about your background for you to memorize. You should work out such a monolog with your tutor to record it on tape. Once it is on tape, memorize it. Remember, in memorizing the monolog, comprehension precedes production. Make sure you understand what you are saying before you try to say it. The following paragraph is representative of the type of biography you should construct.

Sample Biographical Monolog

1. Nàdààzéííí yàà gàà Susan Smith.
My name is Susan Smith.
2. Kùlòvé Wùitààzù.
I come from the United States.
3. Ánáábò láfzù Wùitààzù.
Ann Arbor is the name of the town.
4. Kèyà nááázéííí yàà gàà Jín.
My father's name is James.
5. Tóó tííyèèzú fátóléézù.
He works in a factory.
6. Dèè nááázéííí yàà gàà èlízábè.
My mother's name is Elizabeth.
7. Tóó tííyèèzú stógíííí.
She works in a store.
8. Dèyèzùnífí yàà ná táá nàzèìláfí.
I have a brother and sister.

9. Nàzèilài yàa gàa núuwùtìì. Dógítálfí màawólízù.
My sister is older. She is studying to be a doctor.
10. Nàzèilài nàdààzéíí yàa gàa élin.
My sister's name is Ellen.
11. Dèyéí nàdààzéíí gé yàa gàa Bìù.
My brother's name, it is Bill.
12. Tó tífmà wólízù kólóvéléwàláíwù.
He is studying in the university.
13. èwóínì, èyàa gàa íngíníá.
He wants to be an engineer.
14. Gèwólóá kólóvéléwàláímà. Gè wòlòvàà màawólónì.
I have finished university. I studied history.
15. Gèváá Làbííà gàa gè kólólé.
I have come to Liberia to teach school.

You may find it useful to have your tutor prompt you, by asking you a question that will prompt the forgotten line. For example, for line 12 he might ask, "what is your brother studying?" With this in mind, note how easy it is to turn this monolog into a dialog.

4. VOCABULARY

Áfélékòyúizù...Ivory Coast

bìlì...to get lost

bìzè...to run

dáázéigíí, láázéigíí...name

dógítáí...doctor

fátolée...factory

Flánzùzúizù...France

gàà...to be

Gíníyúizù...Guinea

góméntíí...government

gómétííyéénùù...government
worker

yàà, (káá)...identificational
verb (see lesson I)

íngíníá...engineer

kámíídà...carpenter

kólóvéléí...school (book house)

kólóvéléwáláí...university (big
school)

kpálágíí...farm

kpáláííyéénùù...farm worker

lǎálíizú...to greet, greeting

Labííayúizù...Liberia

màawólizù...to study

míné...where

núí...person

Píiskò...Peace Corps Volunteer

pú, wù...in, at

Sàlálíonyúizù...Sierra Leone

síyí...to come from, rise

stóogíí...store

táí, táá...town

tíí...to work

tííbaláakéénùù...odd job worker

wóló...to finish, complete

Wúí...Kwi, Western

Wúítaazù...America

Wúítaazunù...American

Yégélési...England

zébée...what (what kind when used
as adjective)

zúizù...country



1. TEXT

1.1 Dialog: èlèè yáá ná?

- | | |
|---------------------|---------------------------|
| 1. Yà ná? | 2. Yákpóló, èvää? |
| 4. Fááyówú lé sù. | 3. Váábèè sù? |
| 5. ènjìní gàà págò? | 6. Gènjìní gàà págò. |
| 8. Dòtòzù wódóvé. | 7. èlòtòzù wódóvé? |
| 9. èlèèi yáá ná? | 10. Dèèi yáá ná gàà págò. |
| 11. èyèyà yáá ná. | 12. Kèyà yáá ná gàà págò. |

Dialog continued,

13. Gálá màrà.

14. èlùì yàà ná?

15. Dùìlòtòzú lè wódónf.

16. Tóó zèèbézú?

17. Ówé, tóó zèèbézù.

18. Bèéná, èlùìvàázú.

Breakdown: èléé yáá ná?...How is your mother?

9. èlèè yáá ná?

How is your mother?

Literally: Is your mother there?

è...your

lèè > déé...mother (see grammatical notes for explanation of
of consonant change)

yáá... is (identificational sentence marker: see Lesson I).

ná...there

10. Dèè yáá ná gáà págò.

My mother is well.

Literally: My mother is there with goodness.

Déé...my mother

gáá...with (marks adverbial modification)

págò...good

11. èyèyà yáá ná?

How is your father?

12. Kèyà yáá ná gáà págò.

My father is well.

14. èlùì yáá ná?

How is your child?

lùì, dúú...child

15. Dùìlótózù lè wódóní.

My child is not well.

Literally: My child's body is not clear (healthy).

lè...not

wódóní...negative form of wodovè.

16. Tóó zèèbézù?

Is she sick?

Literally: Is she in sickness?

zèèbé...sick (from séébé)

18. Bééná, èlùìvàázù.

I'm sorry your child is sick.

Literally: I'm sorry about your child's condition.

Bééná...I'm sorry.

vàázù...condition

1.2 Learning the Dialog

The steps in learning the dialog given below contain some new techniques which you should add to your set of learning procedures.

a) Recognition: Before you try to repeat the dialog, you should be aware of what it means.

1. Listen to the text before you study the breakdown. Try to understand as much as you can.
2. Study the breakdown so that you understand how the sentence is constructed as well as the meaning of the individual words.
3. Listen to the text again while looking at the text to make sure you can relate the written word to the spoken word.
4. Listen to the text again, this time without looking at the text. Make sure you can still understand the text.
5. Practice writing down the text using a dictation exercise. Repeat this drill until you can write it all down correctly, including the tone marks.

b) Production: Once the learners have carried out the first five steps, it is time for them to practice pronouncing the sentences.

1. Articulation. The learners should go over each sentence again with the tutor until the learners can articulate the sentence to the best of their ability. The tutor should try to correct all errors before moving on to the next sentence.
2. Repetition. The learners should repeat the text, sentence by sentence four or five times or until they can say it easily and at a normal rate of speed.

3. Tracking: Tracking differs from repeating in that the learner says the text right along with the tutor or tape, or the learner repeats the text after a half second or so delay. The later exercise should be done with a tape recorder only. This drill is intended to separate the learners' ability to listen from their ability to articulate these sentences.
4. Memorizing. There are several ways to complete the task of memorizing the dialog. (The learner should note that at this point, the task is almost completed.) Below are some suggestions.
 - A. Write out the text from memory.
 - B. Ask your tutor to cue you when you attempt to recite the dialog from memory.
 - C. Practice random sentence completion. Here the tutor selects the beginning of sentences in the dialog and the learners complete them. The closer the learner gets to the total memorization of the dialog, the shorter the sentence beginnings need to be.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Initial Consonant Change

You have already encountered a number of words which have appeared with two different first (initial) consonants. This changing of consonants is a general phenomenon found throughout Southwestern Mande (Lorma, Kpelle, Bandi, Mende and Loko) and involves a rather complicated sequence of events which need not concern the learner.

Rather than understand why these consonants change, the learner needs to know the conditions under which these consonants change, and what consonants they change to.

2.2 The Changes

One way to understand this kind of change is to first divide Lorma consonants into two sets, one consisting of "strong" consonants and the other of "weak" consonants. A strong consonant is one that has a relatively strong obstruction in the mouth. These include p, t, k, kp (known as stops because the air in the mouth is actually stopped or blocked by the tongue, lips, etc.) and the f, s, z (known as fricatives because these sounds involve the obstruction of the airstream in the mouth to produce friction or turbulence which gives these sounds their distinctive sounds). A weak consonant either loses this obstruction and becomes a fricative (γ , β), a liquid (l) or a glide (y and w) or picks up voicing (b and v), (see the chart on the following page).

Each alternation involves one strong member and one corresponding weak member. In this book, we have chosen to take the strong consonant as basic (the one that will be used for dictionary listings of words, for example) and the one which usually appears at the beginning of words. The weak variant is the one that appears when the word is part of a larger word. These conditions are elaborated in section 2.3.

To make matters worse, some strong consonants (p, b, k and g) have more than one weak variant depending on whether the vowel following the

the consonant is (u, o or ɔ (rounded vowel)), or (i, e, ε or a (unrounded vowel)), or in the case of k and g whether the following vowel is nasalized.

This technical description has been provided to help the learner appreciate what is involved technically in this very complex process. It is not necessary to know how the process works to learn Lorma, however. A graphic summary of these changes is given in the chart below.

2.3 Chart of Initial Consonant Changes

STRONG CONSONANTS	f	s	t	z	k	p	kp
WEAK CONSONANTS	v	z	ɾ	y	g	b	β(v)
CONDITIONS					o	u	i
OTHER CONSONANTS DO NOT WEAKEN					i	o	e
					ε	ɔ	ε
					a		a

2.4 Examples of the Initial Consonant Changes

	<u>Strong ~ Weak</u> Words with i, e, ε, a	<u>Strong ~ Weak</u> Words with u, o, ɔ	<u>Strong ~ Weak</u> Words with V
*p ~ v/w	pélé ~ vélé...road	póbó ~ wóbó...okra	
b ~ v/w	bílí ~ vflí...goat	bùlón ~ wùlón...plum	
t ~ l	tééwù ~ lééwù...chicken	tówó ~ lówó...bean	
d ~ l	déé ~ lèè...mother	dódó ~ lódó...wart	
k ~ γ/w	kízè ~ γízè...pepper	kóló ~ wóló...salt	káín, ~ ɲáín...seed
g ~ γ/w	gfléwù ~ γíléwá...dog	gúló ~ wúló...oil	gíín, ~ ɲíín...bike
kp ~ ɓ	kpásá ~ ɓásá...okra		
f ~ V		fóló ~ vóló...sun	
s ~ z		súó ~ zúó...animal	
z ~ y	zíé ~ yíé...water		

(*See note C, Chapter 2, Section 2.1.)

While the learners may find it helpful to conceptualize the phenomenon in terms of "strong" and "weak", they will find that these paired alternations will simply have to be learned individually.

2.5 The Conditions for Initial Consonant Changes

Whether a consonant will weaken or not depends on the preceding word or part of a word. If the word begins a phrase, or is preceded by a strengthening word, the initial consonant will remain strong. If on the other hand, the word is preceded by a weakening word the initial consonant will weaken.

Word beginning a phrase	After a strength- ening word	After a weak- ening word
pélé.....house	wùipèlèi.....Kwi house nàpèlèi.....my house	zúwìvèlèi.....man's house yàvèlèi.....your house
kóló.....book	wùikòlèi.....Kwi book nákóléí.....his book	zúnúwòlèi.....man's book táwòlèi.....their book
dáámíí...food	wùidààmìi.....Kwi food nàdààmìi.....my food	zúnúlààmìi.....man's food tálààmìi.....their food

In learning when (the initial consonant of) words weaken, the learner will have to learn which words are weakening words and which words are strengthening ones. In this regard, the following comments:

- a) There are more weakening words than strengthening words.
- b) There is no semantic basis for the division of words into strengtheners and weakeners. Historically strengthening words are words which once ended in a nasal consonant. This protected the following consonant from weakening. Weakening words on the other hand, were words which did not end in a nasal consonant but ended in a vowel, and it was between vowels that consonants weaken. Since that time the nasal-vowel distinction at the end of words has been lost for the most part.
- c) Nouns which take a -gi definite suffix, máságìì, kpáságìì, are strengtheners while nouns which take an -i definite suffix are weakening words.
- d) The first and third person pronouns, often represented by simply a tone on the next word, are strengtheners, whereas the remaining pronouns are always weakeners.

(Note: originally the first and third singular pronouns were nasal consonants.)

2.4 Possession

Lorma has two types of possession: inalienable and alienable. Inalienable possession concerns one's family members and body parts: items which can not really change ownership. Alienable possession concerns things which one can get rid of. These two kinds of possession are characterized by two different types of possessive pronouns.

	<u>alienable</u>	<u>inalienable</u>
Singular	my ná	< *n
	your _s yà	è
	its ná	< *n
Plural	our _x gá	gě
	our _n dá	dé
	your _p wà	wò
	their tá	té

2.5 Cultural Note: Two Types of You.

There are two pronouns glossed as "your." The one marked your_s is singular, meaning 'only one you,' while the one marked your_p is plural, meaning 'more than one you.'

2.6 Cultural Note: Two Types of We

There are also two pronouns marked "our." These pronouns differ as to whether the person being addressed is included or not, a distinction not made in English. Note, that the following sentence is ambiguous.

We are going to town.

That is, is the person to whom this sentence is being directed included in the statement or not? The above sentence (has two possible Lorma translations dependent on this notion of exclusivity.

Ga liizu taizu.... We (and not you) are going to town.

Da liizu taizu.... We (including you) are going to town.

To avoid problems of ambiguity in translation, the exclusive pronoun is marked with an x subscript (e.g., we_x) and the inclusive pronoun is marked with an n subscript (e.g., we_n).

2.7. Inalienable Possession

These two sets of pronouns are clearly related, differing principally in the vowel, with the tones and the beginning consonants remaining the same in both sets. The first and third person, singular, inalienable, possessive pronouns now appear as tones on the following words and prevent the following consonant weakening. (Originally these pronouns were syllabic nasals which were absorbed by the following consonants. The nasals can still be seen in the alienable forms.)

The learner will experience difficulty in two areas, 1) remembering which pronoun to use and 2) remembering when and how to weaken the consonant. The paradigms below are designed to give the learner a general picture of how the inalienable possessive pronouns operate.

	hand	body	nose	foot
my	zèè	dòtòí	sòkpàì	kòwèì
your	èyèè	èlòtòí	èzòkpàì	èwòwèì
his, her, its	zée	dótòí	sòkpàì	kówéí
our _x	gáyéé	gélòtòí	gézòkpàì	géwówéí
our (in)	dáyéé	délòtòí	dézòkpàì	déwówéí
your (p)	wòyèè	wòlòtòí	wòzòkpàì	wòwòwèì
their	táyèè	télòtòí	tézòkpàì	tíwówéí

2.8 Learning Inalienable Possession

On the following pages, are a number of charts depicting various family members and body parts. These may be learned using the general set techniques mentioned below:

- a) Totally Passive. Tutor points to picture one and says the word, or sentence associated with the picture. Each time the tutor says the word or sentence the learner points to the picture. At some point, after three to five repetitions the tutor will say the word in the second picture; the learner, noting that what was said was not a repetition points to the next picture. Then the tutor randomly says the words for the first two pictures. Once recognition is established the tutor incorporates the third picture in the same way as the second. This process is completed until all the pictures have been incorporated.
- b) Dictation. After hearing the words or sentences associated with the pictures, the learner should practice writing the words down, either before or after studying them. The purpose of this exercise is to draw the learner's attention to the correct pronunciation of the words.
- c) Partially Active: Repetition. The learner, using the same progression used in (1.2) asks the tutor "what is this?" while pointing to one of the pictures. The tutor responds with the appropriate word or sentence and the learner repeats the tutor's response. At this point the tutor should correct any mispronunciation. This drill can be run in two ways. One in which the learner mindlessly repeats what the tutor tells him, and one in which the student forms a hypothesis of what the tutor is going to say. That is, in the first, the learner is simply listening to the answer; in the second, the learner is listening for the answer. Needless to say, the second way is the superior form of learning experience.

- d) Fully Active. In this drill, the teacher does the asking and the learner does the answering. The same buildup as in Drills a) and c) should be used.

A word of caution:

You will find that pronouns present a special problem, that of reference. This arises in situations where A asks B, "How do you say in Lorma 'my book'?" B is very likely to respond to A, in Lorma yàwòlèì... 'your book', whereas A really wanted B to simply translate the term giving the equivalent nàkòlèì..!my book.'

In learning the pronouns there are a number of ways to resolve this problem.

- 1) Since the third person pronouns do not present a reference problem, learn them first.
- 2) The tutor and learner should talk about the difference between translation and conversation.
- 3) Drills should be devised to be unambiguous. For example:
 - a. Tutor points to his head, eye, ear, etc. and says "my X." Learners point to their analogous part and repeat "my X."
 - b. Tutor says "your head, eye, ear" and learners either point to their own analogous organ or say "my X."

CHART I

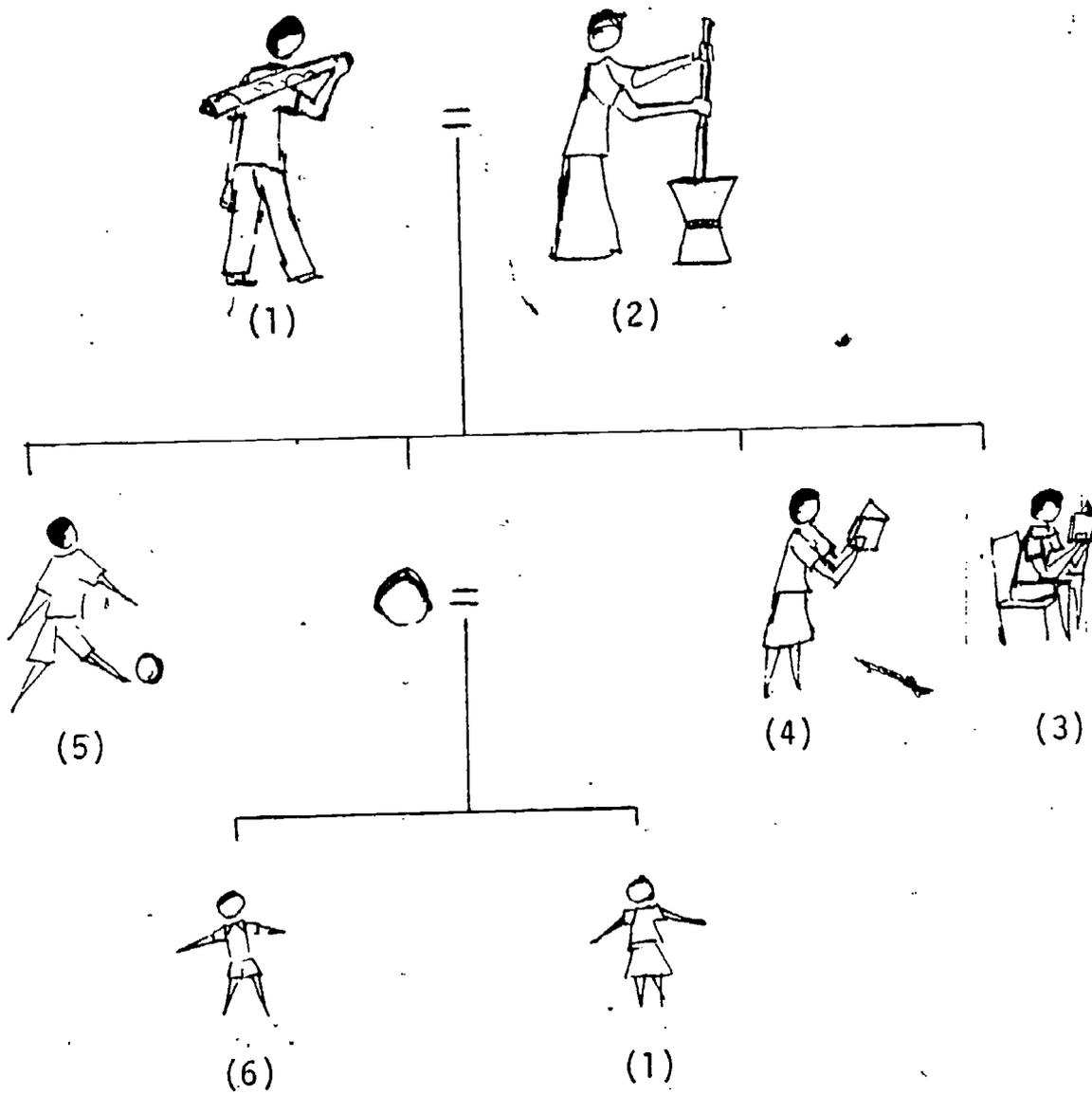


CHART II

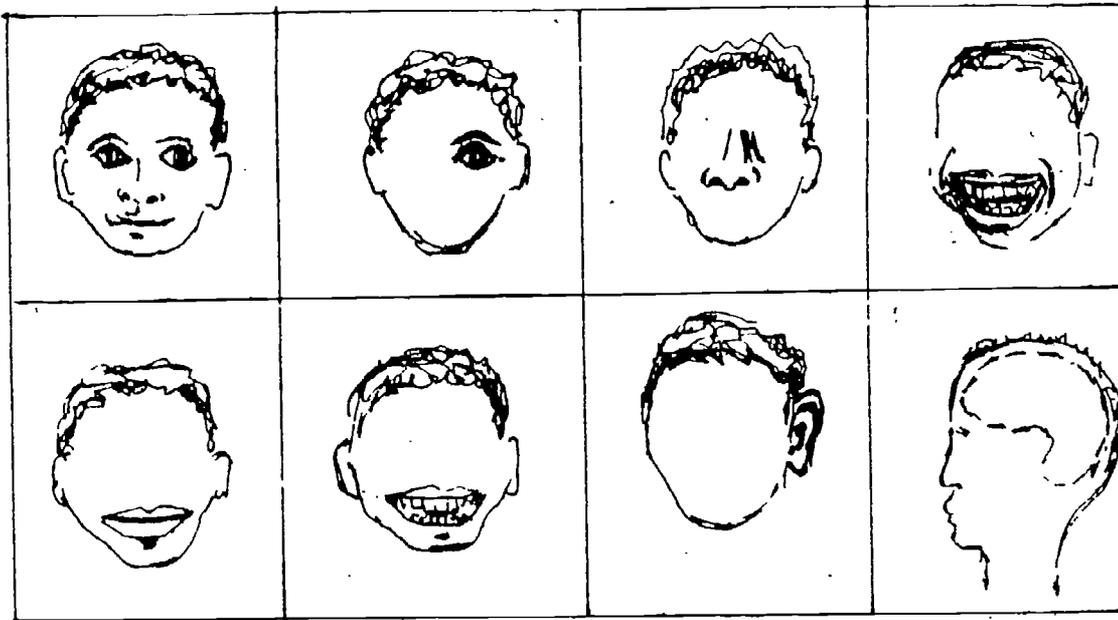


CHART III

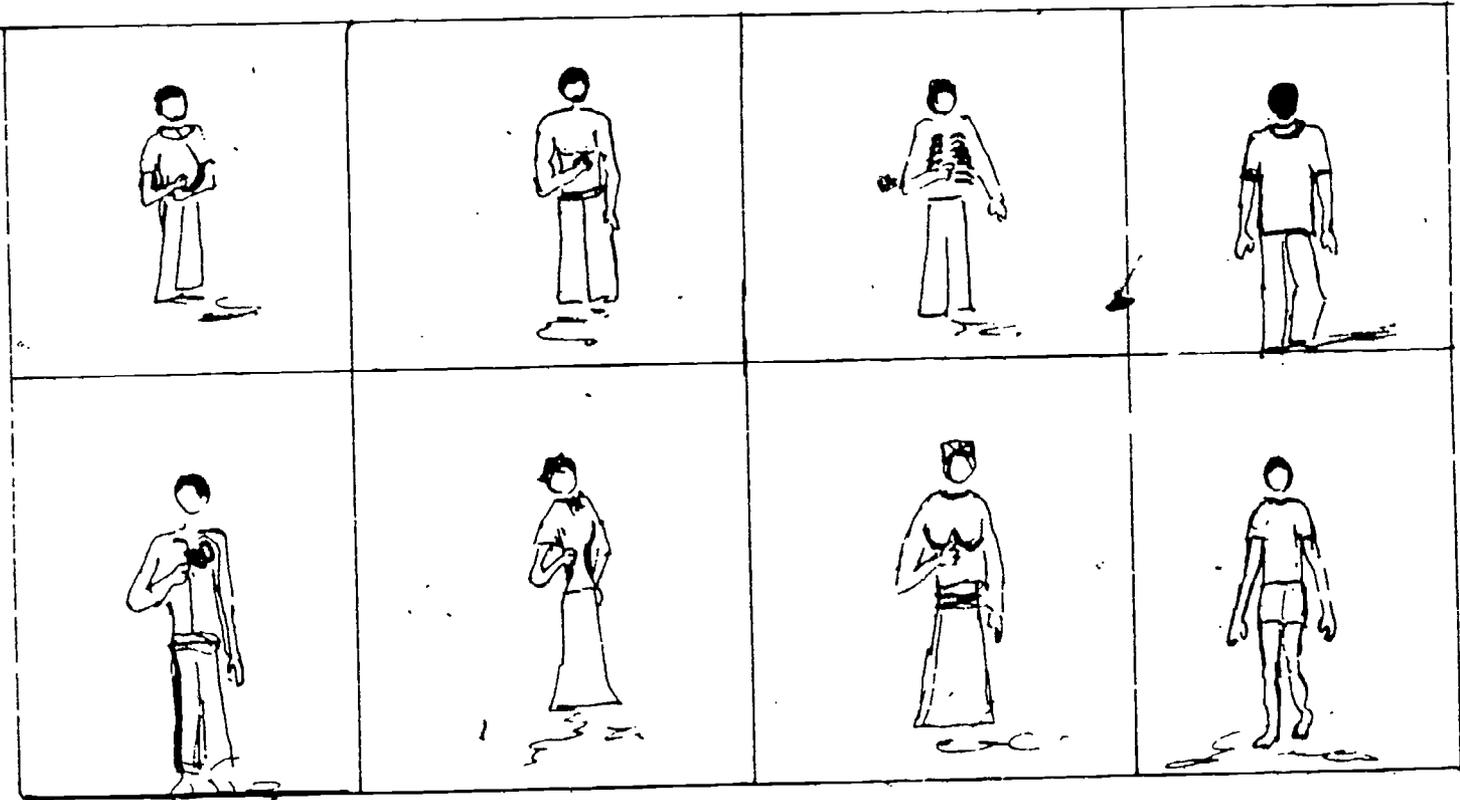
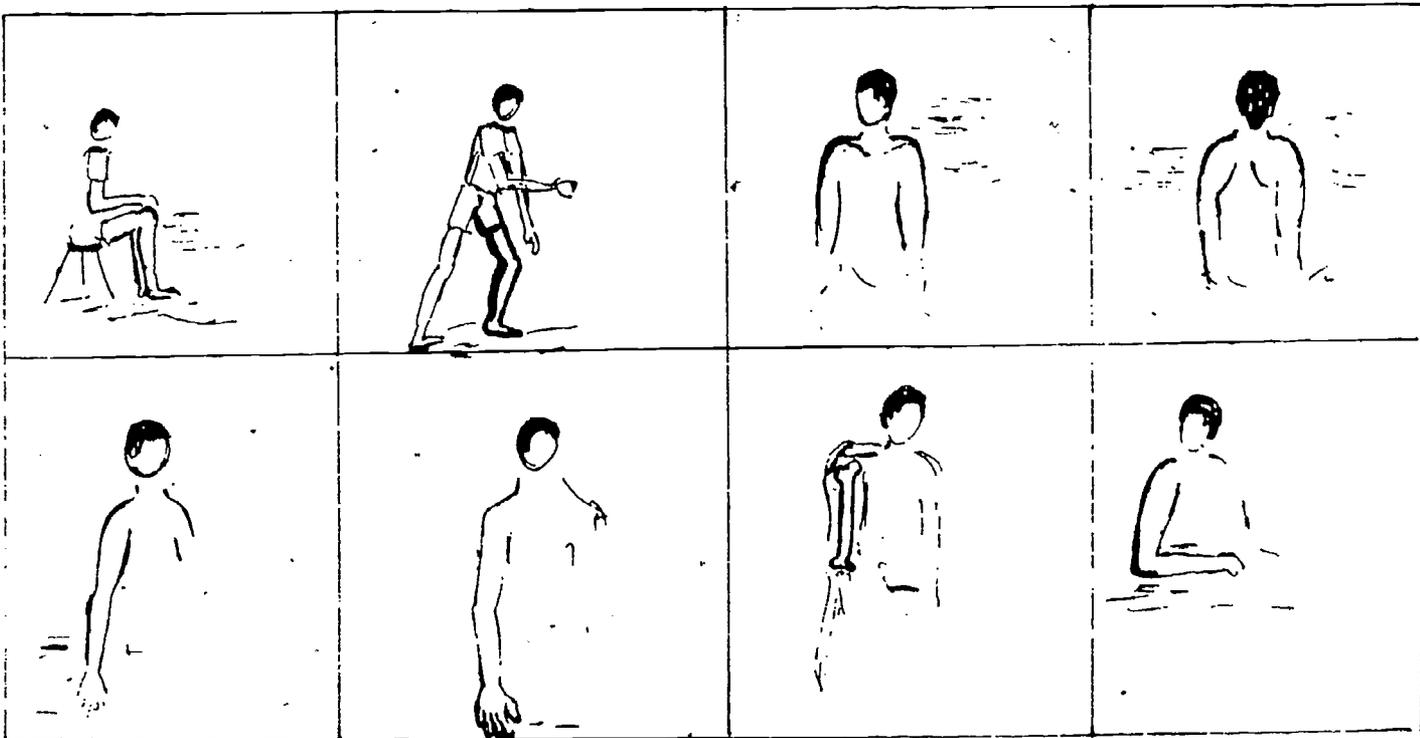


CHART IV



	<u>Set 1</u>	my _____	your _____	his _____	their _____
1.	father	kèyà	èyèyà	kéyá	
2.	mother	dèè	èlèè	dée	
3.	older bro	dììyè	èlììyè	dííyé	
4.	younger bro	dèyì	èlèyì	déyí	
5.	sister	nàsèìlài	yàzèìlài	násèìlài	
6.	daughter	dùì	èlùì	dúí	

(Note: sister is treated as an alienable noun.)

	<u>Set 2</u>	my _____	your _____	his _____	their _____
1.	head	wùngíí	èwùngíí	wúngíí	
2.	eye	gàazùvè	èyàazùvè	gáazùvè	
3.	nose	sòkpàì	èzòkpàì	sókpàì	
4.	mouth	dàavè	èlàavè	dáavè	
5.	lips	dàawòlògíí	èlàawòlògíí	dáawòlògíí	
6.	teeth	ḡìḡì	èḡìḡì	ḡíḡì	
7.	ear	gòì	èwòì	góí	
8.	brain	wùḡkpólóí	èwùḡkpólóí	wúḡkpólóí	

	<u>Set 3</u>	my _____	your _____	his _____	their _____
1.	belly	kòogíí	èwòogíí	kóogíí	
2.	chest	kèkègíí	èyèkègíí	kékègíí	
3.	side	kèkèkàmavé	èyèkèkàmavé	kékèkàmavé	
4.	back	pùlùvè	èwùlùvè	púlùvé	
5.	heart	zìì	èyìì	zíí	
6.	waist	sàamavè	èzàamavè	sáamavè	
7.	breast	ḡìḡì	èḡìḡì	ḡíḡì	
8.	body	dólózu	èlòtózu	dótózu	

Set 4

my _____

your _____

his _____

their _____

1. belly	nyìbìì	ènyìbìì	nyíbíí
2. leg	kòwèì	èwòwèì	kówéí
3. shoulder (1)	kàlàgàvè	èyàlàgàvè	kàlàgàvè
4. shoulder (2)	kpàkígìì	èbàkígìì	kpàkígìì
5. arm	bòkògìì	èwòkògìì	bòkògìì
6. palm	zèyàvè	èeyàvè	zèyàvè
7. bone	màáyàì	èmàáyàì	màáyàì
8. elbow	zèèbòbòlààvè	èyèèbòbòlààvè	zèèbòbòlààvè

2.9 Cultural Note: Pointing

Pointing with your finger at someone is often considered to be insulting in many parts of Africa and consequently should be avoided. In this unit, since you are learning the various passive pronouns, body parts and family names, a certain amount of finger pointing will be involved. Yet this is an unnatural situation. Once you arrive at your permanent location, it is advisable to determine the extent to which pointing with the finger is used, or what other means of indicating objects are used.

There are two ways of finding this knowledge. First is to ask. However, do not rely on a single source, there are variations due to cross cultural contacts as well as different individual view points. The second is to observe. However when observing it may be necessary to note who is involved in the incident. Age, sex, education may all be factors.

2.10 Cultural Note: Abstractions

If you ask a Lorma speaker to give you the word for a body part, say 'foot', the person will ask you 'whose foot.' You respond by saying that you want the general term, without specifying whose it is. The speaker may tell you that there is no such word. On the basis of this, you may be tempted to conclude that Lorma speakers cannot deal in abstractions, but this is clearly incorrect because other words such as book, house, egg are

easily abstracted. The reason that the speaker is reluctant to give you the general term is because in inalienable possession, the first and third person pronouns have merged with the general term so that an independent word for 'foot' no longer exists.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Family Terminology.

In Lesson II, section (2.2), you were given some exposure to the terminology relating to the family. At this point you can continue the grammatical drill presented in this lesson and increase your vocabulary knowledge by practicing the possessive singular forms of the expanded set of family names.

3.2 Plural Possession

In the grammatical part of this lesson, you were given drills to practice the singular possessive forms. In this section develop with your tutor, using the same techniques presented in section 3, additional drills using the plural inalienable possessive pronouns:

3.3 Children's Chant

The following suggestion comes from Beginning Loma (Revised Edition) by E. Terplin et. al. (no date).

Children's Chant

The following chant is taken from a children's game which is sung to help learn the names of trees. It is adapted here to help you learn Loma nouns. In the position where a Loma child would give a tree name, you will substitute any Loma noun in the general form. Repeat the chant several times after the teacher. Then begin with each student taking his turn substituting a general noun, and therefore loses the rhythm of the chant, he must leave the game. Continue until only one student is left.

góngólà veé, a veé

góngólà (pale).

góngólà veé, a veé

góngólà (koko).

Note: Use this drill to practice the names of the body parts.

4. VOCABULARY

bééná... sorry

bókógìì... arm

dáawòlògíí... lips

kálágávè... shoulder (front)

kpákígìì... shoulder (back)

mááyàì... bone

ḡííḡìì... tooth

ḡíní... breast

págò... well (healthy)

sàamavè... waist

séébé, zéébé... sick, ill

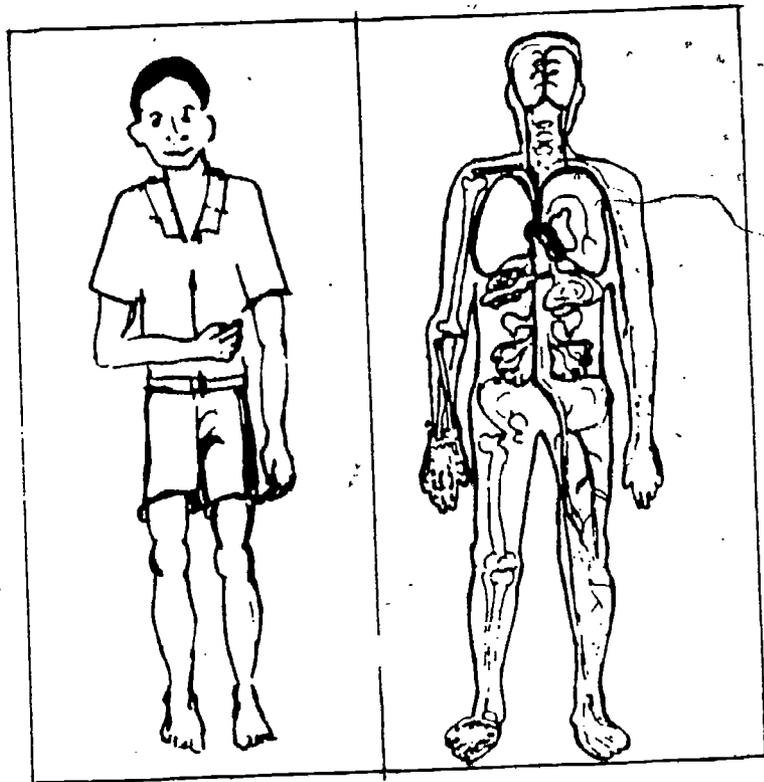
vàazú... condition (lit: coming)

wunkpólóí... brain (head marrow)

zéébobòlàavè... lips

zényávè... palm

zífí... heart



LESSON V



1. TEXT

1.1 Dialog: Mìné yàà èlìì nà?

- | | |
|----------------------------|------------------------------|
| 1. è yà ná? | 2. Pèwù, 'evàà? |
| 3. Váábéé sú? | 4. Fááyówú lè sú. |
| 6. Gálá màrà. | 5. è òììní gàà págò? |
| 8. Mìné yàà èwùláá nà? | 7. Gálá màrà. |
| 10. Mìné yàà èlìì nà? | 9. Gàwùláá kólóvéléíwù. |
| 13. Yàzìèláílòtòzù wódóvé? | 11. Gàlììzù Físébù. |
| 16. Bèéna yàzìèláívaàzù. | 12. Gàlììzù nàsìèláí vétèsù. |
| | 14. Dòtòzù lè wódóní. |
| | 15. Tóó zèèbézù. |

Breakdown: Mìné yàà èlìì nà?...Where are you going?

8. Mìné yàà èwuláá nà?

Where did you come from?

Mìné...where

wuláá...to come out of, come from (past tense of kùlò)

9. Gàwuláá kólóvéléíwù.

I come from school.

kóló...book

vélé, pélé...house

kólóvéléí...the book house = school

wù, bú...in, under

10. Gàlìizú Físébù.

I'm going to Fisebu.

12. Gàlìizú nàsìeláí vétèzù.

I'm going to see my sister.

16. Béeená, yàzìèláíwààzù.

I'm sorry about your sister's condition.

1.2 Learning the Dialog.

By this time, the learner and the tutor should be familiar enough with the procedure for learning the dialog. For this reason, the instructions that were given in so much detail in lessons one through four will not be repeated here. For a listing of these procedures, turn to Lesson IV, section 1.2.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Locative Sentences

As their term implies, locatives have to do with location; accordingly a locative sentence is one which states a direction: He is there; She will be in the house. As can be seen, a locative sentence consists of (1) a subject (a pronoun in the above examples), (2) a verbal element which expresses something about the point in time - when the statement will be true, and (3) a locative of some sort (either a particle such as here: bε, ve, there: na, or a positional phrase (see below).

Lorma locative sentences come in pretty much the same variety as English locatives, with one exception, in Lorma, the verb to be appears to be missing in the present tense, a phenomenon found in various languages throughout the world including Russian. Thus, in the present tense affirmative, a locative sentence consists of (1) an emphatic pronoun (see below) and (2) a locative, while the present negative consists of (1) a negative pronoun, (2) a negative particle, and (3) a locative. A complete paradigm in the present tense of 'to be there' is given below.

The Locative Paradigm: Present Tense

1sg	gà ná	I am there.	gèlè ná	I am not there.
2sg	yà ná	You _s are there.	èl'è ná	You _s are not there.
3sg	tó ná	He is there.	él'è ná	He is not there.
1pl _x	gá ná	We _x are there.	gélè ná	We _x are not there.
1pl _n	dá ná	We _n are there.	délè ná	You _p are not there.
2pl	wà ná	You _p are there.	wélè ná	You _p are not there.
3pt	tá ná	They are there.	télè ná	They are not there.

NOTE: The learner no doubt is getting frustrated by the variety of pronoun sets in Lorma. So far we have encountered two types of possessives and an affirmative and a negative subject pronoun. But this is not all, there are many more sets to be encountered as well. The pronoun system in Lorma is a crucial part of the language for it can provide information about tense, negation and type of possession. If you are inter-

ested at this point, you may wish to examine the pronoun summary in section 2.1 of Lesson XV to get a better overall picture of the pronoun system in Lorma.

2.2 Pronoun Drill

The chart following these instructions is designed to be used in learning the locative pronouns. They should be developed in the same way as earlier drills with recognition preceding production.

A. Recognition

Beginning with the paradigm "I am there, you are there, etc." the tutor says the Lorma sentence "I am there" and the learner points to the first cell in the pronoun chart. After three or four repetitions the tutor introduces the sentence pertaining to the second cell (You are there). The learner should recognize the difference and point to the second cell. If not the tutor corrects him/her. After practicing the distinction between the first and second cells, the tutor incorporates the third cell in the same manner. The 4th, 5th, 6th and 7th cells are introduced in the same way.

B. Dictation

C. Pronunciation.

Tutor and learner go through the pronunciation of each sentence until each one is as accurate as the learner can produce.

D. Production

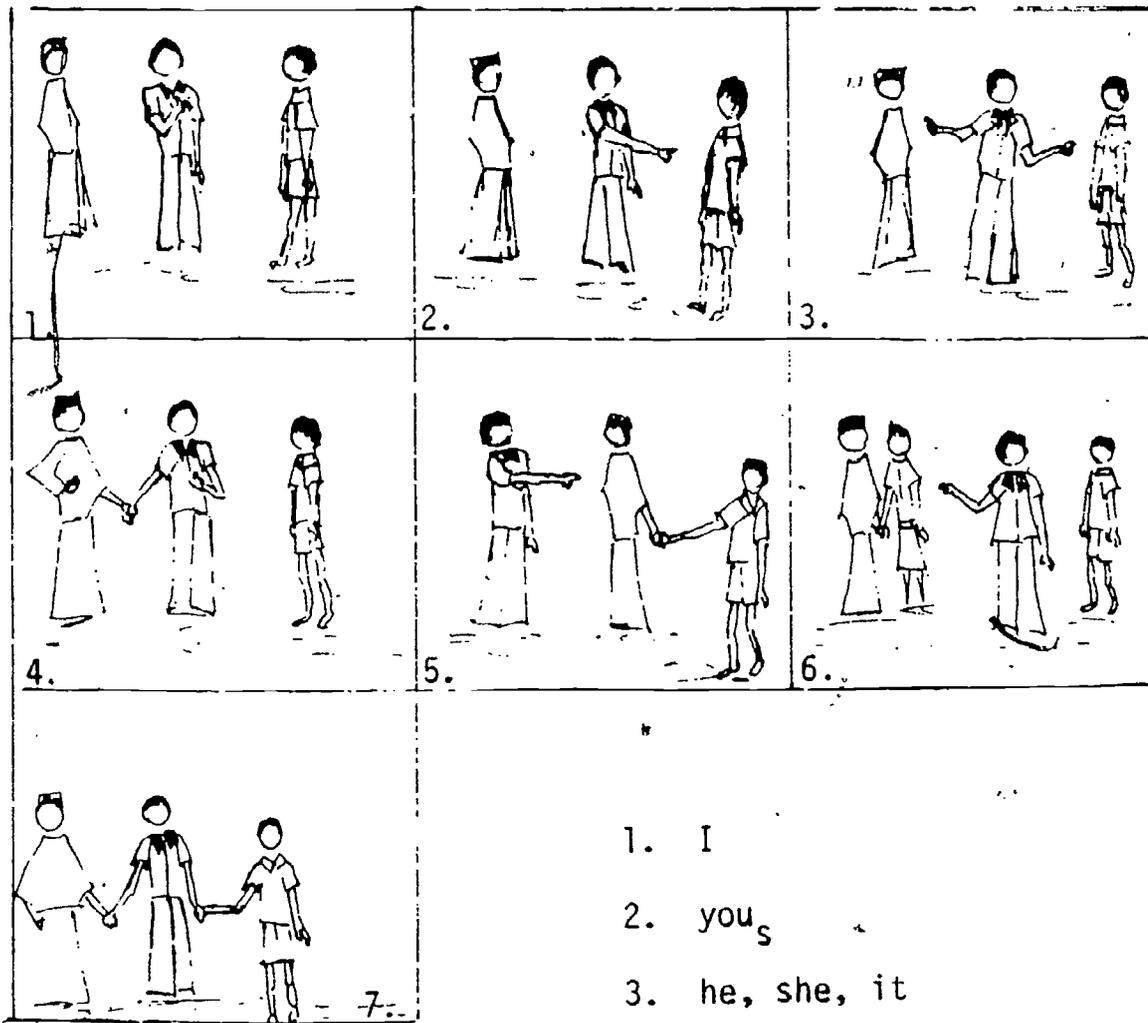
The tutor points to the first cell, and the learner responds with the appropriate Lorma sentence. This drill is built up in the same way as the recognition part of this drill.

NOTE: Make sure the tutor and learner understands the meaning of the drawings. By mutual consent, the drawings may be modified.

Types of sentences to be drilled:

1. to be there
2. not to be there
3. to be here
4. not to be here

PRONOUN CHART



1. I
2. you_s
3. he, she, it
4. we (exclusive)
5. you (plural)
6. they
7. we (inclusive)

2.3 Positional Phrases

The term postposition may be confusing to the learner and tutor alike since postpositions seem to have the same function as prepositions do in English. This is true, the only reason they are called postpositions is because they follow rather than precede the position which they mark. In this text we have chosen to call them positions. Below is a list of the common Lorma positions and sample phrases.

1.	sú	in it	táí <u>zù</u>	in the town
2.	má	on it	téévéí <u>mà</u>	on the table
3.	máázù	over it	téévéí <u>màázù</u>	over the table
4.	kóbà	beside it	téévéí <u>kòbà</u>	beside the table
5.	gwìlè	at the edge of it	téévéí <u>wìlè</u>	at the edge of the table
6.	bú	under it	téévéí <u>wù</u>	under the table
7.	bú	in it	péléí <u>wu</u>	in the house
8.	búlú	outside it	péléí <u>wulu</u>	outside the house

Locative sentences with positional phrases are constructed exactly in the same way as locative sentences with the locative pronoun and the locative phrase.

2.4 Suggestions for Drilling Locatives.

- A. Using the pictures on the following page practice the locative sentences, both present affirmative and negative. The same progression, as that used in section 2.2 should be used.
- B. Once the responses have been learned, the tutor can ask the following questions while pointing to a location.

Where am I?

Where are we_x?

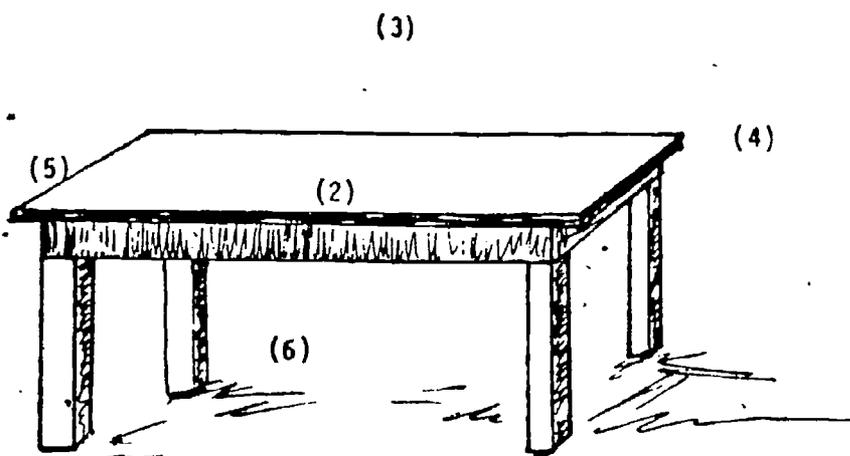
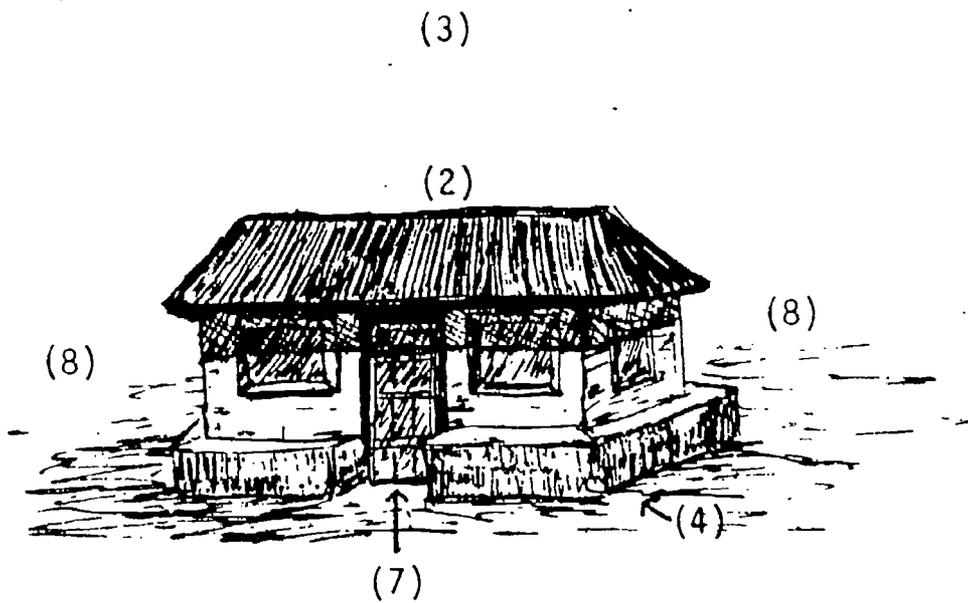
Where are you_s?

Where are we_n?

Where is he/she, it?

Where are you_p?

Where are they?



2.5 The Present Progressive Verb Form

The present progressive marks action that is in the process of happening or is about to happen. It is an easy tense to learn since it is really a locative construction. The sentence:

gàlìzú...I am going. (Lit. I am go-in.)
 gèlèlìzú...I am not going. (Lit. I am not go-in.)

Below are some examples:

gàlìzú táízü.	I am going to town.
gàvàzü péléíwù.	I am coming from town.
gàzìèzü kólóvèlèwù.	I am walking to school.
gàbìzèzü kólóvèlèwù.	I am running to school.
gàlèèzü gúlífìzü.	I am climbing the tree.
gàvìlèsù gúlúfìzü.	I am descending the tree.

Most verbs of motion (technically called intransitive because they can't take a direct object) can be followed by a locative of some sort.

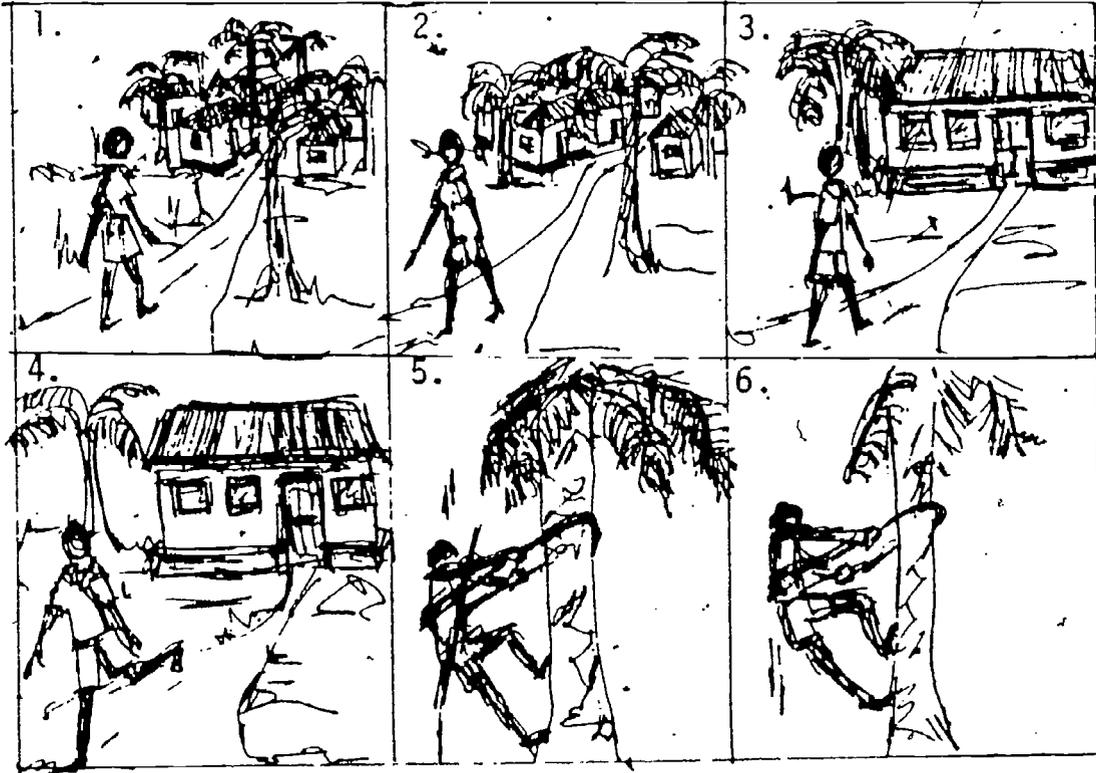
2.6 Suggestions for Drilling the Present Progressive

1. Learn the above progressive tense sentences using the same progression suggested in section 2.1. Run this drill for all seven pronouns both affirmative and negative.
2. Repeat the drill with the tutor using rising intonation: "You are going to town?" with the learner responding appropriately.
3. Tutor can point to the pictures (following the same procedures) but asking the following questions.

1) Mìné yà èlìzú nà?	Where is he going?
Mìné yà évààzü nà.	Where are you coming from?
etc.	etc.
2) Zèbèé yàà è kèézù?	What is he doing?
Zèbèé yàà gè kèézù?	What am I doing?
etc.	etc.

4. The drill can be repeated in the negative.

1) élèlìzù táázù. He is not going to town.



1. Tó lîizú táázù.
2. Tó wulòzú táázù.
3. Tó lîizú kólóvéléwù.
4. Tó bîzèzù kólóvéléwù.
5. Tó lèezú gúlííizù.
6. Tó vîlésù gúlííizù.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1. Review

Since this is the end of the first five lessons of study, the learner should take time to review the material covered so far. This review should reinforce and deepen the learner's knowledge of the information presented there.

3.2. Writing Your Own Dialog

The learner should write a long dialog to perform either with another learner or the tutor. After writing the dialog it should be gone over with the tutor to correct the errors. Then it should be learned so that it can be acted out.

3.3. Hiding Game

Have the tutor take an object (orange, pencil, dime) and hide it somewhere in the room. Learner then asks tutor where is X. Tutor says it is in the room. Then learner must ask is it under the table, near the door, etc. until he locates it. If he does not, the tutor then tells him where it is. The game can be reversed so that the learner hides the object.

4. VOCABULARY

bú, wú...under

bú, wú...inside

búlú, wulu...outside

gúlíí, gúlú...tree

gwílé, wile...at the edge of

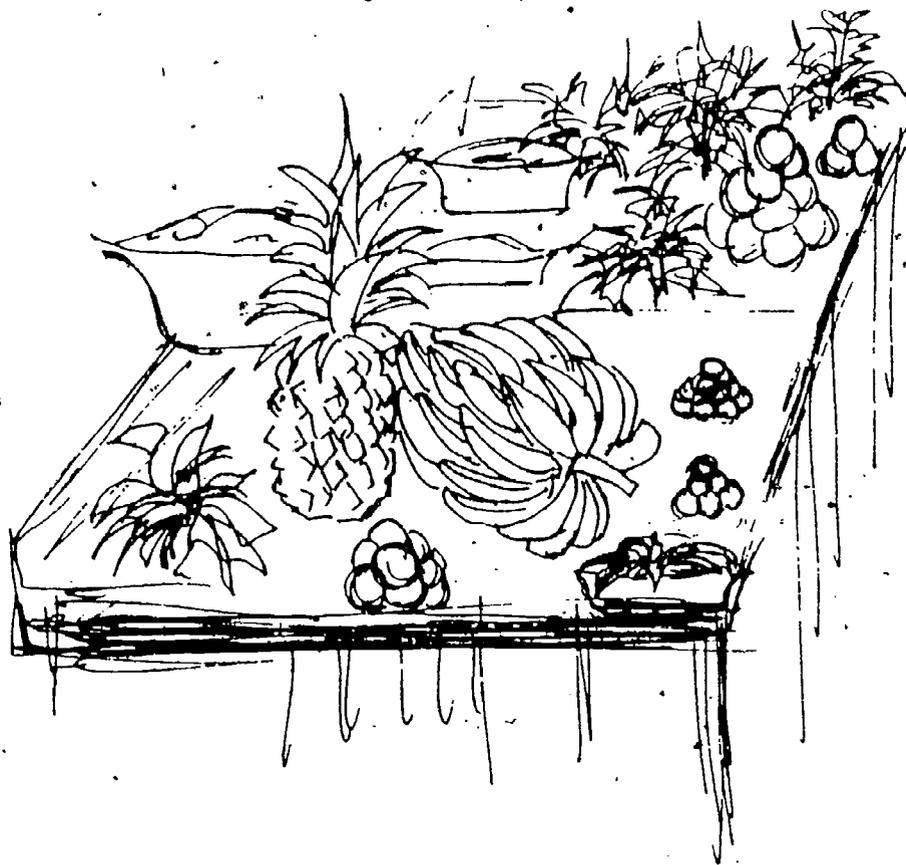
kóba...beside

kúló, wúló...to come from, pull out

lèè...to climb

máázù...over

vìlé...to descend (see pflé)



1. TEXTS

1.1 Monolog: Dáámíṅàníítìè.

Dáámíṅànílámáá yá Lòòmàzùìzù níímá téwóínì témì. Gúlúvàà tǎnìgà tǎá nà, yà kúló nà, èlè gílíá òvée mífzù. Tá yá gàà évée nífmùlúbá évée máázàbà. Dáámíṅàníííí yá kúló, fèní è gílí òvèè mífzù. Yà gílé pú kólúyííí, è sòyìè bètè là. Yà kpóló zíyí, évée kísebà; à pú bá à kée è nèè. Aníí yá gàà Labífanú, èwóínì sóyíé è mí gàà mókòlù. Aníí yá gàà Lòòmànú, yá kpólówáláí wùu dìyìvǎ àgèé è tóbò kée è mí.

Breakdown: Dáámíṅàníftiè... Food stuffs.

1. Dáámíṅííflámáá yà Lòòmàzùìzú níímá téwóínì témì.
There are many kinds of foodstuffs in Lorma country that they like to eat.
láámá < tamaa...many
Lòòmàzùì...Lorma country.
níímá...that (the nii marks a following modifying clause)
téwóínì...they like
témì...they eat
2. Gúlúvää tànígà táá nà, yà kúló nà, èlè gílíá òvée míízu.
Some fruits after you pick them, you don't cook them before you eat.
gúlúvää...fruit tree business
táá nà...are there
kúló...pick it
òvée...before
míízu...eating
3. Tá yá gaa évée níímùlùbá évée máázabà.
They are oranges and bananas.
tá yá gaa...they are
évée X-ba...and (ba rather than va after s words)
níímùlù...oranges
máázà...bananas
4. Dáámíṅàníííí yà kúló, fèní è gílí òvée míízu.
(Some) foods that you pick, you have to cook them before eating.
níí...marks following modifying class
fèní...have to
5. Yà gílé pú kólúyíízu, è sòyìè' bèté là.
You put one in the pot to make soup.
gílé...one
sòyìè...soup
bèté, kpeté...make.

6. Yà kpóló zíyí, évéé kisébà à pú bá, à kée è nèè.
You take salt and pepper, put it in to make it sweet.
zìyí siyi...take
kísè...pepper
nèè...sweet
7. Aníí yà gàà Làbíànú, èwóinì sóyíé è mí gàà mókòlù.
If you are Liberian, you will want to eat soup with rice.
Làbíà...Liberia
sóyíé...soup/sauce
gàà...with
mókòlù...rice
8. Aníí yà gàà Lòmànú, yà kpólówáláí wùù díyìvà àgée è tóbò kée è mí.
If you are Looma, you put soda in the pot to make torborgie and eat it.
kpólówáláí...soda
díyí...pot
tábògíí...torborgie
kée...make

1.2 Learning a Monolog

The procedure for learning a monolog is quite similar to that of learning a dialog. The steps are given below.

- A. Listen to the above text without looking at the text. Try to pick out the familiar words. There will not be many.
- B. Study the breakdown given above.
- C. Listen to the above monolog while following along the breakdown. Gradually you will begin to hear the Lorma words and recognize their meaning. Continue to repeat this exercise until you can follow along with perfect understanding.
- D. Listen to the monolog while following the Lorma transcription (without the English breakdown) until you feel you understand fully. If not go back to step C.

E. Listen to the monolog without looking at the book. You should still be able to understand it perfectly and recognize each word.

F. Comprehension

The tutor will read each sentence asking learner to give the meaning. Sentences may be given out of context.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Objects of the Verb

In the analysis of language we draw a distinction between the various noun phrases associated with a verb because of the various relationships that they can exhibit. The following English sentences illustrate some of these relationships.

1. He went to town.
2. I cooked the rice.
3. He passed the book to the man.
4. He bathed with soap.
5. She bought the cloth for her father.

In all of these sentences, the pronoun at the beginning of the sentence serves as the subject of the sentence. Usually the subject serves as an agent, the initiator of the action of the sentence. It is also possible to have full noun phrases as subjects.

6. The mayor of Zorzor went to town.

In addition to a subject-agent relationship there may be others. Sentence 1 above does not however have another case-like relationship. The phrase to town is a locative phrase (see lesson 5), therefore, verbs which have no additional noun phrases are termed "intransitive," that is the action of the agent (subject) does not carry through to an object. Compare sentences (1) and (2). In (2) the action of the agent does carry through to an object (rice). The verb in (2) is termed "transitive." The object of such sentences is termed the "direct object."

In addition to the two major case relationships (agent and object) there are others:

- a) the indirect object; the recipient of the action (sentence 3), often called "dative";
- b) the instrumental; the instrument with which the action was performed, (sentence 4);

- c) the benefactive, the person (usually) for whom the action was carried out, (sentence 3).

This introduction to English grammar should help you to understand Lorma grammar. Because while these relationships are not marked in the same way, the same kind of relationships exist. To illustrate this, the Lorma equivalents of the above English sentences are given below:

1. Èliini táázù.
2. Gè m̀kùlù yilini.
3. Tè k̀l̀b̀i lèvenì zùnùiwò.
4. È wuonì gaa kpólò.
5. È sèyèi yeyani nà keyave.
6. Gè k̀l̀b̀i yeyani masagiwò.

While the same case type relationships exist in Lorma, they are not marked in the same way with the exception of the subject.

- a) Subject-agent. In both languages the subject-agent appears as the first noun phrase in the sentence... given normal word order.
- b) Object. Unlike English, the Lorma verb appears before the verb. This makes Lorma an SOV (Subject Object Verb) like Basque, Japanese as opposed to an SVO as in English.
- c) The indirect object in Lorma is generally marked by the position wò ~ pò.
- d) The instrumental object is marked by the preposition gaa.
- e) The benefactive object is marked by the postposition ye ~ be.

Unfortunately, in Lorma, things are not quite so simple as the above statements would have you believe. That is Lorma has a large number of "displaced" direct objects. That is, for many verbs what is a direct object in English is an object of a postverbal position in Lorma. Below are some examples.

1. Direct object both English and Lorma

pétè...to see Gè péléí vétèni.....I saw the house.
 tílí...to call É másáíí lílìni....He called the chief.

2. Direct object + ba ~ va

vón....touch Gè vón másáííva....I touched the chief.
 wélé...see Gè wélé másáííva...I saw the chief.

3. Direct object + ma

bó.....tell Gè bó másáííma.....I told the chief.

4. Direct object + gaa

wóíni..want Éwóíni gaa dáámíí...He wants food.

2.2 Equational Sentences

An equational sentence is one in which an individual or set of individuals is assigned to a class in an equation-like statement.

Gà gaa tíseì.

I am a teacher.

Tó gaa Lòòmanú.

He is a Lorma person.

Táé gaa Pískò.

They are Peace Corps volunteers.

As is the case in the locative sentence, the verb 'to be' yé is not found in the present tense. It is present in the past tense however..

Gè yèní gaa tíseì.

I was a teacher.

The pronouns used in this sentence are the same as those used in the present locative and progressive. The negative uses the negative pronoun and lè.

	<u>Affirmative</u>	<u>Negative</u>
I	gà gaa tíseì	gèlè tíseì
you _s	yà gaa tíseì	èlè tíseì
it	tó gaa tíseì	élè tíseì
we _x	gá gaa tíseì	gélè tíseì
we _n	dá gaa tíseì	délè tíseì
you _p	wà gaa tíseì	wèlè tíseì
they	tá gaa tíseì	télè tíseì

2.3 The verb woi 'to like, love, want'

The verb woi is irregular because it's past tense form, -ni, has a present tense meaning.

Gèwóinì gàà níímùlùì. I like oranges.

There are a number of complications with this verb however. The first is that it takes a special set of object pronouns.

Éwóinì gàà zù.	He likes (wants, loves) me.
Éwóinì gàà yà.	He likes (wants, loves) you.
Éwóinì là.	He likes (wants, loves) it.
Éwóinì gàà gíé.	He likes (wants, loves) us _x .
Éwóinì gàà díé.	He likes (wants, loves) us _n .
Éwóinì gàà wíé.	He likes (wants, loves) you.
Éwóinì gàà tíé.	He likes (wants, loves) them.

The negative is formed by the replacing the basic pronouns with the negative pronouns, and the negative particle lé.

Élé wóinì là. He doesn't like it.

When the object of the verb is an action (e.g., I want to go.), the gàà is not used, and it is followed by a full sentence using the basic pronouns and the base form of the verb. The subject of the object sentence is the same as the main sentence.

Gèwóinì gèlìì táázù.	I want to go to town.
Éwóinì é dáámíí mì.	He wants to eat food.
Gé wóinì gé wúó gàà kpóló.	We want to wash with soap.

2.4 Suggestions for Studying woi.

Question-Answer

1. What do you want? I want a banana.
Zébéé èwóinì là. Gèwóinì gàà mááságíí.

This drill can be run with any of the charts that have been presented so far. In this way you can review the vocabulary.

2. Who does he want? He wants us.
 ǂééyà éwóinì là? Èwóinì gǎà gíé.

This drill should be run using the pronoun chart.

3. Who does he love? He loves me.
 ǂéé yà éwóinì là. Èwóinì gǎà zù.
4. What do you want to do? I want to go to town.
 zèbèé èwóinì é ké. Gèwóinì gèlìì táázù.

I want to go home.
 Gèwóinì gèlìì potáázù.

Use the verb chart in Lesson V.

2.5 évée X-ba...and

In languages such as Lorma, where the object precedes the verb, speakers are reluctant to place a long direct object before the verb. In Lorma, a number of devices have been developed to place some of the information which might otherwise appear before the verb after the verb. The above construction is one such example. When there are two objects, as in this sentence:

Yà kpóló zíyí évée kísèbá...

You take salt, and pepper...

When ba follows a strong conditioning word it remains ba, when following a weak conditioning word, it weakens to va, as in

évée máázàgíivà...

...and the bananas.

2.6 Understand, Know, Hear

A. Do you hear (understand) Lorma?

Yà Lòòmàgòò mēní?

Gèlè Lòòmàgòò mēnìgà.

Gà Lòòmàgòò mēní pèlèpèlè.

Gè wóíni gè Lòòmàgòò mēní.

English:

Wuigòò.

French:

Flenzuwòò.

Kpelle:

Kpèlèsèwòò.

Mandingo:

Mándìgòò.

Bandi:

Bádìwòò.

B. Do you know the word for house in Lorma?

È "house" nádaázíííí wòòhì Lòòmàgòóíííí?

Yes, I know it.

Owé, gè kóòhì.

I don't know.

Gèlè kóòhì.

C. This is a ____.

Do you understand?

Yes, I understand.

Kópúí yà. (cup)

È kóòhì?

Owé, gè kóòhì.

Pénsóí yà. (pencil)

È kóòhì?

Owé, gè kóòhì.

Kólówèlègìí yà. (paper)

È kóòhì?

Owé, gè kóòhì.

ìlèsàgìí yà. (eraser)

È kóòhì?

Owé, gè kóòhì.

Kóléf yà. (book)

È kóòhì?

Owé, gè kóòhì.

2.7 Cultural Note: The Importance of Rice

While Americans and Liberians both eat rice, rice represents two fundamentally different concepts to these two populations. To the American, rice is a minor food eaten with butter, gravy, milk and sugar, or under chow mein. To a Liberian rice is practically synonymous with food: not to have rice is not to have eaten. Secondly, rice appears to the

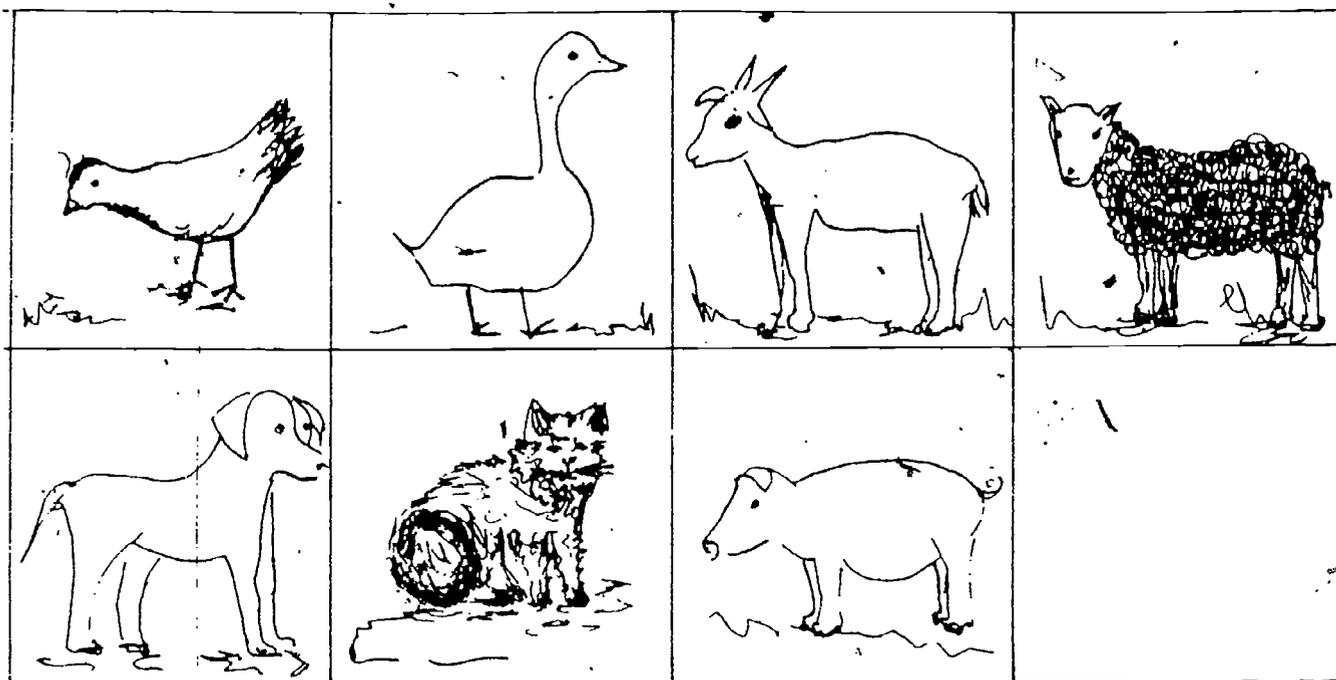
American as a single variant (i.e., rice as opposed to potatoes, bread or noodles). To the Liberian, there are a large variety of rice dishes. There are those involving greens (collard, potato leaf, cassava leaf, water greens) as well as those used in palaver sauce. There are other items such as okra, bitter balls, egg plant, and beans. (Cassava, edo and plantains may be used in place of rice.)

You will find your experience in Liberia richer if you find out about these foods and how to cook them. It will give you something to talk about, help you to keep food costs down and keep you well fed.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning the Names of Foodstuffs.

On the following pages there are a number of charts depicting various food stuffs and animals found in Lofa county. These may be learned by the same techniques given in Lesson IV, section

CHART ICHART I

1.	téewùì	L	chicken
2.	wùitèèì	L	duck
3.	bílíí	H	goat
4.	báalágìì	L	sheep
5.	gíléwùì	L	dog
6.	nyálúúf	H	cat
7.	búíngìì	L	pig
8.	súóí	H	(animal)

CHART II

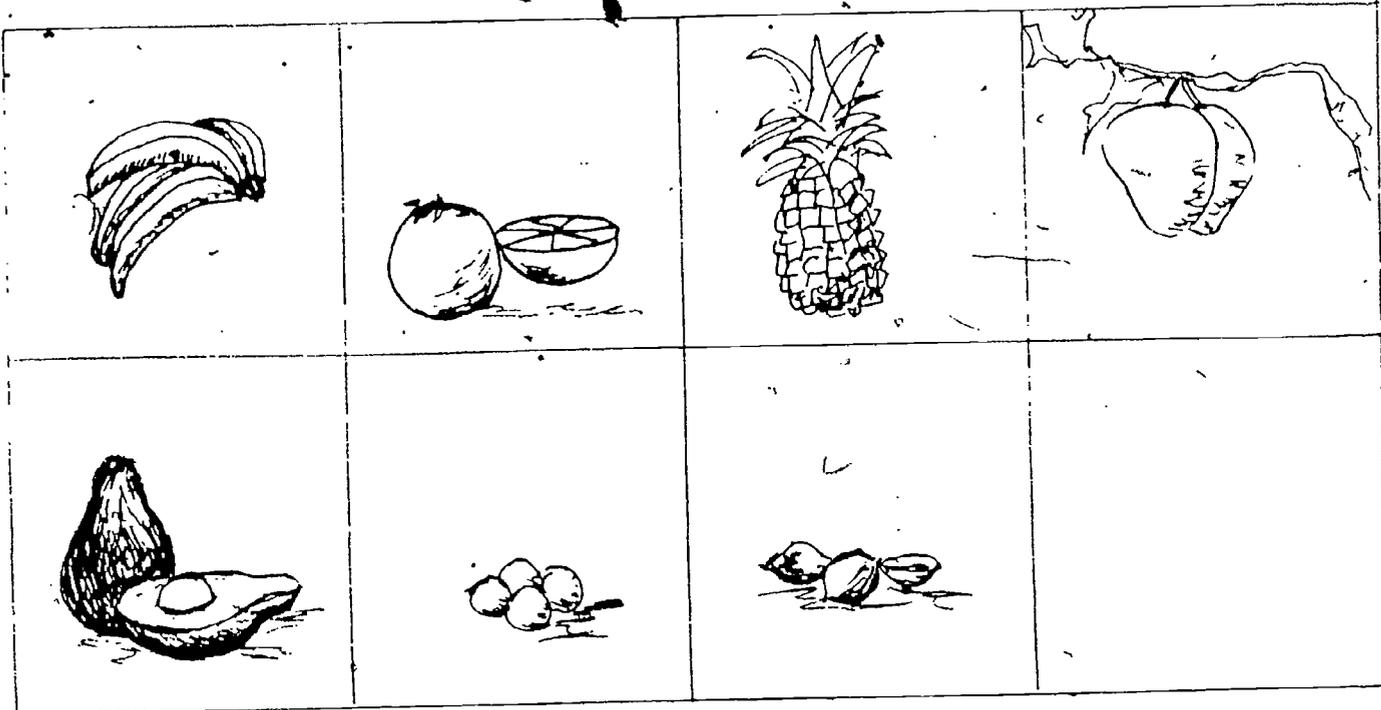


CHART II

- | | | |
|-----------------------|---|-----------------------|
| 1. mǎázágìì | L | banana |
| 2. níímùlùgìì | L | orange |
| 3. wùitùuì or kǐvégìì | H | pineapple |
| 4. wùìkpìlìì | L | papaya - pawpaw |
| 5. bòòtàpòèngìì | L | butter pear (avacado) |
| 6. búlóngìì | L | plum |
| 7. níímùlùpélévéléí | H | limes |
| 8. gùlùvài | L | fruit (tree things) |

CHART III

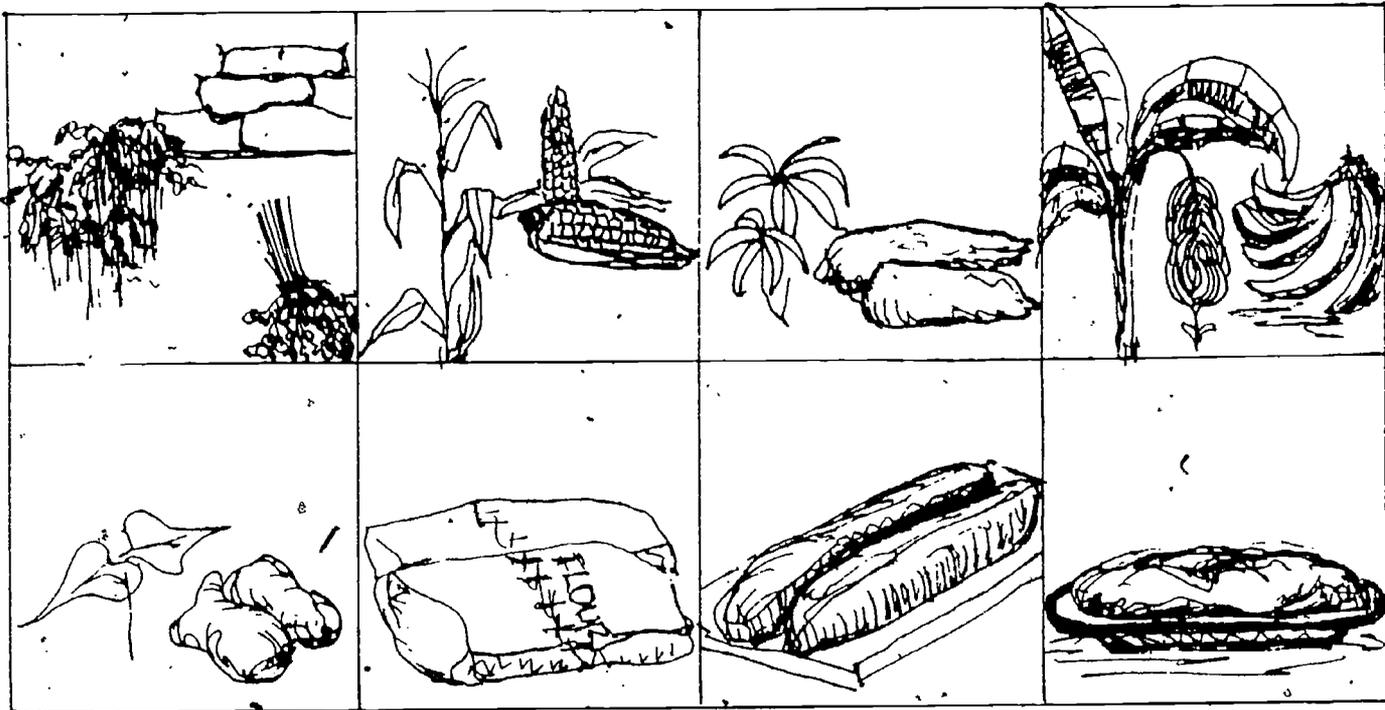
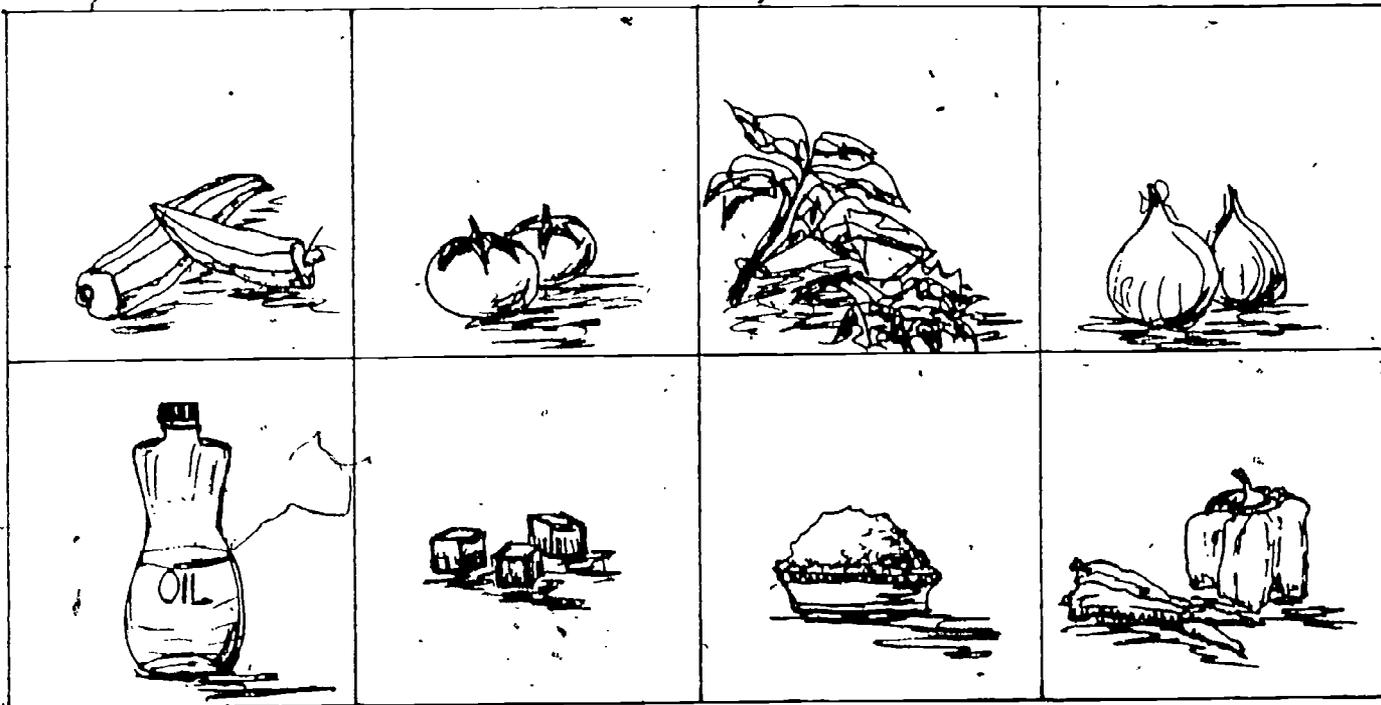


CHART III

- | | | | |
|----|-----------------------------------|---|----------|
| 1. | mólóóvé | H | rice |
| 2. | kpáziì | L | corn |
| 3. | màlakàì | L | cassava |
| 4. | máazákpógìì
(or máazáwóóžágíí) | | plantain |
| 5. | bóí | | (n) yam |
| 6. | fólávàí | H | flour |
| 7. | kpóólòì | | bread |
| 8. | dáámíḡèniì | | food |

CHART IVCHART IV

- | | | | |
|----|-------------|---|--------------|
| 1. | kpáságíí | H | okra |
| 2. | póbóí | L | bitterball |
| 3. | gúlùwùlùgíí | | greens |
| 4. | yáváí | H | onions |
| 5. | gúléí | H | oil (palm) |
| 6. | síkíísù | L | chicken soup |
| 7. | kóléí | H | salt |
| 8. | kísèzfi | H | pepper |

4. VOCABULARY

anií...if

bilíí...goat

boí...yam

buingíí...pig

badiwoó...Bandi (language)

daami...food

daamínaní...food stuff (food-thing)

daazigíí...word, name

diyíí...pot

éveé X-ba...and X

fé, vé...for (somebody)

fanií...you have to

fláwaí...flour

Flénzùwòò...French

geya...palm of hand

giléwui...dog

gíli...to cook

-góó...language

guleí, guló... (palm) oil

gúluvaa...fruit (tree-things)

gúluwulugíí...greens

guó, (W, L)...wash

ilesagíí...eraser

kisègíí...pepper

kooliyíí...cooking pot

kopuí...cup

kólówèlègíí...paper

kpásagíí...okra

kpazíí...corn

kpéléséwóó...Kpelle (language)

kpété...make, prepare, repair

kpólóí...salt

kpólóí...soap

kpólówáláí...soda (NaOH or NaHCO₃),
bitter salt

kpóólóí...bread

kuló...to pick

Lòòmàgòòí...Lorma (language)

Lòòmàzùì...Lorma country

Mándingòò...Mandingo (language)

màlàkàí...cassava

maazákpógíí...plantain

méní, mélí...to hear, understand

mólóóvè...rice (uncooked)

mókùlùì...cooked rice

néé...to be sweet

nyáluuí...cat

owè...yes

òvéé...before

pélépèlè...a little

pétè...to see, look at

póbóí...bitterball

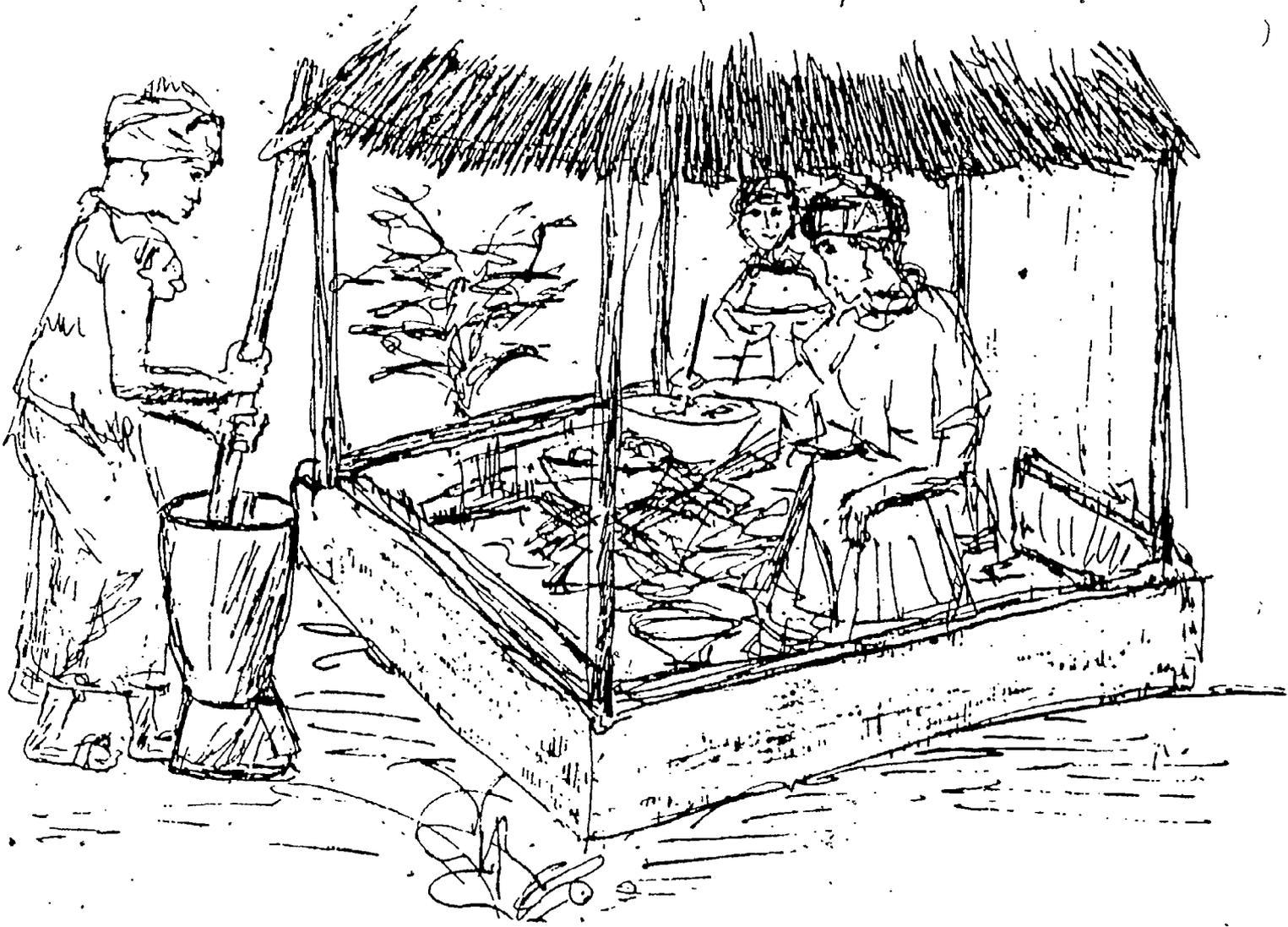
pú...to put

séyéí...cloth
 síkíísù...chicken soup, bouillion
 sòyìèì,...soup
 súúí...animal
 támáá, lámáá...plentiful, many
 tóbògíí...torborgie (see text)
 tǎvé X-po...to send to
 tǎéwùíí...chicken
 tǎlíí...to see (visit)
 tǎsǎí...teacher

 wǎlá...to be bitter
 wùìgòò...English
 wǎlé...to see
 wùìkpìíí...pawpaw, papaya
 wùìtèèì...duck (western chicken)

yáváí...onions

zúnúí...man



1. TEXT

1.1. Monolog: Túwùbòlòí

Àníí tá yè ná, túwùbòlòí yílìzù, tá dè, tá túwúí wùù díyíííí, gàà éyílí. Àyílí ná, tá púú kóáííí, té séyé. Tá séyé ná, tá púú kókóííí, té zíé wùù má, gàà té gáyé wù. Tá gáyéwù ná, té mááyííí wùù kóólíííí, té káléí wùù sú, évéé sàà téeswùlùwùlúgííí, tá kpòlèí. Véléí yà ná, tá túwùbòlòí yílílá, gé wóóvè véè.

1.2 Breakdown: Túwúbòlòì...Palm butter

1. Àníí tá yè ná, túwúbòlòì yìlìzù, tá dè, tá túwúí wùù díyííizù, gàà éyííí.

If they cook palm butter (meaning if you want to...), they first put the palm nut in the pot.

Àníí...if

tá yè ná...they are there: an emphatic form of they

túwúbòlòì...palm butter

yìlìzù...cooking

tá dè...they first

túwúí...palm nuts

wùù...put < púú

díyííizù...in the pot

gàà éyííí...to cook it

2. Áyìlì ná, tá púú kódaíizù, té séyé.

After cooking, they put it in a mortar and they pound it.

Áyìlì ná...after cooking it

tá...they

púú...put it

kódaíizù...in the mortar

té séyé...they pound it

3. Tá séyé ná, tá púú kókóíizù té zíé wùù má, gàà té gáyéwù.

After pounding it, they put it in a bowl, add water and knead it.

kókóí...bowl

zíé...water

gáyéwù...knead

4. Tá gáyéwù ná, té mááyííí wùù kóólíyííizù, té káléí wùù sú, évéé sàà, tééwùlùwùlúgííivà, tá kpóléí.

After kneading it they put the liquid into a cooking pot, they put in fish and chicken soup (maggi cubes) and salt.

káléí...fish

tééwùlùwùlúgíí...chicken soup (bouillion cube)

kpóléí...salt

5. Véleí yà.ná, tá túwúbòlòí yílílá, gé wóóvè véle.

That is the way they cook palm butter, (that is) our own way.

véleí yà ná...this is the way

géwóóvè...our own

1.2 Dialog: Zèbèé è kéezù?

1. Fólómó yà ná?

2. Nyákòì evàà?

3. Váábèesù.

4. Fáiyówú lè sù.

5. Gálá màrà.

6. Gálá màrà.

7. Zèbèé è kéezù.

8. Gà díyíyílízù.

9. Zèbèé è gílí.

10. Gà túwúbòlòlàbáá yílízù.

11. Yà lévé làalè, è túwú-
bòlòlàbáá bètè.

12. (See 2.1)

422

Breakdown: Zèbée è kéezù? What are you doing?

7. Zèbée è kéezù.

What are you doing?

Zèbée...what

kéezù...doing it

8. Gà díyíyílízu.

I'm cooking.

díyí...pot

yílízu...cooking (from gili)

9. Zèbée è gílí?

What are you cooking?

10. Gà túwúbòlòlabáá yílízu.

I'm cooking palm butter sauce.

túwú...palm butter

bòlò, kpòlò (together with túwú...palm butter)

labáá, dabaa...sauce

11. Yà lévé làalè, è túwúbòlòlabáá bétè.

How do you make palm butter sauce?

lévé...pass through (What steps do you pass through in order to...)

làalè...how

bétè, kpété...to prepare, make

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Verb Forms

Lorma verbs have four principal verb forms, the base, the present participle, the remote past, and the past participle. These terms have been chosen because in many cases these forms parallel their English equivalents in function, though not all. Below are some examples:

	<u>weak conditioning</u>		<u>strong conditioning</u>	
	go	break-it	see-it	catch-it
base	liì	gále	pètè	só
present p.	liizú	gálezú	pètèsù	sósù
past	liiní	gálenì	pètènì	sonì
past p.	liiá	gáleá	pètègá	sógá

As in the case of nouns, there are two types of verbs, strong conditioning and weak conditioning. The strong conditioning verbs (e.g., pètè, só) are followed by words and affixes beginning with strong consonants (su, ga) while weak-conditioning words (liì, gále) are followed by words with weak initial consonants (zu, a). When a new verb is encountered, the learner should determine whether the verb is a strong or a weak conditioning verb. This can be done by checking the verb in the present progressive. If the suffix is su, then the verb is strong conditioning. If the suffix is zu, then the verb is weak conditioning.

2.2 Past Tenses

Lorma has two past tenses, one termed a recent past (actually a present perfect) while the other is a remote or far past which is most like the -ed past in English.

2.3 Far Past

The far past tense is formed by using the basic pronouns, followed by the past tense form of the verb. Below are some examples:

gèlìíńf...I went
 `eliini...You_s went.
 `eliini...It went.
 géliini...We_x went.
 déliini...We_n went.
 woliini...You_p went.
 téliini...They went.

gè gíliní...I cooked it.
 `e gíliní...You_s cooked it.
 `e gíliní...It cooked it.
 gé gíliní...We_x cooked it.
 dé gíliní...We_n cooked it.
 wò gíliní...You_p cooked it.
 té gíliní...They cooked it.

2.4 The negative past

The negative past is formed using the negative subject pronouns and the negative particle lè. Below are some examples:

gèlè liini...I didn't go.	gèlè gílini...I didn't cook it.
`elè liini...You _s didn't go.	`elè gílini...You _s didn't cook it.
`elè liini...He didn't go.	`elè gílini...It didn't cook it.
gélè liini...We _x didn't go.	gélè gílini...We _x didn't cook it.
délè liini...We _n didn't go.	délè gílini...We _n didn't cook it.
wèlè liini...You _p didn't go.	wèlè gílini...You _p didn't cook it.
tèlè liini...They didn't go.	tèlè gílini...They didn't cook it.

NOTE: The verb to go lìí is sometimes heard with a short vowel (e.g. li).

2.5 The verb to be

Like other verbs, the verb to be has four principal parts, though as pointed out in Lesson V, the verb yè is generally omitted in the present tense. Below are the principal parts of the verb.

base	yè
present part.	yèzú
past	yèní (negative ñeni)
past part.	yéá

The past tense formation of the verb to be is a straight-forward, save for the replacement of the form yèní by ñeni following a negative. Below are some examples:

Gèyèní péléíbù.	I was in the house.
Gèyèní gàà tísèì.	I was a teacher.
éìlè nèní ná.	He was not there.
éìlè nèní gàà tísèì.	He is not a teacher.

NOTE: The past progressive is formed in a way analagous to that of English.

gèyèní lizú.	I was going.
--------------	--------------

2.6 Suggested Drills for Learning the Far Past

For the first set of drills, use the chart from Lesson V, section 3.3. If the class is large, the tutor should arrange to have a larger version of the chart made.

The types of drill that can be used to learn verb tenses are as follows:

A. Discrimination

The tutor points to one of the cells and says the appropriate sentence, either in the present or remote past. The learners respond by saying either zàà 'today' if the sentence is present or nínà 'yesterday' if it is remote past.

B. Dictation

The tutor says the sentences in the cells for the learners to write down.

C. Repetition

The tutor points to one of the cells and says the appropriate sentence in the remote past and the learners repeat. The cell-by-cell build-up should be used here.

D. Question-Answer

- 1) The tutor points to a cell and says:

Zéḅééyà èyèní kéezù...What was he doing here?

The learners respond accordingly.

- 2) The tutor points to a cell and says a sentence which may or may not be appropriate to the cell. Learners respond either affirmatively or negatively depending on the situation.

Óyè, èliìní, táízù. Yes, he's going to town.

èlè liìní táízù. No, he's not going to town.

E. Transformation

A transformation drill is one which asks the learner to manipulate the sentence in some way. For learning the remote past, the following types of transformation drills are suggested.

- | | |
|--|---|
| 1) present to past | Zúúnúf liìzú táázù. → Zúúnúf liìní táázù. |
| 2) past to present | Zúúnúf liìní táázù. → Zúúnúf liìzú táázù. |
| 3) present negative to past negative | Zúúnúf lè liìzú táázù. → Zúúnúf lè liìní táázù. |
| 4) past to past negative | Zúúnúf liìní táázù. → Zúúnúf lè liìní táázù. |
| 5) first person past to second person past | Gà liìní táázù. è liìní táázù. |

Use the verbs listed in Charts I and II at the end of this section.

F. Substitution

The tutor provides a key sentence which the learner repeats:

èliìní táízù.

This may have to be repeated three or four times to get the learners to respond quickly. Then the tutor provides a key word

or phrase such as vani 'came' and the learners respond by saying èvànì táizù.

To begin with, the substitutions should be kept simple, that is, substitute only the same kind of word, be it pronoun, verb, or whatever: only after the learner can handle this simple substitution should more complex types be attempted.

G. Pronoun Drills

The pronoun drill, Lesson V, section 3.1 can be run here using past tense forms.

H. In addition to using the verb chart (Lesson V, section 3.3) the verb charts on the following pages should be used.

CHART I

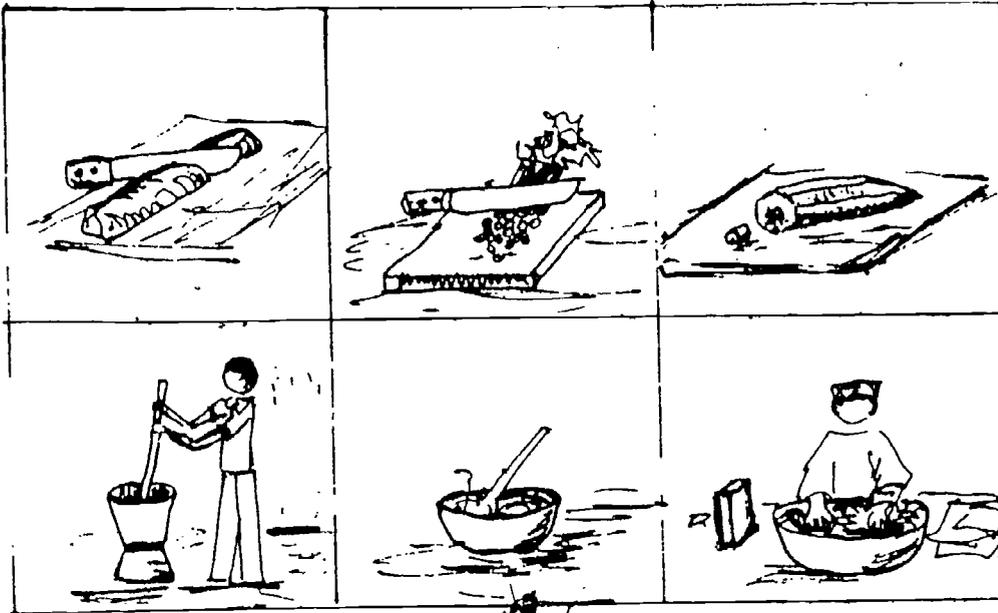


CHART II



Chart I

1.	cut	maálévé	W
2.	chop greens	sévé	W
3.	remove stem	dáábélé	W
4.	pound	síyí	W
5.	stir	póté	S
6.	knead	gáyéwù	S

Chart II

1.	cook	gílí	W
2.	remove chaff	gáávèè	W H
3.	peel	káláwó	S L
4.	wash	gúó	W L
5.	eat	míf	W L
6.	drink	kpólé	W L

2.7 Stative Sentence

A stative sentence is one which indicates that the subject is in a certain state.

zíé bádívé.	The water is hot.
zíé lè bádínì.	The water is not hot.
kpáánàgè.	It is hard.

In Lorma, stative sentences are formed by adding one of two suffixes to the verb:

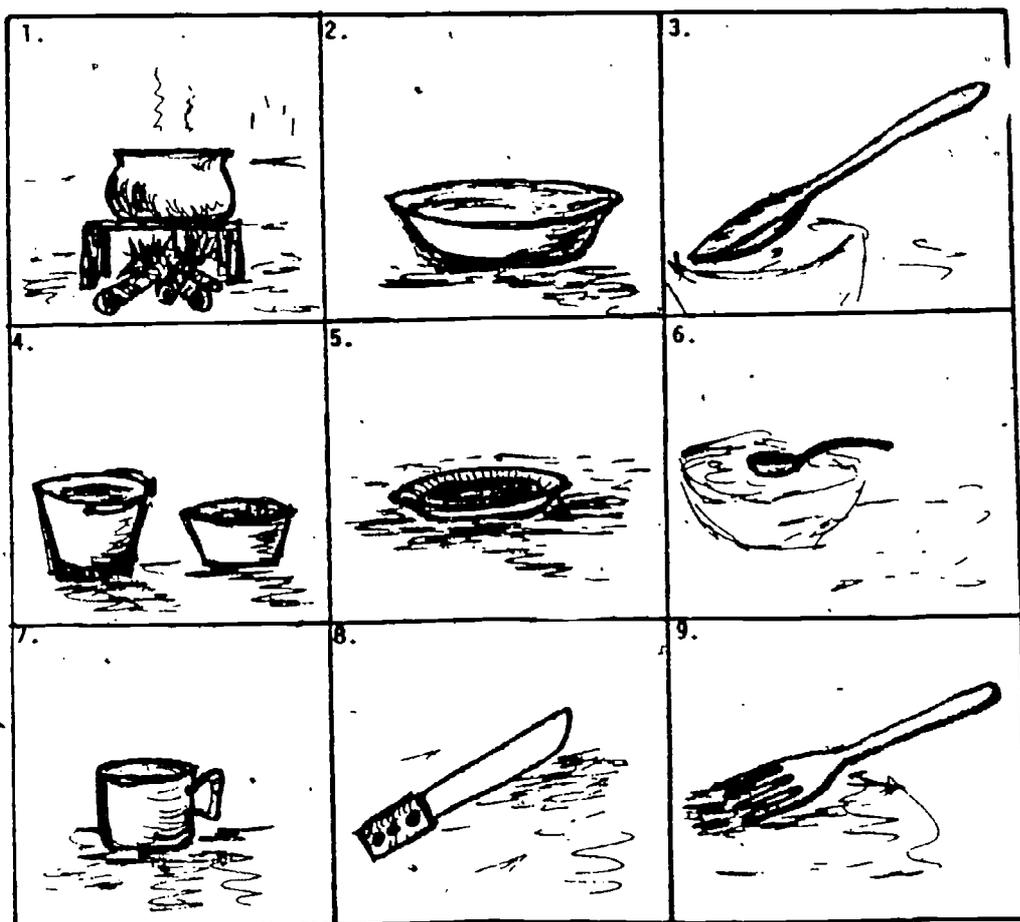
-vé	Following weak conditioning words.
-gè	Following strong conditioning words.

In the following listing of adjectives, each object is marked in such a way to indicate the tone and form of the following affix. If the adjective is followed by a W, the stative affix is -vé, and if S, the affix is -gè. Accordingly, the H and L marks whether the affix is high or low-toned.

kpááí	W L	hot	kóózà	W L	tall
déf	W L	cold	kpáánà	S L	hard
téf	W H	black	pólózàá	S L	old
gúwá	W L	clean	kpúwó.	W L	short
kóló	S L	tired	nffiné	W L	young/new
nówó	W L	dirty	kpóóló	W H	fat
péné	W H	small	kómá	W H	stingy
pá	S L	good	kpété	W H	rich
kpákpá	W H	large	mólé	W L	poor
nówó	W L	ugly	kólé	W H	white
yówú	W L	evil	kpóf	W H	red
néé	W H	sweet	kpóé	W H	blue
kpódá	W H	sour	kpózí	W L	yellow
wáíá	W L	bitter			

CHART III

Kitchen Utensils



3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning the Names of Cooking Utensils

The cooking utensils found in a Lorma home usually include the following:

cooking pot	kóólíyíí	spoon	mítéí
pan	kókoí (páníí)	cup	kòpugíí
cooking spoon	kólumítéí	knife	bówaí
bowl	ḡolíí	fork	fóóí
plates	pílítì		

Take these items and arrange them between you and your tutor and learn them using the gradual build-up that you have been working with. If you cannot obtain this equipment, use the following chart. (III)

3.2. How to Cook X

Now that you know how to cook palm butter, you may want to learn how to cook something else. Ask your tutor what he likes to eat. Then ask how to cook it. Record this on tape, then go over the tape, in the same way as before, except ask the tutor to help you understand the sentences.

Ideally, to follow up this exercise, you should actually attempt to cook the food that you have inquired about. Probably the dish that you have chosen will be among the following:

beans	tɔwɔ́í
okra	kpáásàgíí
palaver sauce	kɔ́lɔwɔ́lɔ́í
potato leaf	zɔ́wɔ́dáyáí
cassava leaf	máadáyáí

4. VOCABULARY

bówáí...knife

bòlífí...bowl

dáábélé...to remove stem

dábáí...sauce

déí (W L)...to be cold

fóófí...fork

gáávèè (W H)...to remove chaff

gáyéwù...to knead

gálé...to break it

-ge...stative affix (following strong conditioning nouns)

gúwá (W L)...to be clean

yé...to be

káláwó (S L)...to peel

káléí...fish

kódáí...mortar

kókóí...pan

kókóí...bowl

kólé (W H)...to be white

kólúmítéí...cooking spoon

kómá (W H)...to be stingy

kóólìyìì...cooking pot

kóózà (W L)...to be tall

kóló...to be tired

kólówòlòí...palaver sauce

kòpùgífí...cup

kpáána...to be hard

kpádí (W H)...to be hot

kpákpá (S L)...to be large

kpázi (W L)...to be yellow

kpèté (W Y)...to be rich

kpódá (W H)...to be sour

kpóé (W H)...to be blue

kpóí (W H)...to be red

kpólé (W L)...to drink

kpóló (W H)...to be fat

kpúwó (W L)...to be short

máádàgàì...cassava leaf

máálévé (W)...to cut

mááyíéí...liquid - supernatant

míí (W L)...to eat

mítéí...spoon

mólé (W L)...to pour

nèé (W H)...agreeable

nówó (W L)...to be ugly

pá (S L)...to be good

pílítí...plate

pólózàá (S L)...to be old

pótè...to stir

séyé...to beat, pound

sévé (W)...to chop greens

sóó (S)...to catch

téí (W H)...to be black

tévèyèlè...to pass through

tèewùlùwùlùgífí...chicken soup (magie)

túwúbòlòí...palm butter

túwúí...palm nuts

vèlè...way, ~~procedure~~
-vè...stative affix (following
weak conditioning words.)

zàà...today

zièl...water

zówódáyáí...potato leaf



-----LESSON VIII-----



1. TEXT

1.1 Monolog: Zòzòzàyáí.

Fólónèpé zàyáí yàlésú Zòzòó. Fèní sèdífólónó yà tèle pódflóó là. Yàì ná zàyáí zù yàzòó è ñéñínèpé sòlòwó níí èwóíni. Yàzòó è mólózé vétè, évéé máázákpóóbà évéé mánákúvà. Yàzòó è gúlúwulùkpóqápé pètè sàyáí zù. Yàzòó è kálé vétè, tábàqó qàà kízé, kpóló évéé kpólówálávà nà. Nìtìè yèyà, nìí èwóí èyèè, èlìì lá yàvèlèíí là.

Breakdown: Zòzòzàgáí...Zorzor Market

Zòzò...Zorzor zàgáí sàgá...market

1. Fólónèpé zàgáí gálésú Zòzò.

Every day, there is a market in Zorzor.

fóló...day nèpé...every gálésú...is in

2. Fèní sèdífólónó gá télè pódílóó là.

But you cannot transact business there on Sunday.

fèní...it is necessary (combines with the negative sentence)

sèdífólónó...Sunday díó...certain (in this context 'any')

télè...they not gá...emphatic market

pódílóó...transact business là...there

3. Yàì ná zàgáí zù yàzóó è gènífèpé sòlòwó níf èwóíni.

You who are (there) in the market (you) can get anything that you wish.

yàì...(used to mark a modifying clause in the market)

yàzóó...you can sòlòwó...obtain

gènífí...these things (the níf...this relates to the following clause èwóíni...that you want)

níf...that (marks relative clause)

4. Yàzóó è mólózé vètè, évée máazákpóóbà évée mánakúvà.

You can see hulled rice, and plantain and cassava.

vètè, pètè...see

5. Yàzóó è gúlúwulùkpógápé pètè sàgáí zù.

You can find all sorts of greens in the market.

gúíuwulù...greens kpóqápé...all kinds of

6. Yà zóó è kálé vétè, tábàgó gàà kízé, kpóló évée kpólówálávà nà.

You can find fish together with pepper, salt, and soda.

kálé...fish tábàgó gàà...together with

kízé...pepper kpóló...salt

évée X-va...and X

kpólówálá...soda < literally...bitter salt

7. Nìttìè yèyà, nìì èwóí èyèè, èlìì lá yàvèléílà.

The things that you bought that you wanted, you take them home.

nìttìè...these (the nìì marks a following modifying clause)

yèyà...bought nìì...this (another modifying clause)

èyèè...your hand (èwóí èyèè = you wanted to have)

èlìì lá...you go with them

yàvèléílà...to your house

1.2 Dialogue: Tévaamákáti.

1. Bóí, yà ná.

2. Kèyà èvää.

3. Líidè yá gaa yà zòláítìè.

4. Máazagíí yá gaa félegòfowù.

5. Máazagéngén à gaa náí.

6. Téèṅàì yá gaa sènegíla.

7. Zèḅéé yá èwóini.

8. Gèwóini gaa máazagíí.

9. Fón yá gaa máazagíí.

10. Máazafélegò yá.

11. emama.12. emama.

Breakdown: Tévèè mákéti...Table market

3. Lfidè yá gaa yà zòóláítìè.

How much are your market things?

lfidè...how much

zòóláí...from sòóláí...merchandise including food

4. Máázágíí yá gaa félégòfòwùṅ.

Bananas are two for a nickle.

félégò...two fòwùṅ...five cents

5. Máázàgèngén yá gaa náí.

Fried plantains are a dime.

náí...ten

6. Tééṅàì yá gaa sènegílá.

Boiled eggs are twenty cents

téé...chicken ṅàì...egg

sèné...twenty cents < shilling

gílá...one

7. Zèbèé yá èwóínì.

What do you want?

zèbèé...what wóínì...want

8. Gèwóínì gaa máázágìì.

I want bananas.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Number System

The number system from one to ten is not difficult to learn. In learning to count, use your fingers. You will note that it is common in West Africa to begin with the little finger of your right hand and proceed to the thumb. Numbers six to ten are done in a like manner with the left hand.

1.	gílá	másiíyílá	one match
2.	félégò	másií félégò	two matches
3.	sáágò	másií sáágò	three matches
4.	náágò	másií náágò	four matches
5.	dóólùò	másií dóólùò	five matches
6.	dézídà (déézda)	másií dézídà	six matches
7.	dófèlà	másií dófèlà	seven matches
8.	dósávà	másií dósávà	eight matches
9.	tàwù	másií tàwù	nine matches
10.	púúgò	másií púúgò	ten matches

After learning to count on your fingers practice counting other things.

matches	• náábùlágìí (másií)
ants	púpúí
peppers	kízègìí
rice seed	mólóyáí
etc.	

2.2 The Monetary System

With these numbers, it is possible to learn the money terminology. Although the Liberian economy is based on the U.S. dollar, much of the terminology is derived from the British pound.

1¢	kàpàgílá	kàpàqíí
5¢	fówúngìì	(kàpà dóó lùò)
6¢	fówún kàpà gílá	(kàpà dózda)
10¢	nàìgìì	(kàpà púúqò)
15¢	éétingíí	
20¢	sènìgìlá...	one shilling
25¢	sènìgìláfowùn	
50¢	sènìfélegònàì	(20 X 2) + 10
\$1.00	sènìdóólùò dàlàgìlá	(20 X 5)
\$4.00	pòwúngìlá	
\$5.00	dàlànááqò	

Practice counting to \$1.00 by 5¢ intervals.

Practice counting to 10¢ by 1¢ intervals.

2.3 Díídè...how much/how many.

The question word díídè ~ líídè can be used as a noun, asking how much or how many or as an adjective asking how many somethings.

1. Díídè yà gàà yàzòláiííè...how much is your merchandise?
2. Díídè yà èwòinì nà...how many do you want?
3. Sòwóí yà gàà líídè...how much is the price?
4. Núlíídè yà èvaàní...how many people came?
5. Máázà díídè yà é ná...how many bananas are there?
6. Máázadíídè yà ééyà...how many bananas do you have?

2.4 Exercise: Bargaining Dialog.

Take a number of different objects...bananas, money, stones, matches or whatever is available. Practice the following dialog.

1. What do you have?

Zèbèé yà ééyà?

2. I have two bananas.

Máázàféléqòyá.

3. How many bananas do you have?

Máázadíidè yà èzèyà.

4. I have 4 bananas.

Máázanaágò yà èzèyà.

5. How much are they?

Dìidè yà qàatìè.

6. One for 5¢.

Gílá yà qaa fówún.

7. How much for all?

Dìidè yà gaa tékpògòpè.

8. 20¢

Sèngílá.

2.5 Plurals

Lorma has two plurals, one for indefinite and the other for definite. The indefinite plural is added directly to the noun base. The indefinite plural has two forms, one, -a, follows weak-conditioning words and the other, ga, follows strong-conditioning word forms.

kpásàgìì	kpásàgà	péleí	péleá	house
másàgìì	másàgà	chíefs	téeá	fowels
kíségìì	kíségà	péleí	péleá	roads

The definite plural is formed from the definite singular. There are three definite singular forms. As mentioned earlier, -gi follows strong conditioning words, and -i follows weak-conditioning words. There are a number of words of the form Cii, Cei, Cee and Cai for which no definite suffix is detectable: NOTE: C = consonant.

sée...elephant kp̃í...worm

In addition, there is a third definite suffix -vɛ, added to locative type words.

nétià...outside	nétiàvè...the outside ~ outside place
zúwá....ground	zúwávè....the ground ~ ground place
	tòdòlavè..forehead
	gázuvè....eye
	dáavè.....mouth

Once the definite is formed the plural tìè, from tíé 'they' is added.

The difference between the definite and indefinite plurals is the same as the difference between the definite and indefinite singular. The indefinite plural means "some", but unspecified, while definite plural means that the noun has been specified previously.

Máságàà táá vè. Some chiefs are here (but their number, and other facts have not been specified).

Máságìttìè táá vè. The chiefs (that you told me about) are here.

2.6 Exercises for Practicing Plurals

Using the various noun charts practice forming the plural. (Before you try, make sure you are familiar with the identification of the word in the singular.)

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Marketing

Now that you are armed with the linguistic tools, you should go to the market and practice your buying. By this time you should know the names of every type of produce on display. If you do not, you have only to ask.

If you have to ask, however, buy it and bring it home with you, then you can practice its pronunciation with your tutor.

If you are studying the language in a part of the country where Lorma is not spoken, then we recommend that you go to the market in your area and get the experience of being in the market and purchasing items.

Bring the items home with you and practice the same market procedure with your tutor.

3.2 Market Organization

In larger markets you will note that there is considerable organization to the market, even if there are no market stalls. While you are going through the market, make a mental note of what you see, and try to reconstruct it as a map when you get home. You will find that it will take several visits before you have it all down. Find out what fees a market person must pay to be permitted to trade. Find out whether some days are considered more important than others.

3.3 Vocabulary Study

Review all the vocabulary to date (see the summary at the end of each lesson).

Put them on flash cards if you haven't done so already. Rather than an English gloss, it is preferable to put a picture of the object, because this will help you to relate to the thing itself and not have to go through a translation of it.

Once you have made the flash cards, practice the definite singular, definite plural, and indefinite plural. Ask your tutor to use them in a sentence. Encourage the tutor to use a variety of sentences. Make sure you understand the sentence, then write it down on the flash card, with a translation with it. Then repeat the sentence for your tutor.

NOTE: This drill can be repeated on different occasions each time adding a new set of questions.

On your way to work, market, lessons, etc., identify objects on the way: houses, trees, children, and count them from one to ten.

4. VOCABULARY

-à...indefinite plural (see Lesson 8, section 2.4)

dàlagíí...dollar

déézidà...six

díídé, líídé...how much

dóoluò...five

dóofelà...seven

dóosavà...eight

éétingíí...15¢

félégò...two

fówungíí...nickel

-gà...indefinite plural (see Lesson 8, section 2.4)

géngén...to fry

géyá...to buy

gilágíí...one

yalé...there is

kàpágíí...penny

kpógapé...all sorts of

kpýí...worm

máazàgèngèn...fried plantains

másií...matches

mólóyáí...rice seed

naágò...four

naígíí...dime

nèpé...every

ḡáábùláágíí...matches

ḡáí...egg (see tééḡàì)

ḡétèà...outside

ḡétìàvè...the outside

póngíí...pound \$4.00

pódílòò...transact business

púpúí...ants

púúgò...ten

sáyáí...market

séf, séé...elephant

Sèdífóló...Sunday

sèḡíí...20¢ from shilling

sòlòwó, zòlòwó...to obtain

sòwóí...price

súbù...morning

tábàgò...together with

táwúgò...nine

tééḡàì...chicken eggs

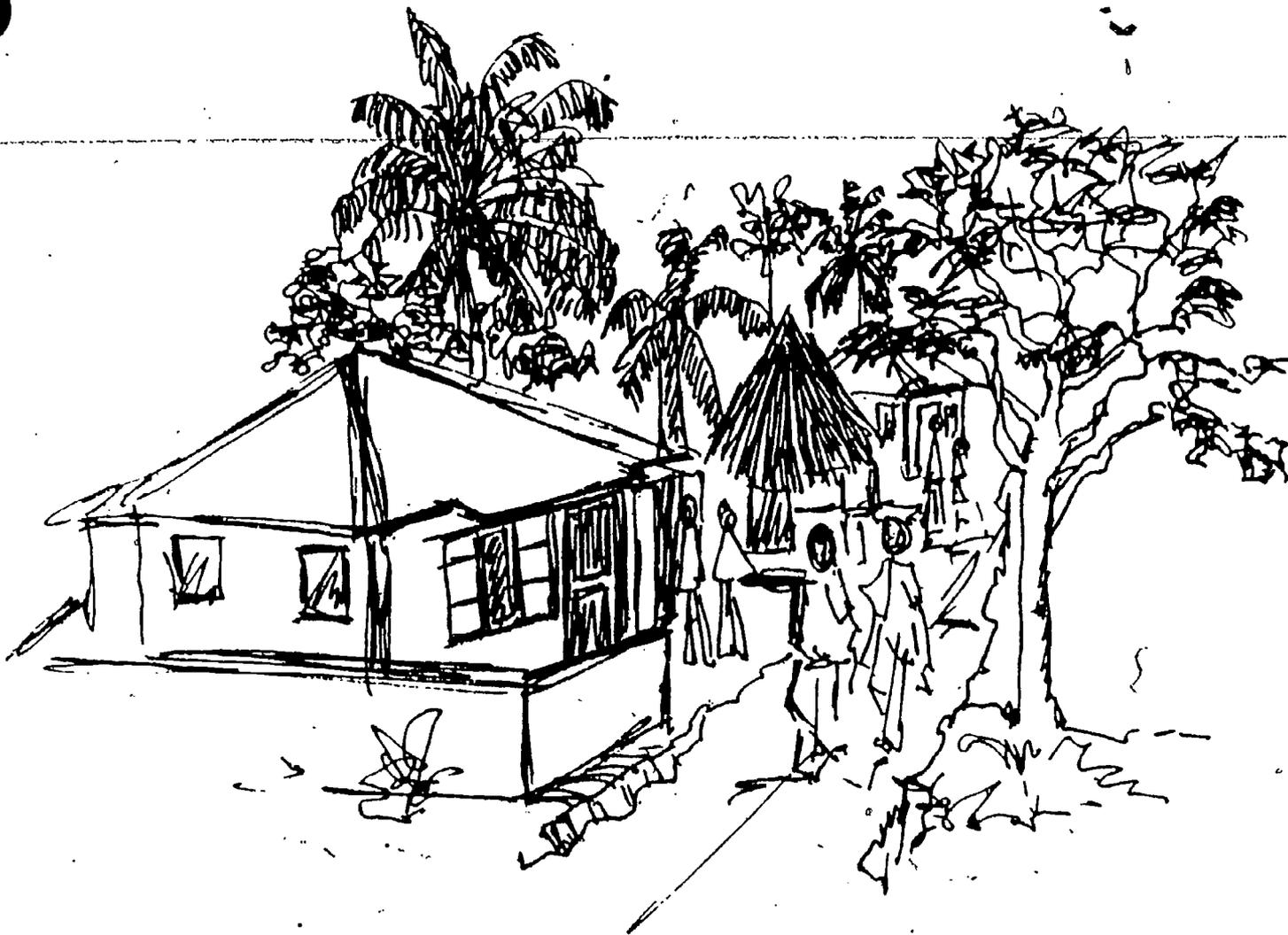
-tìè...plural suffix

-vè...locative/definite suffix
(see Lesson 8, section 2.4)

zòò < sóó...be able, can

zòlálítìè...market things, merchandise





1. TEXT

1.1 Monolog: Péléí

Pélézèizúfélegò yà, é Lòmàzúizù. Wòlòwòlòwù mààvelèì yà gàà kíliyìlìpèlèì. Lúmùgìlákàno, è téwù. Télòogé yà gàà gúlú, tá póló évéé tétégìivà. Pélénìinéí, é Lòmàzùizù tá yà kpésàpèléí. Péléínáitìè télòogé yà gàà pólóvilíkíí, tá símèndì évéé páníkálagíivà. Yéetà, tá bílíkíí zìè gàà símèndì, té pín zìè má. Kpésàpèlèlamáá yà nó gàà, lúmùnáágò. Péléwáláfíyílá kà yà kpésàpèléwù. Zàmazuvé péléwálááíwù tá ñabúí lóò ná kéévaamá náyegàà díyíyìlìzuvè. Lúmùgìlákà, zúnúí vaamá gàà yíé ñííwù. Lúmùizòitìè, téléyáitìè, táwóí évéé saa ñázáitìèvà. Mólówótáí yà nètèavè, tá mólóí wulò ná.

Breakdown: Péléí...The House

1. Pélézéí zúfélégò yà, é Lòòmà zúí zù.

There are two kinds of houses in Lorma country.

zéí zú...kinds

yà...emphatic marker

é...it (agreement with the plural subject is only optional)

zúí...country

2. Wòlò wòlò wù m à à vè lè í yà g à à k í l í y í l í p è l è í.

The traditional houses are circular.

wòlò wòlò...by gone times

wù...in

m à à v è l è í...these (aforementioned house)

k í y í y í l í g ì...circle (forms compound with p è l è í)

3. Lúmù g ì l á k à n ò, è t é w ù.

They have only one room.

lúmù g ì...room

k à n ò...only

è t é w ù...it is in them

4. Tèlòò g é y à g à à g ú l ú t á p ó l ó í é v é é t é t é g ì v à.

They are built with sticks and mud and grass thatch.

lòò g é...stative form of build

g ú l ú, g ú l í í...wood, tree, sticks

t á...and

p ó l ó í...mud

t é t é g ì...grass thatch

5. Pélénì ì n é í, è Lòòmà zúí zù t á y à k p é s à p è l é í.

The new houses in Lorma country are square houses.

k p é s à g í...square (compounded with p è l é í)

6. Péléíníítìè télòògé yà gàà pólóvìlìkífí, tá síméndìi évéé páníí-kálágíivà.

These houses are built with mud block and cement and zinc:

péléíníítìè...these houses

télòògé...they are built

pólóvìlìkífí...mud bricks

síméndìi...cement

páníí-kálágìì...galvanized iron

kálágìì...flat sheet

7. Yéétà, tá bílìkífí zìè gàà síméndìi té pín zìè má.

Sometimes they will plaster the bricks with cement and paint it.

yéétà...sometimes, perhaps

zìè, sìè...to rub, spread

pín...paint.

má...on it

8. Kpésàpèlèlámáá yà nó gàà lúmúnáágò.

Most square houses are only with four rooms.

lámáá < tamáá...many, plenty

yà nó gàà...are only with = that is to say

lumu...room

9. Péléwáláíyílá kà yá kpésàpéléwù.

A square house has one big room.

péléwáláí...big room

kà...emphatic particle

wù...in

10. Zàmazuvé pélewáláiwú, tá gábúí lòò ná, kéevaamá náyègàà díyíyílizuvè.

There is a fireplace in the middle of the big room in order to have a place to cook.

zàmazù...in the middle -ve stative particle, place

gábúí...fire

lòò...build (literally, they build fires there)

kéevaamá...in order that

náyègà...there is

díyíyílizuvè...cooking place

11. Lúmùgílá kà, zúnúí vaama gaa yíe níibù.

There is one room for the man to sleep in.

zúnúí...the man

vaama...for him

gaa yíe...with him

níibù...sleep in

12. Lúmùízáítìè, táléyáítìè, táwóí évéé sàà nàzáízáítìèvà.

The other rooms, (are for) their children, their friends and his other wives.

záí...other

léyáí...children, (younger brothers and sisters)

wóí...friends

nàzáí...wife

13. Málwótáí yà nètéavéí, tá málóí wulò ná.

The rice kitchen (storage area) where they store the rice is outside.

málóí...rice

kótáí...kitchen = storage area

nètéa...outside

véí...place

wulò < kulo...take



1.2 Dialog: Púlúí yà mà.

- | | |
|-------------------------------|-------------------------------------|
| 2. Púlúí yà mà. | 1. |
| 4. Ówè, gèwóinì gè láámì. | 3. <u>èwóinì</u> è láámì. |
| 6. <u>emà</u> mà, bẹ̀ gè kón. | 5. Fólómó, èwóinì è láámì yà bàláá. |
| 8. <u>èwóinì</u> è zíé b́ólé. | 7. Váá dé láá mì. |
| 10. Zíé yà tázóo è ḱpólé. | 9. Gèwóinì gè zíé b́ólé, è màrà. |
| 12. | 11. <u>è</u> màrà. |

Breakdown: Púlúf yà mà...I'm hungry.

2. Púlúf yà mà.
I am hungry.
púlúf...hunger
mà...on me (Literally: Hunger is on me.)
3. èwóínì è láámì?
Do you want to eat?
láámì...eat
4. Ówè, gèwóínì gè láámì.
Yes, I want to eat.
5. Fólòmò èwóínì è láámì, yà bàláá?
Folomo do you also wish to eat?
yà bàláá...you too
6. èmàmà, bé gè kón.
Thank you, let me taste it.
èmàmà...thank you
bé...let
gé...I
kón...taste it
7. Váá dé láámì.
Come, let's eat.
dé...we (inclusive)
8. èwóínì è zíé bólé.
Are you thirsty?
zíé...water
bólé, kpólé...drink
10. Zíé yà tázóó è kpólé.
Here is water to drink.
Literally: There is water, take it and drink it.
zóó...catch, take

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Simple Future

The simple future, translated most accurately by the English auxiliary 'will' is constructed with a future pronoun and a verbal base. The future pronouns are identical to the emphatic pronouns, except for the third person singular, where tówàà appears instead of tò. Thus for practical purposes the future differs from the progressive by the presence or absence of su ~ zu.

Gàlìzú.	I am going.
Gàlìì.	I will go.
Gà séyéí wúózù.	I am washing clothes.
Gà séyéí wùò.	I will wash clothes.
Tò lììzú.	He is going.
Tówàà lìì.	He will go.

The negative is formed by using the negative pronoun, the negative particle and the verb perfect tense (a ~ ga form). Below is the full paradigm, affirmative and negative of...Tomorrow X will eat rice.

	<u>Affirmative</u>	<u>Negative</u>
I	Ìnà gà séyé wúó.	Ìnà gèlè séyéí wúóá.
you _s	Ìnà yà séyé wúó.	Ìnà èlè séyéí wúóá.
he	Ìnà tówáá séyé wúó.	Ìnà élè séyéí wúóá.
we _x	Ìnà gá séyé wúó.	Ìnà gélè séyéí wúóá.
we _n	Ìnà dá séyé wúó.	Ìnà délè séyéí wúóá.
you _p	Ìnà wá séyé wúó.	Ìnà wèlè séyéí wúóá.
they	Ìnà tá séyé wúó.	Ìnà télè séyéí wúóá.

The simple future also carries the meaning that you are able, particularly if the same tense does not occur in the preceding sentence.

2.2 Suggestions for Drilling the Future Tense

A. In Lesson VII, a number of drills were suggested for learning the past tense forms. These were labeled as follows:

- a) Discrimination
- b) Dictation
- c) Repetition
- d) Question-Answer
- e) Transformation
- f) Substitution
- g) Pronoun Drills

Use these drills to practice the future tense with the charts accompanying Lesson VII.

B. Story Drill

The pictures in the following chart tell a simple story. The sentences associated with each picture are given in the present tense. Once you have learned the story in the present tense, practice converting the sentence into the future or future negative.

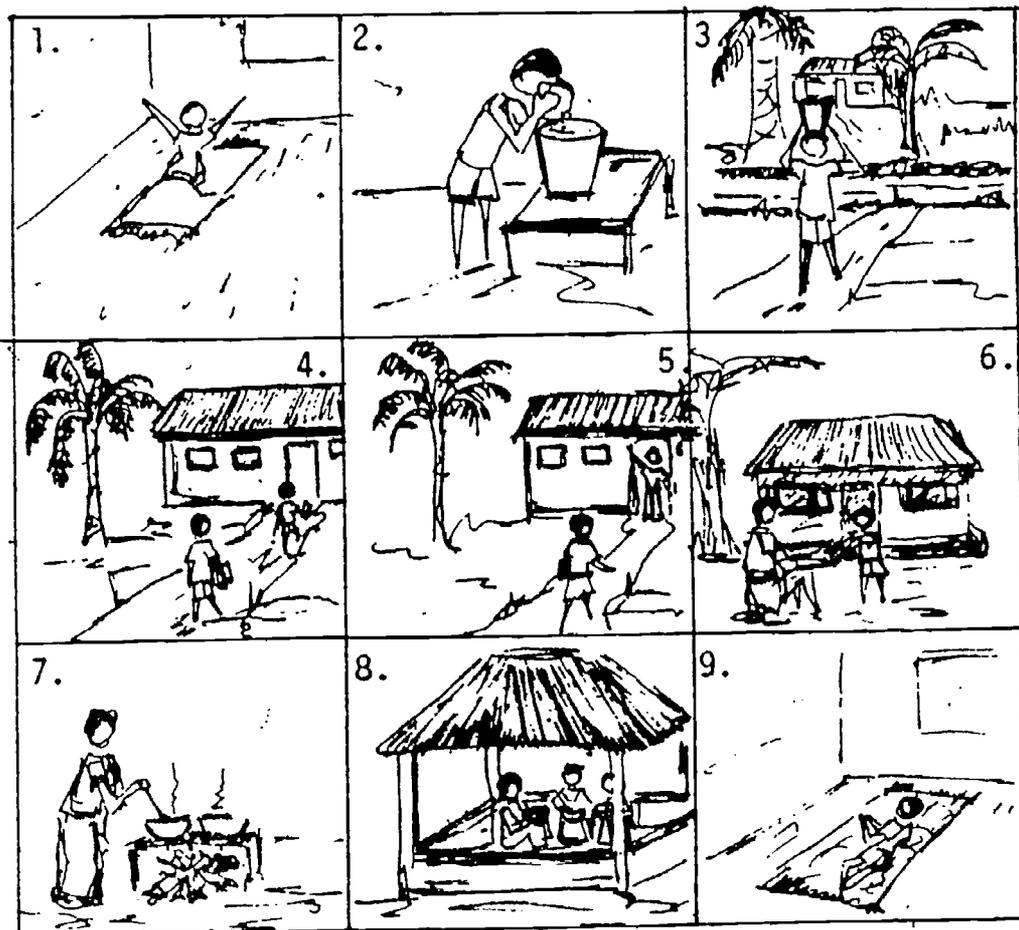
You can also use this drill to review the past tense.

Note also that different pronouns can be used in place of the third person singular.

C. Story

1. Kólù yà wú sìyìzú gàà súbù.
2. Kólù yà gáázù wúózù, é mááyìlì.
3. Kólù yà lììzú gàà zìé pélélà.
4. Kólù yà sàà ná kólóí zìyìzú èlìí kólóvéléwù.
5. Kólù yà sàà vàázù pélélà yìè wuló kólóvélélà.
6. Kólù yà wóósù déyéí pélélà.
7. Kólù, yà bòsù déévà gàà è díyìyìlì.
8. Kólù yà láámìzù.
9. Kólù yà lììzú òífìzù.

DAILY ACTIVITIES



1. Kolu is waking up in the morning.
2. Kolu is washing her face and getting dressed.
3. Kolu is carrying water to the house.
4. Kolu is picking up her books and going to school.
5. Kolu is coming home from school.
6. Kolu is playing with her younger brother.
7. Kolu is helping her mother with the cooking.
8. Kolu is eating.
9. Kolu is going to sleep.

2.3 Alienable Possession

In Lesson IV you were introduced to one kind of possession called inalienable possession. Inalienable possession is concerned with the relationship between the possessor and objects which are really non-transferable to others, such as body parts and blood relatives. In opposition to this kind of possession is alienable possession which concerns the ownership of all other entities.

The major difference between these two types of possession is found in the possessive pronouns, as can be seen in the following examples:

	Alienable My <u>house</u> (etc.)	Inalienable My <u>nose</u> (etc.)
I	nàpèléí	sòkpàì
you _s	yàvèléí	èzòkpàì
he	nápéléí	sókpàì
we _x	gávèléí	gézòkpàì
we _n	dávèléí	dézòkpàì
you _p	wàvèléí	wòzòkpàì
they	távèléí	tézòkpàì

2.4 The Tones of Alienable Possession

The possessive pronoun can have one of two effects on the following noun (1) it can raise the tone of the noun (3rd person singular) or (2) it can lower the tone of the following noun (the remaining pronouns).

Below are some examples:

<u>house</u>	<u>chief</u>	<u>cobra</u>
nàpèléí	nàmasàgíí	nàzììligíí
yàvèléí	yàmasàgíí	yàyììligíí
nápèléí	nàmasàgíí	nàzììligíí
gàvèléí	gàmasàgíí	gàyììligíí
dàvèléí	dàmasàgíí	dàyììligíí
wàvèléí	wàmasàgíí	wàyììligíí
tàvèléí	tàmasàgíí	tàyììligíí

According to these rules, 'my house' should have the tone pattern nàpèléí but it doesn't. This is because when the weak suffix is high-toned, it pulls up the tone of the preceding syllable. Thus the derivation of the tones for 'my house' is as follows:

nàpèléí lowering → nàpèlèí suffix tone adjustment → nàpèléí

The learner need not bother with this explanation when learning the forms. It is only necessary to remember that possessed weak conditioning nouns have a high tone final syllable in the definite.

The act of alienable possession automatically converts the possessed noun into a high tone conditioning noun, so that the following word whether a suffix, or an adjective will be high-toned.

nàmasàgíí	my chief
nàmasànínéí	my new chief
nàpèlénínéí	my new house

2.5 Bring, Carry, Take, Give

These semantically related verbs function syntactically as follows:

- A. Bring and carry function alike and can be translated literally as come with and go with.

Lìi lá.	Carry it. (Take it away.)
Vàa lá.	Bring it.
Líi gaa návóléi.	Take the money away.
Vaa gaa návóléi.	Bring the money.

- B. The preposition gaa takes a special set of pronouns.

Líi gaa zù.	me	Bring me (etc.)
Líi gaa yè.	you _s	
Líi là	him	
Líi gaa yíé	us _x	
Líi gaa díé	us _n	
Líi gaa wíè	you _p	
Líi gaa tíé	them	

- C. Expansion of the Object.

Vàa lá.	Bring it.
Vaa gaa návóléi.	Bring the money.
Vaa gaa návóléiníí péleí wú.	Bring the money from the bank.

- D. To express the notion 'to bring it to me,' the personal pronoun is combined with the position pò following the verb vaa.

Vaa là pò.	Bring it to me.
Vaa là ewò.	Bring it to you _s .
Vaa là pò.	Bring it to him.
Vaa là gewò.	Bring it to us _x .
Vaa là dewò.	Bring it to us _n .
Vaa là wowò.	Bring it to you _p .
Vaa là tewò.	Bring it to them.

E. Give and Take - fé and síyí

The verbs 'give' fé and 'take' síyí operate differently from 'bring' and 'carry':

Síyí.	Take it.
Návóléí zìyì.	Take the money.
Fé.	Give it.
Návóléí vè.	Give the money.

F. The benefactor is marked by a special set of pronouns:

Fé zèyà.	Give it to me.
Fé èyà.	Give it to you.
Fé zéyá.	Give it to him.
Fé géyá.	Give it to us _x .
Fé déyá.	Give it to us _n .
Fé wèyá.	Give it to you.
Fé téyá.	Give it to they.
Fé máságìì èyà.	Give it to the chief.

2.6 Practicing Possession

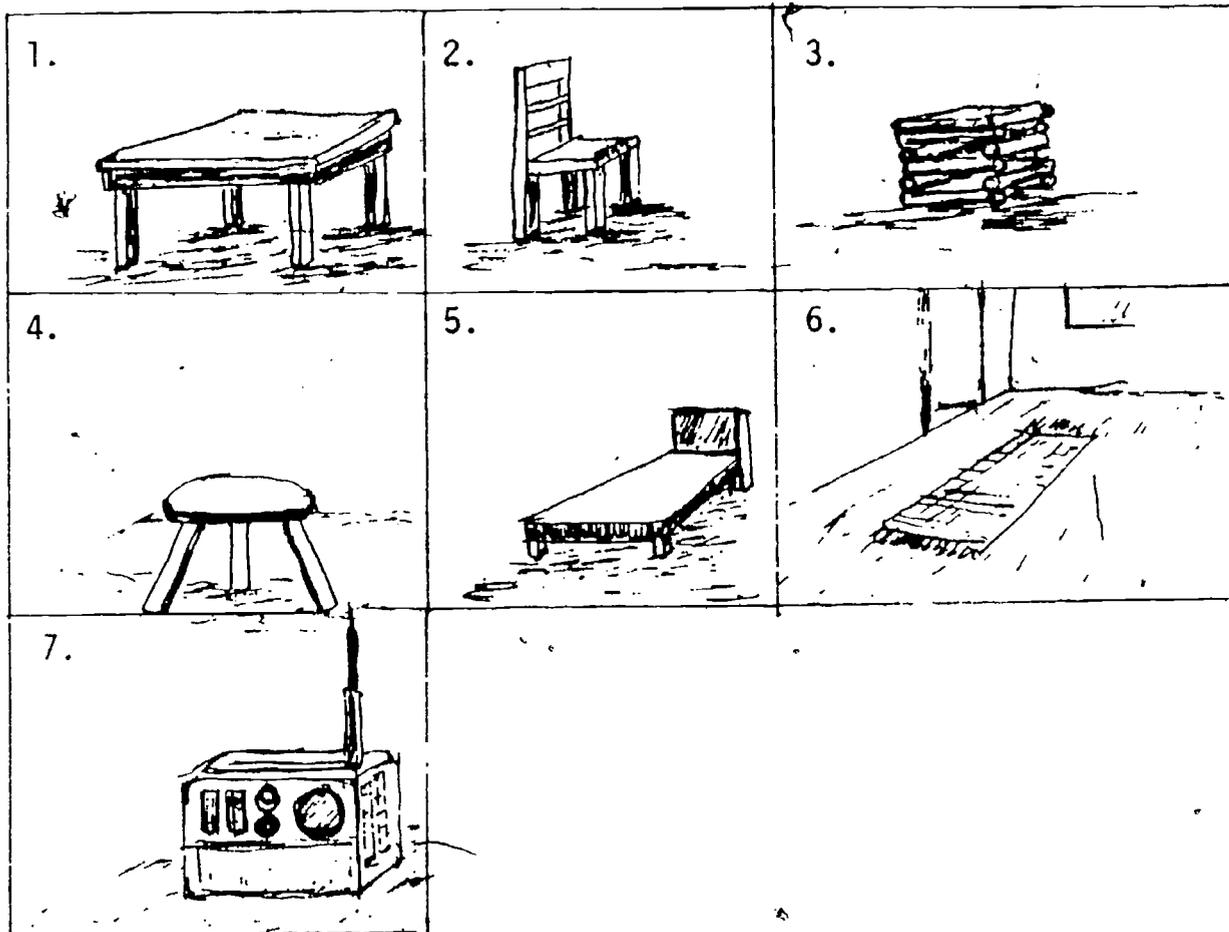
Alienable possession can be learned in the same way as inalienable possession. Using the procedures outlined in Lesson IV use the following charts to develop ease at manipulating inalienable possession.

CHART 1

Household Furnishings

1. tévéé	table
2. kpópóógìì	chair
3. kpézéf	bench
4. kpákálágìì	stool
5. bétéí	bed
6. sáábáí	mat
7. lúdfé	radio

HOUSEHOLD FURNISHINGS



162

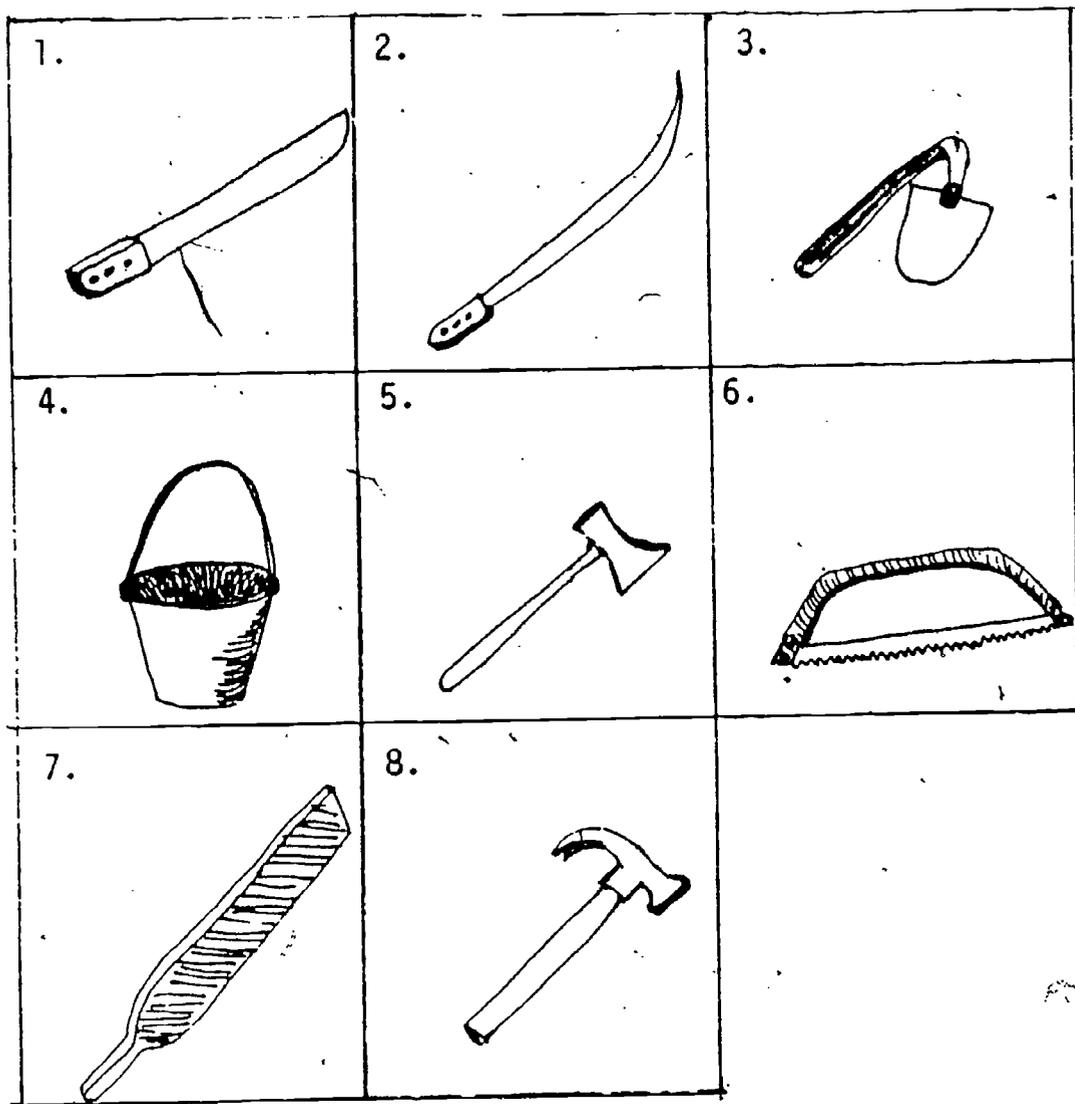
TOOLS

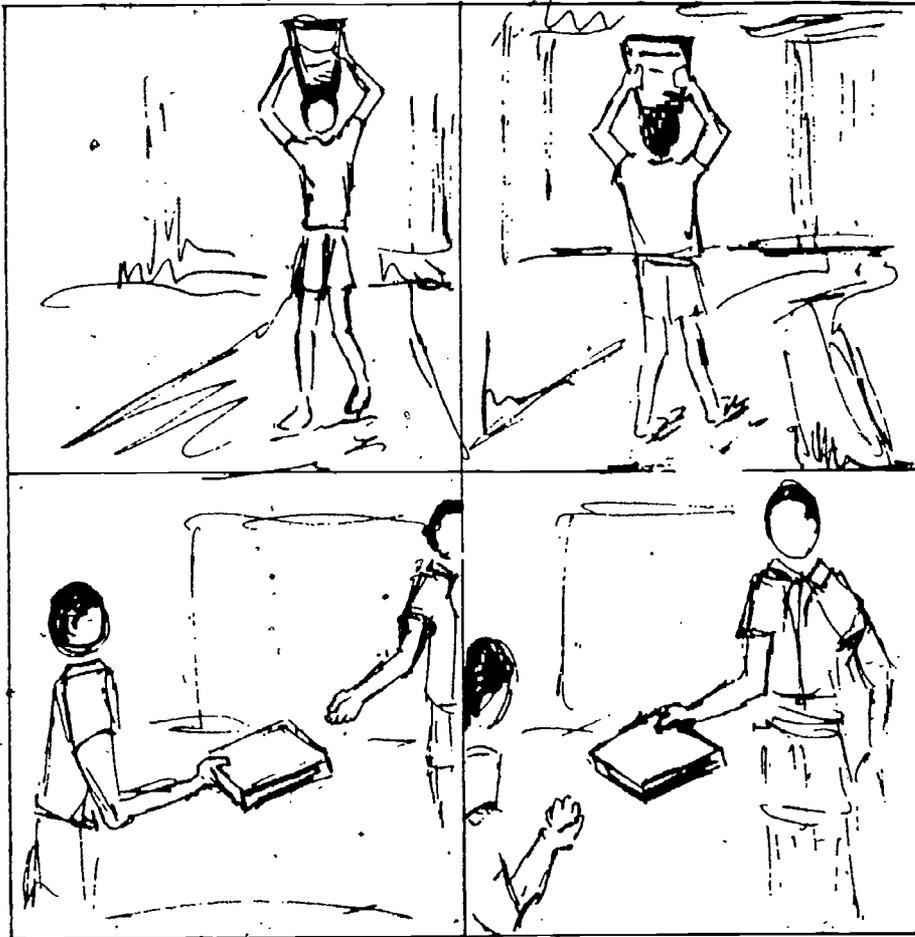
CHART 2Tools

1.	ḡéléyáí	cutlass
2.	tápíáwólíí	grass whip
3.	kálíí	hoe
4.	bókìì	bucket
5.	zóóvèè	axe
6.	sóóí	saw
7.	kíziḡìì	file
8.	kpókóḡíí	hammer

In addition, you should review your other vocabulary by practicing inalienable possession with them.

2.7 Suggestions for Drilling Bring, Take, Give, Carry

Using the standard procedure (comprehension precedes production) take an object and practice talking about the bringing, taking, giving and taking of it away. Use commands at first, but also drill with the other pronouns, using the following chart.



2.8 Cultural Note: Lorma Etiquette

As with other peoples of the world, the Lorma have a clear idea of eating manners, many of which run counter to those of Americans. The following notes about table manners were largely abstracted from a mimeographed handout entitled "Some Notes on Lorma Culture" by Esther Morris and Henry Bai T. Flomo.

- a) When people are eating and someone comes, he will be invited to join; the only exception being someone eating a small quantity of food. In such an instance the person will say to the visitor... "This is what you see me with." Remember only stingy people refuse food to their guests.
- b) The host will always taste the food first before offering it to a guest. This is proof that the food is not poisoned. For the same reason, many people prefer to see bottles opened in their presence.
- c) Meals are eaten in silence, this means no conversation, laughing, loud chewing, lip smacking, etc.
- d) After the meal, a person will clean his mouth, though he will move away from the table so as not to insult the cook.

2.9 Cultural Note: Two Cultures in One

In Lorma country, as elsewhere in Liberia, there are two competing systems of behavior, one Kwi (western) and the other indigenous African. This means that while the above statements may be true, they are not always true. Thus you may find yourself in situations where your host makes every effort to act Kwi, quite possibly in your honor, while you are trying to act Lorma in theirs. To find out how to behave in a given context, you have simply to ask.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Picture Exercises

One very good way to pick up new vocabulary and learn about new usages of learned vocabulary is to use a picture. While photographs are useful, you will find they are hard to obtain. Liberians are very suspicious of photography, especially since the revolution. This means that you will have to resort to other means. While there are a number of pictures in this book, they alone will not or at least should not satisfy your curiosity. Thus you will need to supplement the pictures in this book with your own. Here you will find that stick figures are fully adequate for the task, and that the very process of sketching a scene will increase your awareness of things about you. To use a picture, simply ask your tutor to tell you about the picture.

3.2 Floor Plan of a House

What goes on inside a Lorma house? How are the living quarters divided and what is their function? More importantly, who lives inside? Are they related? What are their duties in the household?

In finding out the answers to these questions you should be sure that the people you ask will not be offended by such personal questions. Such people will most likely be those that you have already developed an acquaintance with, a student, a coworker, your tutor. Make sure you ask permission before you launch into your interrogation. As you gather your information, it is helpful to write down the information. This will help you to formalize your understanding and help you to formulate new questions.

3.3 Composition

Write a ten sentence composition about the organization of a Lorma house. Go over it with your tutor making corrections as needed. Then use the standard procedures. Commit this to memory.

4. VOCABULARY

X- báláá...also X

bétéí...bed

bilíkii...brick

bókii...bucket

déáí...children (plural of duu)

deyá ..to us

de...we (inclusive) neg.

de...we (inclusive) will

di...us_n (object of gaa)

èyà...to you (S)

é...he, she, it (neg)

è...you (S) neg.

fé Y-èyà...give X to Y

gà...I will

gáazuwúó...to wash face

géyá...to us (X)

gé...we (exclusive) will

gé...I, neg

gé...we (exclusive) neg

kálíí...hoe

káno...only

késvaamá...in order to

kilyiligii...circular

kizigii...file

kótáí...kitchen = storage building
for grain and cooking place

kón...to taste

kpákalágii...stool

kpesagii...square

kpézéí...bench

kpéléyáí...cutlass

kpókóógíí...hammer

kúló...to take, remove, pick

lá...him, her, it object of gaa
(see text 9.2.5)

lìj gaa X...to carry X

lúdíé...radio

lúmùgìì...room

mááyìlì...to get dressed

mólóí...rice (unprocessed)

nàbúí...fire

páníkálágìì...sheet iron, corrugated
zinc roofing

pín...paint

pó...to him, her, it (see 9.2.5)

pò...to me

pólóí...mud

púlúí...hunger

púlúí yà mà...I'm hungry.

sábáí...mat

séyéí...clothes

síé...rub it

síméndìì...cement

sòóí...saw

tá...they will

tápíawólíí...grass whip

télè...they neg.

tévéé...table

tétegií...thatch

tié...they (object of gaa)

tóó (S H)...to build

towaa...he, she, it will

vaa gaa X...to bring X

vei...place

wé...you (pl) neg.

weya...to them

wié...you (p) object of gaa

woo X...play with X

wólwóló...by gone, traditional

ya...you (S) will

ye...you (sg) object of gaa

yié...us(X) object of gaa

zamázuvé...in the center place

zeya...to me

zeízu...kinds

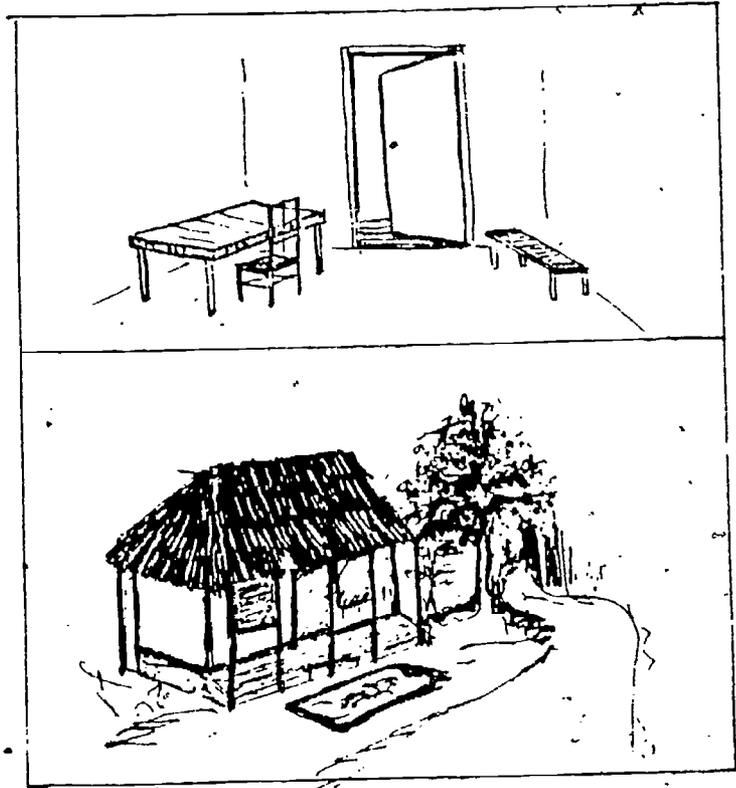
ziíligíí...cobra

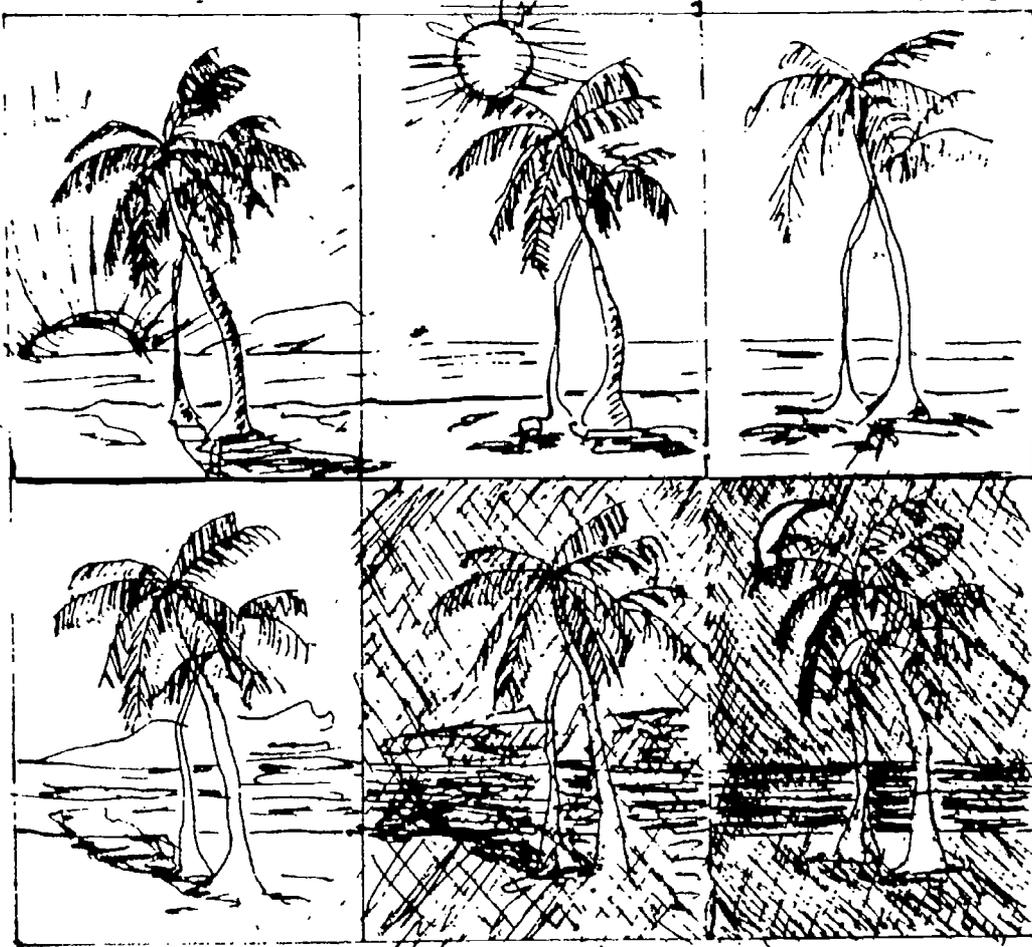
zoo...catch, take (also soo)

zooové...axe

zói...other

zu...me (object of gaa)





1. TEXTS

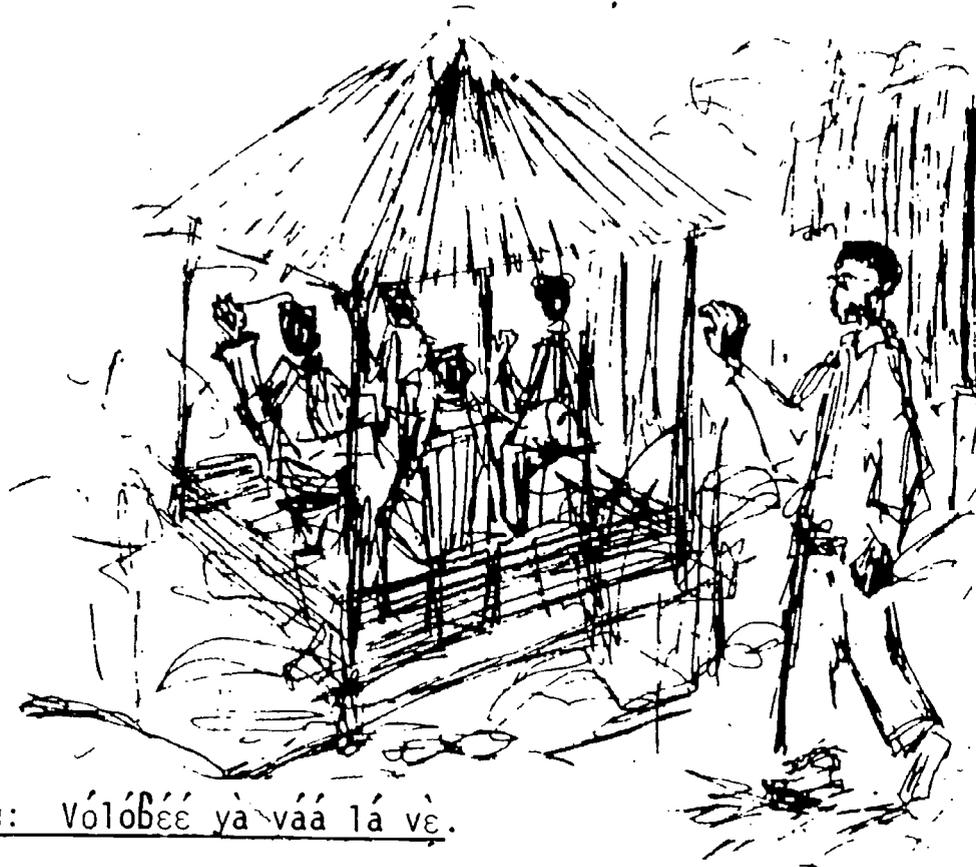
1.1 Monolog: Fóléí

Lóomà zuìzú, fóléiyawèwè lísítá. Gá yé tíià géláábógà. Géláábógà
 yà gàà, núbògópé tá wúzìyì náláázù. Súbù yà gàà géláábógà wúlù. Súbù
 yà gàà síézìyì yálávàlísítéímà, ólòò gálávápúúgò kái félégósímà.
 Kpókòvòlò yá gàà súbù wúlù. Kpókòvòlò yá gàà síézìyì, yálávápúúgò
 kái félégósímà, ólòò yálávàlísítáímà kpókó. Kpókó yà gàà kpókòvòlò
 wúlù. Kpókó yà gàà síézìyì yálávàlísítámà kpókó, ólòò yálávàlósóféléímà
 kpókó. Kpídì yà gàà kpókó wúlù. Kpídì yà gàà síézìyì yálávàlósóféléímà,
 ólòò yálávápúúgò kái félégósímà kpídì. Kpídìzààmà yà gàà kpídì wúlù.
 Kpídìzààmà yà gàà síézìyì yálávápúúgò kái félégósímà, ólòò yálávàlólólóúímà.
 Fólónììnéfévää..

Breakdown: Fóléí - The Day

1. Lòòmàzùizú, fóléiyàwèvè lísítá.
In Lorma country, the day is divided into six (parts).
yàwè...to separate
vè...stative particle
2. Gá yé tiia gélaábógà.
We call the first dawn.
3. Gélaábógà yà gaa núbògópé tá wúziyi nálaázù.
Dawn is when everybody gets up from thier sleeping places.
núbògópé...everybody
wúziyi...to get up
ná...his/her
láázù...resting/sleeping place
4. Súbù yà gaa, gélaábógà wúlù.
Morning follows dawn.
súbù...morning
wúlù...to follow
5. Súbù yà gaa síézìyi yálavàlísitéímà, ólòò yálavàpúúgò káí félegóímà.
Morning lasts from six o'clock to 12 o'clock noon.
síézìyi...to pick up, begin from
yálavà...hour
lísitéí...six (definite form)
ólòò...until it stands
púúgò káí félegóí...twelve (10 + 2)
6. Kpókónòlò yá gaa súbù wúlù.
Afternoon follows morning.

7. Kpókòvòlò yà gàà síéziyì yálávápúúgò káí félegóimà, ólòò yálávà-
lísítáimà kpókó.
Afternoon begins at 12 o'clock and lasts until 6 o'clock in the
evening.
kpókòvòlò...afternoon
kpókó...evening
8. Kpókó yà gàà kpókòvòlò wúlù.
Evening follows afternoon.
9. Kpókó yà gàà síéziyì yálávàlísítámà kpókó, ólòò yálávàlósóféléimà
kpókó.
Evening lasts from five to seven in the evening.
10. Kpídì yà gàà kpókó wúlù.
Night follows evening.
11. Kpídì yà gàà síéziyì yálávàlósóféléimà, ólòò yálávápúúgò káí
félegóimà kpídì.
Night lasts from seven o'clock till midnight.
12. Kpídizààmà yà gàà kpídì wúlù.
Late-night follows night.
13. Kpídizààmà yà gàà síéziyì yálávápúúgò káí félegóimà, ólòò yálávà
lòólóúimà.
Late-night lasts from midnight until five o'clock in the morning.
14. Fólónìnnéíeváá.
A new day comes.



1.2 Dialog: Volóbée yà vaa lá vè.

1.
2. Zèbée yà ké nina?
3. Galiizú geli nakpalagíizú.
4. Táa yabalagíizú nadaaziyizú máalè.
5. Táa nabalagíizú nadaazigiima Zéliméi.
6. Ná yà pélewopá?
7. Máanèevée, elií Fisébu, elévé ná, elií Wóozú; síezigi Wóozú, elií ná kpalagíizú, tóo gaa yalavayilasie Wóozú.
9. Ówè, táizébéé, yielií là.
8. Èwóini à gè, evaa, potazevé?
11. Miné yà agé gazóo gè evètè ná.
10. ɲínásúbù yà, gelií là.
13. Súbù?
12. Kabóosuv' yà gaa mán'.
14. Gà è vètè ná.
15. Gà kavelá yà ziezú saa geziti napèléila.

Breakdown: Vólóbéé yà vaa lá ve. - When will you come here?

2. Zèbéé yà ké. òìná?

What are you doing tomorrow?

zèbéé...what

ké...do

òìná...tomorrow

3. Gàlììzú gèlìì nàkpàlàgífizù.

I'm going to go to my farm.

gàlììzú...I'm going to

kpàlàgífí...farm

4. Táá yàbàlàgífizù nàdáázíyíizù máálè?

What is the name of your farm village?

táá yàbàlàgífizù...town-your-farm-the-in

nàdáázíyíí...its name

máálè...it is called

5. Táá nàbàlàgífizù nàdààzígíímá Zéléméí.

My farm village is called Zelemai.

6. Ná yà péléwópá?

Is it on the main road?

péléwópá...main road

7. Máánèèvéé, èlìì Físébù, èlévé ná, èlìì Wóózù; síézìyì Wóózù èlìì nà kpàlàgífizù, tó gàà yálávàylásìè Wóózù.

You have to go to Fisibu, you pass there, you go to Woozi, from Woozi to my farm is about a one hour's walk.

máánèèvéé...it is necessary

lévé...pass

Wóózù...Woozi

síézìyì...beginning from

yálávàylásìè...a one hour's walk

8. Èwoínì à gé èvàà pòtázèvé?
 Would you like to come to my home?
 à gé...willing, able
 pòtázèvé...my home?
9. Ówè, táízébéé yìèlíf là?
 Yes, when are you going there?
 táízébéé...when = what time?
10. ǫ̀ìnàsúbù yà, gèlíf là.
 I'm going tomorrow morning.
11. Mìné yà àgé gázóó gè èvètè ná.
 Where will I be able to see you.
 mìné...where
 àgé gázóó...I will be able
 pètè...to see, meet
12. Kábóózùvé yà gàà mèné.
 At the taxi station.
14. Gà èvètè nà.
 I will see you there.
15. Gà kávèlá yà zìèzú sáá gèzìtí nàpèléílà.
 I will try to reach home now.
 kávèlá yà zìèzú...try
 zìtè...reach
 sáá...now

2. GRAMMAR, EXERCISES, AND CULTURAL NOTES

2.1 Immediate Future

The immediate future is used when the action is about to be performed, or may be in the act at that moment, but not completed. The construction of the immediate future involves the use of the verb lii 'go' or vaa 'come' in the present progressive followed by the main verb in its present participle.

ga- $\left\{ \begin{array}{l} \text{liizu} \\ \text{vaazu} \end{array} \right\} + \left\{ \begin{array}{l} \text{liizu} \\ \text{sogazu} \\ \text{bozu Pewuma} \end{array} \right\} = \text{I'm going} \quad \begin{array}{l} \text{to go.} \\ \text{catch it.} \\ \text{tell Pewu.} \end{array}$

2.2 Suggestions for Drilling the Immediate Future

The Immediate Future can be practiced using the techniques listed in Lesson 9. Those drills can be run with the following story drill, and with the other drills described in Lesson 9.

2.3 Story

1. Biiya wuziyi.
2. Dotozu le wodonì.
3. Koozuvè, gaa walazù.
4. Tó liizú sálévàléilà.
5. Tóo namakpóosù, ágéé éwélé dagítaivà.
6. Dógítái ya à géé. é kóó.
7. Dógítái é sáléí tà vée vèè zeyá.
8. Biiya lotozu wodové saa. Kásé le Gálámà.

1. Biiya gets up.
2. He does not feel well.
3. His stomach is hurting him.
4. He is going to the hospital.
5. He is waiting to see the doctor.
6. The doctor examines him.
7. The doctor gives him some medicine.
8. Biiya feels better now. Thank God.

2.4 Adverbials

Adverbs are words that provide more information as to how or when an action is carried out. Below is a list of useful adverbs, many of which you have encountered before.

Ké na kòṅṅ.	Do it again.
Ké gaa máávìlà.	Do it quickly.
Ké boga zìlèma.	Do it slowly.
Ké gaa máávìlà.	Do it soon.
Ké na saa.	Do it now.
Ké zaa volèima.	Do it today.
Ké gaa wóowulù.	Do it softly.
Ké gaa wóowalà.	Do it loudly.
Ké gaa págò.	Do it well.
Ké gaa nyówa.	Do it poorly.
Ké gaa gelegelè.	Do it cleverly.
Ké gaa velabà.	Do it foolishly.
Ké vè boga págò.	Do it completely.

2.5 Suggestions for Studying Adverbs

The following substitution drills are designed to develop facility in using adverbs: They are accompanied by a chart (following page).

- | | |
|--|---------------------------------|
| Zìzì yà mólò miizù gaa máávìlá. | Zizi is eating rice quickly. |
| Zìzì yà mólò miizù gaa laama
neekèga. | Zizi is eating rice slowly. |
| Zìzì yà mólò miizù kòṅṅ. | Zizi is eating rice again. |
| Zìzì yà mólò miizù wò. | Zizi is eating rice often. |
| Zìzì wulaa mólò miizù. | Zizi is eating rice completely. |
| Zìzì zaa mólò miizù. | Zizi is eating rice today. |
| Zìzì saa mólò miizù. | Zizi is eating rice now. |
| Zìzì mólò miizù tó yìlá. | Zizi is eating rice alone. |

2. Píwú zaa péle loosu.
 Píwú ya wónó péle loosu.
 Píwú ya péle loosu gaa zee-
 maaneke.

Piwu is building a house today.
 Piwu is building a house again.
 Piwu is building a house slowly.

- Píwú ya péle loosu gaa maavila.
 Píwú ya saa péle loosu.
 Píwú ya péle loosu gaa paagó.
 Píwú ya péle loosu gaa yowa.

Piwu is building a house quickly.
 Piwu is building a house now.
 Piwu is building a house well.
 Piwu is building a house poorly.

3. Jín ya kabizezu kono bana.
 Jín ya kabizezu bana gaa
 pelépele.

James is driving to Gbarnga again.
 James is driving to Gbarnga slowly.

- Jín ya kabizezu bana gaa
 maavila.

James is driving to Gbarnga quickly.

- Jín ya kabizezu bana zaa.

James is driving to Gbarnga today.

- Jín ya kabizezu bana gaa
 pagó.

James is driving to Gbarnga well.

- Jín ya kabizezu bana gaa
 yowa.

James is driving to Gbarnga poorly.

- Jín ya kabizezu bana saa.

James is driving to Gbarnga now.

4. Biiya ya boyezu gaa pagó.
 Biiya ya boyezu zaa.
 Biiya ya boyezu gaa yowa.
 Biiya ya boyezu gaa maavila.
 Biiya ya boyezu gaa woowala.
 Biiya ya boyezu gaa woowulu.
 Biiya ya boyezu saa.
 Biiya ya boyezu kono.
 Biiya ya boyezu gaa pagó.
 Biiya ya boyezu gaa valaba.

Biiya is speaking well.
 Biiya is speaking today.
 Biiya is speaking poorly.
 Biiya is speaking quickly.
 Biiya is speaking loudly.
 Biiya is speaking softly.
 Biiya is speaking now.
 Biiya is speaking again.
 Biiya is speaking cleverly.
 Biiya is speaking foolishly.

- | | |
|------------------------------------|-----------------------------------|
| 5. Sumoye ya seye wuozu zaa. | Sumoy is washing clothes today. |
| Sumoye ya seye wuozu kono. | Sumoy is washing clothes again. |
| Sumoye ya seye wuozu gaa pagoo. | Sumoy is washing clothes well. |
| Sumoye ya seye wuozu zaa. | Sumoy is washing clothes today. |
| Sumoye ya seye wuozu to gila. | Sumoy is washing clothes alone. |
| Sumoye ya seye wuozu saa. | Sumoy is washing clothes now. |
| Sumoye ya seye wuozu gaa maavila. | Sumoy is washing clothes quickly. |
| Sumoye ya seye wuozu gaa maaneeke. | Sumoy is washing clothes slowly. |
-
- | | |
|---|--------------------------------------|
| 6. Taa pele wuu bese gaa pin saa. | They are painting the house now. |
| Taa pele wuu bese gaa pin kono. | They are painting the house again. |
| Taa pele wuu bese gaa pin zaa. | They are painting the house today. |
| Taa pele wuu bese gaa pin gaa pagoo. | They are painting the house well. |
| Taa pele wuu bese gaa pin gaa maavila. | They are painting the house quickly. |
| Taa pele wuu bese gaa pin gaa maaneeke. | They are painting the house slowly. |

2.6 "When" volobee...what time

"When" in English is used in two ways. One use of when is in questions, asking for a specific time. The other use of when marks a time when something else is happening. In Yoruba, these two meanings are shown using two different constructions (1) and (2) below.

- | | |
|-------------------------------|-------------------------|
| (1) When will you go? | Volobee yalii la? |
| (2) When you come we will go. | Yavaa na dese, dali na. |
| When you come we will eat. | Yavaa na dese dalaami. |

2.7 Drilling When Questions

Using the story drill: Kólù gá wùsìyìzú, carry out the following:

- A.
- 1) tutor points to picture, says the sentence associated with it,
 - 2) learner converts it to a when (Vólóbeéé yá...?) question,
 - 3) tutor answers appropriately,
 - 4) learner repeats,
- B.
- 1) tutor asks the question,
 - 2) learner responds.

2.8 Standing, Sitting, Hanging

There are a number of verbs which involve perfect aspect forms, but have present tense meanings. The verb 'to want' wóini is one you are already familiar with.

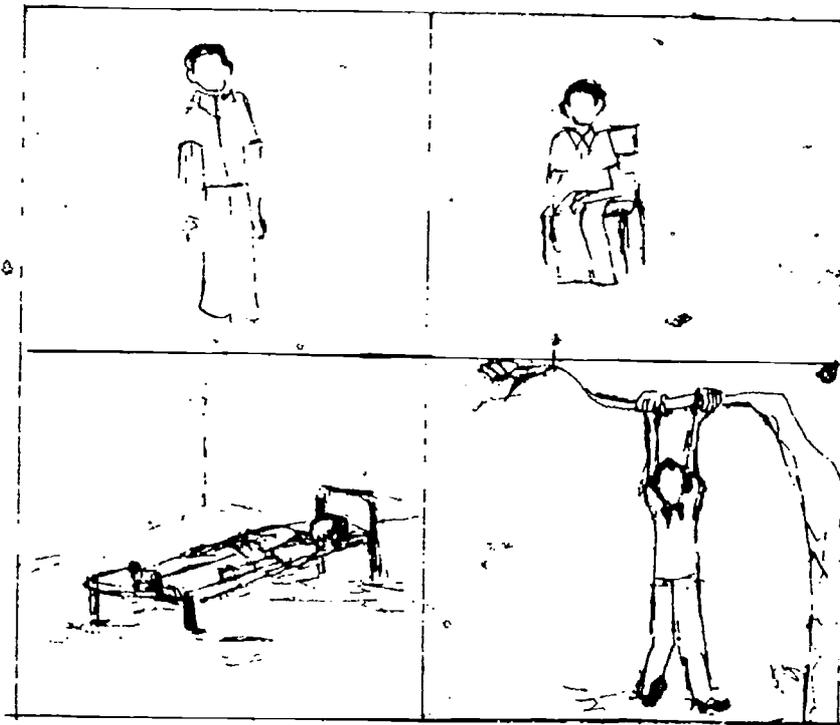
Gè wóini gá múkulù: I like rice.

Below is a list of other such verbs.

Tóó zéini.	He sits.	or	He is sitting.
Tóó lóoni.	He stands..	or	He is standing..
Tóó sélèni.	He hangs.	or	He is hanging.
Tóó lááni.	He lies down..	or	He is lying down.

2.9 Suggestions for Studying the Verbs "Standing," "Sitting" and "Hanging"

The following chart contains verbs with both past tense forms for present meanings and regular present tense verbs. Use the standard buildup procedure for running this drill.



2.10 Modal Verbs

In addition to simple declarations,

Fólómò líizú táázù.

Folomo is going to town.

It is possible to make statements as to the necessity, desirability or ability of the subject to carry out the actions. Below are some of these mood verbs:

1. Fólómò ózoó élii táázù.
Fólómò éle zóo ga ólii
táázù.

Folomo can go to town.

Folomo can't go to town.

2. Mááne Fólómò élii táázù.
Máálenéne Fólómò élii
táázù.

Folomo has to go to town.

Folomo doesn't have to go to town.

3. Fení Fólómò élii táázù.

It is necessary for Folomo to go to town.

Fení Fólómò éle líi táázù. Folomo musn't go to town.

4. Fólómò ewóinì elii táázù. Folomo wants to go to town.
 Fólómò èlè wóinì elii táázù. Folomo doesn't want to go to town.
5. Fólómò yá kávélé yá zìézu lii táázù. Folomo is trying to go to town.
 Fólómò lè kávélé yá zìézu lii táázù. Folomi is not trying to go to town.

2.11 Suggestions for Learning Modal Verbs.

Using the story drill in section 2.3 and the picture drill of section 2.9 of this lesson as follows:

- A. Practice the affirmative forms one at a time. (Recognition should precede production:) T = Tutor L = Learner
- 1) Question-Answer
 T: Can Binya get up? L:- Yes, Binya can get up.
 - 2) Transformation
 T: Binya can get up. L: Binya can't get up.
 - 3) Identification
 Tutor points to the picture; Learner responds appropriately.
 (He is standing. Etc.)
- B. Once the modals have been learned individually, they can be mixed. Proceed one picture at a time at first.
- 1) Substitution Drill 1.
 After giving key sentence, tutor substitutes other modals.
 - 2) Substitution Drill 2.
 Same as Drill 1, but tutor interchanges affirmative and negative sentences as well.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 The Days of the Week

The Lorma names for the days of the week are as follows:

Láálí'sèdí	Sunday
Téèné	Monday
Téèné kùlágà	Tuesday
yálavà	Wednesday
Dòògbòkò	Thursday
Dòòwala	Friday
Sívílí	Saturday

3.2 Suggestions for Learning the Days of the Week

With your tutor, using the same techniques as in previous lessons, learn the days of the week so that you can cite them from memory.

3.3 Yesterday and Tomorrow

After you know the days of the week, learn the following expressions:

bahóónà	- 2 days
ḡinà (náéya)	- 1 day (yesterday)
zàa	today
ḡinà	+ 1 day (tomorrow)
ḡinawúlású	+ 2 days
ḡinà(wúlású) ²	+ 3 days

3.4 Suggestions for Drilling "Yesterday" and "Tomorrow"

Then run the following drill:

- A.
- 1) Zàà yà gàà vólóbéé? Zàà yà gàà (táánékuláagà).
 " What day is today? Today is (Tuesday).
 - 2) òìná yà gàà vólóbéé?
 What day is tomorrow?
 - 3) òìná ná é yá, è yè níigà vólóbéé?
 What day is yesterday?
 - 4) What day is day after tomorrow?
 - 5) What day is day before yesterday?

B. Ask your tutor the following questions:

- 1) Zébéé yà ké gàà Sédifólò?
 What do you do on Sunday?
- 2) Zébéé yà ké gàà Ténèéfólò?
 What do you do on Monday?
- 3) Etc.

Record each answer. Try to transcribe it as best you can. Go over the answer with your tutor until you are sure you understand it. Then memorize the answers. Finally, have the tutor ask you the above questions so that you may answer them.

3.5 Adding to Your List of Phrases

By this time, you have no doubt encountered questions and comments that you have wanted to make, but couldn't figure out how to make them. Write down three such sentences and ask your tutor how to say them. Use the same procedure as that given in 3.4 above.

3.6 Composition

Compositions are a good way to practice your language skills. Write a 10 sentence story about what you do during the week. Once you have written it, have your tutor correct it. Once it is corrected, commit it to memory and recite it to either your tutor or one of your classmates.



4. VOCABULARY

bahóona...two days ago

dǎá...to lie, rest

dǎazu...sleeping

dǎazu...resting place

Dǎǎgbǎkǎ...Thursday

Dǎǎwǎla...Friday

gǎa gǎlǎgǎlǎ...cleverly

gǎa mǎavǎla...quickly

gǎa nyǎwa...poorly

gǎa pagǎ...well

gǎa pǎlǎpǎlǎ...slowly

gǎa valǎba...foolishly

gǎa wǎwǎla...loudly

gǎa wǎwǎlǎ...quietly

gǎa zilǎma...slowly

gǎlǎvǎ...hour

gǎwǎ...separate, divide

gǎlǎabǎgǎ...dawn

yǎ...on

yǎlǎvǎ...Wednesday

kabǎozǎvǎ...car park

kǎvelǎyǎzǎizǎ...try to

kǎozǎvǎ...stomach

kpǎidi...night

kpǎidǎzǎama...deep night

kpǎkǎi... (early) evening

kpǎkǎvolǎ...afternoon

lǎalǎisǎdi...Sunday

nǎmakpǎo...to wait

nǎkǎ...slowly

nǎbǎgǎpǎ...everybody

ŋǎnǎwǎsǎlǎ...day after tomorrow

ŋǎnǎwǎsǎlǎwǎsǎlǎ...three days hence

ǎlǎo...until

pǎlǎwǎpǎi...main road

pǎtǎzǎvǎ... (his) home

sǎfǎzǎi...lasts

Sǎvǎlǎi...Saturday

tǎi...time, when

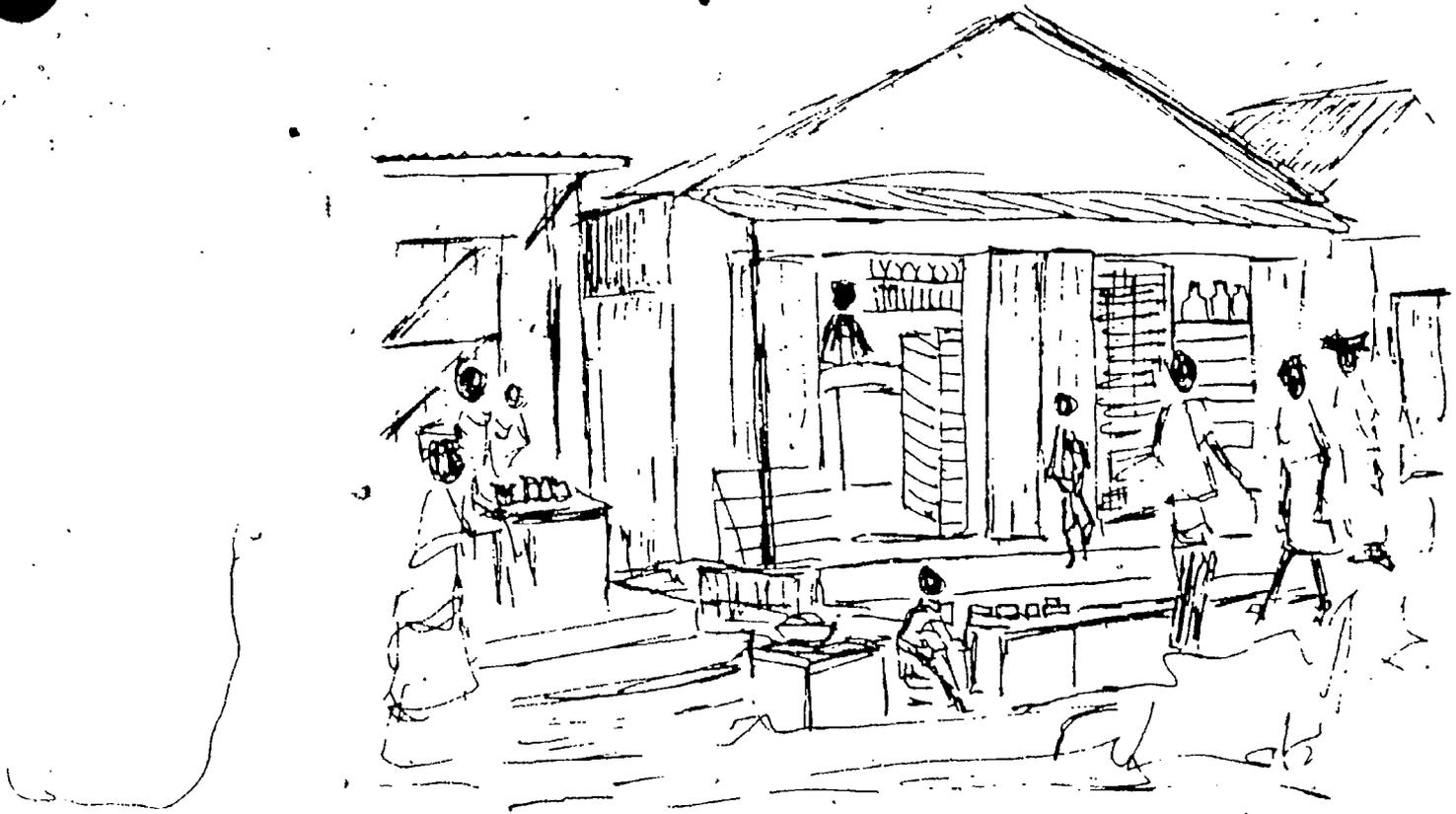
Tǎǎnǎ...Monday

Tǎǎnǎkǎlǎgǎ...Tuesday

tǎfǎ...perfect of tili "to call"

wǎlǎ...to follow

zǎtǎ...to reach



1. TEXTS

1.1 Monolog: Stólógíizù

Zòzòo kà gaa makitiinadelaá. Yazoo é neniamaa zolawo na, boovelaale, stolo ka na, evée zaayava. Stóogii- vigá taa na, ya miliki vete na, evée kalewopuva, evée kpolova, evéesaa daaminenikpulukpulugaava. Yazoo tanisu, é batuluwoti zolawo yavlaslaitva ma, evéesaa loodiéva. Stólogii- vigá ya kowawolo zolawa na egéya evéesaa seyeitanigava. Stóogii- vigá taa na, soolaakpulukpulu ka na gaa yazoo ebottiyeela. Stólogii- vigá taa na, hazaitie ta mitai yeya na, kopu, kooliyi, plate, koko, kokolipa, evéesaa bowava. Nanowa telaitie, ta gezu geya na evéesaa segeva, te solo age nu e gilima. Nanowa, koloveluwubiigiitié, tazoo te pen geya na, kolowole evéesa pensoi. Kalewulonú ya, kala geya, evéesaa lowava saapgiizu. Anii ya gaa zebéenu, yazoo é sale geya stóogii- zú, age evalo. kaaboosuve te gaa fele Zòzòo. Nagilagii ya gaa vei ya kai ziyi na elii Gine, elii Dukoo evéesaa Voyemava. Nafelekelei ya gaa vei ya kai ziyi na, elii gaa yie baanga. Zòzòo kà gaa nadevei numaa ta tiyee na gaa kpokosubu.

Breakdown: Stólogíízu...In the Store

1. Zòzòó kà gàà mákítììṅádéláá.
Zorzor has a commercial area.
mákítìì...market
ṅádéláá...area
2. Yàzòó é ṅénílámáá zóláwó nà, bóóvèláálè, stóló ká ná, évéé zààṅàvà.
You can buy many things there because stores and "Markets" are there.
ṅení...thing
lámáá...many (tamaa)
stólogíì...store
3. Stóogíivìgà táá nà, yá mílíkì vétè ná, évéé káléwópúvá, évéé kpolóvá, óvéésáá dáámíṅènikpúlúkópúlúgáává.
There are some stores where you find (see) milk, canned fish, salt and different foodstuffs.
vìgà...some
táá nà...they are there
mílíkìì...milk
káléwópú...canned fish (Literally: fish-cup)
kpúlúkópúlú...different
4. Yàzòó tánìsù, é bátulúwótí zóláwó yávlásláitvà mà évéésáá lóódíévá.
You can also buy batteries for your flashlight and radio.
tánìsù...also
bátulúwótíì...battery (Literally: battery-stone kotu)
flásláit...flashlight
lóódíé...radio
5. Stólogíivìgà yá kowáwóló zóláwó nà egeyá évéésáá sáyéitanígavà.
At some stores you (can) get shoes for yourself and some cloth.
kowáwóló...shoes
nà...there. (shows that stologíivìgà at the beginning of the sentence is a locative)
sáyéí...cloth
géyá...have, possess

6. Stólógìivìgá táá ná, sòláákpúlúkpúlú ká ná gàà yázóó èbótííyèèlà.
At some stores there are different kinds of merchandise that you can use in your work.

sòlá...merchandise

èbótííyèèlà...your help-work-do-ing

7. Stólógìivìgá táá nà, nàzáítìè tá mítéí yèyà ná, kópú, kóólíyí, plétà, kókó, kókólípá évéésàà bówávà.

At some stores, women (can) buy spoons, cups, iron pots, plates, pans, big pans and knives.

nàzáítìè...women

mítéí...spoon

kópúí...cup

kóólíyíí...iron pot (kolu + diji)

kókóí...pan

kókólípáí...big pan/bowl

bówáí...knife

8. Nánówà téláítìè tá gèzú geyá ná évéésaa ségévà, té sóló ágé nú è gílímà.

This is where tailors they buy thread, needles and cloth, and sew it in order for people to wear it.

nánówà...this is the place

téláítìè...tailors

gèzú...thread

ségé...needle

sóló...sew

ágé...in order

gílímà...wear it

9. Nánówà kólówéléwúbóígíítìè tázóó té pèn geyà ná, kólówólé évéésàà pènsóí.

This is where school children buy their pens, paper and pencils.

kólówéléwúbóígíítìè...book-house-in-people-the-s

pèn...pen

kólówólé...paper (Literally: white book; kóló also means skin)

pènsóí...pencil

10. Káléwúlónù yá kálá geyà, évéésàà lóvavà sáápgíízu.
Fishermen buy hooks and line in the shop.
káléwúlónù...fish-pull-person
kálá...hook
lóvavà...line
sáápgíí...shop (small store)
11. Àníí yá gaa zébéenu, yázoo é salé geyà stóogíízu, agé évalò.
If you are sick, you can buy medicine in the shop in order to get well.
zébéé...sick (used as a verb)
saléí...medicine
agé...in order to
valò, báló...be well
12. Káábóósuvé té gá féle Zòzòó.
There are two parking stations in Zorzor.
káábóózuvé...car-park-in-place
13. Nágilágíi yá gaa véi yá ká zìyì ná èlìi Ginè, èlìi Dùkòò évéé Vóyémavá.
The first one is where you go to Guinea, Monrovia or Wbinjama.
nágilágíi...that-one-the (that first one)
véi...where, place
kázìgì...take cars
Dùkòò...upcountry name for Monrovia
14. Náfélékéleí yá gaa véi yá kái zìyì ná èlìi gaa yìè Gáàngà.
The second one is where you take the car to carry you to Gbarnga.
kéle...one
lí gaa yìè...carry you
Gáàngà...Gbarnga
15. Zòzòó ká gaa náévéí nùmáá tá tííyèè ná gaa kpókòsubù.
Zorzor is a place where people work night and day.

1.2 Gáázáákéévé

- 1) Zòzò kàà gàà máákítíí ñádeláá? Gáázákéévé.
- 2) Dáámíñaníízè òbèémáázíí, yá yà pèté stóósú ná?
- 3) Zéòèémáázíí yá ñázáítìè tá géyá ná stóósù?
- 4) Zéòèémáázíí yá kólóvéléwobóígíí, tá géyá ná stóósù?
- 5) Zéòèémáázíí yá kpálágàvéáítìè tá géyá ná stóósù?
- 6) Zéòèémáázíí yá káléwúlóvéáítìè tá géyá ná stóósù?
- 7) Zéòèémáázíí yá séebévéáítìè tá géyá ná stóósù?
- 8) Méné yá mótíftìè tálíí ná?
- 9) Zòzò káà gàà nádénúmáá tá tíí yèè ná gàà kpókósùbù? Gáázáákéévé.
- 10) Yázóó è bátúlúwotíí géyá Zòzò? Gáázákéévé.

Questions: Gáázákéévé...Questions.

- 1) Does Zorzor have a business district? That's a question.
- 2) What kinds of foodstuffs can you find in Zorzor stores?
- 3) What do women look for in the stores?
- 4) What do students look for?
- 5) What do farmers look for?
- 6) What do fishermen look for?
- 7) What do sick people look for?
- 8) Where do the money buses go to from Zorzor?
- 9) Is Zorzor a busy place?
- 10) Can you buy batteries in Zorzor?



1.3 Dialog: Díídé yá gaa kɔwawɔlɔitié?

- 1) Daalimai..
- 2) Díídé yá gaa kɔwawɔlɔitié?
- 3) Tɔɔ gaa pɔngilá sénéfélegɔnái.
- 4) Té ηwɔ.
- 5) Tekpakpavè fa ma.
- 6) Tabaláa kà ná?
- 7) Niítie ηwɔ wà nɔ.
- 8) Tévélévèlègè.
- 9) Tá yá ná, tá wɔlɔwɔlɔi?
- 10) Láásí yá ezéyá sàa.
- 11) Téwóólívè.
- 12) Díídé yá gaa tévè?
- 13) Tɔɔ gaa pɔngilá sénéfélogɔ nái.
- 14) Sónóí kpakpávè.
- 15) bé gè dalásáagɔ sénéfélegɔnái fé.
- 16) Pɔngilá fé nɔ.
- 17) Daladóólúɔ yá ezéyá.
Féfébó?
- 18) Ná màkpón fèní gá líí bóíwɔvè.
- 19) PAUSE
- 20) Yàvèlèpáyéí yá.
- 21) è màrà.
- 22) è màrà.

Breakdown: Díídé yá gàà kówáwólóítìè?...How much are your shoes?

1. Dáálimàì.
Greetings.
2. Díídé yá gàà kówáwólóítìè?
How much are your shoes?
3. Tóó gàà póngìlá sénéfélegònáí.
They are four dollars and fifty cents.
pón...pound = \$4.00
sénéfélegò...two shillings = 40¢
'náí...10¢
4. Té ḡwò.
Try these.
5. Jékpákpávè fà má.
They are too big for me.
6. Tábáláá kà ná?
Do you have others?
7. Níítìè ḡwò wà nò.
Try these.
8. Tévélévèlègè.
They are (too) small.
9. Táyaná, tá wòlòwòlòì?
Do you have any that are larger?
10. Láásí yá èzèyá sàà.
That's the last I have now.
11. Téwóólívè.
They fit.

12. Díídé yá gàà tévè?
How much is it for them?
13. Tóó gàà póngílá sénéfélegónáí.
They are \$4.50.
14. Sónóíkàkpávè.
That is too much. The price is hard
sónóí, sówóí...price
15. Bé gè dàlasáagò sénéfélegónáí fé.
What if you give \$3.50?
16. Póngílá fè nò.
Give only \$4.00.
17. Dàladóólùò yá ezéyá. Félé bó?
I have a \$5.00 bill. Can you change it?
18. Ná màkpon, fèní gálíí bóíwòvè.
Wait, I have to go to a friend.
19. PAUSE
20. Yàvelèpáyèí yá.
Here is your change.
vele, fele...trade
payei...money
21. emama.
22. emama.

2. GRAMMAR, EXERCISES, AND CULTURAL NOTES

2.1 Modifying Adjectives

Adjectives follow the nouns they modify. Their initial consonant, strong or weak, and their tone, high or low, is determined by the preceding tone. The definite affixes are then attached to the adjectives instead of the noun. Below are some examples.

1) Following weak consonants, low tone conditioning nouns:

málákúíwàlài	bitter cassava	wá lá	bitter
pé lénì nè ì	new house	ní ì nè	new
gúlúwòòzàgìì	tall tree	kóòzà	tall
hàzànùùwòlòzàágìì	old woman	pólózáá	old
kpéléyáí b à à n à g ì ì	strong cutlass	kpááná	hard
pé l é l é ì	black house	téí	black

2) Following weak consonant, high tone conditioning nouns:

hè ní wá lá í	bitter thing	wá lá	bitter
kótí b à à d í	hot stone	kpá à d í	hot
pé l é v è n é	small road	pé n é	small
táawólòzàágìì	old town	kólózáá	old
pé l é n í ì n é ì	new road	ní ì n é	new
zì é l é í	cold water	déí	water

3) Following strong consonant, low tone conditioning nouns:

másápòlòzàágìì	old chief	pólózáá	old
kpásàgwalài	big okra	gwá lá	big
kúlánàlànìì n è ì	new trunk	ní ì n é	new
báálakòlègìì	white sheep	kólé	white
kpálépè n è ì	small broom	pé n é	small

4) Following strong consonant, high tone conditioning nouns:

núúmùlùkpódáí	sour orange	kpódá	sour
kóókópókpaí	big neck	kpókpa	big
báalákòlègíí	white sheep	kólé	white
gúlúwulúpólózáágíí	old greens	pólózáá	old
táávanééenéégíí	sweet snuff	nééenéé	sweet

5) Adjectives can be high or low, or strong or weak conditioning words so that if more than two adjectives are strung together, their influence will be seen.

- a) weak low: kpúwó short
- b) weak low: nííné new
- c) weak high: péné small
- d) low noun: péléí house
- e) high noun: péléí path

Examples:

- a) pélébúwóníínèì short new house
- b) pélébúwóníínèì short new road
- c) pélévènééníínèì small new house
- d) pélévènééníínèì small new road
- e) péléníínévènéèì new small road

NOTE: Bázi L.W. 'yellow' is actually a noun cf. kpázi 'corn'. Therefore, a yellow house is actually bázibèlèì and not péleébázi. Nííné is one of those adjectives which takes maa as its subject. Therefore, "it is new" is maáníínèvè.

NOTE: While numbers are adjectives and follow the consonant rules, they always keep their basic tones.

2.2 Practicing Adjectives

Using the list of adjectives in Lesson VII, practice constructing adjectives in the following way:

- A) Select one of the four types of nouns given above and insert adjectives one at a time. If the adjective does not make sense (e.g. a bitter house) say it does not make sense.
- B) Practice the adjectives with all four types of nouns. Remember recognition should always precede production.
- C) Once you have mastered this list, use the drill to review previous vocabulary using flashcards.

2.3 Demonstrative Pronouns

There are two demonstrative pronouns in Lorma: nii (this) and na (that). They are added to the definite form of the noun:

másáǵǵiníi	this chief	másáǵǵina	that chief
péleíiníi	this house	péleína	that house

The plural follows the demonstrative pronoun:

másáǵǵiniitíe	these chiefs	másáǵǵinatíe	those chiefs
péleíiniitíe	these houses	péleínatíe	those houses

2.4 Drilling Demonstratives

- A) Run through your vocabulary cards, saying on different runs:

this - X

that - X

those - X-s

these - X-s

- B) Repeat the drill, but use complete sentences (by now you should have at least one or two sentences associated with each vocabulary card.)

2.5 Numbers 11 through 100

The numbers 11 through 100 are constructed as follows:

1) 11 - 19

- 11...púúgó kái gílè
- 12...púúgó kái fèlègò
- 13...púúgó kái sàagò
- 14...púúgó kái nàagò
- 15...púúgó kái lòolùò
- 16...púúgó kái lèzità
- 17...púúgó kái lɔ̀fèlàà
- 18...púúgó kái lɔ̀sàvàà
- 19...púúgó kái tàawù

2) the numbers 20 - 90

- 20...zée fèegò
 - 30...zée sàagò
 - 40...zée nàagò
 - 50...zée lòolùò
 - 60...zée lèzità
 - 70...zée lɔ̀fèlàà
 - 80...zée lɔ̀sàvàà
 - 90...zée tàawù
- 21 = zée fèlègò kái gílè

3) 100...wúngìlà

- 102...wúngìlà kái fèlegò
- 121...wúngìlà zée fèlegò kái gílè.

2.6 Drilling Numbers

Numbers are very difficult to learn to manipulate, so you will have to expend considerable effort at this task. Therefore, the following arithmetic drills should be run again and again.

- A) $2 + 3 = 5$ Félegò bógèí saagàvá tóó gá dóólúò.
 $4 + 7 = 11$ Náagò bógèí dóbélavá tóó gá púú káí gílá.
- B) $7 - 3 = 4$ Dóbélaá è saagò wulóba, tóogáa náagò.
 $10 - 2 = 8$ Dúugò félegò wuló bá, tóó gá dósavá.
- C) $5 \times 4 = 20$ Dóólúú zizé náagòtóogá zéé félegò.
 $2 \times 2 = 4$ Félegò zizé félegò tóó gá náagò.
- D) $20 \div 5 = 4$ Zééfélegò egawé gáa loólúò. Tóogá náagò.
 $15 \div 3 = 5$ Dúú káí loólúò è gawé gáa saagò. Tóogá dóólúò.

NOTE: Do only one operation at a time.

e.g. Tutor: What is _____?

Learner: _____ is _____.

- Sums should be kept below 11.
- Once the numbers 1-10 are learned, sums should be kept below 20, then 30, then 100.

2.7 Cultural Note: Bargaining

When an American shopper goes into a store to buy something, the clerk behind the counter will ask what the customer wishes. The shopper will respond and the clerk will get the item and if the price is not on it, the clerk will announce it before ringing it up.

When an American goes into an automobile dealership, the process is slightly different. There will be more formalities in the greetings, the dealer will offer his/her name and inquire about the name of his clients. Secondly, the initial price may well not be the last. There will be considerable bargaining. Here too there is a formula: The dealer will come down, but will have to justify the reason (last one in stock, too many in stock, wants to be a friend or anything which is not blatantly false). Usually, the customer will also offer reasons for not wanting to pay the higher price.

We do not mean to imply that bargaining is the same in Liberia; only that there are similarities. In some contexts, bargaining is acceptable, in others it is not.

In produce markets, standard staples have fixed prices: onions, Maggie cubes, fish, etc. Only extraordinary items, such as chickens in the Zorzor area, require a bargaining. In the major commercial area of town, where you find the selling merchandise as opposed to produce, you will find two types of shops: Lebanese shops which are both wholesale as well as retail, and Liberian-managed shops.

You will note, that when you go into a Lebanese shop, no one is in a hurry to wait on you. The assumption is that if you don't ask for something, you are simply loitering. Here, there tends to be little bargaining, though if you spend a fair amount of money (say \$20.00), you may ask for a "reduction" in the total.

The smaller shops and the "table-markets" on the street are in front of the stores. Here again there is the standard distinction between ordinary items with fixed prices: (pencils, batteries, thread, etc.) and extraordinary items with open prices (flashlights, pots and pans, shoes, cloth and so forth).

In general, human services, tailoring, carpentry and so forth are also subject to bargaining. Here it is wise to work out the price in advance, as well as the conditions of purchase. This will avoid difficulties and misunderstandings later on.

Finally, we should not forget the "Charlie", the trader who brings art objects around for sale. Here bargaining is at its highest form. Two words of advice. If you are interested in buying something, make up in your own mind what you would be willing to pay for it. Keep it low at first, there will always be other opportunities, if you don't purchase the item at first. Secondly, do not express any undue interest over the item you are really interested in; do not even inquire about it first.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Counting

1) Count from 1 to 100 (by 10's and 1's). Time yourself. See if you can reduce the time it takes by half.

2) Number guessing.

Try the following game with your tutor.

a) I'm thinking of a number.

Gá yá gazièzú nábamá.

b) Is it greater than X?

Tévé gá zéelóoluová?

a) Yes.

Ówè.

a) No.

Ba.

3) On your way to work, practice counting things, people, trees, ducks, etc.

3.2 Cartography

Make a map of the stores in the town you are living. Begin making a list of the things you find in each. You will be surprised by the variety.

4. VOCABULARY

áǵǵ...in order

báláá...others, more

bátulúwótí...battery
(Lit: battery stones)

ǵáangà...Gbarnga

bótííyǵǵlà...working

daalimáí...a greeting

Dukóó...Monrovia

felepáyǵǵí...change

flásláit...flashlight

ǵézuí...thread

ǵíli...to wear

káléwopú...fish cup, canned fish

káléwulónuí...fisherman
(Lit: fish-pull-person)

kálúí...hook

kókólípáí...big pan

kóólíwǵǵ...to fit

kótíí...stone

lǵvái...line

nábǵǵíí...number

ǵálo...to get well

-ǵíǵá...some

wúǵǵilá...100

zǵǵǵǵǵǵǵǵ...20 (2 sets of hands)





1. TEXTS

1.1 Monolog: Píwú Bì Bòdegì

Píwú Bì Bòdegì yà. Tóó gaa kóná zéefélegò káí lézítá. Tóó gaa kólóvéléwubóí Zòzò kólóvéléwù. Tóó kólópúúgò káí gílázù. Tíí pénéí yà éyèní Fíísèbù. Éyèní wóínì élíí kólóvéléwù kè kéyá lè kápá fé názéyá gaa ólíí kólóvéléwù. Nà yá é kèé nà àgé élíí gaa kéké wò gaa nà bó pá. Kéké bòi ní bá gaa é bó pá. Nà yá é kèé nà, Pííwù ówulò ná kólóvéléwù, élíí kéké nákpálágíí zù é tííyèè. Pííwù tóó sáa Zòzò. Tóó sáa Pískú-gílábà Zòzò, táá máá Jón Smíf. Jón è kólóvéléwùkápágíí dàavèní èvèé gíí zùvà èvèé dáámíí nènìvà. Tání zù é kóló vé zéyá gaa é tá máawólí. Nà gaa è kèé nì, é nэгíí tì ènìí yá yèè. É dáámíí nènìí geyá, é dííyílí, é póléwù bálé. Aníí Gálá káábó ná bá, é wulò kólópúúgò káí félegòimà. Gálágíí bò pá élíí Kátíntón Yùnívèsítì wóélyù. Aníí élé líí níí mèlé, é tíí yàasíé é kèé.

Breakdown: Píwú Bí Bòdègì...Peewu B. Bodegie

1. Píwú Bí Bòdègì yà.
This is Pewu B. Bodegie.
2. Tóò gàà kóná xééfélégò káí lézítá.
He is twenty-six years old.
kóná...year
3. Tóò gàà kólóvéléwúbóí Zòzókòlòvéléwù.
He is a student in Zorzor (central high) school.
4. Tóò kólópúúgò káí gílázù.
He is in the eleventh grade.
kóló...grade, book
5. Téí pénéí yà, éyèní Fíísèbù.
When he was young, he was in Fisebu.
téí...time, when
pénéí...little
6. É yèní wóínì élíí kólóvéléwù kè káyá lè kápá fé názéyá gàà ólífí.
kólóvéléwù.
He wanted to go to school, but his father would not give him the money for him to go to school.
éyèní wóínì...he wanted
kè...but
7. Nà yà é kée nà àgè élíí gàà kéké wò gàà nà bó pá.
That is the reason he decided to go to his uncle and plea for help.
nà yà é kée nà...that is the reason
àgè...he decided
bó pá...help (to him)
8. Kéké bòíní bá gàà é bó pá.
His uncle agreed to help him.
bòíní bá...said to him

9. Nà yá é kée nà, Píiwù òwùlò nàkólóvéléwù, éíí kéké nákpálágíízu é tííyèè.
That is the reason (when) Pewu returns from his school he goes to his uncle's farm to work.
wùlò, kùlò...return
10. Píiwù tóó sáá Zòzòó.
Pewu lives in Zorzor.
11. Tóó sáá Pískúgìlábà Zòzòó, táá máá Jón Smíf.
He is now with one Peace Corps Volunteer named John Smith.
táá máá...his name is.
12. Jón è kólóvéléwùkàpàgíí dààvéni évée níízuvà évée dáámííhènívà.
John provided school money, a sleeping place and food.
dààvéni...provided
13. Tánízu, é kóló vé zéyá gàà é tá mááwóki.
Sometimes he gives books to him so he can study.
14. Ná yè è kéeñi, é néíííííííí yà yèè.
That is the reason he does these things.
néíííííííí...these things
15. é dáámííhèníí géyá, é dííyííí, é péléwù. Bálé.
He buys the food, he cooks, he sweeps the house.
16. Aníí Gálá káá ná bá, é wùlò kólópúúgò káí félégòíma.
If God blesses him, (when) he comes out of the twelfth grade.
17. Gálágíí Bò pá éííí Kátíntón Yùnívèrsítì òòélyu.
If God helps him, he will go to Cuttington College or to the University of Liberia.
18. Aníí élé líí níí mèlé, é tíí yàásié é kèè.
If he doesn't go there, he will look for work to do.

2. GRAMMAR, EXERCISES, CULTURAL NOTES

2.1 The Present Perfect

In Lesson VII, the simple past was introduced. This verb form is constructed with the basic pronouns and the past tense form of the verb, as is shown below:

Gè wélèni kpógiivà.	I saw the crowd.
Gèlè wélèni kpógiivà.	I did not see the crowd.

The perfect is used to describe actions which were recently completed. This form is constructed with the basic pronouns and the ga - a form of the verb.

The a form follows weak-conditioning verbs and the -ga form follows strong-conditioning verbs. Below are some examples:

è líá táázù.	You went.
é síyíá.	He picked it up.
Gè téewui yeyáá.	We _x bought a chicken.
Gè zia gèlìi táázù.	I just walked to town.
Dé pèléí loógà.	We _n built a house.
Wo títegà.	You turned it.
Té sógà.	They caught it.

NOTE: The perfect form of to go is also heard as ya.

This tense form does not have a corresponding negative. Rather, as has been suggested (Margaret Miller) "If it hasn't happened, what difference does it make whether it didn't happen recently or long ago." There the negative of the simple past is sufficient for all past tense negations.

The -ga -a form is used for the negative future. That is, the following form:

Gèlè sógà.	We couldn't (will not) catch it.
------------	----------------------------------

This form, because of the -ga suffix, appears for all the world like the perfect negative, but as can be seen, its meaning is closer to the negative future.

There is often confusion to Americans over which form to use. Usage is really the only way to learn which form is appropriate. That is, once the learner has learned to recognize the difference between the form of the perfect and the past, then the learner can take note of the contexts in which each form is found. For the time being, however, the following notes will be of value:

1. The perfect has also been dubbed the recent past, by some scholars. That is because, by being a present perfect, it applies to activities that have been recently completed (hence the term perfective).
2. The focus of the activity in the perfective is on the completion, whereas in the simple past is on its location in time. Compare the following two sentences:

é péléí lòònì òìná. He built his house yesterday.
é péléí lòògà òìná. He has built his house yesterday.

In the first sentence the implication that the entire house was built yesterday, whereas in the second, the meaning is that the house was completed yesterday.

2.2 To begin to

The meaning to begin to can be expressed by an initial clause tóózìiá gàà followed by perfect verb phrase.

é tóózìiá gàà péléíwù bálégà. He began to sweep the house.
 Gè tóózìiá gàà déyéyìlì, à. I began to cook rice.
 Tè tóózìiá gàà òápííwò. They began to fight.
 Tè tóózìiá gàà kólómáawólíà. They began to study.

The meaning "to begin" can also be expressed by the verb véc with the main verb in the past participle:

Tévéc gàà mááwóí. They began to grieve.

2.3 The Tenseless Form

The tenseless form of the sentence is one which uses the basic pronouns and the basic form of the verb, as the second clauses in the above sentences.

2.4 Already: wòóláá sàà

The meaning of already is expressed by the verb wòóláá, the adverb sàà 'now' and the present participle verb phrase.

Gè wòóláá sàà péléwù bálésù.	I already swept the house.
Gè wòóláá sàà díyíyílizù.	I already cooked rice.
Tè wòóláá sàà ñápíwòsù.	They already fought.
Tè wòóláá sàà kóló mààwólizù.	They already studied.

2.5 Suggestions for Studying the Recent Past, to begin to and already

On the following page is a chart introducing some new verbs pertaining to housework. Learn them in the standard systematic development given in Lesson V.

CHART A

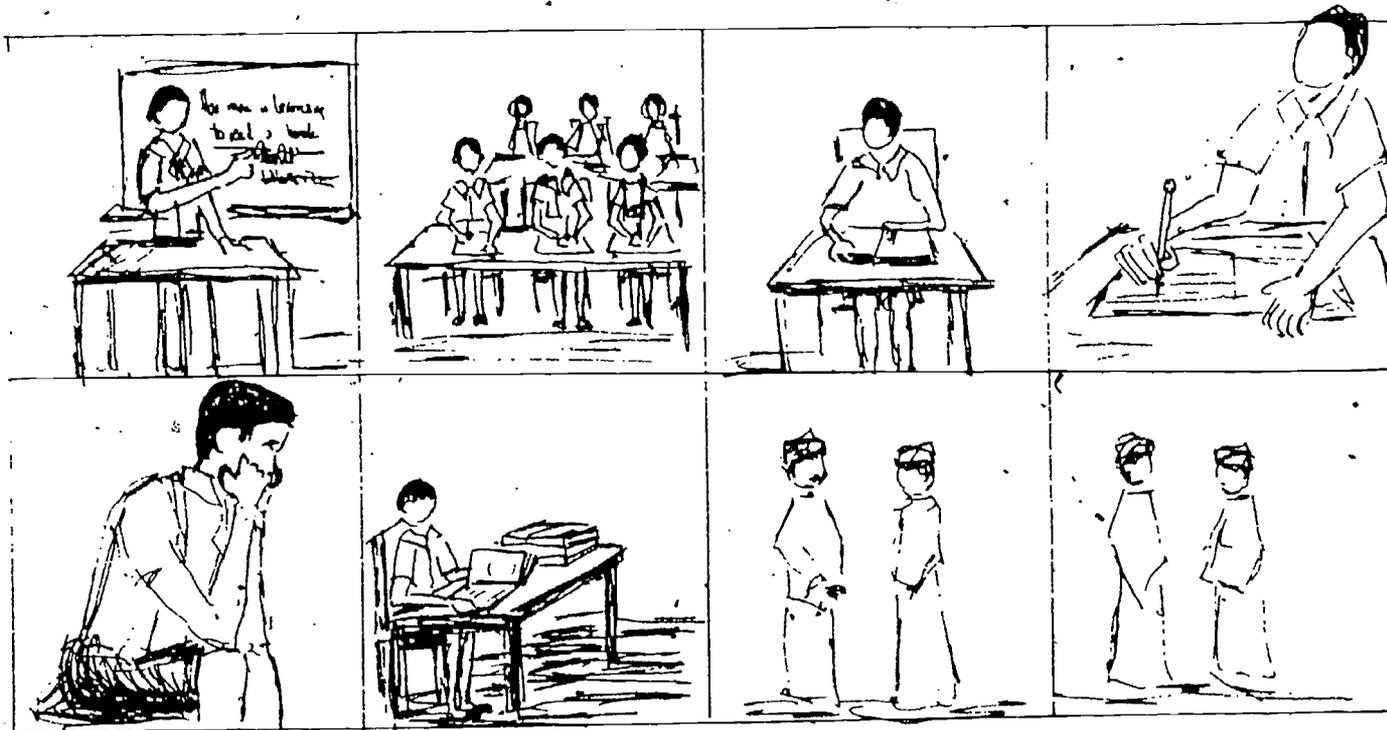
Full Verb

1. Tóó péléwúbálézù.
2. Tóó gwiflèvèzù.
3. Tóó wózáivìlìzù.
4. Tóó dǎyíyìlìzù.
5. Tóó wúndálàwúózù.
6. Tóó díyìzòyàláitèwózù.
7. Tóó líí é káváí vílìzù.
- 8a. Tóó díyíiwùózù.
- 8b. Tóó sáyéíiwùózù.

Basic Verb

- | | |
|-------|------------------|
| kpálé | sweep |
| tévé | cut grass |
| bílí | scratch |
| gílí | cook food |
| gúó | rub/wash windows |
| pó | put away |
| pílí | throw away trash |
| gúó | wash pots |
| gúó | wash clothes |

CHART B



- | | |
|---------------------|--------|
| 1. Tóó kólóléevè. | teach |
| 2. Tóó màawólízù. | learn |
| 3. Tóó dúdùsù. | read |
| 4. Tóó kpófyézù. | write |
| 5. Tóó yúúgààziézu. | think |
| 6. Tóó màawólízù. | study |
| 7. Tóó bòìzù. | talk |
| 8. Tóó wúítùsù. | listen |

2.6 Conjunctions: and, or

Lorma is particularly creative in its ways to express the concepts 'and' and 'or'.

A. And

And can be expressed in the following ways:

tà	Síéné <u>tà</u> Múlba táliizù. Siene and Mulbah are going.
èvéé X-ba	Síéné <u>èvéé</u> Múlba <u>vá</u> távaazù. Siene and Mulbah are coming.
boga or bogo	Síéné <u>bogá</u> Múlba <u>h</u> táliizù. Siene and Mulbah are walking to town.

If more than three nouns are conjoined, conjunctions "connect" each noun, though the same conjunction should not be used through out.

Síéné tà Múlba tábogá Zízi, táliizù.
Siene and Mulbah and Zizi are going.

In Lorma, every effort is made to avoid piling up direct objects before the verb. For such constructions make it difficult to keep track of the verb:

é kpóló zìyì évéé kísébà. He took salt and pepper.
é nífmulù kúlóá évéé máázabà. He picked oranges and bananas.

B. Or

The concept 'or' (disjunction) is expressed by either nàláálé or, òòngàà (neither).

Gà fé Flòmoyà nàláálé Zízi. I will give it to either Folomo, or Zizi.

Gà fé Flòmoyá òòngàà Zízi. I will give it to neither Flomo nor Zizi.

Gàliì Zòzòó zàà, nàláálé nìnà. I will go to Zorzor today, failing that, tomorrow:

Conjunctions relating to full clauses are presented in Lesson XVIII.

2.7 Suggestions for Drilling Conjunctions:

- A. Below is a list of common Lorma names which you can expect to encounter during your stay in Lorma country. They serve as a good means to practice the conjunctions.

List of Names

Men

Flòmò
Péwù
Múlba
Nyákóí
Yékpáwóló
Bííyà
Tílibè

Women

Síénè
Kóíí
Yááma
Yésà
Dáábíí
Títémá
Zízí

B. Practicing Subject Conjunction

Using the verbal chart given in 3.5, practice conjoining up to three nouns. First begin with one name:

Flòmò yà péléíwù bálézù.

Flomo is sweeping the house. etc.

Then repeat the drill using two names:

Flòmò bágá Zízí tá péléíwù bálézù.

Flomo and Zizi are sweeping the house. etc.

Then repeat the drill using three names. If you put the names on cue cards, your tutor can easily substitute different names so that you don't get in a rut.

C. Practicing Subject Disjunction

Repeat the above drills using or rather than and.

D. Practicing Object Conjunction and Disjunction

Still using the above list of names, use the following sentences to practice object coordination.

E. Practicing Positional Object Coordination

èwóíní gàà X nà yalè.

èlìní gàà X and Y.

èvàní gàà X and Y.

èwélení X-bà èvée Y-bà.

2.8 Word List: EmotionsSet 1

ḡḡḡ (v)
to laugh

gáázumá yèì
tear

kpiéílóó (v)
to cry (W, L)

ḡḡḡzúsíí (v)
to smile

gáázuyìlì (v)
to frown
(face-tie)

sáábíéílóózù
to mourn

kúló (v)
to celebrate (W, L)

dúuwó
to frighten (W, L)

Set 2

gááwóló (v)
to tease, annoy

kóózúnéévé
happy
stative only

zíílavè
happy
stative only

mááwóívè
sad
stative only

dúuwóḡḡnì
fierce (frightening thing)
X é dwuwové...X frightens me.

Set 3

ziiláábò (v)
to enjoy

kóózúngéévé gáà támàà
to like greatly, to
please greatly

kpáláí
embarrassment
meaning complex

ḡuufe
shame
meaning complex

ziiyáwáláí
anger

X ziiyáwálávé Y-ma
X to be angry with Y

gáaziéí
worry

Set 4

kipi
to save

dáázéyé
to save

sèizuyé
to keep

tólóbúí
harm (from trouble)

nádaáyè X-ba
to harm X

tólóbúvévé X-ba
to harm X
also to hinder X

lè tólóbá
safe

kóí
war

ziilá
peace

tólóbúbàkpà
danger
big trouble

ḡapí
to fight

kóowò
fight war

bò X-ba
to help X

lókù
luck

lókuyòwú
bad luck, misfortune

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Houseboys

Many people find it a mutually rewarding situation to engage a houseboy. Such an arrangement usually involves money but goes much beyond that. While the houseboy does the cooking and laundry, the sponsor generally helps with school fees, with homework and may provide housing. Usually periodic gifts of books (something difficult to obtain outside of Monrovia) occur.

This arrangement also provides an opportunity for a volunteer to become acquainted with a Liberian beyond the level of casual greetings or even relationships at work. It is an opportunity for the Liberian and the Kwii alike to explore questions and uncertainties concerning the other's culture.

A word of caution. While the American may be experiencing difficulties in adjusting to the way things are done in Liberia, he should remember that in some ways his adjustment is considerably easier than that of the Liberian going to school. While the American is coming from a tradition of presumed superiority (technology, world dominance and so forth -- though less so today than formerly), the Liberian has to directly confront the domination that his traditional culture has experienced from colonialism and neocolonialism and, at this point, economic depression. The individual who has decided to go to school may also have had to leave against the wishes of his family. Thus the Liberian may come to school, having left one culture in favor of a culture (the Kwii culture of education) which is in the beginning stages interesting but also bewildering.

The serious language learner will find out that learning about peoples' backgrounds in Liberia, will not only prove fascinating intellectually, but will help to provide a greater empathy and understanding of the people who are his/her host.

Thus one exercise would be to ask your tutor or houseboy to give you his biography. It is recommended here that it first be recorded on tape. Then it can be played back for the learner's comprehension. This matter

can also be pursued in detail using English, though this should not be used during language-study periods.

3.2 Containers and Packaging

While packaging in the western world is a science designed to encourage you to buy more than you actually need, (a package of five football needles for 79¢ where only one is needed) Liberian packaging is more practically oriented. When you go to the market, take note of the way things are packaged.

In the Lorma market, you will find that there is a considerable variety of standard units and measures. That is, rice, oil, ground peas, limes, peanut butter, beans and greens are not sold in the same units.

On your next trip to the market, make a mental list of what items are measured by what units. Then find out the Lorma names of these units, and the commodities with which they are used.



4. VOCABULARY

bíí...to scratch, bare the earth	kpéelóó...to cry
bó X-bá...to say to X	kpoiye...to read
bògá...and	kuló...to celebrate
bó X-pá...to help X	kuló...to return to
bóí...talk	letóló X-ba...to be safe,
dáazeyé...save	líí ékaváivíli...throw away the
díyízoaláitìwo...to put things	trash
away (tidy up)	lókúì...luck
dódò...to read	lókuyówú...bad luck
dúúwó...to frighten	
dúúwónèni...fierce thing	maawóivè...to be sad
fé...to give	náyá é kée ná...that is the reason
Fíísabù...Fisebu (town)	naláalé...or
gáawóló...to tease, annoy	nadaaye X-ba...to harm X
gáazuylí...frown	ḡapí...to fight
gáazumáyèì...tear (eyewater)	ḡéé...to laugh
ḡé...to decide	ḡéezusíí...to smile
ḡúó...to rub, wash	ḡúúfé...shame
ḡwíí...grass	òòḡgàà...neither
kábó...to bless	pénéí...little one
kípì...to save	píí...to throw away
kóózúnéévé...happy (stative only)	saabiéílóó...moun
kóí...war	seizuyé...to keep
kóló...grade, book	tévé...to cut
kólóvéléwubòì...student	tííyèè...to do work
kóná...year	tólóbúí...harm, trouble
kóowò...to fight war	tólóbúbakpà...danger
kpáláí...embarrassment	
kpálé...to sweep	

tólóbúvévè X ba...to harm X

wózáí...ground

wúndálàwúó...to wash windows

wúítú...to listen

ǵúúgàazíé...to think

zífílá...peace

zífíláábò...to enjoy

zífíláávè...to be happy

zífíyáwàlàivé...to be angry with X



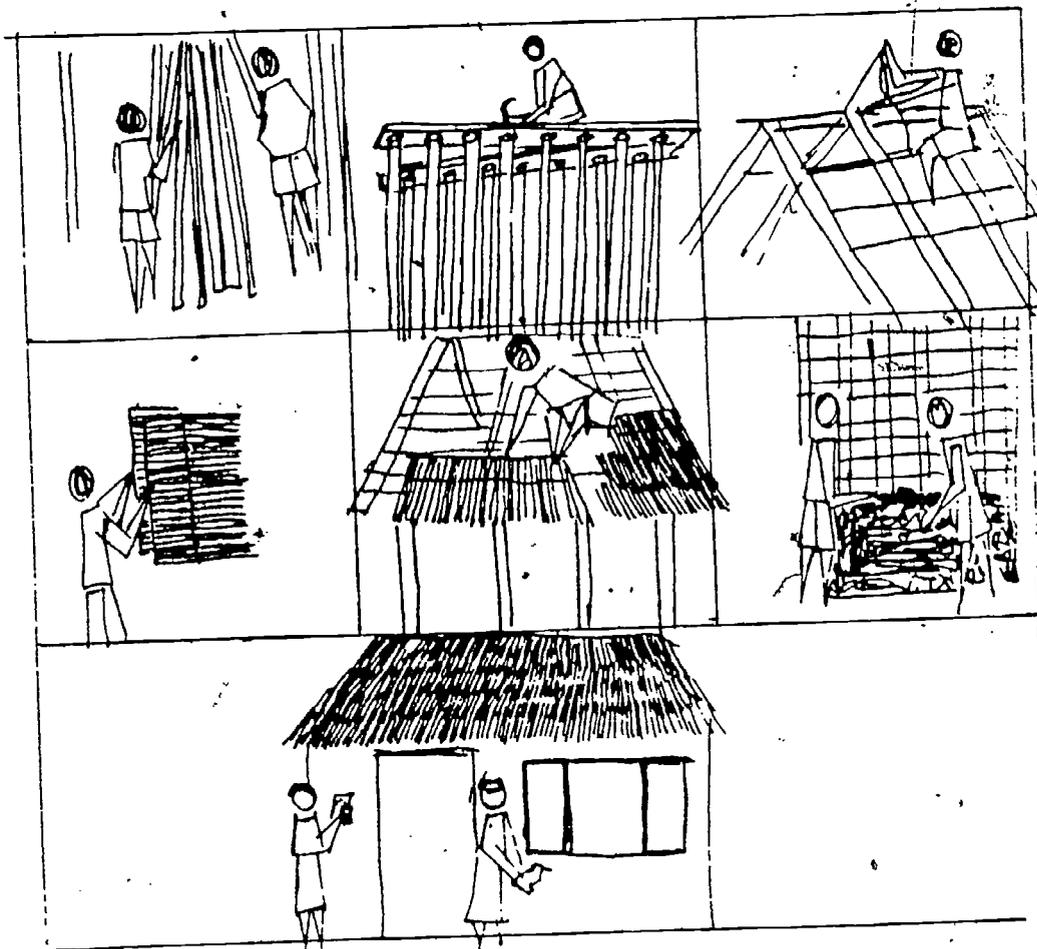


1. TEXTS

1.1 Monolog: Pélélòòfáf Lòmàzùtzu

Pélélòòfáf yà gàà fáfpágeì, àníf yà gàà núizeélakúláí sàà. Àníf èwófntì è pélé lóò, vélé yà máanéè è tóózéí lá. Pélélòòpéleí zèizú lámagè. Tá, tá lóò gàà bílíkìtì nà yà gàà pólógelè. Té tá lóò wònó gàà bílìkìntì, é gàà símèndìtì nà yà gàà, té ífíí gàà kóngííívéle. Nìibòò gá tóò, gáf gè gá Lòmàgítìtì, gá tóò gàà gúlíí. Gé malé gàà múngìtì òò tètègìtì. Yàwóf nà, yà malé gáí pànikàlìgìtì. Yà nòò gá èwófvaà yá gé lè. Tóò zéízüvé yà gàà nìtì; yàíítzú dóbózü, é gúlúf lèvé. Gúlúfntì, è tévézü, dáá yá gàà pílegùlìtì. Yàwòlò ná gàà pílegùlùtì lèvé, yàa sàà wònó, yà láálè kpólókpólógùlúváf wùlù. Yà wòlò ná gàà nà gé, yà sàà wònó yà vílé gálúwúlóváf wùlù. Nà gá wùlònà bà, yà sàà yà vílé tètékúlóváf wùlù. Àníf èwófntì è malé gàà tètè. òò àníf èwófntì è malé gàà múngìtì. Yà sàà yà vílé múfinkúlóváf wùlù. Núúgííáá èlè zóò gàà pélévítìsù.

Máánèè è táámàsàgìì gàázàyà vè máánèè è pélé lóò ná. Tá ná lé ná gàà yìè, yà sàà yà nùmáá gàázàyà tébòò évàà wò péléínìì vilè. Wà yè ná, péléínìì vilésù, máánèè è té wónókulù nàà máávólóí. Gálíínìì é kúláá, tówáá é gàà gádòómèlèì. Tówáá gá gúlúítìè gílílà gàà è pélé bàànà. Wà wòlò ná gàà pélévìlè, wòáká, yà sàà yà vilémáléváí wulù. Wà málé ná, yà sàà yà vilé mààvélévái wulù. Wà mààvélévè yà yà sàà, èbòòwúú èlàsìégíí máánèè wò pélézòlà. Núúyílà gèlé pélé zólá. Téí yà núúmáitìè yà zààyàà té táínììzù gàà té bò évàà. Pélézòòziégíí yà zítí ná yà èwò yè gàà péléí, máánèè é pélézòòvéáitìè kónó kulù. Tówáà bògáfáí è gàà faabákpàná vólóí. Wà wòlò ná gàà pélézòò, máánèèvé wò gíí pélézòòánìínèwù ná bókóí. Vélé yà ná, gá péléí lóódá gáí-gè gáà Lòòmàgìitìè. Wóòvágóí kpókóí vàà má tííkàná.



Breakdown: House Building Business in Lorma Country

1. Pélélòòfáí yà gàà fáípágèì, ànífí yà gàà núízéélàkúláí sàà.
House construction is good business if you are a handy person.
lòòfáí...building business
zéélàkúláí...handy
2. Aníí èwóínì è pélé lòò, vélé yà máánèè è tóózéí lá.
If you want to build a house, this is the way to do it.
vélé yà...this is the way
máánèè...it is best
tóózéí...to begin
lá...it
3. Pélélòópéleí zèìzù lamàgè.
The steps in building a house are many.
péleí...way
zèìzù...in steps, stages, periods zeì = time
lamàgè...many (stative)
4. Tá, tá lóó gàà bílíkíì nà yà gàà pólógèlè.
They build them with brick, that is to say with mud.
bílíkíì...brick (block)
nà yà gàà...that is (to say)
póló...mud
gèlè...own (in this context, itself)
5. Té tá lóó wónó gàà bílíkíníí, égàà símèndíí, nà yà gàà, té lílí gàà kónkílívèlè.
They also build it with brick and cement, this is what they call a concrete house.
símèndíí...cement
tílí...they call it
kónkílí...concrete

6. Niibòò gá tóó, gáí gè gá Lòmágiitìè, gá tóó gàà gúlíí.
That which we build, we who are Lorma people, we build with wood.
niibòò...that
gáí...we who
gúlúí...sticks, wood
7. Gé málé gàà múíngìí òò tètègìí.
We thatch it with grass of palm leaves.
málé...thatch
múíngìí...grass
tètègìí...palm leaves
8. Yà wóí nà, yà málé gáì pànikàligìí.
If you wish, you may thatch it with zinc.
pànikàligìí...zinc: metal-sheet
9. Yà nòò gá èwóivàà yá gé lè.
It is up to you which one you want.
yànòò...your own
èwóivàà...your wish business (Literally: your own, your wish
business which it is)
10. Tóó zéízávè yá gàà nìí; yàlìizú dóbòzù, é gúlúí lèvè.
To begin with, you go to the bush to cut trees.
tóózéízávè...begin, time-in-stative
dóbò...bush
lèvè...cut
11. Gúlúínìí, è tévèzù, dáá yá gàà pílégùlìí.
The trees that you are cutting are named poles.
dáá yá gàà...its name is
pílégùlìí...building wood

12. Yàwòlò ná gàà pílégùlùì lèwè, yàa sàà wònó, yà láálè kpólókpóló-gùlùvái wùlù.

You finish cutting the posts, then you carry the round sticks.

wòlò ná...finish with that

yà sàà wònó...you now again

yà láálè...you carry

kpólókpólógùlùvái...round stick business

wùlù...behind (in this context: then, next)

13. Yà wòlò ná gàà nà gè, yà sàà wònó yà vilé gálúwúlóvái wùlù.

After you finish with that, you do the rope tying.

gálúwólóvái...rope-tie-business

14. Nà gà wùlònà bà, yà sàà yà vilé tètékúlóvái wùlù.

After you finish that you construct the thatching.

tètékúlóvái...post-thatch-tying-business

15. Àníí èwóinì è málé gàà tètè.

If you wish, you thatch it with palm leaves.

16. ɔ̀ò àníí èwóinì è málé gàà múingii.

Or if you wish, you thatch it with grass.

17. Yà sàà yà vilé múwikúlóvái wùlù.

You then follow with the palm thatching.

18. Nuúgiláá èlè zóó gàà pélévilèsù.

One person is not able to construct a house.

nuúgiláá...one person

zóó...to be able

19. Máánèè è táamasàgii gàazayà vè máánèè è pélé lòò ná.

It is best to ask the town chief where it is best for you to build a house.

máánèè...it is best

táamasàgii...town chief

20. Tá ná lé nà gàà yìè, yà sàà yà nùmáá gáázàgà tébòò evàà wò péléfíniì vilè.

They will show you where. Then you will ask people to come and help you construct your house.

lé gàà yìè...show to you
nùmáá...people
gáázàgà...ask

21. Wà yè ná, péléfíniì vilésù, máánèè è té wónókulù nàamaavóloí.
When you are there constructing (your) house, it is good for you to provide their food for the day.

wónókulù...provide
máavóloí...the (afore-mentioned) day

22. Gálífinìí é kúláá, tówáá gáà gádòóméleì.

The rope that you collect is our own (kind of) nail.

gálífinìí...this rope
gádòóméleì...our own nail

23. Tówáá gá gúlúítìè gílílà gáà è pélé bāàná.

With it, you tie the sticks to make the house strong.

bāàná, kpāàná...strong
gílílà...tie with it

24. Wà wòlò ná gáà pélévilè, wòdáká, yà sàà yà vílémáleváí wùlù.

After you finish with the rafters, you follow with the thatching.

wòdáká...rafters

25. Wà málé ná, yà sàà yà vilé màavélevàì wùlù.

After thatching you then construct the webbing business.

màavélevàì...webbing business

26. Wà màavélevà ná yà yà sàà, èbòowúú èlasiégíí máánèè wò pélézòlà.

After the webbing you yourself will determine when it is best to daub the house.

èbòowúú...your own time
èlasiégíí...your (name the) time
sòlà...daub

27. Núúgilá gèlè pélé zólá.
One person cannot daub a house.
28. Téí yà núúmaítìè yà zàayàà té táínìizù gàà, té bós évàà.
You have to ask, the people in the town to come and help you.
téí...you have to (in this context)
tébós évàà...they help you
29. Pélézòòzì'gíí yà zítí ná yà èwò yè gàà péléí, máánéé é pélézòòvéáítìè kónó kùlù.
When the house daubing time reaches, it is good for you who are the owner to feed the house daubers.
pélezòòzì'gíí...house-daubing-time-the
zítí...reaches
yà èwò gè gàà péléí...you, your own is with house you who own
the house
30. Tówàà bógáfáí è gàà fáábákpánávólóí.
This day is a very important day.
bógáfáí...heavy matter
gàà faábákpá...with strong business
31. Wà wòlò ná gàà pélézòò, máánèèvé wò gíí pélézóáníínewù ná bókóí.
After daubing the house, it is good that you sleep in your newly daubed house that evening.
gíí...sleep
32. Véle yá nà, gá péléí lóódá gáí gè gáá Lòòmàgìtìè.
This is the way we Lorma people build houses.
33. Wóovágóí kpókóí vaa má tífkàná.
The good words coming this evening have finished.

1.2 Gàazáyàkè.

- 1) Zèbèeníí yá kòdííítìè, tá pélé lòòdà?
- 2) Zèbèè yá kòdííítì , táá pélé mà léélà?
- 3) Zèbèeníí yá kòdííítìè táá wùipèlè lòòdà?
- 4) Zèbèeníí yá kòdííítìè táá wùipèlè màléélà?
- 5) Mìné yá, gágulíí wèténá gá pélé lòòdà?
- 6) Zèbèé yá kée gá máwún àníí ewóínì è pélé lòòdà?
- 7) Táí sébèé yá pélé zòò là?
- 8) Núú gílà kà zóó é pélé zòò?
- 9) Àníí yá nùmáitìè yázaàkée ná gá té bó yìè pélézòòvéízu, zébéé yá fé tiè?
- 10) Pélézèbèè à yá lévé dà é pélé lòò?

Gàazáyàkè...Questions

- 1) What do country people use to build traditional houses?
- 2) What do Lorma people use to thatch traditional houses?
- 3) What do Lorma peopoe use to build kwii houses?
- 4) What do Lorma people use to thatch kwii houses?
- 5) Where do you find sticks for a traditional house?
- 6) What do you do first, the house or the thatching?
- 7) When do you do the daubing?
- 8) Can one person daub a house?
- 9) When you ask the daubers to come, what must you give them?
- 10) What way do you build a country house?

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Comparative Construction

In English, comparatives are expressed by the adverb more (if the word under comparison is more than two syllables) and by the suffix -er (a reduced form of more) if the word is less than two syllables.

John is <u>taller</u> than Peter.	tall:	1 syllable
John is <u>uglier</u> than Peter.	ugly:	2 syllables
John is <u>more</u> intelligent than Peter.	intelligent:	2 syllables

In Lorma, these comparisons can be expressed in a number of ways, none of which parallel the English construction.

- 1) Throughout West Africa, the verb which is usually translated as "to surpass" or "to pass" is often found in comparative constructions. Following are some examples from Lorma.

Péwù wóózávè (élevé) Súmóyéva.	'Pewu is strong, he surpasses on Sumoy.'
Péwù lè wóózàní, ólévè Súmóyéva.	'Pewu is not strong, he surpasses on Sumpy.'

In the negative, the stative (-vè or -gè) is expressed as a simple past negative. The dependent clause is used in the habitual form (the gò pronoun series) rather than the basic pronoun series.

- 2) The su stative.

In this form, the meaning of the sentence reads literally as "in X, adjective is on (over) Y."

Péwúzù báávè bá.	'Pewu is stronger than him.'
Péwúzù báávè Súmóyéva.	'Pewu is stronger than Sumoye.'

3) Metaphor as a kind of comparison

This sentence type says literally "It is X, looks like a Y" (rather than like a Y). Below are some examples:

Péwùzù báávé, è pètè gàà pélé. 'Pewu is strong, he looks (like) a house.'

2.2 Superlative Construction

The superlative construction is really an extension of the comparative in which the point of reference is absolute. Below are some examples.

Péwùzù báávé tépèbà. 'Pewu is stronger than them all.'
 Péwùzù báávé tézáámà. 'Pewu is stronger among them.'
 Péwùzù báávé númaítìevà. 'Pewu is stronger than people.'

2.3 Asking About Comparatives and Superlatives

Here, the standard question word zèbèé appears on the subject noun, as follows:

Zèbèé yá kpááí? 'Which is the strong(er, est)?'

2.4 Suggestions for Studying and Learning the Comparative Construction

Using the list of adjectives given in Lesson VII (and repeated here for easy reference), practice developing a simple stative construction (-ve or -ge) into comparative construction of one of the above-mentioned types. For example:

Péwùzù báávé.
 Péwùzù wóózàgè.
 Etc.

Péwùzù báávé Zízívà.
 Péwùzù wóózàgè Zízívà.
 Etc.

2.5 • Compounding

Compounding in any language is a way of increasing vocabulary by recombining existing words in the vocabulary. In Lorma, this device is used extensively and only the simplest sentences escape the use of compounds. Below are some examples that you have already encountered.

Wùitààzù	Kwii-town-in	America
kólóvélé	book-house	school
kólóvéléwàlà	book-house-big	university
pélélòòfáá	house-build-business	house construction
sálevèlè	medicine-house	hospital
kpólówáá	salt-bitter	soda (NaHCO_3 or NaOH)
dááwùò	mouth-wash	toothbrush
dótózù	body-in	body (internal organs)
góizúḡéní	ear-in-thing	earring

Incomprehending the structure of compounds, there are a number of points to keep in mind.

- A) The word order is the same as the adjectival construction. That is, the modifying element follows the main noun. That is why the first word must be a noun.
- B) Any major part of speech (e.g., noun, verb, positional and adjective) may enter into a compound (see above examples).
- C) Since compounding is very flexible, it is frequently used for the labeling of new concepts, namely those introduced by the Kwii. The compounding process, (making new things from old) seems to be preferred over borrowing because unlike borrowing it does not involve the learning of a new word.
- D) Those words that are borrowed seem to fall into two categories:

- 1) Those items for which a suitable compound is hard to construct:

lódìè	radio
kópúí	cup
kápágíí	money (copper)
plétèi	plate
sáápgìì	shop
fláslàìt	flashlight

but some of these form compounds anyway.

kólúliyí	iron-pot or kooli i
káléwópú	fish-cup = canned fish
bátùlùwótí	battery-stone = battery

NOTE: More often than not borrowed terms take the -gii suffix, that is, they are frequently strong-conditioned words.

- 2) Those which appear to fit into a Lorma-like compound:

Félanzù French

- E) Compounds obey the same rules as adjectives insofar as consonant conditioning and tone-conditioning are concerned. Thus, anywhere in a compound, a strong conditioning word will be followed by a word with a strong initial consonant and a weak conditioning word by a weak consonant. Likewise, a word following a high tone-conditioning word will have high tones. Following are some examples:

First Word Strong:	Wuigii	Wuitaazu	America
First Word Weak:	sáleí	sálevéleí	hospital
First Word High Cond.:	káleí	káléwulónù fish-pull-person	fisherman
		káléwópú	canned fish
First Word Low Cond.:	Zòzógii	Zòzògìjìvélé	Zorzor school

2.6 Suggestions for Studying Compounds

- A) Go over all previous lessons and make a list of compounds that have been used so far.
- B) Using the hint (3.5.D) look for additional compounds with your tutor.
- C) Compound constructions and adjective constructions are an excellent way to determine whether a given word is high or low tone conditioning. Take a list of words whose tone status you are unsure of and try to put them into compounds or adjectival constructions. Then note their tone.

2.7 More on Stative Constructions

- A) In Lesson VII (3.4) the stative affixes -ve and -ge were introduced. This stative is used to express a present condition.

kólevè	It is white.
páge	It is good.

To express the past stative, that is a state that existed in the past, but may no longer be so, the past stative can be used. This form is constructed in an entirely different way. First, the adjective with a recent past tense affix (-a or -ga) is made definite by adding the definite suffix -i (-a -ga is a weak conditioning word). This makes the construction a noun

kóléáí	The white state in the past (also è.ì)
págàí	The good state in the past.

As a noun, it can enter into an existential construction, by the addition of yaa.

Kóléáí yàà.	It was white.
Págàí yàà.	It was good.

B) Attaching Nouns to the Stative.

Singular nouns are attached before the adjective, and observe the consonant conditioning rules. Plural nouns are connected with an intervening third person plural basic pronoun (te).

Péleniinevé.	The house is new.
Péleniineai yaa.	The house is new.
Péleitie teniinevé.	The houses (they) are new.
Péleitie teniineai yaa.	The houses (they) were new.

C) Suggestions for Studying the Past Stative

There are a number of transformations that can be used to practice the stative. Given the list of adjectives in Lesson VII, construct an adjectival sentence in the present tense.

Tóóbádízu. It is getting hot.

Then transform this sentence into the following forms:

- | | | |
|--------------------|--------------|---------------------|
| a) present stative | Kpádívé.. | It is hot. |
| b) past tense | ébadia. | It was getting hot. |
| c) past stative | Kpádíai yaa. | It was hot. |

Repeat the above exercise using singular nouns and plural nouns.



3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Clothing

It is possible for one to spend two years in Liberia without really noticing the variety of clothing that people wear or on what occasion they wear it. To begin your study, ask your tutor to help you to make a list of the names for different kinds of clothing. A partial list is offered on the following page.

shirt.(n)...tóókobáí	short pants (n)...bélékpúógìì
trousers (n)...bélégíí	long pants (n)...bélékóózágìì
hat (n)...bóólògíí	chain (n)...kwaígìì
shoes (n)...kóówówáláí	lappa (n)...gílímázágìì
socks (n)...kóómáálòógìì	slipper (n)...sílípàí
country cloth (n)...kódíséyé	headtie (n)...kpólógìì
long sleeve (n)...tóókóbáyèè- woozagíí	earring (n)...góízùṅéńí
short sleeve (n)...tóókóbáyèè- buogíí	dress (n)...ṅázánulóókópáí
gown (n)...fèlègíí	brassiere (n)...ṅínízáíí
ivory bangle (n)...séébalàí	panty (n)...ṅázánubélégíí
bangle (n)...baláí	comb (n)...kómùì
briefs (n)...dólóíí	hair grease (n)...wúndíyáwùlùbádí
belt (n)...bèti	sweater (n)...kóólézágíí

3.2 Language Cards

Take the names of these items and sketch them into your language cards for study.

3.3 Observation

Now that you are aware of what to look for, begin making notes as to who wears what when. That is, take four or five representative people and note changes in their dress at different times of the day or week, or on special occasions.

3.4 Compositon

Write, with the help of your tutor, a monolog on the different kinds of dress found in the town in which you stay.

3.5 Clothing

The following drill is from Basic Lorma.

Answer the questions with any appropriate words you know for articles of Lorma clothing. There might be several possible responses to one question.

Zébéé yà nàzanúú yà gílímá?	Zébéé yà i nàzà yà gílímá?
Zébéé yà masá kà too?	Zébéé yà i vèkè yà too?
Zébéé yà zunúú yà too?	Zébéé yà i labé yà too?
Zébéé yà zúlómá yà too?	Zébéé yà i nàzà yà gílímá?
Zébéé yà nàzálómá yà gílí má?	Zébéé yà i líé yà too?
Zébéé yà tísè yà too?	Zébéé yà i lévé yà gílímá?
Zébéé yà bóí kà too?	Zébéé yà i toozù kpídíí?
Zébéé yà Písíkòò yà too?	Zébéé yà yà zéeláí yà too?
Zébéé yà i toozù kpòkòvolòí?	Zébéé yà iluí yà gílímá?

Use a number from 1 to 10 and a complete sentence in responding to the teacher's question.

Tóokòbaliidé yà èyèyèà?
 Yógboliidé yà èyèyèà?
 Véléliidé yà èyèyèà?
 Bòlòliidé yà èyèyèà?
 Gílímazèvaliidé yà èyèyèà?

4. VOCABULARY

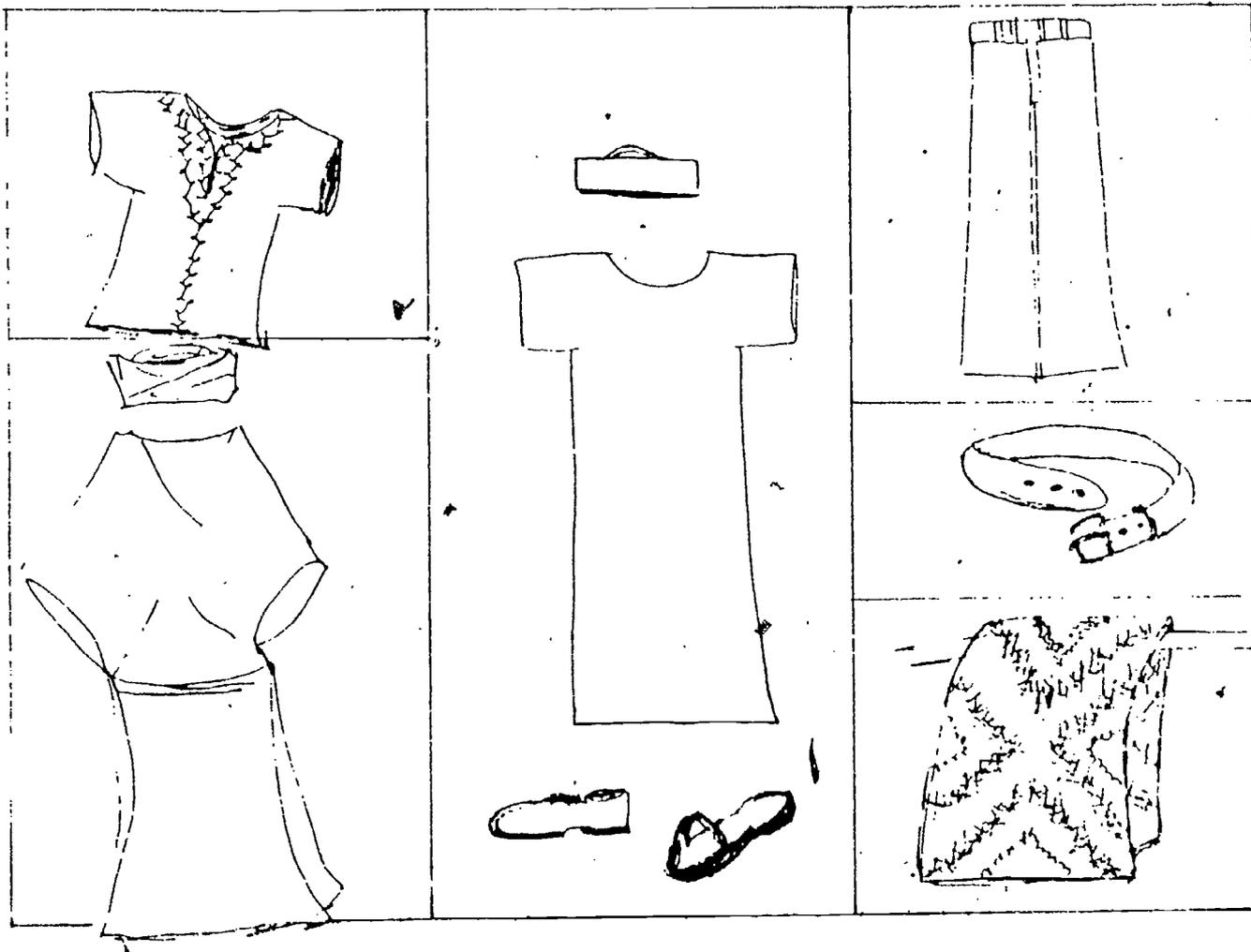
bá'áí...bangle	kpáná...to be strong
bé'égíí...trousers	kpólógíí...head tie
bé'ekóózágíí...long pants	kpólókpóló...to be round
bé'ekpúógíí...short pants	
bé'tíí...belt	lámàgè...many (stative form)
bògáfáí...heavy matter	(see tamaa)
bólógíí...hat	lè gáà X...show to X
dááwúò...tooth brush (mouth wash)	máánèè...it is best
dó'bóí...bush/countryside	máavé'leváí...webbing business
dólóí...briefs	máavólóí...the afore-mentioned day
dóómé'léí...nail	málégíí...thach
	múíngíí...grass
èbò'wúú...your own time	nà'gàgà...that is to say
èwó'ivàà...it's up to you	ni'ibòò...that (self)
	nú'máá...people
fè'legíí...gown	ḡazánubé'legíí...panty
	ḡazánulóókóbáí...dress
gáázàgà...themselves	ḡínízá'ígíí...brassiere
gáí...we who ("relative" pronoun)	
gálíí...soap	pílégulùí...building wood
gè'è...own (self)	
gílí...to tie	séebaláí...ivory bangle
gó'ízù'ḡéní...earring	sílípáí...slipper
gúlíí...sticks (wood, tree)	sò'là...to daub
kódísé'yéí...country cloth	táamasàgíí...town chief
kóléí...white	te'í...you have to (see 13.1)
kómùí...comb	tí'lí...to call
kókílíí...concrete	tóókóbáí...shirt
kóólézágíí...sweater	tóókóbáyéebuogíí...short sleeve shirt
kóómálóógíí...socks	tóókóbáyéewóózágíí...long sleeve shirt
kóówówáláí...shoes	

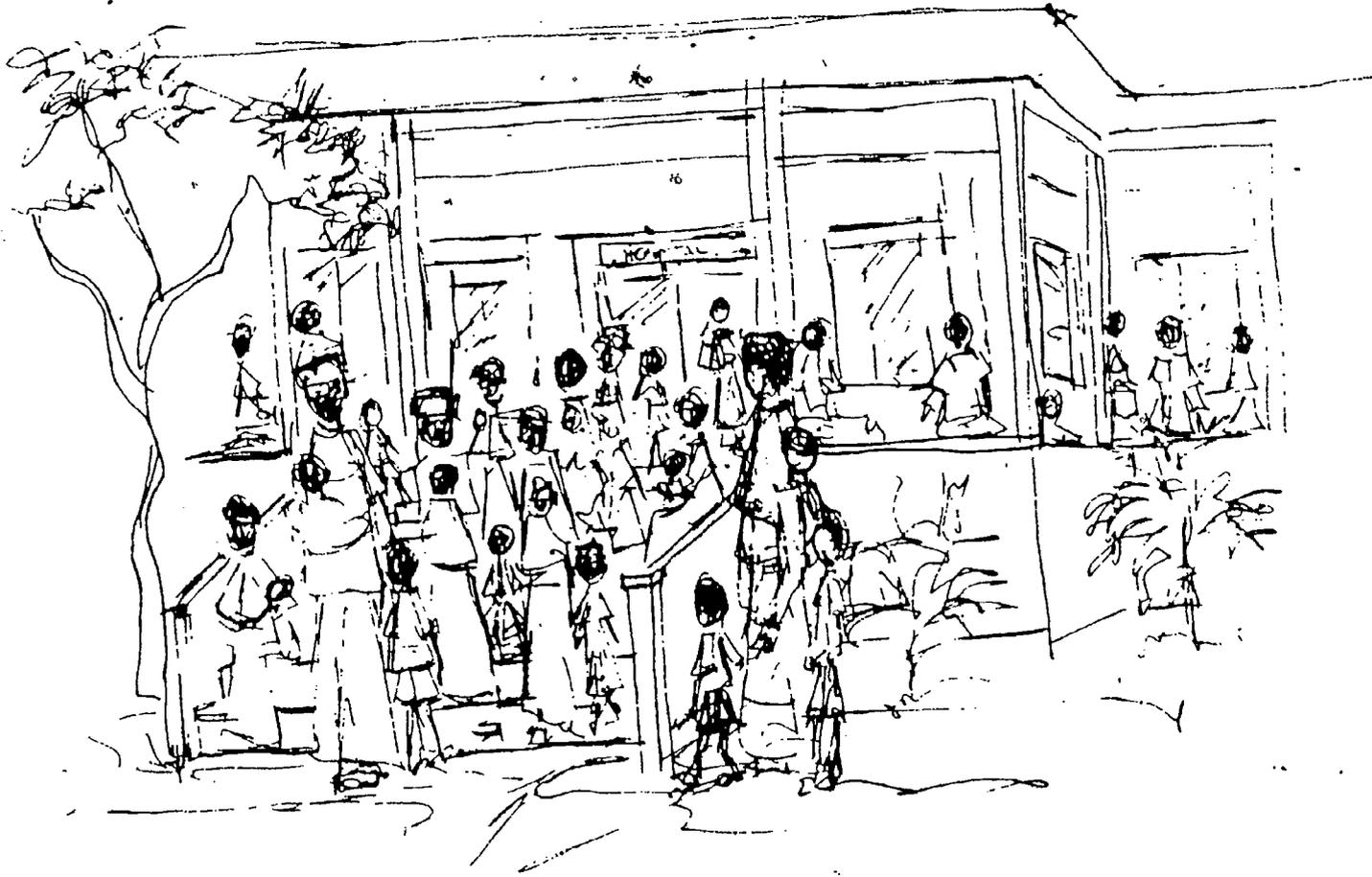
tóózéí...to begin
 tóózéízuè...in the beginning

wòdákáí...rafters
 wónókùlù...to provide food
 wúndíyáwùlùbádí...hair grease

yànòò...your own
 yà sàà wónó...you again

zéélàkúláf...handy
 zèìzù...steps, stages (zei...time)





I. TEXTS

1.1 Sálevélélazievai

Anii yá gaa seebenu, yá ewoini, elii sálevéléla. Vélé yá yá lévé
 dá ovée liizu sálevéléla yeeta ovée wuizowei vetezu. Tanisu, anii,
 yawulozu Fiseebu niikavelé yievaa sálevéléla oo Zozoó yalii vé tá motei
 ziyi ná Fiseebu. Ya ná ye ná, távaa té é vilé ná vé motei yá numúitié
 pilé ná, yá saa yá gaazayakée wo anii éle pélei wooni alii sálevéléla.
 Tá ná lé ná gaa yie yá saa yawuziyi yielii. Yalii ná sálevéléla, tanisu
 éle kooni gaa véle yalévé dá é salé maazolowo. Fetei yá nuu yaazaya
 kée gaa é wuizowei lé gaa yie nui a koloi vé nuuya sálevéléla. Yaliizu
 é bo wuizoweima gaa yá gaa seebenu. Ya bo nama éleyesu ná ná oo
 salei vé eya, tóvaa é lévé wuizoweiniitiéwó tá seebé wée nulotóizu.
 Anii naatie tá seebemazii wée ná, tá é lévé ná wulu wuizowoitiewova

nàatiè tódóí yà gàà té séebémaàzaalè wulò. Nàatièwó, tá bó emà gàà sáléyáí maánéé té fé èyà. Yéétá, àníí sáléyáí nàà màyéé yà gàà dóí, tá bó emà gàà é mélé dós bólé éyèsú évalò. Tá sàà tá sáléyáí na vé èyà. Ké àníí maánéévé è yé sálévélelèlè, éyèsú évalò, tá è làazuvè sálévélelèlè gàà yìè níí nà éyèsú évalò. Vélé yá nà yalévé dá òvée valòzù àníí yà gàà séebénuí yavàà ewóí é sálévélelèlè mázólówó kèévaamá èlìí nà. Wóí zàà vaaamá tíkànà.



Breakdown: Sálévélélàzìèvài...Hospital-going Business

1. Anii yà gaa séébénú, yài ewóiní, elii sálévélélà.
If you are a sick person, you will want to go to the hospital.
séébé...sick
sálé...medicine

2. Vélé yà yà lévé dá òvèè liizú sálévélélà yéeta òvèè wùizowèi
vétèzú.
This is the procedure you follow before going to the hospital, or
perhaps before seeing the doctor.
vélé...way
yà lévé dá...you pass with it
òvèè...before
yéeta...perhaps
wùizowò ì...Kwi doctor

3. Táníísú, àníí yàwùlòzú Físeébù níikávélé yìèvää sálévélélà òò
Zòzòó yàlii vè tá mótéi zìyì ná Físeébù.
Perhaps if you are from Fisebu or the like, come to the hospital in
Zorzor, you will go to the place where cars leave from Fisebu.
táníísú...perhaps
wùlò...come from
níikávélé...or the like
yìè...for you
vè...place, where
zìyì...take

4. Yà nà yè nà, tàvää té é vilé nà vè mótéi yà numúitié pilé nà,
yà sàà yà gaazayakéè wò àníí élé péleí wòòni àlii sálévélélà.
After that they come and they place you where the car puts people
down, then you ask questions if you do not know the road to go to
the hospital.
pilé...put you (down)
wòòni kə...know
yà sàà yà...then you

5. Tá ná lé nà gàà yìè yǎ sàà yàwūzìyì yìèlìì.
After they show you you get up and go.

lè...show

yìè...you

wūzìyì...get up, rise

6. Yàlìì nà sàlévélélà, tánísú èlè kóónì gàà vélé yàlévé dá é sálé máázólówó.

You go to the hospital (but) perhaps you do not know the way to pass through to obtain medicine.

7. Fétéí yǎ núú yáázáyá kée gàà é wùizòwèi lè gàà yìè núí à kólóí, vé núúyá sálévélélà.

You have to ask someone that he show the doctor who gives people papers to people at the hospital.

yáázáyá kée...ask do question

lè...show

8. Yà lìizú é bó wùizòwèimá gàà yǎ gàà séébénù.

You will go to tell the doctor that you are sick.

9. Yà bó nāmá éléyésú nò nà sò sáléí vé èyà, tówáá élévé wùizòwèinì-tièwò tá séébé wée nùlòtóizù.

After telling him, he will not yet give you medicine, he will send you to those doctors who know the sickness in peoples bodies.

bó X-ma...say, tell X

10. Aníí nàatiè tá séébémàzíf wée nà, tá élévé nà wùlù wùizòwèitièwóvé nàatiè tódóí yǎ gàà té séébémààzáálè wùlò.

If they know the kind of sickness, they will send you to the doctors where they themselves draw the medicine for the sickness.

màzíf...type, kind

wùlù...back (in this context "on to")

tódóí...they themselves

11. Nààtìèwó, tá bó èmà-gàà sáléyáí máánéé té fé èyà.
They (are the ones) who tell you the tablets to give to you.
.bó...self
èmà...to you
sáléyáí...tablet
èyà...to you
12. Yéetá, ànífí sáléyáí nàà màyéé yà gàà dóí, tá bó èmà gàà é mélé dós bólé éyèsú évàlò.
Perhaps if that tablet forbids wine, they will say to you that you shouldn't drink wine until you get better.
13. Tá sàà tá sáléyáí nà vé èyà.
Then they will give the tablet to you.
èyà...to you
14. Ké ànífí máánééyé è yé sálévèlèlà, éyèsú évàlò, tá è lààzùvè sálévèlèlà gàà yìè nífí nà éyèsú évàlò.
But if it is best (for) you to be in the hospital until you get well, they will give a resting place to you to sleep there until you get well.
.lààzùvè...resting place = bed
èyèsù...until
15. Vélé yà na yàlévé dá òvéc válózù ànífí yà gàà séébénúfí yàvàà èwóí é sálévèlèlà máázólówó kéévààmá èlìì nà.
This is the procedure you follow before getting well, if you are a sick person and want to go to the hospital for treatment.
dà...with it
yà lévé dá...you proceed (literally pass through with it)
máázólówó...get
sálévèlèlà máázólówó...literally: get hospital
kéévààmá...in order to
16. Wóí zàà vàmá tíkànà.
The word for today is finished.

1.2 Gàazayakè.

1. Méné yàlii nà àníi yà gaa sééberù?
2. Zébéé yà kée òvèè liizú sálévèlèlà?
3. Fàazébéè maawún ká págèi séébéveaitiè té yes sálévèlèlà?
4. Zébéé yà kée sàà àníi yàlii ná è kólai wulò sálévèlèlà?
5. Àníi wùizowèi yà wélé ná yìè sálévèlèlà, tóò sàà nó yà sálé vè éyà?
6. Sálézébéè máazìgì yà wùizowèi yà fé éyà?

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Past Progressive and Perfect

The past progressive and past perfect are easily constructed and not so easily used. To construct the past progressive, the present participle (Verb-su) is preceded by the past tense of the verb to be (yèní in the affirmative and ḡèní in the negative). This construction, like all past tense constructions, uses the basic pronoun set.

Affirmative

Gèyèní lǐìzú.

èyèní lǐìzú.

éyèní lǐìzú.

Géyèní lǐìzú.

Dèyèní lǐìzú.

Wèyèní lǐìzú.

Téyèní lǐìzú.

I was going.

Etc.

Negative

Gèlè ḡèní lǐìzú.

èlè ḡèní lǐìzú.

élè ḡèní lǐìzú.

Gélè ḡèní lǐìzú.

Délè ḡèní lǐìzú.

Wélè ḡèní lǐìzú.

Télè ḡèní lǐìzú.

I wasn't going.

Etc.

The Past Perfect

The past perfect is constructed in exactly the same way as the past progressive, except that the past tense form of the verb (Verb + ni) is used instead of the present participle.

èyèní lǐìní.

èlè ḡèní lǐìní.

He had gone.

He hadn't gone.

The past progressive tense, like most complex tenses is not generally found in a simple sentence. Rather they are used to mark one event with respect to another. Examine the following sentences:

A.

When you came to my house

B.

(1) I was eating.

(2) I had eaten.

(3) I ate.

Each of the B clauses (1, 2 and 3) expresses a different time relationship with the event described by the first A clause (a clause is a sentence within a sentence). In (1) the action was in progress (hence the term progressive). In (2) the action had already been completed and in (3) (an uncommon sentence) the action takes place after the action of the first clause.

2.2 Suggestions for Practicing the Past Progressive and Past Perfect

Since these sentences only appear in complex sentences, it does not make sense to work with them as simple sentences. Instead they should be practiced in the proper context of a complex sentence. Below is a list of ten sentences for you to practice.

1. Téí èvǎǎní nǎpèléí là, When you came to my house,
 - a. gèyèní lààmìzù. a. I was eating.
 - b. gèyèní zǐé bǎlǐzù. b. I was drinking water.
 - c. gèyèní kókò mááwùòzù. c. I was washing dishes.
 - d. gèyèní lópùí wòòzù. d. I was feeding the baby.
 - e. gèyèní kóó yálézù. e. I was splitting firewood.
 - f. gèyèní kóló lódósù. f. I was reading a book (studying).
 - g. gèyèní wóí tòsù g. I was listening to the radio.
lòódìemà.
 - h. gèyèní Lòòmà góimàà- h. I was studying Lorma.
wólézu.

2. Téí gèyèní lǐzú táázù, When I was going to town,
 - a. gèwèlèní nǎwóivà. a. I saw my friend.
 - b. gèwèlèní Fólómová. b. I saw Foloma.
 - c. gèvílèní. c. I got lost.
 - d. gè kóló lòdonì. d. I read a book.
 - e. gè máazàgíitá e. I bought some bananas.
yééani.
 - f. gèlòoni. f. I fell down.
 - g. gè dáalíimà wónì g. I greeted everyone.
tépétémá.

Repeat the above drills using the past perfect rather than the past progressive.

Make a list of ten sentences which you feel will be useful to you. Ask your tutor to say them. Write them out, correct them with your tutor, and learn them.

2.3 The gɔ form

The gɔ form is so named because it is constructed with the gɔ pronoun series.

I	gɔ̀
you _s	ɔ̀
he	ɔ̀
we _x	dɔ̀
we _n	gɔ̀
you _p	wɔ̀
they	tɔ̀

This form has two functions, one habitual and one conditional. The habitual is used to express an action that is done habitually, such as going to school on weekdays, going to church on Sundays and doing the marketing in the morning.

ɔ̀lɪ̀ɪ̀ b̄āngà ḡā s̄ub̄u. He goes to Gbarnga in the morning.
 ɔ̀lɪ̀ɪ̀ k̄ɔ̀l̄v̄èl̄èi ḡā kp̄ɔ̀k̄v̄òl̄ò. He goes to school in the afternoon.

The perfect (recent past) habitual, meaning 'used to do X' is constructed with the same gɔ pronoun set, but with the perfect participle (see Lesson XIII).

ɔ̀lɪ̀à b̄āngà ḡā s̄ub̄u. He used to go to Gbarnga in the mornings.

The second usage of the gɔ form is a conditional one (sometimes called the subjunctive). The conditional is found in two sentence constructions in which the action in one is dependent on the conditions of the other.

The gɔ conditional can also be used to express:

"I would...but _____."

Gòlìì, kè gàzèébézù.	I would go but I'm sick.
Gò gèyà kè kápá gèlè zèyá.	I would buy it, but I don't have money.
ɔ kée kè gèlè gáázá kéeñì.	He would do it but I didn't ask him.
Té yèní tíí yèèzù, <u>gɔ</u> bɔ tiɛ.	(If) they were working, I would help them.

2.4 Suggestions for Drilling the gɔ form.

A. The habitual.

- Using the chart of daily activities given in lesson IX, transform the activities into the habitual form (present and perfect).
- Make a list of your daily and weekly routines. With the help of your tutor, describe them in Lorma using the habitual. Then practice them.

B. The conditional

- Below is a list of sentences using the conditional form. Learn them in the prescribed way.
 - ɔ gèyà kè kápá élè zèyá. He would buy it but he has no money.
 - Gò è wùló gàà nàzà kè kápá gèlè zèyá. I would marry you, but I have no money.
 - Gò è wùló gàà nàzà kè gèlè wóíní gàà èvè. I would marry you, but I do not love you.
 - Gòlìì kè máánèèvé gè tííyèè. I would go, but I have to work.
 - Gò yèvé kè, máánèèvé gèlìí Dúkɔɔ lɔ. I would stay, but I have to go to Monrovia.
 - Gò dúláámí kè kòòzúvè yà wùlòzú. I would eat, but my belly is rumbling.

2. Make a list of 10 conditional sentences which you think you will find useful in speaking Lorma. Check them with your tutor for correctness then practice them.

2.5 Questions

In various lessons, you have been introduced to a variety of ways to ask questions. In this section, those types of questions are brought together and summarized.

A. Yes-No Questions

This kind of question can be asked either with a rising inflection at the end, or by the use of a question word at the end.

Elótózù wódóvé?	Your body is healthy?
Mókòlúí nèèvé, kèléé?	The rice is sweet, no?

In answering negative questions in English, (e.g., "Aren't you going to town?") Americans generally ignore the negative and respond "no" if we are not and "yes" if we are. In Lorma, as in most Liberian languages, the negative is not ignored and the answer is a response to the correctness of the question.

Yèlè lîizú táázù?

To answer yes...(ówè) would mean that you aren't, while to answer no (bà) would mean that you are.

B. Who, Whom, ɓɛ (ɓɛi)

When asked about a person, whether subject (who) or other (whom) ɓɛ is always used:

<u>ɓɛ</u> yá èvääzù.	Who is coming?
è ɓɛ māmānì?	Whom did you thank?
è ɓɛ véténì?	Whom did you see?
è wóínì gāà ɓɛ?	Whom did you want?

Usually, however, the question word is placed at the beginning of the sentence followed by the emphatic marker (ka ~ ya). To mark what part of the sentence this question word is referring to, the pronoun representing that entity is returned.

<u>ḅè</u> yá è māmānì?	Whom did you thank? (hightone = it)
<u>ḅè</u> yá èwèlèni <u>bá</u> ?	Whom did you see? (hightone = it)
<u>ḅè</u> yá è pētēnì?	Whom did you see? (hightone = it)
<u>ḅè</u> yá èwóinì là?	Whom did you want? (là = it)

C. Whose: ḅé

Whose is really a possessive pronoun, and so a whose question is constructed as a possessive.

<u>ḅè</u> nākóló yá é tēvéemà?	Whose book is on the table?
<u>ḅè</u> nākówí wóózágè?	Whose foot is the longest?

D. What: zéḅéé, áḅé

What questions follow the same logic as who questions.

<u>zéḅéé</u> yá élóónì?	What fell?
è zèḅèè yéénì?	What did you do?
<u>zéḅéé</u> yá è kéénì?	What did you do?
è wèlèni zèḅèè yá?	What did you see?
<u>zéḅéé</u> yá è wèlèni bá?	What did you see?
è zéḅéé vètēnì?	What did you see?
<u>zéḅéé</u> yá è pētēnì?	What did you see?
è wóinì gāà zéḅéé?	What do you want?
<u>zéḅéé</u> yá èwóinì là?	What do you want?

E. Which: zéḅéé

Zéḅéé being an adjective follows an adjectival construction.

Kóló <u>zéḅéé</u> yá é tēvéemà?	Which book is on the table?
Kóló <u>zéḅéé</u> yá èwóinì là?	Which book do you want?
Táázéḅéé yá gāà níí?	What town is this?

F. Where: mìn, mìné

(mìn) being a locative, follows the verb as do postpositions.

è lìnì mìné?

Where did you go (there)?

Táwóí zìyìnì mìné?

Where is their friend from?

G. How much: díidè, líidè (how much X)

Díidè can be either the object of an equational sentence (first example) or can be used as an emphatic (next two examples) or used as an adjective (last example).

Sówóí yà gàà líidè?

How much is the price?

Díidè yà gàà yàzòòláítíè?

How much is your merchandise?

Díidè yà èwóínì nà?

How much do you want?

Máázàdíidè yà nà?

How many bananas are there?

H. When: vólóbé

Vólóbé, literally "what day" usually appears as the first word in the sentence.

Vólóbé yàlíilà?

When will you go there?

Vólóbé yàvää là?

When will you come?

I. Why: zèbèé é kée

Zèbèé é kée literally, "what did it do," precedes the main clause.

Zèbèé é kée yà kée?

Why did you do it?

Zèbèé é kée yànimúlùgíí

Why did you pick the oranges?

yè kúló?

Zèbèé é kée yà vää?

Why did you come?

J. How: vélezébéí

Vélezébéí, literally "what way" usually appears before the main clause.

Vélezébéí è kée?

How do you do it?

2.6 Suggestions for Studying Questions

Using the following sentences, ask a question about each of the nouns.

- | | |
|--|--|
| 1. Zúnfí è mólóγézé vèní
máságíyà ñìnà náíyá. | The man gave rice to the chief
yesterday. |
| 2. Déénúf lííní gàà móló
γézé máságíwò. | The woman carried the rice to the
chief. |
| 3. Kólóvéléwùbóíí è γèní
nákólóí màawólézù
nápéííwù. | The student was reading a book in
his house. |
| 4. Názánùí γè vé téeuwùtìè
wóózù péléwùlùvé yàlíízü
zàà. | The woman was feeding the chickens
in the yard today. |
| 5. Kéeánúí é dípà v ààní
góyáízü ñìnànáíyá. | The man killed a deer in the forest
yesterday. |

2.7 Health Questions

It is impossible to make a complete list of questions a health worker might want to ask a patient without writing a complete medical textbook in Lorma, something which the authors do not have the technical training to do anyway. Nevertheless it is possible to give a breakdown of the general types of questions that can be asked and with that, the health worker can develop others along the same lines.

An effort has been made here to make the questions close-ended, rather than open-ended so that the questioner, with limited experience in Lorma can narrow the range of response and thereby stand a better chance of comprehending the patient's answer.

There is a danger of such questions, and that is, the patient may feel compelled to answer yes to all questions. The questioner should therefore monitor the answers and ask some questions which should produce

a no answer. Usually, once the patient is aware that the questioner is after true information, the patient will begin to respond appropriately.

A. Health Questions:

Tábáí yà èyèé?	Do you have pain?
Níííííííííí yà èyèé?	Do you have toothache?
Kózó ká èyèé?	Do you have cough?
Námáwózó kà èyèé?	Do you have bloody cough?
Zíémázié gá èyèé?	Do you have nausea?
Kwádáyáñwálá gá èyèé?	Do you have sore throat?
Kóózúnwáláí a èyèé?	Do you have a belly ache?
Kózófóó a èyèé?	Do you have dry cough?
Zíéwáláí a èyèé?	Do you have diarrhea?
Kpíííííííííí a èyèé?	Do you have fits, convulsions?
Núúbéíííí a èyèé?	Do you have open mole?
Dówó a èyèé?	Do you have skin spots?
X yà bà.	I have X.
X yà èlùíyá?	Do you have X?
Èwùngíí yà bèdézú?	Do you have a headache?
Èvìíìèèé?	Are you dizzy?
Èwùnpílegà?	Have you vomited?
Fángá yá èwòòzú?	Do you have gas?
Èwòòzú yà wùlòzú?	Do you have runny belly?
Èñámábó wúúá?	Do you have bloody stools?
Èvùùligà yílé?	Have you ever fainted?
Èyàí yàííá yílé?	Have you ever broken bones?
Èséyéléésìyìà yílé?	Have you ever had an injection?
	Vaccination?
Móyíngíí wùlá èyèé yílé?	Have you ever had measles?

B. Time Questions: Frequency

- (1a) Yà m̀kòlù mí? Do you eat rice?
 Yà g̀l̀ẁl̀g̀í mí? Do you eat greens?
 Yà d̀b̀áí mí? Do you eat meat?
 Yà k̀aléí mí? Do you eat fish?
- (1b) G̀uó? Often?
 D̀ẁó g̀ilá sè g̀ilé? Once a week?
 F̀elé d̀ẁóí mà? Twice a week?
 S̀avá d̀ẁóí mà? Three times a week?
 Ǹáagò d̀ẁóí mà? Four times a week?
 L̀oolù d̀ẁóí mà? Five times a week?
 Lezita d̀ẁóí mà? Six times a week?
- (2a) È l̀ìní d̀ób̀z̀ú kp̀óós̀ù? Do you go to the bush?
- (2b) G̀uó? Often?
 F̀eléf̀oléí mà? Twice a day?
 S̀aváf̀oléí mà? Three times a day?
 Etc.? Etc.?
- (3a) Yà z̀íé b̀ólé? Do you drink water?
 Yà z̀íé b̀ádíí b̀ólé? Do you drink hot water (boiled)?
 Yà d̀óí b̀ólé? Do you drink (palm) wine?
 Yà b̀iyá b̀ólé? Do you drink beer?
 Yà k̀éndúsà b̀ólé? Do you drink cane juice?
 Yà z̀ìgà b̀ólé? Do you drink cigarettes?
 Yà s̀alé b̀ólé? Do you drink medicine?
 Yà k̀ódísalé b̀ólé? Do you drink country medicine?
- (3b) Ẁùó? Often? (same as g̀uó)
 F̀ólónèpé? Everyday?
 F̀eléf̀oléí mà? Twice a day?
 S̀aváf̀oléí mà? Three times a day?
 Etc.? Etc.?

C. Time Questions: Duration

- (1) Táísébéé yá yílè nà èbóónì dè? When was the last time you had a stool?
 Táísébéé yá yílè nà èwiyèni When was the last time you urinated?
 dè? Had your period?
 Táísébéé yá yílè nà èzèèbé-
 sú là? When was the last time you came to the
 hospital?
 Táísébéé yá yílè nà évàà sálévélèlà? When was the last time you vomited?
 Táísébéé yá yílè nà è wunpilé dà? When was the last time you were preg-
 nant?
 Táísébéé yá yílè nà è kóo- When was the last time you menstruated?
 géézù? (literally: see the man)
 Táísébéé yá yílè nà é yalùgíí-
 vétè dá?

(2) è yèní yà ñìnà?

- Fóló gílà èwúlású? Was it: Yesterday?
 Dóó félé èwúlású? Was it: one day ago?
 Gálú sáágò èwúlású? Was it: two weeks ago?
 Kónà náànì èwúlású? Was it: three months ago?
 Was it: four years ago?

D. Family Background?

- Yà nò è gàà ñázágìlagìí? Are you the only wife?
 Yà gàà ñázáitìè tílí kàlè? Which number wife are you?
 Tíízü bèèyáá è wòónú yà kée? What work does your husband do?
 È yóó ká yílè? Have you had twins?
 Lépùtì yà gàà yóó? Is the baby a twin?
 Tá gàà yóó gàà fámìlézù? Are there twins in the family?
 Yà gòò yóó? Are you a twin?
 Núú lídé yà gàà èvéléwù? How many people are there in your
 house?
 Tó lèè káyévélévà? Do you have a latrine?

Mìnè yà yà yìyífé zóó nà?
Yà zífè yìlì?
Lèpáitíé tá kóló ló?

Where do you get your water?
Do you boil your water?
Do the children wear shoes?

E. Baby Questions

Yà yà è yà dúúnyègíí nìidíí?
Kóná díí yàlè yá lépóí é kèè
ó yálu díídé?
Lépóí yavè yéé sàà tóó vè
gómétí maveléséí?
Lépóí è kéénì gàà kóná dììgàlè
òvèè zìèzú?
Lépóí è zífè ní?
è bée lépòì è kpólénì?
É wúúpílónì téí é kpólénì?
Lépòì yà é ñíníbólé?
Zèbée yà tévé lépóíwò?

Are you the baby's born mother?
How many years is the child, or how
many months?
Was the child born since the coup?
How old was the child when he started
to walk?
Did the baby ever walk?
What did the baby swallow?
Did the baby vomit after swallowing it?
Can the baby nurse?
What do you feed the baby?

F. Miscellaneous Questions

Yà ñìì gàà dábó é wúnba?
Dá wúnba lìì gálè yáí yà
wúnjìí lámáá?
Gáá wàlavé yà yévulèè nà gàà
kpákpá?
Yà lèvù gàà víké?
Tówáá èlàbà àníí yà wòzónà?
èwòòzú èlàbà àníí yà vóónì
bá?
Vèyàì là báázù?
Séébéíyówú èyèè.
Géwóíni gàà èwèlè dágtaíva.
Géwóíni gàà èvää sélé vé.léla
è sálé zòò.
Sée yà wòlèséí gàà è valò?
Máànèèvé, é sééyèlèsù gàà

Do you sleep with a pillow?
How many do you use?
Does it hurt to breath deeply?
Are you short of breath?
Does it hurt when you cough?
Does your stomach hurt when you
touch it?
Does this hurt?
You have a bad disease.
We want you to see a doctor.
We want you to come to the hospital
for treatment.
It will take a long time to get well?
You must take an injection every day

fólónèpéyálú pùugó, káí
lósavá, yíé wùzù.

Máanèèsvé, è sáléyáigilá siyí
fóló nèpé.

Sáléyáí ziyí sávafólómà.

Súbùgilá, kpókóvólógilá,
kpídígilá.

Géwóiní gé è wóó skéké gaa à
gé gé yéví wéeé.

Géwóiní gé è wiyégíí vètè.

Sénégíí ziyí èlìì là lúmúizù
è wiyézú evàà là.

Géwóí gé èbóí vètè. èbóítá
wólóláá nò dáyaízù evàà dá'ná-
gésù vètè.

Ta tíligá áavíí. Táwáá bó
è lùivá gaa léévó gaa vikè.

Tá lé púí là ná máalé nènè ó
láamí éyésú dágtáí vètè Aníí
lépó gá lóomí nà, tówáá
zéébè.

Lépóí élé yagá nàaníí nú
lè fódò vè nàzeya, élé yá
gaa nà?

here for 18 months.

You must take one pill every day.

Take three pills a day, one in the
morning, one in the afternoon and
one at night.

We want to determine your weight.
Stand on that.

We need to look at your urine. Take
this bottle in that room, urinate in
it and bring it back.

We want to look at your excrement.
Put a small amount of your excrement
on a leaf, wrap it up and bring it
for me to see.

This thing is called an I.V. It
will keep your child from being too
dry.

After surgery, the child cannot
eat until the doctor sees (him/her).
If the child eats he will get very
sick.

The child will not live unless
someone gives him some blood. Will
you give him some of your blood?

2.8 Cultural Note: Time

The notion of reckoning time according to the day-month-year system is unAfrican, at least historically speaking. This does not mean that the reckoning of time does not exist, only that it is reckoned differently using events in the community which are well remembered. Standard references for Liberia are Tubman's, Tolbert's time and since the coup. Yet more specific ones exist in every locality which can be used to determine

the year in which an event occurred and knowing the year, the month can usually be determined by finding out when in the agricultural calendar the event occurred.

Mothers in particular are not likely to forget the events surrounding the birth of their children, and, for this reason, the persistent health worker can usually get a very accurate assessment of a child's age.

To do this, however, will necessitate a careful investigation of the events in the area that are used to reference time. Such an investigation will not only help in the reckoning of time, but also deepen your knowledge of the Lorma culture.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Sentence Practice

Some knowledge of health questions will be useful for anyone even those not engaged in health work. Record these sentences with your tutor, and practice them using the standard build up, until you are familiar with them.

3.2 Simulations

Practice the questions further by setting up a simulated hospital situation with your tutor. Take turns being the patient.

3.3 Dialog Writing

Practice writing several dialogs involving patients with different symptoms.

3.4 Cultural Events

Make a list of the cultural events by which time is reckoned during the last ten years.

3.5 Agricultural Chart

Draw a chart relating the agricultural, weather and cultural events of the year to the standard 'Julian' calendar.

3.6 Flash Card Drill

The following sequence of study procedures is based on a procedure developed by Margaret Miller:

1. Write the questions on flash cards, or some other suitable paper product; put the Lorma on one side and the English on the other.

2. First develop your recognition capacity for these sentences by having your tutor give you the spoken version while showing you the written version. Learner should respond by giving the meaning of the sentence in the standard build up discussed through out this book.
3. Repeat this drill with the learner not looking at the written version of the Lorma sentence.
4. Repeat this drill but have the learner write down the Lorma sentence rather than giving the English equivalent.
5. The tutor shows the written version of the sentence and has the learner say the sentence in Lorma. The tutor will help the learner with pronunciation at this point.
6. The tutor shows the learner the English translation and the learner should respond with the Lorma equivalent.

4. VOCABULARY

bíyá...beer

bó X-má...to tell X

dábóí...pillow

dáyáí...leaf

déváí...breath

dípà...deer

dóí...wine

dówó...skin spots

èyèsu...until

èkésèvèyèlè...how

èmà...to you

èḡamábó wúúá...Do you have bloody stools?

èviiḡévè...Are you dizzy?

èwòòzú yà wùlòzú...Do you have runny belly?

èwùḡíí yà bèdézú...Do you have a headache?

è X-vè yè lè...how (see text)

fángáí...gas

fèḡéí...you have to

gáí...bone

gáíyáíí...broken bone

góyáí...forest

yáázáyá kéé...to ask questions

yàlòḡííyèḡè da...to menstruate (to see moon with it)

yílè...ever

kéndúsá...cane juice (rum)

kóḡéézú...to become pregnant

kóózúvè...belly

kóózúḡwáíí...bellyache

kózó...to cough

kózóḡòḡí...dry cough

kóó...to feed (lopai wóó)

kóó...to know

kóóí...firewood

kpílibíí...fits, convulsions

kpólé...to swallow, drink

kwádáyḡwáíí...sore throat

làázùvè...bed (resting place)

lìí dóbózù...go to the bathroom (lit; bush)

lópóí...child

màázalé (sálé)...the aforementioned medicine)

màázólówó...to obtain, to get

màyéé...forbids

màzíí...kind, type

mìn...where

nyíḡíílabáí...toothache

níkávélè...or the like

núúbéíí...open mole

ḡámáwózóí...bloody cough

ḡíḡíí...tooth

ḡíníḡólé...nurse (drink breast)

sálé...medicine

sáleyáí...tablet

séébénú...sick person

séyéléésíyí...injection

sèḡéí...bottle

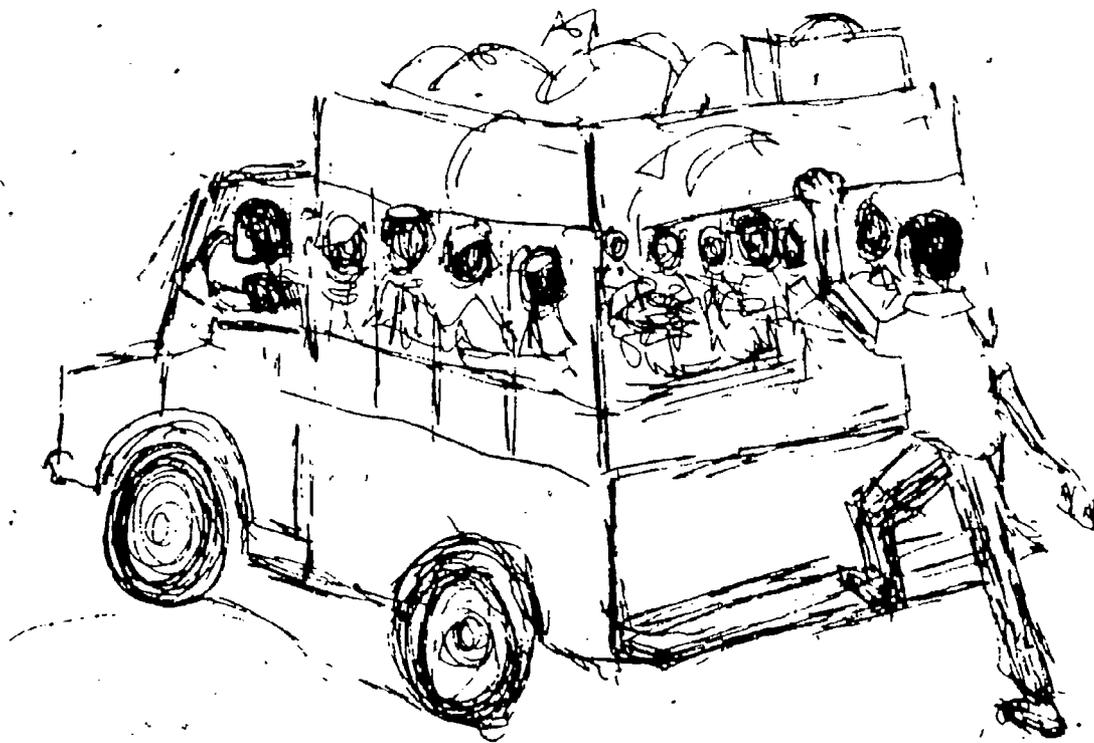
tábáí...pain
 tánísú...perhaps
 tēpētē...to greet
 tēvé X-pó...to feed X (pass to it)
 tííkàà...finished
 tóó...to drop
 tódóí...they themselves

vélézēbēé...how, what way
 vē...place, where
 vīlē...to get lost
 vūlì...to faint

wēé...to know
 wiyē...to urinate
 wóitòsù...to listen to
 wùizòwēì...western doctor
 wúnpílē...to vomit (throw head)

yàsàayà...then you
 yēetá...perhaps
 yìè...for you

zēbēé é kēé...why did you
 zīé...to walk
 zīébadíí...boiled H₂O
 zīémazíé...nausea
 zīéwáláí...diarrhea (big water)
 zīgàì...cigarettes
 zīyí...to take (also siyí)



1. TEXTS

1.1. Monolog: Mótééziéwófai

Mótééziéwófai yaa gaa faábabà. Anii yaliizu siema, ya ye zii-zelésu eyesu eziti ve, eliizu na. Anii yawulozu yeeta. Zoppo yieli baanga, vele yaa maanee eleve da ovèe liizu. Mamawungii ya gaa ya yayaso betesu de yaveléla. Ya yee na kassini betezu, ya yigazie ya ewo gaa kassi mele ye lamani. Anii kassilamagè, mótééziéveaitie, ta kapatamaa wulo eya. Ya kassi bete na, ya saa-yalii ve manee e motee maazolowo na evili su. Tanisu weléla gaa maavilaa. Nii zuwuluzu ya gaa maanève motee laave ovèe liizu. Motee lagave na, wa saa walii ve ta benzín ziiyi na. Bòovèlaale benzín le ge mótéézu, tle lia. Wa benzín ziiyi na, waliizu giiti la gaa te kwe numaitie te mótééziéwófai anii wèe ya te zama de taa gaa taazei. Wa na ye na, wa saa wa eliizu. Anii nu ta gaa mótéézu yievilé Salayii tei wa manui vile na.

Wà gè nà liizú àníí tìnèvááziègiivè, wèlè láánòwò yà gàà tàràà.
 Kè àníí vólóyéévè, wàzèyéítíè tá nòwò gàà fívilìgíí. Yà zítí ná báàngà
 mótééziénúí yà wòvilé nà tówàá pásóngáí yàazà yà émótéévóónéévè. Àníí
 yáí è gàà pásóngáí, mótéévóónéé yàà lè ñení wòliní èyà, è yà yè sàà
 wèlèzú góigóí gàvelé yàlévé dà è mótéévóóné lèvé mótééziénúíwò. Wà
 yè sàà nà màlàzásáiwòsú, èyèsù, è mótéévóónéé lèvé kánúíwò.

Zòitìsbá té gàà évàitíé, tá tódóí lèvé, té wogè ná, telií. Àníí
 mànúinòwòvé gàà vííké, tá sàà tá vilé mòwuòvää wulú. Àníí lè mótéévóónéé
 yàwòliní, mótééziénú yà yàyasóí tá zíyí èyè zéemà èyèsú mótéévóónéé lèvé.
 Vélé yàà nà núú yà lánòwòwòdá àníí yà liizú síemà. Wóí évilé mótéé-
 ziwófaívá tówàá ñà.

Breakdown: Mótééziéwófáí...Transportation

mótéé...car

ziéwó...traveling

fáí...business

1. Mótééziéwófáí yà gàà fáábábà.

Transportation is hard business.

fáábábà...hard business

2. Àníí yà liizú síémá, yà yè zíízélésù èyèsù èzítí vé, è liizú nà.

If you are traveling, you will worry and worry until you reach the place you are going.

àníí...if

síéma...on trip (walk)

zíízélé...to worry

èyèsù...until

zítí...to reach

vé...where

3. Àníí yà wulòzú yéetà Zòzòó yìèlìí báàngà, vélé yàà máanéé èlévé dà òvèè liizú.

If you are coming from Zorzor and going to Gbarnga, here is the way you should pass through before going.

yéetà...sometime, perhaps (goes with anii)

vélé...way

máanéé...it is best (you should)

lévé...pass (in this context: proceed)

òvèè...before

4. Mámàwùngíí yà gàà yà yààsó ßètésù dé yàvèlèlà.

First, you are preparing your loads at home.

Mámàwùngíí...first

yàsó, kásóí...loads

dé...first (goes with mámàwùngíí)

5. Yà yèè ná kásóinì bêtézù, yà yìgázíé yà ewó gaa kásóí mèlè yé lāmàniì.
After fixing your loads, you think that your own loads should not (cost) too much.
yìgázíé...to think
mèlè...should not
lāmàniì, tāmá...too much
6. Aníí kásóílāmàgé, mótèèziévéàitiè, tá kàpàtāmáá wulò èyà.
If the loads are plentiful, the drivers will demand a lot of money from you.
lāmàgé...plentiful (stative)
mótèèziévéàitiè...car-travel-people-them = drivers
èyà...from you
7. Yà kásóí bêté nà, yà sàà yàliì vè mánéé è mótéé màázólówó nà èvìlí sù.
Having fixed the load, you now go where you can get a car, then you enter in it.
8. Tánísù wèlèliá gaa máávílàà.
Sometimes you will not go quickly.
tánísù...sometimes
wèlè liá...you will not go
gaa máávílàà...quickly (with quickness)
9. Niì zùwùlùzú yà gaa máánèvé mótéé lààvé óvèè líizú.
This means that it is better to fill the car before going.
zùwùlùwú...means
máánèvé...it is better
lààvé...filled
10. Mótéé làgavé ná, wà sàà wàliì vè tá bènzín zìyì ná.
After the car is filled you first go where they get gas.
làgavé...filled (same as lààvé)
bènzín...gas
sìyì, zìgì...draw

11. Bòòvèlàálè bènzin lè gé mótéézù élé lià.
Because if gas is not in the car, it can't go.
12. Wà bènzin zìyì nà, wà liizú gíítí là gàà té kǔé númáítíé té mótéé zìenúiyà àníí wéé yà té zámá, òò táá gàà táázéí.
After drawing gas, you go to the gate so that they can find out the people who are traveling, whether they are strangers or citizens.
13. Wà nà yè nà, wà sàà wà, èliizú.
After you are there, you now start going.
wà nà yè nà...after you are there
14. Àníí nú tá yàà mótéézù yíévílé Sàlayìí téí wà mánúí vílé nà.
If a person who is in the car is getting down at Salayea, then you will let that person down there.
yíévílé...stopping
15. Wà gè nà liizú àníí tìnévááziègíivè, wèlè láánówò yà gàà tàràà.
When you are going in the rainy season you will not suffer, too much.
tìné...rain
tìnéváá...rain business
ziègíivè...season
láánówò, dáánówò...suffer
16. Kè àníí vólóyéévè, wàzèyéítíè tá nówò gàà fívilìgíì.
But if it is the dry season, your clothes they will be dirty with dust.
vólóyéévè...dry-season
wàzèyéítíè...your clothes seye
nówò...dirty
fívilìgíì...dust

17. Yà zítí ná ǂáàngà mótééziénúí yà wòvílé nà tówàà pásóngáí yààzàyà émótéévóónéévè.

After reaching Gbarnga, the driver will put you down he will ask the passengers for the fare.

zítí...to reach
ǂáàngà...Gbarnga
 vílé, pílé...to put down
 yààzàyà...to ask
 vóónéé...fare

18. Àníí yàì è gàà pásóngáí, mótéévóónéé yàà lè ǂèní wòlíní èyà, è yà yè sàà wèlèzú góígóí, gàvélé yàlévé dà émótéévóóné lèvé mótééziénúíwò.
 And if you who are the passenger, your car money is not enough, you will now be looking around for a way to manage to get money to give to the driver.

wòlì...correct, sufficient
 wèlè...to look
 góígóí...around
 gàà...with (in this context: for)
 yàlévé dà...you pass with it (manage to get)

19. Wà yè sàà nà màalàzásáí wòsú, èyèsù, è mótéévóónéé lévé kánúíwò.
 You are talking among yourselves (you and the driver) until you pass your fare to the driver.

màalàzásáí...among yourselves
 wò, bo...to talk
 kánúí...car-person

20. Zòitièbà té gàà évàitié, tá tódóí lèvé, té wògè ná, télíí.
 The others, they pay their own (fares) they leave you there and go.

zòitièbà...the other
 váitié...fares, business
 tódóí...own
 gè...leave

21. Àníí mánúínòwòvè gàà vííké, tá sàà távílé m̀wúóv̀àà wúlú.
 If a person is really dirty, they will then look for a bath.
 mánúí...person
 vííké...really
 vílé...look
 wúlú...behind (next)
 m̀wúóv̀àà...bath business
22. Àníí lè m̀tèéwòv̀nèé yawoliní, m̀tèézienu ya yaṣasí tá zìyì éyè
 zéemà éyèsu m̀tèéwòv̀nèé levè.
 If you didn't pay the fare, the driver will take your loads...and
 keep them until you pay the carfare.
 g̀awòlì...pay it
 éyè zéemà...it is in his hand
23. Vélé yàà nà núú yà lánwòwòdá àníí yàlìizú síemà.
 This is how someone suffers if you are going on a trip.
 síemà...journey, on
24. Wóí évílé m̀tèéziéwòfáivá tówáá nà.
 Words concerning transportation, they are there.

1.2 Dialog: è Gèéfóló nápéléílà wòóní?2. è Gèéfóló nápéléílà wòóní?

4. Ówé, nà vè.

7. Gàlévé yé lè gèlìì nà?

9. Ówè.

11. Mènè yà Zìzì Bágú nápéléílà?

1.

3. Nìì é tíiyèèzú fííyanavè?

5. Tóó ḡadìwíizù.

6. Nápéléí-yà Pískóitiè wúlúvè.

8. è gówéí wòóní ḡadìwúizài?10. Yàì nà nà, èyìì, nà wóowù vè
vèlè èvää.sàà Zìzì Bágú
nápéléílà.

12. Vää, gèlìì gàà yíé nà.

Breakdown: Do you know where Gayflor's house is?

- | | |
|--|---|
| | 1. |
| 2. È Gèéfóló nápéléílà wóóní?
Do you know where Gayflor's house is? | 3. Nìì é tíìyèèzú fiiyànàvé?
That man who works on the campus? |
| 4. Ówè nà vè.
That one, yes. | 5. Tóó òàdìwíízù.
He is (lives) in the Bandi quarter. |
| | 6. Nápéléí yà Pískóitìè wúlúvè.
His house is next to the Peace Corps. |
| 7. Gàlèvé yé lè gèlìì ná?
How do I get there? | 8. È gówéí wóóní òàdìwíízàì?
You know that cottonwood tree in the Bandi quarter? |
| 9. Ówè.
Yes. | 10. Yàì ná ná, èyìì, ná wóowù vè
vèlè èvää sàà Zìzì Bágú nápéléílà.
You go there, then you go down to Zebagu's house. |
| 11. Mènè yà Zìzì Bágú nápéléílà?
Where is Zizi Bague's house? | 12. Vàà, gəlìì gàà yíé nà.
Come, I will take you there. |

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Pronouns

Lorma has a staggering number of pronouns, enough to boggle the mind of anyone, yet they are not totally without sense. This section is intended to give you a deeper sense of the organization and logic of Lorma pronouns.

First of all, Lorma pronouns fall into five categories: (1) subject-tense pronouns, (2) possessive pronouns, (3) object pronouns, (4) positional pronoun objects and (5) other. These pronouns are given in tabular form below:

	TYPE	FIRST	SECOND	THIRD	FIRST*X	FIRST-N	SECOND	THIRD
SUBJECT TENSE	BASIC	gè	è	é	gé	dé	wò	té
	FUTURE	gà	yà	tówàà	gá	dá	wà	tá
	SHORT	gìè	yìè	yíé	gíé	díé	wìè	tíé
	HABITUAL	gò	ò	ó	gó	dó	wò	tó*
	PROG.	gà	yà	tó	gá	dá	wà	tá
	NEGATIVE	gè	è	é	gé	dé	wè	té
POSSESSIVE	ALIENABLE	nà(nè)	yà(yè)	ná(nè)	gá	dá	wà	tá
	IN- "		è		gé	dé	wò	té
	OBJECT		è		gé	dé	wò	té
POSITIONAL	ga	zù	yè	là	gíé	díé	wìè	tíé
	POST-P.		è		gíé	díé	wìè	tíé
	Ø POS.		yè		gíé	díé	wìè	tíé
	zèyà .	zèyà	èyà	zèyá	qéyá	déyá	wèyà	téyá
	ve	zù	èvè	là	gé	je	wò	té
OTHER	DEFINITE	nàì	yàì	náì	gáì(tìè)	dáì(tìè)	wàì(tìè)	táì(tìè)

PRONOUN SUMMARY: OBJECTS OF POST POSITION

TYPE	FIRST	SECOND	THIRD	FIRST*X	FIRST-N	SECOND	THIRD
su in	sù	èzù	sú	gézú	dézú	wòzù	tézú
ma on	mà	èmà	má	gémá	démá	wòmà	témá
be for	bè	èvè	bé	gév é	dév é	wòv è	tév é
po to	pò	èwò	pó	géwó	déwó	wòwò	téwó
zeya on hand	zèyà	èyà	zéyá	géyá	déyá	wèyà	téyá

The purpose of the preceding chart is primarily for reference. That is, it can be used to look up any pronoun and identify its function. This chart, however, serves a second purpose; namely, that of showing the organization of pronouns. To help you see this organization, the following observations may be useful.

- 1) Most of the irregularity and the variation is found in the singular forms and there, in the first and third persons, but most especially the third. (This observation reflects a more general observation that high usage forms show the most variation in forms (note the English varieties of the verb "to be.")
- 2) Most of the pronouns maintain their initial consonant throughout the paradigm. (A paradigm is a set of parallel language forms). This is because these pronouns represent the coalescence of two different words, the first a pronoun and the second a particle (verb, postposition, etc.).
- 3) The two most basic pronoun sets appear to be the object set and the basic set, repeated below for comparison.

TYPE	FIRST	SECOND	THIRD	FIRST-X	FIRST-N	SECOND	THIRD
OBJECT		è		gé	dé	wò	té
BASIC	gè	è	é	gé	dé	wò	té

In fact, historically, these two sets are closely related, with the basic pronouns being derived from the object pronouns. Although it is not important to the learning of Lorma you may be interested in how this diversity came about.

- 4) Given the two basic forms, one can see how the others were formed. The future, for example, can be seen to be a contraction of the basic pronoun with some particle (quite possibly the emphatic marker ya or even va "to come" which often has a future meaning in West African languages. This contraction involves the loss of the consonant of one of the particles, and the vowel of the pronoun, e.g.,

Historic Development of the Future Pronouns

Pronoun	+	Particle	=	Future
gè		ya		gà
è		ya		èà = yà
è		ya		*éá
gé		ya		gá
dé		ya		dá
wò		ya		wà
té		ya		tá

*The pronoun tówàà is used instead.

- 5) The first and third person singular pronouns have been given as low and high tone respectively. Historically, these pronouns used to be syllabic nasal prefixes (ṅ- and ń-) bearing the same tones. Through time, the nasals were lost, but the distinctive tone shifted over to the following word (verb or postposition). In alienable possession, the vestige of these nasals can still be seen, e.g.:

Historic Development

Pronoun	+	Particle	Possessive
n̄		*Ca	nà
è		Ca	èà = yà
n̄		Ca	ná
gé		Ca	gá
dé		Ca	dá
wò		Ca	wà
té		Ca	tá

*Since the particle is yet to be identified in historical research, its consonant cannot yet be established. Therefore, an uppercase C is used to denote the presence of a suspect consonant even though the value is unknown.

- 5) The use of most of these particles has already been discussed. The possessive pronouns were introduced in *Lésons* IV and IX, the postpositional pronouns in *Lesson* V, and the subject-tense pronouns in the lessons dealing with tense.

2.2 Verb Tenses

Because the verb tenses have been introduced individually and because they involve such a complicated array of pronouns and post-verbal particles, the various verb tenses of *Lorma* are summarized here.

Form versus Function. The description of the form of *Lorma* verbal constructions (that is, how they are put together) is quite a different thing from how they are used to convey meaning. Because of this, it is preferable to first present the various verbal forms, and then state how they are used.

2.3 Summary of the Verb Forms:

A) Constructions involving the basic pronoun set:

gè, è, é, gé, dé, wò, té.

1. Present/Infinitive

gè + Verb

Negative

gèlè + Verb

2. Perfect (recent past)

gè + Verb- $\left\{ \begin{array}{l} \text{ga} \\ \text{a} \end{array} \right\}$ gèlè + Verb- $\left\{ \begin{array}{l} \text{ga} \\ \text{a} \end{array} \right\}$

NOTE: While this is structurally a perfect-negative, it is more like a future negative in meaning.

3. Past (remote or far past)

gè Verb-ni

gèlè Verb-ni

4. Past Perfect

gèyèní Verb-ni

gèlè yèní Verb-ni

5. Past Progressive

gà yèní V- $\left\{ \begin{array}{l} \text{su} \\ \text{zu} \end{array} \right\}$ gèlè yèní Verb- $\left\{ \begin{array}{l} \text{su} \\ \text{zu} \end{array} \right\}$

B) Constructions involving the Progressive Pronoun set:
gà, yà, tó, gá, dá, wà, tá.

1. Present Progressive

gà Verb- $\begin{cases} \text{su} \\ \text{zu} \end{cases}$

~~gà~~ Verb- $\begin{cases} \text{su} \\ \text{zu} \end{cases}$

2. Immediate Future

gá $\begin{cases} \text{liizú} \\ \text{vääzú} \end{cases}$ Verb

gàlè $\begin{cases} \text{liizú} \\ \text{vääzú} \end{cases}$ Verb

C) Constructions involving the Future Pronoun Set:
gà, yà tówàà, gá, dá, wà, tá.

1. Future

gà Verb

SEE PERFECT NEGATIVE ABOVE

D) Constructions involving the short form:
gìè, yìè, yíé, gíé, díé, wìè, tíé.

gìè Verb

NO NEGATIVE

- E) Constructions involving the habitual/conditional form:
 gò, ò, ó, gó, dó, wò, tó

The Habitual/Conditional

gò Verb

- F) Constructions involving no Subject-Tense Pronouns:

1. Present Stative

Verb - $\begin{cases} -g\epsilon \\ -v\epsilon \end{cases}$

2. Past Stative

Verb - $\begin{cases} -ga \\ -a \end{cases}$ -yaa

Notes on Verbal Forms:

- The bracketed pairs $\begin{cases} -su & -ga & -g\epsilon \\ -zu & -a & -v\epsilon \end{cases}$ are affixes which appear after strong-conditioning words (su, ga and gε) and weak-conditioning verbs (zu, a, and vε).
- The only difference between the progressive pronoun set (2) and the future pronoun set (3) is in the third person singular.
- The term "infinitive" is chosen because it means that the tense involved is open, without end, infinitive; that is, it is not specified. This form is frequently used as the second of two sentences in a series.
- While the perfect negative is structurally a perfect form, its usage is more of a future negative, carrying the meaning of "can't" rather than "won't."

2.4 The Expression of Time

When expressing information about when an action takes place and relating it to other actions, most languages of the world have come up with a scheme much like the following.

Tense: This trichotomy can be pictorially expressed by the following time line:

PAST 'PRESENT' FUTURE
 _____→

In some languages, the past tense and the future tense may be broken up even further, as in the following illustration.

FAR PAST RECENT PAST PRESENT IMMEDIATE FUTURE FAR FUTURE
 _____→

2.5 Aspect

Lorma is claimed to be such a language, though an alternative interpretation is possible. This involves aspect. This notion refers to the aspect of the action: is it in progress? (i.e., progressive?) or has it been completed? (perfected, therefore the term perfect). Aspect is different from tense in that the time of the action is not expressed.

For the purposes of illustration, let the sequence XXX represent an action, then we can express the following:

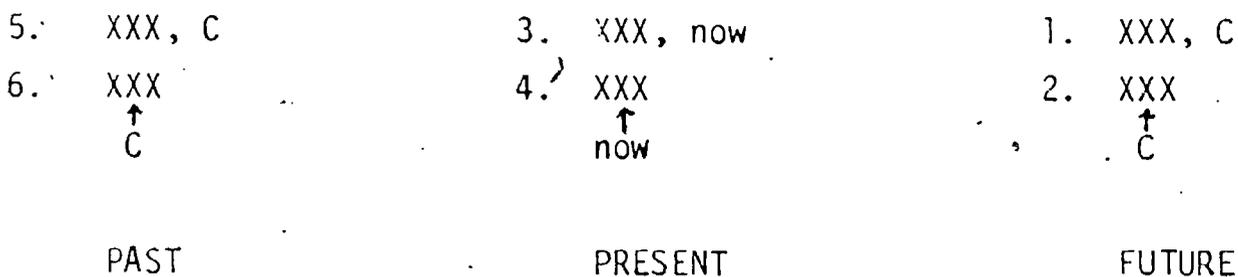
1. XXX is going on now.
2. XXX will take place.
3. XXX took place

3. XXX 1. XXX 2. XXX
 ↑ ↑ ↑
 PAST PRESENT FUTURE

With the exception of the present, aspect really requires a relationship with another sentence as the following sentences show.

- | | |
|---|---------------------|
| 1. When you come to my house I will have eaten. | Future Perfect |
| 2. When you come to my house I will be eating. | Future Progressive |
| 3. (now) I have eaten. | Present Perfect |
| 4. (now) I am eating. | Present Progressive |
| 5. When you came to my house I had eaten. | Past Perfect |
| 6. When you came to my house I was eating. | Past Progressive |

To represent these relationships graphically, let C represent the action of coming to my house:



If the C is to the right of the action, then the action was completed before C; if C is under the action then the action is taking place at the same time as C.

Given this perspective, it is easy to see the similarity in meaning in the terms recent past and present perfect.

When looked at this way, as tense plus aspect, the above tense aspect systems can be expressed as follows:

- | | |
|-------------------------|---------------------------------------|
| 1. Future Perfect: | |
| 2. Future Progressive: | |
| 3. Present Perfect: | ge Verb { -ga }
{ -a } |
| 4. Present Progressive: | ge Verb { -su } or gi Verb
{ -zu } |
| 5. Past Perfect: | ge yəni Verb -ni |
| 6. Past Progressive: | ge yəni Verb { -su }
{ -zu } |

Tenseless Sentences:

There are a number of sentences in Lorma which can be said not to possess tense. These are the stative, the habitual and the infinitive.



As mentioned above, the infinitive is so called because the tense of the verb is undefined. This form will be discussed in later lessons.

The stative expresses the notion that something is in such and-such a state.

2.6 Word List: Geography

gízìgì (n)...hill

kpèté (n)...swamp

ziéwaláí (n)...river

néǎáí (n)...valley

dǎǎí (n)...bush

gízìgwáláí (n)...mountain

kpálágìí (n)...farm

ziávè (n)...waterside

2.7 Word List: Occupations

máságìí (n)...chief

kwímáságìí (n)...quarterhead

kolúnáínúí (n)...blacksmith

pǎlǎgìí (n)...porro

zádégìí (n)...sandy

káwǎláí (n)...elder

zìí (n)...nation/tribe

2.8 Word List: Politics

máságìizèí (v)...to elect

siyí (v)...to choose

èlé fáá wǎini bà (v)...to be innocent

tòò gáá gáama (v)...to be right gáama = justice

èlé gáá gáama (v)...to be wrong/guilty

té na fáá woogìí boni (v)...to judge (to say someone's case)

faawoogìí...case

gìitìé, ǎyíemáí...liberty

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Directions

In large Kwii cities, the ability to give some directions on how to get from the post office to the national gallery of umbrellas can be a useful foreign language skill noting such things as street names and numbers and labeled monuments, etc. Locating something in a rural Liberian town (with the exception of Fisebu) however, is another matter. First, being an intimate society (one in which everybody knows everybody else), directions are generally given by locating known points of reference: the Bandi quarter, Folomo's house, the Lebanese shop, the parking station, the cottonwood, or the main road, etc. Generally, towns will be divided into quarters governed by a quarterhead. These, too, can serve as a point of reference.

Once you are installed in your community, you will want to get a feel for the location. One of the best ways to do this is to make a map. At first, it is advisable to begin with a crude map showing only the major points of interest. Then, as you become more acquainted with the town, you will want to add more detail, gradually adding the location of houses of people you know.

At this time you can also ask your tutor about the organization of the town. You may also ask him where various places are located.

3.2 Practicing Aspect

- A) Ask your tutor to put the following sentences into Lorma for you to practice.
- 1) When you come to my house, I will have eaten (bathed, etc.).
 - 2) When you come to my house, I will be eating.
 - 3) I am eating.
 - 4) I have eaten.
 - 5) ~~ate:~~
 - 6) I will eat.

- 7) When you came to my house, I had eaten.
 - 8) When you came to my house, I was eating.
 - 9) I eat.
 - 10) I used to eat only torborgie.
- B) Develop variations of the above sentences. If possible, pick sentences that will be of use to you in your daily work.
 - C) Practice writing variations of the above tenses and check their meaning with your tutor.

WORD OF CAUTION:

ONE OF THE REALITIES OF A GRAMMATICAL STATEMENT IS THAT EXCEPTIONS ARE ALMOST INEVITABLE. THAT IS, IT IS NOT POSSIBLE TO ENCASE THE REALITY OF A LANGUAGE IN TIGHT LITTLE BOXES. THE EXCEPTIONS ARE VARIED AND NUMEROUS. THE REAL ADVANTAGE OF THE ABOVE DRILLS IS TO HELP YOU SEE HOW TIME RELATIONS ARE EXPRESSED WHEN APPLIED TO SPECIFIC EVENTS. IN THIS LIGHT YOU WILL NOTE THAT THE GENERALIZATIONS GIVEN IN THE GRAMMATICAL SECTION SHOULD ONLY BE SEEN AS AN AID TO LEARNING (GUIDELINES IF YOU WILL) RATHER THAN THE COMPLETE TRUTH ABOUT LORMA VERB TENSES.

3.3 Vocabulary Study

The word sets concern geographic terms and political terms. Study them in the following way:

- A) For each item, write down three different sentences with the help of your tutor.
- B) Learn to recognize the sentence and the word as your tutor reads them to you.
- C) Practice the sentences until you can say them perfectly.

3.4 Composition

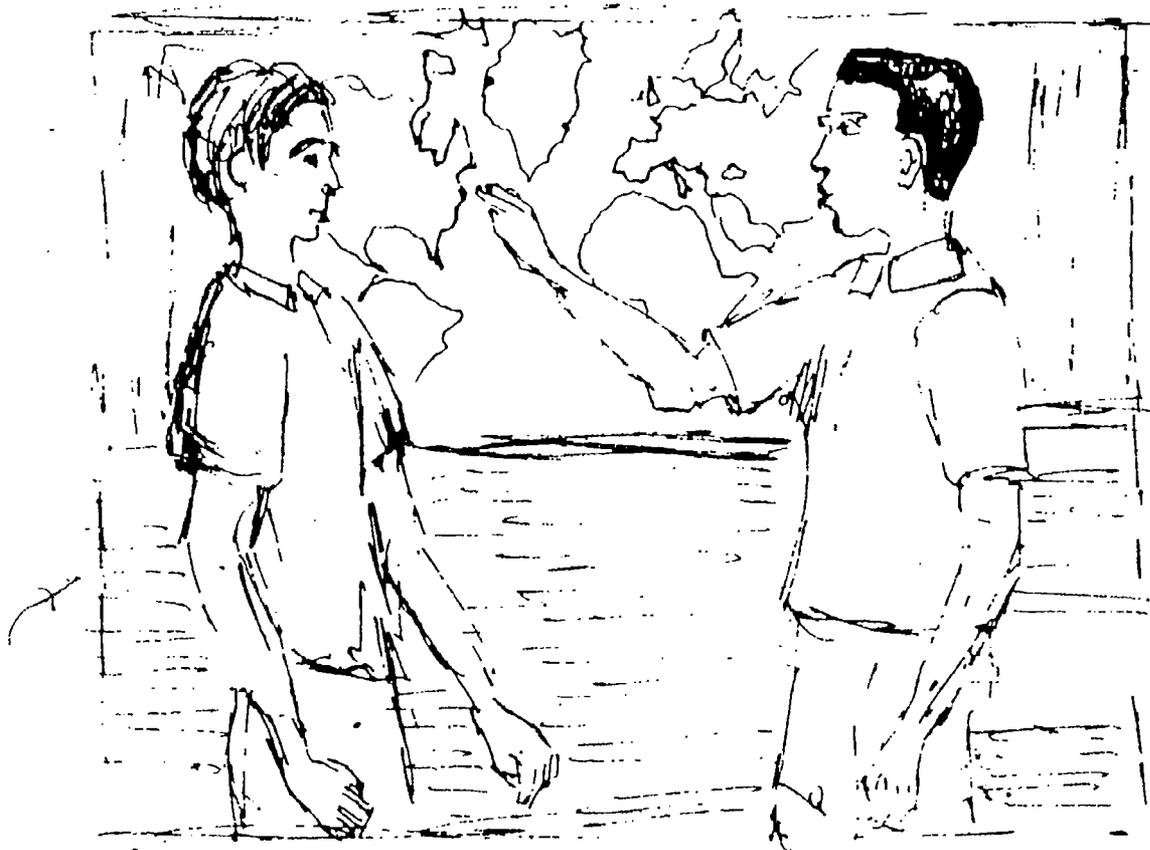
Using the new words in the above list, write a composition about
(1) Liberian geography, and (2) local political organizations.

4. VOCABULARY

báí...fare	mélé...should not
benzín...gasoline	mótèèziévéáitiè...drivers (car- travel-people)
bòvèláalè...because	mótéí...car
bóyemáí...liberty	mówúvää...bath (business)
dáánwò...to suffer	nébáí...valley
dé...first (goes with mama wuugii)	núfáawóogìì bó...judge (to say someone's case)
fáawòogìì...case	ḡíítìè...liberty
fíiyà...campus	pólógíí...porro
fívilìgìì...dust	síé...to walk, travel
gáamàí...justice	síégìivè...season
gówéí...cottonwood tree	síéwó...traveling
gízìgìì...hill	síyí...to choose
gízìgwáláí...mountain	táázéí...citizens
góígóí...around	támaní...to much (see tamaa)
ḡàázàḡà...ask	tíné...rain
ḡìgázíé...think	tòò gáa gáamà...to be right (stand with truth)
kánui...driver (car-person)	vííké...really
kásó...loads, baggage	vólóvéé...dry season
kólúnàìnùì...blacksmith	vónéévè...fare
kpètè...swamp	wíí...quarter
kpèté...to arrange (loads)	wólí...correct, sufficient
kwimàsàgìì...quarterhead	yíévilé...to stop, get down (from a car)
làgàvé...filled (stative)	
laga...to fill	
màalázásáí...among yourselves	
mánuí...person	
másàgììzèì...elect	

zádégíí...sand
 zámáí...strangers (foreigners)
 (e ye) zéémà...in his hand (keep)
 zíávè...water side
 zííwáláí...river
 zíí...nation, tribe
 zíízéé...to worry
 zóítíéba...the others
 zùwùlùzú...means

LESSON XVI



1. TEXTS

1.1 Monolog: Gáázáké èvéle Wùitààzuvà.

- 1) Q: Pélezèbée yà nú yà lèvé dè élii Wùitààzù?
A: Níi à ké élii fèní nàvólólámáá yè èyà.
- 2) Q: Yèi ná Wùitààzù zèbée yà pètè?
A: Yèi ná Wùitààzù, yà nènìlámáá vetè.
- 3) Q: Yà pètè nà, zèbée yèwóinì è kée?
A: Yà faálámáá yèè. Yàlii èsièzié gáà yàwói.
Yàlii pítèvéléiwu. Yà boi yà wóivàgòitìèwò.
- 4) Q: Nùlìidé yà é Wùitààzù síégìinìizù?
A: Mìlìonnúwúfélegò káìlòòlùgò gáá.
- 5) Q: Bèè gáà èyèní gáà gòmèntínúwalamawungii.
A: Gòmèntínúwáláí nàdáaziégìí yèní Zózò Wósintón.

- 6) Q: Wùitààazùyúí yàwèyèsù lîidè?
A: Nà zùì yàwèvé sù gàà zéélóólúgò.
- 7) Q: Písíkóígíínùì wùlòzú yàà gàà zèbèè?
A: Táá gàà Wùitààazùvèà. Táá gàà núí, té bòsú gàà Làbííá bété gàà págò.
- 8) Q: Zèbèé é kée téyèní Wùitààazùmà bósúyùì?
A: òvèè yèsú gà bósúyùù, té yáá wéé sù gàà pèlèpèlè.
- 9) Q: Zèbèé gáá góméntínùmáwùngíí e kèní gá kpóbáí téeí éyèní kpókpógí yà?
A: Éyèní gàà sódási, é Wùitààazùì yèní bósyéémá.
- 10) Q: Tá nùmáwùngíínààtìè, tá lé mázùì lílígà lèè?
A: Wùimàwùngíítìè tá tílí gàà píligàm kè nùmàawùngíítìè tá tílí gàà "Indian."
- 11) Q: Dìidè gáà è gáá góodè dè nàvòlóí, sìèzìyì Làbííá òlìì Wùitààazù?
A: Zàavòlóímà, tó sàà gàà táwúsúgílá.
- 12) Q: házánú yàà èvè Wùitààazù?
A: Ówè, házánú gàà bè ná. OR Bá, házánú lè bè ná.
- 13) Q: Póónù yà èvè Wùitààazù?
A: Ówè, Póónù yà èvè nà Wùitààazù. OR Bá, póónù yè lé bè nà Wùitààazùì.
- 14) Q: Zèbèé é kée Wùitààazù bógá Lóósòò téeí n...
A: Té félegòpé, téwóinì té Zúí zìyì.
- 15) Q: Zèbèé è kè èwóinì è fáawéé évilé Lòmàgòòvà?
A: Zèbèé lópòwòlòì wóinì é fáawéé évilé zìiwóivà?
- 16) Q: Zìiwóó zèbèè yà bó Líbfiáyúizù?
A: Gèlè tá nèpé kóóní, màmáwùngíí yà.
- 17) Q: Zèbèé é kè Làbííá bógá Wùitààazù té nèè?
A: òvèláalé mánéèvè téwóigàyìì.
- 18) Q: Zìiwóó líikàlè gáá é Wùitààazù?
A: Nùulámáá é Bòsúwóí wóóní nò kè tánigáá táazù té zèiwóó-báaláá bó.

19) Q: Lõõmagoi ya bõ é yie yalée?

A: Anii ga Lõõmagoi meni na, ga Lõõmaraii ya ya.

20) Q: - Ya Lõõmadáazeigii ya gaa zébéé?

A: Nàdõõmadáazeigii ya gaa Géevòlò.

Breakdown: Questions Concerning America

- 1) Q: What way does a person pass to reach the USA?
A: To go there you must have much money.
- 2) Q: What things will you see in America?
A: You see many things there.
- 3) Q: You see things (but) what would you want to do?
A: You can do many things. You can go for a walk with your friend. You can go to the movies. You can talk with your friends.
- 4) Q: How many people live in America?
A: Two hundred and fifty million people.
- 5) Q: Who was the first head of government?
A: The head of government's name was George Washington.
- 6) Q: How many states is America divided into?
A: It is divided into fifty states.
- 7) Q: What sort of a thing is Peace Corps?
A: They are Americans who have come to help develop Liberia.
- 8) Q: What happened to make America united?
A: Before it was united it was divided. Therefore, they united it.
- 9) Q: What did the first head of state do when he was in office?
A: He was a soldier, he freed the United States.
- 10) Q: What were the first people called?
A: The first Kwii people were called Pilgrims, the first people were called Indians.
- 11) Q: How much money does it cost to go to America from Liberia?
A: At today's prices, it costs one thousand dollars.
- 12) Q: Do you have a wife in America?
A: Yes, my wife is there. OR No, I don't have a wife.
- 13) Q: Do you have a husband in America?
A: Yes. My husband is in America. OR No, I don't have a husband.

- 14) Q: What causes America and Russia not to like each other?
A: Both of them want to control the world.
- 15) Q: What is the reason you want to learn things concerning the Lorma language?
A: Why does a child want to learn things pertaining to his people?
- 16) Q: What Liberian languages do you speak?
A: I don't know any, this is the first.
- 17) Q: Why are Liberia and America friends?
A: Because it is good to have friends.
- 18) Q: How many languages are spoken in America?
A: Most people speak the English language, but in some places, other languages are spoken.
- 19) Q: How will the Lorma language help you?
A: If I hear Lorma, I will understand Lorma affairs.
- 20) Q: What is your Lorma name?
A: My Lorma name is Gayflor.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Emphasis

In most languages, there is a device to emphasize or "highlight" one of the items in the sentence. For example, in English any noun can be highlighted by saying it louder than the others. In the following examples, the capitalized word is the one that is said louder.

- A1) The man gave the rice to the woman in the market today.
- A2) THE MAN gave the rice to the woman in the market today.
- A3) The man gave THE RICE to the woman in the market today.
- A4) The man gave the rice to THE WOMAN in the market today.
- A5) The man gave the rice to the woman in THE MARKET today.
- A6) The man gave the rice to the woman in the market TODAY.

More commonly, however, languages achieve emphasis by placing the word to be emphasized at the front of the sentence. Since the subject is normally in this position, the subject, as one would expect, receives the emphasis in a normal sentence. Thus, (A1) and (A2) above are very similar in meaning.

Different languages will find different ways of placing the subject at the head of the sentence. English and French, for example, use an "It is X that..." construction as follows:

- B1) It is the man who gave the rice to the woman in the market today.
- B2) It is the rice that the man gave to the woman in the market today.
- B3) It is to the woman that the man gave the rice in the market today.
- B4) It is in the market that the man gave the rice to the woman today.
- B5) It is today that the man gave the rice to the woman in the market.

It should also be pointed out that the passive voice is another way of emphasizing the object as the following pairs show.

- C1) The man gave the rice to the woman.
- C2) The rice was given by the man to the woman.

Lorma does not have a passive and does not use an "It is X that..." construction for emphasis. Rather, Lorma uses an X ka + sentence construction. (Note sometimes ka, or its weak form ya is written with a long vowel (kaa or yaa.) In addition, rather than deleting the noun from the original sentence, the Lorma replaces it with a pronoun (underlined in the following examples). Thus, the form of Lorma emphatics, parallel to the above English emphatics, are given in D below.

- D1) Zúnúí mólóí vèèni ḡázánúí yà záyáízü zàà.
 D2) Zúnúí yà, é mólóí vèèni ḡázánúí yà záyáízü zàà.
 D3) Mólóí yà, zúnúí féèni ḡázánúí yà záyáízü zàà.
 D4) ḡázánúí yà, zúnúí mólóí vèèni zèyà záyáízü zàà.
 D5) Záyáízü yà, zúnúí mólóí vèèni ḡázánúí yà zàà.
 D6) Záá yà, zúnúí mólóí vèèni ḡázánúí yà záyáízü.

2.2 Suggestions for Practicing the Emphatic Construction

- A) The following sentences are given in their normal, nonemphatic form. Practice forming the emphatic by first taking the subjects of these sentences, then the objects and so forth. Remember, it is better for recognition to precede production. This means that you should have your tutor read the emphasized sentences on the preceding page (and the ones below) until you get a feel for the way things are going, then you should practice producing them.

- 1) Tíséí é kólóvéléwúbóíḡíí vètèni záyáízü zàà.
- 2) Dóḡítáí é wèlèni sèébènúivà sálévéléízü.
- 3) ḡázánúí é sèyèí wùòni pèléílà.
- 4) Yèwóinà gè mókòlùì minì nà lùmúízü.
- 5) Zúnúí tìè té pèléí lòòní dóbóízü ḡinà.
- 6) Núí wóinì gàà lódíé.
- 7) Núí é ḡúíí lèvèni gàà kpéléyáí.
- 8) Kálèwúlónúí kálè wúlóní zìswáláíwù ḡinà.
- 9) ḡázánúí é kálèwópúí yèyèàni sápgíízü.
- 10) Súmóyé èlìini ḡáàngà ḡinà.

- B) With the help of your tutor, write additional sentences and practice emphasizing the different nouns in the same way.
- C) In addition, even adverbs can be emphasized, as the following example illustrates.

é pēléí lòní gàà págò. - He built his house well.
é kéénì gàà págò yà, é
 pēléí lòní.

The emphatic marker yà also appears as ka when following strong conditioning nouns.

Másá kà, é pētēnì záyáizù It was the chief he saw in the
 zàà. market today.

It is quite likely the original meaning of ka ~ ga was 'to see'. That is, the above sentence could have at one time been interpreted as "Look at the chief, the man saw him the market."

The form kà ~ gà no longer has such a meaning, and should at this time be considered an emphatic marker.

2.3 Vocabulary: Mental Acts

Set 1

kóó...to know
 gáagàà...to understand
 gààyeé...to remember
 zèemá...to forget
 fáí...news
 gàànawò...to prove
 wóí...interesting (same as
 like)
 gáamàè...fact; truth

Set 2

yúgààziè...to guess
 yúgààzièmà...to conclude; decide
 givíligà...to doubt
 dáávégá...to believe
 bógà X-ma gàà Y...to promise X that Y
 bó gàà Y-daa...to confess Y's name

2.4 Vocabulary: Professions

Set 1

kpálágànúí...farmer
 sápisúnùí...shopkeeper
 mákítizììṅàzànúí...market
 woman
 gòmèntìlìyèènúí...govern-
 ment worker
 sálélìyèènúí...nurse
 másáḡìí...mayor/chief
 kólúḡáínùí...blacksmith
 dúsóí...hunter

Set 2

káléwúlónùí...fisherman
 káábóìḡìí...carboy
 kááziénúí...driver
 sóodàsìí...soldier
 pódìlòónùí...merchant
 Gáláḡóówónùí...preacher
 dḡḡítáí, zówéí, zówó...doctor

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning Vocabulary

Using the vocabulary introduced in the grammar section, construct three sentences for each one. Try to vary the verbs which you use. Check your sentences with your tutor for correctness. Then practice saying them.

3.2 Composition

Write a composition (20 sentences) on the things that Americans like to do.

3.3 Translation Drill

Write out in an English paragraph (10 sentences) concerning a topic that you would like to say in Lorna. Read them to your tutor to translate. Tape these, and play them again for comprehension. Then ask for any clarifications that you need. Then write the sentences down (dictation exercise) and finally practice saying them before your tutor for correction.

3.4 Emphatic Search

While reviewing the texts that you have had, look for examples of the emphatic sentences. Try to find two examples each of the following:

Subject Emphasis

1. _____
2. _____

Direct Object Emphasis

1. _____
2. _____

Indirect Object Emphasis

1. _____
2. _____

4. VOCABULARY

•bògà X-mà gàà Y...to promise X
that Y

ḡòsúwóí...English

ḡòsúyùí...United States

ḡóyè...to free

ḡáàvègá...to believe

ḡúsóí...hunter

ḡáàyàà...to understand

ḡáàmaì...truth

ḡáàmàwò...to prove

ḡáàyè...to remember

ḡálagóowónùí...preacher

ḡìvìlìgà...to doubt

ḡómèntìlìyèènúí...government
worker

ḡómèntìnùwàlamáwúngíí...first
president (government-person-
big-first)

ḡáaléé...how

ḡúgààzìè...to guess

ḡúgààzìèmà...to conclude, decide

ḡáábóígíí...carboy

ḡáàzìénúí...driver

ḡpálagànúí...farmer

Lóóóó...Russia

lópówòlòí...child

mákitìzììḡazànúí...market woman

návóloí...money

názánúí...wife

nèè...be friends (sweet)

núamáawúngíí...first people

pódilóónùí...merchant

póonù...husband

sápisúnúí...shop keeper

ḡíéziè...go for a walk

sálelìyèènúí...nurse

sódási...soldier

táwúsú...thousand

wóí...interesting

Wùitàazùyúí...United States

zèemà...to forget

zìíwóóí...clan/tribal language

zówéí, zówó...doctor (country)



1. TEXTS

1.1 Monolog: Kóódésalébetèváí

Àníí yá gà seébénu, yá vaa lé wóini òlìí sálévalàlà yalìí kóódésalé
 bètèvéaitiè pò gàà té sálé bètè èvalò. Kóódésaléimavaa wúlòvè nò èyèè
 wùisalèvaáyavàlè. Dé kóónì gàà seébé è wùigìitiè zéyá mazií nò è
 kóódègìitiè zéyá. Nà wúlú, seébémazii lãmaagè zúiwòlòkòlòma bógò pá.
 Seébetiè gè kóónì gàà tówàà bóigélá kè mazaléi géeyá. Tóò gàà nií:
 kóólévilei, dótózulábà, wúntábà, kálakùì, kuúzúwulò, kuúzúvè, gaázulábà,
 palázéébé, évèè wúnpilìbà. Niitiè yáá tá bóigélá bòò gàà tamáá. Kè
 gà faatà wòsù évilé vélevà seébéniitiè tá nú zòò dá évèè vélevà tá nú
 abalà. Mámawungii gèwóini gè faatà wó évilé bà tóò gàà kuúzúwulò.

kúúwúló óvèè nú sòòsú, tówáà tó zèi gáà èwúúwúvèè. Kà ná óyè èyèsù, tówáà wúló zìénìi màzìinìzù è kpólèzù. Zìézákpáí táyánà, àníí nú yá kpólé nà, é wòòzú yáà wúlò. Nàyáyèná, àníí sálévèlè lè èwòbá yáíí kòòdézowóitìèwòòvè gáà té sálé bété évè évalò.

Félékèlé yáà gáà kòòlévìlè. Kòòlévìlèí yáà nú zòògà àníí sísíligíí yáà wúzú pèlénìiwú ènjìizubù, kòòlévìlè yáà è zòò nò gá yèè nàpè. Sísíligíí táyánà, tá tìlì gáà "ànsííliiyzìsíligíí." Tówáaváà gáà kòòlévìlèí, tówáaváà là gáà àníí á èbòlèná, tówáà áváà gáà kòòlévìlè.

Séébesáwákèlé yáà gáà páláí. Pálázéébé yáà nú zòò yéètà gáà kpéleyáí yáà nú sàyà nà. Kpélayáí lè yè gá láànì, óó nú zàyà kèní àníí yà tíiyèèzúlà. Ná yá á kè é nú zàyà. Àníí yà tíiyèèzú gáà kpéleyáí éyèsù é zàyà tówáà áváà gáà pálázéébé. Kòòdésálébévéitìèvá, tá zòò té tuúfé wúló té kizíí, té pèévaváláí yá gáà kòòvámá gáà évalò. Tóó yè té nàà yè, àníí pálá, wúndíivè, tá dè tá duulú gáà zìébadíí. Zìébadíí- níí yáà à kè gámáizù lèvé é kè páláí zùwóigè zàà.

Velé yáà nàà, kòòdégíitìè tá sáléí bété là.

Breakdown: Kóódésalébatèvaí...Making Country Medicine

1. Ànii yá gà séébénu, yá vaa lè wóini òlìi sálévàlèlè yàlìi kóódésalébatèveaitiè pò gàà té salé baté èvào.

If you are a sick person, and you do not want to go to the hospital, you will go to the country medicine makers who will make medicine to heal you.

seébénu...sick person
kóódé...country
salé...medicine
baté...make (from kpété)
veá...from bea...people
pò...to
vào, baló...get well

2. Kóódésaléimaváá wúlóvé nó èyèè wùisàlèvááyavàlè.
Country medicine is just like the Kwi medicine.

maváá...business (from faa)
wúlóvé nó...be the same as
vááyavàlè...business

3. Dé kóóni gàà séébé è wùigìitìè zéyá mázíí nó è kóódègìitìè zéyá.
We know the sickness that the Kwi people have, is the same kind that the country people have.

kóó...to know
zéyá...have
mázíí...kind
nó...one, only

4. Na wulu, seébé mázíí lãmaagè zúiwòlòkòlómá bógò pé.
Now, there are many different kinds of sickness all around everywhere.

wulu...
wòlòkòlómá...around
bógò pé...and all

5. Séeβetié gè kōōni gāā tōwāā boigela kē mazalei geeya.
Sicknesses (diseases) I know, they can affect us, and the medicine we have.

boigela...effect us
mazalei...medicine
geeya...we have (literally in our hand)

6. Tōō gāā nii: Kōōlevilei, dōtōzulabā, wuntabā, kalakui, kuuzuwulo, kuuzuve, gaazulabā, palazeēbē ēvēs wunpilibā.
It is this: malaria (fever) body pain, headache, stomach pain, diarrhea, menstrual pains, eye pain, wounds and vomiting.

kōōlevilei...malaria, fever
dōtōzulabā...body pain taba = pain
wuntabā...head ache
kalakui...stomach pain
kuuzuwulo...runny belly
kuuzuve...menstrual cramps
gaazulabā...eye pain
palai...wound
wunpili...vomiting

7. Niitié yāā tā boigela bōō gāā tāāā.
These are the ones that can affect you very much.

8. Kē gā fāātā wōsū ēvilé vēlévā sēēbēniitié tā nū zōō dā ēvēs vēlévā tā nū lābālā.

I will talk about how people catch them before how they hurt people.

fāātā...matter
wōsū...talk
ē vilé X-bā...concerning
vēlé...how
zōō...catch

9. Māmawūngíí gēwōini gē fāātā wō ēvilébā tōō gāā kuuzuwulo.
The first that I want to talk about is diarrhea.

māmawūngíí...the first

10. Kúuzúwúlóí òvèè nù sòòsú, tówàà tó zèì gàà èwùùzúvèvèè.
Before diarrhea can really catch a person, it will begin with
stomach pains.
òvèè...before
11. Kè ná òyè èyèè, tówàá wúló zìánìì, màzìínìzù è kpólèzù.
Before that, it will come from the water, the kind that you drink.
kè ná òyè èyèè...before that happens
wúló...come from
kpólè...drink
12. Zìézákpaí, táyáná, àníí nù yá kpólé ná, è wòòzú yàà wúlò.
River water, if a person drinks there, his stomach will run.
zìézákpaí...river (running) water
wòòzú...stomach
wúlò...run kulo...come out
zákpaí...to run, move
13. Nàyàyèná, àníí sálèvélé lè èwòbá yalíí kòòdézòwòitíawòòvè gàà té
sálé bété èvè èvèlò.
Then, if a hospital is not near, you will go to the country doctors
so that they can make medicine for you to get well.
wòbá...near
wòòvè...place
èvè...for you
14. Félékèlé yàà gàà kòòlévìlè.
The second item is fever (malaria).
15. Kòòlévìléí yàà nù zòògà àníí sísìlìgìí yàà wúzú pèlénìiwú èñìizúbù,
kòòlévìlé yàà è zòò, nò gá yèè nèpè.
Fever catches people when mosquitoes come in our house while you
are sleeping, (but) the fever can catch you any time.
sísìlìgìí...mosquito
nìì...marks relative clause
ñìizúbù...sleeping (in)

16. Sísìlìgíí táyàná, tá tìlì gáa "ànófìlìyìzìsìlìgìì."
These mosquitoes are called anopheles mosquitoes.
táyàná.....sentence connector = then (usually)
tìlì...call it
17. Tówááiváa gáa kóólévíléi, tówáaváa là gáa àníí á èbòlénà, tówáá
áváa gáa kóólévílé.
It brings malaria, if when it comes, it sucks you, it will bring
malaria.
bòlé...drink, suck
váa gáa X...bring
18. Séebéşáwakèlé yáa gáa paláí.
The third sickness is the wound.
19. Palázéébé yáa nú zòò yéetá gáa kpéleyáí yáa nú sàya ná.
A wound catches people when they are cutting with a cutlass..
kpéleyáí...cutlass
yéetá...time (when)
sàya...cut
20. Kpélayáí lè yè gá lááni, óó nú zàya kèní àníí yà tííyèézúlà.
A cutlass does not cut some by lying down, but if you are doing
work with it, then someone can get cut.
lááni...lying down
tííyèèè...do work
21. Ná yá á ké é nú zàya.
This when it can cut someone.
ná yá...that is when, why
22. Àníí yà tííyèézu gáa kpéleyáí éyèsù é zàya tówáá ávaaa gáa palázéébé.
If you are working with a cutlass until (it) cuts you, it will give
you a wound.
éyèsù...until

23. Kòdèsalébi véitì vâ, tá zóó té tuúfé wúló té kizíí, té p- vaváláí
 yà gaa k- yàamá gaa é valò.
 For country doctors, they are able to pick a leaf and rub it and
 put it on your wound in order for you to get well.
 tuúfé...leaf
24. Tóó yè té nàà yéé, aníí pálá, wúndíivè, tá dè tá dúúlú gaa zí- bádíí.
 Before they do that, if your wound is fresh, they first splash it
 with hot water.
 tóó yè té nàà yéé...before they do that
 wúndíí...fresh
 dè...first
 dúúlú...to hit, splash
 zíé...water zí- bádíí...hot water
25. Zí- bádíínií yàà à ké nàamáizù lévé é ké páláí zùwóigè zàà.
 This hot water makes the blood to stop and makes the wound to heal now.
 nàamá...blood
 lévé...from teve...stop, cut
 zùwóí...heal
26. Véle yáá nàà, kóódegíitíé tá sáléí bété là.
 This is how the country (people) they make medicine.
 vélé...way, how

2.2 Pseudorelative Clauses

The problem is that these sentences as they stand will put an entire sentence before the verb, as part of the object, something which is not good form. For example:

Gè zúnúiníí é mólóí yéyàní I saw the man who bought the rice.
vètèní.

There are two ways to make this sentence acceptable. The first is to emphasize the object and thereby putting it in a subject position as in the following examples:

1. Mólóíiníí é geyá, tóó This rice, he bought it, he is
gílízu sáá. cooking it now.
2. Zúnúiníí yáá é mólóí This man, he bought rice, I see
yéyàní, gè pètèní. him.

The alternative is to postpone the modifying clause until after the main sentence.

1. Gè mólóíiníí yéyàní tóó I bought this rice, he is cooking
gílízu sáá. it now. (I bought the rice that
he is cooking.)
2. Gè zúnúiníí vètèní, é I see this man, he bought rice.
móló yéyàní. (I see the man who bought rice.)
3. Gè zúnúiníí vètèní, é
vááni gáà lópóiníí,
é mólóí yéyà.

Those noun phrases which are the objects of postpositions are dealt with in the same way.

1. Gè wèlèní zúnúinííva, é I saw this man, he bought the rice.
móló yéyàní. (I saw the man who bought the rice.)

2.3 Constructing Pseudorelatives

First note the following examples:

1. Návólóí è fèní zèyà, tóó téévéí mà.
2. Návólóí yàà, è fèní zèyà, tóó téévéí mà.
3. Návólóínii, è fèní zèyà, tóó téévéí mà.
4. Návólóínii yàà, è fèní zèyà, tóó téévéí mà.

The money which you gave me is on the table.

All of the above sentences are paraphrases, that is they have the same meaning. While the meaning of the relative relationship is there it is not as clear as the others. The use of nii 'this' however serves to sharpen the distinction. Note how literal readings of sentences (1) and (4) help to show this distinction.

1. The money you gave it to me, it is on the table.
4. THIS MONEY, you gave it to me, it is on the table.

(It could well be that the use of the English word that and the sister of this could have arisen in a similar way.)

It is also important to note that the construction of pseudorelatives in Lorma is different for subjects and objects.

2.4 Subject Pseudorelatives

The construction of subject pseudorelatives is straight-forward for it involves simply stringing one sentence after the other, ideally adding the demonstrative nii to the subject. Below are some examples.

The man who went to Gbarnga wants to see you.

Zúnúínii, éliini ǵàngà éwóini é èvètè.

The man whom you saw, wants to go to Gbarnga.

Zúnúínii yàà, é èvètè, éwóini élii ǵàngà.

2.5 Object Pseudorelatives

Object pseudorelatives, such as the following must be recast because in their present forms they cannot be converted to a Lorma relative clause:

1. You bought the rice that is cooking now.
TO: You bought this rice; it is cooking now.
2. I saw the man who bought the rice.
TO: I saw this man; he bought the rice.
3. I saw the man who asked the boy to bring the rice.
TO: I saw these men; they ask this boy that come with the rice.

2.6 Suggestions for the Study of Relative Clauses

A. Put the following English relative clauses into Lorma:

1. Subject Clauses.

- a. The man who is coming here is my brother.
- b. The woman who is buying rice teaches school.
- c. The doctor who is sitting at that table will see you now.
- d. The water that you drank will make you sick.
- e. The oil that country people make is good.
- f. The farmer that wounded himself with his cutlass will get better.
- g. The chicken that you killed is in the soup.

2. Object Clauses.

- a. Do you see the man who is coming?
- b. The woman is buying rice that comes from America.
- c. I know the doctor who is sitting at that table.
- d. He will give you some water that you can drink.
- e. He bought a radio that they made in America.
- f. Did you buy the cloth that was from Guinea?
- g. He found the man that he was looking for.
- h. He built a house that has no windows.

3. Object of Positional Clauses.

- a. He lives in a house that I built.
- b. He said it to the man who is sitting over there.
- c. He picked it from a tree that has large leaves.
- d. He cut it with the cutlass that I gave to him.
- e. He brought the water which they boiled (is boiled).
- f. He saw the man sitting in the corner (use wɛlɛ).
- g. He took it from the child who is crying.

B. Pseudorelatives and Compounds

This exercise is a good way to see the relationship between pseudorelatives and compounds. In these languages long compounds are frequently used in place of relative clauses. With the help of your tutor, put the following into Lorma:

1. A person who catches fish is a fisherman.
2. A person who does farm work is a farm worker.
3. A house which is for books is a school.
4. A boy who goes to school is a school boy.
5. Things which come from a tree are called fruit.
6. A house for medicine is a hospital.
7. A cup for fish is a fish cup.
8. A person who repairs radios is a radio repairman.

C. Only your imagination can limit you from continuing the above drill.

D. Make a list of ten sentences involving relative clauses that you would find useful in your daily activities. Put them into Lorma with the help of your tutor and learn them.

2.7 Where Clauses

Where clauses, such as "he told me where he put the money," require a different form from the standard modifying clauses discussed above. At the heart of this construction is the word wɛɛ meaning 'where' and knowing that, where clauses fall nicely into line. Below are some examples:

bónà mà v' é nàvóléí wùuní nà.
 he said to me where he money put-ed there.
 He told me where to put the money.

Váá yáá gèwóini gelii nà.
 here is I want I go there
 This is where I want to go.

Gewóini gelii v' é wumónui véténi nà.
 I want I go where you thief saw there
 I want to go to where you saw the thief.

The one thing to note in this construction, is that the location is repeated in the second clause as locative pronoun na there (underlined in the above examples).

It is also possible to express this where notion in another way, as in the following example:

é nápéléílà lénì gáázù.
 he his house place showed eye-in
 He showed his house site to me. (He showed me where his house is).

2.8 Suggestions for Studying Where Clauses:

With the help of your tutor, put the following sentences into Lorma:

- This is where I lost my key.
- I want to stop where the table market is.
- He knows where you take the garbage.
- He knows where you can get clean drinking water.
- Do you know where I can find some rice?
- I want to go where I can get warm.
- Show me where your house is.
- Where does the wife keep the rice?

2.9 Vocabulary: Senses

Set 1

wélè X-bà...see (far)
 pètè...look at (near)
 fóló...bright, to shine
 màníínígìì...shadow
 kpídívè...dark

góní máníínígìì, pítàì...picture
 gáázú wélénúí...blind person
 nāwódúvè...to illuminate (clear)
 lābúí, yáázú...light the lantern

Set 2

mèní, góóimèní...to hear
 also mèlí
 tíígì...sound
 zòògì...noise
 nāáyèbù...quiet

góóí...song
 góívolénùí...deaf person
 góóílóó...to sing
 éléboí...mute person (he can't
 talk)

Set 3

yéívoń X-ba...to feel
 vóo X-ba...to touch
 kón...to taste
 kóngìì...flavor
 kónmèní...to smell (hear
 smell)

kóngìì...odor
 kpódaávé...bitter
 nées...sweet
 zìgàléíòlè...to smoke

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Relative Search

In the readings which you have already studied, there are a number of (pseudo-) relative clauses. Review these texts and collect ten such relatives and write them in the space provided.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____
- h. _____
- i. _____
- j. _____

3.2 A Picture Drill

Take a picture from a magazine, your photo album or textbook. Use it to either ask questions to your tutor, to practice relative clauses, to have your tutor tell you about the picture or as a basis for a conversation.

3.3 Composition

Write a composition on the topic of preventive medicine.

3.4 Vocabulary

Use the vocabulary items (2.8) to increase your vocabulary.

4. VOCABULARY

bea, vea...people (often used as plural)

boila...affect us

bo...very

otozulaba...body pain

duulu...to splash

evile X-ba...concerning

leboi...mute person (he can't talk)

fetekele...second one

folo...to be bright

gaazulaba...eye pain

gaazuwelenui...blind person

gool...song

goivolenui...deaf person

goiloo...to sing (build song)

kalakui...stomach pain

koozuwulo...runny belly

kolekoloma boge pa...all around

kongii...flavor

kongii...odor

kanmani...to smell (to hear-smell)

koolevilei...malaria, fever

kpodaa (va)...to be bitter

laboi...lantern

laboiyaaza...light the lantern

maaniinigii...shadow

mavai...business (same as faa)

naay bu...quiet

nawodu (va)...to illuminate, clear

namai...blood

nenimaaniinigii...picture

palai...wound

pilai...picture

sisiinigii...mosquito

tigii...sound

tuufei...leaf (sp)

von X-ba...to touch X

wela X ba...see (far)

woba...near

wove...place

wundii...fresh

wunpili...to vomit

wuntaba...headache

yeivon X-ba...to feel X

zaya...bygone, historic

zakpa...to run, move

zeya...hand (be in X's hand - to have)

zigaleibole...to smoke (drink cigarette)

zoo...to catch an illness

zoozii...noise

zuwai...heal



1. TEXTS

1.1 Monolog: Faaɔlɔzayagii

Faaɔlɔzayagiiɔni vilegɛ zunufɛlegɔitiɛvɔ. Zunufɛlegɔitiɛ ya, tɛ yɛni nɔ, tɔɔ gɛ zɔimɔ Kɛyɛɛ tɛ gɛ gilɔgimɔ Fiibeɛ. Kɛyɛɛ bɔgɔ Vibɛɛ tɛlɛ nɛnifaa yaɔaa nɛtɛɔ ɛvile butiivaava, ɛwulo damiibofaa wulu. Taavagii tɛyɛni sɔ, Wuifaiboyai gɛɛ nɔ gaa kavɛlɛtɛɛgɔ. Anii zɛɛmai, ɔ nuufɛlegɔiniitiɛ kulɔ nɔ gaa tɛlii gaa wuikasɔi, tɛlɛ begaa zɔɔ nɔ ya bɔvɛlaalɛ tɛ vibɛgɛ ɛ lɛvɛ kɛɛzuvɔ. Navaama, taamasagii boni zɛɛmaimɔ gaa nuufɛlegɔiniitiɛ, tɛ wulo taiva kɛɛvaama tɛliizu gaaziɛ. Nuufɛlegɔiniitiɛvɔ, tɛwoi yaigaayii gaa kavɛlɛtɛɛgɔ. Tɛ yaabaani tɛlii dɔbɔizu gaa tɛ taawuu nɔ bɔɔvamɔ. Tɛi tɛliini dɔbɔizu Kɛyɛ yaabaani ɛ pɛlɛ looga ɛyɛ bu. Konafɛlegɔ lɛvɛni, ɛ boi gaazayani gaa tɛlii tainizu tɛ yɛni nɔ.

Té félégòpé té vǎǎní bù gǎǎ télíí nǎ. Téí télííńí táíńíízú Kéyé yá ńǎzǎnú zóóní gǎǎ wóí Kè Fííbèé lè ńèńí ńǎzǎnú zóóní gǎǎ wóí éyèsú télíí zíégíí gǎǎ télíí tǎwótáízú. Kéyéńǎ, élíńí gǎǎ ńǎzáí vèè té yèńí zéíńí nǎ. Ké é bǎgá ńǎzáí té dúúlǎmǎǎ máázòlòwóní gǎǎ vííké. Kè Fííbèè kpèńíyígíízú gǎǎ é kéyéé vǎǎ bǎòtí. Nǎmǎ, é zéyéf lèvèńí nǎpélélǎvèlèízú. é ńǎńíyòyòyǎ wúú sù gǎǎ níí á nú vǎǎ, kéíńǎmǎ àńíí Kéyé yǎ ná vǎǎzú pǎvèè é lóózú ézáǎ. Nǎyá Fííbèé dévèńí gígíízú gǎǎ é ké gǎǎ bóí. Téí é yèńí gǎǎ kpókónǎ, Fííbèé Kéyé lílíní nǎpélélǎ. Ké Kéyéńǎzúí bóní má gǎǎ é mélé líí nǎ. Kéyé yè má bǎláívé, àńíí á tílí nǎ, gǎlíí nǎ. Téí éyèńí líízú nǎ, élóóní zéyézu ézáǎ. Níí kèńí, Kéyéńǎzáí bǎgá déítíè, té máwóí gǎǎ tǎmǎǎ. Kéyé-ńǎzáí líńí é kúló zéyéízú súbùnǎ évǎǎ là gǎ kééńǎmǎ té dóowù. Téí té Kégemǎwómǎí láńńí kótáíwù, lópáftíè, tíè sǎǎ kpéelóó. Nííyǎ éké, dá gè lópóímǎ yǎ Kégewólóí wò bǎvèláǎlè, Kéyéwóló ézáńí, tǎwǎǎ dé té máawólóí wòsú nǎkpè.

Breakdown: Faawòlòzàyàgíí...An Old Story

1. Faawòlòzàyàgííniì vilégè zúnufèlégòì tièvá.

This old story concerns two men.

Faa...matter

wòlò, pòlò...old

zàyá...bygone

vilégè...concerns

2. Zúnufèlégòìtiè yà, té yèni nà, tóò gè zòimà Kéyèé, té gè gilágiimà Fíibèé.

The two men who were there, the other was called Lazy and the first was called Careless.

zói...other

tóò gè X-ma...they call X

Kéyèé...Lazy

Fíibèé...Careless

3. Kéyèé boga Vibèé télè nènifaa yàyaa nètea évilé butiivaava, ewuló damiibofaawulu.

Lazy and Careless could not understand any earthly matters pertaining to work business in this world other than eating.

nèni...thing

gàyáá...understand

butiivaá...work business

nètea...world, earth, ground

wulú...behind, beyond

damiibo...eat, food

4. Taavagií teyèni sù, Wuifaiboiyái gèé nà gaa kaveleteégò.

In the town that they were in, Kwi business was extremely rough.

Wuifai...Kwi business

boiyái gèé...be difficult (literally: do rub)

kaveleteégò...very much

5. Aníí zéemáí, ɔ núífèlègɔ́ínìíitiè kúló nà gàà tɛlìì gàà wùikàsòì, tɛlɛ̀ bègáá zóó ná yà ɔ̀vèlǎálé tɛ̀ vɛ̀bégè é lévé kéezuvà.
If the head man appointed these two people to carry some Kwi loads, they were not able to do it because they were too lazy for anything.
zéemáí...head man
gúló...appoint
bègáá zóó...able (begaa is used with negatives)
6. Náváamá, táamaságìì bónì zéemáimà gàà núúfèlègɔ́ínìíitiè, tɛ̀ wúló táivà kéeváamà tɛlììzú gáázìè.
For this reason, the town chief told the headman that these two people should leave town in order to go and look (for a place to live).
náváamá...for this reason
táamaságìì...town chief
wúló, kúló...come out (in this context, banish)
7. Núúfèlègɔ́ínìíitièvà, tɛ̀wóí yáígaáyíí gàà kávéletéégò.
These two people, they loved each other very much.
yáígaáyíí...each other
8. Tɛ̀ yáábààní tɛlìì dɔ̀bɔ́ízù gàà tɛ̀ táawúú nà bɔ̀vàmà.
They tried to go into the bush to build a town for themselves.
yáábàà, gáábáá...try
dɔ̀bɔ́í...bush
wúú, púú...put (in this context, build)
bɔ̀vàmà...for themselves
9. Tɛ̀í tɛlììní dɔ̀bɔ́ízù kɛ̀yɛ̀ yáábààní é pɛ̀lɛ̀ lóógà éyɛ̀ bù.
When they went to the bush, Lazy tried to build a house to live in.
lóó, tóó...to build
éyɛ̀ bù...he is in it
10. Kónáfèlègò lévèní, é bóí yàzàà yàní gàà tɛlìì táínìizù tɛ̀ yèní nà.
After the two years had passed, he asked his friend to go to the town that they were in (formerly).
kóná...year

11. Téfélégòpé tévànínì bù gàà tēlìí nà.
Both of them agreed to go there.
téfélégòpé...both (they-two-all)
vàà X-bu...agree to X
12. Tēí tēlììní táínììzù Kéyé yá nàzànù zóonì gàà wóí, kè Fííbèé lè nēnì nàzànù zóonì gàà wóí éyēsú tēlìì zìégìì zítí gàà tēlìì tēwótáizù.
When they went in town, Lazy found a woman to love, but Careless had not found a woman to love up to the time they were getting ready to go to their homes.
zítí...reach
zòó...catch
13. Kéyéva, é lììní gàà nàzáí vèè té yēnì zéínì nà.
As for Lazy, he went with his wife to where they were living.
và...as for
vèè...place, where
zéínì...sitting (in this context, living)
14. Kéyé bōgá nàzáí tē dúulámáá máázòlòwónì gàà vììké.
Lazy and his wife got many children quickly.
dúú...child
máázòlòwó...to obtain
vììké...quick
15. Kè Fííbèè kpénìyìgììzù gàà é Kéyéè vàà bòòtí.
But Careless, made up his mind that he would truly kill Lazy.
kpénìyìgìì...decide
vàà, fáá...kill
bòòtí...truly
16. Nàmà, é zéyéí lèvèní nàpèlèlávèlèizù.
For this, he dug a hole in the road (leading to) his house.
nàmà...for this
zéyéí...hole
lèvè...to dig, cut

17. é ḡānīyōyōyà wúú sù gāà níí á nu vāà, kévāàmá àníí Kéyé yà ná vāàzú pòvèè é loozú ézāā.

He put bad things in it so that it would kill someone, thus if Lazy would come he would fall in it and die.

ḡānīyōyōyà...bad-things
pòvèè...his own place

18. Nāyà Fííbéé dévéni gígíízù gāà é ké gāà bóí.

Then Careless decided that he would see his friend.

dévéni...decided
gígíí...mind

19. Téí é yèní gāà kpākōnà, Fííbéé Kéyé lílínì nāpélélà.

When it was evening, Careless called Lazy to his house.

lílí, tílí...to call

20. Ké Kéyéḡazúì bonì má gāà é mèlé líì nà.

But Lazy's wife told him he should not to go there.

bo X-ma...to tell X
mélé...shouldn't

21. Kéyé yè má bōláívè, àníí á tílí nà, gəlìì nà.

Lazy said to her, he is my friend, if he calls me, I will go.

bōláívè...(he is) my friend

22. Téí éyèní líìzú nà, élóóní zéyézu ézāā.

When he was going there, he fell in the hold and died.

23. Nìì kèní, Kéyéḡazáí bōgá déítìè, té máwòì gāà támāā.

Now Lazy's wife and children loved him very much.

24. Kéyéḡazáí líìní é kúló zéyéízù, súbùnà évāá là gá kéévāàmá té dóowù.

Lazy's wife went and removed him from the hold; in the morning, she brought him in order to bury him.

évāá là gá...brought him for them
dóowù...bury

25. Téí té Kéǵémáwómáí láánì kótáiwù, lópáítìè, tíè sàà kpéélóó.
When they laid Lazy's corpse in the kitchen, the children began to cry.

láánì...laid
máwómáí...corpse
kpéélóó...cry

26. Nììyà éké, dá gè lópóimà yà kéǵewólóí wò òvèlálè, kéǵewóló ézáání, tówàà dé té máawólóì wòsú nòkpé.
This is the reason we say to children, you're crying for Lazy because old Lazy died, yet and they still crying for him.

wólóí...cry (noun)
wò, bó...say
dé...yet
nòkpé...still

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Verb Phrase Complements

The term "complement" refers to a phrase or a clause that is not the subject of the sentence and which completes or complements the verb. In this section, a special type of verbal complement is introduced, one that is a full sentence in itself.

In English, there are a number of verbs which typically take sentential (sentence) complements. A partial list is given below:

- | | |
|---------------|--|
| 1. know | I know <u>that you will come.</u> |
| 2. see | I see <u>that you have a lot of money.</u> |
| 3. hear | I heard <u>that he will come tomorrow.</u> |
| 4. understand | I understand <u>that he will go.</u> |
| 5. urge | I urge <u>you to attend.</u> |
| 6. tell | I told <u>him to go.</u> |
| 7. make | I made <u>them go.</u> |
| 8. want | I wanted <u>him to go.</u> |

The English examples show two types of sentential complements:

- a) those which are full sentences: 1-4,
- b) those which are not: 5-8.

Unlike the first four sentences, the second set of sentences contain a complement which is like a sentence, but it is not. In sentence (8) for example, the sentence is analyzed as follows:

I	want	him	to go.
subj.	verb	obj.	infinitive

However, if we examine the sentence in terms of meaning, rather than grammatical form, we see that the object of the verb want, him, is also semantically the subject of the infinitive to go.

The Lorma verb wai unlike the English verb; want, follows the semantic structure rather than the syntactic structure of English. That

is the syntactic structure (word order) of Lorma is much closer to its meaning than the corresponding English structure as the following example illustrates.

Gè wóinì gàà é líí.

I want that he goes = I want him to go.

In these structures, the two sentences are separated by the particle gàà which has a number of meanings, the most basic being "with" though in this situation "that" appears to be the best translation.

Below are some examples:

- | | |
|----------------------------------|-------------------------------|
| 1. Gè kóóní gàà tóó vääzú. | I know that he will come. |
| 2. Gè kóóní gàà évaaní. | I know that he came. |
| 3. Gè kóóní gàà tówáá vaa. | I know that he will come. |
| 4. é bóní gàà é kóóní. | He said that you know him. |
| 5. é bóní gàà yá vääzú. | He said that you are coming. |
| 6. é bóní gàà èlè vääzú. | He said that he isn't coming. |
| 7. é bóní gàà èlè váání. | He said that he didn't come. |
| 8. é bóní gàà gèvää. | He said I should come. |
| 9. é bóní témá gàà té kóló lódó. | He told them to read a book. |
| 10. é bóní má gàà é kóló lódó. | He told him to read a book. |
| 11. é pètèní gíé kóló lódó. | He saw me reading a book. |
| 12. é té vétèní tíé kóló lódó. | He saw them reading a book. |

NOTE: In the last two sentences, the gaa + pronoun have been contracted to the short form. This situation is very similar to the English use of him in this construction as discussed above.

In English, when the subject of the second sentence is the same as the subject in the first, the second pronoun is omitted. In Lorma, on the other hand, it is retained.

Gèwóinì gàà gè líí.

I want that I go.

I want to go.

2.2 Suggestions for Studying Sentence Complements

A) Using the list of preceding sentences, practice them until you feel comfortable with them. Use the standard procedure of buildup. Remember, recognition precedes production.

B) Questions and Answer Drill.

Have the tutor ask the questions: What do you know?, etc. and the learner responds:

Part 1: using the prepared answers (above)

Part 2: using answers that the learner constructs (tutor should correct learner's response)

C) Comprehension

These same questions can be asked of the tutor. This type of exercise gives the learners an opportunity to listen to these sentences in a controlled situation.

D) Questions about sentence complements:

- 1) Zèbèé yà é kóónì là?
- 2) Zèbèé yà é bónì là?
- 3) Zèbèé yà é bónì èmà?
- 4) Zèbèé yà é pèténì?
- 5) Zèbèé yà é pèténì giè kée?

2.3 Vocabulary Terms: Language

The following list of vocabulary terms pertain to the use of language. While you have encountered some of these individually, they have been assembled here for you to see them together and for review purposes.

Set 1

kuélégìì...story (n)

góóí...language (n)

zépéí...word (n)

bó...to say (v)

kpúí...listen (v)

fááí...palaver (n)

bóiwò...to discuss (v)

bóí X-pó...to talk to X (v)

X kítò gaa Y...to promise

Set 2

gáázákéé...to question (v)

gáázáí...question (n)

bóowùlù...to repeat (v)

tííí...to call (v)

gáawòtè...to answer (v)

kwalá...to swear/curse(v)

kūaláí...oath (n)

kūaláí wú...take oath (v)

3.4 Vocabulary Terms: ProbabilitySet 3

zóó...can

tánfù...may (perhaps)
likely, probablyàníí Gálá kávanèbú...God
Willing

ànéé é bòì...in any case

(tò) yà gáamà...possible

lé yà gáamà...impossible

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Vocabulary Drill

A) Using the following sentences, practice with the help of your tutor the construction of probalistic statements.

Remember, recognition should precede production.

è lììní táázù.

è kēēni.

Towāā lìì táázù.

Towāā kēē.

B) With the help of your tutor, construct three sentences for each of the language terms presented in Section 2.3.3.

3.2 Picture Drill

Find, draw or otherwise procure a picture of a palaver taking place in the marketplace or other such place (a real situation would be even better). Ask your tutor to explain what is going on.

3.3 Sentence Complement Search

Find ten examples of sentence complements in your readings so far. Try not to use the same verb more than three times.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

8.

9.

10.

3.4 Cultural Note: Folktales

Folktales form an important part of African traditional literature. They are not simply literature in the western sense, in that their only function is to amuse though that aspect is most certainly an important component of African folktales. In addition, you will find that these stories are intended to explain either why things are so, to clarify the meanings of proverbs (showing their inner wisdom) or to provide illustrations of various types of behavior and their consequences.

There are more folktales circulating in Lorma country than you will ever be able to collect, but nevertheless, you can really develop a deeper appreciation for the Lorma people and their culture by collecting and learning a few of them. For one thing, you may find it useful at some time to recite one.

The best way to collect a folk tale is not to have your tutor write it out for you, but to ask him who he knows that can tell a good story. Have him ask that person if they would be willing to recite the story for you in the tape recorder so that you can study it. Although many people will be reluctant, you will certainly find someone who can tell you one.

For starting purposes, you should make it clear that you want a reasonably short story, say under five minutes. Good story tellers are known to go on for hours. Once you have taped it, you can go over the story with your tutor using the same build up that has been recommended throughout the text.

4. VOCABULARY

àníí galá kávanèbú...God willing

bègáá zóó...be able (begaa used with negative)

bóiwó...to discuss

bóí X-pó...to talk to X

bóiyáigèè...be difficult

bówùlù...to repeat (say again)

bògà...and

bóovamà...for themselves

dé...yet

déítìè...children

déyé...to decide

dóowù...to bury

fíibèè...careless

gáawòtè...to answer

gáawòtéìì...answer

gáazáí...question

gáazaké...to question

gè X-mà...to be called X

gígíí...mind

gúló...to appoint

yáábàà...to try

yààyáà...understand

káveléteégò...very much

kéyèè...lazy

kító gáà Y...to promise Y

kpénìyìgì (gàà)...to decide (that)

kpúí...to listen

kuélégìì...story

kwálá...to swear, curse

kwáláí...oath

kwáláiwú...to take an oath

máwómáí...corpse

nàmà...for this

nókpé...still

póló...to be old

púú...to build (put)

té félégòpé...the two of them (all two of them)

(tòyà) gámàà...possible

vàà X-ba...to agree to X

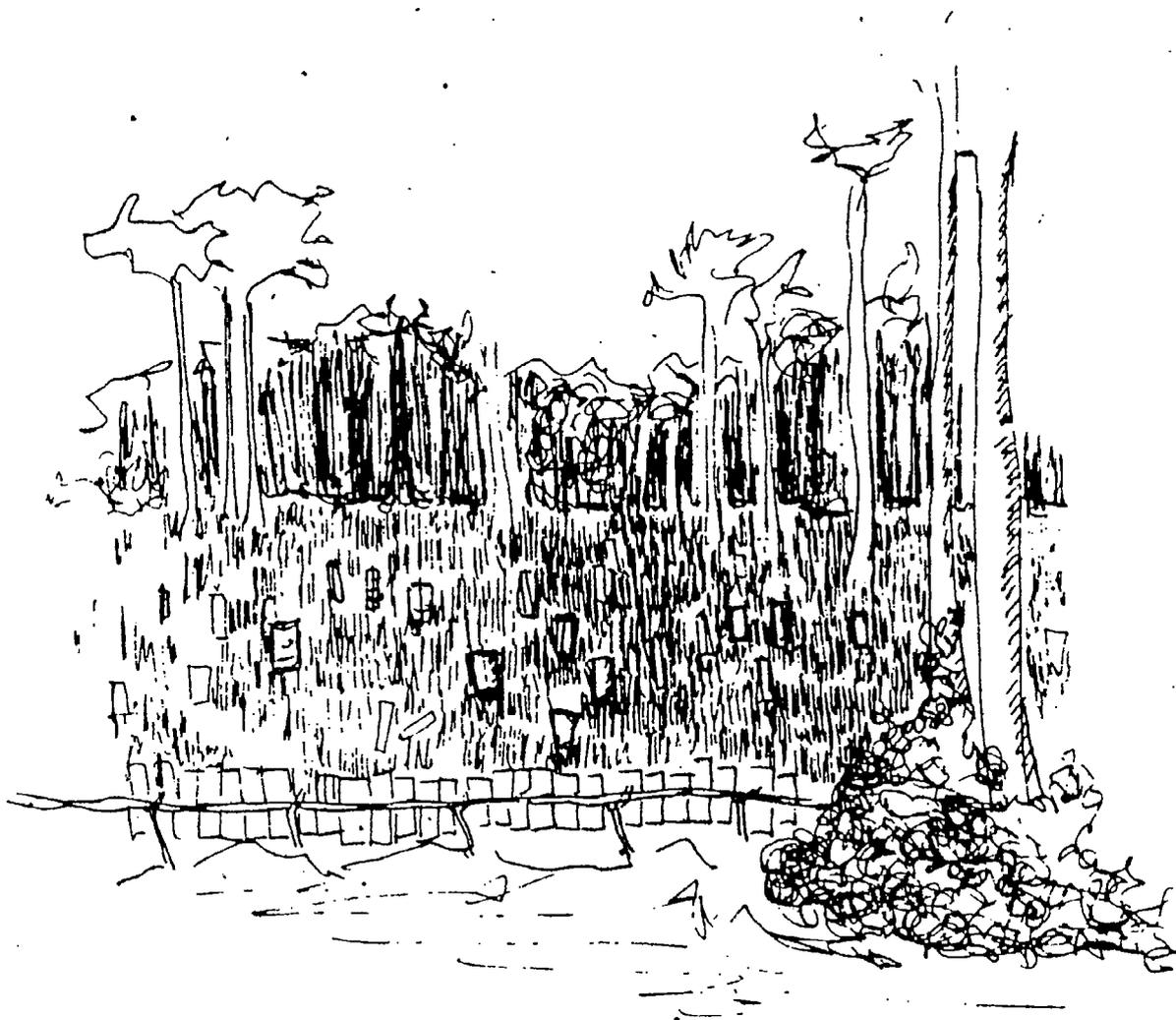
wólóí...cry, wake

yáígaáyíí...each other

zéemáí...head man

zégeí...hole

zépéí...word



1. TEXTS

1.1 Monolog: Kpalagaliyyeevãl

Niibo e Loomazuiniizu gaa faibiiyai too gaa kpalagaliyyeevãl. Anii ezooogè kpalagaliila, èlè wòwòlò lanowowoga daaminenivaazu. Tiiloozeizuvè ya gaa nii. Yaliizu è dooboi yaazie gaa pagei tiyyeevaama. Ya na yee na, è yeewotoo dooboiizu. Anii ya gaa tiyyeenubobo, yazoo è tii yee dowofelego-yeewu. Yawulo na gaa wozaiwo, è guli woo. Na wulu, è gaayii. Ya saa ya bebayeeta yalogila ovèe galazu. Ya gala na, anii bala galave, tei de ya beba eyesu zui ta wolo yiizeii ovèe bilizu. Anii ta bili na gaa siegii maanee te bili la, moloi ya bete gaa pagoo; yeeta dowoyila molo ovèe wonosu.

Mólóì yà wóló nà gàà wónò, tá sà dé tá bébá guíwulòzeìgíí zítí tó vèé guíwulòzù. Ná yà wúló nà bà, mólóì óvèè kósíyízü, éwúlósù. Tánísù àníí wóníiyà wúüzü, téí wà móló mààbèé éyèsú émóó. Àmòò ná, wà sàa wà laalè tévèvài wù. Názáitíé vaká mólóìlévèvài; tévää gàà tííbòbò. Yà vágíí égáá zúnúí, yà sàa yà yílé bálayáílóovái wúlù. Gà àníí mólóì yà lévé nà, ná yà wà tée nà. Tánísú yáí è gáá zúnúí yà bálayáí lòò, dówógilà zéewù. Táwòlò ná mólóì lèvezú tá dé dá pú kpákáííma gàà zíé éwú tó vèé téezü kótáíníizü è tóógàa yáí égáá zúnúí. Súyíé yà wóló nà gàà wù, wà sàa wà tée kótáízü. Wà tée nà kótáízü, yáí égáá zúnúí, àníí nàzáfèlègò gàà éyá, màánèèvé ènàzánú mawungíí yáazàa gàà véléí á mólóì mààsúvètè dá. Kpáázuvé tá yà nà wónò bówèlaalè àníí nàzánúí éeyà élé zóó gàà nàni màzúvètèsù, ná báavè gàa mólóìná líbí woyà éyèsú kónágíí làtíí è lóó tííyèè-zíègíí mà. Gáí gègàa Lòmàgíítíè, vélé yà nà, gálévè tííyèèváizü. Tííyèèzü báavè nàtéáíníizü. Àníí yà gàa tííyèènú, tówòò núbòbò gèlé éyá, òò nàzánú lé éyá nàa báavè gàa èlííyèè è dá wúlò. Wóf è zàa vàmá kpókòí-níí tííkàná.



Breakdown: Kpálágàlìyèéyàì...Farming

1. Nfífbó é Lòmázuìniìzù gàà fáibíyáí tóó gàà kpálágàlìyèéyàì.
The thing in Lorma country that is important business is farm work.
bííyá...heavy, important
kpálá...farm
2. Aníí ézòógè kpálágàlìlà, èlè wólówòlò lánòwòwògà dáámínèníváázù.
If you are able to do farm work, you will never suffer from food business (hunger).
zòógè...able (stative form)
wólówòlò...never
lánòwòwò...suffer
3. Tíflòózeízùvé yà gàà nìì.
The beginning work is this.
lòózeízù...begin-in
4. Yàlììzù è dóbóí yàaziè gàà págèí tííyèèvaàma.
You will go to look for bush that is good for working.
yàaziè...to look for
5. Yà ná yèè ná, è yéewòtòò dóbóíyù.
After doing that, you start clearing the bush.
yéewòtòò...to clear by hand
6. Aníí yà gàà tííyèènúbóbó, yàzòó è tíí yèè dówófèlègòyèewù.
If you are a real worker, you will be able to do the work within two weeks.
bóbó..real
dówó...week
yéewù...within
7. Yàwùlò ná gàà wózáíwò, é gúlíí wòò.
After you finish with the brushing, you will fell trees.
wùlò...to finish
wózáíwò...to brush (to clear the brush)
wòò, pòó...to fell

8. Ná wúlú, è gááyìl.
After that, you pile it.
gááyìl...to put into piles (to mash)
9. Yà sàà yà bèbáyéetà yálògìlà òvèè gálázù.
After that, leave it for one month before burning it.
bèbáyéetà...to leave it
gáló...month
gálá...to burn
10. Yà gálá nà, àníí bàlà gálávè, téí dé yà bèbá, éyèsú zúí tá wóló yííizèì òvèè bílízù.
After burning, if it is completely burned you have to leave it until the ground becomes cold before scratching it.
bàlà...still (completely, in this context)
téí...you have to
wóló...while
yííizèì, zííizèì...cold
bííí...to scratch, to hoe, bare the earth
11. Àníí tá bílí nà gàà síégìì máánéé té bílí là, mólóí gà bété gàà págò; yéetà dówóyílá móló òvèè wónósù.
If they scratch at the time it should be scratched, the rice will be prepared well; after one week the rice will begin germinating.
síégìì...time
bété, kpété...to fix, prepare
wónó...to germinate
12. Mólóí yà wóló nà gàà wónò, tá sà dé, tá bèbá gúfwùlòzìègíí zítí tóvèé gúfwùlòzù.
After that, the rice will grow, they leave it until weeding time arrives, (then) they begin to pull weeds.
dé...still
gúí...weed
wúló, kúló...to pull
zéííí...time
zítí, siti...reaches
tó vèè...(before) they begin

13. Ná yà wúló nà bà, mólóí óvèè kósíyí, éwúlósù.
After pulling them, the rice begins to fill and come out.
kósíyí...full, pregnant
14. Tánísù àníí wóníí yà wùúzú, téí, wá móló mààbèé éyèsu émóó.
Sometimes the birds are coming out, you have to drive them from
the rice until it is ripe.
wóníí...birds
mààbèé, kpéé...to drive
móó...ripe
15. Á m̀ò nà, wà sàa wà láalè tévévàiwù.
After it ripens, you begin the cutting business.
láalè X-bu...begin
tévévài...cut-business
16. Názáítíé váká mólólévèvài, tévàà gàà tííbòbò.
Women are responsible for the rice cutting, for them it is real work.
váká...responsible
17. Yà vágíí égáá zúnùí, yà sàa yà vílé báláyáílóóvái wùlù.
You who are the men, you have to start building the grainery.
vágíí...who
vílé, pílé...to construct
báláyáí...kitchen, grainery (see illustration, Lesson VII)
wùlù...after (goes with vile)
18. Gà àníí mólóí yà lévé nà, ná yà wà téé nà.
Because once the rice is harvested, then you store it.
téé...to store
19. Tánísú yáí è gáá zúnúí yà báláyáí lòò, d̀wógilà zéewù.
Sometimes you who are the men who build the grainery, it will take
you one week.

20. Táwòlò ná mólóí lèvèzù tá dè dá pú kpákáííma gàà zíé éwú tóóvèè téezù kótáííizù è tóógàà, yáí ègàà zúnúí.

After they have finished with the rice, they will put it in the drying rack for the water to come out before putting it in the kitchen that you built, you who are men.

kpákáíí...scaffold, drying rack

tó vèè...before they

téezù...putting it

21. Súyíé yà wóló nà gàà wù, wà sàà wà tée kótáíizù.

When the moisture has finished coming out, you then put it in the kitchen.

súyíé...liquid (moisture, in this context)

kótáíí...kitchen (another word for bálayáí but also implies cooking place)

22. Wà tée nà kótáíizù, yáí ègàà zúnúí, àníí nàzáfèlègò gàà èyá, máánèèvé ènàzánú máwùngíí yààzàà gàà véléí á mólóí mààsúvètè dá.

After storing it in the kitchen, you who are men, if you have two wives, it is best to ask your first wife to take care of the rice.

máwùngíí...first

vélé...way

mààsúvètè...take care of (watch over)

23. Kpáázùvé tá yá nà wónó bówèláálé àníí nàzánúí èyà élé zóó gàà nàní màzùvétèsù, ná báávè gàà mólóínà libì woyà éyèsú kónágìilàtìì èlòó tííyèèziègííma.

That is the hard part because if the woman that you have is not able to watch over things, it is hard for the rice to stay with you until the year finishes and falls on another working (brushing) time.

báá, kpáá...hard

wónó...again

libì...to stay

gàà...know

kónágìí...year

làtìì...to finish

lòó...to fall

24. Gáí gègàà Lòòmàgìitìè, vèlé yà nà, gálévé tííyèèváizù.
We who are Lorma people, this is the way we do our work.
25. Tííyèèzú báavè nàtéáiniíizù.
Work is hard in this world.
26. Àníí yà gàà tííyèènú, tówòò núbòbò gèlé èyà, òò nàzánù lé èyà
nàá báavè gàà èlííyèè è dá wùlò.
If you are a worker and don't have a real person, or don't have a
wife (to help you), it is hard to do the work and complete it.
27. Wóí è zàà vàamá kpókòiniíí tííkàná.
The word for today finished this evening.



2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Sentence Linkages: Coordinate Constructions

In any language we find a number of different ways of relating sentences at the same level. Some examples from English are given below:

1. I will not go unless the rain stops.
2. I will not go until you give me money for transport.
3. I did not go because you did not give me money for transport.
4. I came here so that I could learn the news.
5. The rain has stopped, therefore I shall go.
6. If you go there, they will tell you the news.
7. I will go there before the rice is finished.
8. I will go, but I don't want to.
9. I will go, even though I can't help.

A. Unless: kèní

1. Gèlè líá, kèní tíncí é ténegà. I will go unless the rain stops.
2. Návólóí yàà tévééimà, kèní è síyí nà. The money is on the table unless you took it.
3. Gá daami kèní kíse yàà má gáà támaraá. I will eat it unless pepper is in it too much.

B. Until: éyèsù or éyèsú

The literal meaning of éyèsù according to M. Miller (Short Loma) is "he stayed in it". In this construction, the second sentence is always in the infinitive form.

1. Gèlè líá, éyèsú, è návólóivé zeyá. I will not go, until, you give me the money.
2. Gèlè vaa, éyèsù, élii táazú. He will not come until you go to town.
3. Té tíí yàsní, éyèsù, kpídí vaa. They worked until night came.

C. Because: ḡvèlǎǎlè

- | | |
|--|--|
| 1. Gè lè líǎ, ḡvèlǎǎlè,
èlè kǎvǎnèvéí vèní zèyá. | I did not go, because you did not
give me transport money. |
| 2. Gǎlìzú kǎlǎvèléwù,
<u>ḡvèlǎǎlè, gèwǎíni gè</u>
tííwǎgǎ zǎlǎwǎ gè kèè. | I am going to school, because I
want to get a good job to do. |
| 3. Gǎ zǐélef ḡlèzú ḡvè-
lǎǎlè kǎḡgíízu wííḡè. | I'm drinking cold water because my
body is warm. |

D. So that: gǎǎ and kèévaamá

To express the meaning 'so that' or 'in order that', two constructions are available. The word gǎǎ is placed at the beginning of the two sentences while the phrase kèévaamá may be placed between the two sentences. The meaning of the phrase kèévaamá is possibly 'it-do-come it cn.'

- | |
|--|
| 1. Gèlìíni nǎ, gǎǎ gè fáǎ wèè.
Gè lìíni nǎ, kèévaamá, gè gǎǎ wèè.
I went there so that I could learn the news. |
| 2. Gǎ ḡǎbúí lǎǎzú gǎǎ, è dííyííli.
Gǎ ḡǎbúí lǎǎzú kèévaamá, è dííyííli.
I will start the fire so that you can cook. |
| 3. è nǎvǎlǎí vèní zèyá, gǎǎ gè mǎlǎzú yèyǎlá.
è nǎvǎlǎí vèní zèyá, kèévaamá gè mǎlǎzú yèyǎlá.
He gave me the money so that I could buy rice. |

E. Therefore: nǎváámǎ

Therefore clauses are linked with the phrase, nǎváámǎ, meaning possibly 'that comes on'.

- | | |
|---|--|
| 1. Tíneí é ténègǎ, nǎváámǎ,
gǎ sǎǎ gǎlìi. | The rain has stopped, therefore I
shall now go. |
| 2. é nǎpéleí lǎǎgǎ ḡíni,
nǎváámǎ, ètǎǎ zǎǎ yǎḡííbu. | He built his house yesterday, therefore
he can sleep in it today. |
| 3. é sǎléf wúní pǎlǎíyǎ, nǎ-
váámǎ, tǎǎ sǎǎ yǎbéeyǎ. | He put medicine on the wound, there-
fore it will heal. |

F. If-then: aníí

If-then constructions begin with the word aníí, meaning 'if.' This construction can also be used to express the meaning 'unless.'

1. Àníí yàì ná, tá sáá tà bó
èyà níncínà. If you go there, they will tell
you the news.
2. Àníí yà zíé yìliná, zíé-
wálaí lé zùgà. If you boil the water, you will
not get diarrhea.
3. Àníí yà gáà Lòòmànúí, yà
wóiní gáà tóbógíí. If you are a Lorma person, you
will like torborgie.

The use of the word na meaning 'then' in this context between the two sentences is optional.

G. Before: òvèè

Before sentences are with the phrase òvèè which means literally: it will begin. But in this construction, the phrase òvèè is actually an auxiliary verb. Thus the following sentences translate literally as "I will begin to X, I do Y."

1. Gòvèè lìizú nà, mólózéí
yaa bea. Before I go there, the rice will be
finished.
2. Mólózéí yaa bea, gòvèè
lìizú nà. The rice will finish before I go
there.
3. Zúnúí òvèè laamìizú, éyáá
wúoní. Before the man ate, he washed his
hands.

H. But, kè

But constructions are conjoined by the word kè.

1. Gàlìizú nà, kè gèlè
wóiní gò kée. I will go there, but I don't want
to do it.
2. Gèwóiní gáà tówóí, kè
tá wúlú bòò nò. I like beans, but only a little.
3. É bóní mà, kè zéévàvè. He told me that, but it's a lie.

I. Even though, véléíbalàà

The phrase véléíbalàà introduces an even though construction. Importantly, the verb is followed by the word da it (weak form: la). The literal meaning of this construction is: 'the way is difficult.'

- | | |
|--|---|
| 1. Véléíbalàà gáliì lá ná,
kè gèlè kée. | Even though I will go, I can't
do it. |
| 2. Véléíbalàà é sálé bóá
lèni là, élé vólónì. | Even though he took medicine, he did
not get better. |
| 3. Véléíbalàà è tìlì gáà là,
gèlè vaa. | Even though you called me, I didn't
come. |
| 4. Véléíbalàà gè fèni là
èyà, èlè wóinì là. | Even though I gave it to you you
don't want it. |

2.1 Suggestions for Studying Sentence Linkage

- First practice the sentences in the book.
- Then produce variations of them substituting the various pronouns.
- Finally, using only the linking words or phrases, construct with the help of your tutor five examples of each. Try not to use the same verb throughout.

2.2 Vocabulary: LifeSet 1

nítìà, zévàì...life

sáá...death

yévù...to live.

zàà...to die

páá...to kill

té X káá...to be born (they bore X)

yèvò...to breathe

Set 2

wóinì gáà X-ve...to love
 kúló gáà nàzà...to marry
 pènè...to be young (little)
 pólózáà...to be old
 dóowù...to bury

yàagààtà...to be initiated
 kpètè...to grow
 sáázúnì gáà zúmàì...funeral
 kpéé...wake

2.3 Vocabulary: Farm Terms

kpáláigìì...farm
 kpálágeézá...farm house
 kpálátókpágàì...to clear farm
 kpálágeéyàlà...to burn farm
 mólóivìlì, kpálá yé gá...to
 plant farm
 mǎyáí...seed
 mólówólógìì...seedling
 wóózawúngàì...brushing
 gúlúwóógàì...tree feeling

wózáivìlè...to plow
 mólólèvè...to harvest
 woózáivìlèlàngè...planting time
 mólóbétézáléí...fertilizer
 gúfwúlàì...weeding
 bázáí...rice birds
 wóníbèè...to drive birds
 pólúlàngìì...hungry time



21

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Sentence Search

Review the last nine monologs (from Lesson XI) and find two examples of a sentence containing each of the linking words or phrases discussed in the grammatical section, and write them in the space below.

Unless 1. _____
2. _____

Until 1. _____
2. _____

Because 1. _____
2. _____

So that 1. _____
2. _____

Therefore 1. _____
2. _____

If 1. _____
2. _____

Before 1. _____
2. _____

But 1. _____
2. _____

Even though 1. _____
2. _____

3.2 Picture Drills

Find, draw, or photograph several pictures of people doing farm work in your area. (Note: For a variety of reasons, many people object to photographs, be sure to obtain permission before photographing anyone.) Ask them to tell you about what is going on. Try to ask questions about what you do not understand.

3.3 Participant Observation

Ask to volunteer to help someone the next time he/she needs some work done on the farm. Plan to spend a whole day and try to rely on Lorma as much as possible.

3.4 Lorma Day

Pick one day where you insist on using Lorma with everyone. Let your friends know what is going on and promise yourself that you will either use Lorma or not speak. Gestures and other signs are permitted. Take along a note pad, you will find many new words to study.

3.5 Composition

Write a composition about farm work in which you make extensive use of the sentence linkage words and phrases introduced in this lesson.

3.6 Calendar

The following drill is from Beginning Lorma.

You have learned several words that can be associated with the different stages of farming. Match the following words with the stages or seasons listed below. Some words might apply to more than one stage. For example, /kali/ is used in planting and occasionally weeding.

mɔlo

kpeleva

somɔ

zoove

nabu

kali

koluneni

kpɔlo

galu

kolu

boa

sama

<u>Time of Year:</u>	<u>Work to be done:</u>	<u>Stage:</u>	<u>Item:</u>
December	Selecting land in forests.		
January	Cutting underbrush.		
February	Felling trees.		
March	Burning farm.		
Mid April-May	Beginning of rainy season. Clearing brush, planting:		
June	Planting finished. Raining heavily.		
July-August	Weeding.		
October-November	Harvesting		
November-January	Making tools at the blacksmith's shop.		



4. VOCABULARY

bálaa...still (completely)
 bálayáí...kitchen, grainery
 • beba...to leave
 bíiyá...to be heavy, important
 bóbó...real
 bázáí...rice birds

 dówó...week

 gaáyíí...to mash (pile up)
 gàaziè gaa X...look for X
 galá...to burn
 galógíí...month
 guíí...weed
 guíwú]ó...to weed
 gúlúwóógàí...tree felling
 yàagàatá...to be initiated

 kósiyí...to be full, pregnant
 kpáá...to be difficult, hard
 kpákpágíí...scaffold, drying rack
 kpálágeéyàlà...to burn farm
 kpálágeézàí...farm house
 kpálatókpágàí...to clear farm
 kpéé...wake
 kpété...to grow
 kúló...to pull, to extract
 kúló gaa gaza (póonu)...to marry
 wife, (husband)

 lánòwòwó...suffer
 látíí...to finish
 líbí...to stay
 lóózéízü...beginning

māsúvètè...to watch over
 máayáí...seed
 mólóbétézaléí...fertilizer
 mólóvílìí...to plant rice
 mólólèvè...to harvest
 mólówólógíí...rice seedling

ñítíà, zévàí...life

páá...to kill
 pólózaà...to be old
 pólúlàigíí...hungry time
 póó...to fell

 sàà...to die
 saázuní gaázumáí...funeral
 súyíé...liquid, moisture
 X Y káá...X have born Y (i.e. Y was
 born)
 téeé...to store

vákpa...to be responsible

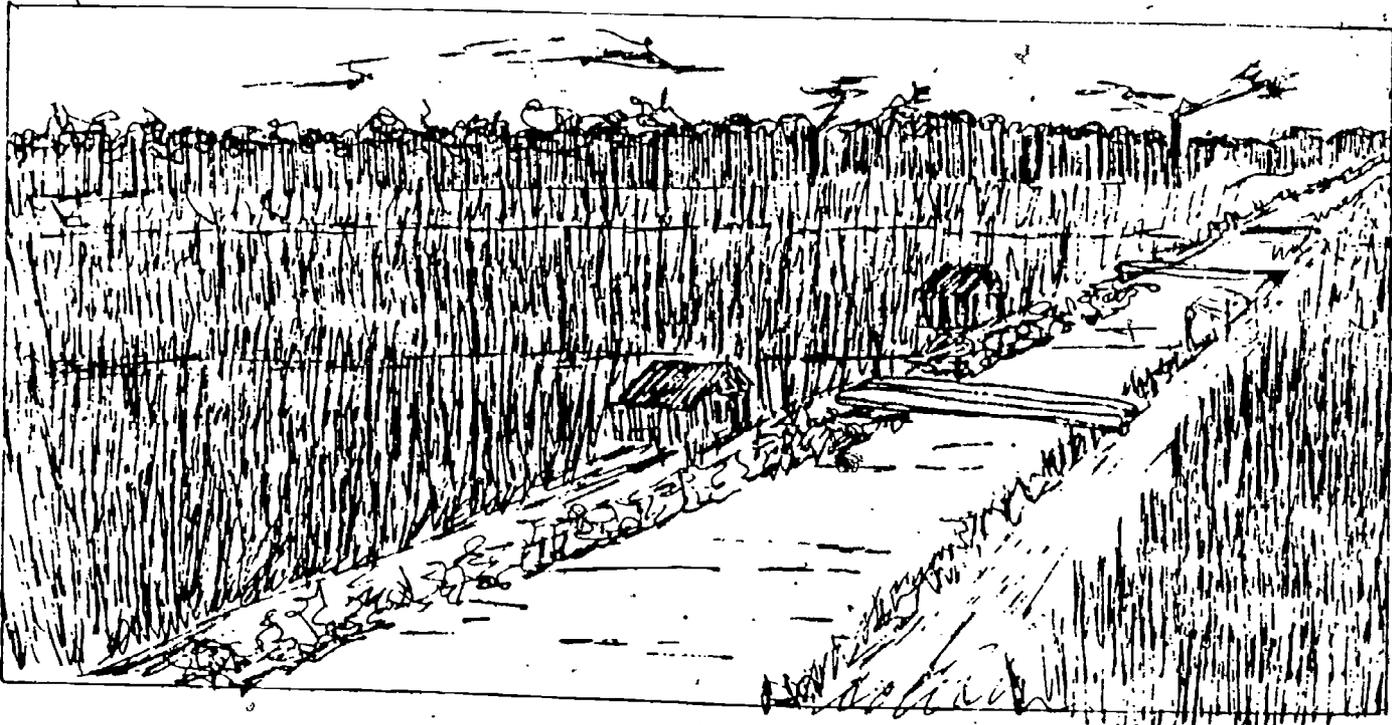
wóníbéé...to drive birds
 wóníí...birds
 wóní gaa X ve...to love X
 wóózavílelèigè...planting time
 wóózawungàí...brushing
 wózáívilè...plow
 wózáíwò...to brush
 wólówóló...never
 wónó...germinate

yeewu...within

yèvù...to live

yèvù...to breathe

zíízeí...cold

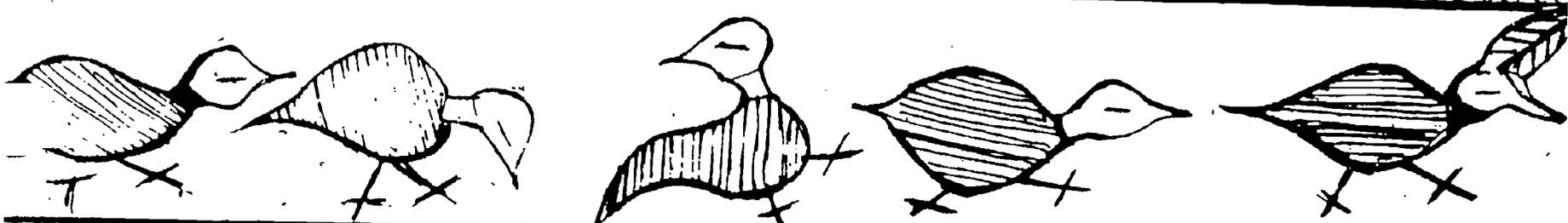




1.- TEXT

1.1 Proverbs

- 1) Nú lè māsagà deézaávaímà, ó ñíní bólé góléivà.
- 2) Núlàadamaziè; mókòlù vénèé yà láání è làyàkàmà.
- 3) Tódaá zàlàzú, galú lè ìbùyàà.
- 4) Kígáazié yà vaa gàà gílèñéé.
- 5) Nú yà bálánà, yà Pívíí lówà gàà yèè.
- 6) Nú yà ñéé méní tóónú là.
- 7) Síkpáitóóténé: Nú yà séí pè tóó téné.
- 8) Síkpágíí lè téébègàà zògà, kéní téeyuwù.
- 9) Kùbùkòlòmí: Kòlòìkùbù yìè báání tódóí mí.
- 10) Kówò: kówò ká gàà wùkpùlù kówú.
- 11) Dá wélézù fóloí vā díé wélé Zélímaíva.
- 12) Vè èyèé lè zítíé ná, mélé ñapó sélé.
- 13) Zíílóó yà kóí kéení tóó pónèè.
- 14) Síyígíí nèpé lè wóíní guí òòwùlò má fáyí mèlè wúlómá.
- 15) Zíimayé lè gàà tééñáí mìa.
- 16) Vè sókóí yà sayá nà lè pónèì nàì.
- 17) Yà bó nà gàà yà mí pótégàí mèlé wóló éyàkàlà.
- 18) Tótóómítóómí: nú yà lóómí ná tóómí wòlòò yà gàà tíí (sèlìì).
- 19) Síbìsòkà: gflèì zèì, yà wóózavè tóógavà.
- 20) Māsabèlìì gàalè vélélàmààgè.



Breakdown:

1. Nú lè māsàgà déézáàváimà, ɔ́ ɔ́nɪ́f b́ólé góléivà.
A person will not mind his mothers' death, he will drink from the baboon's breast.
Misfortune will force you to tolerate things which previously you never would.
2. Núlààdàmàziè; mókòlù vénée yà láánì è làyàkàmà.
A person's (poor) reputation; rice grains resting on the side of your mouth.
People will know you by your deeds.
3. Tódáá zàlàzú, gálú lè búyàà.
In order to tie, the rope cannot be short.
You need the right equipment if you are going to do the job properly.
4. Kígáázíé yà v́áá gàà gílénée.
Thinking brings laughter.
If you think about it long enough, you can see the funny side.
5. Nú yà b́aláná, yà Pívíí lòwà gàà yèè.
A person who is in a difficult situation, he will beat a porcupine with his (bare) hand.
See 1 above.
6. Nú yà ɔ́ée méní tóónú là.
A person should hear laughter from the person who fell.
Wait for the person who is suffering before you show concern.
7. Síkpáítóóténé: Nú yà séí pè tóó téné.
Wise counselor: a person who sits (awhile) before he advises.
8. Síkpágíí lè téébègàà zòogá, kéní téeyùwù.
The wiseman does not catch the big chicken, rather the small one.
(The small one will soon become large.)

9. Kùbùkòlò mí: Kòlòìkùbù yìè bàánì tódóí mí.
A kubu kolomi is a person who has his own skin, but eats that of his friends.
kùbùkòlò...the skin under your navel
10. Kówò: Kówò ká gàà wùkpùlù kówú.
Effort will reduce a large log into firewood.
11. Dá wélèzù fólóí và díé wélé Zélímaíva.
We say that looking at the sun will tell you when you will see (get to) Zelemai.
Plan ahead.
12. Vè èyèé lè zítíé ná, mélé ñápó sélé.
Where your hands will not reach, don't hang your pot hook there.
ñápó...a hooked stick for removing pots from the fire
13. Zíflòò yà kóí kééní tóò pónèè.
Patience was what the leopard did while he received his spot.
Haste makes waste.
14. Síyígíí nèpé lè wófnì guí òòwùlómá fáyí mèlè wúló má.
Any termite (bug-a-bug) that doesn't want to grow grass should not grow mushrooms.
If you don't want to get burned, don't play with fire.
15. Zíímayé lè gàà tééñáí mià.
Pleasure is not (only) to eat chicken eggs.
Material pleasures are not all there is to life.
16. Vé sókóí yà sáyá nà lè pónèí nàí.
Where the guinea fowl hides there will not be any signs of her presence.

17. Yà bó nà gàà yà mí pótégàì mélé wóló éyàkàlà.
 If you say you are going to eat, the rice (mixed with soup) shouldn't
 be finished in your area of the plate.
 Be prepared.
18. Tótóòmìtótómí: Nú yà lóòmì ná tótómì wòlòò yà gàà tíí (sèlìì).
 If someone eats your bottom, eat his own.
 An eye for an eye, a tooth for a tooth.
19. Síbìsòkà: gflèì zèì, yá wóózàvè tóógàvà.
 A dog sitting is taller than one standing.
 Superficial appearances can be deceiving.
20. Másábèlìì gààlè vélélámààgè.
 There are many ways to set the chief's trap.
 There is more than one way to skin a mule.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Cultural Note: Proverbs

If you really want to understand Lorma and begin to fathom the complexities of Lorma philosophy, then you should take up the study of proverbs. Most proverbs are simple enough in what they say, but upon further analysis you will see that there is much more to it. This is the essence of Proverb #4. Some proverbs are definitions (e.g., #7 and #19) while others are short observations.

You will no doubt find that the real meaning of the proverb is not always immediately clear, but it can be uncovered with a little work. Ask your tutor or friend to give several examples to which the proverb would apply, for the real fun in knowing proverbs is being able to apply them in conversation in the appropriate contexts. This you can do, even if the conversation is not in Lorma.

Because the comprehension of these proverbs requires a real knowledge of the culture in which they are embedded, you will find that an investigation of proverbs will lead you to a deeper understanding and appreciation of what it means to be Lorma.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

This is the last unit in the textbook and the work you are to do here is review. Below is a list of things you should do toward this end.

3.1 Grammatical Points

Each lesson has contained a set of grammatical points as well as exercises. For your convenience and easy reference, these grammatical points have been brought together in a reference grammar in the companion volume to this book Lorma: A Reference Handbook by David J. Dwyer. At this point, you should go through the reference grammar point by point, though not necessarily all at once, to make sure you understand all the points therein. If you are unfamiliar with some of the points or unsure of their usage, you can do any or all of the following things to remedy this problem.

- A) Return to the lesson in which the point was given in detail and rerun the exercises.
- B) Search through the monologs and dialogs for examples of the point.
- C) With the help of your tutor, try to apply the point by constructing new sentences in which it is found. Make sure that your tutor says that what you produce is good Lorma.
- D) Ask your tutor to provide examples of the point for you. This exercise will improve your comprehension.
- E) Translation Drills. Give the tutor English sentences to put into Lorma. Listen to see whether the point is there or not or whether it has been expressed in a different way.

3.2 Vocabulary Review

Vocabulary is best learned in context so that the best way to be sure you know a word and how to use it to express a concept is to use it

in sentences. The dictionary in the companion volume contains a listing of those words which have been introduced in this book and represent what we feel to be the minimal basic vocabulary of a language user. The following activities are suggested for your review of the vocabulary.

- A) Relisten to all of the dialogs and monologs presented in this book as well as the compositions you have written and the stories you have elicited.
- B) Review all of the vocabulary items listed in the summary vocabulary lists. A full listing is given in the Reference Handbook. If you have been making flash cards, they should already be available. This exercise is best done with your tutor. There are several possibilities.
1. Tutor with stack of vocabulary cards randomly sorted says the key word in Lorma. Learner then identifies it, and gives one, two, or three different sentences with the word in it. (Tutor may wish to add new usages at this point which learner should write on the language card.)
 2. If the learner does not identify it correctly, the tutor should say the Lorma sentences on the card for the learner to translate. Such cards are then returned to the pile for drill 1.
 3. Tutor holds up two cards, noun and verb, verb and postposition or any two words. Learner must create one sentence containing the two words.
 4. Upon successful completion of drills 1 through 3, the same process can be repeated, this time going from English to Lorma. That is, the tutor holds up the English or pictorial equivalent to a Lorma word and uses it in a sentence.
- Note: Pronouns are not easily drilled in this way; rather, they should be drilled using grammatical exercises (set A above).

3.3 Suggestions for Continued Study

At this point, you have encountered all of the major grammatical points in the language and should find little in your future study of Lorma that will surprise you. What remains for you to do is the following:

A) Vocabulary

Continue to enlarge your vocabulary by moving into new topical areas. This is best done by asking your tutor to tell you in Lorma about things in your community that you wish to know. What is done at the time of death? What are the times for celebration? What is Monrovia like? What is the history of your town? Where did the Lorma people come from, who did they meet? What are some new folktales? The one topic to avoid is the Poro society. You can learn more than you really need to know in John Gay's Red Dust on the Green Leaves.

B) Comprehension

You can also continue to enlarge your ability to comprehend sentences and your vocabulary size by subscribing to the Lorma Dowa Wolo (Lorma weekly paper, literally book), published by the Lorma Literacy Bureau, Wozi (the Methodist Mission), Liberia, at a modest price (back issues are also available). While their writing system is a bit different from ours, it is quite easy to adjust to. In your study of new texts, you should make every effort to understand not only the meaning of the sentence, but the role of each word in the sentence as well.

C) Listening Ability

The above tasks should also serve to increase your listening comprehension skills. In addition you should continue to carry out the activities specifically designed for listening development throughout this course. These are collected below in a single listing.

1. Sit and listen.
2. Participant observer.
3. Listen to tapes of written conversation
4. Listen with your tutor to tapes of speeches, conversations.
5. Collect proverbs.

D) Speaking Ability

A number of exercises have been suggested throughout this book. By now what needs to be done ought to be obvious if not automatic. Below are some suggestions.

1. Ask.
2. Ask and write down.
3. Write down and ask later.
4. Lorna Day.
5. Controlled context.

Wóí è zàà vàmá tíkàná !