This basic Mandinka course consists of a series of dialogues with drills, questions, and improvised situations based on the real life experiences of Peace Corps volunteers in the Gambia. The teaching method is structured around choral repetition, backward build-up for difficult sequences, individual repetition, precise explanations of vocabulary, and dictation. There are some grammatical explanations, although the major emphasis is on proficiency in oral communication. Substitution, transformation, and expansion drills follow the dictation. Students are also required to improvise situations in which they create their own dialogues and make the best use of their vocabulary. There is a concerted attempt to integrate language and cultural factors in each lesson, and this is to be reinforced by role-playing activities and field trips. The basic objectives of the course include an understanding of Gambian culture and effective use of language in accomplishing basic daily living tasks. (CLK)
A basic Mandarin course
with Cultural Notes

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Peace Corps
The Gambia
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LANGUAGE

The language lessons are composed of dialogues with drills, questions, and improvised situations all based on the real life experiences of Peace Corps Volunteers in The Gambia. There is emphasis on the oral since it is the direct method we are using, but there are some grammatical explanations in special circumstances, although most of the grammar method is avoided. We also avoid giving rules with so many exceptions. There is some writing involved, and each student should have a pen and notebook.

A guide to the Dialogue

I. Method:

The teacher reads each dialogue first and the students listen carefully. The first time this is done, the students won't know exactly what the teacher is talking about, but they would have a general idea of what Mandinka sounds like compared to their own languages. They should be prepared for the unfamiliar sounds, e.g.: "jeh", "gne", etc.

a. Choral repetition:
At the beginning of each dialogue, the teacher should go through the sentences at least one time (more than once if time is available) with choral repetition. The teacher says the sentence or phrase and the entire group repeats after him in chorus. This process is repeated right through the dialogue.

b. Backward build-up:
In certain cases, a sentence might be too long for normal repetition, in which case it has to be broken down to make it easier for the students to repeat and assimilate. Backward build-up is also used for long sentences in which the final words may be lost by trying regular choral repetition. The teacher starts from the end of the sentence and goes backwards to the beginning with students repeating after each addition. Example:

Inteh man na buko jeh.
- Jeh (1)
- Na buko (2)
- Na buko jeh (1+2)
- Han (3)
- Han na buko jeh (1+2+3)
- Inteh (4)
- Inteh man na buko jeh (1+2+3+4)
This is only done when and where necessary for better pronunciation, intonation, and rhythm (P.I.R.). Choral repetition helps in getting everybody to participate in repeating the sentences and in getting the rhythm and should be used often.

c. Individual repetition:
After choral repetition, the teacher has the students repeat individually to find out who has not been following during the choral repetition. This is the time for individual help for better P.I.R., and a chance to test the pronunciation of each student.

d. Movements:
The teacher should move around instead of standing in one place during the lesson. Three major points where the teacher must stand are the middle, the extreme right, and the extreme left. In this way, the teacher can be at one end of the classroom and direct his questions to students at the opposite end. Students must not be questioned in the order they are sitting. For example, if the teacher starts from the right, by the time he reaches the left, the last student would probably be relaxing since he would know that he wouldn't be called on for a while. To avoid this, the teacher must ask questions at random while moving around to make the students alert and the class lively.

e. Rewards:
It is better to encourage your students rather than discourage them. The teacher should give frequent and varied encouraging words to the students for correct responses. If the teacher merely says "good" after every correct repetition, then the word will lose its meaning. However, different positive encouragements such as non-verbal communication (smiling, gestures, intonation, noises made by the tongue, etc.) would be very effective.

f. Global explanations:
At this point the students have been merely parroting sounds. They can say quite a few phrases correctly, but do not know what they mean, and wouldn't know what the dialogue was about. This is when a global explanation can be used effectively to give students a general idea of what the dialogue is about. This way, they will know who is speaking, to whom and about what in a general sense.

g. Precise explanations:
This is necessary for the students to understand the meanings of individual words used in the dialogue. This way, they may have
notions of the grammar and structure of both phrases and sentences. Some methods the teacher can use in the explanation are:

- actions, situations
- gestures
- facial expressions
- objects
- comparison of objects
- intonation
- images: drawings, photos, carvings, etc.
- environment (e.g. sunshine)
- translation

During the precise explanation there should be some repetitions for further practice. The process should be as follows:

- repetition of the whole phrase
- fragmentation: isolate the elements
- repetition of fragments
- explanation through the context
- explanation outside the context
- creation: the use of original words
- back to the context
- repetition of the whole phrase

h. Dictation:
Having had enough repetitions, the students now should be able to say all the sentences of the dialogue. They should also know the meaning of all the words used. The teacher then dictates the dialogue, reading slowly and pronouncing the words distinctly, and the students take them down, spelling the words exactly as they hear them. The students should learn the dialogue before going on to the next one.

II. Drills

At this stage, the students should know a reasonable number of words, phrases and sentences. It is then the duty of the teacher to help them expand their knowledge by constructing new sentences with the limited vocabulary they have. This is done in the form of drills, e.g. substitution, transformation, and expansions drills.

a. Substitution drills:

The teacher takes model sentences or phrases from the main dialogue which the students know by now. Then he suggests words or phrases to be substituted in the original sentences or phrase. This process is done right through the sentences of the dialogue, especially with the difficult ones. Example:

Inteh man na buko jeh

Teacher: "Inteh"

Student: Ateh man na buko jeh

" : "Ateh"

" : "Itolu"
b. **Double substitution:**

This is a little more difficult, but should be done to test the understanding of the students. Words or phrases are given by the teacher, and the students must substitute them in the right place which varies each time. The ability to do this shows that the student acquired some knowledge of sentence construction. Example:

Student: *Itelu* man na buko jeh etc.

**Teacher:** "*Itelu*

**Student:** *Itelu* man na buko jeh  
" : "*Kalaa*

Student: *Itelu* man na *Kalaa* jeh, etc.

c. **Transformation:**

Here the teacher gives a model sentence and the students try to say the same thing in other words. Example:

Teacher: *I ye bungo* fira le

Student: *I yaa* fira le

Teacher: *I ye bungo muu le*

Student: *I yaa muu le*

d. **Expansion:**

By this time the students should know quite a few words, phrases and sentences and can expand a given sentence by adding words or phrases given by the teacher. Example:

*Naa!*

Teacher: "*Nko*

**Student:** *Nko* *Naa!*

" : "*Jang*

" : "*Nko* *Naa* *Jang!*

" : "*Nko* *Naa* *Jang* *Bang!*

*etc.*

Note: Gestures should be used throughout the drill because they help the teacher to know whether the students know what they are talking about.

II. **Questions:**

There are a number of questions at the end of each dialogue for the students to answer. These are to test the students' understanding of the dialogue.

III. **Situations:**

These are improvised situations during which the students create their own dialogues making best use of their vocabulary. All the students should take part in this exercise.
Pronunciation:

a. Vowels:
   - A as in father
   - O as in naught
   - E as in rate
   - U as in food
   - I as in thin

   *F: The length of the vowel sound is shown by doubling the vowel.

b. Diphthongs:
   - AI as in why
   - OI as in boy
   - EI as in ray

c. Consonants:
   - B
   - C
   - D
   - F
   - G
   - H
   - K
   - M
   - N
   - P
   - R
   - S
   - T
   - V
   - W
   - Y

d. Special sounds:

   Yandirka has special sounds that most foreigners find extremely difficult to make. They are:

   nga - nasal sound
   rye - as in Sonia

   Show the movement of the tongue in making this particularly difficult sound: "rye". To make this sound, the tip of the tongue is placed at the back of the front teeth as when pronouncing the word "nine", then the tip of the tongue is removed from that position as the middle part of the tongue is placed against the palate.
Language is an integral part of a culture. It is often attempted to separate them in training programs for the sake of scheduling. Here we try to integrate the two as much as possible. For every dialogue there is a cultural introduction which could be discussed. The following exercises are for "cross-cultural training".

I. Role Plays:

These are short plays by trainees and/or trainers through which a certain aspect of the culture is enforced. Role plays are most effective when trainees participate in them for situational reinforcement.

For example, a typical cultural situation would be enacted by people who understand the Gambian culture. The rest of the group would observe the proceedings and state: (a) things about the role play they liked, (b) things they disliked, and (c) things they observed and didn't understand. Next, the role play would be re-enacted, and the "actors" would be replaced one by one until they are all trainees. Finally, a discussion is held in which all aspects of the role play are covered with the aim of understanding the cultural situation represented by the role play.

II. Field Trips (Sorties):

Sorties vary from the initial discovery of a new milieu working as a group; to an individual job-related trip, live-ins, visits to institutions, etc. Sorties are most effective when trainees have specific objectives to work on. Maps are issued when necessary. The following is an example of a sortie developed by the R.T.R.O. in Senegal.

Sortie no. 1

Culture shock, feeling lost, no familiar cues - these are expressions usually associated with being in a foreign country (foreign in the sense of unfamiliar). As you explore and learn to read the signs, you may find that things are not as different as you expected, or you may find that some things are quite different after all. In order to find out, though, one thing is sure - you have to be there, and you have to use your own experience and perception.
Objectives of this sortie:

1. to discover the new milieu – working as a group to locate some of the services and things we need to satisfy our basic security needs,
2. to learn how to orient oneself,
3. to observe basic greetings – where, how, how often …
4. to observe appearance,

Procedure

1. Working with your staff, decide as a group on some of the things you would like to locate to make you feel more comfortable in Banjul.

2. Put these things or services in a list according to your priorities and working with your guide, decide which things can be found in the immediate neighbourhood.

3. Using local transport, or walking if possible, in the company of your language teacher, locate and visit as many of the places and things mentioned in your list as possible.

4. Bring back as much of the following information as possible:
   a. how to get there – location, transportation
   b. if you purchased anything – how much did the article cost?
   c. how was your experience in finding this service or thing different from the same situation in the States – or was it the same?

5. Observe and describe the people you see and meet:
   a. can you identify the person's function based on his appearance?

6. Comment on greetings you observed; are they the same or different from U.S. greetings?

7. Note the things that raise questions in your mind and that you would like answers to.

8. Make a list of the new words and expressions you heard or learned during the sortie.

The following is a typical list of things or services prepared by a group of trainees:

Sortie no. 1: 1. Transportation – how to get around, maps of the city
2. Stamps – post office, writing paper, envelopes
3. Food stores, market – cokes, cigarettes, beer
4. Reading materials – books, phrase books, American newspapers, magazines
5. Drugs – chemist
6. Film – photo stores, developing
7. Bars, cafes, restaurants
8. Bargaining or set prices
9. Clothes, shoes, etc.

Items that could be found in the immediate neighbourhood.

This resulted in a sortie to:

1. Post office
2. Supermarket, small boutique, African market
3. News stand
4. Drug store

Other items were covered in a subsequent sortie.

III. Critical incidents:

These are cultural experiences from a volunteer’s point of view clearly demonstrating the difference between two cultures in a brief anecdote. They are read and discussed by the group (trainee/trainer). The following are examples:

1. I had a teacher who was particularly resistant to science as a subject. She avoided it as much as possible prior to my arrival, and was very resentful of me as a science teacher. I think much of this was out of fear of failure. I praised her every effort and pretended not to be aware of her failings. She has become a very enthusiastic science teacher and she is like a child when discovering new things.

2. Upon my arrival at my job as a teacher, I found a dilapidated school with buildings which needed repair. Perfectly good equipment was unused, and the staff, and needed and wanted help. For two weeks, I investigated all aspects of the situation, poking into every nook and asking a thousand questions, and listing everything that needed to be repaired, replaced, cleaned, or altered. I knew the staff wouldn’t be much help, so I was personally able to solve most of them.
Labbred events:

These are similar to critical incidents except that they may not be "critical", but reflect purely a difference in culture. For example:

a. I was on my way to a new village. Every time I would come to a fork in the road, I would ask in perfect Mandinka "Is this the right road?", and they would always say yes. I got incredibly lost, was running out of gas and gave up and went back home.

Why didn't I get the right directions?

V. Force field analysis:

This is a brainstorming of a goal, stating cultural forces for and against, and means of achieving the goal. For example:

<table>
<thead>
<tr>
<th>FORCE FIELD ANALYSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the factors that can help or hinder me in achieving the following goal?</td>
</tr>
<tr>
<td>&quot;I want to be fully accepted by my village as a native Gambian&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Forces for:</th>
<th>Forces against:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Which of the above do I have no control over?
2. Which can I change and how?
3. Should I attempt or abandon the goal?
1. By the end of training the trainee will be able to greet effectively.
   a. exchange at least five greetings in the target language
   b. explain the importance of greetings
   c. use at least 3 non-verbal gestures for greetings
   d. state at least seven meanings of "tubaab"

2. By the end of training the trainee will be able to identify and pronounce names of people and places.
   a. ask the name of a person or place in the target language
   b. state at least 10 Gambian first names and 10 Gambian last names
   c. state at least 15 towns in The Gambia
   d. state the divisions of The Gambia

3. By the end of training the trainee will be able to count and use local currency in the target language.
   a. count up to a thousand in the target language
   b. state the following Gambian currency in the target language
      - D25.00
      - D10.00
      - D5.00
      - D1.00
      - D0.50
      - D0.25
      - D0.10
      - D0.05
      - D0.01
   c. explain the counting system
   d. take a taxi without assistance using the target language
   e. differentiate vehicle number plates

4. By the end of training the trainee will be able to shop easily in the target language in all commercial quarters.
   a. buy an item in the market using the target language
   b. bargain for a better price for an item in the target language
   c. give the names of at least 20 items in the market in the target language, including fruits, vegetables and meat
   d. name in the target language at least 5 domestic animals and five food fish.

5. By the end of training the trainee will be familiar with Gambian culinary art.
a. state the names of at least 6 Gambian dishes
b. order food in the target language, giving:
   - name
   - quality
   - quantity
   - flavor
   - cost
c. explain the etiquette at meals including:
   - hand washing
   - youngest holding the bowl
   - using only the right hand
   - only elders talking at meals
d. state at least 6 household utensils in the target language including but not limited to:
   - dish
   - plate
   - glass
   - spoon
   - knife
   - fork

e. By the end of training, the trainee will be able to receive and give directions related to daily activities.
   a. receive and successfully follow directions in the target language to at least four places of his work-related activities
   b. state in the target language directions including:
      - North
      - South
      - East
      - West
      - left
      - right
c. give correct directions in the target language to at least the following places:
      - Peace Corps Office
      - American Embassy
      - Post Office
      - Ferrr crossing
      - Car park (garage)
d. describe harbor giving at least:
      - history
      - geography
      - important places

7. By the end of training, the trainee will be able to describe in the target language compound living conditions.
a. describe in the target language a traditional Gambian house at least giving:

- color
- size
- location
- number of rooms
- number of doors
- number of windows
- provision for lighting and water

b. state the primary colors

c. state at least 6 adjectives describing size and shape in the target language

d. state the names of rooms in a house in the target language

e. state at least five fixtures/appliances in the target language including but not limited to:

- light bulb
- shower
- toilet

f. state the names of at least 7 pieces of furniture in the target language including but not limited to:

- chair
- table
- bed
- stove
- refrigerator
- cabinet
- desk

g. state the element of landlord-tenant relationship

8. By the end of training the trainee will be able to describe social conventions and relationships within the community.

a. state at least 10 family relationship titles in the target language, including but not limited to:

- father
- mother
- sister/brother
- uncle/aunt
- grandmother/father
- in-law
- cousin

b. state the best approach to elders.

9. By the end of training the trainee will be able to use accurate descriptive forms for a day.
a. state at least five terms in the target language describing
the weather, such as hot, cold, wet, rain, dry, season
b. state in the target language the days of the week
c. state in the target language the months of the year
d. describe how groundnuts are grown in The Gambia and processed
e. describe the effect of the drought on The Gambia

10. By the end of training the trainee will be able to give directions
to an employee.
   a. instruct a cook and wash lad: in the target language
   b. state the functions of a maid and the relationship with the
      employer

11. By the end of training the trainee will be able to describe and
    state in the target language positions, parts and movements of
    the body.
   a. state in the target language at least five physical positions
      including but not limited to:
      * standing
      * sitting
      * squatting
      * lying
      * bending
   b. state in the target language at least 7 parts of the body
   c. state in the target language at least 4 movements of the body

12. By the end of training the trainee will be able to instruct a
tailor using the target language.
   a. have a dress made in the target language, giving:
      * size (long, short)
      * type of dress
      * cost
      * bargain

13. By the end of training the trainee will be able to be familiar
    with Gambian music and instruments in the target language.
   a. sing at least two songs in the target language
   b. describe at least two musical instruments common in
      The Gambia

14. By the end of training the trainee will be able to communicate
effectively in the target language.
a. construct at least 2 sentences demonstrating each of the following:
   - statement
   - question
   - exclamation
   - command

b. demonstrate the intonation patterns of the target language
c. construct at least 2 sentences demonstrating each of the following:
   - past
   - present
   - future
d. construct at least 2 sentences to demonstrate the correct use of each personal and possessive pronoun in the target language
e. describe the alternative ways tenses can be used in the target language

OPTIONAL PRE-SERVICE TRAINING
AND/OR IN-SERVICE LANGUAGE/CULTURAL OBJECTIVES

By the end of Volunteer service the trainee will be able to:

1. Speak at least one dialogue (minimum of five responses) with 90% accuracy on each of the following subjects:
   a. instruct a worker to do a job
   b. seeking for information about a job
   c. describing job done to others

2. List at least 8 materials, tools and/or utensils used on the job in the target language.

3. Measure at least 5 items with 100% accuracy of language use in the target language. The measurement must include length, volume, weight, and must be in the appropriate type measurement system (English or metric) used by the native speakers.

4. State at least four Gambian proverbs in the target language.

5. State at least 6 Gambian (Kandirka) superstitions.
5. Describe accurately how Gambians extend, accept and refuse invitations to ceremonies, including christenings and weddings.

7. List the correct dress for at least five different occasions, each occasion requiring a unique dress different from the other.

3. Describe the Government structure, e.g.
   - Area Councils
   - Districts
   - Parliament
   - Ministries

6. Describe the educational system in The Gambia.

10. List the national and religious holidays and their reasons.

11. Demonstrate the ability to console a bereaved person in the appropriate Gambian manner.

12. List clan names and their roles.
In the above chart, the numbers in the left hand column represent Language/Cultural Training Learning TERMINAL OBJECTIVES. The small letters under the columns marked "1st week, etc." are the EN ROUTE or INTERIM OBJECTIVES. For example:

2. By the end of training, the trainee will be able to identify and pronounce names of people and places.
   
   a. ask the name of a person or place in the target language
   b. state at least 10 Ghanaian first names and 10 Ghanaian last names
   c. state at least 15 towns in the Gambia
   d. state the divisions of the Gambia

According to the time chart above, EN ROUTE objective "b" of TERMINAL OBJECTIVE 2 will be met in the first week of training; EN ROUTE objective "c" and "d" will be met by the 5th week of training, and so on.
Trainine Objectives:

Resource people:
- [Blank]

materials:
- [Blank]

handouts:
- [Blank]

Outline of material to be covered:

Methodology/form of presentation:

Evaluation:
- % of material covered
- no. of trainees achieved objective
- no. of trainees did not achieve objective

Comments:

Follow up:
DAILY LANGUAGE LESSON PLAN

Trainee:

Date/Time:

Subject matter:

Materials and/or Visual aids:

Ground covered:

Remarks:

Instructor
Cycle 1
M1 Malekum Salaam
M2 Salamale kum
M3 Salamale kum
Malekum Salaam

Teach cycle 1 with all the necessary gestures, e.g. shaking hands, putting hands on the chest, etc. Explain the cultural behaviors.

Cycle 2
M1 Kaira dorong
M2 Kaira be?
C1 Kaira be?
Kaira dorong

Pay special attention to the interrogative intonation for the questions.

C2 Salamale kum
Malekum Salaam
Kaira be?
Kaira dorong

Cycle 3
M1 Tana-o-tana te
M2 Kori tana te?
M1 Kori tana te?
Tana-o-tana te

Show an example of the way this greeting is done by busy people. Walk by the class, call one of them and greet him/her using cycle 3, e.g. John, Kori tana te? etc. This must go with the waving of the hand.

Cycle 4
M1 Ha Peter ye angale kango moi le
Ha Burama ye Nandingka kango moi le
Ha a ye Nandingka kango moi le
Dorning dorong

Peter ye'angale kango moi le?
Burama ye Nandingka kango moi le?
He ye Nardingka kango moi le?
He ye Nandingka kango moi le?
17 Peter ye angale kango moi le?
Ha, Peter ye angale kango moi le?
18 Surana ye Mandingka kango moi le?
Ha, Surana ye Mandingka kango moi le?
19 He ye angale kango moi le?
Ha nga angale kango moi le?
He ye Mandingka kango moi le?
Dzarding dorong
(Show the gesture for "dzarding dorong")

Cycle 5

17 ‘Bota America le
18 ‘Bota minto le? Also teach "I bota ming?"
19 ‘Bota America le
20 ‘Bota America le
21 ‘Bota America le
He ye angale kango moi le
Ha nga angale kango moi le
He ye Mandingka kango moi le?
Dzarding dorong
"Salamalekum" is the keyword to any social and/or business dealings with Gambians. "Salamalekum" (Arabic) means "Peace be on you", and the appropriate response "Malekum Salaam" "may peace return to you". Islam lays emphasis on greetings and about 90% of the Gambian population being Muslims are influenced by Islam.

This initial exchange of greetings is used by all tribes including the non-Muslims. The intonation might sound slightly different from tribe to tribe. The exchange of greetings often goes with handshakes especially among men. It has been practiced between men and women because of outside influences and is now common among most people in the Banjul area. Another common gesture is the putting of hands on the chest after the handshake. This is a sign of respect especially to elders.

Different gestures can be used when greeting including shaking hands, waving, cupping hands together; etc., and may last very long among people that have not seen each other for a long time.

Without greeting people, one can hardly accomplish anything so I can hardly over-emphasize the importance of greetings in this culture.

Dialogue

Bakary: Salamalekum
Peter: Malekum Salaam
Bakary: Kaira' be?
Peter: Kaira dorong
Bakary: I bota minto?
Peter: M'gota America le
Bakary: America n'Molu le?
Peter: I be je
Bakary: Kaira be?
Peter: Kaira dorong
Bakary: Laa! Nying tubabo ye mandinka kango mo le

Note: In exchanging greetings with someone you are meeting for the first time, questions like 'I bota minto' are asked for information
to use in greetings. Another possible question would be "I kontongo mu letti?" for the last name because it is used a lot in greeting. "Tubaabo" was originally used by Wolofis for people from "Tougal" (France) who were white men. Through generations, the word has been used by many people and now has about seven different meanings as follows:

1. White man
2. Educated person
3. Someone in Western Dress and/or Western behavior
4. Language (Tubaab language)
5. An/immediate boss in an office
6. European
7. Rich person

Drills

A: SUBSTITUTION
1. Kaira be?
   Hera be?
2. Kaira dorong
   Hera dorong
3. I bota minto?
   I bota ming?
4. Mbota America
   Gambie
   Banjul
   Washington
5. America n'ko lu le?
   Gambie
   New York
   Washington
   Banjul
6. I bee be jeh
   I be jeh

B: TRANSFORMATION
1. Kaira be?
   Kaira dorong
   I bo ta minto?
   America N'ko lu le?
   I be jeh
2. I be kairato?
   Kaira dorong
   I bota ming?
   Gambie N'ko lu le?
   I bee be jeh
3: **EXPANSION**

I bota minto?
America
I bota minto America?
Tubaabo
Tubaabo, I bota ming America fo Gambia

2. I bota America le?
le bang
I bota America le bang?
le bang fo
I bota America bang fo Gambia

D: **GRAMMAR**

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Singular</th>
<th>Plural</th>
<th>Contraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>nite</td>
<td>nitelu</td>
<td>n</td>
</tr>
<tr>
<td>2nd person</td>
<td>ite</td>
<td>itelu</td>
<td>i</td>
</tr>
<tr>
<td>3rd person</td>
<td>a'ite</td>
<td>a'telu</td>
<td>a</td>
</tr>
</tbody>
</table>

E: **QUESTIONS**

1. Salamalekum?
2. Kaira be/I be kaira to?
3. I bota ming to?
4. I bota ming?
5. America n'ko lu le?
6. America n'kol?

F: **SITUATIONS**

Ask students to walk towards each other from opposite ends of the class and greet each other.

Cross cultural discussions.

Discrepant event

Bob was on his way to Gunjur and anytime he came to a fork in the road he asked in perfect Mandinka "Is this the right way to Gunjur?" and would get "yes" as an answer or perfect silence. Bob got incredibly lost. What went wrong?
Introduction

Foreigners with Gambian names, especially tubaabs, seem funny to Gambians. Namesakes, family relationships and clan relationships often indicated by the last names makes someone accepted within the family and/or clan irrespective of color, race or citizenship.

Jokes are common between certain families, e.g. the Tourays call the Ceesays their slaves, etc. If as a foreigner one happens to get the name "Ceesay", a Touray can call you a slave of his.

Another common joke is "Ceesays eat too much one can hardly get enough food for them". The response to these statements is often reciprocating with a similar joke.

Dialogue

Keba Touray: Ali'be kaira to?
Lamin: Kaira dorong
Keba Touray: Camara, kaira be?
Lamin: Kaira dorong, alhandulilah
Keba Touray: Alhandulilah Camara. N'ko rying kontongo dung?
Lamin: N'ryng kontongo mu kana le ti - America n'ko le mu Ceesay, kana le ti
Keba Touray: Hani, saying a'to mu Abdou Ceesay le ti
Bob: Huh
Lamin: A'ko, saying I kontongo mu Ceesay le ti
Bob: Nte kontongo mu Ceesay le ti?
Keba Touray: Ha - Ceesay, ete mu na jongo le ti kaira be?
Bob: Kaira dorong, Touray
Keba Touray: Sonko - (bang giray) waye
Bob: Touray

Note: "Alhandulilah" (Arabic) means "Thanks to God". It is used after a positive answer to any question about (the body) health. It is also used after the completion of any task, e.g. working, eating, etc.

Drills

A: SUBSTITUTION

1. Tbouray le mu I kontongo ti?
Koo le mu I kontongo ti?
Dabo
Ceesay
Fatty
2. I to mu Bakary le ti?
   Homodou
   Lamin
   Burana
   Fatou
   Abdoulie
   Carol

3. Burama M'Baye le mu I to ti?
   Dawada Jawara
   Richard Nixon
   Homodou Dabo
   Abdou Fatty
   Mustapha Touray (Ture)
   Patcu Sise
   Avu Kanne
   Azinata Sonko

4. (a) Give the students cards with names of other countries and ask them to take for granted that they are citizens of the countries stated on their respective cards, then ask the following questions:

   Teacher: America n'ko le mu I ti?
   Student: Hani N'mu Gambia n'ko le ti, etc. according to their identity cards

   (b) Do the same using cards (i) Division of The Gambia (ii) Towns in The Gambia (iii) Tribal locations in The Gambia e.g. Jarra, Saloum, Badibu

5. Teacher indicating a student and another student answers

   Teacher: Nying mu America n'ko le ti?
   Student: Hani, nying mu London ko le ti
   Teacher: Nying kontongo mu Dabo le ti?
   Student: Hani, nying kontongo mu ......... le ti
   Teacher: Nying to mu Ebrima le ti?
   Student: Hani, nying to mu ......... le ti
   Teacher: Nying to mu Robert Smith le ti?
   Student: Hani, nying to mu ......... le ti

B: TRANSFORMATION

1. Nte to mu Aliu le ti Nte to mu Momodou le ti
   Nte mu Gambia n'ko le ti Nting mu Gambia n'ko le ti
   Nte kontongo mu Dabo le ti Ntying kontongo mu Sonko le ti
2. **Teacher:**

- Momodou na ta
- Borima na ta
- Mariama na ta
- Philip na ta
- Alhagi ye Bob je
- Borima ye Bob je
- Peter ye Mandingka kango moi
- Bob ye Mandingka kango moi
- Peter ye Mandingka to soto
- Bob ye Mandingka to soto

**Student:**

- Momodou ning Borima na ta
- Mariama ning Philip na ta
- Alhagi ning Borima ye Bob je
- Peter ning Bob ye Mandingka
- Bob ning Bob ye Mandingka
- Peter ning Bob ye Mandingka
to soto

3. **Teacher:**

- Kaira be?
- Ali be kaira to?
- I be di?
- Ali be di?
- I be nya di?
- Ali be nya di?

**Student:**

- Nying mu America n’ko le ti?
- Nying mu America n’ko le ti
- I ko di (nya di)?
- N’ko rying mu America n’ko le ti

To another student: A’ko

**Teacher:**

- N'ko rying mu America n'ko le ti
- Nying kontongo mu Mbaye le ti
- Nying kontongo mu Marie le ti

**C: Questions:**

1. Ask for the names and last names of the people on the pictures, e.g. "Nying to mbi? etc.
2. Indicate Bob: "Nying kontongo mu mune ti, Angle kango to? Mandingka kango to?"
3. I to mu Marie le ti? Hani, (N’to mu ..... le ti)
4. I kontongo mu Mbaye le ti? Hani, (N’kontongo mu ..... le ti)
D: SITUATION

1. Ask each student to greet the rest of the class as a group.
2. Ask students to pretend they are meeting each other for the first time.
   - greetings
   - introduction of a friend, etc.

E: FIELD TRIP

Go to a compound with a friend and greet the people introducing your friend:
- his name is
- his last name is
- he is an American
- his Gambian name is, etc.
Introduction:

Taxi's in The Gambia have yellow number plates. Taxis within the city of Banjul are mostly Renaults taking three passengers each paying 12 dalasis to any place within the city. Seven-passenger Peugeot taxis and minibus's are used for longer journeys up-river.

The counting system in Mandinka is base 'ten'. Since The Gambia changed over to decimal currency, most people have continued using shillings and pence, especially in the markets and shops. You will therefore hear people use shillings and pence, but insist on Dalasis and Ruppes as it is easier to bargain in.

Butut (Wolof) means "the small one" and Burai "the big one", which is the ruppe.

Dalasi (Mandinka) "100 bututs" is equal to four shillings in the old currency.

Likely old currency to be used and its equivalents:

<table>
<thead>
<tr>
<th>Currency</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luma</td>
<td>DC0.02</td>
</tr>
<tr>
<td>Karas</td>
<td>DC0.05</td>
</tr>
<tr>
<td>Yanka</td>
<td>DC0.12</td>
</tr>
<tr>
<td>Tarens</td>
<td>DC0.25</td>
</tr>
<tr>
<td>Tala</td>
<td>DC0.50</td>
</tr>
<tr>
<td>Tarens</td>
<td>saba DC0.75</td>
</tr>
</tbody>
</table>

Dialogue:

Apprentice: Banjul waye, hej, I bita ming, Banjul?
Lamin: Ha! Lo
Apprentice: Ali sele

Got nia zain sele ta moto kono are nolu kontong.

Rob nia zain: Salamalekum
Nolu:Motu-
Zonkolu: Malekum Salaam
Lamin: Jang nim Bakau moto jo mu jelul le ti?
Apprentice: Jang nim Bakau, moto jo mu butut tangsaba a ning wuroumha le ti
Bot: Lamin, n'te marg koko soto de, I te dwing? I ye soto le?
Lamin: Ha, Nite ye butut tang: lulu soto le
Bot: Alhardulilah
Apprentice: Ali la jo
Lamin: Nging 'm'be gila jang ne

Note: Different areas are used for different destinations. Drivers shout their destinations in search of passengers to Banjul - Banjul waye! Banjul waye! etc.

Drills

A: TRANSFORMATION

I be di? I be kaira to?
I to dung? I to ndi?
I kontongo dung? I kontongo (kontongo?)?

B: SUBSTITUTION

Ite ye mandingka kango moi le?
I ye mandingka kango moi le?
Ite nata? I nata?
I ye Alhaji Joof je?
I te ye kodo soto le?
I te ye muso soto le?
I te (I ye) (ve) keo soto le?
I te ye molu kontong ne?
I dung ta (bula ta) moto kono le?
I sela ta?

Note: Explain the difference between "dung", "bula", "sele".

C: TEACH NUMBERS 1-10

Kiling, fula, saba, nani, lulu
woru, woro wula, sei, kononko, tang

Substitution

1. Woru
   Woru wula
   Sei
   Kononko

2. Tang
   Tang ning kiling
   lulu
   woro
   kononko
3. **Kwang**
   tang saba
   nani
   lulu
   woro
   woro wile
   sei
   kononto
   (kene)

4. **Kwang ning kiling**
   tang saba ning fula (a'ning, ning)
   tang saba ning lulu
   tang nani ning nani
   tang lulu ning nani
   tang konongo ning lulu

5. **Kene fula**
   saba
   lulu
   kononto
   Wuli (wuli kiling)

D: **SUBSTITUTION**

1. Bututu kiling (butut kiling)
   lulu
   tang
   kwang ning (lulu)
   tang lulu

2. Dalasi kiling
   lulu
   tang
   kwang ning lulu

E: **SUBSTITUTION**

1. T'te ye (ye) passe soto?
   kodo soto?
   bututu fula soto?
   bututu tang lulu soto?
   bututu kwang ning lulu soto?
   T'te ye do ko kiling soto
   T'ye (ye) muse soto?
2. Nte ye kodo soto
   luntango soto
   bututu woro soto
   bututu tang ning lulu soto
   do ko kiling soto
   koto kiling soto

F: DOUBLE SUBSTITUTION

Ousman ye kodo soto
Ousman ye bututu lulu soto
Bob ye bututu lulu soto
Bob ye passo soto
Nomdou ye passo soto
Nomdou ye doko fula soto
Kei ye doko fula soto
Kei ye (do) feng soto le

G: TRANSFORMATION

Marie ye bututu lulu soto
Bob ye mandingka tero (terima) soto
N'teri (terima) ye luntango soto
A'nte ye koto fula le soto
Philip ye musu saba le soto
Nying ye passo soto le

H: SUBSTITUTION

1. N'mang kodo soto
   N'mang muso soto
   N'mang America tero soto
   N'mang mandingka kontongo soto
   N'mang mandingka to soto
   N'mang passo soto

2. I mang kodo soto
   I mang muso soto
   I mang America tero soto
   I mang mandingka kontongo soto
   I mang mandingka to soto
   I mang passo soto
3. A'mang passo soto
   A'mang madingka to soto.
   A'mang madingka kontongo soto
   A'mang America toro soto
   A'mang nuse soto
   A'mang kodo soto

J: GRAMMAR

Affirmative
1st person: nga soto
2nd person: I ye a soto (yaa soto)
3rd person: A'ye a'soto (a yaa soto)

Negative
1st person: N'mang a'soto (n'maa soto)
2nd person: I mang a'soto (I maa soto)
3rd person: A'mang a'soto (a'ma soto)

K: TRANSFORMATION

1. bi ta Banjul
   K'bi (ce) ta (la)
   Serreku da
   K'bi ta Bakau
   K'bi ta Basse

M: TRANSFORMATION

Nga dalasi tang soto
Nga dalasi lulu soto
Nga dalasi tang dorong ne soto
Nga dalasi lulu dorong ne soto
EXERCISES

1. Ask class to count from left to right
2. I ve jelu le soto?
3. Xoneodu ning Bob be loring sifo dala?
4. Bob bi ta ming? Bob ka ta ming?
   Bob ka ta ming to le? Bob bi ta ming to le?
5. Xoneodu ka ta ming?
6. I ve kodo soto?
7. 1 ve jelu le soto?
8. Ye ming Bakau passo mu jelul le ti?
9. Indicating cash in hand - nying mu jelul le ti?
10. I ka ta ming?

C: SITUATION

An American takes a taxi, greets the passengers and finally asks for the fare. A woman nearby wants to hear him speak Mandingka and asks him questions:

I tondi?
I bota ming?
I ye mardingka kango-moi?
Ye mardingka no le?
Ye mardingka to soto, etc.

P: EXERCISES

1. What is "nongkon, nongkon"?

2. Do the "open page" exercise using a big book.
   - rest of class try to open to the page
   - Bob asks students to read to see if they opened the page.
The most interesting part of the Mandinka culture is bargaining. Outsiders not used to bargaining find it boring and a waste of time. "Why not fix a price?" one of them said. "Then the necessary human relations are lost" replied a Gambian.

Almost everything is bargained for. Only in supermarkets and some big stores are there fixed prices, and even in these places some people attempt to bargain and are at times successful.

In bargaining, the more information you give to the vendor about yourself, e.g., name, nationality, reason for buying the object, etc., the more likely he will give you a better price. Another technique is to pretend to walk away after being told the first price. (The gesture means that the price is so exorbitant that I don't have to waste time bargaining for it.) In most cases you are called back and a better price often follows.

"I ye jelul le soto" (how much do you have?) is a common question in bargaining. The vendor in this case wants to know how much you can offer and not how much money you have.

**Dialogue**

*Oh:*  Ali be kaira to?

Firila:  Kaira dorong

Nomodou:  Nyiny bayo yardo ma jelul le ti?

Firila:  I be - hara jumma le na, buluringo fo koima?

Nomodou:  Mbe koima le na

Firila:  Yardo dalasi saba

Nomodou:  Say-te te; woi nbaa! Mba ko ko! A jawu ya ta bake - a' ta la

Firila:  I ye jelul le soto?

Nomodou:  Mba dalasi fula le soto

Firila:  Wo doyata le, domarding la fa dalasi fula ning bututu tang - lulu jo

Nomodou:  Yoo

Firila:  I lafiita yardi jelul le la

Nomodou:  Yardi saba sang n'ma

Firila:  Hing

Nomodou:  Ye dalasi tang falingo soto?

Firila:  Haa - a' naati. Hing Illa falingo la

Nomodou:  Niny bara

Firila:  Niny bara
Drills

A: SUBSTITUTION

1. Yaro jelu? (yaro jelu?)
   Dambo mu jelu le ti? (Dambo jelu?)
   Cunonzo jelu?
   Fano jelu?

2. Jurno jelu?
   Dingo ding jelu?
   Poto jelu?
   Kojaro jelu?
   Paketo jelu?
   Sito jelu?

3. Dordiko jelu?
   Kurrto jelu?
   Sanato jelu?
   Pero jelu?
   Nafq jelu?
   Kalo jelu?

B:

1. Bayo sang n'ima
   Sanato sang n'ima
   Sukuwo sang n'ima
   Fakirgo sang n'ima
   Kana sang n'ima
   Ataya sang n'ima
   Subo sang n'ima
   Yohoso sang n'ima

2. Lemuno sang n'ima
   Sorango sang n'ima
   Pomo sang n'ima
   Kardarino sang n'ima
   Pakaya sang n'ima
   Yambero sang n'ima
   Ivoe sang n'ima

C:

1. Ye lemuno soto?
   Ye nobaro soto?
   Ye labo soto?
   Ye karo soto?
   Ye mopitero soto?
   Ye large soto?
   Ye salafo soto?
   Ye koo soto?

2. Ye rwingso subo soto?
   Ye saio subo soto?
   Ye ba subo soto?
   Ye seko subo soto?
   Ye suo subo soto?
   Ye nyorkomowo subo soto?
D: TEACH THE FOLLOWING Ways of exclaiming for a high price:

jay! te! te! a'da jaw ya te le
A'da jaw ya ta baa ke
kung - ka na fo ko te ke
A'da jaw ya ta le baa ke

E: EXPANSION

A jaw yaa ta baa ke
de
A'da jaw yaa ta baa ke
kana wo fo ko to ke
A'da jaw yaa ta baa ke kana wo fo ko to ke

F: TRANSFORMATION

1. Dalasi fula le be n'bulu
   Dalasi lulu le be n'bulu
   Dalasi tang ne be n'bulu
   Bututu tang lulu le be n'bulu
   Nging'nyi ne be n'bulu
   Nga dalasi fula soto,
   Nga dalasi lulu soto
   Nga dalasi tang ne soto
   Nga bututu tang lulu le soto
   Nga nying ne soto

2. Nga butut kiling soto
   Nga butut lulu soto
   Nga butut/tang lulu soto
   Nga dalasi lulu soto
   Nga dalasi tang soto
   Butut kiling dorong ne be n'bulu
   Butut lulu dorong ne be n'bulu
   Butut tang lulu dorong ne be n'bulu
   Dalasi lulu dorong ne be n'bulu
   Nga dalasi tang dorong ne soto

G: QUESTIONS

1. Kaira be?
2. Ali be kaira to?
3. Nying jelu? (anything that belongs to the students)
4. Ye kodo soto?
5. Ye jelu le soto?
6. Ye dalasi kiling falingo soto?
7. Ye butut tang lulu falingo soto?

H: SITUATION

1. Set up a shop and have students buy things from it:
   - greetings
   - bargaining
   - change, etc.
2. Have students sell one another their things.

CROSS CULTURAL EXPERIENCES

I went to the Banjul market to buy grapefruit from my favorite vegetable vendor. Another man was there buying grapefruit, and when my turn came the vendor tried to overcharge me. This irritated me as I had bought grapefruit from him before at a lower price, but my arguments went for naught. Finally, because I really wanted grapefruit, I bought a few and walked away angrily. I had walked about 10 yards when the vendor came running up with several more grapefruit, apologizing profusely. He told me that he had just overcharged the man in front of me and as long as the other man was in hearing distance, he could not give me a lower price. He then gave me the extra grapefruit.

***

I went back to the same vendor and found another PCV there buying tomatoes. The PCV asked the price and the vendor gave him the high price. The PCV looked at me enquiringly, the vendor looked anxiously, and I looked away and said nothing. After the volunteer had paid the high price and left, I paid the correct price for my tomatoes and left.

***

My wife and I went to Brikama to buy strip cloth. We argued with one storekeeper until we agreed upon a price. Thinking he might lower his price even more, we told him that we would look some more but would return. When we returned, he was no longer there. The regular shopkeeper, who happened to be the real owner, had returned. We told him about the price we had agreed upon, but he said it was too small. I was angry about this since I had come to an agreement with the other man, so we left. The owner then sent another boy to call me back. The owner then offered me a chair, and using interpreters we each explained our positions and began bargaining again. We finally agreed on a price. I offered the owner a cigarette at one time, and even though he did not accept it, he was very impressed.

***

When I arrived in The Gambia I decided I needed a pair of thongs (rubber sandals), but I really did not feel like taking a taxi to Banjul because it was so hot, and I wanted to go swimming instead. So naturally I was very happy to have a boy "just drop by" and offer to go and get them for me. Not yet fully understanding the value of
Gambian currency, I handed my "friend" five dalasis, as did my roommate who also needed some things. When he returned some time later with the thongs (which, by the way, were not the sizes requested) we asked for the change. His reply was: "Oh, those cost a lot of money, and besides I had to pay for the taxi".

***
Introduction

Banjul is the capital and only city in The Gambia. When the Portuguese first came to The Gambia, they met some Mandingoes on this island (Banjul) and asked them what the name of the place was. Thinking they were asked what they were doing, the Mandingoes said they were looking for "Bang julo" (Bamboo ropes). The Portuguese had this down as the name of the place.

This island today is inhabited by 40,000 people. It is the main commercial and administrative area in the country.

There are two local divisions: "Halfdie" and "Soldier Town". In the first division, half the people died of some disease, and in the latter, soldiers camped during the First World War. This is how their names came to be. But, presently, there are three political divisions, Banjul North, South, and Central.

Dialogue

Momodou: Fatou, kaira be?
Fatou: Kaira dorong
Momodou: I be di?
Fatou: Ni be jang dorong - I be di?
Momodou: Ni ko, I ma long Standard Bank be damerg?
Fatou: Ita fanang - fo ita mang tara rying sate to jang - a be Buckle Street Police Station nya tilingo la

Momodou ning Bob tata Police Station.

Momodou ning Bob: Salamalekum
Police Officer: Malekum Salaam. Nying tubabo ye mandinka kango moi le kat
Bob: Standard Bank be ming to le?
Police Officer: Yo le be I nya tilingo la
Bob: Ning bara
Police Officer: I ning bara

Drills

1. a. rying b. mung (mu)
   jang mingto
   rying juma
a. nyinu  b. juma
    nyinu    jumalu
    nyinu    jumalu

2. a. mune mu (mune ti)  b. nying mu mune ti?
    ming to        jang mu mingto le ti?
    juma le mu    nying mu juma le ti?
    juma le mu    nying mu juma le ti?
    jumalu le mu  nying mu jumalu le ti?
    jumalu le mu  nying mu jumalu le ti?

B: DRILLS

a. wo  b. wo mu mu ne ti?
    jana   jana mu ming to le ti?
    wo    wo mu juma le ti?
    wo    wo mu juma le ti?
    wolu  wolu mu jumalu le ti?
    wolu  wolu mu jumalu le ti?

C: SUBSTITUTION

1. Police be ming to le?
   Marase be ming to le?
   Lopitan be ming to le?
   Atlantic Hotel be ming to le?
   Kansakurda be ming to le?
   PhD be ming to le?
   President Jawara be ming to le?

2. I ma long bungo si soto dameng?
   sukuro be dameng?
   larango be dameng?
   sirango be dameng?
   kank_larango be dameng?
   larang_kang_fano be dameng?
   (si_soto dameng)

3. a. Ta marase to  b. ali ta marase to
    Ta baa dala       ali ta baa da la
    Ta Post Office    ali ta Post Office
    Ta Nomodou nyolu ya ali ta Nomodou nyolu ya
    Ta jee            ali ta jee

D: TRANSFORMATION

C.3a - C.3b
C.3b - C.3a
3: SUBSTITUTION

1. Wole nu'zeng be I nyato
   Wole le nu menu be I nyato

2. Wole nu zeng be I nya tilingo la
   kora
   karala
   kang
   de la
   mara la
   bulu ba la

4: EXPANSION

Kung
I ko
I ko nung
I te
I ko nung ite
Kana fo ko te ke
I ko nung ite kana fo ko te ke

5: SUBSTITUTION

Mbi ta Leman Street
Mbi ta Peace Corps Office
Mbi ta Yurum College
Mbi ta PhD
Mbe sai la

6: TRANSFORMATION

ta ta
domoro a domo
mingo I ming
simango simang
kontongo kontong
sio si
lo lo		
tambo tambi
yelena yelena

Note: Teach the different intonations for questions, statements,
and commands.
I: QUESTIONS

1. I be di?
2. Ali be di?
3. I be ... ming to?
4. A be ... ming to?
5. Fo I rang tara Banjul?
6. I rang tara America?
7. Iying tubabo ye' mardingka kango mo te?
8. Lol
9. Domoro ke waye?
10. Cha!
11. I te domoro ke la?
12. Ta

J: SITUATION

1. Play a hide and seek game.
2. Organize a treasure hunt.
Introduction

The rigidity in observance of strict discipline at meal times is rapidly giving way to more flexible situations. Parents today are not as strict in the observance of too many restrictions at meals as before. This is partly because parents today are younger than before, and because of outside influences.

Today things have changed tremendously. Children enjoy liberty at meals and parents are far less rigid.

In the past, at the beginning of meals, each child under the age of maturity (generally under 15 years of age) was given some meat or fish instead of being left to take it from the bowl as the elders did. Also children of this age held the bowl with their left hands to prevent it from rocking.

Eating with the left hand is considered evil. The main reasons for this are because of Islam's objection to using the left hand and that it is used with water as "toilet paper".

Never refuse food! At least taste it even when you are not hungry.

Dialogue

Homodou: I gi ta?
Homodou: I ning bara.
Bob: Na kontong waye
Homodou: Kojara di n'na nga domanding jube je
Bob: U! Nying chuo ye kano le soto
Homodou: Fo I mang lafi kano la?
Bob: Muck
Homodou: I te wo - faso bato kano te wo to
Bob: Yoo

Note: In Kaninka, obvious questions like "Are you eating?" when you see someone eating are asked for politeness and not for information. Another common question is "I gita?", as in the above dialogue. It is considered impolite to walk past someone you know without telling him something, or acknowledging his presence. If you have nothing to tell him, ask him if he is doing whatever he is doing, e.g. "Are you sitting, standing," etc.
A: **SUBSTITUTION**

I gi ta
-
na kontong
-
kuning (kuni)
-
wi

B: **TEACH** the following different ways of inviting people to eat:

1. Na kontong
2. Na nga kontong
3. Na kontongo la
4. I ti na kontong na
5. Na kontongo to:

ALSO **TEACH** the following as possible answers to the above invitation and the gesture indicating each:

1. N'fata
2. A'kanyang ta (N'kanyang ta)
3. Bisimi la
4. A'baraka
5. Ning bara

C: **SUBSTITUTION**

Na nga kontong
-
simang
-
dasama
-
sita domo
-
suri

Na domoro la
-
Na aingo la

D: **EXPANSION**

Na nga kontong
-
N'ko
-
N'ko na nga kontong
-
wave
-
N'ko na nga kontong waye
-
Ite daal
-
N'ko ite daal na nga kontong waye
E: TRANSFORMATION

La konto
la konto to
ku konto na?
ku konto na wave?

F: SUBSTITUTION

A'una standing nene
ming
kerbu
suruba
herebu

ala la kati
Nra n'ala la kati

Note: Go over the drill F putting "a di n'na" before each sentence e.g. a di n'na demanding nene etc.

G: SUBSTITUTION

Titato lafita domoda la?
herachiro
surre
markatarro
ch'o
palassas
saso
chiro
sito
siga jobo

H: SUBSTITUTION

chyo karo siata bade
demoda
gippo
palassaso
dennacho
markatarro

I: SUBSTITUTION

Op'aro di n'na
kasto
flato
karo
soto
J: SUBSTITUTION

a. Sungkalango le?
   Kaleru le?
   Tangtengo le?
   Tameo le?
   Cunwaro le?
   Kungkalo
   Kulungo

b. af'mamang di
   a'ta bi
   a'fe
   a'attame
   a'mamangdi
   a'tu
   a'wanti

II: QUESTIONS

1. I gi ta?
2. I kontong ta?
3. I te kontong na waye?
4. I lafita domoda la?
5. Tubabo lafita benachino la?
6. I ye (ye) kojaro (dosa) soto?
7. I ye bulu la domoro no?
8. Ye ming? I ye ming?
9. Ye a'nene?
10. Ye a'suruba?
11. I lafita kano la?
12. I la suo ye boro no?

I: SITUATION

Bob goes to lunch at Ebrima's. He refuses to eat because the food is hot.

Conversations.
Introduction

In rural areas, houses are generally round or square huts. They are made either of mud, reeds or millet stalks. The roof is conical and thatched with grass or rhum palm leaves. Most houses have two doors and a couple of windows.

In the towns and most villages now, houses are a different style. They are made either of mud bricks, or cement bricks and have a verandah and at least two main rooms: the bedroom and the sitting room. The roofs are made of corrugated sheeting.

Furniture generally consists of beds, stools, chairs with cushions, and a deck chair for the old men. Cupboards and/or sideboards are also widely used on which a collection of glasses and enamel pots and basins are displayed. Curtains are hung at the windows and doors.

Rental is common in the urban area of Banjul and its environs, but is gradually spreading in-country as up to date houses are being built. Cost of rental varies from house to house depending upon the number of rooms and fixtures/appliances in the house. Generally it ranges from D10,000 to a maximum of D100,000.

Rooms are always furnished by the occupants and not the owners.

The landlord-tenant relationship is often strong and friendly, but differences in culture often destroys this relationship.

Dialogue

Bob: Nomodou, n'ga bungo soto
Nomodou: Kori bungo bete ya ta?
Bob: Ba ka, A'wara ta fana, A'Ive saal kiling soto, cabineti fula a'nin, manrasini kiling
Nomodou: A'Ive kurang lamoo soto?
Bob: Ha a'nalanteri jaa ma soto a'nin bung daa lu
Nomodou: A'be ming to?
Bob: A'be cinema da la. Bung koyo le mu a'wara ta
Nomodou: Kori, a'Ive koo du la soto?
Bob: Ha, a'Ive koo du la soto, kamo a'nIng kompo
Nomodou: I la nyin bungo bete ya ta
Drills

A: SUBSTITUTION

1. Ye bungo 'soto?
   saalo
   cabineo
   mancasino
   perengo
   kolongo

2. A'bungo varata?
   A'kamo
   A'koo dula
   A'kolongo

3. Soal jelu le be je?
   cabineti
   palanteri
   bung daa
   mangasini

B: TRANSFORMATION

1. A'wara ta?
   A'bele ya ta?
   A'di ya ta?
   A'do ya ta?
   A'tonkoni ma ta?
   A'molomolo ta?

2. A'mang wara
   A'mang bete ya
   A'mang di ya
   A'mang do ya
   A'mang tonkoni ma
   A'mang molomolo

Grammar: For negatives put "mang" after "a" and drop "ta".

C: SUBSTITUTION

1. Bung kovo le mu?
   fingo
   wulengo
   nemungko
   jamba kero
   seyma
   baa
   dingo
   kanvandinga
   fakaungo
2. A'bango ye lampo soto?
   - boliso
   - karo
   - Koo'dia
   - rompo

3. A'be cinema daa la
   - watatirso la
   - koma la
   - denz dena la

4. A'bungo mang sirango soto
   - tabulo
   - laronzo
   - fridgo
   - armolo

D: EXPANSION

A'be cinema daa la
Fitzgerald Street
A'be Fitzgerald Street cinema daa la
N'ko
N'ko a'be Fitzgerald Street cinema daa la

E: TRANSFORMATION

Teacher: paa/koiia
Student: bung baa le mu koiia
Teacher: dingo/fingma
Student: bung dingo le mu fing ma
betema/warama
betema/kanyardingo
betema/ulengo
betema/tonkom'ma

F: QUESTIONS

1. I ye bungo soto?
2. A'bungo bete ya ta?
3. A'wara ta?
4. A'ye saali jelu le soto?
5. A'ye cabineti jelu le soto?
6. A'ye mangasino soto?
7. A'ye lampo soto?
8. A'ye electri lampo le soto?
9. Are bung da jalu le soto?
10. Are talanteri jalu le soto?
11. Bob la burgo be mingto?
12. Pot la burgo ve koo dula soto?

Describe your house to the rest of the class giving color, size, and kinds of rooms.
Pulicululu Senja Te

Introduction

In The Gambia almost all people are related because of the extended family system. People of different families living in the same compound for a long time often end up calling one another brother and sister. People with the same last name can find out if they are related by tracing back to their grandparents. Families can trace their grandparents through their last name (santa). Also, most people name their children after great-grandparents, grandparents, or even parents.

The traditional nuclear family consists of the following:

- mum: great-grandparents
- mama: grandparents
- fa: father
- ma (n'ba): mother
- n'do: sibling
- n'koto: elder

Note: "N'do" (small), and "n'koto" (elder or big), are added to the appropriate term to indicate younger and elder (brothers, sisters, etc.). Also "keo" (male) and "muse" (female) are used to distinguish the sexes. For example: "n'koto keo (or ke)" (elder brother), "n'do muse" (younger sister).

The extended family includes the following:

- binki: father's sister
- nanging: mother's sister
- barin: mother's brother
- (note: father's brother is called "small father": fanding)
- mamaringo: grandchild
- baringnding: brother's or sister's child
- baringmuo: mother's brother's wife
- keo: husband
- muse: wife
- bitang: in-law

People often say "We are one father and one mother" to indicate that they are real brothers in the western sense. "n'ba", "fa", and "sane" are used in addressing elders of the same age as one's parents. "Fa" from the word "papa", is commonly used now because of western influence. One hardly calls elders by their names, e.g. "m'fa", "na", or "fa" are always used before the names, i.e. "Na Fatou", or "Fa Ke'fa".

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Dialogue

Nomodou: " Kob kunu? I tata nung ming to le?
Rob: "Tata mbading ra Peter le 8he nung
Nomodou: "No mu I nune ti? I kotoma le mu?
Rob: "Mani - n'ga long Jan ne. "Iteri le mu?
Nomodou: Ali muling ta le bake yaye
Rob: "Te fara ni I doko muling ta bake
Nomodou: "Ntolu le deng ta baa ming faa la
Rob: "Allo dune?
Nomodou: "Allo mu: mustafa le ti
Rob: "Alna ta le nung dang kunung
Nomodou: "Allo bi fango a'hi na jang ne

Trills

A: SUBSTITUTION

Rob: I tata nung ming kunung?
Nomodou: ........ (someone in the class)
I tata nung ming kunung? (without a name but talking to someone)

B: TRANSFORMATION

ta - tata nung
di yamo - diamu ta nung
doro - domo nung
ming - ming ne nung
karang - karang ta
soto - soto le nung

C: GRAMMAR

For the past tense always add "ta", "ta le", "nunng" to the verb.

D: SUBSTITUTION

N'tata nung Banjul kunung
I
a!
ali
mm

55
First do substitution drill e.g. la, lb
Then transformation drill e.g. la to lb

1a nre I je le nung
 nre je le nung
 nre II je le nung
 nre-e je le nung

1b Ite nre I je le nung
 ate nre-e je le nung
 atolu nre a je le nung
 itolu nre je le nung

2a Mbe I je la le
 Mbe a je la le
 Mbe ali je la le
 Mbe ali je la le

2b Ite Mbe a je la le
 ate Mbe a je la le
 atolu Mbe aje la le
 itolu Mbe je la le

3a Mbi ta le
 Mbi ta le
 Mbi ta le
 Mbi ta le

3b M'ne mbi ta le
 Ite M bi ta le
 ate, ab'bi ta le
 atolu M'bi ta le
 atolu ab'bi ta le

F: SUBSTITUTION

"hi ta' la
 I hi
 A' bi
 na' bi
 na' bi

G: TRANSFORMATION

1. Teacher: Munung Rob ning Monodu ta ta nung Panjul le
 Student: Rob ning Monodu be ta la Panjul le (Sora)

2. T: Munung hazard ning Orima ta ta nung Bansang ne
 T: hazard ning Orima be (bi) ta Bansang ne Sona

3. T: Munung Rob ning Monodu ne benachino le domo nung
 T: Rob ning Monodu ne benachino le domo la sini

4. T: Munung Rob ning Monodu ta ta nung Peace Corps Office le
 T: Rob ning Monodu be ta Peace Corps Office le sora

F: SUBSTITUTION

"wa ta
 diarola
 dororo la
 niro la
 karango la
xxx

1. "Vigama le mu
   V'baa le mu
   (C'vigama le mu)

2. "Doko le?
   N'koto
   Harimendingo
   Tap
   Hizang

L: MANIPULATION

a. Rob faa le?
   "Rob beama le?
   Rob koto ma le?
   Rob dokoma le?
   Rob Karinma le?
   Rob bitanyma le?

b. a'faa le?
   a'beama le?
   a'koto ma le?
   a'dokoma le?
   a'barinma le?
   a'bitanyma le?

c. a'faama le?
   a'beama le?
   a'koto ma le?
   a'dokoma le?
   a'barinma le?
   a'bitanma le?
II: **PRELIMINARY EXERCISE**

Teach "keo" and "muso"

 Mama muso
 mama keo
 doko keo
 doko muso
 bitang muso
 bitang keo

III: **QUESTIONS**

1. Bob ta ta nung ming to le kumuy?  
2. Peter mu Bob teri le ti?  
3. Peter mu Bob bandinga le ti?  
4. Bob ning Peter muling ta le?  
5. Nustafa mu Nomodou dokona le ti?  
6. Ye haa soto?  
7. Ba le?  
8. Ye muso soto?  
9. Ye bitango soto?  
10. Ite musu keo le ti fo muso?

IV: **EXERCISE**

Make a family tree of the extended family system indicating maternal and paternal lines. Use Gambian names.
Introduction

There are two main seasons in The Gambia. The rainy season lasts from June to September. This is the farming season. The dry season is often called "the rest season" for farmers.

Mandinka (lunar) months of the year are hardly used by people in the urban area because civil servants are paid by the English months, and most people are more interested in the end of the month than the appearance of the moon. Nevertheless, Mandinka months are used to determine religious holidays.

In Mandinka, "Tilibo" (east), "Tiliji" (west) are common directions used by everyone. "Tilibo" is facing the "ka-aba" in Mecca, and "Tiliji" is the opposite direction. The other two directions depend on the location of the individual. If the river is in the north, you say "baama fango" (river) for north. Then you say "saloum" (opposite) for south. Landmarks are often used to indicate directions.

The groundnut is Gambia's chief cash crop. The growing season begins in May when farmers clear their farms. Then in June, when the first rains come, the farmers sow their seed. The rest of the rainy season is spent weeding. In early October, farmers begin harvesting. They thresh, winnow and bag their groundnuts in preparation for the trade season which begins around December. The trade season is the busiest time in The Gambia. There is always a lot of buying and selling between farmers and traders. Some of the groundnut crop is exported to Europe. Some oil is extracted for local consumption and some for export.

Dialogue

Bob: Way te te - kando! (kardia!)
Momodou: Kando (kardia) tambi ta
Bob: Nga mira sangio be na le bi
Momodou: Nn'be kari juma le kono?
Bob: June kar - (mandingka kango to)
Momodou: Samaa futa ta nang
Momodou: Kando ye a yitarxi le
Bob: Ning sangio keta - suma ya si ke
Momodou: Ha, ning sangio nata - sumaya si ke
Bob: Alhamdulilah

Drills

A: SUBSTITUTION

1. Way te te kardia
May te te sumaya
sangio keta
tifo bota
Fonyo boita
sinanjko keta
iaa keta

2. nga mira sangio bi na le bi
sumaya be ke la le
tilo be bo la le
Fonyo be boi la le
diso be dung na le
dula be fanu la le

B: TRANSFORMATION

1a. Sangio be ke la le bi
Sumaya be ke la le bi
Sumaya be boi la le bi
FONYO be boi la le bi
1b. Sangio be kela le soma
Sumaya be kela le soma
Sumaya be boi la le soma
FONYO be boila le soma

2a. Sumaya si ke
Kandia si ke
Dibo si dung
Fonyo si boi
Dula be fanu la le
2b. Sumaya te ke la
Kandia te ke la
Dibo te dungna
Fonyo te boi la
A' te fanu la

C: TEACH

The days of the week:

Tenengo
Talato
Arabo
Arangiso
Arajuno
Sibito
Dimuso

D: EXPANSION

Kandia si ke bi
May te te
May te te kandia si ke bi
Bake
May te te kandia si ke bake bi
N'ko
May te te, n'ko kandia si ke bake bi

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T9, 0e>1
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VG=

T9 vT ou 0
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9 vT ou 0
ns
trav

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von-1
OCT

F: TEACH the following:
Tilibo
Tiligi
Saloum
Baamafang

F: SUBSTITUTION
'Ub'i ta tilibo
buluba la
tiligio to
baamafango to
saloumo to

F: TEACH the months of the year
Sun'kari konongo  Arajaba konongo
Sukaro  Arajabo
Ning'kara  Ana bi su kuo
Para kory  Ana bi su kuo no la fo lo
Sana'  Ana bi su kuo no la fulanjango
Le koto
Nusu koto

F: SUBSTITUTION
'Ub'i ta la bana karo le la
muguko koto
keko to
ana bi su kuo
ning karo
sung karo

F: TEACH
Sana
tilikando
X: MABLE SUBSTITUTION

Yana karo be sumaya la le
Ying karo be sumaya la le
Ying karo be kandi la le
Ningkari karo be kandi la le
Ningkaro be kandi la le
Ningkaro be kandi la le
Yingkaro foppo be boi la le
Ying karo dibo si dung

I: QUESTIONS

1. Kandia ke ta?
2. I hekandia ring?
3. Sandio be kelà bi?
4. Ya mira?
5. Im'be sama le kono?
6. Sangio ke ta bi?
7. Ëfju, ta kari juma?
8. America kandi ta?
9. Miry sangio keta, a'si suma yà?
10. Neno si ke?

II: SITUATIONS

1. Direct a blind man to a specific place, giving direction, place, etc.

2. Talk about the weather up-river during the wet season in a group discussion.
Introduction

In Japan, most people have maids who are small cooks and clean ladies. Care-takers and gardeners are also hired for their respective functions. One doesn't have to be rich to have a maid. Salaries for maids range from 7,000 to 30,000, depending on the area, amount of work, punctuality, appearance, and attitude towards the job.

Not all servants don't speak English. Your ability to speak Yarinko makes things easier. All arrangements and financial transactions are done verbally. There are no written documents.

Dialogue

Jato: Salamalekum?
Job: Maister Salaam
Jato: Titarango-le?
Jato: "Voo
Job: "Ee ni ni na fita ve chuo tahi. Ta reaso to ve na taia ke
Jato: "Kiir-dum mu mune ti?
Job: "Na "ere moringola le mu, Fito re ne I nasi ne. Nihi ta
Jato: Ta ve na kaira koro

Trilla

A: SUBSTITUTION

1. "Titarango le?
   lamro
   fandwe
   alineto (macho)
   ingaro
   iliro

2. Albe tabulo koto
   santo
   dala (si na)
   koma
   koto
   duma

B: ROUGH SUBSTITUTION

Albe tabulo koto
Albe larango koto
### C: TRANSFORMATION

<table>
<thead>
<tr>
<th>a. A'be tabulo karg</th>
<th>b. A'be tabulo to</th>
</tr>
</thead>
<tbody>
<tr>
<td>A'be larango santo</td>
<td>Albelarango to</td>
</tr>
<tr>
<td>A'be sirango karg</td>
<td>A'be sirango to</td>
</tr>
<tr>
<td>A'be saalo koro</td>
<td>A'be saalo to</td>
</tr>
<tr>
<td>A'be cabineto kono</td>
<td>A'be cabineto to</td>
</tr>
<tr>
<td>A'be perongo kono</td>
<td>A'be perongo to</td>
</tr>
</tbody>
</table>

### D: EXPANSION

A'be tabulo karg
almo da la
A'be tabulo karg almo da la
saalolo to
A'be tabulo karg almo da la saalolo to

### E: TRANSFORMATION

<table>
<thead>
<tr>
<th>a. fitaro</th>
<th>b. a'fita</th>
</tr>
</thead>
<tbody>
<tr>
<td>tabiro</td>
<td>a'tabi</td>
</tr>
<tr>
<td>koora (kuro)</td>
<td>a'koo (a'ku)</td>
</tr>
<tr>
<td>lafaro</td>
<td>a'la (a'ku)</td>
</tr>
<tr>
<td>nene (nenero)</td>
<td>a'nene</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a. pasiro</th>
<th>b. a'pasir</th>
</tr>
</thead>
<tbody>
<tr>
<td>mala</td>
<td>a'mala</td>
</tr>
<tr>
<td>kardingdi</td>
<td>a(kardi (kardingding di))</td>
</tr>
<tr>
<td>tala</td>
<td>a'tala</td>
</tr>
</tbody>
</table>

### F: SUBSTITUTION

- koo nye
- asi
- fuda
- tilingdi
I: QUESTIONS

1. I le? (N'fe le)
2. ............ le? (anybody the trainees know)
3. I ye chu tabo no?
4. I ye ........ tabo no? (American dish)
5. Ila nying dongdiyo seniya ta?
6. Ila nying kurrto be noring ne?
7. I ye kuro no?
8. I ye mbindano soto le?
9. Rob ye mbindano soto le?
10. Keo le mu fo muso?

J: SITUATION

Trainees instruct one another asmaids to cook an American dish; to do the laundry; and/or other domestic work.
Very observant elders can often tell if someone has had home training in this culture by his physical comportment.

With elders, one is supposed to sit or stand straight with hands controlled; in other words, no fluttering hands or putting hands in pockets. Also, legs must not be placed high on a table, bed, or chair.

It is a superstition among Mandinkas that one must not raise his/her legs when lying down. This will cause an individual to die in a foreign land.

**Dialogue**

Baboucarr: Bob, I ka mune nyongkoto jang?
Bob: Ni be taxi le batu la. Ni bi ta Peace Corps Office le
Baboucarr: Peace Corps Office be ming to le?
Bob: A be Leman Street, Lawyer. Saho nyolu la su dala

Bob ning Baboucarr be post office to

Baboucarr: M'bi na je le ka na. I jube
Bob: Silo tiling foo ba dala Orange Street I si laa I bulu baakang, a' tiling Orange Street ka ta Leman Street I si laa I bulu baa kangi. Ni I ngoging ta dorong, ate le mu mu bung jang koyo ti I mara la

Baboucarr: Wo bete ya ta - m'bi na le ning alah song ta
Bob: I kana fili de
Baboucarr: N'ite fili la

**Drills**

A: **SUBSTITUTION**

1. Bob I ka mune *longkoto* jang?
   
   **gie**
   **lo** (long long)
   **laa**
   **gimi**
   **sembe**
   **nyoi**
2. L'ka taxi le batu
   a'ka
   nn'ka
   ali ka

3. Peace Corps Office be ming to le?
   Barra Ferry
   Garaso
   American Embassy
   Standard Bank
   P.D
   Maraseo

B: TRANSFORMATION

a. Peace Corps Office be ming to le? b. Ming to lemu Peace Corps Office ti?
   Barra Ferry
   Garaso
   American Embassy
   Standard Bank
   P.D
   Maraseo

C: SUBSTITUTION

1. Baa da tiling
   ngoging
   a'nomā
   ta
   tambi
   a'tiling

2. ñ'mara la
   bulu baa
   nyato;
   komo
   santo
   dumo

D: TRANSFORMATION

a. ngogi
   tambi
   homa
   tiling

b. ngogino
   tambo
   nomo-
   tiling jango
E: SUBSTITUTION

a. N'ffi ka ta
   b. N'ffi ka ta
      N'ffi tambi
      N'ffi ngoging
      N'ffi na
      N'ffi a'kiling

F: TRANSFORMATION

a. Kana ta
   b. N'ffi ta la
      N'ffi tambi
      N'ffi ngoging
      N'ffi na
      N'ffi a'kiling

G: EXPANSION

A'be Leman Street
n'bedi kungo to
A'be Leman Street bedi kungo to
Half Die
A'be Half Die Leman Street bedi kungo to
Banjul
A'be Banjul - Half Die Leman Street bedi kungo to

H: TEACH the parts of the body:

Singo
Bulo
Tulo
Bombango
Nungo
Nya
Do
Kungo

I: QUESTIONS

1. I ka mune nyonko to?
2. I ka mune la?
3. I bi lala ming?
1. Nyonkoto!
2. Z ka mune tatu?
3. Peace Corps Office be ming to?
4. Barse Garaso be ming to?
5. Be ta ming?
6. Bi na je?
7. Bulu tei le?
8. Mara le?
9. Be na diya ta Allah ye?

SITUATION

Have the students each pray like a Muslim but only stating the physical positions instead of reading verses from the Quran.
Introduction

In the past, clothing typical of The Gambia was the "kulembeng" and the "simbong". Both men and women wore the "kulembeng" which was a two-strip type of skirt about knee length. One strip covered the front and the other the back. On the sides were short strips, a quarter of each of the long ones in front and behind. "Simbong", still worn by men today, is a type of trousers just like a pair of shorts, but bigger, and is usually knee length.

Arabs brought the Islamic religion which required long dress for both men and women. The men had "kaftans" (long half-gowns), and women had something similar to the dress of the Elizabethan era. Elders, however, still retain this style, having made only a few changes. For head dress, the elderly and middle-aged women used "kala" and "puff". The "puff" looked very much like the present-day afro, but was made of wool. "Kala" is still used by some Catholic elderly women when they have important occasions to celebrate.

As late as the mid-fifties, youths still wore "kulembeng" while elders used "simbong" and frocks and gowns (waramba). Old "simbongs" were used when working on the farm. Up to date farmers, especially in the Mandinka areas, still have simbongs for working on the farm.

European influence brought about changes in the traditional dress. This influence was first noticed on the educated Gambians. Today many Gambians wear European dress such as shorts, skirts, and pants.

During the last two decades, fashions in dress have undergone a lot of changes, especially on the side of women and youths. For conventional dress, men put on a suit (coat, trousers, shirt, tie, etc.). The Mandinka women still retain their pride in putting on big gowns on important occasions. For teenage girls and young women, there are blouses and skirts, mini-, maxi-, and micro-mini skirts, hot pants, "get down", and patches that are presently in fashion. Boys have shorts, pants, "tip" (pants with bell bottoms), "get down" and also patches.

For every occasion, there is a particular type of dress. In all Muslim functions, the gown is very popular, especially the white ones. The dress for one going to a funeral service is different from that of a wedding only by the additional strip of cloth hung on the shoulder or on the head, and the sorrowful facial expression in the case of a funeral. Widows, during the period of mourning, are either in complete white or complete black with a head tie, frock and pagne.
Those who are just from circumcision also have their own special dress which they put on for about two weeks.

Dialogue

Bob ning Momodou: Salamalekum?
Karral la: Malekum salaam
Momodou: Nga karra lo le soto
Karral la: Juma? Ite le mu bang for tubabo
Momodou: Ate le mu
Karral la: I la fita mune kara la? Ah: Ite la nying, chubo (karabulo) nyi nga ta
Bob: Baa ke
Karral la: I be a'kara la mune ti?
Bob: Simiso
Karral la: Yoo - I si na a'kara sinaing wura ro
Bob: Jelu le mu?
Karral la: Dalasi nani dorong nemu
Bob: A'tala
Karral la: Ah: Ite fanang.. Boh; yoo

Drills

A: SUBSTITUTION

1. Nita ta karra lo le la
   I ta ta
   A'ta ta
   M'ita ta
   Ali ta ta
   Tita ta

2. Ite le mu fo nying tubabo
   Ate
   Ite
   Titolu
   Atolu
   Momodou

3. N'la fita ye simiso le kara nye
   kurtu
   dopiko
   nato
   dagito
   robu
   dopoe
   warambo
   foroko

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4. I sin na a'ka ma sinina (soma) wuraro
    somara (seilo)
    tilibulo (tilinkungte)
    silinká
    alansaro
    fitiro

B: Transformation

- a. a'nyina ta
- a'mulung jawutu
- a'sita
- a'pare ta
- a'sutuya ta
- a'janga ya ta
- a'doya ta
- a'dete ta

- b. a'mang nyinya
- a'mang mulung jawuya
- a'mang sii
- a'mang pare
- a'mang sutuya
- a'mang janga ya
- a'mang doya
- a'mang doya

C: Expansion

- I lachubu (karabulo) nyi nya ta
- Ite dung
- Ite dung I'la chubo nyi nya ta
- N'ko
- N'ko ite dung I'la chubo nyi nya ta
- Baake
- N'ko ite dung I'la chubo nyi nya ta baake

D: Substitution

- Ah! ite fanang
- ate fanang
- nn'tolu fanang
- atolu fanang
- thou fanang
- N'te fanang
- Fatou fanang
- nying fanang

E: Transformation

- a. Ite daal
- Ate daal
- Nn'tolu daal
- Atolu daal
- Nte daal
- Fatou daal

- b. Ite fanang
- Ate fanang
- Nn'tolu fanang
- Atolu fanang
- Nte fanang
- Fatou fanang
F: EXERCISES

1. Bob I la fite mune kara ka?
2. I'lla ... nyi nya ta? (whatever the trainee has)
3. I'lla NYING domiko mu jelu le ti?
4. Iye simisi jelu le soto?
5. Iye kurrti jelu le soto?
6. Feto le be I'lla? (teach "feto")
7. I bi na a'akana sining (soma)?
8. Juma le ta mu le tamu simiso ti?
9. Itle le mu fo a'te?
10. Juma?

G: SITUATION

Arrange with a tailor or seamstress in the target language to have a dress made.
There are a lot of musical instruments which are typical of The Gambia and Senegal, some of which are the halam, kora, balafon, riti, saharr and tama.

The kora is the most known instrument with which tunes of famous Mandinka songs are played including the National Anthem. This instrument is made of calabash, skins and strings.

People do not normally dance to kora music.

"Sewruba" is Mandinka dancing. There are three drums in all. Two are short and beaten by men sitting, and are hung on the shoulders of the chief drummer who always has a whistle. This is one way one can tell the difference between Wolof and Mandinka drumming.

Mandinkas are some of the best singers if not the best in The Gambia. Also they dance well to the rhythm of the drum on their feet. The hands are stretched out while dancing like the wings of a bird gliding in the air. Dancing to the rhythm begins with the feet and transfers to the hands toward the end of the dance. Dancing is done in turns. Sometimes people dance in twos as a sign of friendship or relationship.

Songs

Yo bee la fi ta sibi to suto la
Yo bee la fi ta sibi to suto la
Yo bee la fi ta, mo bee la fi ta,
Yo bee la fi ta, mo bee la fi ta
Yo bee la fi ta sibi to suto la
Yo bee la fi ta sibi to suto la

London jani ta, London jani ta
Jana jube, jana jube
dimba, dimba,
dimba, dimba
A dung nimolu mank goo soto
Dialogue

Bob: Inte fanang!
Hom dou: Dune mu
Bob: Nyinata wo sungkuto ming ka na jang wati o wati
Hom dou: Juma, Sungkutu koyo le mu bang?
Bob: Fang fang. Ate lemu
Hom dou: Atò mu Isatou N'jie le ti
Bob: I sinyo le mu
Hom dou: Ha de n'sinyo le mu
Bob: Ning Hom dou ye nyo jube.

Drills

A: SUBSTITUTION

1. Inteh fanang!
   Inteh
   Atel
   Intelu
   Atelu
   Itolu

2. Inteh deng?
   Inteh
   Atel
   Intelu
   Atelu
   Itolu

B: TRANSFORMATION

Nyinata a to la   Ngaa to lon ne
I nyinata a to la   Yaa to lon ne
A nyinata a to la   A yaa to lon ne
Nyinata a to la   Ngaa to lon ne
Hi nyinata a to la   Ali yaa to lon ne
I nyinata a to la   Yaa to lon ne
E. GRAMMAR

La  1st person possessive pronoun
Ila  2nd person "    
Ala  3rd person "    

La  1st person possessive pronoun
Ali la  2nd person "    " plural
(Ito lu) I la  3rd person "    " 

F. DOUBL SUBSTITUTION

1. Ita la lon ne
   Yaa la lon ne
   Yaa kontoro lon ne
   Aya kontoro lon ne
   Aya su a lon ne
   Alu a su a lon ne
   Alu a su a lon ne
   Ito lu yaa su a long
   Nomodu-ning Bob yaa to lon ne

2. Inte nsiro le mu
   Itie
   Ateh

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G: Ask the students to construct sentences using this table.

<table>
<thead>
<tr>
<th>Inteh</th>
<th>na</th>
<th>sinyo</th>
<th>le mu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iteh</td>
<td>ita</td>
<td>sinyo</td>
<td>le mu</td>
</tr>
<tr>
<td>Ateh</td>
<td>ala</td>
<td>sinyo</td>
<td>le mu</td>
</tr>
<tr>
<td>Intelu</td>
<td>na</td>
<td>sinyo</td>
<td>le mu</td>
</tr>
<tr>
<td>Atelu</td>
<td>ali la</td>
<td>sinyo</td>
<td>le mu</td>
</tr>
<tr>
<td>Itolu</td>
<td>I/itolu la</td>
<td>sinyo</td>
<td>le mu</td>
</tr>
</tbody>
</table>

H: MONOLOGUE

Nyin mu Dodou Saryang le ti. Nomodou fama
Si nu teneng lungo le ti
Wati-juma le kumata?
Talan sorowula sumandia le kumata

Ma Dodou le?
Ma Dodou wuli-ta
Ake ku ola
Aka'ala fengolu le dung

Talan Sorowula tambi ta miritii tang ning lulu
Ma Dodou be dosamola
A be ta do kuo la

Ta lang seinig tala le kumata
Abe dokuola ala doku du la to

Talan saba le kumata
Ma be sai la
Abe kontongo la
Abe fonyo kang' 

Talan lulu le kumata
Abe salo la
Jalan sei le kumata
Abe simang na

Talan tang ning to le kumata
Ma Dodou be sino la
### I: SUBSTITUTION

1. Bi nu teneng lungo le ti
talata
arabo
aramesa
arjuma
sibiti
alahadi

2. Wati juma ile kumata
   sita

### J: DOUBLE SUBSTITUTION

Talang worwula samaria
Talang saba somarda
Talang saba suto
Talang kononto suto
Talang kononto woraro
Talang tang woraro
Talang tang tilibulo
Talang tang ning kiling tilibulo

### K: SUBSTITUTION

Nfa Dodou'kuni ta
   wuli
   kontong
   simang
   dasama
   futa
   ta
   na

### L: TRANSFORMATION

<table>
<thead>
<tr>
<th>Abe kuo la?</th>
<th>Abe kuo la</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abe dokuo la?</td>
<td>Abe dokuo la</td>
</tr>
<tr>
<td>Abe fonyo la?</td>
<td>Abe fonyo la</td>
</tr>
<tr>
<td>Abe simango la?</td>
<td>Abe simango la</td>
</tr>
<tr>
<td>Abe domorola?</td>
<td>Abe domorola</td>
</tr>
<tr>
<td>Abe sino la?</td>
<td>Abe sino la</td>
</tr>
</tbody>
</table>
Talang kiling kumata
Talang fula kumata
Talang lulu kumata
Talang tang kumata
Kontongo sita
Simango sita
Dasamo sita

K: EXPANSION

Talang kiling kumata
Ningto
Talang kiling ning to kumata
Burama be kontongo la
Talang kiling ning to kumata Burama be kontongo la

N: TRANSFORMATION

Burama be kontongo la
Burama be simango la
Burama be dasamo la
Burama be fonyo karg
Burama be gi la
Burama be ku la
Abe kontongo la
Abe simango la
Abe dasamo la
Abe fonyo karg
Abe gi la
Abe ku la

G: QUESTIONS

1. Hune mu?
2. N’ko?
3. N’ko hune mu?
4. Yaa to lon ne?
5. A todi?
6. Ate le mu?
7. ‘Ila sinyo le mu?
8. N’ing ne mu ......? (someone in the class)
9. Nying ne mu Burama ti?
10. Nati juma le ti?
11. Somanda fo woraro?
12. I wuli ta?
13. I kuni ta?
14. I fonyo ding ta?
15. I kontongo ta?