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)
A Learner Directed Approach to

LORMA

David J. Dwyer
Pewu B. Bodegie
James D. Bague
A Learner Directed Approach to

LORMA

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

by

David J. Dwyer
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ILLUSTRATED BY

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at the
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of
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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 Loma is spoken. The texts presented in this book cover a wide range of cultural information from health care and housebuilding to transportation and questions Loma 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 Loma linguistic and cultural items are given. The grammatical explanations are technical, but put in terms that an intelligent learner will understand. Where relevant, this Loma 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 Loma 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, (Lorma Dowa Woloi) 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 /-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 ensure 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 insights 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.
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).

### TEXT

1. **Commands**

   (1) Wúzi'í èlōō:
   (2) Zeī!
   (3) Lītē!
   (4) Māvvève!
   (5) Wúzi'í!
   (6) eyēe le géezu!
   (7) eyēe māyīi!
   (8) eyēe va bówulu kōn̥.
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 kpóogii là. Go to the door.
2. Lii eëliizûve. Go to your seat.
3. Lii péleyàagîma. Go to the wall.
4. Vaà pôove. Come to me.
5. Lii èwɔçve. Go to your place.
7. Wúziyî elòo. Stand up.
8. Ge këë sàà. I did it.

1.5 **Commands** *(Show me.)*

1. Kpóogii là gàazu. Show me the door.
2. Kpókpóogii là gàazu. Show me the chair.
3. Péleyàagîì là gàazu. Show me the wall.
4. Kótaìzu là gàazu. Show me the ceiling.
5. Zùwààvé là gàazu. Show me the floor.
6. Wùndâì là gàazu. Show me the window.
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. eyëe von ewunghi'ba. Touch your head (with your hand).
2. eyëe von egaaazu'veva. Touch your eye.
3. eyëe von ezakpa'iva. Touch your nose.
4. eyëe von elaaaveva. Touch your mouth.
5. eyëe von enakpagi'iva. Touch your chin.
6. eyëe von ewoiva. Touch your ear.
7. eyëe von ewundeyali'iva. Touch your hair.
8. gà eyà von'usa bá. I am touching it.

1.7 Commands (Say)

1. yetìà "pelevi." Say the word "house."
2. Bô konô. Say it again.
3. Bô, gàa, woowalà. (Bô gàa Kpakpa.) Say it loudly.
7. Méle bô. Don't say it.
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:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>paa kill</td>
</tr>
<tr>
<td></td>
<td>pelei path, road</td>
</tr>
<tr>
<td></td>
<td>polie mud</td>
</tr>
<tr>
<td>t</td>
<td>ti work</td>
</tr>
<tr>
<td></td>
<td>tai town</td>
</tr>
<tr>
<td></td>
<td>tewui chicken</td>
</tr>
<tr>
<td>k</td>
<td>kee. do it</td>
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<tr>
<td></td>
<td>kolie book</td>
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<td></td>
<td>keke uncle</td>
</tr>
<tr>
<td>b</td>
<td>baalagi sheep</td>
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<td></td>
<td>bo say it</td>
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<td></td>
<td>bowai knife</td>
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<td>d</td>
<td>di def pot</td>
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<tr>
<td></td>
<td>dooi wine</td>
</tr>
<tr>
<td></td>
<td>deh his mother</td>
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<tr>
<td>g</td>
<td>gaazuve eye</td>
</tr>
<tr>
<td></td>
<td>gili cook it</td>
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<tr>
<td></td>
<td>guli tree</td>
</tr>
<tr>
<td>f</td>
<td>foli sun</td>
</tr>
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<td></td>
<td>feleg two</td>
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<td></td>
<td>faa palaver</td>
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<td></td>
<td>matter</td>
</tr>
<tr>
<td>s</td>
<td>soli sew</td>
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<td>sokpai nose</td>
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<td></td>
<td>saago three</td>
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<td>h</td>
<td>hoo sentence</td>
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<td>clitic</td>
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<td></td>
<td>meaning</td>
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<td>personal involvement</td>
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<td>v</td>
<td>zovai axe</td>
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<td></td>
<td>navolei money</td>
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<td></td>
<td>doovosi palm beetle</td>
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<td>z</td>
<td>zuniu man</td>
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<td></td>
<td>za today</td>
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<tr>
<td></td>
<td>zowei doctor</td>
</tr>
<tr>
<td>l</td>
<td>lii go</td>
</tr>
<tr>
<td></td>
<td>Laali Sunday</td>
</tr>
<tr>
<td></td>
<td>la lie down</td>
</tr>
</tbody>
</table>
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 Lorma. (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.

4. 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, æ, a, ɔ, o and u. Below are some examples:

i

tíi  work
díí  cook it
zíí  heart

e

pélei  path
féleg  two
zéé  hand

øy  house
kēkē  uncle
kēkē  do it

o

pušu  behind
pù  put it
sú  in it

důi  wine
lōo  stand
bō  say it

sōlō  sew
półi  mud
pol  to him

a

fàá  palaver
zàá  today
mà  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. pilí; pélé; pilí throw it; road; throw it
2. géli; gíli; géli we go; boil it; we go
3. vilí; vilí; véléi jump; jump; way
4. sií; síí; séé put it down; put it down; elephant
5. élí; élèé; élèé you go; your mother; your mother
6. zée; zée; žíí hand; hand; heart
E. \( e \) versus \( e \). 

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 \textit{may} and \textit{day} would be written phonetically as \textit{mey} and \textit{dey}.

1. pélé; pélé; pélé 
   house; house; road
2. wélè; wélè; wélè 
   see; white; white
3. gé; gé; gé; gé 
   we are not; a game; we are not
4. lé; lé; lé 
   what; go up; go up
5. déé; dé; déé 
   his mother; show it; his mother
6. zéé; sée; zéé 
   lie; elephant; lie
7. tée; tée; tée 
   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; suéí; 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 \( a \)

1. góléí; góléí; góléí 
   chimpanzee; black ant; black ant
2. kóí; kóí; kóéí 
   war; war; snail
3. sóóí; sódí; 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 \( a \) as in \textit{hat}, \textit{map}, and \textit{cat}. However, the correct pronunciation in Lorma is the sound in \textit{hot}, \textit{not} and \textit{mop}. The letter \( a \) is also pronounced in English as \( e \).
as in rate, cape and late, but not in Lorma.

1. péélī; péélī; pálā́i
2. sē; sā; sā
3. lā; le; le
4. tā́; tēe; tā́
5. gā; gé; gā
6. dá; dē; dā

road; road; sore
elephant; now; now
lie down; what; what
they; différent; they
we (pres); we (past); we (pres)
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 yāa (which is written after most words) after the noun being identified.

1. Māsāgii yāā.
2. Pēléi yāā.
3. Māsā yāā.

This is the chief.
This is the house.
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. máazāgii
2. niímulugii
3. wūtūu
4. bōstāpōwēngií
5. bulōngií
6. niímulupēlevēlei

banana
orange
pineapple (or kiv gii)
buttern pear (avocado)
plum (mango)
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 "Máazágí yáa." The learner then points to the banana. The tutor then repeats this sentence three or four times and then introduces a second term (Níímulúgí yáa.) 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: Zébèé 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 -í and -gii

Lorma nouns are often followed by one of the two definite affixes: -í 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**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Definite Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>níkíi</td>
<td>the cow</td>
</tr>
<tr>
<td>peléi</td>
<td>the house</td>
</tr>
<tr>
<td>peleí</td>
<td>the road</td>
</tr>
<tr>
<td>govéi</td>
<td>the spirit</td>
</tr>
<tr>
<td>káléi</td>
<td>the fish</td>
</tr>
</tbody>
</table>

- **-qií nouns**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Definite Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>máśágií</td>
<td>the chief</td>
</tr>
<tr>
<td>kjzeígí</td>
<td>the pepper</td>
</tr>
<tr>
<td>Gálágií</td>
<td>God</td>
</tr>
<tr>
<td>büingíí</td>
<td>pig</td>
</tr>
<tr>
<td>gúwúwúgíí</td>
<td>greens</td>
</tr>
</tbody>
</table>

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 e, the vowel will be fronted, that is changed to i, e or e respectively. Below are some examples.

<table>
<thead>
<tr>
<th>Change</th>
<th>Indefinite Form</th>
<th>Definite Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>u → i</td>
<td>gúlú</td>
<td>gúlíí the tree</td>
</tr>
<tr>
<td>o → e</td>
<td>fóló</td>
<td>fóléí the day</td>
</tr>
<tr>
<td>e → e</td>
<td>kóló</td>
<td>kóléí the book</td>
</tr>
</tbody>
</table>

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 Lo'má, 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 Zo'zó rather than with the r's. One may also see the word Lormá written as Looma (emphasizing the vowel length) or as Toma, the term used by the French. The term Buze is also used by non Lorna 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 Lorna: 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, è, i, o, ò, and u);
   (b) the special letters for which no capital letter exists (b, y 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 is 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  zêê
2. my belly  koogÔf
3. my foot    kœwêì
4. my back    puлуve
5. my knee   nibìì
6. my chest  kekeìì
7. my thigh  kpâlâì

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., gūlī, gūlū...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:

```
zeizuve   seat
zei-zu-ve  sit-in-place
```
4. VOCABULARY

bòòtapówéngì...butter pear, avocado
bòwulù...........to say again
daá, làa...mouth
ewssálaave...your (own) place
gaa...with
géézu...upwards \(\text{in the sky}\)
goí, woi...ear
goo...voice
gwálá, wálà...big
\(X\) gaa...here is \(X\) (also used as an emphatic marker)
yetá...to say
eké...to do
kékagii...chest
kieganii...pineapple
koógií...belly
kóolí, kóol...book, paper
koó...again
kótaí...ceiling
kóweí, kóww...foot
kpókpa...to be strong
kpáláf...thigh
kpóggilí...door
kpókpágíí...chair
là...to, at
là gáázu...show me (show in the eye)
lèe, àë...raise
lë...not
lifí...to go.
lître...to turn (see tité)
lòõ...to stand
ma...on, at
máàvëe...to bend over
máàviíla...quickness
máayii...to lower
máazágií...banana
maságíí...chief
nàpá...chin
núbíí...knee
nífìmulúgií...orange
nífìmulúpeévéélí...lime (small orange)
págo...well (clearly)
pééléyààgií...wall
pènè (yènè)...small
pënsói...pencil
pùlùvé...foot
sàà...now
títë, lítë...to turn
tówàà...here it is
và...for, to
vón...to touch
wòóvènè...softly (small voice)
wòówàla...loudly (big voice)
wòówùlù...softly
wòóvè...place
wùndàf...window
wùtúùú...pineapple
wùndëyàà...hair
wùnjií...head
wùziyì...to rise, straighten up
zákpaí...nose
zëé...hand
zëìzùvé...seat (zeì-zù-vè...sit-in-place)
zuùwàávc...floor
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. èwúngó?

2. Fólómó, èwúngó?

3. Váábéé sú?

4. Ṣááyówú lè sú.

5. èŋlìní gàà págo?

6. (Gèŋlìní gàà págo.)


8. Nà vágé.

9. èlòtòzu wódóvé?

10. (Dótòzu wódóvé.)

Breakdown: Váábëé sù?...What news?

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

2. Folómó, Òwùngó?
   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', nàwóí '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. Váábëé sù?
   What is the news?
   váá...news
   bëé...what
   sù...in it

4. Fááyòwú lè sù.
   No bad news. Literally: No bad palavers are in it.
   fáá...palaver
   -yòwú...bad
   lè...not
5. egninì gàà pàgò?
Did you sleep well?
   e...you
genìnì...slept
gàà...with
pàgò...good

6. Genììì gàà pàgò?
I slept well.
   (This answer is more formal, and less commonly used than the following.)

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

8. Nàvàgè.
That is good. Literally: That is in a good state.
nà...that
-vàgè...stative form of 'good'

9. èlòtsù wòdòvè.
How are you. Literally: Is your body in a clear state?
èlòtsù < dotzu...your body
wòdòvè...clear (stative form)

10. Dòtsù wòdòvè.
I'm fine.
dòtsù...my body

Thank God.
 mâmà...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.

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ewùngs?</td>
<td>Bóí, 'ewùngs?</td>
</tr>
<tr>
<td>Fáábéé sú?</td>
<td>Faáyówú le sú.</td>
</tr>
<tr>
<td>ěnlínlí gáà págo?</td>
<td>Génlínlí gáà págó.</td>
</tr>
<tr>
<td>ëlótozu wódóvé?</td>
<td>Dótozu wódóvé.</td>
</tr>
<tr>
<td>Káze lè Gáláámá?</td>
<td>Gálá mámá.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Student's</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part A</td>
<td>Bóí, 'ewùngs?</td>
</tr>
<tr>
<td>Part B</td>
<td>'ewùngs?</td>
</tr>
<tr>
<td></td>
<td>Bóí, 'ewùngs?</td>
</tr>
</tbody>
</table>

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:

\[ \text{b, p, kp, \text{ and } } \eta \]

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

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>( \text{bë} )</td>
<td>who</td>
</tr>
<tr>
<td>2.</td>
<td>( \text{bálé} )</td>
<td>sweep</td>
</tr>
<tr>
<td>3.</td>
<td>( \text{bó} )</td>
<td>drink</td>
</tr>
<tr>
<td>4.</td>
<td>( \text{büō} )</td>
<td>short.</td>
</tr>
<tr>
<td>5.</td>
<td>( \text{bó só} )</td>
<td>tired</td>
</tr>
</tbody>
</table>

This contrast is not made by all speakers of Lorma.

C. \( \text{p} \) (technically termed a bilabial fricative) differs from \( \text{v} \) (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 \( \text{v} \). 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, \( \text{v} \) is found as the weak variant of \( \text{f} \) (see lesson 4) and \( \text{p} \) is found as the weak variant of \( \text{p} \) and \( \text{b} \). Examples:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{pë} )</td>
<td>here</td>
<td>( \text{vë} )</td>
</tr>
<tr>
<td>( \text{pëlë} )</td>
<td>way</td>
<td>( \text{fës} )</td>
</tr>
<tr>
<td>( \text{pålë} )</td>
<td>throw</td>
<td>( \text{vålóë} )</td>
</tr>
<tr>
<td>( \text{pålë} )</td>
<td>get. down</td>
<td>( \text{vá} )</td>
</tr>
<tr>
<td>( \text{Vaaë} )</td>
<td>Su?</td>
<td>What news?</td>
</tr>
</tbody>
</table>
Because the distinction is slight, its functional load is negligible, a 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.

pmɛ get it down kpɛɛ night
pɛɛ house Kpɛɛ Kpelle
pɛɛ see kpɛɛŋɛfí palm cabbage
púlú behind kpúluvɛ the next one
páláí sore kpádivɛ hot

E. y (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 y (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 yílí to cook
géyá buy it yéyá to buy
gááyáá know it yááyáá to know
gálé break it yálé break
gááííí rope yááííí month
gaà with yà on
góvéí spirit yèè do

F. n is the ng sound in English. But unlike English the Lorma sound n may occur at the beginning of a word. It is often confused with n.
You will find that the terms that Lorma speakers use to describe their family do not coincide perfectly with those of English. Your task is to elicit from your tutor the Lorma names designating family members using the following chart. The correct transcriptions are given on the next page.

- mo = mother
- fa = father
- si = sister
- br = brother
- ol = older
- yo = younger
- hu = husband
- wi = wife
- so = son
- da = daughter

2.2 Cultural Note: Family Terminology

<table>
<thead>
<tr>
<th>Lorma</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ẹnəm inflammable</td>
<td>inflammable</td>
</tr>
<tr>
<td>ẹnəm fire</td>
<td>fire</td>
</tr>
<tr>
<td>ẹnəm woman</td>
<td>woman</td>
</tr>
<tr>
<td>ẹnəm blood</td>
<td>blood</td>
</tr>
<tr>
<td>ẹnəm thing</td>
<td>thing</td>
</tr>
<tr>
<td>ẹnəm laugh</td>
<td>laugh</td>
</tr>
<tr>
<td>ẹnəm yesterday</td>
<td>yesterday</td>
</tr>
<tr>
<td>ẹnəm</td>
<td></td>
</tr>
</tbody>
</table>

The correct transcriptions are given on the next page.
(1) mother
(2) father
(3) father's other wife
(4) mother's brother
(5) mother's sister
(6) mother's mother
(7) mother's father
(8) father's brother
(9) father's sister
(10) father's father
(11) father's mother
(12) younger brother
(13) younger sister
(14) older brother
(15) older sister

siblings:
- (older) of same sex
- (younger) of same sex
- of opposite sex

husband
wife

daughter
son
child

my
dée

your
ée (ée = your own mother)
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. Jìn (person coming in) Folomo (person in the house)
   1. Kpékpé.
   2. Gé evéde.
   3. Nàvèdè
   5. VááBéè su.
   6. Fááyóóú lè su.
   7. ëñjíní gàà págò?
   8. (Ôwè geñjíní gàà págò.)
   10. Nà vágè.
   11. Kážé lè Gálàmà. (Gálámamà.)

Breakdown:
1. Kpekpe
   knock, knock
2. Gé evéde?
   Who is here?
   Géè...who, what
   vé...here
   I am here.
   (It is quite usual to answer this way. In a small community most people will know each other.)
4. Bóí, èváá?
   Friend, you have come?
   bóí...friend, acquaintance
   èvá...you
   vaa...have come.

8. Nà vágc.
   That is good.

B. Afternoon, evening and night.

1. Ìlà ná?
2. Nàwóí, èváá?
3. Váábéc sù.
4. Fááyówú lè sú.
5. Òlótsù wódóvè.
6. Dótózù wódóvè.
8. Ná vágc.

Breakdown:

1. Ìlà ná?
   Are you there? Literally: You are there?
   ìlà...you sq. progressive form
   ná...there

2. Nàwóí, èváá?
   My friend: you have come?
   ná...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. Gewoíni gélii sàa.
   I want to go now. Literally: I wanted I go now.
   ge...I, basic pronoun
   woiní...want (is a past tense form but a present tense meaning).
   lii...go
   sàa...now

2. Yalií ná sàa.
   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
   båláá...also

3. Dayáá ná qinàà.
   We will see tomorrow.
   da...we inclusive
   yáa...to see
   qinàà...tomorrow

4. Liína dè hóó.
   So long. Literally: Go there until.
   dè...yet, until
   hóó...sentence affix meaning friendship and warmth to the person being addressed.

Breakdown

1. Gewoíni gélii sàa.

2. Yalií ná sàa.

3. Dayáá ná qinàà.

4. Liína dè hóó.
5. Yavaá vólóbéc?
When will you return? Literally: You (will) come time what.
This sentence may also be given in a reversed order. (e.g.,
Vólóbéc yàà, è vààzù).
yà...you
vàá...come
vóló...time
béc...what

I will come tomorrow.

7. Gàvaá ñinááwúlusù.
I will come the day after tomorrow.

8. Gàvaá fólosààgò yá lévé nà.
I will come in three days. Literally: I will come three days
are passed over.
fólo...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:

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

1. be, vé...here
2. bóí...friend, acquaintance
3. ñéé...who
4. ñéé...what
5. déé...mother, father's other wives, aunt
6. dééyéi...younger brother (sibling)
7. díé...older brother (sibling)
8. ñó tozú...body
9. duu...child
10. ñu duunúuí...son
11. ñúÜñáníí...daughter
12. ewungó...good morning (you woke up)
13. fái, faa...news, palaver, business
14. folóí...day
15. Gala...God
16. hòò...sign of personal involvement. (see text)
17. kááwóóíí...grandfather, old man (term of respect)
18. káázi...blame
19. keá...sibling of opposite sex
20. keáa...father
21. kékádéyáí...paternal uncle (father's younger brother)
22. kéké...maternal uncle
23. kpekpe...knock, knock
24. maa...grandmother
25. maa...to thank
26. ná...that
27. nózá...paternal aunt
28. -ni...past tense marker (= -ed)
29. ñíì...to sleep
30. ñázáí...wife
31. ñínàa...tomorrow, yesterday
32. ñínáawúlosú...day after tomorrow
33. póóóú...husband
34. sà...now
35. sáago...three
36. sélái...sister
37. sú, zu...in
38. tévé, lévé...to pass,
39. vagé...is good
40. vóóboóce...when (what time)
41. wódóvé...well healthy (clear)
42. wóóiní...to want
43. wúólo...behind, after
44. yóówú...to be bad, evil
1. TEXT

1.1 Dialog: Miné yàa èzìyìfá nà?

1. Yà nà?

2. Bòf, èvàà?

3. Vààbèè sù?

4. Fààyòwú lè sù.

5. Gèvàà lálííizù èyè.

6. ènàmà.

7. Yàlààzéégíí?

8. Nàdààzéégíí yàà gàà Fòlòmò.

9. Miné yàà èzìyìfá nà?


11. Yà gàà Wùítààzùnù?


13. Tíñzébèè yà kèè.

Breakdown: Mì̀n’̀ yàà è́zì̀yì̀̀ ì̀yà?...Where are you from?

5. Gèvàà lấáì̀fù̀ è̀yè.
   I have come to greet you.
   Gè...I (pres.)
   vàà...come
   lâáìfù̀...greeting
   è̀yè...to you

6. È̀màmà.
   Thank you.

7. Yàlàáìéï̀fìì?
   What is your name? Literally: Your name?
   yà...your
   làáìéï̀fìì...name

8. Nàdàáìéï̀fìì yàà gàà Fòlòmò.
   My name is Folomo.
   nàdàáìéï̀fìì...my name
   yàà...identificational verb
   gàà...is

9. Mì̀n’̀ yàà è́zì̀yì̀̀ nà?
   Where are you from?
   Literally: Where did you rise up from there?
   mì̀n’̀...where
   yàà...identificational verb
   è...you
   zì̀yì̀̀...rise up (past tense)
   nà...there

10. Gè̀yì̀́vè Nè̀w Yò̀r̀k.
    I’m from New York.
    sì̀yì̀́vè...rose up (stative form: see Lesson VII for details)
11. Ya gaa Wultaazunu?
   Are you an American?
   Wuli...Kwi, Western
taa...town
zu...in
Wultaazunu...American

   I am an American.

13. Tifzebee, ya kee.
    What kind of work do you do?
    Literally: Work what you are doing it?
    tif...work
    zebbee...what
    ya...you (pres.)
    kee...do it

    I'm one of Peace Corps worker.
    lif ti...work
    yeec kee...do
    Pifskolfyeeenuf...Peace Corps-work-do-person
ta...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 Loma 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:

Siyive Wuitaažu.

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:

<table>
<thead>
<tr>
<th>Tutor</th>
<th>Learners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siyive Wuitaažu.</td>
<td>Siyive Wuitaažu.</td>
</tr>
<tr>
<td>..... Yégélesi.</td>
<td>..... Yégélesi.</td>
</tr>
<tr>
<td>..... Flánzuzužu.</td>
<td>..... Flánzuzužu.</td>
</tr>
</tbody>
</table>

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. Mi né yà éziyé ná gè? Gliýévé Wúitààzú.  
   (Where are you from?) (I am from America.)
   
   ........ Yègélési. (England)  
   ........ Flánzúúfúzu. (France)  
   ........ Sàlàlfónyúfúzu. (Sierra Leone)  
   ........ Afélékòyúfúzu. (Ivory Coast)  
   ........ Gínyúfúzu. (Guinea)  
   ........ Làbífàyúfúzu. (Liberia)

   (What country are you from?) (I am an American.)
   
   ........ Yègélésìnúù. (Englishman)  
   ........ Flánzúnúù. (Frenchman)  
   ........ Sàlàlfónnnúù. (Sierra Leonean)  
   ........ Afélékònnúù. (Ivorian)  
   ........ Gíninùù. (Guinean)  
   ........ Làbífànùù. (Liberian)
3. TffžeBeh yà kée?
(What work do you do?)

Ga gàa tisei
(I am a teacher. (Kálámɔi))

...... Pifsɔñuù. (P.C.V.)
...... tifbalaakéenùù. (odd job worker)
...... kámífdà. (carpenter)
...... gómɛntíffyéenùù. (government worker)
...... kpálagàllíyyéenùù. (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.

elini...You went.
elini...He went.
dotzu...his body
dotzu...my body

gelini...I am going.
gelini...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:

peléi...the house  
peléi...the road  
péléwòlegi...the old house  
péléwòlegi...the old road  
pélénìnìni...the new house  
pélénìnìni...the new road

Here the tone of the adjectives is determined by the class of the preceding noun. peléi 'road' is called a high-conditioning word because it causes a following word in some contexts to be high toned, while peléi '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 Drills

A. 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 respond 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. gàazu've gàazu've my eye his eye
2. sókpaí sókpaí my nose his nose
3. wùngií wùngií my head his head
4. góí góí his ear my ear
5. kówóí kówóí his foot my foot
6. zëë zëë 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. ěbílì ěbílì he got lost you got lost
2. ěvàà ěvàà you came he came
3. ěllà ěllà you went he went
4. ěbìzè ěbìzè he ran you ran
5. ězèlà ězèlà he sits you sit
6. ělòò ělòò you stand he stands

D. First Singular First Plural Tone Drill

1. gèlìfí gèlìfí I went. we went
2. gèvàà gèvàà I came we came
3. gèbìzè gèbìzè we ran I ran
4. gèzèlì gèzèlì we sit I sit
5. gèlòò gèlòò I stand we stand
6. gèyènì gèyènì I was we were
7. gèbìlì gèbìlì 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:

őnëgìì...rat
màazìì...type of plantain
níikeìì...cow
(2) After "weakened" nasal consonants:

yowu...bad  compare Mende: nyamu
köwegi...bee compare Mende: komi

(3) Before a nasal + consonant cluster:

wūngi...head
pāinti...pint
mōłongi...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:

pelˈći  lif  house  go
köweˈi  sēe  foot  elephant
kisegiˈi  suˈo  pepper  animal
kboˈi  vāˈa  pangolin  news
gulˈi  vāˈi  tree  the news
kpōoglii  door
(2) Some verbs and most postpositions can be monosyllabic.

<table>
<thead>
<tr>
<th>Lorma</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gîlî</td>
<td>cook it</td>
</tr>
<tr>
<td>bô</td>
<td>say it</td>
</tr>
<tr>
<td>wolo</td>
<td>finish</td>
</tr>
<tr>
<td>ŋe</td>
<td>give it</td>
</tr>
<tr>
<td>ře</td>
<td>be</td>
</tr>
<tr>
<td>řî</td>
<td>on it</td>
</tr>
<tr>
<td>su</td>
<td>in me</td>
</tr>
<tr>
<td>væ</td>
<td>come</td>
</tr>
</tbody>
</table>

(3) Pronouns can be long or short.

<table>
<thead>
<tr>
<th>Lorma</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nàà</td>
<td>I</td>
</tr>
<tr>
<td>yàà</td>
<td>you</td>
</tr>
<tr>
<td>yáá</td>
<td>he</td>
</tr>
</tbody>
</table>

(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.

<table>
<thead>
<tr>
<th>Lorma</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>màázâgîlî</td>
<td>másâgîf</td>
</tr>
<tr>
<td>(banana)</td>
<td>(chief)</td>
</tr>
</tbody>
</table>

2.5 Cultural Note: Greetings

Greetings are often so stylized that their form becomes frozen. For example the Lorma fâïyowû lè su 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. Nàddàázéígíí yàà gàà Susan Smith. My name is Susan Smith.
2. Kǔlòvé Wuìtààzù. I come from the United States.
3. Anáábò láížù Wuìtààzù. Ann Arbor is the name of the town.
5. Tòó tííyèéezú fátòléezù. He works in a factory.
6. Deè nàddàázéígíí yàà gàà èlízábé. My mother's name is Elizabeth.
7. Tòó tííyèéezú stógíízù. She works in a store.
8. Ðèyèzùnífì yàà ná táá názeìlài. I have a brother and sister.
   My sister is older. She is studying to be a doctor.

10. Nàzeilài nàdáàazeígìì yàà gàà ëlìn.
    My sister's name is Ellen.

11. Ocyeí nàdáàazeígìì gè yàà gàà Blù.
    My brother's name, it is Bill.

12. Tò tìíma wólìzu kòlòvélewa láìwù.
    He is studying in the university.

13. Èwòíììí, éyàà gàà íngííííá.
    He wants to be an engineer.

    I have finished university. I studied history.

15. Geváà Làbííìí gàà gè kòlòlé.
    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.
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Àfèlékoyűizù</td>
<td>Ivory Coast</td>
</tr>
<tr>
<td>bɪlì</td>
<td>to get lost</td>
</tr>
<tr>
<td>bɪzɛ</td>
<td>to run</td>
</tr>
<tr>
<td>dàázeiğii, láázeiğii</td>
<td>name</td>
</tr>
<tr>
<td>dôgĩtái</td>
<td>doctor</td>
</tr>
<tr>
<td>fatólèle</td>
<td>factory</td>
</tr>
<tr>
<td>Flàńzązuțùzù</td>
<td>France</td>
</tr>
<tr>
<td>gàa</td>
<td>to be</td>
</tr>
<tr>
<td>Gîniyűizù</td>
<td>Guinea</td>
</tr>
<tr>
<td>gômêntii</td>
<td>government</td>
</tr>
<tr>
<td>gômêntiiyęęęnuu</td>
<td>government worker</td>
</tr>
<tr>
<td>gàa, (kòa)</td>
<td>identificational verb</td>
</tr>
<tr>
<td>(see lesson I)</td>
<td></td>
</tr>
<tr>
<td>Injiniá</td>
<td>engineer</td>
</tr>
<tr>
<td>Kâmîídà</td>
<td>carpenter</td>
</tr>
<tr>
<td>Kòlôvêleîi</td>
<td>school (book house)</td>
</tr>
<tr>
<td>Kòlôvêleîswalâî</td>
<td>university (big school)</td>
</tr>
<tr>
<td>Kpalâgiì</td>
<td>farm</td>
</tr>
<tr>
<td>Kpalâliyęęęnuu</td>
<td>farm worker</td>
</tr>
<tr>
<td>lââliizù</td>
<td>to greet, greeting</td>
</tr>
<tr>
<td>Labîlayűizù</td>
<td>Liberia</td>
</tr>
<tr>
<td>Mâawólizù</td>
<td>to study</td>
</tr>
<tr>
<td>Mînç</td>
<td>where</td>
</tr>
<tr>
<td>Nûî</td>
<td>person</td>
</tr>
<tr>
<td>Piîsîko</td>
<td>Peace Corps Volunteer</td>
</tr>
<tr>
<td>Pû, wû...in, at</td>
<td></td>
</tr>
<tr>
<td>Sàlaliônỹüizù</td>
<td>Sierra Leone</td>
</tr>
<tr>
<td>Sîyîi</td>
<td>to come from, rise</td>
</tr>
<tr>
<td>Sêôgîi</td>
<td>store</td>
</tr>
<tr>
<td>Tâi, tâa</td>
<td>town</td>
</tr>
<tr>
<td>Tîîi</td>
<td>to work</td>
</tr>
<tr>
<td>Tîîbalaâkeęęnuu</td>
<td>odd job worker</td>
</tr>
<tr>
<td>Wôło</td>
<td>to finish, complete</td>
</tr>
<tr>
<td>Wûîi</td>
<td>Kwi, Western</td>
</tr>
<tr>
<td>Wûitäaazùu</td>
<td>America</td>
</tr>
<tr>
<td>Wûitäazunu</td>
<td>America</td>
</tr>
<tr>
<td>Yegelesi</td>
<td>England</td>
</tr>
<tr>
<td>ZeBèe</td>
<td>what (what kind when used as adjective)</td>
</tr>
<tr>
<td>Zuîzù</td>
<td>country</td>
</tr>
</tbody>
</table>
LESSON IV

1. TEXT

1.1 Dialog: έλεε χάα χά?

1.  Υά χά?

2.  Υάκπολο, χάα?

3.  Χάαβεε χύ?

4.  Ψάψώμου λέ χύ.

5.  χινι δάρ χά χά?

6.  Έμεξι δίά χά χά.

7.  χιτοζύ χόντο?

8.  Δότζύ χόντο.

9.  χέεε χάα χά?

10.  Δέι χάα νά δάρ χά?

11.  χγγχάα χάα.

12.  Κέε χάα νά δάρ χά?
Dialog continued.

14. èlèè yáá ná?
15. Dùììòòzú i'è wódóní.
16. Tóò zèèbèzú?
17. Ówé, tóò zèèbèzú.

Breakdown: èlèè 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 gàà págò.
    My mother is well.
    Literally: My mother is there with goodness.
    Déé...my mother
    gàà...with (marks adverbial modification)
    págò...good

11. èvèyà yáá ná?
    How is your father?

    My father is well.
14. ɛlùì ɣáá ná?
How is your child?
ɛlùì, duú...child

15. Dùllótsù lè wódónì.
My child is not well.
Literally: My child's body is not clear (healthy).
lè...not
wódónì...negative form of wódóvé.

16. Tóó zëèbézù?
Is she sick?
Literally: Is she in sickness?
zëèbé...sick (from sëebé)

18. Bééná, ɛlùìvààzù.
I'm sorry your child is sick.
Literally: I'm sorry about your child's condition.
Bééná...I'm sorry.
vààzù...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, ɛ or a (un-rounded 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

<table>
<thead>
<tr>
<th>STRONG CONSONANTS</th>
<th>WEAK CONSONANTS</th>
<th>CONDITIONS</th>
<th>OTHER CONSONANTS DO NOT WEAKEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>f</td>
<td>s</td>
<td>t</td>
<td>d</td>
</tr>
<tr>
<td>v</td>
<td>z</td>
<td>l</td>
<td>y</td>
</tr>
<tr>
<td>ɛ</td>
<td>ɛ</td>
<td>ɛ</td>
<td>ɛ</td>
</tr>
</tbody>
</table>
2.4 Examples of the Initial Consonant Changes

<table>
<thead>
<tr>
<th>Strong ~ Weak</th>
<th>Strong ~ Weak</th>
<th>Strong ~ Weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>Words with i, e, e, a</td>
<td>Words with u, o, o</td>
<td>Words with V</td>
</tr>
<tr>
<td>*p ~ v/w</td>
<td>péle ~ vélé...road</td>
<td>póbó ~ wóbó...okra</td>
</tr>
<tr>
<td>b ~ v/w</td>
<td>bílí ~ vlílé...goat</td>
<td>bulón ~ wulón...plum</td>
</tr>
<tr>
<td>t ~ l</td>
<td>tééwú ~ lééwú...chicken</td>
<td>tówó ~ lówó...bean</td>
</tr>
<tr>
<td>d ~ l</td>
<td>déé ~ lèé...mother</td>
<td>dódó ~ lódó...wart</td>
</tr>
<tr>
<td>k ~ y/w</td>
<td>kízè ~ yízè...pepper</td>
<td>kóló ~ wóló...salt</td>
</tr>
<tr>
<td>g ~ y/w</td>
<td>gíléwú ~ yíléwá...dog</td>
<td>góló ~ wóló...oil</td>
</tr>
<tr>
<td>kp ~ G</td>
<td>kpisá ~ básá...okra</td>
<td></td>
</tr>
<tr>
<td>f ~ V</td>
<td>fóló ~ vóló...sun</td>
<td></td>
</tr>
<tr>
<td>s ~ z</td>
<td>súó ~ zúó...animal</td>
<td></td>
</tr>
<tr>
<td>z ~ y</td>
<td>zíé ~ yíé...water</td>
<td></td>
</tr>
</tbody>
</table>

(*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.
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 -gii definite suffix, máságli, kpáságli, 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.

<table>
<thead>
<tr>
<th></th>
<th>inalienable</th>
<th>alienable</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>nà</td>
<td>&lt; *n</td>
</tr>
<tr>
<td>your</td>
<td>è</td>
<td></td>
</tr>
<tr>
<td>its</td>
<td>ná</td>
<td>&lt; *n</td>
</tr>
<tr>
<td>our</td>
<td>gë</td>
<td></td>
</tr>
<tr>
<td>ourn</td>
<td>dé</td>
<td></td>
</tr>
<tr>
<td>yourp</td>
<td>wò</td>
<td></td>
</tr>
<tr>
<td>their</td>
<td>té</td>
<td></td>
</tr>
</tbody>
</table>

2.5 Cultural Note: Two Types of You.

There are two pronouns glossed as "your." The one marked yours is singular, meaning 'only one you,' while the one marked yourp 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.

Gal'izzu tāizū... We (and not you) are going to town.
Da'liizu tāizū... 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 inalienable 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.

<table>
<thead>
<tr>
<th>hand</th>
<th>body</th>
<th>nose</th>
<th>foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>zēē</td>
<td>dōtsī</td>
<td>sōkaphī</td>
</tr>
<tr>
<td>your</td>
<td>ēyēē</td>
<td>ēlōtsī</td>
<td>ēzōkaphī</td>
</tr>
<tr>
<td>yis, her, its</td>
<td>zēē</td>
<td>dōtsī</td>
<td>sōkaphī</td>
</tr>
<tr>
<td>our</td>
<td>gēyēē</td>
<td>gēlōtsī</td>
<td>gēzōkaphī</td>
</tr>
<tr>
<td>our (in)</td>
<td>déyēē</td>
<td>dēlōtsī</td>
<td>dēzōkaphī</td>
</tr>
<tr>
<td>your (p)</td>
<td>woyēē</td>
<td>wōlōtsī</td>
<td>wōzōkaphī</td>
</tr>
<tr>
<td>their</td>
<td>tēyēē</td>
<td>tēlōtsī</td>
<td>tēzōkaphī</td>
</tr>
</tbody>
</table>
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 yawolei... 'your book', whereas A really wanted B to simply translate the term giving the equivalent nakolei... '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

1. (1) = (2)

2. (5) = (4) + (3)

3. (6) = (1)
### Set 1

<table>
<thead>
<tr>
<th></th>
<th>my</th>
<th>your</th>
<th>his</th>
<th>their</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>father</td>
<td>keyà</td>
<td>ëyèyà</td>
<td>kéyà</td>
</tr>
<tr>
<td>2.</td>
<td>mother</td>
<td>ëèé</td>
<td>ëèé</td>
<td>ëèé</td>
</tr>
<tr>
<td>3.</td>
<td>older bro</td>
<td>ëliyè</td>
<td>ëliyè</td>
<td>ëliyè</td>
</tr>
<tr>
<td>4.</td>
<td>younger bro</td>
<td>ëgyì</td>
<td>ëgyì</td>
<td>ëgyì</td>
</tr>
<tr>
<td>5.</td>
<td>sister</td>
<td>nàsèllàì</td>
<td>yàzèllàì</td>
<td>nàsèllàì</td>
</tr>
<tr>
<td>6.</td>
<td>daughter</td>
<td>duì</td>
<td>ëlùì</td>
<td>ëfùì</td>
</tr>
</tbody>
</table>

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

### Set 2

<table>
<thead>
<tr>
<th></th>
<th>my</th>
<th>your</th>
<th>his</th>
<th>their</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>head</td>
<td>wùngìff</td>
<td>ëwùngìff</td>
<td>wùngìff</td>
</tr>
<tr>
<td>2.</td>
<td>eye</td>
<td>gaàzuve</td>
<td>ëyààzuve</td>
<td>gaàzuve</td>
</tr>
<tr>
<td>3.</td>
<td>nose</td>
<td>sòkpài</td>
<td>ëzòkpài</td>
<td>sòkpài</td>
</tr>
<tr>
<td>4.</td>
<td>mouth</td>
<td>ëàavè</td>
<td>ëlàavè</td>
<td>ëàavè</td>
</tr>
<tr>
<td>5.</td>
<td>lips</td>
<td>daàwòlògìff</td>
<td>ëlàwòlògìff</td>
<td>daàwòlògìff</td>
</tr>
<tr>
<td>6.</td>
<td>teeth</td>
<td>ñììgìì</td>
<td>ënììgìì</td>
<td>ñììgìì</td>
</tr>
<tr>
<td>7.</td>
<td>ear</td>
<td>ëwòì</td>
<td>ëwòì</td>
<td>ëwòì</td>
</tr>
<tr>
<td>8.</td>
<td>brain</td>
<td>wùnkplòìf</td>
<td>ëwùnkplòìf</td>
<td>wùnkplòìf</td>
</tr>
</tbody>
</table>

### Set 3

<table>
<thead>
<tr>
<th></th>
<th>my</th>
<th>your</th>
<th>his</th>
<th>their</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>belly</td>
<td>kòògìff</td>
<td>ëwòògìff</td>
<td>kòògìff</td>
</tr>
<tr>
<td>2.</td>
<td>chest</td>
<td>kèkègìff</td>
<td>ëyèkègìff</td>
<td>kèkègìff</td>
</tr>
<tr>
<td>3.</td>
<td>side</td>
<td>kèkèkàmàvé</td>
<td>ëyèkèkàmàvé</td>
<td>kèkèkàmàvé</td>
</tr>
<tr>
<td>4.</td>
<td>back</td>
<td>pùlùvé</td>
<td>ëwùlùvé</td>
<td>pùlùvé</td>
</tr>
<tr>
<td>5.</td>
<td>heart</td>
<td>ëìì</td>
<td>ëyìì</td>
<td>ëìì</td>
</tr>
<tr>
<td>6.</td>
<td>waist</td>
<td>ñàmàvé</td>
<td>ëzàamàvé</td>
<td>ñàmàvé</td>
</tr>
<tr>
<td>7.</td>
<td>breast</td>
<td>ñììnìì</td>
<td>ëñììì</td>
<td>ñììnìì</td>
</tr>
<tr>
<td>8.</td>
<td>body</td>
<td>ñòlòzù</td>
<td>ëlòstòzù</td>
<td>ñòlòzù</td>
</tr>
</tbody>
</table>
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 viewpoints. 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 with 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 Looma (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.

góngolà vee, a vee
góngolà (pelè)
góngolà vee, a vee
góngolà (kgko).

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

bëená...sorry
bókogìi...arm

dáawòlogíi...lips

kálágàvé...shoulder (front)
kpákìgìi...shoulder (back).

máayàì...bone

òtíìgìi...tooth
òtinì...breast

págò...well (healthy)

sàamàvè...waist
sëebë, zëebë...sick, ill

vàazú...condition (lit: coming)

wunkpòlòí...brain (head marrow)

zëebóbólaàvé...lips
zëyàvé...palm
ziì...heart
1.1 Dialog: Mìné yàa éllì na?

1. È yà nà?
2. Péwù, èvàa?
3. Váábèè. sú?
4. Fááyówú lè sú.
5. È njìni gàa págà?
7. Gálá màmà.
8. Mìné yàa èwúlàà nà?
10. Mìné yàa èlijì nà?
13. Yàzièlàiìòtòzu wòdòvé?
15. Tòs zèèbèzu.
16. Bèèná yàzièlàiìvààzu.
Breakdown: Miné yàà èlii nà?...Where are you going?

8. Miné yàà èwuláa nà?
Where did you come from?
 Miné...where
 wuláa...to come out of, come from (past tense of kùló)

I come from school.
 kóló...book
 vélé...house
 kólóvélééi...the book house = school
 wú, bú...in, under

10. Gàllíizú Físébù.
I'm going to Fisebu.

I'm going to see my sister.

16. Bééná, yàziéláívààzù.
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: be, 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

<table>
<thead>
<tr>
<th>1sg</th>
<th>2sg</th>
<th>3sg</th>
<th>1pl</th>
<th>2pl</th>
<th>3pt</th>
</tr>
</thead>
<tbody>
<tr>
<td>gá ná</td>
<td>yá ná</td>
<td>tó ná</td>
<td>gá ná</td>
<td>wá ná</td>
<td>tá ná</td>
</tr>
<tr>
<td>'I am there.'</td>
<td>'You are there.'</td>
<td>'He is there.'</td>
<td>'We are there.'</td>
<td>'You are there.'</td>
<td>'They are there.'</td>
</tr>
<tr>
<td>gëlé ná</td>
<td>'I am not there.'</td>
<td></td>
<td>gëlé ná</td>
<td>wëlé ná</td>
<td>tëlé ná</td>
</tr>
<tr>
<td>'You are not there.'</td>
<td></td>
<td>'He is not there.'</td>
<td></td>
<td>'You are not there.'</td>
<td>'They are not there.'</td>
</tr>
<tr>
<td>'We are not there.'</td>
<td></td>
<td></td>
<td>'You are not there.'</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 Lorna.

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 proceeding production.

A. Recognition

Beginning with the paradigm "I am there, you are there, etc." the tutor says the Lorna 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 Lorna 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
1. I
2. you
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. su in it tāizù in the town
2. mā on it tēvéima on the table
3. māazu over it tēvéimaazu over the table
4. kōba beside it tēvéikōba beside the table
5. gwile at the edge tēvéiwile at the edge of the table
6. bu under it tēvéiwu under the table
7. bu in it pēlēwu in the house
8. bulu outside it pēlēwulu 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,?
Where are you? Where are we,?
Where is he/she, it? Where are you,?
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:

\[
\begin{align*}
gàlìzú... & \text{I am going. (Lit. I am go-in.)} \\
gèlèlìzú... & \text{I am not going. (Lit. I am not go-in.)}
\end{align*}
\]

Below are some examples:

\[
\begin{align*}
gàlìzú táízú. & \text{I am going to town.} \\
gàvàzú péléiwù. & \text{I am coming from town.} \\
gàzièzú kólovèlèwù. & \text{I am walking to school.} \\
gàbìzèzù kólovèlèwù. & \text{I am running to school.} \\
gàlèèzú gùlífìzù. & \text{I am climbing the tree.} \\
gàvìlèsù gùlífìzù. & \text{I am descending the tree.}
\end{align*}
\]

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) Miné ya èlìlìzú nà? Where is he going?  
   Miné ya évàázu nà? Where are you coming from?  
   etc.  
   etc.

2) Zèbèè yàa è keèzù? What is he doing?  
   Zèbèè yàa ge keèzù? What am I doing?  
   etc.  
   etc.
4. The drill can be repeated in the negative.

1) Dİlezü táazü. He is not going to town.
1. Tė lėzū táázū.
2. Tė wulozū táázū.
3. Tė lėzū kšošvéšwū.
4. Tė šišžū kšošvéšwū.
5. Tė liezū gùlifšū.
6. Tė vilesū gùlifšū.
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, gúlíú...tree
gwílé, wile...at the edge of

kóba...beside
kúló, wúló...to come from, pull out

lëe...to climb

máázu...over

villé...to descend (see pilé)
1. TEXTS

1.1 Monolog: Dáámíŋañíñtíɛ.

If
le
Breakdown:  Daāmīnānifī...Food stuffs.

1. Daāmīnīnīlāmāa yā Lōsmāzuũu nīfīmā tēwōiṇi tēmī.
   There are many kinds of foodstuffs in Lorma country that they like
to eat.
   lāāmā < tamaa...many
   Lōsmāzuũ Lorma country.
   nīfīmā...that (the nii marks a following modifying clause)
   tēwōiṇi...they like
   tēmī...they eat

2. Gūlūvāa tāni gā tā̀ nà, yā kūlō nā, ełē gīliā svēē mífū.
   Some fruits after you pick them, you don't cook them before you eat.
   gūlūvāa...fruit tree business
tāа nā...are there
kūlō...pick it
svēē...before
mīfū...eating

3. Tā yā gāa ēvēē nīfmūlūbā ēvēē māažābā.
   They are oranges and bananas.
   tā yā gāa...they are
   ēvēē X-ba...and (ba rather than va after s words)
   nīfmūlū...oranges
   māažā...bananas

4. Daāmīnānīfīfī yā kūlō, fēnī ēgīlī svēē mífū.
   (Some) foods that you pick, you have to cook them before eating.
   nīfī...marks following modifying class
   fēnī...have to

5. Ya ēgīlē pū kōlūyīfū, ē sōyiē bētē lā.
   You put one in the pot to make soup.
   ēgīlē...one
   sōyiē...soup
   bētē, kpētē...make.
6. Ya kpolo zi, evéé kisèba à pú bà, à kès e nèè.
You take salt and pepper, put it in to make it sweet.

zi, si, ...take
kisè, ...pepper
nèè, ...sweet

7. Anii ya gaa Labifanú, ewòini soyée è mi gaa mákolu.
If you are Liberian, you will want to eat soup with rice.

Labifà, ...Liberia
soyée, ...soup/sauce
gàa, ...with
mákolu, ...rice

8. Anii ya gaa Looma, ya kpolówáalí wù wə, diỵ̣̣̣̣̣̣́̇̄̒iyá agée è tóó kḗkè e mi.
If you are Looma, you put soda in the pot to make torborgie and eat it.

kpolówáalí, ...soda
diỵ̣̣̣̣̣̣̣́̇̄̒̄iyá, ...pot
tábogíí, ...torborgie
kḗ, ...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.
2.1 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. Eliini 'taazu.  
2. Ge mëkulu yëllini.  
3. Të koloi leveni zunuiwo.  
4. E wuoni gaa kpolo.  
5. E leyei yeyani na keyave.  

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 wo ~ do.

d) The instrumental object is marked by the preposition gaa.

e) The benefactive object is marked by the postposition ve ~ 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

pete...to see  Ge pelêi veteni.....I saw the house.
tili...to call  Emasâgiî lilîni....He called the chief.

2. Direct object + ba - va

von...touch  Ge von masâgiîva....I touched the chief.
wêlé...see  Ge wêlé masâgiîva....I saw the chief.

3. Direct object + ma

bô....tell  Ge bô masâgiîma....I told the chief.

4. Direct object + gaa

wôfini...want  Èwoînî gaa dâamîf...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.

Ga gaa tîseî.  I am a teacher.
Tô gaa Lômanu.  He is a Lorma person.
Tàe gaa Pîshô.  They are Peace Corps volunteers.

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

Ge yenî gaa tîseî.  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 le.

<table>
<thead>
<tr>
<th></th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>gâ gaa tîseî</td>
<td>gele tîseî</td>
</tr>
<tr>
<td>you</td>
<td>yâ gaa tîseî</td>
<td>ele tîseî</td>
</tr>
<tr>
<td>it</td>
<td>tô gaa tîseî</td>
<td>ele tîseî</td>
</tr>
<tr>
<td>we</td>
<td>gâ gaa tîseî</td>
<td>gele tîseî</td>
</tr>
<tr>
<td>we</td>
<td>dâ gaa tîseî</td>
<td>dele tîseî</td>
</tr>
<tr>
<td>you</td>
<td>wô gaa tîseî</td>
<td>wêle tîseî</td>
</tr>
<tr>
<td>they</td>
<td>tà gaa tîseî</td>
<td>tèle tîseî</td>
</tr>
</tbody>
</table>
2.3 The verb *woi* 'to like, love, want'

The verb *woi* is irregular because its past tense form, *-ni*, has a present tense meaning.

Gewoini gaa niimulu.' 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.

EWoini gaa zu. He likes (wants, loves) me.
EWoini gaa ya. He likes (wants, loves) you.
EWoini la. He likes (wants, loves) it.
EWoini gaa gie. He likes (wants, loves) usx.
EWoini gaa die. He likes (wants, loves) usn.
EWoini gaa wic. He likes (wants, loves) you.
EWoini gaa tic. He likes (wants, loves) them.

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

Cle woini la. He doesn't like it.

When the object of the verb is an action (e.g., I want to go.), the *gaa* 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.

Gewoini geli taazu. I want to go to town.
EWoini e daa'mf mi. He wants to eat food.
Ge woini ge wyo gaa kpolo. We want to wash with soap.

2.4 Suggestions for Studying *woi*.

Question-Answer

   Zebec ewoini la. Gewoini gaa maasagii.

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.
Geéya éwóíni lá?
Éwóíni gàá gíc.

This drill should be run using the pronoun chart.

3. Who does he love? He loves me.
Geé ya éwóíni lá.
Éwóíni gàá zu.

Zéééé éwóíni é ké.
Géwóíni gélíi táázu.

I want to go home.
Géwóíni gélíi potáázu.

Use the verb chart in Lesson V.

2.5 évéé 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:

Ya kpóló zfiy évéé kísébá...
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

évéé máázágíívá... ...and the bananas.
2.6 Understand, Know, Hear

A. Do you hear (understand) Lorma?

Ya Loomagoo mënì?

Géle Loomagoo mënìga.

Gà Loomagoo mënì pelepele.

Ge Wòini ge Loomagoo mënì.

English: Ya Loomagoo mënì?

French: Ga Loomagoo mënì pelepele.

Kpelle: Ge Wòini ge Loomagoo mënì.

Bandi: Gà Loomagoo mënì pelepele.

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

È "house" nàdàáziígií wònnì Loomagooízu?

Yes, I know it.

Owè, ge kònnì.

I do n't know.

Gëlë kònnì.

C. This is a ___ . Do you understand? Yes, I understand.

Kópúi ya. (cup) È kònnì?

Owè, ge kònnì.

Pénsúi ya. (pencil) È kònnì?

Owè, ge kònnì.

KólswéoGií ya. (paper) È kònnì?

Owè, ge kònnì.

Jëlesàgií ya. (eraser) È kònnì?

Owè, ge kònnì.

Kóléf ya. (book) È kònnì?

Owè, ge kònnì.

2.7 Cultural Note: The Importance of Rice

While Americans and Liberi ans 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 I

1. tećwúi  L  chicken
2. wúteesì  L  duck
3. bìlìf  H  goat
4. baálágiì  L  sheep
5. gíewúi  L  dog
6. nyálúúí  H  cat
7. búngìì  L  pig
8. súúí  H  (animal)
<table>
<thead>
<tr>
<th></th>
<th>L</th>
<th></th>
<th>H</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mąázągiı̂</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>nį́fmuų̍gį́</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>wūi̍tūuì̍ or kivę̍gi̍</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>wūikpi̍li̍</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>bɔ̀təpəŋqį́</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>bushingí</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>nί́fmuų̍pę̍levle̍jí</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>gūlůvąl</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. banana
2. orange
3. pineapple
4. papaya - pawpaw
5. butter pear (avocado)
6. plum
7. limes
8. fruit (tree things)
CHART III

1. móloóvé  
2. kpáziłì  
3. malàkàì  
4. mààzáàkògìì  
   (or mààzáwòóózàggìì)  
5. bóí  
6. fólàvàf  
7. kpòólòì  
8. dáàmìgëñìì  

<table>
<thead>
<tr>
<th></th>
<th>H</th>
<th>L</th>
<th>L</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>rice</td>
<td>corn</td>
<td>cassava</td>
<td>plantain</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td>(n) yam</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>flour</td>
<td></td>
<td>bread</td>
</tr>
<tr>
<td>4</td>
<td>food</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHART IV

1. kpáságíí H okra
2. póbíí L bitterball
3. gürüwülügüíí H greens
4. yávaí H onions
5. güléíí H oil (palm)
6. síkıısúíí L chicken soup
7. kóléíí H salt
8. kísəzfiíí H pepper
4. VOCABULARY

anii...if
bili...goat
boi...yam
buinii...pig
badiiwoo... Bandi (language)
daami...food
daamiia...food stuff (food-thing)
daazigi...word, name
dii...pot
evee X-ba...and X
fée, ve...for (somebody)
fenni...you have to
flawai...flour
Flänuwéé...French
géya...palm of hand
gièwui...dog
giili...to cook
-goo...language
guléi, gulo...(palm) oil
guluvaa...fruit (tree-things)
guluwulugii...greens
guo, (W, L)...wash
ilesagii...eraser
kisagii...pepper
kooliyii...cooking pot
kopui...cup
kölwélégi...paper
kpasagii...okra
kpàizii...corn
kpéléséwoò...Kpelle (language)
kpété...make, prepare, repair
kpoiloi...salt
kpoiloi...soap
kpoilowalai...soda (NaOH or NaHCO₃), bitter salt
kpoiloi...bread
kulo...to pick
Locamgooi...Lorma (language)
Locamazui...Lorma country

Mändigoo...Mandingo (language)
malakai...cassava
máazákpoigii...plantain
ménii, meli...to hear, understand
mölöove...rice (uncooked)
mokului...cooked rice
nee...to be sweet
nyaluii...cat
òwe...yes
óvee...before
péleple...a little
péte...to see, look at
pôbói...bitterball
pu...to put
séyei...cloth
sikisusu...chicken soup, bouillion
soyeli...soup
susii...animal
tamaa, laamay...plentiful, many
tobogifi...torborgie (see text)
teve X-po...to send to
tewuii...chicken
tili...to see (visit)
tisei...teacher
wala...to be bitter
Wiigoo...English
wel...to see
wuikpili...pawpaw, papaya
wuitteli...duck (western chicken)
yava...onions
zunui...man
1. TEXT

1.1 Monolog: Túwúbölü

1.2 Breakdown: Túwúbɔlɔi...Palm butter

1. Anii ta γε ná, tūwúbɔlɔi yilizu, ta dɔ, ta tūwui wuù diyiizu, gaa éyili.
   If they cook palm butter (meaning if you want to...), they first put the palm nut in the pot.
   Anii...if
   ta γε ná...they are there: an emphatic form of they
   tūwúbɔlɔi...palm butter
   yilizu...cooking
   ta dɔ...they first
   tūwui...palm nuts
   wuù...put < puù
   diyiizu...in the pot
   gaa éyili...to cook it

2. Ayili ná, ta puù kodaizu, te seye.
   After cooking, they put it in a mortar and they pound it.
   Ayili ná...after cooking it
   ta...they
   puù...put it
   kodaizu...in the mortar
   te seye...they pound it

3. Ta seye ná, ta puù kokoizu te zic wuù má, gaa te gayewu.
   After pounding it, they put it in a bowl, add water and knead it.
   kokoīi...bowl
   zic...water
   gayewu...knead

4. Ta gayewu ná, te maayici wuù kooliyiizu, te kālei wuù sù, evëe sàà, tēswuluwulugiiwa, ta kpōlei.
   After kneading it they put the liquid into a cooking pot, they put in fish and chicken soup (maggi cubes) and salt.
   kālei...fish
   tēswuluwulugii...chicken soup (bouillion cube)
   kpōlei...salt
5. Véléí yā.ná, tá tůwúbolú lá yìlíá, gē wòwè véle.

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

velei yá na...this is the way...
gewòwè...our own
1.2 Dialogue: Zebe' e keezu?

1. Folomo ya na?
2. Nyako' evaa?
3. Vaa beesu.
4. Fa'yowu le su.
5. Gala mama.
7. Zebe' e keezu.
8. Ga d'iyiyilizu.
10. Ga tuwuboloabaa yilizu.
11. Ya leve laale, e tuwu-
    bololoabaa belo.
12. (See 2.1)
Breakdown:  

7. Zèbèé e kéezù.  
   What are you doing?  
   Zèbèé...what  
   kéezù...doing it

8. Gà dìyìyílìzu.  
   I'm cooking.  
   dìyì...pot  
   yílìzu...cooking (from gili)

9. Zèbèé e gílí?  
   What are you cooking?

10. Gà tůwúbọ̀ślábàá yílìzu.  
    I'm cooking palm butter sauce.  
    tůwú...palm butter  
    Bọ̀sí, kpọ̀o (together with tůwú...palm butter)  
    ìlàbàá, dabaà...sauce

11. Ya lévé lààlè, è tůwúbọ̀ślábàá bètè.  
    How do you make palm butter sauce?  
    lévé...pass through (What steps do you pass through in order to...)  
    lààlè...how  
    bètè, kpétè...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:

<table>
<thead>
<tr>
<th>weak conditioning</th>
<th>strong conditioning</th>
</tr>
</thead>
<tbody>
<tr>
<td>go</td>
<td>see-it</td>
</tr>
<tr>
<td>break-it</td>
<td>catch-it</td>
</tr>
<tr>
<td>lii</td>
<td>pete</td>
</tr>
<tr>
<td>gale</td>
<td>so</td>
</tr>
<tr>
<td>liizu</td>
<td>petesu</td>
</tr>
<tr>
<td>galezu</td>
<td>sosu</td>
</tr>
<tr>
<td>liini</td>
<td>peteni</td>
</tr>
<tr>
<td>galeni</td>
<td>soni</td>
</tr>
<tr>
<td>liia</td>
<td>petega</td>
</tr>
<tr>
<td>galea</td>
<td>soga</td>
</tr>
</tbody>
</table>

As in the case of nouns, there are two types of verbs, strong conditioning and weak conditioning. The strong conditioning verbs (e.g., pete, so) are followed by words and affixes beginning with strong consonants (su, ga) while weak-conditioning words (lii, gale) 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:
2.4 The negative past

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

- gëliini...I didn't go.  
- apelëliini...You didn't go.  
- pileliini...He didn't go.  
- gëliini...We didn't go.  
- dëliini...We didn't go.  
- wolëliini...You didn't go.  
- telëliini...They didn't go.

- gelëgilini...I didn't cook it.  
- apelëgilini...You didn't cook it.  
- pilegilini...He didn't cook it.  
- gëligilini...It didn't cook it.  
- dëligilini...We didn't cook it.  
- dëligilini...We didn't cook it.  
- wolëgilini...You didn't cook it.  
- telëgilini...They didn't cook it.

NOTE: The verb to go lii 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 yë is generally omitted in the present tense. Below are the principal parts of the verb.

- base: yë
- present part: yëzu
- past: yëni (negative nëni)
- past part: yëá

The past tense formation of the verb to be is a straightforward, save for the replacement of the form yëni by nëni following a negative. Below are some examples:
I was in the house.
I was a teacher.
He was not there.
He is not a teacher.

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

geyenî liçu. 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 za 'today' if the sentence is present or nînà '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:

Zečêyâ a'eyni këezù...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.

Óye, eliini, tâizu. Yes, he's going to town.

Èle liini tâizu. 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
   Zuunnui l'liizù tãazu. Zuunnui liini tãazu.

2) past to present
   Zuunnui liini tãazu. Zuunnui liizi tãazu.

3) present negative to past negative
   Zuunnui liizi tãazu. Zuunnui liini tãazu.

4) past to past negative
   Zuunnui liini tãazu. Zuunnui le liini tãazu.

5) first person past to second person past
   Ga liini tãazu. È liini tãazu.

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:

Èliini tãazu.

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 evani taizu.

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

1. cut maalévé W
2. chop greens sévé W
3. remove stem daábélé W
4. pound sfýí W
5. stir póte S
6. knead gáywú S

Chart II

1. cook gílf W
2. remove chaff gáavéè 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 bàdívé. The water is hot.
zíé lè bàdíni. The water is not hot.
kpáánàgè. It is hard.

In LorMa, stative sentences are formed by adding one of two suffixes to the verb:
-ve Following weak conditioning words.
-ge 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 -ve, and if S, the affix is -ge. Accordingly, the H and L marks whether the affix is high or low-toned.
<table>
<thead>
<tr>
<th>Kwahu</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hot</td>
<td>kpóózà</td>
<td>tall</td>
</tr>
<tr>
<td>cold</td>
<td>kpóóánà</td>
<td>hard</td>
</tr>
<tr>
<td>black</td>
<td>póólózáá</td>
<td>old</td>
</tr>
<tr>
<td>clean</td>
<td>kpóówó</td>
<td>short</td>
</tr>
<tr>
<td>tired</td>
<td>nífínc</td>
<td>young/new</td>
</tr>
<tr>
<td>dirty</td>
<td>kpóóšíó</td>
<td>fat</td>
</tr>
<tr>
<td>small</td>
<td>kómá</td>
<td>stingy</td>
</tr>
<tr>
<td>good</td>
<td>kpóóte</td>
<td>rich</td>
</tr>
<tr>
<td>large</td>
<td>mólé</td>
<td>poor</td>
</tr>
<tr>
<td>ugly</td>
<td>kólé</td>
<td>white</td>
</tr>
<tr>
<td>evil</td>
<td>kpóóf</td>
<td>red</td>
</tr>
<tr>
<td>sweet</td>
<td>kpóóé</td>
<td>blue</td>
</tr>
<tr>
<td>sour</td>
<td>kpóózf</td>
<td>yellow</td>
</tr>
<tr>
<td>bitter</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHART III

Kitchen Utensils

1. [Image of a pot on a stove]
2. [Image of a bowl]
3. [Image of a spoon]
4. [Image of a cup]
5. [Image of a small bowl]
6. [Image of a pie dish]
7. [Image of a knife]
8. [Image of a fork]
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:

<table>
<thead>
<tr>
<th>Cooking Pot</th>
<th>kooliyii</th>
<th>Spoon</th>
<th>mitei</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pan</td>
<td>koko (panii)</td>
<td>Cup</td>
<td>kopugu (p)</td>
</tr>
<tr>
<td>Cooking Spoon</td>
<td>kolumitei</td>
<td>Knife</td>
<td>bowa (p)</td>
</tr>
<tr>
<td>Bowl</td>
<td>golii</td>
<td>Fork</td>
<td>fosi</td>
</tr>
<tr>
<td>Plates</td>
<td>piliti</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>beans</td>
<td>tòwɔi</td>
</tr>
<tr>
<td>okra</td>
<td>kpàasagii</td>
</tr>
<tr>
<td>palaver sauce</td>
<td>kɔlawɔloɔi</td>
</tr>
<tr>
<td>potato leaf</td>
<td>zɔwɔdayai</td>
</tr>
<tr>
<td>cassava leaf</td>
<td>maadayai</td>
</tr>
</tbody>
</table>
4. VOCABULARY

bówáí...knife
bólfí...bowl

dáábélè...to remove stem
dábáí...sauce
defí (W L)...to be cold
fóóí...fork

gáávé (W H)...to remove chaff
gáyéwú...to knead
gálè...to break it
-ge...stative affix (following strong conditioning nouns)
gúwá (W L)...to be clean
yè...to be

káláwó (S L)...to peel
káléf...fish
kódáf...mortar
kókóí...pan
kókóí...bowl
kólé (W H)...to be white
kólúmtéí...cooking spoon
kómá (W H)...to be stingy
kóólíyíí...cooking pot
kóózà (W L)...to be tall
kólú...to be tired
kólóswóíí...palaver sauce
kopúgfí...cup
kpáánà...to be hard
kpádí (W H)...to be hot
kpákpá (S L)...to be large
kpázi (W L)...to be yellow
kpéte (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
kpólo (W H)...to be fat
kpúwó (W L)...to be short

máádúáí...cassava leaf
máálévé (W)...to cut
mááyííi...liquid - supernaut
míí (W L)...to eat
mítéí...spoon
mólé (W L)...to pour

nèé (W H)...agreeable
nówo (W L)...to be ugly

pá (S L)...to be good
píílíí...plate
póózàa (S L)...to be old
póte...to stir

sevé...to beat, pound
sevé (W)...to chop greens
sóó (S)...to catch

táí (W H)...to be black
tévéyle...to pass through
téeuyélíí...chicken soup (magie)
tuůwúðóí...palm butter
tuwuí...palm nuts
vele...way, p,...edure
-ve...stative affix (following weak conditioning words.)

záa...today
ziel...water
zówdáyái...potato leaf
1. TEXT

1.1 Monolog: Zɔ̀zɔ̀zayaf.

Fólonèpe zayaf yalésù Zɔ̀zɔ̀. Feni sèdifòlonè yà téle pòdòò là.
Yài ná zayaízu yazóo è nènènèpe sołòwò nifì éwóinì. Yazóo è mòójè vètè,
èvèè maaáakɔɔɔ bà èvèè màánákùvà. Yazóo è gùlwùlùkporapè pètè sàyàizù.
Yàzòó è kàliè vètè, tòbaàóo qàà kízè, kpòlò èvèè kpòlòwálávà nà. Nìite
yèyà, niì èwóí eyèè, èjìì là yàvèlèflà.
Breakdown: Zozozayai...Zorozor Market

Zozó...Zorozor zàyáí sàyá...market

1. Fólónepe zaýáí gàlésú Zozó.
   Every day, there is a market in Zorozor.
   fóló...day nèpe...every gàlésú...is in

2. Fènì sèdirfólóns à tèlé pòdísò là.
   But you cannot transact business there on Sunday.
   fènì...it is necessary (combines with the negative sentence)
   sèdirfólóns...Sunday nò...certain (in this context 'any')
   tèlé...they not gà...emphatic market
   pòdísò...transact business là...there

3. Yàl nà zaýáízu yàzóó è nènínepe sòlòwò nìf èwòíni.
   You who are (there) in the market (you) can get anything that you
   wish.
   yàl...(used to mark a modifying clause in the market)
   yàzóó...you can sòlòwò...obtain
   nènínìf...these things (the nìf...this relates to the follow-
   ing clause èwòíni...that you want)
   nìf...that (marks relative clause)

4. Yàzóó è mòloze vètè, évèev màazzákòsà évèev mànàkuva.
   You can see hulled rice, and plantain and cassava.
   vètè, pètè...see

5. Yàzóó è gùlwùlwùlkògàpè pètè sàyáízu.
   You can find all sorts of greens in the market.
6. Yà zóó è kálé vécc, tábágó gàà kízé, kpóló évéé kpólówálávà nà.
You can find fish together with pepper, salt, and soda.
  kálé...fish   tábágó gàà...together with
  kízé...pepper  kpóló...salt
  évéé x-va...and x
  kpólówálá...soda < literally...bitter salt

7. Niîtìë yèyà, nìì ëwóí ëyèëë, ëlli là yàvëkëîlà.
The things that you bought that you wanted, you take them home.
  niîtìë...these (the nìì marks a following modifying clause)
  yèyà...bought   nìì...this (another modifying clause)
  ëyèëë...your hand (ëwóí ëyèëë = you wanted to have)
  ëlli là...you go with them
  yàvëkëîlà...to your house
1.2 Dialog: Téveemákětî.

1. Bóí, ýa ná.

2. Këyà èvaa.

3. Liíde ýá gàà ýà zooláitî.

4. Máázaqíí ýá gàà félegçoowúŋ.

5. Máázaqéngén à gàà náf.

6. Téenái ýá gàà sènegílà.

7. Zeée ýá èwóíni.

8. Gewóíni gàà máázáqíí.


10. Máázaqélegô ýà.

11. Êmàmà.

12. Êmàmà.
Breakdown: Tévéè màkètì...Table market

3. Lfidè yà gàà yà ̀bolaítìè.
How much are your market things?

1fidè...how much
́bolaítìè...from ́bolaítìè...merchandise including food

Bananas are two for a nickle.

̀bélègò...two ̀fòwùìì...five cents

5. Máázağéngèn yà gàà nàìì.
Fried plantains are a dime.

nàìì...ten

6. Tééçàìì yà gàà sënegílà.
Boiled eggs are twenty cents

teéìì...chicken ̀nàìì...egg
sëneìì...twenty cents < shilling

7. Zèbèè yà èwòìnìì.
What do you want?

Zèbèè...what ̀wòìnìì...want

8. Gèwòìnìì gàà màázágiìì.
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. gîlā  masîiiyîlā  one match
2. félegô  masîii félegô  two matches
3. sââgô  masîii sââgô  three matches
4. náâgô  masîii náâgô  four matches
5. dooluû  masîii dooluû  five matches
6. dezida (deezdà)  masîii dezida  six matches
7. dôfelà  masîii dôfelà  seven matches
8. dosâvà  masîii dosâvà  eight matches
9. tawu  masîii tawu  nine matches
10. puugo  masîii puugo  ten matches

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

matches  qaâbulâgii (masîii)
ants  púpuûi
peppers  kîzëgii
rice seed  mólóyäi
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.

<table>
<thead>
<tr>
<th>Currency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1¢</td>
</tr>
<tr>
<td>5¢</td>
</tr>
<tr>
<td>6¢</td>
</tr>
<tr>
<td>10¢</td>
</tr>
<tr>
<td>15¢</td>
</tr>
<tr>
<td>20¢</td>
</tr>
<tr>
<td>25¢</td>
</tr>
<tr>
<td>50¢</td>
</tr>
<tr>
<td>$1.00</td>
</tr>
<tr>
<td>$4.00</td>
</tr>
<tr>
<td>$5.00</td>
</tr>
</tbody>
</table>

Practice counting to $1.00 by 5¢ intervals.

Practice counting to 10¢ by 1¢ intervals.

### 2.3 Dììdè...how much/how many

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

1. Dììdè yà gàà yàzùnlààiìtie...how much is your merchandise?
2. Dììdè yà èwòiùni nà...how many do you want?
3. Sòwòi yà gàà liìdè...how much is the price?
4. Núlìlìdè yà èvàànì...how many people came?
5. Mààzá dììdè yà è nà...how many bananas are there?
6. Mààzàdììdè yà èèyà...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?
   Zebece’ ya éeyà?

   2. I have two bananas.
      Maażafélegeyà.

3. How many bananas do you have?
   Maażadiide ya èzeyà.

   4. I have 4 bananas.
      Maażanaaqo ya èzeyà.

5. How much are they?
   Dildè ya qaatlè.

   6. One for 5c.
      Gilá ya qaafówún.

7. How much for all?
   Dildè ya gaa tēkogopè.

   8. 20c
      Šenigilá.

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, qa, follows strong-conditioning word forms.

- kpásaqìì kpásaqà peléí peléá house
- másgåqìì másgàqà chiefs tèè tèèá fowels
- kîsèqìì kîsèqà peléí peléá roads
The definite plural is formed from the definite singular. There are three definite singular forms. As mentioned earlier, -qii 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: \textit{NOTE: C = consonant.}

\texttt{sée...elephant} \quad \texttt{kpýi...worm}

In addition, there is a third definite suffix -\texttt{ve}, added to locative type words.

\begin{itemize}
  \item \texttt{getià...outside} \quad \texttt{getiàve...the outside - outside place}
  \item \texttt{zuwa...ground} \quad \texttt{zuwáve...the ground - ground place}
  \item \texttt{tòolàve...forehead}
  \item \texttt{gázuve...eye}
  \item \texttt{dàavé...mouth}
\end{itemize}

Once the definite is formed the plural t\texttt{íe}, from t\texttt{íe} '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.

\begin{itemize}
  \item \texttt{Máságaà táà vè.} Some chiefs are here (but their number, and other facts have not been specified).
  \item \texttt{Máságlì tíe táà vè.} The chiefs (that you told me about) are here.
\end{itemize}

\textbf{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)

dalagii...dollar
dézidà...six
díidé, líidé...how much
dooluò...five
díféla...seven
díssáva...eight
eëtingii...15¢

felegò...two
fówungii...nickel

-ga...indefinite plural (see Lesson 8, section 2.4)
géngén...to fry
geya...to buy
gilagii...one
yále...there is

kàpagii...penny
kopagapè...all sorts of
kpyí...worm

maázagengen...fried plantains
masii...matches
mòyáaì...rice seed

nàągò...four
nàčgii...dime
ncpe...every

nàabuláagiì...matches
nàiì...egg (see tèènàì)
èteèa...outside
èteàvé...the outside

pôngìì...pound $4.00
pòqììòò...transact business
püpuíì...ants
puügsìì...ten

sàyáîì...market
séf, sée...elephant
Sèéfòlò...Sunday
sèniìgìì...20¢ from shilling
sòlòwó, zòlòwó...to obtain
sòwòìì...price
sùbùì...morning

tábagó...together with
tawágò...nine
tèènàìì...chicken eggs
-tìë...plural suffix

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

zòò < sóò...be able, can
zòółáitìì...market things, merchandise
1. TEXT

1.1 Monolog: Pélei

Breakdown: Péléf...The House

1. Péléziizúfeleégó yá, é Lo'mazúizú.
   There are two kinds of houses in Lorma country.
   - zú...kinds
   - yá...emphatic marker
   - é...it (agreement with the plural subject is only optional)
   - zú...country

2. Wolowólowumáaveléi yá gáa kíliyilipeleí.
   The traditional houses are circular.
   - Wolowóló...by gone times
   - wu...in
   - múavéléi...these (aforementioned house)
   - kíliyilligil...circle (forms compound with pélé)

3. Lúmugilakáno, é téwú.
   They have only one room.
   - Lúmu...room
   - káno...only
   - é téwú...it is in them

4. Telòógè yá gáa gúlú tá pólofí évèè tétégîlvà.
   They are built with sticks and mud and grass thatch.
   - lòógè...stative form of build
   - gúlú, gúlíf...wood, tree, sticks
   - tá...and
   - pólofí...mud
   - tétégîl...grass thatch

5. Péléniincí, é Lo'mazúizú tá yá kpésapéléi.
   Tye new houses in Looma country are square houses.
   - kpésagí...square (compounded with pélé)
6. Péeíníitíie téloóge yá gaa pólóvilikíí, tá símëndii évée pánif-káláglíívá.

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

pééíníitíí...these houses
téloóge...they are built
pólóvilikíí...mud bricks
símëndíí...cement
páníkáláglíí...galvanized iron
káláglíí...flat sheet

7. Yéétà, tá bílikíí zíe gáa símëndíí té pín zíe má.

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

yéétà...sometimes, perhaps
zíe, sìe...to rub, spread
pín...paint
má...on it

8. Kpééapeléélamáá yá nó gáa lümumäágó.

Most square houses are only with four rooms.

lämáá < támáá...many, plenty
yá nó gáa...are only with = that is to say
lümü...room


A square house has one big room.

pééwaláíí...big room
ka...emphatic particle
wu...in

10. Zámazuvé péléwaláívwú, tá gábúi lóó ná, këevaamá nayégàá diiyílizuwé.

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

zámazu...in the middle -ve stative particle, place
gábúí...fire
lóó...build (literally, they build fires there)
këevaamá...in order that
nayégàá...there is
diiyílizuwé...cooking place
11. Lumügilä ka, zunüi vaama gaä yiä niibü.
   There is one room for the man to sleep in.
   zunüi...the man
   vaama...for him
   gaä yiä...with him
   niibü...sleep in

12. Lumüizšiție, taleyaitie, tawoi eavec saa nazaizšițieva.
   The other rooms, (are for) their children, their friends and his
   other wives.
   zoï...other
   leyai...children, (younger brothers and sisters)
   woi...friends
   nazaï...wife

   The rice kitchen (storage area) where they store the rice is outside.
   moloi...rice
   kotaï...kitchen = storage area
   netcha...outside
   vei...place
   wulo < kulo...take
1.2 Dialog: Puluji ya ma.

1. ............
2. Puluji ya ma.
3. ewoi ni e laami.
4. Owe, ewoi ni ge laami.
5. Folo mo, ewoi ni e laami ya balaa.
6. emama, be ge kon.
7. Va a de laa mi.
8. ewoi ni e zie bole.
10. Zie ya tazoo e kpole.
11. e mama.
12. ............
Breakdown: Púluí yà mà...I'm hungry.

2. Púluí yà mà.
   I am hungry.
   púluí...hunger
   mà...on me (Literally: Hunger is on me.)

3. Èwófì è lâáml?
   Do you want to eat?
   lâáml...eat

4. Òwè, gèwófì gè lâáml.
   Yes, I want to eat.

5. Fòlòmò èwófì è lâáml, yà bàlàá?
   Folomo do you also wish to eat?
   yà bàlàá...you too

6. Èmàmà, bè gè kòn.
   Thank you, let me taste it.
   èmàmà...thank you
   bè...let
   gè...I
   kòn...taste it

7. Váá dé lâáml.
   Come, let's eat.
   ì...we (inclusive)

8. Èwófì è zìé Bòlé.
   Are you thirsty?
   zìé...water
   Bòlé, kpòlé...drink

   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 tòwàà appears instead of tò. Thus for practical purposes the future differs from the progressive by the presence or absence of su-zu.

- Gàllìlzú. I am going.
- Gàllì. I will go.
- Gà séyéf wùózù. I am washing clothes.
- Gà séyéf wùò. I will wash clothes.
- Tò lìlzú. He is going.
- Tòwàà lìi. 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.

<table>
<thead>
<tr>
<th></th>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Ninà gà séyé wùó.</td>
<td>Ninà gèle séyéf wùóá.</td>
</tr>
<tr>
<td>you</td>
<td>Ninà yà séyé wùó.</td>
<td>Ninà èlé séyéf wùóá.</td>
</tr>
<tr>
<td>he</td>
<td>Ninà tòwàà séyé wùó.</td>
<td>Ninà èlé séyéf wùóá.</td>
</tr>
<tr>
<td>we</td>
<td>Ninà gà séyé wùó.</td>
<td>Ninà gèle séyéf wùóá.</td>
</tr>
<tr>
<td>they</td>
<td>Ninà tà séyé wùó.</td>
<td>Ninà tèle séyéf wùóá.</td>
</tr>
<tr>
<td>you</td>
<td>Ninà wà séyé wùó.</td>
<td>Ninà wèle séyéf wùóá.</td>
</tr>
<tr>
<td>we</td>
<td>Ninà dá séyé wùó.</td>
<td>Ninà délé séyéf wùóá.</td>
</tr>
</tbody>
</table>

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 sùbù.
2. Kólù yà gáázu wúózu, é mááyílì.
5. Kólù yà sàà wáázu péélèlà yìè wúó kólòvéélèlà.
8. Kólù yà láámízù.
DAILY ACTIVITIES

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9.
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:

<table>
<thead>
<tr>
<th>Alienable</th>
<th>Inalienable</th>
</tr>
</thead>
<tbody>
<tr>
<td>My house (etc.)</td>
<td>My nose (etc.)</td>
</tr>
<tr>
<td>I</td>
<td>nápéléí</td>
</tr>
<tr>
<td>yous</td>
<td>yávéléí</td>
</tr>
<tr>
<td>he</td>
<td>nápéléí</td>
</tr>
<tr>
<td>we x</td>
<td>gávéléí</td>
</tr>
<tr>
<td>we n</td>
<td>dávéléí</td>
</tr>
<tr>
<td>youp</td>
<td>wávéléí</td>
</tr>
<tr>
<td>they</td>
<td>távéléí</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>house</th>
<th>chief</th>
<th>cobra</th>
</tr>
</thead>
<tbody>
<tr>
<td>napēlɛ́ʃ</td>
<td>nāmāsagī́f</td>
<td>nāziilīgī́f</td>
</tr>
<tr>
<td>ṣavēlɛ́i</td>
<td>yamasagī́i</td>
<td>yayiiligī́i</td>
</tr>
<tr>
<td>nāpēlɛ́i</td>
<td>nāmāsagī́i</td>
<td>nāziilīgī́i</td>
</tr>
<tr>
<td>ɡāvēlɛ́i</td>
<td>ɡāmāsagī́i</td>
<td>gayiiligī́i</td>
</tr>
<tr>
<td>dāvēlɛ́i</td>
<td>damāsagī́i</td>
<td>dayiiligī́i</td>
</tr>
<tr>
<td>ɡāvēlɛ́i</td>
<td>wamasagī́i</td>
<td>wayiiligī́i</td>
</tr>
<tr>
<td>tāvēlɛ́i</td>
<td>tāmāsagī́i</td>
<td>tāyilīgī́i</td>
</tr>
</tbody>
</table>

According to these rules, 'my house' should have the tone pattern napēlɛ́ʃ 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:

napēlɛ́ʃ lowering → napēlɛ́i suffix tone adjustment → napēlɛ́i

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.

| nāmāsagī́i  | my chief  |
| namasaninė́i | my new chief |
| nāpēlēnīnɛ́i | 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.

| Lii la. | Carry it. (Take it away.) |
| Vaa la. | Bring it. |
| Lii gaa naveloi. | Take the money away. |
| Vaa gaa naveloi. | Bring the money. |

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

| Lii gaa zu. | me |
| Lii gaa ye. | you |
| Lii la. | him |
| Lii gaa ye. | us |
| Lii gaa die. | us |
| Lii gaa wie. | you |
| Lii gaa tie. | them |

C. Expansion of the Object.

| Vaa la. | Bring it. |
| Vaa gaa naveloi. | Bring the money. |
| Vaa gaa navelo to fi pelci wu. | Bring the money from the bank. |

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

| Vaa la po. | Bring it to me. |
| Vaa la ewo. | Bring it to you. |
| Vaa la po. | Bring it to him. |
| Vaa la ge wo. | Bring it to us. |
| Vaa la dewo. | Bring it to us. |
| Vaa la wowo. | Bring it to you. |
| Vaa la tewo. | Bring it to them. |
E. Give and Take - fé and síyí

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Síyí</td>
<td>Take it.</td>
</tr>
<tr>
<td>Návólei zíyí</td>
<td>Take the money.</td>
</tr>
<tr>
<td>Fé</td>
<td>Give it.</td>
</tr>
<tr>
<td>Návólei vê</td>
<td>Give the money.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fé zèyà</td>
<td>Give it to me.</td>
</tr>
<tr>
<td>Fé éyà</td>
<td>Give it to you.</td>
</tr>
<tr>
<td>Fé zeyà</td>
<td>Give it to him.</td>
</tr>
<tr>
<td>Fé géyà</td>
<td>Give it to us.</td>
</tr>
<tr>
<td>Fé déyà</td>
<td>Give it to us.</td>
</tr>
<tr>
<td>Fé wèyà</td>
<td>Give it to you.</td>
</tr>
<tr>
<td>Fé tèyà</td>
<td>Give it to them.</td>
</tr>
<tr>
<td>Fé máságlì éyà</td>
<td>Give it to the chief.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>tévéé</td>
</tr>
<tr>
<td>2.</td>
<td>kpópóglì</td>
</tr>
<tr>
<td>3.</td>
<td>kpézlì</td>
</tr>
<tr>
<td>4.</td>
<td>kpákáláglì</td>
</tr>
<tr>
<td>5.</td>
<td>bétì</td>
</tr>
<tr>
<td>6.</td>
<td>sábáí</td>
</tr>
<tr>
<td>7.</td>
<td>lúdfé</td>
</tr>
</tbody>
</table>
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 Lorna 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 Lorna house. Go over it with your tutor making corrections as needed. Then use the standard procedures. Commit this to memory.
4. VOCABULARY

X-baláá...also X

bctéí...bed
bilibí...brick
bákí...bucket

déái...children (plural of duu)
déyá...to us
dé...we (inclusive) neg.
dé...we (inclusive) will
di...us (object of gaa)

eyá...to you (S)
é...he, she, it (neg)
é...you (S) neg.

f... give X to Y

gá...I will
gáázuwuó...to wash face
géyá...to us (X)
ge...we (exclusive) will
gé...I neg
ge...we (exclusive) neg

kálíí...hoe
kánó...only

ekévaama...in order to
kíliyiligíí...circular
kízigíí...file
kótáí...kitchen = storage building for grain and cooking place
kóón...to taste
kpakalágíí...stool
kpéságíí...square

kpézéí...bench
kpéléyáí...cutlass
kpókoogíí...hammer
kúló...to take, remove, pick

lá...him, her, it object of gaa
(see text 9.2.5)
líí gáa X...to carry X
lúdié...radio
lúmúgíí...room

mááyíí...to get dressed
mólíí...rice (unprocessed)
ngáuíí...fire

páníkálágíí...sheet iron, corrugated zinc roofing
pín...paint
pó...to him, her, it (see 9.2.5)
pó...to me
póloíí...mud
pólúíí...hunger
pólúí yá mà...I'm hungry.

ságíí...mat
séyéf...clothes
sícíí...rub it
síméndíí...cement
sítíí...saw

tá...they will
tápiáwolíí...grass whip
télíí...they neg.
tévéé...table
tetegii...thatch
tie...they (object of gaa)
too (S H)...to build
towaa I...he, she, it will
vaa gaa X...to bring X
we...place
we...you (pl) neg.
weya...to them
wie...you (p) object of gaa
woo X...play with X
wolwolo...by gone, traditional
ya...you (S) will
ye...you (sg) object of gaa
ye...us(X) object of gaa
zamazuve...in the center place
zeya...to me
zeizu...kinds
ziiligii...cobra
zoo...catch, take (also soo)
zoovce...axe
zi...other
zu...me (object of gaa)
1. TEXTS

1.1 Monolog: Fóléi


Fólónillnéféváá.
Breakdown: Folei - The Day

1. Lomazuizú, foleiyaveve lisita.
   In Lorna country, the day is divided into six parts.
   yawe...to separate
   ve...stative particle

2. Ga ye tiia gelaaboga.
   We call the first dawn.

3. Gelaaboga ya gaa nubogope ta wuziyi nalazu.
   Dawn is when everybody gets up from their sleeping places.
   nubogope...everybody
   wuziyi...to get up
   ná...his/her
   láazu...resting/sleeping place

4. Súbú ya gaa, gelaaboga wulu.
   Morning follows dawn.
   súbú...morning
   wulu...to follow

5. Súbú ya gaa sféziyì yálavalfsitíma, 3loe yálavapúugó káf félegíma.
   Morning lasts from six o'clock to 12 o'clock noon.
   sféziyì...to pick up, begin from
   yálavà...hour
   lisítéi...six (definite form)
   3loe...until it stands
   púugó káf félegí...twelve (10 + 2)

   Afternoon follows morning.
Afternoon begins at 12 o'clock and lasts until 6 o'clock in the evening.

Evening follows afternoon.

Evening lasts from five to seven in the evening.

Night follows evening.

Night lasts from seven o'clock till midnight.

Late-night follows night.

Late-night lasts from midnight until five o'clock in the morning.

A new day comes.
1. Dialog: VólóBéé yá váá lá vě.

2. ZeBéé yá ké qinà?

4. Taá yàbalágiízu nàdáazíyí zu màale.

6. Ná yá péléwopa?

9. Ówe, táizeBéé yelíi là.

11. Míné yá àgé gázoó ge évëtë na.

13. Sùbu?

1. ........................................

3. Gàliízu gelí nakpälágiízu.

5. Taá nàbalágiízu nàdáazígiíma Zélímeí.

7. Maanëeveé, elí Físébu, élévé ná, elí Wóózu; síézígi Wóózu, elí na kpalágiízu, tóo gàà yàlàyílásìs Wóózu.

8. Èwoini à gë, èvaà, pòtàzëvë?

10. qinàsùbu yá, gëlíi là.


15. Ga kávela yá ziczú saa gëzítì nàpéltëlà. 174
Breakdown: Vólóbée ya váá lá vè. - When will you come here?

2. Zèbéé yà ké, qìnà?
What are you doing tomorrow?
   zèbéé...what
   ké...do
   qìnà...tomorrow

I'm going to go to my farm.
   gàllizú...I'm going to
   kpatàgíi...farm

4. Táá yabałàgíizù nàdáázìyìizù máálè?
What is the name of your farm village?
   táá yabałàgíizù...town-your-farm-the-in
   nàdáázìyìí...its name
   máálè...it is called

5. Táá nabałàgíizù nàdáázìgíímá Zéléméí.
My farm village is called Zelemai.

6. Nà yà pélewópa?
Is it on the main road?
   pélewópa...main road

7. Mānéèvéè, ëllì Físébu, élévé ná, ëllì Wóózù; síéziỳì Wóózù ëllì ná kpatalàgíizù, tó gàà yálávàyìlásìè 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.
   mānéèvéè...it is necessary
   lèvé...pass
   Wóózù...Woozi
   síéziỳì...beginning from
   yálávàyìlásìè...a one hour's walk
8. Éwóni à gé èvaa pòtázwè?
   Would you like to come to my home?
   à gé...willing, able
   pòtázwè...my home?

9. Ówè, táizèbèè yièlìf là?
   Yes, when are you going there?
   táizèbèè...when = what time?

10. qìnásùbù yà, gèlìf là.
    I'm going tomorrow morning.

11. Mìnè yà àgé gàzo gè èvètè nà.
    Where will I be able to see you.
    mìnè...where
    àgé gàzoô...I will be able
    pètè...to see, meet

12. Kábóozùvè yà gàà mènè.
    At the taxi station.

    I will see you there.

15. Gà kàvèlà yà zìèzù sàà gàzìtì nàpèlèílà.
    I will try to reach home now.
    kàvèlà yà zìèzù...try
    zìtè...reach
    sàà...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 lizu 'go' or vaa 'come' in the present progressive followed by the main verb in its present participle.

\[
\text{ga-} \left\{ \text{lizu} \right\} + \left\{ \text{sogazu} \right\} \text{ bozu Pewuma} = \text{I'm going to go.} \\
\text{vaazu} \text{ to catch it.}
\]

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. Doţou le wodonì.
4. To liizu salevaliita.
5. Too namakpoosu, agee ewele dagitaïva.
6. Dagitaï ya a gée e koq.
7. Dagitaï e salei ta ves vec zeya.

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.

- Ke na kono. Do it again.
- Ke gaa maavila. Do it quickly.
- Ke boga zilema. Do it slowly.
- Ke gaa maavila. Do it soon.
- Ke na saa. Do it now.
- Ke zaa voleima. Do it today.
- Ke gaa woowulu. Do it softly.
- Ke gaa woowala. Do it loudly.
- Ke gaa pago. Do it well.
- Ke gaa nyowa. Do it poorly.
- Ke gaa gelegete. Do it cleverly.
- Ke gaa velaba. Do it foolishly.
- Ke ve boga pago. 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).

1. Zizi ya molo miizu gaa maavila. Zizi is eating rice quickly.
   Zizi ya molo miizu gaa laama Zizi is eating rice slowly.
   Zizi ya molo miizu kono Zizi is eating rice again.
   Zizi ya molo miizu wo Zizi is eating rice often.
   Zizi wulaa molo miizu. Zizi is eating rice completely.
   Zizi zaal molo miizu. Zizi is eating rice today.
   Zizi saa molo miizu. Zizi is eating rice now.
   Zizi molo miizu to yila. Zizi is eating rice alone.
2. Piwu za pële loosu.  
Piwu ya wono pële loosu.  
Piwu ya pële loosu gaa zeemaneke.  
Piwu ya pële loosu gaa maavila.  
Piwu ya saa pële loosu.  
Piwu ya pële loosu gaa paag.  
Piwu ya pële loosu gaa yöwa.  

Piwu is building a house today.  
Piwu is building a house again.  
Piwu is building a house slowly.  
Piwu is building a house quickly.  
Piwu is building a house now.  
Piwu is building a house well.  
Piwu is building a house poorly.

Jin ya kabizzu bana gaa pële pële.  
Jin ya kabizzu bana gaa maavila.  
Jin ya kabizzu bana za.  
Jin ya kabizzu bana gaa pago.  
Jin ya kabizzu bana gaa yöwa.  
Jin ya kabizzu bana saa.  

James is driving to Gbarnga again.  
James is driving to Gbarnga slowly.  
James is driving to Gbarnga quickly.  
James is driving to Gbarnga today.  
James is driving to Gbarnga well.  
James is driving to Gbarnga poorly.  
James is driving to Gbarnga now.

4. Biiya yá boyczu gaa pango.  
Biiya yá boyczu za.  
Biiya yá boyczu gaa yöwa.  
Biiya yá boyczu gaa maavila.  
Biiya yá boyczu gaa woowala.  
Biiya yá boyczu gaa woowulu.  
Biiya yá boyczu saa.  
Biiya yá boyczu kono.  
Biiya yá boyczu gaa pango.  
Biiya yá boyczu 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 pago. 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 pole wuu bese gaa pin saa. They are painting the house now.
Taa pole wuu bese gaa pin kono. They are painting the house again.
Taa pole wuu bese gaa pin zaa. They are painting the house today.
Taa pole wuu bese gaa pin pago. They are painting the house well.
Taa pole wuu bese gaa pin maavila. They are painting the house quickly.
Taa pole wuu bese gaa pin maaneeke. They are painting the house slowly.

2.6 "When" wolobee...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 Lorma, these two meanings
are shown using two different constructions (1) and (2) below.

(1) When will you go? Volobee yaliil la?
(2) When you come we will go. Yavaa na dese, daliil na.
     When you come we will eat. Yavaa na dese dalama.
2.7 Drilling When Questions

Using the story drill: Kólú 'gá wusívúzu, carry out the following:

A. 1) tutor points to picture, says the sentence associated with it,
2) learner converts it to a when (Vólóóé 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' wóíni is one you are already familiar with.

Ge wóíni gá múkulu: I like rice.

Below is a list of other such verbs:

Tóó zéíni. He sits. or He is sitting.
Tóó lóóñi. He stands. or He is standing.
Tóó séléíni. He hangs. or He is hanging.
Tóó lááñi. 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,

Fólómo liizú tāazu. 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. Fólómo øzoó elii tāazu. Folomo can go to town.
   Folomo éle zoo ga elii tāazu. Folomo can't go to town.

2. Māñé Fólómo elii tāazu. Folomo has to go to town.
   Māñé nènélè Fólómo elii tāazu. Folomo doesn't have to go to town.

3. Ení Fólómo elii tāazu. It is necessary for Folomo to go to
town.
   Ení Fólómo éle lii tāazu. Folomo musn't go to town.
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:

<table>
<thead>
<tr>
<th>Lorma Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>La'alisedi</td>
<td>Sunday</td>
</tr>
<tr>
<td>Tecne</td>
<td>Monday</td>
</tr>
<tr>
<td>Tecne kúlagá</td>
<td>Tuesday</td>
</tr>
<tr>
<td>Yalává</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Doogbsóko</td>
<td>Thursday</td>
</tr>
<tr>
<td>Doowala</td>
<td>Friday</td>
</tr>
<tr>
<td>Sívili</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

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:

- bahoóna - 2 days
- qiná (náeya) - 1 day (yesterday)
- zaa - today
- qina + 1 day (tomorrow)
- qináwulásu + 2 days
- qina (wulásu)² + 3 days
3.4 Suggestions for Drilling "Yesterday" and "Tomorrow"

Then run the following drill:

A. 1) Zàà yà gàà vólòbëc? Zàà yà gàà (t'ëëëk'ëkëläàgà).
   What day is today? Today is (Tuesday).

2) ñëù ñà yà gàà vólòbëc?
   What day is tomorrow?

3) ñëù ñà é yà, ë yë niígà vólòbëc?
   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) Żbëcë yà ké gàà Sëëf'ëlò?
   What do you do on Sunday?

2) Żbëcë yà ké gàà Tëëfëgëlò?
   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

dáá...to lie, rest
dáázu...sleeping
dáázu...resting place

Dógbóko...Thursday
Dówala...Friday

gaa géjéjé...cleverly
gaa màavila...quickly
gaa nyâwa...poorly
gaa pégó...well
gaa pépéjé...slowly
gaa valaba...foolishly
gaa woowala...loudly
gaa woowoâlu...quietly,
gaa zilema...slowly
gálava...hour
gawe...separate, divide
géláájóggá...dawn
yá...on
yálava...Wednesday

kâbaózóvu...car park
kâvelájáizú...try to
koozóvu...stomach
kpídi...night
kpídijaâma...deep night
kpókoji... (early) evening
kpókóvolo...afternoon

laálisée...Sunday

namâkpoó...to wait
nèke...slowly
nûbõgôpé...everybody
ôinawâsâlu...day after tomorrow
ôinawâsâluwâsâlu...three days hence

sloó...until

péléwópái...main road
pótâzévé... (his) home

sféziyî...lasts
Sívîlí...Saturday

táí...time, when
Técné...Monday
Técnêkúlágà...Tuesday
tîfá...perfect of tili "to call"

wúlu...to follow

zíté...to reach
1. TEXTS

1.1 Monolog: Stológico

Breakdown: Stológíížú...In the Store

1. Zọzóó. kà gàà màkitìi gàadééláá.
   Zorzor has a commercial area.
   màkitìi...market
   gàadééláá...area

2. Yàzóó é gàë-nilámáá zóláwó nà, bòóveláále, stóló kà ná, évéé zàâyàvà.
   You can buy many things there because stores and "Markets" are there.
   gàë...thing
   lámáá...many ( tamaa)
   stóló...store

3. Stólogoó girà tàá nà, yá mìlíkì vëtë nà, évéé kàléwòpúvà, évéé kpolóvà, sëësáá dàaàiëñìgìnìkpúlpúlpúlgáávà.
   There are some stores where you find (see) milk, canned fish, salt
   and different foodstuffs.
   viga...some
   tàá nà...they are there
   mìlíkì...milk
   kàléwòpu...canned fish (Literally: fish-cup)
   kpolóvú...different

4. Yàzóó tànìsu, é bátulúwòtí zóláwó yávlàsláitvà mà èvéésàà lòódièvà.
   You can also buy batteries for your flashlight and radio.
   tànìsu...also
   bátulúwòtíi...battery (Literally: battery-stone kotu)
   flaslàît...flashlight
   lòódiè...radio

5. Stólogoó girà yá kowawòló zóláwó nà, gèyà èvéésàà sëy'sìtanìgàvà.
   At some stores you (can) get shoes for yourself and some cloth.
   kowawòló...shoes
   nà...there (shows that stólogoó at the beginning of the sentence is a locative)
   sëy'sì...cloth
   gèyà...have, possess
   At some stores there are different kinds of merchandise that you can
   use in your work.
   ssólá...merchandise
   ebótíyéélà...your help-work-do-ing

7. Stólóglívígá táá ná, názáítíe tá mítétí yeyá ná, kópu, kólíyí, plétét, kóko, kólólpá évéésaà bówáva.
   At some stores, women (can) buy spoons, cups, iron pots, plates,
   pans, big pans and knives.
   názáítíe...women
   mítétí...spoon
   kópu...cup
   kólíyí...iron pot (kólu + diji)
   kóko...pan
   kólólpái...big pan/bowl
   bówái...knife

8. Nánówa teláítíe tá gèzu geyá ná évéésaa ségéva, té sóló ágé nú
   è gílima.
   This is where tailors they buy thread, needles and cloth, and sew
   it in order for people to wear it.
   nánówa...this is the place
teláítíe...tailors
gèzu...thread
ségé...needle
sóló...sew
ágé...in order
gílima...wear it

9. Nánówa kólówélwubóígítíe tázoó té pén geyá ná, kólówél évéésaà
dénsőí.
   This is where school children buy their pens, paper and pencils.
   kólówélwubóígítíe...book-house-in-people-the-s
   pén...pen
   kólówél...paper (Literally: white book; kóló also means skin)
dénsőí...pencil
Fishermen buy hooks and line in the shop.
  kalewulonu...fish-pull-person
  kala...hook
  lovava...line
  saapgiizu...shop (small store)

11. Anii ya gaa zebeeunu, yazoo e sale geya stoojiizu, age evalo.
If you are sick, you can buy medicine in the shop in order to get well.
  zebee...sick (used as a-verb)
  salei...medicine
  age...in order to
  valo, balo...be well

There are two parking stations in Zorzor.
  kaaboozuve...car-park-in-place

The first one is where you go to Guinea, Monrovia or Binjama.
  nagilagii...that-one-the (that first one)
  vei...where, place
  kazigi...take cars
  Duko...upcountry name for Monrovia

14. Nafelekeleli ya gaa vei ya kai ziyi na elii gaa yie Gaanaga.
The second one is where you take the car to carry you to Gbarnga.
  kel...one
  li gaa yie...carry you
  Gaanaga...Gbarnga

15. Zozoo ka gaa nadevei numaa ta tifee na gaa kpososubu.
Zorzor is a place where people work night and day.
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: Diiɗe yà gaa kòwàwàlitie?

1) Daalimai.
2) Diiɗe yà gaa kòwàwàlitie?
3) Tòg gaa pòngila sënéfélégonài.
4) Tè ñwô.
5) Tékpakpàvè fa mà.
6) Tabalàa ka nà?
7) Niitie ñwô wa nô.
8) Tëvélévelège.
9) Tá yà nà, tà wòlòwòlò?
10) Làásì yà èzéyà sàà.
11) Tëwóólìve.
12) Diiɗe yà gaa tévé?
13) Tòg gaa pòngila sënéfélélogo nài.
14) Sôñôf kpakpàvè.
15) Bê gè dàlásààgà sëné-
    félégonài fè.
16) Pòngilà fè nô.
17) Dalàdòoluɔ yà èzéyà.
    Félébô?
18) Nà màkpon fëñi gà lìì bôfôwôvé.
19) PAUSE

20) Yàvèlèpàyèfì yà.

21) Ñì màmà.

22) Ñì màmà.
Breakdown: Díídé yá gáa kówáwólóítí?... How much are your shoes?

1. Dáálí mái.
   Greetings.

2. Díídé yá gáa kówáwólóítí?
   How much are your shoes?

3. Tóó gáa póngl lá sénéfélégónái.
   They are four dollars and fifty cents.
   pón...pound = $4.00
   sénéfélég...two shillings = 40c
   náí...10c

4. Té ṣwó.
   Try these.

5. Tékpákpávé fá má.
   They are too big for me.

6. Tábáláá ká ná?
   Do you have others?

7. Níítí le ṣwó wá ná.
   Try these.

8. Tévélévelécgé.
   They are (too) small.

9. Táyaná, tá wólówólóí?
   Do you have any that are larger?

10. Láási yá ezéyá sàà.
    That's the last I have now.

11. Téwóólívé.
    They fit.
12. Diidé yá gàà tévé?
   How much is it for them?

13. Tōo gàà pongilá sénéfélégnàí.
    They are $4.50.

    That is too much. The price is hard
    sônôí, sóôôí...price

15. ëè ge dalasaágó sénéfélégnàí fé.
    What if you give $3.50?

    Give only $4.00.

17. Daladóolù̀ yà ezèyà. Félé bó?
    I have a $5.00 bill. Can you change it?

18. Nà makpōn, fënì galìì bóiwôvé.
    Wait, I have to go to a friend.

19. PAUSE

20. Yavelepayeì yà.
    Here is your change.
    vele, fele...trade
    payei...money

21. émamà.

22. émamà.
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:

- malakúwalai (bitter cassava)  wálá (bitter)
- pélicěnc (new house)  nińć (new)
- gulúšúzagi (tall tree)  koóza (tall)
- názanúwolózaągi (old woman)  pólozáá (old)
- kpeleyábaanągi (strong cutlass)  kpaáná (hard)
- pélele (black house)  téí (black)

2) Following weak consonant, high tone conditioning nouns:

- néníwalai (bitter thing)  wálá (bitter)
- kótibaadi (hot stone)  kpaadí (hot)
- pélenc (small road)  penč (small)
- tawolózaągi (old town)  kolozáa (old)
- pélicěnc (new road)  nińć (new)
- zicči (cold water)  déi (water)

3) Following strong consonant, low tone conditioning nouns:

- máśapólozáągi (old chief)  pólozáá (old)
- kpásąwalai (big okra)  gwálá (big)
- kůlůnənįnc (new trunk)  nińć (new)
- bąłakolegi (white sheep)  kóle (white)
- kpalepęnci (small broom)  penč (small)
4) Following strong consonant, high tone conditioning nouns:

- nūmūlukpóðái: sour orange
- kōskókpái: big neck
- bāalákólégíi: white sheep
- gūlūwulūps'éz'ağı́í: old greens
- tāavāncéñéégi: sweet spuff

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: níné new
c) weak high: píné small
d) low noun: péleí house
e) high noun: péleí path

Examples:

a) péleíbúwóniínél short new house
b) péleíbúwóniínél short new road
c) péleívenéniínél small new house
d) péleívenéniínél small new road
e) péleíniínévéni small new road

NOTE: Gázi L.W. 'yellow' is actually a noun cf. kpázi 'corn.' Therefore, a yellow house is actually Gázi bélél and not péleí Gázi. Níné is one of those adjectives which takes maa as its subject. Therefore, "it is new" is máánílįnévę.

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: nɪɪ (this) and na (that). They are added to the definite form of the noun:

- masag iniciar this chief masaginana that chief
- pelcinini this house pelcinina that house

The plural follows the demonstrative pronoun:

- masagini itic these chiefs masaginatic those chiefs
- pelcinini tic these houses pelcinatic 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) \[ 11 \text{-} 19 \]

11...púúgo kái gílè
12...púúgo kái félègò
13...púúgo kái sààgò
t14...púúgo kái nààgò
t15...púúgo kái lòòlòò
t16...púúgo kái lèzità
t17...púúgo kái jòfélàà
t18...púúgo kái lòsàvàà
t19...púúgo kái tààwu

2) the numbers 20 - 90

20...zéé fèègò
t21 = zéé félègò kái gílè
t30...zéé sààgò
t40...zéé nààgò
t50...zéé lòòlòò
t60...zéé lèzità
t70...zéé jòfélàà
t80...zéé lòsàvàà
t90...zéé tààwu

3) 100...wungíla

102...wungíla kái félègò

121...wungíla zéé félègò kái gílè.

2.6 Drilling Numbers

Numbers are very difficult to learn to manipulate, so you will have to expedite considerable effort at this task. Therefore, the following arithmetic drills should be run again and again.
A) 2 + 3 = 5  Feleg naag toogaa too ga dooluoo.
    4 + 7 = 11 Naag boogi dofelava too ga puu kai gii.

B) 7 - 3 = 4  Doofelaa e saag wuloba, too gaa naag.
    10 - 2 = 8 Duugu felego wulo ba, too ga dooowa.

C) 5 x 4 = 20  Dooluo zize naag too gaa zee felega.
    2 x 2 = 4  Felego zize felego too ga naag.

D) 20 ÷ 5 = 4  Zee felega egaw gaa looluoo. Tooga naag.
    15 ÷ 3 = 5  Duu kai looluoo e gawc gaa saag. Tooga dooluoo.

NOTE: Do only one operation at a time.

e.g. Tutor: What is ________?
    Learner: ________ is ________

a) Sums should be kept below 11.
b) 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 ya'gaziezu nábamá.
   b) Is it greater than X?
      Tevé gë zëëloóluová?
      a) Yes.
         Ówe.
      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,

ágo...in order
bálaá...others, more
bátulúwotí...battery
   (Lit: battery stones)
Gáangá...Gbarnga
botóiícíla...working
daálímai...a greeting
Dúkóo...Monrovia
felepaYeí...change
flásláit...flashlight
gézií...thread
gííi...to wear

kálewpóu...fish cup, canned fish
kálewpóholóú...fisherman
   (Lit: fish-pull-person)
kálúí...hook
kókolípaí...big pan
kóoolíve...to fit
kótfí...stone
láwái...line

nábáīi...number

Válo...to get well
-víga...some

wúngíla...100

zéefe égó...20 (2 sets of hands)
1. TEXTS

1.1 Monolog: Píwú Bí Bodegi

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

1. Píwú Bí Bòdègì ya.
   This is Pewu B. Bodegie.

2. Tso gaa kóna dëfélégod kái lézitá.
   He is twenty-six years old.
   kóná...year

3. Tso gaa kólôvélewùwóí Zøzokólôvéléwu.
   He is a student in Zorzor (central high) school.

4. Tso kólópuugó kái gilázu.
   He is in the eleventh grade.
   kóló...grade, book

5. Téi pénéi ya, eyéni Fìisèbù.
   When he was young, he was in Fisebu.
   téi...time, when
   pénéi...little

6. É eyéni wóíni élili kólôvéléwu ke kýá le kápá Fé názényá gaa sìlii.
   He wanted to go to school, but his father would not give him the
   money for him to go to school.
   éyéni wóíni...he wanted
   kè...but

7. Na ya é kée na 'agé élili gaa kéké wo gaa na bó pé.
   That is the reason he decided to go to his uncle and plea for help.
   na ya é kée na...that is the reason
   'agé...he decided
   bó pé...help (to him)

8. Kéké boíní bá gaa é bó pé.
   His uncle agreed to help him.
   boíní bá...said to him
That is the reason (when) Pewu returns from his school he goes to his uncle’s farm to work.

Pewu lives in Zorzor.

He is now with one Peace Corps Volunteer named John Smith.

Sometimes he gives books to him so he can study.

That is the reason he does these things.

He buys the food, he cooks, he sweeps the house.

If God blesses him, (when) he comes out of the twelfth grade.

If God helps him, he will go to Cuttington College or to the University of Liberia.

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:

- Ge weleni kpogiiva. I saw the crowd.
- Ge le weleni kpogiiva. 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:

- e li'a taazu. You went.
- e siyia. He picked it up.
- Ge teewui yeyaa. We bought a chicken.
- Ge zi'ía geii taazu. I just walked to town.
- Dé pelei loogá. We built a house.
- Wo titega. You turned it.
- Té soga. 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:

- Gélé sóoga. 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:

   
   He built his house yesterday.
   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 tóóziáňqá followed by perfect verb phrase.

   He began to sweep the house.
   I began to cook rice.
   They began to fight.
   They began to study.

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

   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: Wóóláá sàà

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

GE wóóláá sàà péléwú Gá lé sú. I already swept the house.
GE wóóláá sàà díyíyílìzu. I already cooked rice.
TE wóóláá sàà gá pí fì wò sú. They already fought.
TE wóóláá sàà kó s māawólìzu. 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

1. Tóó péléwúbálézù.
   kpálé
   sweep
2. Tóó gwiflévézù.
   tévé
   cut grass
3. Tóó wózá́vfílìzù.
   bflí
   scratch
4. Tóó diyífílìzù.
   gílí
   cook food
5. Tóó wundálawúózù.
   güó
   rub/wash windows
6. Tóó diyížôyáláítewózù.
   pó
   put away
7. Tóó líf é ká váí vilìzù.
   pfílí
   throw away trash
8a. Tóó diyíwùózù.
   güó
   wash pots
8b. Tóó seyéiwùózù.
   güó
   wash clothes
1. Tśś kālšlééve. teach
2. Tśś màwōlīzū. learn
3. Tśś dūdūsū. read
4. Tśś kpsōfyēzū. write
5. Tśś yūūgāāziēzū. think
6. Tśś màwōlīzū. study
7. Tśś bōlīzū. talk
8. Tśś wūitūsū. 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**
  
  Sîéné tά Mûlbâ tálîizu.
  
  Siene and Mulbah are going.

- **évć X-va**
  
  Sîéné évć Mûlbâva tâvaàzu.
  
  Siene and Mulbah are coming.

- **boga or bogo**
  
  Sîéné bogá Mûlbâ h tálîizu.
  
  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 throughout.

Sîéné tά Mûlbâ tâbogá Zízi, tálîizu.
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 kpólo zìyì évéc kîsèbà. He took salt and pepper.
- É nîmûlù kûlôô évéc maaðâbâ. He picked oranges and bananas.

**B. Or**

The concept 'or' (disjunction) is expressed by either nàláále or, ̀̀nà núgàa (neither):

- Gà fé Flómọyà nàláále Zízi. I will give it to either Folomo or Zizi.

- Gà fé Flómọyà ̀̀nà núgàa Zízi. I will give it to neither Flomo nor Zizi.

- Gàlìì Zòzò Zàà, nàláále pìnà. I will go to Zorzor today, failing that, tomorrow.
Conjunctions relating to full clauses are presented in Lesson XVII.

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

<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flomò</td>
<td>锡ene</td>
</tr>
<tr>
<td>Pèwu</td>
<td>Kóta</td>
</tr>
<tr>
<td>Múlbà</td>
<td>Yáama</td>
</tr>
<tr>
<td>Nyákóí</td>
<td>Yésà</td>
</tr>
<tr>
<td>Yékpawóló</td>
<td>Dáábói</td>
</tr>
<tr>
<td>Bifya</td>
<td>Titóma</td>
</tr>
<tr>
<td>Tílibè</td>
<td>Zizi</td>
</tr>
</tbody>
</table>

B. Practicing Subject Conjunction

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

Flomò ya péléiwu bálézu.
Flomo is sweeping the house. etc.

Then repeat the drill using two names:

Flomò bégá Zizi tá péléiwu bálézu.
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

ewōiní gā X na yāle.
ēliini gā x and Y.
ēvāanī gā x and Y.
ēwele ni x-bā ēvéé y-bā.

2.8 Word List: Emotions

Set 1

get  (v)  to laugh
gāazumá yei  tear
kipéélůó (v) to cry (W, L)
qèèzusíí (v) to smile

gāazuyií (v) to frown
(saáfíilóózu to mourn
kúlo (v) to celebrate (W, L)
dúuwó to frighten (W, L)

Set 2

gāwóólo (v) to tease, annoy
máawóive sad
kóózuńe (v) happy
stative only
dúuwóóneni fierce (frightening thing)
zíílave happy
stative only

X e dwuwove...X frightens me.
**Set 3**

zi'iláábo (v) to enjoy

koozunávé gaà támáà to like greatly, to please greatly

kpálái embarrassment meaning complex

qúúfè shame meaning complex

**Set 4**

kipi to save
daázvé to save
seizuye to keep
tólsbuí harm (from trouble)

nádaayi: X-ba to harm X
tólósbvúvévé X-ba to harm X also to hinder X

ló toleba safe

kóí war

ziýawaláí anger

X ziiyáwalávé Y-ma X to be angry with Y
gáázie worry

ziíla peace
tólósbwákpa danger big trouble

ápí to fight
tóóswó fight war

bá X-ba to help X

lóku luck

lkúyówú 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 Monroyia) 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 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, leaving 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
bó X-bá...to say to X
bagá...and
bó X-pá...to help
bóí...talk
dáazeyé...save
díyízoyaláitéwo...to put things away (tidy up)
dóódó...to read
dúuwó...to frighten
dúuwóqni...fierce thing
def...to give
Fíísèbu...Fisebu (town)

gáawólo...to tease, annoy
gáazuyili...frown
gáazumaysi...tear (eyewater)
ge...to decide
gúó...to rub, wash
gwii...grass

kábo...to bless
kipi...to save
kóozúncévé...happy (stative only)
kóí...war
koló...grade, book
kólóvéélwuboi...student
kóna...year
kóswó...to fight war
kpáláí...embarrassment
kpálé...to sweep
kpeelóo...to cry
kpoiyé...to read
kulo...to celebrate
kuló...to return to
lentsó X-bá...to be safe
lii ekavaivili...throw away the trash
lokui...luck
lokuyówu...bad luck
maawóiwé...to be sad
mái a kée nà...that is the reason
náláale...or
nadaayé X-bá...to harm X
gapí...to fight
gee...to laugh
geezusií...to smile
guufé...shame
sonogaa...neither
pencií...little one
píí...to throw away

saabíelló...mound
seizuyé...to keep
tévé...to cut
tiýé...to do work
tósóbuí...harm, trouble
tósó búbakpá...danger
tólóbúvevé X ba...to harm X

wózáí...ground
wündálawúó...to wash windows
wúítú...to listen

yüügaazié...to think

zíflá...peace
zífláábo...to enjoy
zíflááve...to be happy
zífyáwálavé...to be angry with X
1. TEXTS

1.1 Monolog: Péléloorfál Lò琨mázúlzú


Mááñæ e täämaasagii gāazäyä ve máañee e pēlē lōo nā. Tā'ñā lē nā gāa yič, yā saā yā númaá gāazäyä tēgbū evāa wo pēlēññi viľē. Wā yē nā, pēlēññi viľēšū, máañee e te wōnokūlū nāa máavölōi. Gālīññi lē kūlāā, 
tōwāā e gāa gādoómeleē. Tōwāā gā gūlí̄tā gīlīā gāa e pēlë bāaānā. Wa 
wōło nā gāa pēlēviľē, wōdākā, yā saā yā viľēmālevāi wūlū. Wā mālē nā, 
yā saā yā viľē máavēlevāi wūlū. Wā máavēļēnā yā yā saā, eboówū ú elasīgīlī 
māañee wo pēlēzōlā. Nūyāllā gele pēlē zōlā. Tēī yā núumāitī yā zaāyāā 
tē táinīlzū gāa té bō evāā. Pēlēzōzhīgīlī yā zītī nā yā éwō yē gāa pēlēf, 
māañee e pēlēzōzveāītī kōnī kūlū. Tōwāā bōgāfāī e gāa faabākpānā vōlōl. 
Wā wōlō nā gāa pēlēzō, máañeeve wo ŋī pēlēzōanīñēnu nā bōkoīī. Vēlē 
yā nā, gā pēlēi lōodā gāi-ge gāa Lōōmağīltī. Wōvāāsī ḫpsōī vāa mā 
tīfkānā.
Breakdown: House Building Business in Lorma Country

1. Pééléóórái yà gàa fáípáájì, anífí yà gàa núizéélakúlái sàá.
   House construction is good business if you are a handy person.
   lòofái...building business
   zéélakúlái...handy

2. Anífí ewóíi ei péélé lòó, vélé yà máänéé e tóózééí lá.
   If you want to build a house, this is the way to do it.
   vélé yà...this is the way
   mäánné...it is best
   tóózééí...to begin
   lá...it

3. Pééléopéléí zéizú lámàgè.
   The steps in building a house are many.
   pééléí...way
   zéizú...in steps, stages, periods zei = time
   lámàgè...many (stative)

4. Tá, tá lóó gàá bìlíkiii nà yà gàá pólógele.
   They build them with brick, that is to say with mud.
   bìlíkiii...brick (block)
   nà yà gàá...that is (to say)
   póló...mud
   gele...own (in this context, itself)

5. Té tá lóó wóó gàá bìlíkini, égàá símëndii, nà yà gàá, té lìlì gàá kònkilivele.
   They also build it with brick and cement, this is what they call a concrete house.
   símëndii...cement
   tìlì...they call it
   kònkilì...concrete
   That which we build, we who are Lorma people, we build with wood.
   niibɔɔ...that
gai...we who
gulii...sticks, wood

7. Ge mælɛ gaa muingii ɔɔ tɛtɛgii.
   We thatch it with grass of palm leaves.
   mælɛ...thatch
   muingii...grass
   tɛtɛgii...palm leaves

8. Ya wɔi nɔ, ya mælɛ gai panikaligii.
   If you wish, you may thatch it with zinc.
   panikaligii...zinc: metal-sheet

9. Ya nɔɔ gaa ewoivaa ya ge le.
   It is up to you which one you want.
   yamɔɔ...your own
   ewoivaa...your wish business (Literally: your own, your wish business which it is)

10. Tɔɔ zɛizuve ɔɔ gaa ni; ya liizu dɔdɔzu, e gulii leve.
    To begin with, you go to the bush to cut trees.
    tɔɔzɛizuve...begin, time-in-stative
dɔdɔz...bush
    leve...cut

    The trees that you are cutting are named poles.
    daa ɔɔ gaa...its name is
    pilgeuli...building wood
12. Yàwòlò nà gàa pìlegùlùi ìlé, yàa sàà wànò, yà lâàlè kòlòkòlò-gùlùváì wulu.
You finish cutting the posts, then you carry the round sticks.
    wòlò nà...finish with that
    ya sàà wànò...you now again
    ya lâàlè...you carry
    kòlòkòlò-gùlùváì...round stick business
    wulu...behind (in this context: then, next)

13. Yà wòlò nà gàa nà gè, yà sàà wànò yà vìlé galùwùlóváìwulu.
After you finish with that, you do the rope tying.
    galùwòlòváì...rope-tie-business

14. Nà gà wulònà bà, yà sàà yà vìlé tètèkulòváìwulu.
After you finish that you construct the thatching.
    tètèkulòváì...post-thach-tying-business

15. Àníí əwòíí ni è málè gàà tètè.
If you wish, you thatch it with palm leaves.

16. Àbì àníí əwòíí ni è málè gàà mùíngii.
Or if you wish, you thatch it with grass.

17. Yà sàà yà vìlé múwìkùlòváìwulu.
You then follow with the palm thatching.

18. Nùùgíláá èlè zoó gàà pelevílesù.
One person is not able to construct a house.
    nùùgíláá...one person
    zoó...to be able

19. Mààñçè é tàámasàgii gáazàyà vè mààñçè é péle lòo nà.
It is best to ask the town chief where it is best for you to build a house.
    mààñçè...it is best
    tàámasàgii...town chief
20. Tá ná 1é ná gáa yíc, và sâa và númáa gáázâga têbôô évâa wo péleñíi vile.

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

lê gáa yic...show to you
númáa...people
gáázaga...ask

21. Wà yè ná, péleñíi vilesu, máñne è te wónskulu nàamaávoloìi.

When you are there constructing (your) house, it is good for you to provide their food for the day.

wónskulu...provide
máavoloìi...the (afore-mentioned) day

22. Gâlîñíiì è kûlâa, tówâà gáa gádoñmélei.

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

gâlîñíìì...this rope
gádoñmélei...our own nail

23. Tówâà gá guñúîtìic gíñlà gáa è péle bâàna.

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

bâàna, kpaàna...strong
gíñlà...tie with it

24. Wà wòlo ná gáa péleñíile, wòdáká, và sâa và vílemáleñvíq wulu.

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

wòdáká...rafters

25. Wà mále ná, và sâa và víle máâvëleñví wulu.

After thatching you then construct the webbing business.

máâvëleñví...webbing business

26. Wà máâvëleñña và và sâa, ébôswúu ëlåsìëgîì máñne ùo péleñóìa.

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

ébôswúu...your own time
ëlåsìëgîì...your (name the) time
sòlà...daub
27. Nuugila gäa pele zola.
One person cannot daub a house.

28. Téf ya núumañë ya zaayaa té tânîizù gaa. té bo èvaa.
You have to ask the people in the town to come and help you.

29. Péleçoózi'gíi ya zití ná ya èwò ye gaa peleí, mànnëë è pélezoovéaítíë konó kulu.
When the house daubing time reaches, it is good for you who are the owner to feed the house daubers.

30. Tówàa bogafái è gaa fàabékpanàvoloi.
This day is a very important day.

31. Wà wòlo nà gaa pélezoó, mànnëëve wo njì pélezoóñirinewù ná bòkòl.
After daubing the house, it is good that you sleep in your newly daubed house that evening.

32. Vélé yá nà, gà péleí lòódá gài ge gaa Lo'màgiìtìë.
This is the way we Lorma people build houses.

33. Woôwágoi kpo'kòf vàa mà tìfkanà.
The good words coming this evening have finished.
1.2 Gaazayake.

1) ZeBeenii ya kodigiiti, ta peli looda?
2) ZeBeec ya kodigiiti, taal peli ma leelaa?
3) ZeBeenii ya kodigiiti taal wuipeli looda?
4) ZeBeenii ya kodigiiti taal wuipeli maleelalaa?
5) Mine ya, gagulii xetenaa ga peli looda?
6) ZeBeec ya kee ga mawun anii ewini e peli looda?
7) Tai sebeec ya peli zoolu laa?
8) Nuu gila ka zool e peli zoolu?
9) Anii ya numaitiic yazaakke na ga te 65 yi pelizovizuvu, zebeec ya fe tie?
10) Peli zebeec a ya leve daa e peli loo?

Gaazayake...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 people 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 taller than Peter.  
John is uglier than Peter.  
John is more intelligent than Peter.

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.

Pewu wóózávé (élève) Sumóyévá.  'Pewu is strong, he surpasses on Sumoy.'
Pewu le wóózáni, Gévé Sumóyévá.  'Pewu is not strong, he surpasses on Sumoy.'

In the negative, the stative (-ve or -ge) is expressed as a simple past negative. The dependent clause is used in the habitual form (the go 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."

Péwuzu Gáávé bá.  'Pewu is stronger than him.'
Péwuzu Gáávé Sumóyévá.  'Pewu is stronger than Sumoyc.'
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 Bäävé, è péétè gàà  'Pewu is strong, he looks (like) péle. 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 Bäävé tèpèbà.  'Pewu is stronger than them all.'
Péwùzù Bäävé tèzáàmà.  'Pewu is stronger among them.'
Péwùzù Bäävé númáftìèvà.  'Pewu is stronger than people.'

2.3 Asking About Comparatives and Superlatives

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

Zèbëcè yá kpááfì?  'Which is the strong(er, est) ?'

2.4 Suggestions for Studying and Learning the Comparative Construction

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

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

Wultaazu / Kwii-town-in America
kólovêlê / book-house school
kólovêlêwàlà / book-house-big university
póléloofáá / house-build-business house construction
sálévéle / medicine-house hospital
kpólówàlà / salt-bitter soda (NaHCO₃ or NaOH)
dáawùo / mouth-wash toothbrush
dótózu / body-in body (internal organs)
góízûnêni / 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:

- lódìe  radio
- kópúí  cup
- kápágíí  money (copper)
- plétčí  plate
- sáápgíí  shop
- fláslàit  flashlight

but some of these form compounds anyway.

- kólúliyí  iron-pot or kooi i
- kálewópu  fish-cup = canned fish
- bátúluwóti  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:

- Félanžuí  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:  Wuígìíí  Wuítaażú  America
First Word Weak:  sáléíí  sálévelčí  hospital
First Word High Cond.:  káléíí  kálewulónu  fisherman
                           kálewópu  canned fish
First Word Low Cond.:  Zozogííí  Zozbóvó  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 -ves and -ges were introduced. This stative is used to express a present condition.

köléves It is white.

pájes 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

köléaj The white state in the past (also è.ì)
pagaj The good state in the past.

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

Koléaj yaa. It was white.
Pagaaj yaa. 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).

\[
\begin{align*}
\text{Peleniineve.} & \quad \text{The house is new.} \\
\text{Peleniineai yaa.} & \quad \text{The house is new.} \\
\text{Peleitie teniineve.} & \quad \text{The houses (they) are new.} \\
\text{Peleitie teniineai yaa.} & \quad \text{The houses (they) were new.}
\end{align*}
\]

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.

\[
\text{Tòôbadizú.} \quad \text{It is getting hot.}
\]

Then transform this sentence into the following forms:

a) present stative \quad \text{Kpadive.} \quad \text{It is hot.}

b) past tense \quad \text{ebadìa.} \quad \text{It was getting hot.}

c) past stative \quad \text{Kpadiai yaa.} \quad \text{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.
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 Composition

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.

- Zebee ya nazaru nu yaa gilima? Zebee ya i naza ya gilima?
- Zebee ya masu ka too? Zebee ya i veke ya too?
- Zebee ya zunu na too? Zebee ya i labe ya too?
- Zebee ya zuloma na too? Zebee ya i maza ya gilima?
- Zebee ya nazaloma na gilima? Zebee ya i lii yaa too?
- Zebee ya tise na too? Zebee ya i leve ya gilima?
- Zebee ya boi ka too? Zebee ya i toozu kpidii?
- Zebee ya pisikoo na too? Zebee ya ya zeelai ya too?
- Zebee ya i toozu kpokevoloi? Zebee ya ilui ya gilima?

Use a number from 1 to 10 and a complete sentence in responding to the teacher's question.

- Too korealide ya eyeyea?
- Yogbolide ya eyeyea?
- Veleliide ya eyeyea?
- Bolide ya eyeyea?
- Gilmazevaliide ya eyeyea?
4. VOCABULARY

baláí...bangle
belegíi...trousers
belékoozagií...long pants
belékpuógíi...short pants
betíi...belt
bogafái...heavy matter
bólégíi...hat

dááwúò...tooth brush (mouth wash)
dóójí...bush/countryside
dóójí...briefs
dóómeléí...nail

ebóówúu...your own time
ewóóvàà...it's up to you

félégíi...gown

gáazàgà...themselves
gái...we who ("relative" pronoun)
galíi...soap
gélé...own (self)
gííi...to tie
goézúúnú...earring
gúlífí...sticks (wood, tree)

kódíséyeí...country cloth
kóléí...white
kómúi...comb
kskílli...concrete
ksóiságíí...sweater
ksómálógíí...socks
kóswówáláí...shoes

kpáná...to be strong
kpólégíi...head tie
kpólóskóóló...to be round

lámági...many (stative form)
(see tamaa)
le gáa X...show to X

máaneé...it is best
máavevéai...webbing business
máavóóí...the afore-mentioned day
malegíi...thach
müngíi...grass

nayagáa...that is to say
niiibó...that (self)
numáa...people
ńázanúbelégíi...panty
ńázanulookobái...dress
ńínizaígíi...brassiere

pólégulúi...building wood

seebaláí...ivory bangle
sílipái...slipper
sóla...to daub

taamasagíi...town chief
téí...you have to (see 13.1)
tííí...to call

tóokobái...shirt
tóokobayeébuogíí...short sleeve shirt
tóokobayeéwóozágií...long sleeve shirt
tsožéí...to begin
wóondákái...rafters
wónókulu...to provide food
wóndíyáwulubádí...hair grease
yánóó...your own
yà sàà wóno...you again
zédilàkúláf...Handy
zeizu...steps, stages (zei...time)
LESSON XIV

1. TEXTS

1.1. Šálevelelazievai

Breakdown: Sâlévelêlâzêvâl...Hospital-going Business

1. Anii ya gaâ seebênu, yai eewóini, elii sâlévelêla.
   If you are a sick person, you will want to go to the hospital.
   seebê...sick
   sâlé...medicine

2. Vele ya ya lévé dâ svee liizê sâlévelêla yeetâ svee wuiizowê vêcézu.
   This is the procedure you follow before going to the hospital, or
   perhaps before seeing the doctor.
   vêle...way
   ya lévé dâ...you pass with it
   svee...before
   yeetâ...perhaps
   wuiizowo î...Kwi doctor

3. Tanisô, anî yâwulôzü Fiséebü nîfkâvéle yîevââ sâlévelêla âsô
   Zôzo yâllî vê tà mótei ziyî nà Fiséebü.
   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.
   tânîsô...perhaps
   wûlô...come from
   nîfkâvéle...or the like
   yi...for you
   vê...place, where
   ziyî...take

4. Ya na ye na, tavaa tê e vilê na vê mótei ya numûitê pîlê na,
   ya saa ya gaaâyakê wô anî âle péleî wôonî ali sâlévelêla.
   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.
   pîlê...put you (down)
   wôonî kô...know
   ya saa ya...then you
5. Ta nà lé nà gàà yìë yà saà yàwùzi yìëliì.
   After they show you you get up and go.
   lë...show
   yìë...you
   wùzi yìë...get up, rise

6. Yañìì nà sàlévéélà, tánìsù ëlë kòsìì gàà vélè yàlévé dà é sàlé mààzòlwò.
   You go to the hospital (but) perhaps you do not know the way to pass through to obtain medicine.

7. Fëteï ya nuú yàaáyà këë gàà ë wùlòwëlì lë gàà yìë núï ë kòlòfì, vë núuyà sàlévéélà.
   You have to ask someone that he show the doctor who gives people papers to people at the hospital.
   yàaáyà këë...ask do question
   lë...show

8. Ya lììzù ë bò wùlòwëlmà gàà yà gàà sëébënu.
   You will go to tell the doctor that you are sick.

9. Ya bò nàmà ëléyesú nò nà òò sàléì vë ëyà, tòwàá ëlévé wùlòwëniìtiìwò të sëëbë wèë nùlòtòizù.
   After telling him, he will not yet give you medicine, he will send you to those doctors who know the sickness in peoples bodies.
   bò X-mà...say, tell X

10. Anìí nàììë tì sëëbëmàzìf wèë nà, tì ëlévé nà wùlù wùlòwëltìëwòvè nàììë tòdòfì yà gàà tì sëëbëmàzàálë wùlò.
    If they know the kind of sickness, they will send you to the doctors where they themselves draw the medicine for the sickness.
    màzìf...type, kind
    wùlù...back (in this context "on to")
    tòdòfì...they themselves
11. Nàatiwó, tá bó èmà gàà sàléyàí mànné té ré èyà.
They (are the ones) who tell you the tablets to give to you.
- bó...self
- èmà...to you
- sàléyàí...tablet
- èyà...to you

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 sàléyàí nà vé èyà.
Then they will give the tablet to you.
- èyà...to you

14. Kè ànìfí mànnéyɛ e yɛ sàlévɛlɛlɛ, éyɛsú ëyálo, tá è lààzùvɛ sàlévɛlɛlɛ gàà yìɛ nìfí nà éyɛsú ëyálo.
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.
- lààzùvɛ...resting place = bed
- éyɛsú...until

15. Vëlé yà na yàlévë dà ñvɛɛ vàlɔ́ɔù ànìfí yà gàà sëëbënuí yàvàà ëwɔí yë sàlévɛlɛlɛ màázɔ́lɔwó këëvààmà èlli 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 lévë dà...you proceed (literally pass through with it)
- màázɔ́lɔwó...get
- sàlévɛlɛlɛ màázɔ́lɔwó...literally: get hospital
- këëvààmà...in order to

16. Wóí zàà vààmà tìffànà.
The word for today is finished.
1.  Mënê yâlîi nà âníi yà qâ qee seëbênu?
2.  Zeëbëc yà këc qveë liizù sàlévelë'là?
3.  Fââzebëc mâàwûn kà pàgèi sëebeveâîîic tê yës sàlévelëlâ?
4.  Zeëbëc yà këc sàà âníi yâlîi nà e kôìì ci wûlò sàlévelëlâ?
5.  Âníi wûizowêi yà wèlë nà yic sàlévelëlâ, tòò sàà nò yà sàlé vè ëyà?
6.  Sâlezebëc màazigî yà wûizowêi yà fè ëyà?
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 (wen in the affirmative and neni in the negative). This construction, like all past tense constructions, uses the basic pronoun set.

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geyeni lizi</td>
<td>Gel e neni lizi</td>
</tr>
<tr>
<td>eyeni lizi</td>
<td>el e neni lizi</td>
</tr>
<tr>
<td>eyeni lizi</td>
<td>el e neni lizi</td>
</tr>
<tr>
<td>Geyen lizi</td>
<td>Gel e neni lizi</td>
</tr>
<tr>
<td>Deyen lizi</td>
<td>Dele neni lizi</td>
</tr>
<tr>
<td>Weyen lizi</td>
<td>Weli neni lizi</td>
</tr>
<tr>
<td>Teyen lizi</td>
<td>Tel e neni lizi</td>
</tr>
<tr>
<td>I was going.</td>
<td>I wasn't going.</td>
</tr>
<tr>
<td>Etc.</td>
<td>Etc.</td>
</tr>
</tbody>
</table>

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:

- eyeni lini. He had gone.
- el e neni lini. 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. B.

When you came to my house

(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. Tei evaa napele la,
   When you came to my house,
   a. geyen laamiru.
   b. geyen zic bolizu.
   c. geyen kok maawuozu.
   d. geyen loput wozu.
   e. geyen kos yalizu.
   f. geyen kol lodosu.
   g. geyen wof tosul lodilema.
   h. geyen Looma gomaa-wolezu.

2. Tei geyen lizu taazu,
   When I was going to town,
   a. gewelni nawoiwa.
   b. gewelni Folomova.
   c. gevileni.
   d. ge kol lodoni.
   e. ge maazagita yeeani.
   f. gelooni.
   g. ge daalifima woni tepeteema.
   a. I saw my friend.
   b. I saw Foloma.
   c. I got lost.
   d. I read a book.
   e. I bought some bananas.
   f. I fell down.
   g. I greeted everyone.
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 go form

The go form is so named because it is constructed with the go pronoun series.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>go form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ga</td>
</tr>
<tr>
<td>you</td>
<td>dö</td>
</tr>
<tr>
<td>he</td>
<td>dö</td>
</tr>
<tr>
<td>we</td>
<td>dö</td>
</tr>
<tr>
<td>we n</td>
<td>gô</td>
</tr>
<tr>
<td>you p</td>
<td>wô</td>
</tr>
<tr>
<td>they</td>
<td>tô</td>
</tr>
</tbody>
</table>

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.

bàangá gàa sùbù. He goes to Gbarnga in the morning.  
kolovèlèi gàa kpòkóvòlò. He goes to school in the afternoon.

The perfect (recent past) habitual, meaning 'used to do X' is constructed with the same go pronoun set, but with the perfect participle (see Lesson XIII).

bàangá gàa sùbù. He used to go to Gbarnga in the mornings.

The second usage of the go 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 go conditional can also be used to express:

"I would...but ________"

Gəli, kə gəzēēbezə. I would go but I'm sick.

Gə gəyə kə kəpə gələ zeyə. I would buy it, but I don't have money.

kə kə gələ gənzə kəenə. He would do it but I didn't ask him.

Tə yənə tif yeczə, go bə tie. (If) they were working, I would help them.

2.4 Suggestions for Drilling the go form.

A. The habitual.

1. Using the chart of daily activities given in lesson IX, transform the activities into the habitual form (present and perfect).

2. 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

1. Below is a list of sentences using the conditional form. Learn them in the prescribed way.

   a) Gə gəyə kə kəpə elə zeyə. He would buy it but he has no money.
   b) Gə ə wulə gəa əazə kə kəpə gələ zeyə. I would marry you, but I have no money.
   c) Gə ə wulə gəa əazə kə gələ woñi gəa évə. I would marry you, but I do not love you.
   d) Gəli, kə maanəeve gə tifVy. I would go, but I have to work.
   e) Gə yeve kə, maanəeve gəlii Dukɔ 13. I would stay, but I have to go to Monrovia.
   f) Gə duləamenti kə kəozuve yə wulozə. 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.

Elōțōzù wōdōvé? Your body is healthy?
Mōkōlūĩ neeće, kelee? 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.

Yełe liizù tāază?

To answer yes...( сохрани) would mean that you aren't, while to answer no (ba) would mean that you are.

B. Who, Whom, Bē (Bēi)

When asked about a person, whether subject (who) or other (whom) Bē is always used:

Bē yā ēvāază. Who is coming?
ē Bē màmnàni? Whom did you thank?
ē Bē vētēnì? Whom did you see?
ē wōfnì gàà Bē? Whom did you want?
Usually, however, the question word is placed at the beginning of the sentence followed by the emphatic marker (ка ~ яа). To mark what part of the sentence this question word is referring to, the pronoun representing that entity is returned.

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Бэя яа мами?</td>
<td>Whom did you thank? (high tone = it)</td>
</tr>
<tr>
<td>Бэ яа евелени ба?</td>
<td>Whom did you see? (high tone = it)</td>
</tr>
<tr>
<td>Бэ яа е петени?</td>
<td>Whom did you see? (high tone = it)</td>
</tr>
<tr>
<td>Бэ яа эвэний ла?</td>
<td>Whom did you want? (ла = it)</td>
</tr>
</tbody>
</table>

C. Whose: Бэ

Whose is really a possessive pronoun, and so a whose question is constructed as a possessive.

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Бэ нако яа е тевеан?</td>
<td>Whose book is on the table?</td>
</tr>
<tr>
<td>Бэ накооо вудэге?</td>
<td>Whose foot is the longest?</td>
</tr>
</tbody>
</table>

D. What: zебён, абэ

What questions follow the same logic as who questions.

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Зебён яа элэоо?</td>
<td>What fell?</td>
</tr>
<tr>
<td>э зебён яеё?</td>
<td>What did you do?</td>
</tr>
<tr>
<td>Зебён яа е кённи?</td>
<td>What did you do?</td>
</tr>
<tr>
<td>э велени зебён яа?</td>
<td>What did you see?</td>
</tr>
<tr>
<td>Зебён яа е велени ба?</td>
<td>What did you see?</td>
</tr>
<tr>
<td>э зебён велени?</td>
<td>What did you see?</td>
</tr>
<tr>
<td>Зебён яа е петени?</td>
<td>What did you see?</td>
</tr>
<tr>
<td>э вэны гыа зебён?</td>
<td>What do you want?</td>
</tr>
<tr>
<td>Зебён яа эвэний ла?</td>
<td>What do you want?</td>
</tr>
</tbody>
</table>

E. Which: zебён

Zебён being an adjective follows an adjectival construction.

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Кользебён яа е тевеан?</td>
<td>Which book is on the table?</td>
</tr>
<tr>
<td>Кользебён яа эвэний ла?</td>
<td>Which book do you want?</td>
</tr>
<tr>
<td>Тааазебён яа гыа ниф?</td>
<td>What town is this?</td>
</tr>
</tbody>
</table>
F. Where: mën, mînê

(mên) being a locative, follows the verb as do postpositions.

ë lînî mînê? Where did you go (there)?
Tawô! zîyînî mînê? Where is their friend from?

G. How much: diidê, lîidê (how much X)

Diidê 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).

Sëwô! ya gaa lîidê? How much is the price?
Diidê ya gaa yazóojaâtí? How much is your merchandise?
Diidê ya eëwôînî nà? How much do you want?
Mààzádiidê ya nà? How many bananas are there?

H. When: vólôbê

Vólôbê, literally "what day" usually appears as the first word in the sentence.

Vólôbê yâlîlîa? When will you go there?
Vólôbê yâvââ lâ? When will you come?

I. Why: Zëbëe e këe

Zëbëe e këe literally, "what did it do," precedes the main clause.

Zëbëe e këe yà këe? Why did you do it?
Zëbëe e këe yàntîmûlûgî yë kûlo? Why did you pick the oranges?
Zëbëe e këe yà vâa? Why did you come?

J. How: Vëlëzëbëi

Vëlëzëbëi, literally "what way" usually appears before the main clause.

Vëlëzëbëi e këe? How do you do it?
2.6 Suggestions for Studying Questions

Using the following sentences, ask a question about each of the nouns.

1. Zuńñf è móloşıże věni másągıfyá ŋiña náiyla. The man gave rice to the chief yesterday.
2. Dééñún łyifí gàa mólo yęzi másągıfis. The woman carried the rice to the chief.
3. Kölóyelêmęwbiğií è yéní nákołoí màawölézu nàpéléiwù. The student was reading a book in his house.
4. Nàzáñùi yé vë tééwúltë wóozù péléwulùve yàlìizu zàà. The woman was feeding the chickens in the yard today.
5. Kéeánùf è dìpà vàaáñi góyúfu ŋìñańaáfyá. 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:

Tabái yà eyée?
Nífíílabá yà eyée?
Kóó kà eyée?
Námáwóó kà eyée?
Zíémázíc gá eyée?
Kwádáyàwálá gà eyée?
Kóójúwáláí a eyée?
Kóófoó a eyée?
Zíewáláí a eyée?
Kpííííííí a eyée?
Núúbélííí a eyée?
Dóóóó a eyée?
X yà bà.
X yà èłùiyà?
Èwángíí yà bédéczú?
Èwííííííí?
Èwùnpíléà?
Èwàngú yá èwóóóózú?
Èwóóóózú yá wúóóóózú?
Ènámáóó wúúóó?
Èwùúlíga yílé?
Èyàá yàlìá yílé?
Èsèyèéésiýá yílé?
Móyíngíí wùlá eyée yílé?
B. Time Questions: Frequency

(1a) Ya muko lu mi?  
Ya guluwulu gfi mi?  
Ya daa al mi?  
Ya kale mi?  
Do you eat rice?  
Do you eat greens?  
Do you eat meat?  
Do you eat fish?

(1b) Guo?  
Dow gi la se gile?  
Fele dowi ma?  
Sava dowi ma?  
Naaggi dowi ma?  
Loolu dowi ma?  
Lezita dowi ma?  
Often?  
Once a week?  
Twice a week?  
Three times a week?  
Four times a week?  
Five times a week?  
Six times a week?

(2a) E lii ni do boa ku kpoosu?  
Do you go to the bush?

(2b) Guo?  
Felefolei ma?  
Savafolei ma?  
Etc.?  
Often?  
Twice a day?  
Three times a day?  
Etc.?

(3a) Ya zie Bole?  
Ya ziebadif Bole?  
Ya do Bole?  
Ya biya Bole?  
Ya kendusa Bole?  
Ya ziga Bole?  
Ya sale Bole?  
Ya kodisale Bole?  
Do you drink water?  
Do you drink hot water (boiled)?  
Do you drink (palm) wine?  
Do you drink beer?  
Do you drink cane juice?  
Do you drink cigarettes?  
Do you drink medicine?  
Do you drink country medicine?

(3b) Wus?  
Folonepe?  
Felefolei ma?  
Savafolei ma?  
Etc.?  
Often? (same as guo)  
Everyday?  
Twice a day?  
Three times a day?  
Etc.?
C. Time Questions: Duration

(1) Tàisèbéè yà yìlé nà èbùùnì dè?
Tàisèbéè yà yìlé nà èwìyéni dè?
Tàisèbéè yà yìlé nà ëzèèbè-
sú là?
Tàisèbéè yà yìlé nà èvàà
sàlèvéélà?
Tàisèbéè yà yìlé nà è wùnpìle
da?
Tàisèbéè yà yìlé nà è kòo-
geezù?
Tàisèbéè yà yìlé nà è  yàlùgì-
vètè dà?

When was the last time you had a stool?
When was the last time you urinated?
Had your period?

When was the last time you came to the
hospital?
When was the last time you vomited?

When was the last time you were preg-
nant?
When was the last time you menstruated?
(literally: see the man)

Was it: Yesterday?
Was it: one day ago?
Was it: two weeks ago?
Was it: three months ago?
Was it: four years ago?

D. Family Background?

Yà nò è gàà ñàzàáìùì?
Yà gàà ñàzáìtìè tìlí ìlà?
Tìizù ìììììì è wòòñú yà kèè?
È yòó kà yìlé?
Lèpuì yà gàà yòó?
Tá gàà yòó è gàà fàmìlèzu?
Yà gòò yòó?
Nùù lììde yà gàà èvèléwù?
Tò lèè kàyévéélèvà?

Are you the only wife?
Which number wife are you?
What work does your husband do?
Have you had twins?
Is the baby a twin?
Are there twins in the family?
Are you a twin?
How many people are there in your
house?
Do you have a latrine?
E. Baby Questions

Where do you get your water?
Do you boil your water?
Do the children wear shoes?

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

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
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 throughout 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

dáboi...pillow
dáyáí...leaf
dévé...breath'
dípá...deer
dói...wine
dówó...skin spots

èyésu...until
èkéèvèyélè...how
èmá...to you
ènámábó wùúá...Do you have bloody stools?
èvììbèvé...Are you dizzy?
èwóózu yá wùúózu...Do you have runny belly?
èwùngíí yá bòdèczú...Do you have a headache?
è X-vè yè lè...how.(see text).

fángáí...gas
fètefi...you have to

gáí...bone
gáíyalíí...broken bone
góyáí...forest
yáázáya kéé...to ask questions
yálóngíívéè da...to menstruate (to see moon with it)
yillé...ever

kéndúsa...cane juice (rum)
kóògéezu...to become pregnant

kóózúvé...belly
kóózúŋwáláí...bellyache
kózó...to cough
kózófòó...dry cough
kóó...to feed (lopai woo)
kóó...to know
kóóíí...firewood
kpílibíli...fits, convulsions
kpólé...to swallow, drink
kwádáyáŋwáláí...sore throat

làázuvé...bed (resting place)
líí dòóózu.. go to the bathroom (lit: bush)
lópóí...child

máazálé ( válé)...the afore-mentioned medicine
máazólóówo...to obtain, to get
máyéèé...forbids
máziíí...kind, type
min...where

nyíígíílábáí...toothache
nííkávéélé...or the like
núbélíí...open mole
námáwóžól...bloody cough
nííglíí...tooth
nííBólé...nurse. (drink breast)

sálé...medicine
sáléyáí...tablet
séébénu...sick person
sékééélésíí...injection
sénégií...bottle
tābāi...pain
tānisu...perhaps
tępētc...to greet
tēvē X-pō...to feed X (pass to it)
tīfkanā...finished
tōo...to drop
tōdoi...they themselves

vēlēzēkē...how, what way
vē...place, where
vīlē...to get lost
vūlī...to faint

wēē...to know
wīye...to urinate
wōītōsū...to listen to
wūizōwēi...western doctor
wūnpūlē...to vomit (throw head)

yāsāaya...then you
yēeta...perhaps
yīē...for you

zhēēē kēē...why did you
ziē...to walk
ziēnādēī...boiled H₂O
ziēmāziē...nausea
ziēwālāi...diarrhea (big water)
zigai...cigarettes
ziyī...to take (also siyī)
1. TEXTS

1.1 Monolog: Moteéziwofái


Breakdown: Métééziwofai...Transportation

météé...car
ziwó...traveling
fái...business

1. Métééziwofai yà gaa fáabáá. Transportation is hard business. fáabáá...hard business

2. Ànìi yà liizú sìíma, yà yè zíízelésù èyèssù èzítì vè, è liizú nà. If you are traveling, you will worry and worry until you reach the place you are going. ànìi...if sìíma...on_trip (walk) zíízelé...to worry èyèssù...until zítì...to reach vè...where

3. Ànìi yà wulozú yéetá Zòzó yielii Gáangá, vélé yàa mânné èlévé dà óvvè liizú. If you are coming from Zorzor and going to Gbarnga, here is the way you should pass through before going. yéetá...sometime, perhaps (goes with anìi) vélé...way mânné...it is best (you should) lèvé...pass (in this context: proceed) óvvé...before

4. Mámawungii yà gaa yà yàyàsó Getésù dé yàvèlèlà. First, you are preparing your loads at home. Mámawungii...first yàsó, kásó...loads dc...first (goes with mámawungii)
5. Yà yë¢ ná kássïi bëtëzu, yà yigazïë yà ewò gâa kássïi mëlë yë làmanîïi.
   After fixing your loads, you think that your own loads should not (cost) too much.
   yigazïë...to think
   mëlë...should not
   làmanîïi, tâmâ...too much

6. Àniï kássïilâmâgé, môtëezïëvëaîtïë, tâ kàpatâmââ wulo èyà.
   If the loads are plentiful, the drivers will demand a lot of money from you.
   lâmâgé...plentiful (stative)
   môtëezïëvëaîtïë...car-travel-people-them = drivers èyà...from you

7. Yà kássï bëtë nà, yà sàa yâllî vë mânëë è môtëe màazôlôs nà èvîlî sù.
   Having fixed the load, you now go where you can get a car, then you enter in it.

8. Tànïsu wëlëlïâ gâa màâvilâà.
   Sometimes you will not go quickly.
   tànïsu...sometimes
   wëlëlïâ...you will not go
gâa màâvilâà...quickly (with quickness)

   This means that it ië better to fill the car before going.
   zuwûlûwû...means
   màânëëvë...it is better
   làâvë...filled

10. Môtëe làgâvë nà, wà sàa wâllî vë tâ bènzïïn zîyï nà.
    After the car is filled you first go where they get gas.
    làgâvë...filled (same as làâvë)
    bènzïïn...gas
    sîyïï, zigïï...draw
Because if gas is not in the car, it can't go.

12. Wà bënzín ziyy nà, wà lëlzú gíítí là gàà té kwë númaitií té mëteez zënuúyià ânií wëe gàà té zàmà, ña tàà gàà tâazëí.
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 yë nà, wà sàà wà, ëllëizu.
After you are there, you now start going.
wa nà yë nà...after you are there

14. Ânií nù tà yàà mëteezë yëévilë Salayëí téf wà manúi vilë nà.
If a person who is in the car is getting down at Salaya, then you will let that person down there.
yëévilë...stopping

15. Wà gë nà lëlzú ânií tënevááziéglëvé, wëlë láânwó wà gàà tâmàà.
When you are going in the rainy season you will not suffer, too much.
tëne...rain

tëneváá...rain business
ziéglëvé...season
láânwó, dáánwó...suffer

But if it is the dry season, your clothes they will be dirty with dust.
vôloyéevé...dry-season
wàzëyéitií...your clothes scène
nówò...dirty
fëivilííí...dust
17. Ya ziti na Gaanga moteezinsui ya wovile na towaa passanga yaazaya emoteevsooneewee.
After reaching Gbarnga, the driver will put you down he will ask the passengers for the fare.
- ziti...to reach
- Gaanga...Gbarnga
- vile, pil...to put down
- yaazaya...to ask
- vsoonee...fare

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.
- woli...correct, sufficient
- wile...to look
- goigoi...around
- gaa...with (in this context: for)
- yaleve da...you pass with it (manage to get)

19. Wa yee saa na maalazasai wosu, eyesu, emoteevsoonee levwe kanuiwwe.
You are talking among yourselves (you and the driver) until you pass your fare to the driver.
- maalazasai...among yourselves
- woe, bo...to talk
- kanui...car-person

The others, they pay their own (fares) they leave you there and go.
- zoitieba...the other
- vaite...fares, business
- todoii...own
- ge...leave
If a person is really dirty, they will then look for a bath.
  manúi...person
  vííkè...really
  víílé...look
  wúlú...behind (next)
  mówóóvàà...bath business

22. Anii le mòteeèzsììnu yàwòlinì, mòteeèzsììnu yà yàsòi tà zìyì èye 
  zeema èye su mòteeèzsììnu lève.
If you didn't pay the fare, the driver will take your loads...and 
  gàwòlì...pay it
  èye zeema...it is in his hand

23. Vélè yàà nà nùù yà lánòwòwòdà aníi yàlììzu sìèmà. 
  This is how someone suffers if you are going on a trip.
  sìèmà...journey, on

24. Wòì évìlé mòteeèzììwòfàìva tòwàà nà.
Words concerning transportation, they are there.
1.2 Dialog: ë Geëfòlo napêléïła wòòni?

2. ë Geëfòlo napêléïlà wòòni?

4. Òwe, nà ve.

7. Gàlsve ye le gëllì nà?

9. Òwe.

11. Mëne ña Zìzi Bâgu napêléïlà?

1. ..........................

3. Nëë é tiiyëezù fiïyanâve?

5. Tëë Badiwiizù.


8. ë ñoweï wòòni Badiwiizai?


12. Vaaì, gàlii gaa yìë nà.
Breakdown: Do you know where Gayflor's house is?

2. ¿Geéfólo napéleilà wööni?  
Do you know where Gayflor's house is?

4. Ówe nà vëc.  
That one, yes.

7. Gàlóvé yë le gëlii nà?  
How do I get there?

9. Ówe.  
Yes.

11. Menë yà Zizi Bagú napéleilà?  
Where is Zizi Bague's house?

1. ..........................  

3. Nîê ti yëëzü fiiyànàvë?  
That man who works on the campus?

5. Tôô Bâdiwiizù.  
He is (lives) in the Bandi quarter.

His house is next to the Peace Corps.

8. Ë goweí wööni àdëiwújëlcë?  
You know that cottonwood tree in the Bandi quarter?

You go there, then you go down to Zebagu's house.

12. Vàà, gàlìi gâà yië 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:

<table>
<thead>
<tr>
<th>Type</th>
<th>First</th>
<th>Second</th>
<th>Third</th>
<th>First×</th>
<th>First-N</th>
<th>Second</th>
<th>Third</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic</td>
<td>ëã</td>
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<td>ëã</td>
<td>ëã</td>
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<td>Future</td>
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<tr>
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<td>Habitual</td>
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<tr>
<td>Prog.</td>
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<tr>
<td>Negative</td>
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<tr>
<td>Alienable</td>
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<tr>
<td>In-</td>
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<tr>
<td>Object</td>
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<tr>
<td>Post-P</td>
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<td>ëã</td>
<td>ëã</td>
<td>ëã</td>
<td>ëã</td>
<td>ëã</td>
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</tr>
<tr>
<td>Ø Pos.</td>
<td>ëã</td>
<td>ëã</td>
<td>ëã</td>
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<td>ëã</td>
<td>ëã</td>
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<tr>
<td>Other</td>
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<td>ëã</td>
<td>ëã</td>
<td>ëã</td>
</tr>
</tbody>
</table>
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.
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.,

<table>
<thead>
<tr>
<th>Historic Development of the Future Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pronoun + Particle</td>
</tr>
<tr>
<td>gè + yà</td>
</tr>
<tr>
<td>è + yà</td>
</tr>
<tr>
<td>è + yà</td>
</tr>
<tr>
<td>gé + yà</td>
</tr>
<tr>
<td>dé + yà</td>
</tr>
<tr>
<td>wò + yà</td>
</tr>
<tr>
<td>té + yà</td>
</tr>
</tbody>
</table>

*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 (n- and ñ-) 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

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Particle</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñ</td>
<td>*Ca</td>
<td>nà</td>
</tr>
<tr>
<td>è</td>
<td>Ca</td>
<td>èà = àyá</td>
</tr>
<tr>
<td>ŋ</td>
<td>Ca</td>
<td>ná</td>
</tr>
<tr>
<td>gé</td>
<td>Ca</td>
<td>gá</td>
</tr>
<tr>
<td>dé</td>
<td>Ca</td>
<td>dá</td>
</tr>
<tr>
<td>wò</td>
<td>Ca</td>
<td>wá</td>
</tr>
<tr>
<td>té</td>
<td>Ca</td>
<td>tá</td>
</tr>
</tbody>
</table>

"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 Lessons 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:**
   
   \[ \text{ge, e, ë, gé, dé, wò, té.} \]

1. **Present/Infinitive**
   
   - ge + Verb
   - gé + Verb

2. **Perfect (recent past)**
   
   - ge + Verb- \{ ga \}
   - gé + Verb- \{ ga \}

   **NOTE:** While this is structurally a perfect-negative, it is more like a future negative in meaning.

3. **Past (remote or far past)**
   
   - ge Verb-ni
   - gé Verb-ni

4. **Past Perfect**
   
   - ge\text{\v{e}}nì Verb-ni
   - gé\text{\v{e}}nì Verb-ni

5. **Past Progressive**
   
   - gë\text{\v{e}}nì \( V- \{ su \})
   - gé\text{\v{e}}nì \( V- \{ zu \})
B) Constructions involving the Progressive Pronoun set: 
\[ \text{gà, yà, tò, gà, dà, wà, tà.} \]

1. Present Progressive

2. Immediate Future

C) Constructions involving the Future Pronoun Set: 
\[ \text{gà, yà, tòwàà, gà, dà, wà, tà.} \]

1. Future

D) Constructions involving the short form: 
\[ \text{gùè, yìè, yìè, gùè, dìè, wìè, tìè.} \]
E) Constructions involving the habitual/conditional form:

\[ g_3, s, s, g^3, d^3, w^3, t^3 \]

The Habitual/Conditional

\[ \text{go Verb} \]

F) Constructions involving no Subject-Tense Pronouns:

1. Present Stative

\[ \text{Verb - } \{-g_3, -ve\} \]

2. Past Stative

\[ \text{Verb - } \{-ga\} -ya \]

Notes on Verbal Forms:

1. The bracketed pairs \(-su, -ga, -ge\) are affixes which appear after strong-conditioning words (su, ga and ge) and weak-conditioning verbs (zu, a and ve).

2. The only difference between the progressive pronoun set (2) and the future pronoun set (3) is in the third person singular.

3. 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.

4. 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."
3.4 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

Loma 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.
To represent these relationships graphically, let C represent the action of coming to my house:

<table>
<thead>
<tr>
<th>Past</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. XXX, C</td>
<td>3. XXX, now</td>
<td>1. XXX, C</td>
</tr>
<tr>
<td>6. XXX, now C</td>
<td>4. XXX, now C</td>
<td></td>
</tr>
</tbody>
</table>

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: ge Verb \(-ga\)
2. Future Progressive: ge Verb \(-su\) or gi Verb \(-zu\)
3. Present Perfect: ge Verb \(-a\)
4. Present Progressive: ge \(\gamma\)i Verb \(-ni\)
5. Past Perfect: ge \(\gamma\)i Verb \(-su\)
6. Past Progressive: ge \(\gamma\)i Verb \(-zu\)

Tenseless Sentences:

There are a number of sentences in Larma 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**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>gizigi (n)</td>
<td>hill</td>
</tr>
<tr>
<td>kpete (n)</td>
<td>swamp</td>
</tr>
<tr>
<td>ziewalai (n)</td>
<td>river</td>
</tr>
<tr>
<td>neGai (n)</td>
<td>valley</td>
</tr>
<tr>
<td>dsChoi (n)</td>
<td>bush</td>
</tr>
<tr>
<td>gizigwalai (n)</td>
<td>mountain</td>
</tr>
<tr>
<td>kpalagii (n)</td>
<td>farm</td>
</tr>
<tr>
<td>ziave (n)</td>
<td>waterside</td>
</tr>
</tbody>
</table>

2.7 **Word List: Occupations**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>masagii (n)</td>
<td>chief</td>
</tr>
<tr>
<td>kwimasagii (n)</td>
<td>quarterhead</td>
</tr>
<tr>
<td>koluainui (n)</td>
<td>blacksmith</td>
</tr>
<tr>
<td>polagii (n)</td>
<td>porro</td>
</tr>
<tr>
<td>zadegi (n)</td>
<td>sandy</td>
</tr>
<tr>
<td>kawalai (n)</td>
<td>elder</td>
</tr>
<tr>
<td>zii (n)</td>
<td>nation/tribe</td>
</tr>
</tbody>
</table>

2.8 **Word List: Politics**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>masagiizai (v)</td>
<td>to elect</td>
</tr>
<tr>
<td>siyi (v)</td>
<td>to choose</td>
</tr>
<tr>
<td>le faa woini ba (v)</td>
<td>to be innocent</td>
</tr>
<tr>
<td>too gaa gaama (v)</td>
<td>to be right gaama = justice</td>
</tr>
<tr>
<td>le gaa gaa ma (v)</td>
<td>to be wrong/guilty</td>
</tr>
<tr>
<td>te na faa woogii boni (v)</td>
<td>to judge (to say someone's case)</td>
</tr>
<tr>
<td>faa woogii (v)</td>
<td>case</td>
</tr>
<tr>
<td>niitie, Goiyi mai</td>
<td>liberty</td>
</tr>
</tbody>
</table>
3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Directions

In large Kiwi 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) I 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
benzin...gasoline
bovélaale...because
boyemái...liberty

dáanowó...to suffer
dé...first (goes with mama wuugii)

fáawőogíi...case
fiiyá...campus
fívilígíi...dust

gáamái...justice
góweí...cottonwood tree
gígígíi...hill
gígígwálái...mountain
góigoí...around
yáazáyá...ask
yílgázié...think

kanuí...driver (car-person)
kasó...loads, baggage
kólúnáinúl...blacksmith
kpétè...swamp
kpétè...to arrange (loads)
kwimásaągie...quarterhead.

lägāvé...filled (stative)
laga...to fill

máalazaąái...among, yourselves
manuí...person
maságílįzéi...elect

mélé...should not
mötéezięvéątílée...drivers (car-travel-people)
mötéi...car
mówůsvaá...bath (business)

nébáí...valley
núfáawóogíi bo...judge (to say someone's case)
ńítíte...liberty

pólógíi...porro

síé...to walk, travel
síęłlįvé...season
síęwó...traveling
síyí...to choose

táazéi...citizens
támání...to much (see tamaa)
tíńé...rain
tōó gàa gáámá...to be right (stand with truth)

vífiké...really
vólóvéé...dry season
vónéevé...fare

wífí...quarter
wólí...correct, sufficient

yicvillé...to stop, get down (from a car)
zadegií...sand
zamál...strangers (foreigners)
(e yë) zeémá...in his hand (keep)
ziávë...water side
zićwálái...river
ziì...nation, tribe
ziízélë...to worry
zöitiëba...the others
zuwülüzú...means
LESSON XVI

1. TEXTS

1.1 Monolog: Gaazaké évélé Wuitàazúvá.

1) Q: Pélezébec ya nú ya levé de élī Wuitàazu?
   A: Nií a ké élī fënì návólólamàà ye éya.

2) Q: Yëi na Wuitàazu zëbèc ya pëtë?
   A: Yëi na Wuitàazu, ya nënìlamàà véte.

3) Q: Ya pëtë nà, zëbèc yëwòini e këc?
   A: Ya raalàmaa yëc. Yálìì esëziì gàà yàwóì.
   Yálìì pitéveleìwu. Ya bóì ya wòìvágìísìwò.

4) Q: Núliïde ya e Wuitàazu siëgiìníìzu?
   A: Míliònnuwufélelegò kàìloolùggò gàà.

5) Q: Bës gàà eyëni gàà gòmëntinuwàlamàwungìì.
   A: Gòmëntinuwàlájí nàdàáziëgìì yëni Zòzó Wòsintòn.
6) Q: Wuitâazuyûí yâwéyèsù lîlîdè?
   A: Nâ zûì yâwèvé sû gâà zéélûlûgô.

7) Q: Písîkóîgîñûì wûlôzû yàà gâà zêbê?
   A: Tàà gâà Wuitâazûûvéà. Tàà gâà nûì, té Bôsù gâà Labîìà Bêì gâà pàgô.

8) Q: Zêbê è kêì téyêñî Wuitâazûûmà Bôsûyûí?
   A: âóève yêèsû gâ Bôsûyûû, té yàà wêc sù gâà pêlêpêlê.

9) Q: Zêbê gâà gôméntìñûmâwûngîlì è kêñì gâ kpôbâf téì éyêñî kpôkîpôgî yà?
   A: Eyêñî gâà sôdàsi, è Wuitâazûû yêñî Bôyêêmà.

10) Q: Tà nûmâwûngîlinâñìtê, tà lè mazûì lîlîgà lêê?
    A: Wûmâwûngîlìtê tà tîlî gâà pîlîgâm kê nûmâawûngîlìtê tà tîlî gâà "Indian."

11) Q: Dîlîdè gâà è gâà goôdè dè nàwòlôîì, sîçziyì Labîìà ìlìì Wuitâazû?
    A: Zaàwòlôlîmà, tò sàà gâà tawusûgîlâ.

12) Q: nàzànu yàà èvè Wuitâazû?
    A: Òwê, nàzànu gâà bê nà. OR Bà, nàzànu lè bê nà.

13) Q: Pöônû yà èvè Wuitâazû?
    A: Òwê, Pöônû yà èvè nà Wuitâazû. OR Bà, pöônû yê lè bê nà Wuitâazûùù.

14) Q: Zêbêìì è kêì Wuitâazû bôgà Lôôsôô têlé nì?
    A: Tè fêlêgôpé, tèwòînî tè Zûì tîyì.

15) Q: Zêbê è kêì èwòînî è fààwèè èvîlê Lôômâgôôvôvà?
    A: Zêbêìì lòpôwôlôîì wòînî è fààwèè èvîlê zîwôîvà?

16) Q: Zîlwòô zêbêìì yà bô Lôbfìâyuûû?
    A: Gêlê tà nêpë kôônî, mâmâwûngîì yà.

17) Q: Zêbê è kêì Labîìà bôgà Wuitâazû tê nêê?
    A: Bôvêlâalë mânêèvê tèwòîgàyìì.

18) Q: Zîlwòô lîîkàlë gâà è Wuitâazû?
    A: Nuûlâmàâ è Bôsûwôî wôonî nô kê tânîgâà tâàzû tê zîlwôô-Gâlàâ Gô.
19) Q: Lármagoi yá dó e yie yaleé?
A: Anii ga Lármagoi méni ná, ga Lármaiti ṁaaŋaa.

20) Q: - Yá Lármádaezéigii yá gaa zéee?
A: Ná Lármádaezéigii yá gaa Geeylo.
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 Peage 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.
Lorna does not have a passive and does not use an "It is X that..." construction for emphasis. Rather, Lorna 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 Lorna replaces it with a pronoun (underlined in the following examples). Thus, the form of Lorna emphatics, parallel to the above English emphatics, are given in D below.

D1) Zūnūi mölsi vēeni qāzanūi yā zāyāizū zāā.
D2) Zūnūi yā, e mölsi vēeni qāzanūi yā zāyāizū zāā.
D3) Mölsi yā, zūnūi fēeni qāzanūi yā zāyāizū zāā.
D4) qāzanūi yā, zūnūi mölsi vēeni zēyā zāyāizū zāā.
D5) Zāyāizū yā, zūnūi mölsi vēeni qāzanūi yā zāā.
D6) Zāā yā, zūnūi mölsi vēeni qāzanūi yā zāyāizū.

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) Tīsēi e kōlōvelwūbōgīi vētēni zāyāizū zāā.
2) Dōgītāi e wēlēni sēbēnuīvā sālēvelēizū.
3) qāzanūi e sēyī wūōni pēlēilā.
4) Yēwōīnā gē mōkōlūi mīnī nā lumūizū.
5) Zūnūitē tē pēlēi lōōni dōōizū qīnā.
6) Nuī wōīni gāā lōōiē.
7) Nuī e gūlii lēvenī gāā kpēlēyāi.
8) Kālewulomūi kāīlē wūōni zīswalāiwu qīnā.
9) qāzanūi e kālewōpuī gēyēānī sāpgiizū.
10) Sumōyē ēlīiīi gāānā qīnā.
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.

He built his house well.

The emphatic marker ja also appears as ka when following strong conditioning nouns.

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 ka - ga no longer has such a meaning, and should at this time be considered an emphatic marker.

2.3 Vocabulary: Mental Acts

<table>
<thead>
<tr>
<th>Set 1</th>
<th>Set 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>kɔɔ...to know</td>
<td>yugaažìë...to guess</td>
</tr>
<tr>
<td>gaaga...to understand</td>
<td>yugaažìëmà...to conclude; decide</td>
</tr>
<tr>
<td>gaayee...to remember</td>
<td>givišìâ...to doubt</td>
</tr>
<tr>
<td>zëemà...to forget</td>
<td>daavìgà...to believe</td>
</tr>
<tr>
<td>fàí...news</td>
<td>bògà.X-ma gàà Y...to promise X that Y</td>
</tr>
<tr>
<td>gaanàwò...to prove</td>
<td>bò gàà Y-daa...to confess Y's name</td>
</tr>
<tr>
<td>wòí...interesting (same as like)</td>
<td>gààmàë...fact; truth</td>
</tr>
</tbody>
</table>
2.4 Vocabulary: Professions

Set 1
kpáláganúí...farmer
sapisunúí...shopkeeper
mákítiziniázanúí...market woman
goméntiliýéçnuí...government worker
saléliýéçnuí...nurse
másáigii...mayor/chief
kólunáinúí...blacksmith
dúsoí...hunter

Set 2
káléwulóonúí...fisherman
kaábóigii...carboy
kaázíénuí...driver
sóódasíí...soldier
pódílósnuí...merchant
Galágoowonúí...preacher
dagitái, zówei, zówo...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 Lorma. 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

bogá X-mà gàà Y...to promise X that Y
bósúwóí...English
Bósúyúí...United States
Bàye...to free
daávegá...to believe
dúsói...hunter

gagáyyá...to understand
gágàmáí...truth
gágámmawó...to prove
gágàye...to remember
gálágóówónüí...preacher
gívilíga...to doubt
gómëntíliiyééñüí...government worker
gómëntínúwalamawüngiií...first president (government-person-big-first)

Yáleé...how
Yúgaazíic...to guess
Yúgaazíicmá...to conclude, decide

káábóigíií...carboy
kááziíínúíí...driver
kpálágánúíí...farmer

Loosííí...Russia
lópóówólóíí...child

makitizííqázánúíí...market woman

navólóíí...money
nazáñüíí...wife
néewé...be friends (sweet)
numaawüngiiíí...first people
podílísííóíí...merchant
póóñüíí...husband
sápisúnuíí...shop keeper
șíčíic...go for a walk
sálellíiyééñüíí...nurse
sóðášíí...soldier
táwusúí...thousand

Wóíí...interesting
Wúítáazüyúíí...United States

Zeémáíí...to forget
Zííwóóíí...clan/tribal language
Zóweíí, zówoíí...doctor (country)
LESSON XVII

1. TEXTS

1.1 Monolog: Köodælæhætæváí


Felekele yàa gaa kòòlévile. Kòòlévileí yàa nù zòogà àniì sìsilíiì yàa wùzu pèlénnìiwà ènìizúbù, kòòlévile yàa è zoo nò gà yèe nèpè. Sìsilíìí tàyàna, tà tìlí gàa "ànòfìlììyìsìlììíiìiìiìiì." Tówàavàa gaa kòòlévileí, tòwàavàa là gaa àniì à èbòlènà, tòwàa àvàa gaa kòòlévile.


Vele yàa nàà, kòòdegiìtíì tà sàléi bètè là.
Breakdown: Köodésalébātīvāi...Making Country Medicine

1. Anii yā gā sēebēnu, yā vāa lē wūnī sālēvālē yālīlī Köodésalébātīvāi pā gaatē sālē bētē evalō.

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.

- sēebēnu...sick person
- Köodē...country
- sālē...medicine
- bētē...make (from kpētē)
- vēa...from bea...people
- pā...to
- evalō, bālō...get well

2. Köodésaléimāvāa wūlōvē nō eyēs wūsālēvāyāyāvāle.

Country medicine is just like the Kwi medicine.

- mâvāa...business (from faa)
- wūlōvē nō...be the same as
- vāyāyāvāle...business

3. De koonī gā sēebē ē wūlīlītī zeyā māziī nō ē Köodeglīlītī zeyā.

We know the sickness that the Kwi people have, is the same kind that the country people have.

- Köo...to know
- zeyā...have
- māziī...kind
- nō...one, only


Now, there are many different kinds of sickness all around everywhere.

- wūlū...
- wolokōlōma...around
- bāgo pē...and all
5. Seebeti: ge kori gaa towaa boigela ke 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. Taa gaa nii: Koolevilei, dotzulaba, wuntaba, kalakui, kuuzewulo, kuuzzuwe, gaazulaba, palaielbe evwe wunpiliba.
It is this: malaria (fever) body pain, headache, stomach pain, diarrhea, menstrual pains, eye pain, wounds and vomiting.

koolevilei...malaria...fever
dotzulaba...body pain  taba = pain
wuntaba...head ache
kalakui...stomach pain
kuuzzuwe...runny belly
kuuezulaba...menstrual cramps
gaazulaba...eye pain
palai...wound
wunpili...vomiting

These are the ones that can affect you very much.

I will talk about how people catch them before how they hurt people.

faata...matter
wosu...talk
e vilie X-bar...concerning
vele...how
zoob...catch

9. Mamawungi gowini ge faata wo evileba too gaa kuuzzuwoolo.
The first that I want to talk about is diarrhea.

mamawungi...the first

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10. Kuúzúwulóí óvè hu sóósú, tówaá to zèl gàà éwwúzúvééée.

Before diarrhea can really catch a person, it will begin with stomach pains.

11. Kè na òyè éyèé, tówaá wùló zìiíñii, mazìíñizù e kpólézù.

Before that, it will come from the water, the kind that you drink.


River water, if a person drinks there, his stomach will run.

13. Nàyàýeha, anìi salevéleà lè ewóba yaàlií kòdezoùítì e wòozú, gàà te sàlé bëcì évè évàíó.

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.

14. Felekele yàà gàà kòolévlèè.

The second item is fever (malaria).


Fever catches people when mosquitoes come in our house while you are sleeping, (but) the fever can catch you any time.

**Note:** The text seems to be a mix of English and a local language. The context suggests it's discussing the symptoms and causes of diarrhea and fever.
16. Sisiligii tayana, tati galaa "anofiliyziisiligii." These mosquitoes are called anopheles mosquitoes. 

tayana...sentence connector = then (usually) 

tili...call it

17. Towaaiva gaakoolveli, towaaiva la gaa aniia a ebolena, towaa avaa gaakoolveli. It brings malaria, if when it comes, it sucks you, it will bring malaria.

Bole...drink, suck 

vaa gaax...bring

18. Sebebasawekele yaa gaakalai. The third sickness is the wound.

19. Palazeebe yaa nu zoo yeeta gaakpeleyai yaa nu saya na. A wound catches people when they are cutting with a cutlass.

kpeleyai...cutlass 

yeeta...time (when) 

saya...cut

20. Kpeleyai le ye gaalami, soo nu saya ken aniia yatiyeezula. A cutlass does not cut some by lying down, but if you are doing work with it, then someone can get cut.

laami...lying down 

tiyee...do work

21. Na yaa kee nu saya. This when it can cut someone.

na yaa...that is when, why

22. Anii yatiyeezu gaakpeleyai eyesu e saya towaa avaa gaapalazeede. If you are working with a cutlass until (it) cuts you, it will give you a wound.

eyesu...until
23. Kôôsâlé'o t'vëiti:vá, tâ zo'o tê tuûfê wûlô tê kìzií, tê dù:vâlálí yâ gâa kë:vâmâ gâa ê vâlô. 
   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.
   tuûfê...leaf

   Before they do that, if your wound is fresh, they first splash it with hot water.
   tôô yê té nàâ yë...before they do that 
   wûndîívê...fresh 
   dê...first 
   dùùlû...to hit, splash 
   zî:Bàddfî...hot water

   This hot water makes the blood to stop and makes the wound to heal now.
   nàmaízu...blood 
   lévé...from tevé...stop, cut 
   zûwoî...heal

26. Vélê yàâ nàâ, kôôdegîtíí tâ sâlé'i Bëtê là. 
   This is how the country (people) they make medicine.
   vélê...way, how
2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Relative Clauses

Relative clauses are sentences which are used to provide more detail about a noun in another sentence, whether subject, object or object of a positional. Below are some examples from English in which the relative clauses are underlined, and in which the relative pronoun is underlined twice.

1. Subject: The man who is coming here is ill.
   The man whom you know is ill.
2. Object: I like the man who is coming here.
   I like the man whom you know.
3. Indirect Object: Give it to the man who is coming here.
   Give it to the man whom you know.
4. Object of Prep.: I am going to the town that has a lake.
   I am going to the town that you know.

The English relative clause is inserted directly following the noun which it modifies and thereby can interrupt the flow of the main clause.

main clause: the man is ill.
relative clause: who is coming here

Because the relative clause is in a sense below the main clause it is called subordinate, or embedded.

As opposed to subordination, Lorma modifications also use coordination (sentences on the same level). For example the sentence in (1) above can be expressed as a coordinate sentence (e.g. below).

The man is coming here; the man is ill.

While these sentences have clear relative meanings in Lorma, they are structurally coordinate and for this reason, in the following discussion they are called "pseudorelatives" or false relatives.
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. For example:

Ge zuñüñii e móló yeyani  I saw the man who bought the rice.

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. Mólóini e geyá, too  This rice, he bought it, he is
gilizu saà.         cooking it now.

2. Zuñüñii, yàa e mólói
yeyani, ge petøni.  This man, he bought rice, I see
                  him.

The alternative is to postpone the modifying clause until after the main sentence.

1. Ge mólóini yeyani too  I bought this rice, he is cooking
gilizu saà.         it now. (I bought the rice that
                  he is cooking.)

2. Ge zuñüñii vetøni, é
móló yeyani.

3. Ge zuñüñii vetøni, é
vaani gaa lópøini,
   e móló yeyá.

Those noun phrases which are the objects of postpositions are dealt with in the same way.

1. Ge wàlini zuñüñii vàa, é  I saw this man, he bought the rice.
móló yeyani.           (I saw the man who bought the rice.)
2.3 Constructing Pseudorelatives

First note the following examples:

1. Návóloí é fénì zeyá, tóó téevéí ma.
2. Návóloí yàà, é fénì zeyá, tóó téevéí ma.

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 straightforward 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.
Zúnúñíì, éllììif Bángà ówóíìif é èvètè.

The man whom you saw, wants to go to Gbarnga.
Zúnúñíì yàà, é èvètè, ówóíìif éllììif Bángà.
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 who). 
   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 vèè meaning 'where' and knowing that, where clauses fall nicely into line. Below are some examples:
He told me where to put the money.

Vaa gewoini gelii na.
Here is I want I go there
This is where I want to go.

Gewoini gelii va e wemonii wetsi na.
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 nápélíla léni gáážù.
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:

a. This is where I lost my key.
b. I want to stop where the table market is.
c. He knows where you take the garbage.
d. He knows where you can get clean drinking water.
e. Do you know where I can find some rice?
f. I want to go where I can get warm.
g. Show me where your house is.
h. Where does the wife keep the rice?
2.9 Vocabulary: Senses

Set 1

wel' X-ba...see (far)
petče...look at (near)
folo...bright, to shine
maaniinigi...shadow
kipidive...dark

Set 2

mēnī, goōimēni...to hear
also melī
tīgi...sound
ziaggī...noise
nāayebu...quiet

gōōi...song
goōivōlēnū...deaf person
goōilōo...to sing
ūlboi...mute person (he can't talk)

Set 3

yeivon X-ba...to feel
vōo X-ba...to touch
kōn...to taste
kōngii...flavor
kōnmēni...to smell (hear smell)
kōngii...odor
kpodāave...bitter
meē...sweet
zigalēibolē...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.
tJ

t.
U.)

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VO.CABULARY

4,,

.bea, vea,. ..papi-0 (often Used as
pluraf.%,

maw* (v.)...to illuminate, clam-

bolla...affect ,us

oamai...blood

f.

very

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A-

v.11

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paiAl

-

2palAi,-L.wound

vsL
It

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evile X-ba...Eoncerot114
stSiPigii ...mosStluito

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14.

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tifg1,..soun0
fe-Tekel'e:. .s'ecand

(sp)

4

la.ti .o

R

br,ight
.1'

pain

;gaazulaba.....eye

.

von X-ba.-..to to.uch X

:

pazuwsnuii..bl'ind person~:

0...;.see (far)

woba...near,
goivdlenui...deaf per 'sons

w3ovc...piace

sing (build sOnT)
:
47t ,
,
4

e

-

wunpili.:.to vomit
ka)akui...stomach paih

wtint'abL.Aleadacti'e

...

belly

,koo2uwulp:..runny
A

161.:dolpma b3p pli3...atl around

.

,

(t5-h6at--sme11)

AA

A

yeivon X-ba...to feel

X

zaya.....bygone, hi,storic

zakpa...to run, move

zeya...hand (bein X's hand
kpodaa (v,)...to-be bitter

r.

.

Zisiale{Kle...to smoke (drink cigarette)
.z66...to catch an illness

zpogii...noise
laboiyaaza-..light the.lantern,

zuwoi...heal

sh5.aow
-,

.

(same as faa)
.

to have)

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,p
h.

17-17


1. TEXTS

1.1 Monolog: Faaawoɔɔzayagii

Breakdown: Faawolozayagi...An Old Story

1. Faawolozayagiinii vilege zunuufelegoi tieva.
   This old story concerns two men.
   Faa...matter
   woló, pólo...old
   zaya...bygone
   vilege...concerns

2. Zunuufelegoitie ya, te yenri na, too ge zoíma Keye, te ge gilagiima Fiibee.
   The two men who were there, the other was called Lazy and the first
   was called Careless.
   zoí...other
   too ge X-ma...they call X
   Keye...Lazy
   Fiibee...Careless

3. Keye boga Viibe tele genifaa yayaa getea evil butiivaava, ewulo
   damiiboofaaawulu.
   Lazy and Careless could not understand any earthly matters pertaining
   to work business in this world other than eating.
   gení...thing
   gayaa...understand
   butiiva...work business
   getea...world, earth, ground
   wulu...behind, beyond
   damiibo...eat, food

4. Taavagiiteyeeni sù, Wuifaiboiyai gee na gaa kaveleteego.
   In the town that they were in, Kwi business was extremely rough.
   Wuifai...Kwi business
   boiyai gee...be difficult (literally: do rub)
   kaveleteego...very much
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.

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).

7. Nüífèlègo'nííitiíva, télíí záigáayíí gàà kávélétégé.
These two people, they loved each other very much.

8. Té záíbaáñí télíí dööfížú gàà té tááwuú nà bősvámá.
They tried to go into the bush to build a town for themselves.

9. Téf télííñí dööfížú Kéyé záíbaáñí é péle lóógà éyé bù. When they went to the bush, Lazy tried to build a house to live in.

10. Kónáfelego lóóni, é bóí vázáá yáni gàà télíí táfííñíízú télíí yénti nà.
After the two years had passed, he asked his friend to go to the town that they were in (formerly).
11. Tēfelegopē tēvānni bū gāa tēlīf nā.
   Both of them agreed to go there.
   tēfelegopē...both (they-two-all)
   vāa X-bu...agree to X

12. Tēi tēlīnī tānnīzū Kēyē yā nāzānu zōōnī gāa wōi, kē Fīībēe lē nēnī
   nāzānu zōōnī gāa wōi ēyēsū tēlīi zīēgī zītī gāa tēlīi tewōtāizū.
   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.
   zītī...reach
   zōō...catch

13. Kēyēvā, ē lii nī gāa nāzāf vēc tē yēnī zēnī nā.
   As for Lazy, he went with his wife to where they were living.
   vā...as for
   vēc...place, where
   zēnī...sitting (in this context, living)

   Lazy and his wife got many children quickly,
   dūū...child
   māāzōlōwō...to obtain
   vīīkē...quick

   But Careless, made up his mind that he would truly kill Lazy.
   kępēyīlī...decide
   vāa, fāā...kill
   bōōtī...truly

   For this, he dug a hole in the road (leading to) his house.
   nāmā...for this
   zēyēi...hole
   lēvē...to dig, cut
17. He put bad things in it so that it would kill someone, thus if Lazy would come he would fall in it and die.

18. Then Careless decided that he would see his friend.

19. When it was evening, Careless called Lazy to his house.

20. But Lazy's wife told him he should not go there.

21. Lazy said to her, he is my friend, if he calls me, I will go.

22. When he was going there, he fell in the hold and died.

23. Now Lazy's wife and children loved him very much.

24. Lazy's wife went and removed him from the hold; in the morning, she brought him in order to bury him.
25. Téi té Kégmawomái láání kótáiwu, lópaítie, tíc sáa kpeélóó.
When they laid Lazy's corpse in the kitchen, the children began to cry.
    láání...laid
    mawomái...corpse
    kpeélóó...cry

This is the reason we say to children, you're crying for Lazy because old Lazy died, yet and they still crying for him.
    wólsí...cry (noun)
    wò, bó...say
    dě...yet
    nókpé...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 that you will come.
2. see  
   I see that you have a lot of money.
3. hear  
   I heard that he will come tomorrow.
4. understand  
   I understand that he will go.
5. urge  
   I urge you to attend.
6. tell  
   I told him to go.
7. make  
   I made them go.
8. want  
   I wanted him to go.

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:

\[
\text{I want him to go.} \\
\text{subj. verb obj. infinitive}
\]

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 Loma verb want: woi unlike the English verb; want, follows the semantic structure rather than the syntactic structure of English. That
is the syntactic structure (word order) of Lorna is much closer to its meaning than the corresponding English structure as the following example illustrates.

Ge wóini gaa e lii.
I want that he goes = I want him to go.

In these structures, the two sentences are separated by the particle gaa 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. Ge kóòni gaa tóó vaañi.  I know that he will come.
2. Ge kóòni gaa evaaní.  I know that he came.
3. Ge kóòni gaa tóó vaañi.  I know that he will come.
4. e boni gaa e kóòni.  He said that you know him.
5. e boni gaa ya vaañi.  He said that you are coming.
6. e boni gaa ële vaañi.  He said that he isn't coming.
7. e boni gaa ële vaañi.  He said that he didn't come.
8. e boni gaa jevaa.  He said I should come.
9. e boni tema gaa té koló lodo.  He told them to read a book.
10. e boni ma gaa e koló lodo.  He told him to read a book.
11. e peteni gic koló lodo.  He saw me reading a book.
12. e té veteni tíc koló lodo.  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 Lorna, on the other hand, it is retained.

Gewóini gaa ge lii.
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) Zëbëe yà é kōnì là?
2) Zëbëe yà é bōnì là?
3) Zëbëe yà é bōnì ëmà?
4) Zëbëe yà é pëtëni?
5) Zëbëe yà é pëtëni gië këë?

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
kučléglì...story (n)  
góöf...language (n)  
zépèí...word (n)  
bò...to say (v)  
kpúí...listen (v)  

fàáí...palaver (n)  
bóiwès...to discuss (v)  
bóí X-pó...to talk to X (v)  
X kútò gaa Y...to promise

Set 2

gáázakee...to question (v)  
gáázaí...question (n)  
bóówululu...to repeat (v)  
tílí...to call (v)  

gááwote...to answer (v)  
k WALA...to swear/curse (v)  
kúalai...oath (n)  
kúalai wú...take oath (v)

3.4 Vocabulary Terms: Probability

Set 3
zóó...can  
tánisù...may (perhaps)  
likely, probably  
áníí Gálá kávánèbú...God  
Willing  
ánèè é bòì...in any case

(tó) 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 probabilistic statements.
   Remember, recognition should precede production.

   è lì̀nì tààzu.
   è kènì.
   Tòwàà lìì tààzu.
   Tòwàà kèc.

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 Loma country than you will ever be able to collect, but nevertheless, you can really develop a deeper appreciation for the Loma 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

ànitîf gâlâ kâvânèbù...God willing
begâa zôo...be able (begaa used with negative)
boiwo...to discuss
bôî X-pô...to talk to X
boiyaigê...be difficult
bowulù...to repeat (say again)
bogâ...and
bôôvâmà...for themselves
de...yet
deïtíè...children
deyê...to decide
doôwu...to bury
fiîbêè...careless
gâåwôte...to answer
gâåwôtêgîî...answer
gââsaz...question
gââzâkê...to question
gê X-mâ...to be called X
gïgïì...mind
gülo...to appoint
yââBàà...to try
yàâyâá...understand

tâveleêëgô...very, much
keyêè...lazy
kitô gâa Y...to promise Y
kpeîyigîi (gâa)...to decide (that)
kpuî...to listen

kuéîëgîî...story
kwâlâ...to swear, curse
kwâlâî...oath
kwâlâîwû...to take an oath
mâwômâî...corpse
nàmà...for this
nôkpé...still
pôlô...to be old
pûû...to build (put)
tê fêlêgôpê...the two of them (all two of them)
(tôyâ) gâmâà...possible
vàâ X-ba...to agree to X
wôlôî...cry, wake
yaîgaâyîî...each other
zeêmaî...head man
zegêî...hole
zêpêî...word
1. TEXTS

1.1 Monolog: Kpalágálíyééval

Breakdown: Kpálágállyéeëvái...Farming

1. Nífibó é Lǒmazuëniiizú gàà fáibfíyái tóó gàà kpalágállyéeëvái.
   The thing in Lorma country that is important business is farm work.
   bíyá...heavy, important
   kpálá...farm

2. Aníí ézóogé kpálágàlliíla, éle wólówólo lánówówóga daámiñenivaazú.
   If you are able to do farm work, you will never suffer from food business (hunger).
   zóogé...able (stative form)
   wólówólo...never
   lánówówó...suffer

3. Tíflóózeíizúve ya gàà níi.
   The beginning work is this.
   lóózeíizú...begin-in

4. Yálíiizú è dóbíi yàazie gàà págé tēiyēëvāàmá.
   You will go to look for bush that is good for working.
   yàazie...to look for

5. Yà na yèè ná, è yéewótoò dóbízú.
   After doing that, you start clearing the bush.
   yéewótoò...to clear by hand

6. Aníí yà gàà tēiyēëñúbóbó, yàzóó è tīf yèè dówòfèlëgóyèewù.
   If you are a real worker, you will be able to do the work within two weeks.
   bóbó...real
   dówó...week
   yéewù...within

7. Yàwûlò ná gàà wôzáiwù, è gûlîí wôô.
   After you finish with the brushing, you will fell trees.
   wûlò...to finish
   wôzáiwù...to brush (to clear the brush)
   wôô, pòó...to fell
8. **Na wulu, e gaayil.**
   After that, you pile it.
   gaayil...to put into piles (to mash)

9. **Ya saa ya bebayete ya lologi ya veve galazu.**
   After that, leave it for one month before burning it.
   bebayete...to leave it
   gal...month
   gal...to burn

10. **Yi galay na, anfi galay galave, tei de ya beba, eyesuu zu fi ta woloy yiizee ya veve biliyu.**
    After burning, if it is completely burned you have to leave it until
    the ground becomes cold before scratching it.
    galay...still (completely, in this context)
    tei...you have to
    woloy...while
    yiizee, ziiizee...cold
    bili...to scratch, to hoe, bare the earth

11. **Anfi ta bili na gaay siigli maince te bili l, moloji ga bete gaay pagoo, yeet ga wooyila molo ay veve wonosu.**
    If they scratch at the time it should be scratched, the rice will
    be prepared well; after one week the rice will begin germinating.
    siigli...time.
    bete, kpe...to fix, prepare
    wonos...to germinate

12. **Moloji ya woloy na gaay wonos, ta sa de, ta beba guiwuloziigii ziti to veve guiwulozu.**
    After that, the rice will grow, they leave it until weed pulling
    time arrives, (then), they begin to pull weeds.
    de...still
    gu...weed
    woloy, kuloo...to pull
    zeigii...time
    ziti, siti...reaches
    to veve...(before) they begin
   After pulling them, the rice begins to fill and come out.
   kosiyi...full, pregnant

14. Tanisu anifii wonii ya wuuzu, tei ya molo maabee yesu embo.
   Sometimes the birds are coming out, you have to drive them from
   the rice until it is ripe.
   wonif...birds
   maabee, kep...to drive
   mbo...ripe

15. A mbo na, wa saa wa laale tevevaiwu.
   After it ripeps, you begin the cutting business.
   laale X-bu...begin
   tevevai...cut-business

   Women are responsible for the rice cutting, for them it is real work.
   vakaa...responsible

17. Ya vagiie gaa zuuji, ya saa ya vile balayailoo vai wulu.
   You who are the men, you have to start building the grainery.
   vagiie...who
   vile, pile...to construct
   balayai...kitchen, grainery (see illustration, Lesson VII)
   wulu...after (goes with vile)

18. Ga anif moloi ya leve na, na ya wa tee na.
   Because once the rice is harvested, then you store it.
   tee...to store

19. Tanisu yai gea zuuui ya balayai loo, dwoqila zeewu.
   Sometimes you who are the men who build the grainery, it will take
   you one week.
20. Tawolô ná mòsi levezú tâ dô dâ pû kpákágîîma gâà zîc èwu tôôse teczu kòtâiniiizû è tôôgâà, yâi ègâà zùnûí.
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.
   kpákágiî...scaffold, drying rack
tô wêè...before they
teczu...putting it

21. Suyîè yâ wólô nà gâà wû, wà sâà wà tec kótâizù.
When the moisture has finished coming out, you then put it in the kitchen.
   suyîè...liquid (moisture, in this context)
kótâi...kitchen (another word for balâyai but also implies cooking place)

22. Wà tec nà kótâizù, yâi ègâà zùnûí, ânnî ñazafêlegó gâà âyà, mânneve ègààznû màwungî àyâàzà gâà véléè à mòlôì mààsuvête dà.
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.
   màwungîì...first
   véléè...way
   mààsuvêteè...take care of (watch over)

23. Kpàazûve tâ yà nà wòôñ bôvèlaâle ânnî ñazànuñ ëyë àëë zûo gâà ñànnî màzuvêtesu, nà bâàvè gâà mólôìnà libì wôyà ëyësù kònàgîlîtaîtì èlóo tiîyëèziìgiîìa.
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.
   bàà, kpàà...hard
   wòôñ...again
   libì...to stay
gâà...know
   kònàgiî...year
   latîìì...to finish
   lôô...to fall
   We who are Lorma people, this is the way we do our work.

25. Tiiyëzù bàavé nàteainiizù.
   Work is hard in this world.

26. Ànìì yà gàa tiiyëenìì, tòwòs núbobò gèlè eyà, ìì gàzànu lè eyà
   náa bàavé gàa élihyëe è dá wòló.
   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. Wòì è zàà vààmá kpàkɔììì tïìkàñà.
   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: këni

1. Gëli liá, këni tincí e I will go unless the rain stops.
   téneá.
2. Nâvoli yàa tèveéma, kënì The money is on the table unless you took it.
   è siyi na.
3. Gà daâmì këni kísè yàa mà I will eat it unless pepper is in it too much.
   gà tàmàà.

B. Until: éyesù or éyesù

The literal meaning of éyesù according to M. Miller (Short Loma) is "he stayed in it". In this construction, the second sentence is always in the infinitive form.

1. Gëli liá, éyesù, è návoli livi zeya. I will not go, until, you give me the money.
2. Gà vaa, éyesù, élìi He will not come until you go to town.
   tàazu.
3. Të tìi éyesù, éyesù, They worked until night came.
   kpìdi vaa.
C. Because: ɓowelaále

1. Ge le lié, ɓowelaále, ele kawonevéi weni zeya. I did not go, because you did not give me transport money.
2. Gallizu koöveléwu, ɓowelaále, géwóiniri ge tíwagó zólówe ge kee. I am going to school, because I want to get a good job to do.
3. Ga zíléié bolezu ɓowelaále koोgíizu wiiże. I'm drinking cold water because my body is warm.

D. So that: gaa and keevaama

To express the meaning 'so that' or 'in order that', two constructions are available. The word gaa is placed at the beginning of the two sentences while the phrase keevaama may be placed between the two sentences. The meaning of the phrase keevaama is possibly 'it-do-come it cn.'

1. Geliini na, gaa ge faa Wée. Ge liini na, keevaama, ge gaa Wée. I went there so that I could learn the news.
2. Ga náuui loozú gaa, e diiyili. Ga náuui loozú keevaama, e diiyili. I will start the fire so that you can cook.
3. e navoloi weni zeya, gaa ge molózu yeýla. e navoloi weni zeya, keevaama ge molózu yeýla. He gave me the money so that I could buy rice.

E. Therefore: navaama

Therefore clauses are linked with the phrase, navaama, meaning possibly 'that comes on'.

1. Tínci e ténegé, navaama, ga saa galíi. The rain has stopped, therefore I shall now go.
2. é nápeléí ìfrogó ñína, naváama, etó záa yànifbu. He built his house yesterday, therefore he can sleep in it today.
3. é sáleí wuní pálàfyà, navaama, tóó saa yásseyá. He put medicine on the wound, therefore it will heal.
F. If-then: `anii`

If-then constructions begin with the word `anii`, meaning 'if.' This construction can also be used to express the meaning 'unless.'

1. `Anii yaì nà, tá sàa tá bó `eya nìnìnà. If you go there, they will tell you the news.
2. `Anii yà zì ì yìlinà, zìc-wàlài le zuga. If you boil the water, you will not get diarrhea.
3. `Anii yà gàà Loma nú, yà wòini gàà tobògìì. If you are a Loma person, you will like torborgie.

The use of the word `na` meaning 'then' in this context between the two sentences is optional.

G. Before: `oveè`

Before sentences are with the phrase `oveè` which means literally: it will begin. But in this construction, the phrase `oveè` is actually an auxiliary verb. Thus the following sentences translate literally as "I will begin to X, I do Y."

1. `Goveè liizú nà, molòzéì yàa bea. Before I go there, the rice will be finished.
2. Molòzéì yàa bea, goveè liizú nà. The rice will finish before I go there.
3. Zùnùi oveè làamilìzù, eyàa wùonì. Before the man ate, he washed his hands.

H. But, ke

But constructions are conjoined by the word `ke`.

1. Gallìzù nà, ke gèlè wòini gò keé. I will go there, but I don't want to do it.
2. Gewòïni gàà tòwòï, ke tá wúlù bòñ no. I like beans, but only a little.
3. Ë bonì mà, ke zèèvàvè. He told me that, but it's a lie.
I. Even though, véleîgalàà

The phrase véleîgalàà 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. Véleîgalàà gàiì lá nà, ke gèle kée.
2. Véleîgalàà è sàlé boá lení la, élè валòni.
3. Véleîgalàà è tìlì gàà lá, gèle vàà.
4. Véleîgalàà ge fènì la eyà, élè wòíni la.

Even though I will go, I can't do it.
Even though he took medicine, he did not get better.
Even though you called me, I didn't come.
Even though I gave it to you you don't want it.

2.1 Suggestions for Studying Sentence Linkage

A) First practice the sentences in the book.
B) Then produce variations of them substituting the various pronouns.
C) 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: Life

Set 1

ñítià, zèvài...life  
té X kàà...to be born (they bore X)
sàà...death  
yévù...to live.
zàà...to die  
pàà...to kill  
yèvò...to breathe
Set 2

<table>
<thead>
<tr>
<th>X-ve...to love</th>
<th>yaagatata...to be initiated</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaa...to love</td>
<td>kpetic...to grow</td>
</tr>
<tr>
<td>ej...to marry</td>
<td>saazuni gaa zumai...funeral</td>
</tr>
<tr>
<td>Fen...to be young (little)</td>
<td>kpece...wake</td>
</tr>
<tr>
<td>pa...to be old</td>
<td></td>
</tr>
<tr>
<td>Dou...to bury</td>
<td></td>
</tr>
</tbody>
</table>

2.3 Vocabulary: Farm Terms

<table>
<thead>
<tr>
<th>Farm Terms</th>
<th>Farm Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpala...farm</td>
<td>wozafile...to plow</td>
</tr>
<tr>
<td>kpalaagieza...farm house</td>
<td>mololive...to harvest</td>
</tr>
<tr>
<td>kpala...to clear farm</td>
<td>wozavile...planting time</td>
</tr>
<tr>
<td>kpala...to burn farm</td>
<td>molosezali...fertilizer</td>
</tr>
<tr>
<td>moli...to plant farm</td>
<td>gufwala...weeding</td>
</tr>
<tr>
<td>maya...seed</td>
<td>bazaf...rice birds</td>
</tr>
<tr>
<td>moliolologi...seedling</td>
<td>wonibe...to drive birds</td>
</tr>
<tr>
<td>wozawungai...brushing</td>
<td>polulagili...hungry time</td>
</tr>
<tr>
<td>gufwugai...tree feeling</td>
<td></td>
</tr>
</tbody>
</table>
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.

mblo zoove kolugeni kolu
kpeleva nabu kpoln boa
som5 kali galu sama
<table>
<thead>
<tr>
<th>Time of Year</th>
<th>Work to be done</th>
<th>Stage:</th>
<th>Item:</th>
</tr>
</thead>
<tbody>
<tr>
<td>December</td>
<td>Selecting land in forests</td>
<td></td>
<td></td>
</tr>
<tr>
<td>January</td>
<td>Cutting underbrush</td>
<td></td>
<td></td>
</tr>
<tr>
<td>February</td>
<td>Felling trees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>Burning farm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mid April-May</td>
<td>Beginning of rainy season.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Clearing brush, planting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>Planting finished.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Raining heavily</td>
<td></td>
<td></td>
</tr>
<tr>
<td>July-August</td>
<td>Weeding</td>
<td></td>
<td></td>
</tr>
<tr>
<td>October-November</td>
<td>Harvesting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>November-January</td>
<td>Making tools at the blacksmith's shop</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. VOCABULARY

bala...still (completely)
balayai...kitchen, grainery
beba...to leave
biiya...to be heavy, important
bob...real
Gaza...rice birds

dowo...week

gayyi...to mash (pile up)
gazie gaa X...look for X
gala...to burn
galigi...month
gii...weed
giwulo...to weed
gulwoogai...tree felling
yagaata...to be initiated

kosiyi...to be full, pregnant
kapaa...to be difficult, hard
dikpagi...scaffold, drying rack
dikalgeyal...to burn farm
dikalgeesa...farm house
dikalokpagai...to clear farm
diye...wake
dikete...to grow
dikulo...to pull, to extract
dikulo gaa gaza (poonu)...to marry wife, (husband)

Ianoowo...suffer
laii...to finish
libi...to stay
loeziyu...beginning

Maaasuuwu...to watch over
Maaayai...seed
Molbetezaile...fertilizer
Molivi...to plant rice
Moluteve...to harvest
Molowologii...rice seedling

Nita, ze vai...life

Paa...to kill
Polzaaa...to be old
Polulaii...hungry time
Poo...to fell

Sa...to die
Saazuni gazaumai...funeral
Suuf...liquid, moisture
X Y ka...X have born Y (i.e. Y was born)
Tee...to store

Vakpa...to be responsible

Wonibee...to drive birds
Wonii...birds
Wonigaa...to love X
Woozivilelaige...planting time
Woozawungai...brushing
Woozivil...plow
Woozaiwo...to brush
Wolawoli...never
Won...germinate

Yeewu...within
yevu...to live
yevu...to breathe
ziizei...cold
LESSON XX

1.- TEXT

1.1 Proverbs

1) Nu le masaga deezäävääma, o jëni Bólé goléwwa.
2) Nulaadamaaži; moko jënu venëe yë laani e layakama.
3) Tódaa zálaá, gálu le Bujaas.
4) Kígaazíe jëa vaa gaa gilenee.
5) Nu ya Bñána, yë Píví lówa gaa yëe.
6) Nu yë jëe meni teónu la.
7) Síkpáitóotëne: Nu yë séi pe tsò tóo tóe.
8) Síkpagíi le teébëgää zoogá, këni teéywu.
9) Kúbukkolomi: Kólóiku jëe bëni toóoi mi.
10) Kówó: kówó kà gaa wúkpuul kówú.
11) Dá wélëzu fóolóí yà díe wélë Zélimaavë.
12) Vë eyëe le zitàe na, méle nàpo selë.
13) Zíiilóo jë kóf keëni tsó pònee.
14) Síyigíi nepe le wóiní gui ëwwuó mà fájí méle wúlomá.
15) Zíímâyë le gaa teénaa mià.
16) Vë sókoí yà sayá nà le pònee nàí.
17) Yà bò na gaa yë mi potëgáal méle wólo éyakaalà.
18) Tóósmítòómi: nü yë lóomi na tsómi wóloó yà gaa tií (sélííi).
19) Síbísoókà: gíleë zëi, yà wóoozáve tsógawa.
20) Másábëllí gaaële véélélamaaëgë.
Breakdown:

1. Nú lè máṣaǵà dèézà̄aváfmà, ọ̀ṣííf Góle góléìvà.
   A person will not mind his mother's death, he will drink from the baboon's breast.
   Misfortune will force you to tolerate things which previously you never would.

2. Núlààdàmá̀rì́e; mọ̀kòlù vénɛ̀ ọ̀̀à láànì́ ẹ̀ làyàkàmà.
   A person's (poor) reputation; rice grains resting on the side of your mouth.
   People will know you by your deeds.

3. Tóddáà zàlàzú, gàlú lè Bùyàà.
   In order to tie, the rope cannot be short.
   You need the right equipment if you are going to do the job properly.

4. Kígáázié ọ̀̀à váâ ọ̀̀à gíléìnéé.
   Thinking brings laughter.
   If you think about it long enough, you can see the funny side.

5. Nú ọ̀̀à Bállànà, ọ̀̀à Pívì̀ lòwà ọ̀̀à yèè.
   A person who is in a difficult situation, he will beat a porcupine with his (bare) hand.
   See 1 above.

6. Nú ọ̀̀à ọ̀̀gẹ̀ mě̀nì tóónlù là.
   A person should hear laughter from the person who fell.
   Wait for the person who is suffering before you show concern.

7. Síkpaǐ̀tòóó’télé:\ Nú ọ̀̀à sèíf pè tɔ̀ tènɛ̀.
   Wise counselor: a person who sits (awhile) before he advises.

8. Síkpaǐ̀fì lè tɛɛbègáà ẓò̆ọgá, kẽnì tɛɛyɛwù.
   The wiseman does not catch the big chicken, rather the small one.
   (The small one will soon become large.)
9. **Kubukolo mli:** Kölëkubù yiè bàñi tóðú mì.
   A kubu kòlòmi is a person who has his own skin, but eats that of his friends.
   kùbùkùlò...the skin under your navel

10. **Kwà:** Kwà ká gàà wùkpùlù kòwù.
    Effort will reduce a large log into firewood.

11. Dá wëlëzù fòlòfì và diè wëlé Zëlémaìé.
    We say that looking at the sun will tell you when you will see (get to) Zelemai.
    Plan ahead.

12. Ve ëyëë ëë zëftë ná, mêlé ñápó sëë.
    Where your hands will not reach, don't hang your pot hook there.
    ñápó...a hooked stick for removing pots from the fire

    Patience was what the leopard did while he received his spot.
    Haste makes waste.

    Any termite (bug-a-bug) that doesn't want to grow grasë should not grow mushrooms.
    If you don't want to get burned, don't play with fire.

15. Zììììììì yà gàà tëëëëëë mììë.
    Pleasure is not (only) to eat chicken eggs.
    Material pleasures are not all there is to life.

16. Ve sóòòìì yà sàáá nà ëë póneë nàìì.
    Where the guinea fowl hides there will not be any signs of her presence.
17. Yà bò nà gàà yà mí pòtégaì mèlé wòlò eyàkàlá.
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. Tòsòmìtòsìmì: Nù yà loòmì nà toòmì wòlò yà gàà tìì (sèllìì).
If someone eats your bottom, eat his own.
An eye for an eye, a tooth for a tooth.

A dog sitting is taller than one standing.
Superficial appearances can be deceiving.

20. Másábèllì gààlè vélélàmààgè.
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 Loma Dowo Woloi (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. Lomma Day.
5. Controlled context.

Woi è zaà væamá tìikanà!