

Mandinka Grammar Manual



Topics Covered

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

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a e I o u

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

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

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

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

CONSONANTS

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

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

“H” is always voiced as in hat

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

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

b	c	d	f	g	h	j	k	l	m
n	ñ	η	p	r	s	t	w		y
net ten	knew						win how yet toy		

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The character “ŋ” which is from the letters “ng” is used exactly as in the English form “ring” “sing”, etc. When a word ends with “ŋ” and should take the marker “la” or “le” the “L” changes to “n”.

eg: John la - John na
feŋ le - feŋ ne

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

eg: Kaŋbaanoo - Kambaanoo
Kaŋdiŋo - Karandiŋo

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

eg: Kumfaa, Kunfaa - shop, store
Kambaanoo, Kanbaanoo - a boy
Timpoo, Tinpoo - a mole

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

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

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

eg: Barinmaa, bariŋ - uncle
Teerimaa, teeri - friend
Kotomaa, koto - brother (elderly)

Note

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

OBJECTIVES

- Trainees will be able to understand and use demonstratives
- Trainees will be able to know the names of various body parts
- Trainees will be able to know relative terms
- Trainees will be able to introduce their relatives, etc.

Araamata: I tiiŋaŋ, saajo
Good afternoon, saajo

Saajo: Sonko, I tiiŋaŋ
Good afternoon

Araamata: Luntaŋo le naata I kooma suwokono
A stranger came in your absence at home
Ate mu n barinmaa le ti
He is my uncle

Saajo: Woo luntaŋo bota mintoo le? That stranger is from where?

Araamata: A bota Bakindiki le. Ate too mu keemoo le ti
He is from Bakindiki. His name is keemoo

Saajo: Kori tana te a la?
Hope no trouble with him?

Araamata: A ko a bulu kaŋo le bota, a naata wo le bulandi.
He said his wrist is dislocated, that's what he came to fix.

Saajo: Nyoo, n be naa la saayiŋ
Okay I'll come now

Araamata: I be ñ tara la jee le.
You'll meet us there.

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

Baadiŋjo	- A relative	Barinmaa	- Uncle
Luntaŋjo	- A stranger		- (mother's brother)
	- A guest	Toomaa	- Namesake
	- A visitor	Naa, Baamaa	- mother
Baabaa, faamaa	- Father	* Doomaa	- Young sibling
* Kotoomaa	- Elder sibling	Musoo	- Wife
* Dokomaa	- Young sibling	Musu	- Wife
Kee	- Husband	Binki	- Aunt (father's sister)
Kewo	- Husband	Bandiŋ	- Stepmother
Taataa	- Elder sibling		- Mother's sister
Nandiŋ	- Mother's sister	Siiñoo	- neighbour
	- Step mother	Kafuñoo	- Associate
Teerimaa	- Friend	* Mama	- Grand parent
Fulaŋo	- Peer	Dookuufuñoo	- Workmate
Siinaa	- Co-wife	* Diŋo	- Son /Daughter, Offspring
Faamaa	- Father	* Bitan	- Inlaw
Fandiŋ	- Step father, father's brother	Joŋo	- Slave, Servant
* Senew, Sanauo	- Consin	Jawoo	- Enemy
Dookuulaa	- Employee, worker	Baadiŋo	- A relative, Kin
Ñiŋo	- Advocate		
Bulukano	- Wrist	Buloo	- Hand/Arm
Siŋo	- Leg/Foot	Dafatoo, Dapattoo	- Foot
Konoo	- Stomach	Ñaa	- Eye
Kuŋo	- Head	Sisoo	- Chest
Fotoo	- Penis	Bee	- Vagina
Nuŋo	- Nose	Daboo	- Shoulder
Kumbaliŋo	- Knee	Nonkoŋo	- Elbow
Wutoo	- Thigh	Sunjoo	- Breast
Kaŋo	- Neck, Voice	Baamaa, Naa	- Mother

VOCABULARY

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

GRAMMAR NOTES

Demonstratives in Mandinka operate as in English.

Ñiŋ mu kodoo le ti	This is money
Ñiŋ manke nee ti	This is not metal
Wolu mu Gambi yan koolu le ti	Those are Gambians
Ñinnu manke dindiŋolu ti	These are not children
Ñiŋ kewo mu America nkoo le ti	This man is an American

In plural cases the demonstrative stays singular.

Woo moolu be jaamejo le kono

Those people are in the mosque

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

Ayisatu mu n musu le ti	(Ayisatu is my wife)
Ñiŋ musoo manke n binki ti	This woman is not my aunt
N kunsuñoo sutuyaata le	My hair is short
Woo manke n too ti	That is not my name
Woo kanbaanoo mu n diŋo le ti	That boy is my son

SOME EXCEPTIONS

Musoo - Wife	Kanmbaanoo - Boyfriend
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Kewo - Husband, man	Sunkutoo - Girlfriend
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Luntaŋo - Guest	Joŋo - Slave, servant
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Dookuulaa - Employee	Keebaa - Senior, elder
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Dimbaayaa - Family

(under one's care)

Ñiŋ mu nna kewo le ti	This is my husband
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Wolu mu nna luntaŋo lu le ti	Those are my guests
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Faatu mu I munne ti?	Faatu is what to you?
Faatu mu n barimbaa le ti	Faatu is my uncle's wife
Faatu mu n baadiŋo le ti	Faatu is my relative
N niŋ Faatu mu wuluu kiliŋo le ti.	I and Faatu are of the same family lineage
Faatu mu n wuluuñoo le ti	Faatu is my relative
Faatu mu nna sunkutoo le ti	Faatu is my girlfriend
I niŋ Faatu denta munne la	You and Faatu share (joined) what in common
N niŋ Faatu denta faa le la	I and Faatu share (the same) father
N niŋ Faatu denta kontonjo le la	I and Faatu share the dame surname
N niŋ Faatu maŋ deŋ	I and Faatu are not related
N niŋ Faatu maŋ wuluu	I and Faatu are not related
Faatu manke n feŋ ti	Faatu is nothing to me

* To be precise you need "musoo or kee" added to the word.

Ñiŋ mu n kotoomusoo le ti

This is my elder sister

Jankamaa	Kaŋaama
Mamariŋo	Mbarindiŋo

Diŋ labajo

Ñiŋ mu n batakunjo le ti
(This is my navel)

Juuteleŋo	Desoo
Tuloo	Sinkondiŋo
Kankuroo	

Woo mu munne ti
That is what?

Ñiŋ	Woolu
Ñinnu	

Ñiŋ mu jumaa le ti?	Munne
Jelu	Mintonka
Jamaa	

Explore items by touching or pointing using the following questions.

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

ITEMS

Spoon (metal)	- koojaaroo	Shirt	- dendikoo	Bowl (calabash)	- miraŋo
Mattress	- pajaasoo	Knife	- muroo	Comb	- santiraŋo
Bowl (wooden)	- kunaŋo	Pillow	- kunlaaraŋo	Bed sheet	- daraboo
Trousers	- kurutoo	Spoon (calabash)	- kalamaa	Soap	- saafunoo
Candle	- kandiyo	Shoe	- samatoo	House	- buŋo
Cooking pot	- kaleroo	Book	- bukoo	Hat	- naafoo
Roof	- kankaraŋo	Salt	- koo	Table	- tabuloo
Bowl(metal/plastic)	- booloo	Jar	- jibindaa	Chair	- siiraŋo
Cup	- kaasoo	Rope	- juloo	Body parts	- balaa
Bed	- laaraŋo	Plate	- palaatoo	Bucket	- siipaano
Places	- dulaalu				

- Ñiŋ mu tooroo le ti baŋ	Is this a whistle?
Hani, ñiŋ manke tooroo ti	No, this is not a whistle
Haa, ñiŋ mu tooroo le ti	Yes, this is a whistle

TRANSFORMATIONS

- Tooroo, Feetaraŋo, Footaraŋo.	
- Ñiŋ mu munne ti?	This is what?
Munnem ñiŋ ti?	
Munne mu ñiŋ ti?	What is this?
- Wo mu munne ti?	That is what?
Munne mu wo ti?	What is that?
- Wolu mu munne ti?	Those are what?
Munnem wo ti?	
Munne mu wolu ti?	What are those?
- Ñinnu mu munne ti	These are what?
Munne mu ñinnu ti?	What are these?

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

TRANSITIVE VERBS

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

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

IMPERATIVE

Domo	Cinoo domo	Kuntu	Juloo kuntu
to eat	food eat	to cut	rope cut
	(eat the food)		(cut the rope)

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

PROGRESSIVE

Tiiñaa: To spoil, destroy.

Suloolu be tubaañoo tiiñaa kaŋ naakoo kono
Monkeys are corn spoiling garden in
(monkeys are spoiling the corn in the garden).

Suloolu be munne tiiñaa kaŋ naakoo kono?
Monkeys are what spoiling garden in
(What are the monkeys spoiling in the garden)?

Suloolu te tubaañoo tiiñaa kaŋ naakoo kono
Monkeys are not spoiling the corn in the garden.

GERUND

There are two forms of gerund of transitive verbs.

One with an object and one with no object. The one without object can be treated as intransitive for it never take a direct object.

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

Suloolu be tubaañoo tiiñaa la
The monkeys are corn spoiling, (the monkeys are spoiling the corn)

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

Active Form	Gerund With No Object	Gerund With Object
Domo - To eat	Domoroo - Eating	Domoo - Eating
Suuñaa - To steal	Suuñaaroo - Stealing	Suuñaa - Stealing
Miŋ - To drink	Mindoo - Drinking	Miño - Drinking
Loo - To build	Looroo - Building	Loo - building
Saŋ - To buy	Sandiroo - Buying	Saño - Buying
Waafi - To sell	Waafiroo - Selling	Waafoo - Selling

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

Luntaŋo be jiyo miŋ kaŋ nuŋ	The guest was drinking water.
Luntaŋo be jii miño la nuŋ	The guest was drinking water.
Luntaŋo be mindoo la nuŋ	The guest was drinking.

"Nuŋ" can also be after "be" instead of the end of the sentence.

(Luntaŋo be nuŋ mindoo la).

Luntaŋo be munne ke keŋ nuŋ What was the guest doing?

Luntaŋo be munne miŋ kaŋ nuŋ	What was the guest drinking?
Luntaŋo be munne la nuŋ	What was the guest doing?
Luntaŋo be munne ke kaŋ nuŋ	What was the guest doing?

In every case "te" negates "be".

FUTURE

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

PAST

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

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

HABITUAL

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

Ñanta - Should

Sentences with "ñanta" also contain "la" and when negated the "ta" suffix drops.

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

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

Niŋ - If, When

- Niŋ Basiru ye booroo miŋ a be kendeyaa la le	If Basiru did medicine drink he will get well. (If Basiru drinks medicine he will get well).
- Niŋ Basiru maŋ booroo miŋ a te kendeyaa la	If Basiru didn't medicine drink he won't get well (If Basiru doesn't drink medicine he won't get well).
- Niŋ I be booroo miŋ na I si n kumandi	

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

Kabiriŋ - When, Since

Kabiriŋ a ye kurutoo duŋ duntumalaŋo ye a buŋ
When he did trouser wear an ant did he sting
(When he wore the trouser an ant stung him).

Kabiriŋ a be kurutoo duŋ kaŋ piinoo ye a soo
When he is trouser wearing a pin did him prick
(When he was wearing the trouser a pin pricked him).

Kararilaa ye a kara kabiriŋ kunuŋ
The tailor did it sew since yesterday
(The tailor sewed it since yesterday).

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

Miŋ/Meŋ - Who, Where, Which, That, etc. -Relative Pronouns

Kewo meŋ be dindiŋo liikaŋ mu n teerimaa le ti
Man who is child shaving is I friend (The man who is shaving the child is my friend).

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

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

PASSIVE

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

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

Niŋ - Continued

Niŋ meŋ ye ñiŋ dadaa n be I joo la le
If anyone did this make I will you pay
(If anyone makes this I'll pay you)
Who ever makes this I'll pay you.

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

N niŋ saasaa le mu
I with sickness am (I am sick).

Niŋ I ye meŋ ke n be a loŋ na le
 If you did what do I will it know
 (Whatever you do I, will know it).

"Meŋ" or "meŋ o meŋ" means What Ever/Anything/Whoever or Whichever

Subjunctive "Let"

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

OBJECTIVES

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

POSSESSIVE ADJECTIVES

Nna	- My	Ñna	- our	Ala	- Her, His, Its
Ila	- Your	Alila	- Your	íla	- Their
La	- 's				

Ñiŋ mu nna kalaa le ti
 This is my pen.
 Ila kurutoo be kunnee kono
 Your trousers is the box in (Your trousers are in the box)
 Ñinnu mu alila kawaasoolu le ti
 These are your socks.
 Binta la tikoo be sinsiŋo kono
 Binta's head tie is the basket in (Binta's headtie is in the basket)
 Wandí la musoo te jaŋ
 Wandí's wife is not here.

FELE, HAYINAF, NAF

Nna muroo lee?	My knife where is? (Where is my knife?)
Ila muroo fele	Your knife, here is it. (Here is your knife)
Ila muroo hayinaŋ	Your knife, there is it. (Your knife is over there)
Nna muroo samba naŋ	My knife, bring here. (Bring my knife here).

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

POSSESSIVE PRONOUNS

Ntaa	- Mine	Ntaa	- Ours
Itaa	- Your	Alitaa	- Your
Ataa	- his/hers/its	ítaa	- theirs
Ítaa	- Theirs	Taa	- 's

Ntaa le mu ~niŋ musuwaaroo ti	Mine is this handkerchief
Ñiŋ musuwaaroo mu ntaa le ti	This handkerchief is mine.
Faatu taa lemu ñiŋ ti	Faatu's is this
Ñiŋ mu Faatu taa le ti	This is Faatu's.
Woo teeraŋo mu taa le ti	That ax is yours
Woo teeraŋo mu Peter taa le ti	That ax is Peter's.

POSSESSIVES (EMPHATIC):

Nte la - My
Alitelu la - Your

Ntelu la - Our
Ate la- His, Her, Its

Ite la - Your
Itelu la - Their.

Nte taa - Mine
Alitelu taa - Yours

Ntelu taa - Ours
Ate taa - His, Hers, Its

Ite taa - Yours
Itelutaa - Theirs

Ñiñ mu jumaa le la bukoo ti?
Ñiñ mu Binta le la bukoo ti
Ñiñ mu nte le la bukoo ti

This is whose book?
This is Binta's book.
This is my book.

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

(Jañ mu nte le taa ti)?
David taa le mu jañ ti
Jañ mu David taa le ti

N te le taa mu jañ ti

Mine is this place?

RE-WRITE IN ENGLISH

Ñiñ fejololu mu ntaa le ti
Alila bagaasoolu te jañ
Laamin manke nna luntaño ti
ila naakoo be mintoo le?
Jumaa le mu alila Alikaaloo ti?
Kadii ñoolu la seefoo manke keebaa ti

TAA, TIYO, MAARIYO, MAARII, MAARIITIYO.

Moto tiyo Car owner
Kodi tiyo Money owner or rich person
Naafulu tiyo Wealth owner or wealthy person

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

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

Buño maariyo House owner or the owner of the house.
Buño maarii House owner or the owner of the house.
Buño maariitiyo House owner or the owner of the house.

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

Jumaa le taa mu ñiñ ti?
Who owns this?

SOTO, KEERIŋ

ŋa (n ye) kodoo soto	I money have (I have money).
ŋja kodoo soto nuŋ	I money had (I had money).
A ye bayoo soto	He cloth has (He has cloth)
A maŋ bayoo soto	He doesn't have cloth (He doesn't have cloth)
Kodoo sotota le	Money is available. Money is acquired.

Kodoo maŋ soto	Money is obtained.
Kodoo te keeriŋ saayiŋ	Money is not available.
Sukuroo te keeriŋ saatee to	Money is not available now.
Maanoo mankita jaŋ ne	Sugar is not available in town.
	Rice is scarce here.

ADJECTIVES

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

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

eg: Ñiŋ mu betemaa le ti	This is a good one.	
Ñiŋ bukoo maŋ beteyaa	This book is not good.	
Ñiŋ bukoo be beteyaariŋ ne	This book is good (at the moment).	
Ñiŋ bukoo mu beteyaariŋ le ti	This book is a good one.	
Ñiŋ mu buku beteyaariŋ le ti	This is a good book	
Ñiŋ bukoo beteyaata le	This book is good	
Ñiŋ mu buku betoo le ti	This is a good book	
Ñiŋ be beteyaa la le	This will be good	

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

Good	- Betemaa	beteyaa	beteyaariŋ	beteyaata	beteyaariŋo	betoo
White	- Koyimaa	koy	koyiriŋ	koyita	koyiriŋo	koyoo
Short	- Sutumaa	sutuyaa	sutuyaariŋ	sutuyaata	sutuyaariŋo	sutuŋo
Tired	- bataa		bataariŋ	bataata	bataariŋo	
Red	- Wule	wulee	wuleeriŋ wuleeta	wuleeriŋo	wuleŋo	
Sweet	- Diimaa	diyaa	diyaariŋ	diyaata	diyaariŋo	

ADVERBS

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

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

Some general adverbs are:-

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

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

A ñiiŋaata baake	She beautiful is very (She is very beautiful).
Ñiŋ siti banbanke	This tie tightly (Tie this tightly).
Taa banta	Go out.

Ite ka diyaamu jawuke le You do talk too much.
(You talk too much).

The specific adverbs are sometimes called intensifiers.

A be kandiriŋ wit	It is hot very (It is very hot).
A be sutuyaariŋ dokot	He is short very (He is very short).
A be koyiriŋ fer	It is white very (It is very white).
A tambita fit	He passed quickly.

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

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

SIMILES

A be nunkuriŋ ko faloo	He is fat like a donkey. (as fat as a donkey)
A be tariyaariŋ ko saŋ ŋalasoo	He is fast like lightening. (as fast as lightening)
A be meseyaariŋ ko dokoo	He is thin like a stick .(as thin as a stick)
A be jawuyaariŋ ko ñaadimoo	He is bad (wicked) like sore eyes. (as wicked as sore eyes)
A be findiŋ ko kemboo	He is black like charcoal. (as black as charcoal)

SOME COLOURS

Black - Fiŋ	findiŋ	findiŋo	finta	finmaa	fiŋo
Yellow - Netemunkoy	netemunkuriŋ	netemunkuriŋo	netemunkuta	netemunkumaa	netemunkoo
Brown - Potobala	potobalariŋ		potobalata	potobalamaa	
Blue - Buluu	buluuriŋ	buluuriŋo	buluuta		
Green - Jambakere	jambakereriŋ	jambakereriŋo	jambakereta		

INTRANSITIVE VERBS

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

IMPERATIVE

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

PROGRESSIVE

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

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

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

FUTURE

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

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

PAST

Dindiŋo wuurita buŋo kooma	The child shouted behind the house.
Dindiŋo wuurita nuŋ buŋo kooma	The child had shouted behind the house.
Dindiŋo ye wuuroo ke buŋo kooma	The child did shouting behind the house.
Dindiŋo maŋ wuuroo ke buŋo kooma	The child didn't do shouting behind the house. (The child didn't shout behind the house).

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

Dindiŋo ye munne ke buŋo kooma? The child did what behind the house?

HABITUAL

Willy ka taa bitikoo to luŋo luŋ	
Willy does go shop to everyday. (Willy goes to the shop everyday).	
Willy buka taa bitikoo to waatio waati	
Willy does not go to the shop everytime.	
Willy buka taa bitikoo to	

Willy doesn't go to the shop.

N ka taa bitikoo to le nuŋ I used to go to the shop.

N buka taa nuŋ bitikoo to I had never been going to the shop.

I ka taa bitikoo to le baŋ? Do you go to the shop?

SOME INTRANSITIVE VERBS

Kuruntu	- To crawl	Tambi	- To pass
Mala	- To light	Kumboo	- To cry
Sonka	- To quarrel	Karaŋ	- To learn
Jele	- To laugh	Muuñu	- To smile
Duŋ	- To enter	Kaakaa	- To laugh loudly
Funti	- To go out	Wuli	- To get up
Kacaa	- To chat/to converse	Podi	- To hop, jump
Jii	- To descend, to climb-down	Ŋunuma	- To crawl
Sele	- To ascend, to climb-up		

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

I ka taa mintoo le? Where are you going?

N ka taa Banjul le I am going to Banjul.

(SI) noo - To be able to.

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

FO - Must

M maŋ kendeyaa fo n si taa lopitaanoo to

I am not well must I go hospital to?

(I'm not well, I must go to hospital).

Moo te suwo kono fo n si seyi

Person not home in must I go back?

(No one is at home, I must go home).

"Si" can be substituted by "ye".

Diyaa kuyaa a be taa la le
Willy nilly he will go

NOUN STEMS

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

eg:	Saloo	- A bridge	Sala Koto	- An old bridge
	Bukoo	- A book	Buku kutoo	- A new book
	Buku kuta fula	- Two new books	Fali sareetoo	- A donkey cart
	Fali sareetoo	- A donkey	Fali sareeti dadaa	- Donkey cart making
	Muroo	- A knife	Murundiŋo	- A small knife
	Murundiŋ kutoo	- A new knife		

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

Here are some rules and exceptions:

Taboo (taba)	- A cola tree	Basoo (basa)	- A mat
Sanoo (sani)	- Gold	Sapoo (sapu)	- A row
Suboo (subu)	- Meat	Kunoo (kunu)	- A bird
Sutoo (sutu)	- A thick forest	Kumoo (kuma)	- A bee
Tumoo (tuma)	- Time	Suŋo (suŋ)	- A thief
Kaŋo (kaŋ)	- Language	Teŋo (teŋ)	- Oil palm(palm oil)
Siŋo (siŋ)	- Leg	Koŋo (koŋ)	- A baboon
Tewo (tee)	- Waist	Sewo (see)	- Ash
Ñewo (ñee)	- Fish	Keekewo (keekee)	- Milk
Monoo (mono, moni)	- Porridge	Lodoo (lodo)	- Ludo
Konoo (kono)	- Stomach	Sootoo (sooto)	- Figtree
Loolo (looloo)	- A star	Tiyo (tii)	- Feather
Liyo (lii)	- Honey	Niyo (nii)	- Soul
Fiyo (fii)	- Pus		

REWRITE THE FOLLOWING IN ENGLISH

Dij kee	Koloŋ dinkariŋo	Loo jamaa
Musu ñimmaa	Kayiti koyoo	Jii sumayariŋo
Banku naani	Julu fiŋo	Teŋ jaŋo
Kili saba	Soosi diimaa	Moto wooro
Tiya duurajo	Buŋ baa	Nono kumuŋo
Sama diŋo	Tenteŋ kutoo	Wonjo diimaa

WRITE THESE IN THEIR FULL FORMS

lookuŋ	Saŋ	Raŋ	Feŋ
Mana	Kama	Maani	Tama
Kati	Rati	Sati	Tadi
Kele	Tele	Nene	Fete
Sita	Siti	Firi	Sila

SUFFIXES

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

The following are some of them:

- Ta - Puts an action verb, stative verb and adjective in the past or completion state.

eg:

- | | | |
|----|--------------------|--|
| 1. | John taata Brikama | John has gone to Brikama.
John went to Brikama. |
| 2. | John sutuyaata le | John is short. |

-Baliyaa - Negates verb nouns and adjective nouns :

eg:

- | | | |
|----|------------------------------------|---------------------------------------|
| 1. | Lonɔ̃ lonbaliyaa | To know lack of knowledge (ignorance) |
| | Lonbaliyaa maŋ beteyaa | Ignorance is not good. |
| 2. | Kendeyaa, kendeyaa baliyaa | Healthiness, unhealthiness. |
| | Kendeyaa baliyaa mu tana baa le ti | Unhealthiness is a big trouble. |

- Baloo - Negates verb nouns:

- | | | |
|-----|-----------------------|-----------------------------------|
| eg: | Lonɔ̃ - To know | Lonbaloo - An ignorant |
| | Kuluu - To discipline | Kuluubaloo - Undisciplined person |

-Riŋ/Diŋ - Comes at the end of adjectives and certain verbs.

eg:

- | | | |
|----|------------------|---------------------|
| 1. | A be koyiriŋ | It is white. |
| | A be findiŋ | It's black. |
| 2. | Faatu be looriŋ | Faatu is standing. |
| | Baagoo be dendiŋ | The bag is hanging. |

- Ndi - Makes verbs and adjectives to be causative.

eg:

- | | | |
|----|-------------------|--|
| 1. | Bataa, batandi | To be tired, cause to be tired (bother). |
| | Kana n batandi | Don't bother me. |
| 2. | Ñiĩñaa, ñiĩñandi | To be beautiful, cause to be beautiful (decorate). |
| | Ila bujo ñiĩñandi | Decorate your house. |

- Riŋo/Ndiŋo - Comes at the end of adjectives.

eg:

- | | | |
|----|------------------------------|----------------------|
| | Bayi findiŋo | A black cloth |
| 1. | Buku koyiriŋo, | A white book, |
| 2. | Wuleeriŋo naati | Bring the red one. |
| | Nna motoo mu wuleeriŋo le ti | My car is a red one. |

- Maa - Comes at the end of adjectives, nouns etc.

eg:

- | | | |
|----|--|-----------------------------------|
| 1. | Koyimaa le mu n taa ti | The white one is mine. |
| 2. | Booli koyimaa be koobaa kono | The white bowl is in the kitchen. |
| 3. | Harijee la dindiŋo mu herijeemaa le ti | |
| | Harijee's child is a lucky person. | |

-Yaa - Transforms meanings of nouns.

- | | | | | |
|-----|-------|---------|----------------|-----------|
| eg: | Kee | keeyaa | toolee | tooleeyaa |
| | A man | Manhood | A silly person | Silliness |

A be kapintayaa le la saayiŋ	He is on carpentry now.
	He is doing carpentry now.
Poliisiyaa maŋ diyaa	Police work is not easy.

Teeriyaa	Hakilimaayaa	Beteyaa
Friendship	Wisdom Good	
	Sensibleness	Goodness

- Laa/Rilaa - These seem to be equivalent in meaning to "er" suffix in English.

eg:	Dookuulaa	Senelaa	Domorilaa
	A worker	A farmer	An eater

Musukeebaa mu nna karandirilaa le ti
Musukeebaa is my teacher.

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

eg:	Dookuraŋo	Sindaŋo	Fiiriraŋo
	A tool	A digger	A sowing tool
	(something to		
	work with)		

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

eg:	Saasaatoo A sick person (one with sickness)	Ñaamaatoo A lunatic (one with insanity)	
	Lootoo While standing	Taatoo While going	Tambitoo While passing

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

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

eg:	Tabi	Tabiñaa
	To cook	Way of cooking
	N karandi maanoo tabiñaa la	
	Teach me the way of cooking rice.	
	Teach me how to cook rice.	

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

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

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

eg:	Domo	Domoroo	Miŋ	Mindoo
	To eat	Eating	To drink	Drinking
	Kati	Katoo		
	To harvest	Harvesting		

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

eg:	Bukoo	Bukundiŋo	Siisee	Siisendiŋo/siiseriŋo
	A book	A small book	A chicken	A small chicken

- Kanaŋo - This stands for "big size".

eg: Keekananaŋo Sunkutukananaŋo
A big man A big girl

- Baa Kararilaa A tailor Kararilaa baa A great tailor
Ñaatonkoo A leader Ñaatonkabaa A great leader
Bujo A house Bunbaa A big house

- Naŋ - Towards oneself.

eg: A samba naŋ Kata naŋ
Bring it Move towards me

- Ñoo - This suffix can translate into English as "mate".

eg: N siiñoo My neighbour (my living mate)
N kafuñoo My associate (someone I associate with)
N dookuuñoo My work mate
I sonkañoo Your quarrel mate (the one you quarrel with)

- Njaŋo - This is like "th" in English

eg: Fula Two Naani Four
Fulanjaŋo Second Naaninjaŋo Fourth
Wooro Six Kononto Nine
Wooronjaŋo Sixth Konontonjaŋo Nineth

- Lu - The plural marker.

eg: Kalaa Kalaalu Motoo Motoolu
A pen Pens A vehicle Vehicles

- Maa - This comes at the end of relationship terms but the words can function with the same meaning without it.
It also goes with adjectives

eg: N faa N faamaa N bariŋ N barinmaa Koyi Koyimaa
My father My father My uncle My uncle to be white white, white one

- Taa - This suffix when combined with a verb or noun bears the meaning "for" and the verb becomes a verb noun.

eg: Saŋ Santaa Bii Biitaa
To buy For sale Today For today (today's)

- O/oo - Makes a phrase contain the definite article "the".

eg: Suu saba Suu saboo
Three horses The three horses

- Ke - This is an adverb marker.

eg: Koteke Beteke tariyaake
Again Very well, well quickly

- Fee - This comes after names of crops, vegetables, etc. and means "field"

eg: Tiya fee Kanjiffee Ñoofee Kintiffee
Groundnut field Okra field Millet field Sorghum field

- Ntee/Ntewo/Ntuŋo - Have similar functions with "too".

eg:	Finki	To be blind
	Finkintee	A blind person
	Finkintewo	A blind person
	Hadume	To be greedy
	Hadumentuŋo	A greedy person

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

eg:	Tana te	No trouble	-	Tanante	No trouble
	Nte te	I'm not the one	-	Ntente	I'm not the one

- Ñolu - And others.

eg:	Faatu ñolu	Faatu and others.
-----	------------	-------------------

WORD FUSIONS

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

Here are some guidelines.

Maŋ + a = Maa.	N maŋ a je N maa je	I haven't seen him.
Maŋ + 1 = Mee.	N man i loŋ N mee loŋ	I don't know you.
Kabiriŋ + 1 = Kabirii.	Kabiriŋ i taata Kabirii taata	When you went?
Kabiriŋ + a = Kabiraa.	Kabiriŋ a jeleta Kabiraa jeleta	When he laughed?
Aniŋ (niŋ) + a = Naa	Faatu niŋ a faamaa Faatu naa faamaa	Faatu and his father.
Aniŋ (niŋ) + 1 = Nii.	Faatu niŋ ila wuloo Faatu nii la wuloo	Faatu and your dog.
1 + a = aa	N maŋ lafi a la N maŋ lafaa la	I don't want it.
1 + a = yaa	A dii a la A diyaa la	Give it to him.
e + a = aa	Nte ye a je Banjul Nte yaa je Banjul	I saw him in Banjul.
e + 1 = ee	A be i kumandi la le A bee kumandi la le	He'll call you.
a + 1 = ee	Ŋa i toomaa kanu le Ŋee toomaa kanu le	I love your namesake.

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

REFLEXIVE

	Singular	Plural
1st Person	n	n'
2nd Person	l	l
3rd Person	l	l

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

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

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

CAUSATIVES

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

eg:	-Bori	To run	Ñina	- to forget
	Borindi	Cause to run(to drive)	Ñinandi	- cause to forget
	-Wara	To be large	Tuluŋ	- to play

Kana moolu jelendi dukare	Please don't make the people to laugh.
Kunur siimano ye n saasandi le	Yesterday's dinner made me sick.
Motoo la paanoo le ye a tardendi	The car's breakdown made him late.
Munne ye i sobindi	What made you suspect?

A ye i fay daloo kono
 Ali te i donj na kulliidulaa to
 I keekun ninj be motoo borindi kanj saloo kanj
 I tariya ye dindiḡo bondi siloo kanj
 Ninj feḡolu katandi i daala n be n laa la le
 Mirajo bitindi maanoo kanj
 Nna dendikoo yelendi n ñe, a deteta le
 I kuu woo jiyo la ye neejuloo sayindi a noo to.

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

n	- I	ŋ	- We
i	- You	Ali	- You
a	- He, she it.	Í	- They

nte	- I	ntelu	- We
ite	- You	alitelu	- You
ate	- He, she, it.	itelu	- They

i tondii	ite tondii	- What is your name?
ali bota banku jumaa le?	alitelu bota banku jumaa le?	- You are from which country?
n kontono mu siise le ti	nte kontono mu siise le ti?	- My surname is Siise.

N too N buloo N faamaa

GRAMMAR NOTES

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

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

ASSIGNMENT

Rewrite the following in English:

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

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

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

PAST

Ali mu dindiŋolule ti nuŋ or	
Ali mu nuŋ dindiŋolu le ti	You were children
Ali te nuŋ dindiŋolu ti	You were not children

PRESENT

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

FUTURE

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

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

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

SOME RESPONDING TECHNIQUES

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

2. "Be ñaadii" - Is responded by "be jaŋ doron".

The first word in the question comes down to be first word of the response. If a pronoun is used it changes to the appropriate reference. "Jaŋ doron" can be replaced by a precise response.

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

3. Question words like:

eg:	"Jumaa" "Mintoo"	"Jelu"	"Muŋ"	
	Who	Where,	How much	What
		Which place	How many	

OBJECTIVE

COMMON POST POSITIONS

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

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

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

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

Looriŋ	- Standing	Saasaariŋ	- Sick	Jimiriŋ	- Bending
Laariŋ	- Lying	Bataariŋ	- Tired	Napuriŋ	- Pasted
Siiriŋ	- Sitting (seated)	Dendiŋ	- Hanging	Semberiŋ	-Leaning
Faariŋ	- Dead, full	Jonkotoriŋ	- Squatting		

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

A diŋo be saasaariŋ baake le
His son is sick very (His son is very sick)

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

MORE POSTPOSITIONS

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

	- For	Ali naata munne la jaŋ? You came here for what?
	- With	A ye bootoo fandi maanoo la He filled the bag with rice
	- By	A taata kuluŋo le la Tendaabaa He went by boat to Tendaabaa
	- Through	A taata Tendaabaa le la kunuŋ He went through Tendaabaa yesterday
	- With	A ye juloo kuntu muroo la He cut the rope with a knife
	- To	M be ate le la I am (referring) to him
	- To	Kodoo dii Laamin na Give the money to Laamin
La	- With	Mindoo le be Peter la Thirsty is with Peter (Peter is thirsty) Siinoo le be dindiŋo la Sleep is with the child (the child is sleepy) Kuŋ dimoo le be n na Head pain is with me (I have headache)

Sometimes "la" can go with "niŋ" in the same sentence for one meaning.

eg:	A taata niŋ motoo le la	He went by car
	A taata niŋ Banjul le la	He went through Banjul
	A ye juloo kuntu niŋ muroo la	He cut the rope with a knife

Fee -	Ate be ala nafaa dammaa le fee He is his benefit only with (he is only(concerned) with his benefit)
Ye - to	Ñiŋ bukoo samba Faatu ye Take this book to Faatu
- for	Woo montoroo dadaa a ye Mend that watch for him

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

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

Motoo be looriŋ nuŋ yiroo koto:

Substitute: niisoo, baa, saajiyo, fooleesuwo, suwoo, faloo

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Musoolu be looriŋ yiroo daala:

Bendiŋ, siiriŋ, deerŋ, siyaariŋ, jimiriŋ, nonkonmaariŋ.

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

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

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

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

"La" with verb nouns, objects and wishes.

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

To - From	Peresidaŋo ye seefoo bondi ala palaasoo to le The president has removed the chief from his post.
La - On	Ali naata luŋ jumaa le la? You came on which day?
Maafaŋ-Around	Faatu yaa be jaameŋo maafaŋ ne Faatu's home is around the mosque.

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

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

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

OBJECTIVE

Trainees will be able to understand and use object pronouns.

N	- Me	N	- Us
I	- You	Ali	- You
A	- Him, Her, It	Í	- Them

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

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

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

Rewrite the following in English:

Baakari ye a tupa muroo la	Ayisatu be a maakoyi la le
Ali maŋ a kontoŋ	Ñiŋ bukoo samba n ñe ofisoo kono
Ala santiraŋo dii a la	Dukare, n so booroo la
Kana feŋ fo ate ye	Ali ye nte fili jee le

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

HOUSING

Trainees will be able to look for a house.

Trainees will be able to negotiate for the rental

Trainees will be able to arrange for repairs, etc.

John:	I be kayira to? Are you at peace?
Baakari:	Kayira doron Peace only.
John:	N be buŋ ñinoo la I am looking for a house I ye buŋ kenseŋo soto le baŋ? Do you have an empty house
Baakari:	Haa, ŋa buŋ kenseŋo soto le Yes, I have an empty house Bari ñantaŋ buŋo le mu But it is a thatch house
John:	N lafita woole faŋo la That's the very one I want? I be a luwaasi la jelu le la? You'll rent it out for how much?
Baakari:	N be a luwaasi la dalasi taŋ wooro le la karoo I'll rent it out for sixty dalasi a month.
John:	Woo beteyaata - That's okay

Bari n lafiti jonkon fanuŋo le la
But I want a spacious backyard
N fansuŋ kamoo be siŋ na jee le
My own toilet shall be dug there.

VOCABULARY

Ñinoo	- Looking for	Kenseŋo	- Empty	Bari	- But
Ñantaŋo	- Thatch	Buŋo	- House	Lafita	- Want
Faŋo	- The very one	Luwaasi	- To rent	Taŋ wooroo	- Sixty
Karoo	- Month	Jonkoŋo	- Back yard, bathing place	Fanuŋo	- Spacious, wide
Fansuŋ - Own		Kamoo	- Toilet		
Siŋ	- Dig	Raaki	- To plaster	Muu	- To paint
Kankaraŋo	- Roof	Suleŋ	- To leak	Tiba	- To roof
Dadaa	- To make	Sansaŋ	- To fence	Biloo	- Ceiling
Sansaŋo	- Fence	Daa	- Door	Palanteeroo	- Window
Murubuŋo	- Round house	Saalo	- Parlour	Kabineetoo	- Bedroom

MARKETING

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

Faatu	Julabaa, i saama Big merchant, good morning Mbasaŋoo daa mu jelu le ti? Price of damask is how much?
Julabaa	Kiliyaanoo, i saama Client, good morning. Mbasaŋoo meetaroo mu dalasi muwaŋ ne ti A meter of damask is 20 dalasis.
Faatu	Dukare a talaa. Please reduce it. Mbasaŋoo daa jiita le saayin. Price of damask has gone down now.
Julabaa	Woo mu tooŋaa le ti. That is true Bari ñiŋ mu mbasaŋi fooririŋo le ti But this is quality damask.
Faatu	Mbasaŋoo meetaroo mu dalasi taŋ ne ti, daa wo daa A meter of damask is 10 dalasis every where
Julabaa	Bisimila, woo joo Okay, pay that.

VOCABULARY

Julabaa	- A big merchant	Mbasaŋoo	- Damask	Daa	- Price
	- A big trader	Kiliyaanoo	- Client	Meetaroo	- A meter
Muwaŋ	- Twenty		- Customer	Dukare	- Please
Talaa	- To reduce	Jiita	- Has gone down		
			- Dropped		
Sanyiŋ	- Now at the moment				
Tooŋaa	- True	Bari	- But	Fooririŋo	- superior Quality
Joo	- Pay	Taŋ niŋ luulu	- Fifteen	Kaarikaaroo	- Last price
Daawo daa	- every where	Anduŋ	- And	Nte bulu	- I hand
	- every place				- In my hand
					- In my possession

BISIMILA

Expression showing approval or satisfaction.

TRANSFORMATION

Mbasañoo daa mu jelu le ti?	Price of damask is how much?
Mbasañoo mu jelu le ti?	Damask is how much?
Dukare a talaa	Please reduce it?
Dukare doo talaa	Please reduce some?
Dukare doo bondi	Please remove some?
Dukare a talaa n ñe	Please reduce it for me?

MORE MARKETING TERMS

Kiloo	- Kilogram	Kaloonoo	- A gallon
Libaroo	- Half kilo	Pootoo	- A tin (a measuring cup)
Seeroo	- A pile	Toonoo	- A ton
Saamoo	- A pile	Keesoo	- A box, a crate, a chest
Laa	- A pile	Yaadoo	- A yard
Jurumoo	- A plie	Talaa	- Half, fifty butut
Bootoo - A sack	Too	- Half	
Barigoo	- A drum	Talantee	- Half
Sinsijo - A basket	Kartoojo	- A carton	
Dumboo	- A big can	Duuseenoo	- A dozen
Kaboo	- A bottle	Sitoo	- A bundle
Pakeetoo	- A packet	Sumandaajo	- Measuring equipment
Mbuusoo	- A plastic bag	Peesarirajo	- A scale
		Balansoo	- A scale
Balootoo	- A balé	Basikiloo	- A scale(scale measuring up to one or more tons)
Kuntoo - A piece	Kuŋo	- A loaf of	
Peeroo	- A pair	Liitaroo	- A litre

FOOD - DOMOROO

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

Buuba:	I saama	Good morning
Tiida:	I saama	Good morning
Buuba:	N lafitaa booloo le luwaasi la i bulu	
	I want to rent a food bowl from you.	
Tiida:	Woo manke kasiti	
	That's no problem	
	I lafitaa kontoojo niŋ siimaŋo bee le la baŋ?	
	Do you want both lunch and dinner?	
Buuba:	Hani, n lafitaa kontoojo dorooŋ ne la	
	No, I want only lunch.	
Tiida:	Kontoojo dammaa mu keme niŋ taŋ luulu le ti	
	Lunch only is hundred and fifty dalasis.	
Buuba:	Woo benta n fee le bari n buka lafi futoo la	
	That's okay with me but I don't like cooscoos.	
Tiida:	N be n hakiloo tu la a to le	
	I will be mindful of it.	
	Dindiŋo be a naati la le luŋ o luŋ	
	The child will bring it everyday.	

VOCABULARY

Kontoojo	- Lunch	Siimaŋo	- Dinner	Daasaamoo	- Breakfast
Futoo	- Cooscoos	Satoo	- Plain rice porridge		
Tiya kere satoo (cuuroo)			- Raw peanut porridge		
Tiya duuraŋo (domodaa)		Cuuroo	- Plain rice porridge	Ñeeloŋo	- Steamed coos
- Peanut butter soup porridge		Findoo	- Steamed "findoo"		
Bennacinoo	- Fried rice	yaasa	- stew with roasted chicken/fish		

Koo	- Salt	Jumboo	- Kind of maggi cube
Soosoo	- sauce	Cuu	- stew
Duurajo	- soup	Monoo	- millet porridge
Tuwoo (fufu)	- Sticky flour with soup		
Ñankatano	- Rice with dry fish, peanut, locust bean, etc.		
Palaasaas	- Soup of leaf, peanut, palm oil, etc.		

TIME - WAATOO

Trainees will be able to understand time in minutes, hours, etc.

Trainees will be able to understand time related terms.

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

Lan:	Baakari, waati jumaa le i be jii la bii? Baakari, when will you close today?
Baakari:	N ñanta jii la talañ saba le I should close at 3 o'clock. Bari n mañ keebaa je foloo But I've not seen keebaa yet. Ite dun, waatijumaa le i be sele la? What about you? When will you start work?
Lan:	Bii nte be tardee la le domandiñ Today I will be a little late. N be naa la talañ naani niñ talaa le I'll come at half past four.
Baakari:	Saama mu nna foño luño le ti. Tomorrow is my rest day. N te naa la fo sinindiñ I won't come till after tomorrow.

VOCABULARY

Waatijumaa	- When, whichtime	Bii	- Today	Ñanta	- should
Jii	- To close from work, etc	Saba	- Three	Bari	- But
Talañ	- Bell, o'clock	Je	- To see	Foloo	- Yet, First
Mañ	- Didn't, haven't, hasn't	Duñ	- Whatabout	Tardee	- To be late
Sele	- To climb, To start work	Naa	- To come	Naani	- Four
Domandiñ	- A bit, A little	Niñ	- And	Talaa	- Half
Foño	- To rest, Rest	Nna	- My	Saama	- Tomorrow
Sinindiñ	- After tomorrow in - two days	Luño	- Day	Fo	- Till, until

- "Tambita" is used for reading time from minute one to thirty. "Dasata" which literally means "short by" is used from minute thirtyone to fifty-nine.
- Talañ sey - Eight o'clock
- (a) Talañ fula tambita miniti tañ saba - Thirty minutes past two.
(b) Talañ fula niñ talaa
Two o'clock and half (half past two).
- Talañ tañ tambita miniti tañ niñ luulu.
Fifteen minutes past ten.
- Talañ luulu dasata miniti tañ niñ luulu.
Fifteen minutes to five.

ASK FOR TIME

I ye waatijumaa le soto?	What time do you have?
Waatijumaa le kumata?	What time is it?
Waato be ñaadii le?	What is the time?

DAYS OF THE WEEK

Tenero - Tenero luño	Monday
Talaatoo - Talaata luño	Tuesday
Araboo - Araba luño	Wednesday
Araamisoo - Araamisa luño	Thursday
Arajumoo - Arajuma luño	Friday
Sibitoo - Sibiti luño	Saturday
Dimaasoo-Dimaasi luño-Alahadoo	Sunday

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

Kununkoo - Day before yesterday	Bii - Today	Kunuñ - Yesterday
Kununkoobaa - Three days ago	Seruñ - Last year	Ñinañ - This year
Sinindinkoo - In three days time	Jaari - Next year	Kooma - Ago
Serunkoobaa - Three years ago	Saño - Year	Sanjoo - Year(rain)
Jaarikoo - Year after next	Lookuño - Week	Sañ jumaa - Which year
Jaarikoobaa - In three years time	Subaa - Dawn	Sanjifula - Two years
Tumajumaa - Which time	Juuna - Early	Samaa - Rainy season
Sanjifula ñaato - In two years time	Fitiroo - Dusk	Tilifula - Two days

Lookuñ tambilaa - Last week, Past week	Lookun naalaa - Next week, coming week
Ñaato domandiñ - In a little while	Tilikandoo - Dry season
Kontoñ waatoo - Lunch time	Siimañ waatoo - Dinner time
Daasaama waatoo - Breakfast time	Salifanaa - Afternoon prayer time
Karoo - Month, moon	Alansaroo - Evening prayer time
Mee - To be long (time)	Saafoo - Night prayer time
Serunkoo - Year before last	

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

TAILORING - KARAROO

Trainees will be able to negotiate with a tailor.

Trainees will be able to bargain for charges.

Laamin:	Kayira be
Kararilaa:	Kayira doron
Laamin:	Dukare, n lafiti i ye kurutoo kara n ñe - Please, I want you to sew a trouser for me
Kararilaa:	Siifaa jumaa?
	Which type?
Laamin:	Kurutu jaño?
	Long trousers?
Kararilaa:	Kurutu jaño ka kara dalasi muwañ ne la
	Long trousers is sewn for twenty dalasis.
Laamin:	Woo lafiti koleyaa la le
	That is about expensive.
	A talaa domandiñ
	Reduce it a little
Kararilaa:	Saayin i si dalasi tañ nin luulu joo
	Now you can pay fifteen dalasis.
Laamin:	A beteyaata, muntuma le a be paree la?
	It's okay, when will it be ready?
Kararilaa:	Ŋa a jiki a be bañ na le saama wulaaroo
	I hope it will be ready tomorrow evening.

Naa nna aparantee ye i sumañ.
Come let my apprentice measure you.

VOCABULARY

Dukare - Please	Lafita	- Want	Kurutoo	- Trouser	
Kara	- To sew	Muwañ	- Twenty	Koleyaa - To be expensive	
Talaa	- Reduce	Domandij	- A little	Saayinj	- Now
Joo	- Pay	Tañ niñ luulu	- Fifteen	Beteyaata	- Is good, okay
Muntuma	- When	Paree	- To be ready	Jiki	- To hope
Ban	- To finish	Saama	- Tomorrow	Aparantee	- Apprentice
Naa	- Come	Suman	- To measure	Wulaaroo	- Evening

GRAMMAR NOTES

"Ye" means "to" in the first sentence and "let" in the last one.

"Ñe" means "for"

"ka" which is a habitual marker stands for "is usually" or "is normally" in the sentence.

"si" means "can" as in permitting.

TRANSFORMATIONS

Siifaa jumaa - Siifaa ñaadii - Muñ siifaa.

LAUNDRY - KUUROO

Trainees will be able to look for a place to rent a food bowl.

Trainees will be able to arrange and bargain for a food bowl.

Bintu:	Salaamaalee kum
Musukeebaa:	Maalee kum salaam
Bintu:	Dukare, n lafita i ka nna feñolu kuu n ñe
	Please, I would like you to be washing my clothes for me.
Musukeebaa:	N sii kuunoo araba wo araba.
	I can wash them every Wednesday.
Bintu:	Woo te tana ti. Joo mu jelu le ti?
	That's not a problem. The payment is how much?
Musukeebaa:	A mañ koleyaa, dalasi tañ wooro le mu puru karoo.
	It's not expensive, it is sixty dalasis for a month.
Bintu:	Araboo n be feñolu naati la le anij kemboo kaatu i ñanta i paasi la le.
	On wednesday I bring the clothes and chercoal because you should iron them.

VOCABULARY

Feñolu	- Clothes	Kuu	- To wash	Araba wo Araba	- Every Wednesday
Karoo	- Month	Paasi	- To iron	Kemboo	- Charcoal
Saafunoo	- Soap	Feeroo	- An iron	Omoo	- Powered soap
Buluwo	- Blue powder	Jiyo	- Water	Odisabeloo	- Bleach
Daakandee	- Starch	Lampi	- To fold	Faanoo	- Sarong
Dendikoo	- Shirt, dress	Kurutoo	- Trouser	Doroosoo	- Underwear
Kawaasoo	- Sock	Paasiroo	- Ironing	Daakandee	- to starch
Buluu	- to deep in blue				

OBJECTIVE

- Trainees will be able to identify and stop a taxi vehicle.
- Trainees will be able to arrange for a trip and fares.
- Trainees will be able to order a driver to stop.
- Trainees will be able to give directions.

TAXI AND DIRECTIONS

Jill:	Taxi, i ka taa fajara le baŋ?
	Taxi, are you going to fajara?
Daraayiboo:	Haa, n ka taa fajara le
	Yes, I'm going to fajara.
	I fanaŋ kataa jee le baŋ?
	Are you also going there?
Jill:	Haa, n fanaŋ ka taa jee le
	Yes, I'm also going there.
	Paasoo mu jelu le ti?
	The fare is how much?
Daraayiboo:	Paasoo mu dalasi luulu le ti
	The fare is D5.
Jill:	Hani, fajara paasoo mu dalasi fula le ti
	No, the fare to fajara is D2.
Daraayiboo:	Bula ŋ'aa taa. Ibe jii la mintoo le?
	Get in we go. You will come down where?/(Where will you come down)
Jill:	N be jii la silafatoo meŋ be esanseeroo bala.
	I'll come down at the junction which is beside the petrol station.
Daraayiboo:	A bete yaata. It's good (it's okay).
Jill:	Jaŋ ne mu. It's here.
	N jindi jaŋ. Ila paasoo fele, abaraka.
	Bring/let me down here. Here is your fare, thank you.

VOCABULARY

Taa	- To go	Haa	- Yes	Fanaŋ	- Also
Paasoo	- Fare	Hani	- No	Bula	- To get in
Ŋ'a	- We, let us	Meŋ	- Which	Jii	- To climb down, to alight
Jonsonoo	- Junction	Esanseeroo	- Petrol station		
Beteyaata	- Is good (is okay)	Jindi	- To make to climb down		
Fele	- Here is		- To make to alight		
Abaraka	- Thank you				

GRAMMAR NOTES

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

TRANSFORMATIONS

I ka taa fajara le baŋ?	Are you going to fajara?
I be taa kaŋ fajara le baŋ?	Are you going to fajara?
Paasoo mu jelu le ti?	The fare is how much?
Joo mu jelu le ti?	The payment is how much?
N jindi jaŋ	Bring me down here
N so jaŋ	Bring me down here.

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

MORE TERMS FOR DIRECTIONS

Ŋooji	- To turn, to curve	Fo	- Upto
Ŋoojoo	- A curve	Koofoo	- A curve
Turunee	- To curve, turn	Silakumboŋo	- Crossroad, a cross junction
Bulubaa	- Right	Silafatoo	- A forked junction
Tilijii	- West	Ŋaatiŋo la	- Opposite of

Maraa - Left Tiliboo - East

KEY PLACES IN A TOWN

Misiroo	- A mini mosque	Kaaraasoo	- A car park
Marisee	- A market	Mankasiinoo	- A (seed) store
Jaamejo	- A grand mosque	Lopitaanoo	- A hospital, clinic,
Karanbujo	- A school		- a health centre
Bantabaa	- A meeting ground, etc	Yiribaa	- A big tree
Bitikoo - A shop	Koroosimaa	- A vehicle waiting	
Kolojo - A well		- place (up country)	
Bentejo	- A platform		

OBJECTIVES

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

Keebaa: Bii, ɲa luntanɲolu le soto

Today, I have guests.

Meeta: I bota mintoo le?

They are from where?

Keebaa: I bota Basse le

They are from Basse.

Meeta: Jan ɲij Basse mu kilometer jelu le ti?

Here to Basse is how many kilometer?

Keebaa: Jan ɲij Basse mu kilometer mu wan ne ti. Here to Basse is twenty kilometer.

Meeta: Luntan jelu le mu?

How many visitors are they?

Keebaa: Luntan saba le mu

They are three guests.

Doo mu n teerimaa le ti

The other one is my friend

Ate naata jan siɲaa naani

He came there three times.

Meeta: Doolu dun? What about the others?

Keebaa: Woolu nene man naa jan

Those ones never came here before.

ɲij ne mu ila sila foloo ti jan

This is their first trip here.

Meeta: Wulaaroo n be naa la i konton na le

In the evening, I'll come greet them.

VOCABULARY

ɲa	- I do/I did	Luntanɲolu	- Guests
Soto	- To have	ɲij	- And, to
Jelu	- How many	Muwan	- Twenty
Saba	- Three	Doo	- (an) other
Teerimaa	- Friend	Naata	- Came, has come
Siɲaa naani	- Four times	Nene	- Ever
Naa	- Come	Nene man	- Never
Man	- Didn't/Don't	La	- Tense marker
Sila foloo	- First trip	Konton	- To greet
	- first road		

GRAMMAR NOTES

Luntan jelu le mu?

Guest how many they are?

(how many guests are they)?

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

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

eg: N be naa la i konton na le
I will come (and) greet them
N be naa i konton na le.

Jan nin Basse mu km jelu le ti?

Here to Basse is km how much?

eg: Tendaabaa, Banjul, Sooma, Kwinela.

Ñin ne mu ña sila foloo ti jan

This is (their) trip first here

eg: Fulanjaño, Tanjaño, Muwanjaño, Kemenjaño, Luulunjaño.

Kilin	1	Kononto	9	Tan worowula	70
Fula	2	Tan	10	Tan sey	80
Saba	3	Tan nin kilin	11	Tan konoto	90
Naani	4	Muwan	20	Keme(keme kilin)	100
Luulu	5	Tan saba	30	Keme fula	200
Wooro	6	Tan naani	40	Keme wooro	600
Worowula	7	Tan luulu	50	Wuli(wulikilin)	1000
Sey	8	Tan wooro	60	Wuli naani	4000

The counting system in Mandinka is in base ten "nin" or "anin" means "and".

Foloo	1st	Kemenjaño	100th
Fulanjaño	2nd	Muwanjaño	20th
Sabanjaño	3rd	Tan nin kilinjaño	11th
Naaninjaño	4th	Tan sabanjaño	30th
Luulunjaño	5th	Labajo	Last

Siñaa kilin	Once	Siñaa konoto	Nine times
Siñaa fula	Twice	Siñaa muwan nin luulu	25 times
Siñaa Tan	Tentimes	Siñaa wooro	Six times
Siñaa wulinaani	1000 "	Siñaa sey	Eight times

Siñaa foloo	1st time	Siñaa wooronjaño	6th time
Siñaa fulanjaño	2nd time	Siñaa muwanjaño	20th time
Siñaa tanjaño	10th time	Siñaa Luulujaño	

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

EXERCISE

Talaa yitandi moolu la Show the people 50 bututs.
Butut taŋ wooro yitandi n na
Butut taŋ saba yitandi ntelu la
Dalasi niŋ taransu sika taabuloo kaŋ
Butut taŋ dii Faatu la
Taransu kiliŋ ke ila jifoo kono.

WRITE IN ENGLISH

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

GREETINGS

OBJECTIVES

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

GENERAL GREETINGS

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

TRANSFORMATIONS

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

TRANSFORMATIONS

- I be dii?	How are you?
N be jaŋ	I am here (I'm fine)
- Kori tana te a la?	Hope no evil with him/her?
Tana te a la	No evil with him/her
- Dookuwo be dii?	How is the work?
Dookuwo be jaŋ doronj	The work is here only (it's fine)
- Bakau nkoolu lee?	Where are the people of Bakau
	(how are the people of Bakau)
I be jee	They are there (they are fine).

SUBSTITUTION

Dookuwo be dii?

eg: Laamin, Faatu, Fiiroo, Karaŋo, Banjul, Jan, Ali.

Dookuwo be jan/jee doronj?

eg: n', a, n, Tendaabaa, Sooma, Faatu.

VOCABULARY

Kayira	- Peace	Fiiroo	- Selling, Business
Suu	- Home	Be	- Is, are
Moolu	- People	Karaŋo	- Learning
Tana	- Evil, trouble	Bee	- All, both
Dookuwo	- Work	Jan	- Here, this place
Doronj	- Only, Just	Lee	- Where is/are
Jee	- There	Í	- They
Kori	- Hope	A	- He, she it
Ñaadii	- How	Dii	- How
Nkoolu	- People of/citizens of/ members of		

CULTURAL NOTES

Make yourself presentable by at least washing your face before you greet or speak to people in the morning.

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

ASSIGNMENT

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

- | | |
|------------------------|---------------------------|
| - I niŋ baara | - I be kayira to? |
| - Baato nkoolu lee? | - Suukononkoolu lee? |
| - Wula kononkoolu lee? | - Dookuu dulaankoolu lee? |
| - Kori tana te i la? | - Musoolu lee? |
| - Bundaala nkoolu lee? | - Ila musoo lee? |
| - I keemaa lee? | |

PERSONAL INTRODUCTION

OBJECTIVES

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

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

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

SUBSTITUTION

Ted	Bota	Banjul	Le
Wandi	(is from)Jan	Ne	
Saajo		Tendaabaa	
Ali		Kenebaa	
Jaari		Kwinella	
Keebaa		USA	

TRANSFORMATIONS

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

SUBSTITUTION

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

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

Ali	Kontonj(Surname)	Dun? (What about)
Your		
Faatu nij John		
I		
Yaama		

I (You) Bota(Is/am/are/from)	Banku(Country)	Jumaa le?(Which)
You		
Ali	Saatee	
Faatu	Kaabiilaa	
A	Suu	
	Maafan	

Kara

Positive

N bota Gambia le
 N mu America nkoo le ti
 John kontonjo mu Gomez le ti
 í be jee

Negative

N mañ bo Gambia
 N manke American nkoo ti
 John kontonjo manke Gomez ti
 í te jee

SingularPlural

Moo	Moolu
Nkoo	Nkoolu
Too	Toolu
Kontonjo	Kontonjolu
Mu	Mu
Be	Be

VOCABULARY

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

SPECIFIC GREETINGSOBJECTIVE

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

SOMANDAA - MORNING

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

TILIBULOO - AFTERNOON

Maalaamin:	Awa, i tiinañ	- Good afternoon, Awa
Awa:	Kinte, i tiinañ	- Kinte, good afternoon.
Maalaamin:	Kayira tiinañta?	- Are you spending the afternoon peacefully?
Awa:	Kayira doron	- Peace only.
Maalaamin:	Tilibuloo be dii?	- How is the afternoon?
Awa:	Tilibuloo be jañ doron?	- The afternoon is here only.

WULAAROO - EVENING

Maalaamin:	Awa, i wulaara	- Good evening, Awa.
Awa:	Kinte, i wulaara	- Kinte, good evening.
Maalaamin:	Wulaaroo be dii?	- How is the evening?
Awa:	Wulaaroo be jañ doron?	- The evening is here only.
Maalaamin:	Suutoo be ñaadii?	- How is the night?
Awa:	Suutoo be jañ doron?	- The night is here only.

TRANSFORMATION

I tiiñan	I tiliñan
Somandaa be dii?	Seyiloo be dii?
Dii	Ñaadii
Wulaaroo be dii?	Wuraaroo be dii?
Dookuwo be ñaadii?	Doo be ñaadii?
I saama	I sooma
Jumaa	Jon, jer

GRAMMAR NOTES

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

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

Sometimes "mu" contains both auxiliary and the pronoun.

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

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

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

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

VOCABULARY

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

SUBSTITUTION

Somandaa be dii?

eg: Seyiloo, Wulaaroo, Suutoo, Dookuwo, Kandiyya, Suɗo.

LEAVE TAKING

OBJECTIVE

1. At the end of the lesson trainees will be able to take leave at the end of a visit or conversation.
2. Trainees will understand that there is no "goodbye" in Mandinka.

Usmaan:	A be ñaadii?	- How is it going?
	N faamata i la baake	- I haven't seen you for a long time.
Wandi:	A be jaŋ doron	- It's here only (it's fine).
	N taamata le nuŋ	- I had travelled.
Usmaan:	Jee be dii?	- How is there?
	Waatijumaa le i naata?	- When did you came?
Wandi:	Jee be jee doron	- The place is there only (it's fine).
	Kununkoo le n naata	- I came two days ago.
Usmaan:	Nyoo, fo wulaaroo	- Okay, till evening time.
	N ka taa le	- I'm going.
Wandi:	Fo wulaaroo	- Till evening.
	N be ñoo je la le	- We'll see each other.

TRANSFORMATIONS

Waati jumaa	- When	Muntuma	- When
N ka taa le	- I'm going	N be taa	- I'm going
N ka sey le	- I'm returning	N be sey la	- I'm returning
N ka muruŋ ne	- I'm returning	N be muruŋ na	- I'm returning.

CONTRACTIONS

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

SUBSTITUTION

Fo(till)	Wulaaroo (evening)	
till	Saama	
	Waatidoo	
	Tenerjo	
N	Faamata I (you)	La
a		Sooma
Saajo		Faatu
Moolu		Ali
N maŋ faama	Faatu	La
I haven't missed	jee	
	a	
	a je	
	Ataayaa	

GRAMMAR NOTES

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

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

Munne be keering?	What's happening (what's going on)?
Hani feŋ.	Nothing.
Dooku le be keering.	Work is going on.
Kacaa le be keering.	Chatting is going on.
Hani feŋ, fo kandoo.	Nothing, except the heat.

MORE TRANSFORMATIONS

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

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

WITH VERBS

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