

PEACE CORPS

SIERRA LEONE

TIEMNE

LANGUAGE

MANUAL



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I N T R O D U C T I O N

NOTE TO THE TEXT

This is the first expansion of the Temne Language Manual which has been used by Peace Corps Sierra Leone for a number of years. It is also the first time the official Temne alphabet is used.

This piece of work has been done by people who have had a lot of experience with Peace Corps Education Training Programs in particular and have the courage to compile such a comprehensive Language manual for Peace Corps, Sierra Leone.

A lot of vocabulary, grammar, proverbs, useful expressions, situational dialogues and some popular Temne songs have been incorporated into the manual.

In attempting to review the original Peace Corps Temne Manuals a lot of resource materials have been drawn from scripts produced mainly in the Grammar of the Language. The authors of such reference materials are highly commended for their enviable work, although their works are not originally produced for audio-lingual teaching and the necessary modifications have had to be made to fit the 'borrowed' material into this manual.

This manual is rich enough to suit any Peace Corps Training Programme - much depends on the Instructor's creativity to utilize the materials provided.

The APCD Training, Mr. A.V.V. Musa, needs to be highly commended for his initiative in promoting the success of this language workshop.

In as much as the participants (writers) do not claim to be professionals in this area, we would welcome any relevant observations, comments and recommendations from readers and instructors.

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THE TEMNES

The Temnes form the major tribal group in the Northern Province of Sierra Leone, and majority of them are muslims. They can be found in all the five Districts of the Northern Province, although mainly in the Tonkolili, Bombali and Port Loko Districts. Because of this varied habitation, there are varied dialects of the Temne Language itself - for example, YONI, SANDA, BOMBALI, KONIKAY, KHOLIFA etc.

The Temnes are mainly rice growers although they also cultivate crops like groundnut, sorghum, millet, guinea corn and pigeon peas on a relatively large scale. Their interactions with other ethnic groups, like the Fullahs have introduced cattle herding and sedentary farming among some of the Temnes.

The tribe is typically rural although many of its people are fast developing a tendency to migrate to the urban areas, leaving the agricultural lands fallow and unproductive.

From history, the Temnes are believed to have migrated from the FUTA DJALLON Highlands (REPUBLIC OF GUINEA) into Sierra Leone mainly through the forces and dictates of wars and trade with other tribes from the Western Sudan.

They are war-like and have maintained their cultural heritage for decades, until they became islamised by the Fullahs.

The dominant secret societies among the Temnes are the PORO for the men and BONDO for the women.

Western influence has greatly influenced the tribe in many ways, including their traditions and customs, thus affecting the cultural continuity of the tribe.

The Language itself has greatly been modified by various tribal influences. This has greatly increased and affected the Temne vocabulary and grammar. A lot of words in Temne can therefore be common with other words used in other ethnic groups like the Limbas, Mandigos, Fullahs and Susus etc., which are important tribal groups in Temne land and share common boundaries in many cases with typical Temne Speaking regions.

Generally speaking, trade has been the most important single factor in this tribal admixture.

Learners of the Language should therefore not be surprised to hear certain words in other tribal languages which may be similar to certain Temne words. No doubt the Language has grown immensely. But it is only now that the Literature of the Language is gaining momentum. Thanks to the activities of the Missionary Agencies in this country.

TEMNE ORTHOGRAPHY

Writing a Temne Orthography for this text has not been easy, since, in keeping with the normal rules of producing a good orthography, basic considerations like Accuracy, Economy, Consistency and Similarity are important. The text has found problems in particularly fulfilling the "Similarity" element which caters for similar orthographies to facilitate the reading of another's language.

The Printing Presses have been mainly geared towards producing materials for European Languages, which has got a disastrous effect on African Languages in general.

Also, the different dialects and the fast growth of the Temne Language due to the various tribal interactions, have made it difficult to locate specific vocabulary for certain words to suit all regions in Sierra Leone - hence the Temne Lingua Franca is difficult to write.

A writer mainly has to have initiative to use certain vocabulary and expressions, anticipating that they will be understood by all Temne speaking people in Sierra Leone.

Although Temne is a Tone Language with relative pitch levels (though not absolute) associated with every word, for the sake of convenience, Tone Marks have not been indicated. Also, many sounds occur in Temne, some of which either do not appear in the English Language or have a different distinction.

The instructor should use his/her expertise to treat an actual situation by using sounds that can be easily understood by the people taught.

THE ALPHABET USED

a	-	as in	alangba	-	young men
b	-	" "	bep	-	spoon
d	-	" "	dis	-	yesterday
e	-	" "	kel	-	brightly
ɛ	-	" "	ɛmuna	-	potatoes
ə	-	" "	təl	-	to listen

f	-	as in	fantha	-	to lie down
gb	-	" "	gbengbe	-	pepper
h	-	" "	hake	-	sin
i	-	" "	fi	-	to die
k	-	" "	kek	-	beard
l	-	" "	loli	-	ripe
m	-	" "	mcm	-	attempt, to try
n	-	" "	nene	-	cockroach
ŋ	-	" "	ŋaŋ	-	to bite
o	-	" "	potho	-	white man
ɔ	-	" "	noko	-	dirt
p	-	" "	pol	-	to clap
r	-	" "	ret	-	sun or day
s	-	" "	sas	-	three
t	-	" "	tot	-	fly
th	-	" "	thith	-	to choose, select
u	-	" "	yufu	-	owl
w	-	" "	wol	-	to play
y	-	" "	yathi	-	truly, surely

C O N S O N A N T S

They produce relatively very little difficulty - b, d, f, h, k, l, m, n, ŋ, p, r, s, t, w, y. 'Th' and 'Gb' are digraphs. The 'Gb' is the most difficult consonant. It is a single sound which is often considered to be a "g" and a "b" pronounced simultaneously. Most new trainees and even 'old' PCVs who have been in the country for a while, frequently utter "g", "b" rather than "gb". Mostly, the best pronunciation comes out like a "b".

E.g:	Gbengbe	-	bembe	-	pepper
	kagbom	-	kabom	-	village
	gbut	-	but	-	short

and so on.

Another sound is "ŋ". It is often pronounced like "ng" in sling, sing or sting.

A phrase like 'Munŋa' is not more 'awful' than that.

In some cases, the distinction between 'd' and 'r' are neutralized. Where this happens, it is recommended that "r" be used.

Example: ro, do, rim, dim, deke, reke, re, de.

Where "w" and "y" alternate, it is recommended that "w" be used.

V O W E L S

There has been a degree of inconsistency in this area. However, eight vowels have been identified for the purpose of this manual.

They are: a, e, ε, i, o, ɔ, u, ə

GLIDES OR DIPHTHONGS

These include:

ai	as in	"akai"	-	young bush
ei	" "	ukei	-	thief
oi	" "	boi	-	fertile
ui	" "	kui	-	crocodile
ɔi	" "	boi	-	immerse

NOTE TO THE TEACHER

Teaching is an art, a rather difficult art. As 'there are many ways to go to heaven', so also there are many ways to 'reach your students'. There are indeed varied teaching techniques and methods.

Here are some basic principles and methods to help you teach effectively:

1. Know your subject matter to your finger tips. That is, be very familiar with the grammar, dialogues, useful expressions, vocabulary and proverbs etc., in each lesson.
2. Be cheerful, patient and punctual.
3. Teach enough practical and conversational skills to enable the learner to have a foundation on which to build.
4. Teach your lessons with eagerness, confidence and a sense of humour.
5. Be an enthusiastic and alive teacher. A teacher with little or no zest for life is bound to have problems with his/her class.
6. Instil in the students the desire to go on learning the Temne Language by reminding them of their daily progress. Let them know that Rome was not built in a day and that they must not expect to learn Temne all at once.
7. Never make a mockery of the student's slowness and inability to pronounce or learn certain words or phrases properly. Appreciate whatever little effort your student makes in learning the Language.
8. Maintain a positive classroom atmosphere throughout. Your classroom should be a place where the students have a good time learning Temne.
9. Positive reinforcement is an essential ingredient in the art of teaching. Praise your students occasionally - even adults like to be encouraged, therefore, let them be made aware of their advancement in the language.

10. If you can, occasionally take your class out where they can use the language. Also let them see you use it.
11. Act out (dramatize) greetings and conversations. Make them as real as possible. This helps to motivate your students greatly.
12. Bring actual objects into the classroom. Use photos and sketches where this isn't practical. A picture is worth a thousand words, but the real object is even better. A lot of pictorial cues have been included in this manual. Use them to help your students review vocabulary and construct simple sentences of their own, thus enabling them to function much more effectively in the language.
13. Develop a lot of situational dialogues that your students will often encounter. Teach your students the essentials of the Temne Language so that they can develop practical and conversational skills.
14. Remember that "too much of one thing is good for nothing". Therefore, vary your classroom techniques often enough to keep the students alert and interested.
15. Be creative and use your initiative to explore the relevant portions of the manual to help meet the immediate needs of your students. You don't have to follow the plan of this manual to the letter. It only attempts to offer the basis on which to build.
16. Encourage a lot of role play in your lessons - this reduces boredom and facilitates learning.

A. DIALOGUE

Good dialogues give learners different ways of how people talk to each other in actual life situations. A dialogue teaches what people might say. They give all students in class a chance to converse. The shy students can gain confidence in themselves through dialogues.

A series of dialogues on a given topic prepare students to develop their own conversations.

I. PRESENTATION

- (a) Teacher reads and explains the difficult and new vocabulary.
- (b) Teacher reads and explains the narration.
- (c) Teacher reads the dialogue at normal speed.
- (d) Teacher reads the dialogue for the second time and uses appropriate visual aids and gestures to explain it.
- (e) Repetition of dialogue sentence by sentence.

II. EXPLANATION

- (a) Dramatization (role play).
- (b) Student participation
- (c) Pointing to the object
- (d) Gestures/mimes
- (e) Visual aids
- (f) English or Krio (which ever is appropriate).

III. DICTATION

IV. Second Dramatization

- V. Exercises (Grammar, Drills, Comprehensions, Translations etc.).

B. SUBSTITUTION DRILL

- (a) Make a pattern sentence - e.g. "I ba aruba" -
I am blessed.
- (b) Drill the pattern sentence through repetition.
- (c) Set a pattern exercise by saying:
- (i) Your part while pointing at yourself.
- (ii) Student's part while pointing at himself/herself.
- (d) Then start the exercise thus:

<u>Teacher's Cue</u>	<u>Trainee's Response</u>
I ba aruba	I ba aruba
<u>b</u>	<u>a</u> ba aruba

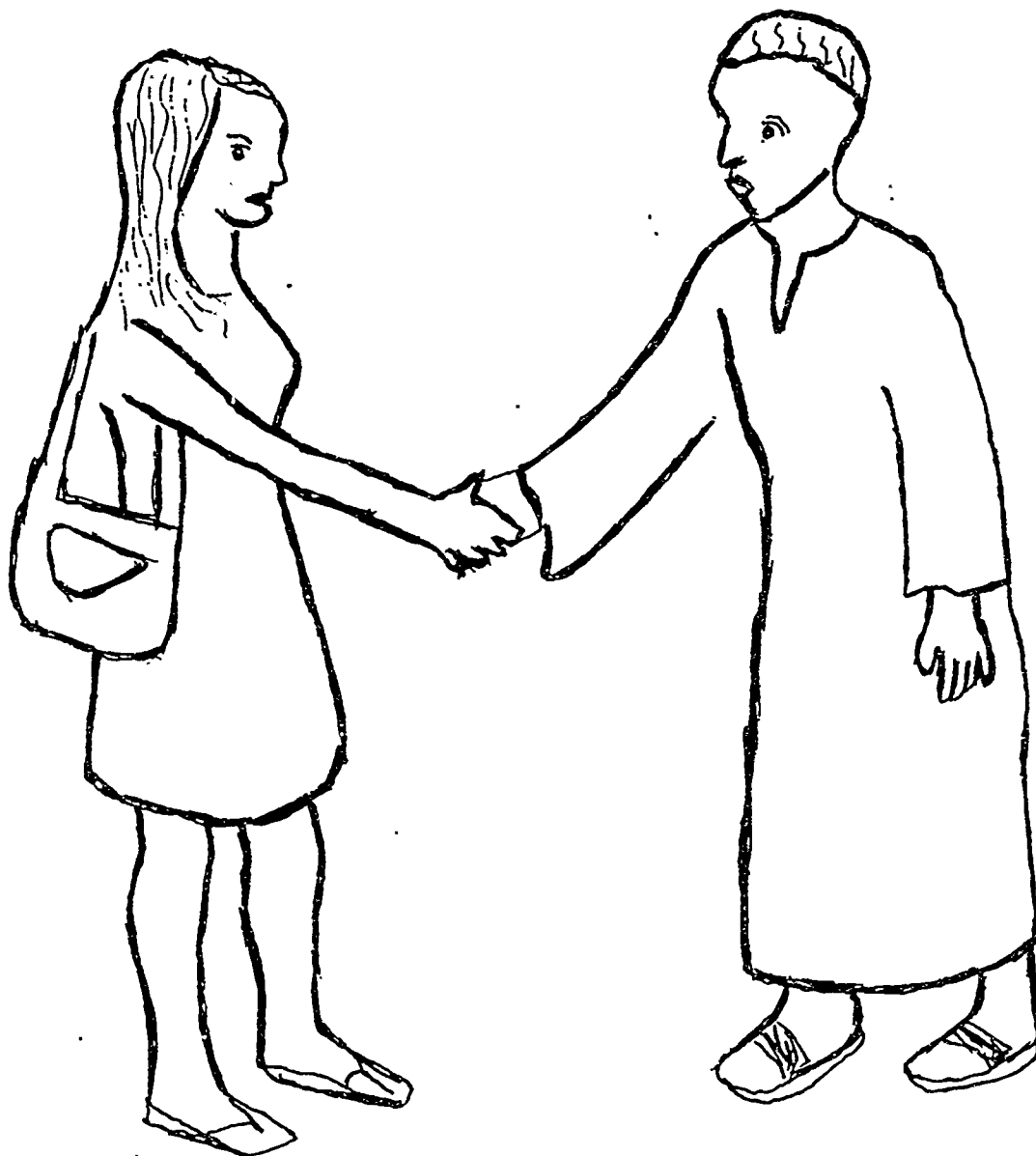
C. TRANSFORMATION DRILL

- (a) Make a model sentence e.g. "I ko ro Kambia" -
I'm going to Kambia.
- (b) Set a pattern exercise by saying:
- (i) Your part while pointing at yourself.
- (ii) Trainee's part while pointing to him/her.
- (c) Then start the exercise thus:

<u>Teacher</u>	<u>Trainee</u>
1. I ko ro Kambia (I'm going to Kambia)	I ko-ye ro Kambia (I'm not going to Kambia)
2. Sə di emuna (We eat potatoes)	Sə di-ye emuna (We don't eat potatoes)

LESSON ONE - PICTORIAL CUES

BASIC GREETINGS



LESSON ONEBASIC GREETINGSTEACHING GUIDESINTRODUCTION

- I. Before teaching this lesson the instructor should be conversant with the vocabulary and grammar in dialogue One.
- II. The instructor should know the names of his/her trainees before the lesson starts.
- III. Get trainees involved in role-play.
- IV. Drill the vocabulary, read the narrative slowly before finally jumping to the dialogue using mimes, gestures etc.

V O C A B U L A R Y

(1) afem	-	people	(10) kel/kelso	-	also/again
(2) nareŋ	-	two	(11) yifthane	-	ask themselves
(3) angbane	-	they meet	(12) yif	-	ask
(4) gbane	-	meet	(13) ames	-	names
(5) ro	-	on	(14) nes	-	name
(6) roŋ	-	road	(15) maŋ	-	their
(7) kan	-	then/and	(16) yenka	-	before
(8) koriane	-	greeting/ themselves	(17) ansakane	-	they depart
(9) kori	-	greet	(18) sakane	-	depart

N A R R A T I O N

Afem nareŋ angbane ro roŋ kan koriane; kan kelso yifthane ames maŋ yenka ansakane.

<u>TEMNE</u>	<u>ENGLISH</u>
A: Wan seke	Hi friend
B: Iyo, seke	Hi
A: Tɔpɛ ander-a?	How are you?
B: A yenki/Ander a yenki, munɔŋ-a?	I am fine, and you
A: Mine sɔ miŋ yenki	I am fine too
B: ŋes a mu-a?	What is your name?
A: Mine yi.....; munɔŋ-a?	My name is.....; what about you?
B: Mine yi.....	I am called
A: ɔwa-o	Good-bye
B: Iyo, sɛnɛŋkɛnɛ sɔ.	O.K. we shall see again.

OTHER FORMS OF GREETING

ŋdirai-i	(singular)	Good morning
nɛdirai-i	(plural)	" "
ŋpiari-i	(singular)	Good afternoon
nɛpiari-i	(plural)	" "
panemu-o	(singular)	Hi (greeting to show that both parties have met within the same day)
panenu-o	(plural)	Hi ("you" plural)
sɛnɛ-o	(singular)	welcome greeting
sɛnenu-o	(plural)	" "

NOTE: In Temne, after the greeting "ŋdirai-i" meaning "Good morning", starting from sunrise to about mid-day, all other greetings are "ŋpiari-i" meaning "Good afternoon". The only exceptions are mainly panemu-o, sɛnɛ-o, seke-o as indicated above.

SUBSTITUTION DRILLSINGLE SLOT SUBSTITUTIONTeacher's Cue

Wan npiari-i

Kotho

Thara

Wathe

Yathki

Abu

o ya

Pa/othem

Trainee's Response

Wan npiari-i

Teacher's Cue

Iyo seke

ndirai-i

npiari-i

Panemu-o

Sene-o

Trainee's Response

Iyo seke

DOUBLE SLOT SUBSTITUTIONTeacher's Cue

Wan panemu-o

Seke

Kotho

ndirai-i

Fatmata

Sene-o

Wathe

npiari-i

o them

Trainee's Response

Wan panemu-o

Wan seke

Kotho seke

" ndirai-i

Fatmata "

" sene-o

Wathe

" npiari-i

o them "

EXPANSION

<u>Teacher's Cue</u>	<u>Trainee's Response</u>
Topɛ-a?/Topɛ ander-a?	I thantho kuru I muti kuru momo
Topɛmu-a?	Tei tɛyɛ Tei tɛponɛ Alhamdulillah Alathantho

<u>Question</u>	<u>Response</u>	
	<u>Positive</u>	<u>Negative</u>
1. Topɛmu-o	Min yenki	I yenki-ɛ
2. Topɛ anfeth-a?	A yenki/ɲa yenki	An yenki-ɛ
3. Topɛ kɔa?	Kon yenki	o yenki-ɛ
4. Topɛ mayira-a?	Mɛ fino/I thantho kuru	o baki a tei tegba- thi
5. Topɛ kabɔr-a?	ɲa yenki/A yenki	ɲatui/a tui an yenki-ɛ

TRANSFORMATION DRILL

<u>Teacher's Cue</u>	<u>Trainee's Response</u>
Pa ɲdirai-i	Iyo, nɛdirai
Pa ɲpiari-i	Iyo, nɛpiari
Pa panɛmu-o	Iyo, panɛmu-o
Pa sɛnɛ-o	Iyo, sɛnɛ-o
Pa maɲ dira-o	Iyo, maɲ dira mu-o
Pa topɛ-e	Iyo, topɛ sɛkɛ

P R O N O U N SSUBJECTIVE PRONOUNS

	<u>SINGULAR</u>		<u>PLURAL</u>	
1st Person	I	I	Se	- we
2nd "	Me/əŋ	you	ne	- they
3rd "	o	he/she	aŋ/an	- they

EXAMPLES

I di	-	I eat
Me/əŋ di	-	you eat
o di	-	he/she eats
Se di	-	we eat
Ne di	-	you eat
Aŋ/an di	-	they eat

OBJECTIVE PRONOUNS

	<u>SINGULAR</u>		<u>PLURAL</u>	
1st Person	Mi	- me (I am)	Su	- us
2nd "	Mu	- you	Nu	- you
3rd "	Ko	- him/her	ŋa	- them

EXAMPLES

Tei <u>mi</u>	-	Leave me (alone)
Ti (It) tei <u>mu</u>	-	I'll leave you (alone)
Tei <u>ko</u>	-	Leave him/her (alone)
Tei <u>su</u>	-	Leave us (alone)
Se/Tei <u>mu</u>	-	We'll leave you (alone)
Tei <u>ŋa</u>	-	Leave them (alone)

DISJUNCTIVE PRONOUNS

	<u>SINGULAR</u>		<u>PLURAL</u>
1st Person	Minəŋ - I		Saŋ - we
2nd "	Munəŋ - you		Naŋ - you
3rd "	Kənəŋ - he/she		ŋaŋ - they

Question: Kanə ba anəth-a? Who owns the house

Answers:	Minəŋ	-	I/me
	Munəŋ	-	you
	Kənəŋ	-	he/she
	Saŋ	-	we
	Naŋ	-	you
	ŋaŋ	-	they

POSSESSIVE PRONOUNS

	<u>SINGULAR</u>		<u>PLURAL</u>
1st Person	ŋami/yami - mine		ŋasu/yasu - ours
2nd "	ŋamu/yamu - yours		ŋanu/yanu - yours
3rd "	ŋəŋ/yəŋ - his/hers		ŋaŋ/yaŋ - theirs

EXAMPLESSINGULAR

(a)	Anləmre ŋami	-	my orange
	Elemre yami	-	my oranges
(b)	Anləmre ŋamu	-	your orange
	Elemre yəmu	-	your oranges
(c)	Anləmre ŋəŋ	-	his/her orange
	Elemre yəŋ	-	his/her oranges

PLURAL

- | | | | | |
|-----|---------|------|---|---------------|
| (a) | Anlemre | ɲasu | - | our orange |
| | Elemre | yasu | - | our oranges |
| (b) | Anlemre | ɲanu | - | your orange |
| | Elemre | yanu | - | your oranges |
| (c) | Anlemre | ɲaŋ | - | their orange |
| | Elemre | yaŋ | - | their oranges |

NOTE: There are however exceptions to the above rule.
See noun variations in Dialogue II.

SOME EXAMPLES ON POSSESSIVE PRONOUNS

NOTE: When they carry prefixes, the prefixes are connected to the pronouns.

1. Moŋ: - Makenter moŋ mefino
His groundnut is fine.
A moŋ - A moŋ meme
This is his
2. Tami: - A tatek tami te baŋ
My feet hurt
Atami: - Atami tete
These are mine
3. ɲaŋ: - An seth ɲaŋ afino
Their house is fine
A ɲaŋ: - A ɲaŋ ales (Their's is bad)
4. ɲasu: - A seth ɲasu a bana
Our house is big
A ɲasu: - A ɲasu a lol
Ours is small

Wuni o wuni o bother maber moŋ
Everyone likes his own wine.

o bother amoŋ. He likes his own.

DEMONSTRATIVE AND RELATIVE PRONOUNS AND ADJECTIVES

A. These pronouns vary according to the prefix of the noun to which they refer, as follows:

This	That	Who, Whom or Which
owe	owon	owo
aje	ajan	aja
eye	eyan	eya
ake	akan	aka
ate	atan	ata
are	aran	ara
ame	aman	ama
ane	anan	ana
ape	apan	apa

EXAMPLESSINGULARPLURAL

obai owe	- this chief	anjai ape	- these chiefs
obai owon	- that chief	anj bai ajan	- those chiefs
an bamp owe	- this bird	ebamp ajan	- those birds
anant anan	- that fire	apjla ape	- this rice

okapra owo dif osem
the hunter who killed the animal

okapra owo osem o dif
the hunter whom the animal killed

aronj ara se tan
the road which we follow

aronj ara ko ro Makeni
the road which goes to Makeni

NOTE: (a) That there is no difference in form between the subjective and objective cases of the relative pronoun.

(b) The relative pronoun is frequently expressed by using the demonstrative form, especially when the thing referred to can be seen or is being pointed out: 24

Examples:

1. Akuma akan o keia
the box which he stole
(ie. that box, over there, which he stole)
2. Kabap ake I ba ro ta ka mi
the axe which I have in my hand
(ie. this axe here, not the other one)

B. There is also another form meaning 'this' or 'that'. This form is: kati nati, eyati, rati (dati), pati, mati, nati, tati.

It is only used when the thing it refers to is something that has already been mentioned, referred to or suggested, and something that is being pointed out.

Examples:

1. Bepi en nenk owuni owo der dis-e, wop owuni kati.
If you see the person who came yesterday, arrest that person (him).
2. Amant ama o soj mu me les, te mun amant mati.
The water that he gave you is bad, don't drink that water (it).
3. o koth pali; aron dati re boli
He walked all day; that road is long.

C. There are also two more or less idiomatic ways in which "this" and "that" are used; these are:

konon	kona-we
nian	nie-ye
kian	kie-ke
rian	rie-re
mian	mie-me
nian	nie-ne
pian	pie-pe
tian	tie-te

Both these forms are said to mean "it is this" or "it is that", but their exact meaning can only be shown by examples:

1. "Ko emba rota ka mu-e?"
 "What have you got in your hand?"
 "Kebap kanj" - It is an axe
 or
 "Kabap kian" - It's an axe
 2. "Ko ogbasi teke sim angbanko-e?"
 "What did he use to cut down the forest?"
 "Anboka njan" - It was a machet
 3. "Kebap ke reke emba rota ka mu-e?"
 "Which axe did you have in your hand?"
 "Koke" - This is it or this one.
 4. "Aseth areke en won-e?"
 "Which house did you enter?"
 "nje }
 "nje } - This one
-

CYCLES - INSTRUCTIONS

NOTE:

1. Instructor should point to himself saying -
 "Mine yi"
2. Drill the pattern "Mine yi"
3. Ask individual trainees "nes a mu-a?"
4. Point to a trainee and say "Muna yi"
 (Suppose the name). Point to another trainee by him
 and say "Mine yi".
5. Let one trainee stand by you and say - "Sa yi...."
6. Go down these adjectival pronouns in the manner above.

TEMNEENGLISH

- (i) A: Mine yi....Munon-a? My name is...., What about you?
 B: nes a mu-a? What is your name?
 A: Mine yi..... My name is
- (ii) B: nes a mu-a? What is your name?
 A: Ages a mi na yi.....; My name is....., What about yourself.
 B: Ages a mi na yi..... My name is

NOTE: Instructor gives his own name emphasizing the pattern - "Mine yi" or ages a mi na yi.

TEACHER'S CUETRAINEE'S RESPONSESINGULAR

nes ami-a	Muno yi....; Mineṅ-a?
nes amu-a?	Mine yi....; Munon-a?
nes non-a?	Kono yi.....

PLURAL

Mes ma su-a?	Sa yi
Mes ma nu-a?	Na yi
Mes maṅ-a)	na yi
Mes me naṅ-a?)	

SOME COMMON TEMNE NAMESMALEFEMALE

Kanray Thorlie	Fatu Kamara
Abdulai Kamara	Sama Konteh
Sorie Bangura	Iye Thorlie
Alpha Turay	Yenoh Sanka
Alie Kohdeh	M'mama Tarawalie

SOME USEFUL EXPRESSIONS

- | | |
|---|-----------------------------|
| 1. Tope afem a mu-a? | A yenki |
| 2. Tope ebera-a?) | U yenki |
| 3. Tope oberaka mu-a) | 27 |
| 4. oboli ro Bo-i? | enko oboli
ade pe boli-e |

LESSON TWO - PICTORIAL CUE

INTRODUCING A FRIEND

24/



LESSON TWOINTRODUCING A FRIENDTEACHING GUIDESINSTRUCTIONS

1. The instructor should be thoroughly familiar with the lesson by reading it several times ahead of the trainees.
2. The instructor should introduce new vocabulary and phrases as and when necessary to facilitate the proper understanding of the lesson.
3. Drill new and difficult vocabulary and phrases thoroughly using forward and backward build-up methods.
4. Lay emphasis on the grammatical aspect of this lesson to develop a successful lesson.
5. Keep in mind your mimes, gestures and other teaching techniques to reduce boredom.

V O C A B U L A R Y

Sorie)	
Abu)	male native names
Alpha)	
Yathki	-	friend
Anko	-	they went
otori	-	he introduced
kon	-	his

N A R R A T I O N

Sorie-an yi oyathki kon Abu-an anko kori Alpha-an. Sorie-an
otori Abu-an oyathki kon. Alpha-an.

D I A L O G U E

<u>TEMNE</u>	<u>ENGLISH</u>
Sorie: Wan seke	Hi friend
Alpha: Iyo, seke; tope mu-a?	Hi. How are you
Sorie: I muti kuru momo	I thank God.
Alpha, oyathki kami kono we, Abuan.	Alpha, this is my friend Abu.
Alpha: Abu seke, obone mi tek tara mu.	Hi Abu. I am glad to meet you.
Abu: Iyo seke; mineso obone mi tek tara mu.	Yes, me too I'm glad to meet you.
Alpha: Reke man wur-a?	Where are you from?
Abu: I wur ro Mapaki; Muno so-a?	I am from Mapaki. How about you?
Alpha: I wur ro Yoni.	I am from Yoni.
Sorie: Abu, owa se kome.	Abu, we are going.
Abu: Iyo, senehkane nu so.	O.K. I will see you again.

SUBSTITUTION DRILL I

<u>TEACHER'S CUE</u>	<u>TRAINEE'S RESPONSE</u>
Wan, kori oyathki kami	Wan, kori oyathki kami
Thara	
Kotho	
Marie	
Wathbera	
Wath runi kori owont mi	Wath runi kori owont mi
orani kami	
omane kami	
oya kami	
okas kami	
okarmoko kami	
obarin kami	
othene kami	
okomane kami	
oninkara kami	

SUBSTITUTION DRILL IITEACHER'S CUETRAINEE'S RESPONSE

obone mi tek tara mu
 ko
 na
 ru
 Abu-anj
 anfema mu
 an want a mu
 oya ka mu
 okande/obai
 Pa Komrabai

obone mi tek tara mu

obone mi tek tara mu
 Pa Rok
 Pa Kwaj
 Ya Bomposseh
 Ya Bomwara
 Ya Bomkapr

obone mi tek tara mu

SUBSTITUTION DRILL IIITEACHER'S CUETRAINEE'S RESPONSE

Reke me wur-a?

ŋ wur ro America
 Sierra Leone
 Bo
 Wakeni
 Kiamp (Freetown)
 Mateboi
 Kenema
 Yonibana

Reke maŋ wur-a?

I wur ro

Reke man wur-a?

Se wur ro

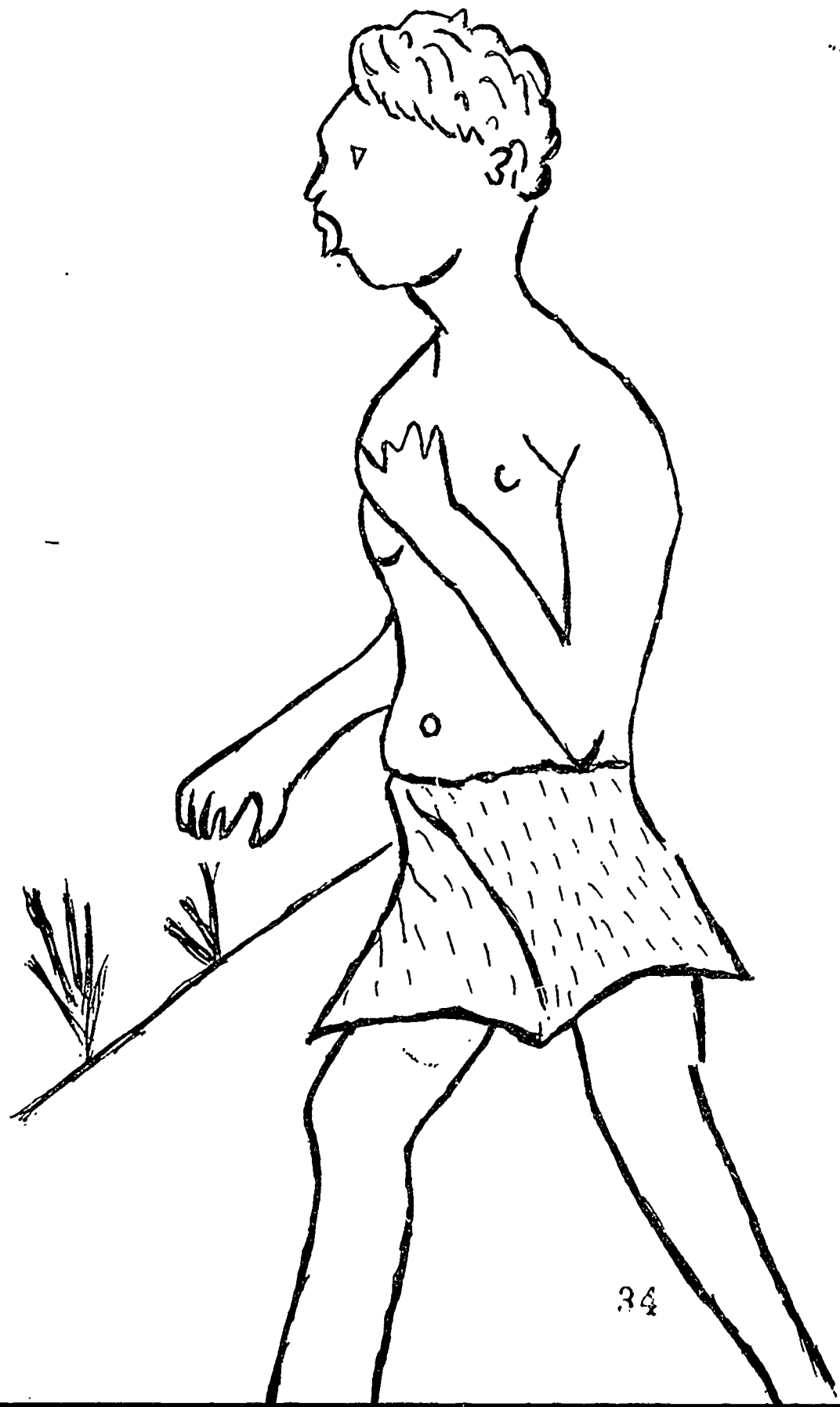
Reke maŋ wur-a?

Anj wur ro

DOUBLE SLOT SUBSTITUTION

- | | | |
|---------------------------------|---|---------------------------|
| 1. obone mi teke tara <u>mu</u> | - | I'm glad to know you |
| 2. obone mi teke tara <u>ka</u> | - | I'm glad to know him |
| 3. obone <u>mu</u> teke tara ko | - | You are glad to know him |
| 4. obone mu teke tara <u>na</u> | - | You are glad to know them |
| 5. obone <u>ko</u> teke tara na | - | He is glad to know them |
| 6. obone ko teke tara <u>nu</u> | - | He is glad to know you |

PICTORIAL CUE
PARTS OF THE HUMAN BODY
(egbap ya owuni kepet)



V O C A B U L A R Y

1. rabomp - head
2. anfon - hair
3. ansoth - nose
4. rafor (pl. efor) - eye(s)
5. kasen - mouth
6. anlens (pl. eens) - ear(s)
7. kalim - neck
8. kasok - throat
9. kata - hand
10. katon - trunk
11. arasa (pl. amasa) - breast(s)
12. ankepet - chest
13. ansa (pl. esa) - buttock(s)
14. anlonk - arm (pl. elonk)
15. anlengk - leg (pl. elenk)
16. anni (pl. eni) - sole(s)
17. rawu (pl. tawu) - knee(s)
18. rabethka - heel
19. ramer - tongue
20. rasek (pl. esek) - tooth (teeth)
21. akatek (pl. atatek) - (foot (feet))
22. absel (pl. masel) - finger(s)
23. akek - beard
24. ansantek (pl. masantek) - nail(s)
25. anfi - waist
26. ekup - eye lashes
27. eyin - eye lids
28. ankos (pl. makos) - jaw(s) - (fleshy part)
29. ankul (pl. makul) - nostril(s)
30. angbekem (pl. egbekem) - jaw(s) - refers to the skeletal part
31. akor (pl. ator) - belly (bellies)
32. anbonth (pl. ebonth) - naval(s)
33. angboru (pl. egboru) - protruded naval(s)
34. anputhu - stomach (pl. eputhu)
35. masunthumu - moustache
36. koliama - whiskers
37. ankan - wrist

38.	kagbolkont	-	ankle
39.	kadur	-	elbow
40.	anmal	-	thigh (pl. emal)
41.	anbaftha	(pl. ebaftha) -	ampit(s)
42.	kabomo	-	anus
43.	εaeth	-	gum
44.	antankr	(pl. etankr) -	molar(s)
45.	kabaketh	-	chin
46.	ansel a-taka-ret	-	forefinger
47.	ansel abana	-	thumb
48.	ansel adareŋ	-	digit finger

NOUN CLASSES

All names of persons and things are grouped into noun classes. These are prefixes which each noun carries. Their functions are: (a) To show the grammatical relationships between nouns and verbs, adjectives and other words in a sentence.

The following noun class prefixes occur in Temne.

	<u>Singular</u>		<u>Plural</u>
1.	U		A
	Ubai	- Chief	Abai - Chiefs
2.	U		T
	Una	- Cow	Tena - Cows
3.	A		ε
	Aseth	- House	εseth - Houses
4.	A		M
	Alemre	- Orange	Melemre - Oranges
5.	K		T
	Kebap	- Axe	Tebap - Axes
6.	R		N
	Repol	- Rope	36Nepol - Ropes

Exceptions

- | | | | |
|----|---------------|---|-------------------|
| 7. | (No Singular) | M | Mesoi - Soap |
| 8. | (No Singular) | E | Emonti - Trousers |

NOTE: For each singular form indicated by a noun prefix (NP), there is a corresponding plural prefix. It is therefore of extreme importance that one must always learn a noun with its prefix. It is the prefix that determine the form of other words in the sentence.

Examples:

- | | | | |
|-----|--------------|---|-------------|
| (a) | Aseth abana | - | A big house |
| (b) | eseth ebana | - | Big houses |
| (c) | Kebap kebana | - | A big axe |
| (d) | Tebap tebana | - | Big axes |

NOTES ON GRAMMAR I

A. OBJECTIVES:

1. Constructing descriptive phrases.
2. Learning noun class prefixes.

B. EXPLANATION

In describing people and things, the adjective takes the concord of the noun. The noun comes first and is followed by the adjective.

The exercises below practice the noun and adjective concords necessary to construct descriptive phrases with the noun classes 1 - 9.

Noun Class 1: u - /a -

a) Singular

Ubai	ufino		A fine chief
"	ules		" wicked chief
"	uboli		" tall "
"	ufeth		" young "

Ubai	ubaki	An old chief
"	ugbenthe	A short "
"	ulanki	" thin "

b) Plural

Abai	afino	Fine chiefs
"	ales	wicked chiefs
"	aboli	tall "
"	afeth	young "
"	a'aki	old "
"	agbenthe	short "
"	alanki	thin "

Noun Class 2: u - t/ -a) Singular

Una	ubana	A big cow
"	ulanki	" thin cow
"	afeth	" young cow
"	ubaki	An old "
"	ulol	A small "

b) Plural

Tena	abana	Big cows
"	alanki	thin "
"	afeth	young "
"	abaki	old "
"	alol	small "

Note the irregularity here. The plural t takes a concord for large animals.

Noun Class 3: A - /E -a) Singular

Aseth	afino	A fine house
"	abana	" big "
"	alol	" small "
"	afu	" new "
"	akur	" old "
"	ayim	" red "

b) Plural

e ^s eth	e ^f ino	Fine houses
e ^b ana		
e ^l ol		
e ^f u		
e ^k ur		
e ^y im		

Noun Class 4: A - /M -a) Singular

Alemre .a ^f ino	Fine oranges
a ^y im	
a ^b othi	sweet "
a ^l ol	
a ^f u	
a ^b ana	

b) Plural

Melemre .m ^e fino	Fine oranges
m ^e yim	
m ^e bothi	
m ^e lol	
m ^e fu	
m ^e bana	

Noun Class 5: K - /T -a) Singular

Kebap k ^e bana	A big axe
k ^e lol	
k ^e fino	
k ^e yim	
k ^e fu	
k ^e kur	

b) Plural

Tebap t ^e bana	Big axes
t ^e lol	
t ^e fino	
t ^e yim	
t ^e fu	

Noun Class 6: R - /N -a) Singular

Rəpəl rəbəlɪ	A long rope
rəɡbət	
rəfu	
rəkur	
rələl	
rəyɪm	

b) Plural

Nəpəl nəbəlɪ	Long ropes
nəɡbət	
nəfu	
nəkur	
nələl	
nəyɪm	

Noun Class 7: R - /ɛ -a) Singular

Rəməs rəbənə	A large egg
rələl	
rəyɪm	
rəfɪnə	
rəfu	
rəkur	
rətʰeɪ	" rotten "

b) Plural

ɛməs ɛbənə	Large eggs
ɛləl	
ɛyɪm	
ɛfɪnə	
ɛfu	
ɛkur	
ɛtʰeɪ	rotten "

Noun Class 8: - /Ma) No Singularb) Plural

Mesoi mebana

Large cake of soap

melol

meyim

mefino

mekur

nefu

Noun Class 9: - /Ea) No Singularb) Collective Noun

eles efino

Fine lace

eyim

egbathi

plenty "

efu

ekur

NOTE: The forms of prefixes we have learnt so far are the indefinite forms. They all have their definite counterparts.

	<u>INDEFINITE</u>		<u>DEFINITE</u>	
1.	Ubai	- A chief	obai	- The chief
	Abai	- Chiefs	Aɔbai	- The chiefs
2.	Aseth	- A house	Aɔseth	- The house
	eseth	- Houses	eseth	- The houses
3.	Una	- A cow	ona	- The cow
	Tena	- Cows	Tana	- The cows
4.	Alemre	- An orange	Aɔlemre	- The orange
	Melemre	- Oranges	Malemre	- The oranges

<u>INDEFINITE</u>			<u>DEFINITE</u>		
5.	Kəbap	- An axe	Kabap	- The axe	
	Təbap	- Axes	Tabap	- The axes	
6.	Rəpəl	- A rope	Rapəl	- The rope	
	Nəpəl	- Ropes	Napəl	- The ropes	
7.	Rəməs	- An egg	Raməs	- The egg	
	əməs	- Eggs	əməs	- The eggs	
8.	Məsəi		Məsəi		
9.	əmənti		əmənti		

The indefinite prefixes are all low tone while the definite are all high tone.

NOTES ON GRAMMAR II

A. OBJECTIVE

1. Making simple declarative sentences.

B. EXPLANATION

The word order for simple statements in Temne is the same as for that of English.

E.g.: I nən̩k ɔlangba
I see the man
(s) (v) (o)

C. EXERCISES

The following exercise will help the trainee practice the noun classes in the definite form.

1. (a) Singular

I nən̩k ɔlangba	I see the man
ɔbai	chief
ɔboko	woman
ɔkabi	blacksmith
ɔkapra	hunter
ɔpisko	Peace Corps

- (b) Plural - Ask the trainee to supply the plural forms

I nenk anlangba	I see the men
	chiefs
	women
	hunters
	blacksmiths
	etc.

2. (a) Singular

I nesa ona	I fear the cow
	bufallo
	leopard
	elephant

- (b) Students supply the plural forms.

I nesa tana	I fear the cows
	bufallos
	leopards
	elephants

3. (a) Singular

I nenk anseth	I see the house
ansar	stone
anthebul	table
anpepe	calabash
anlamp	lamp
anthis	knife

- (b) Plural Forms

I nenk eseth	I see the houses
	stones
	tables
	etc.

4. Practice with K/T Class

Singular

I nenk kabap	I see the axe
kalemp	well
katala	hoe

LESSON THREEJOB DESCRIPTIONTEACHING GUIDES

1. The drills and the grammar in general need to be properly digested by the instructor for the effective teaching of this lesson.
2. Dramatization and role play are also very essential.
3. Picture Talk should be encouraged in order to help trainees develop their vocabulary and grammar by constructing simple sentences.
4. Encourage the trainees to practise speaking the language.

V O C A B U L A R Y

1. worek	-	work
2. theksa	-	teach
3. tek re	-	to come
4. anfeth	-	children
5. ma panth	-	job
6. kabef	-	farming (agriculture)
7. tori	-	show
8. anthof	-	country
9. wur	-	come from
10. yo	-	do
11. owa	-	also

N A R R A T I O N

Jim-an opisko o wur ro America. o re worek no Sierra Leone tek re theksa anfeth ro skul ma panth ma kabef. o tori Pa Santigie-an anthof o wure, ma panth mo yo-e, owa yi ro mo worek-e.

D I A L O G U E

- Pa Santigie: Jim tops-a?
 Jim: Iyo tops seks.
 Pa Santigie: Reke men wur-a?
 Jim: I wur ro America.
 Pa Santigie: Thethe ender no-a?
 Jim: I der no ka gbothko.
 Pa Santigie: Reke men worek-a?
 Jim: I te worek ro Makali.
 Pa Santigie: Ko mēpanth man yo-a?
 Jim: I de thēkasa anfeth ro skul mēpanth ma kabef.
 Pa Santigie: owa man dira-o.
 Jim: Iyo man dira-o.

SUBSTITUTION DRILL ITEACHER'S CUE

Kon de yo-a?
then-a?
ban-a?
wai-a?
gbasi-a?
tep-a?
keli-a?
bot-a?
 thens-a?

TRAINEE'S RESPONSE

I de worek,
 I de then ethok,
 I de ban pela,
 I de wai ketala,
 I de gbasi kabap,
 I de tep eyoka,
 I de keli okei,
 I de bot akala,
 I de thens mēpanth, ...

SUBSTITUTION DRILL IITEACHER'S CUE

Se de mar
di
lan
dira
fothane
tampo (sumu)
soko
tema tema

TRAINEE'S RESPONSE

Se de mar

SUBSTITUTION DRILL IIITEACHER'S CUE

Min pisko

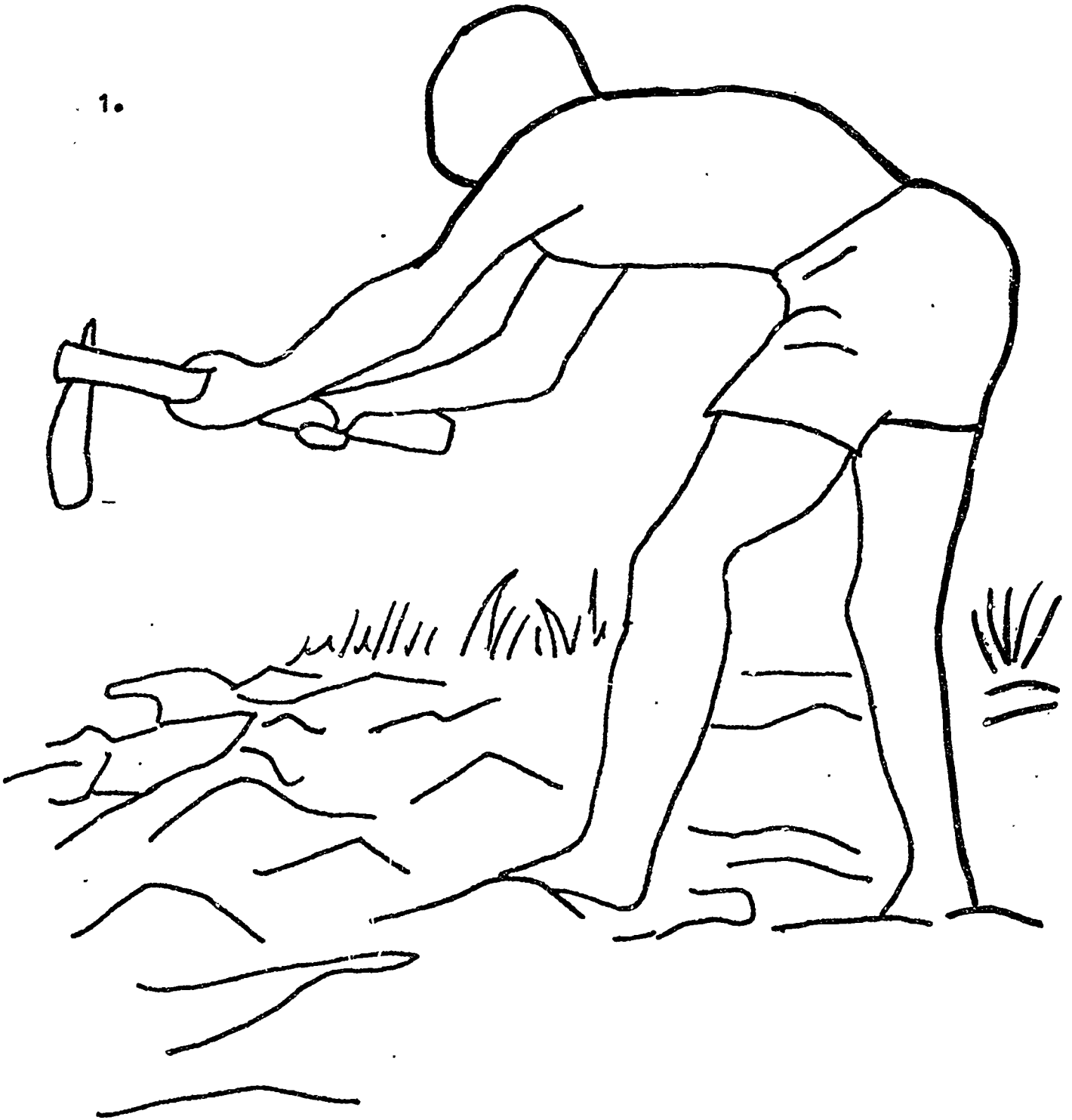
befkuktredapothothemnemenikriomuslimkristenthelakaymokoTRAINEE'S RESPONSE

Min pisko

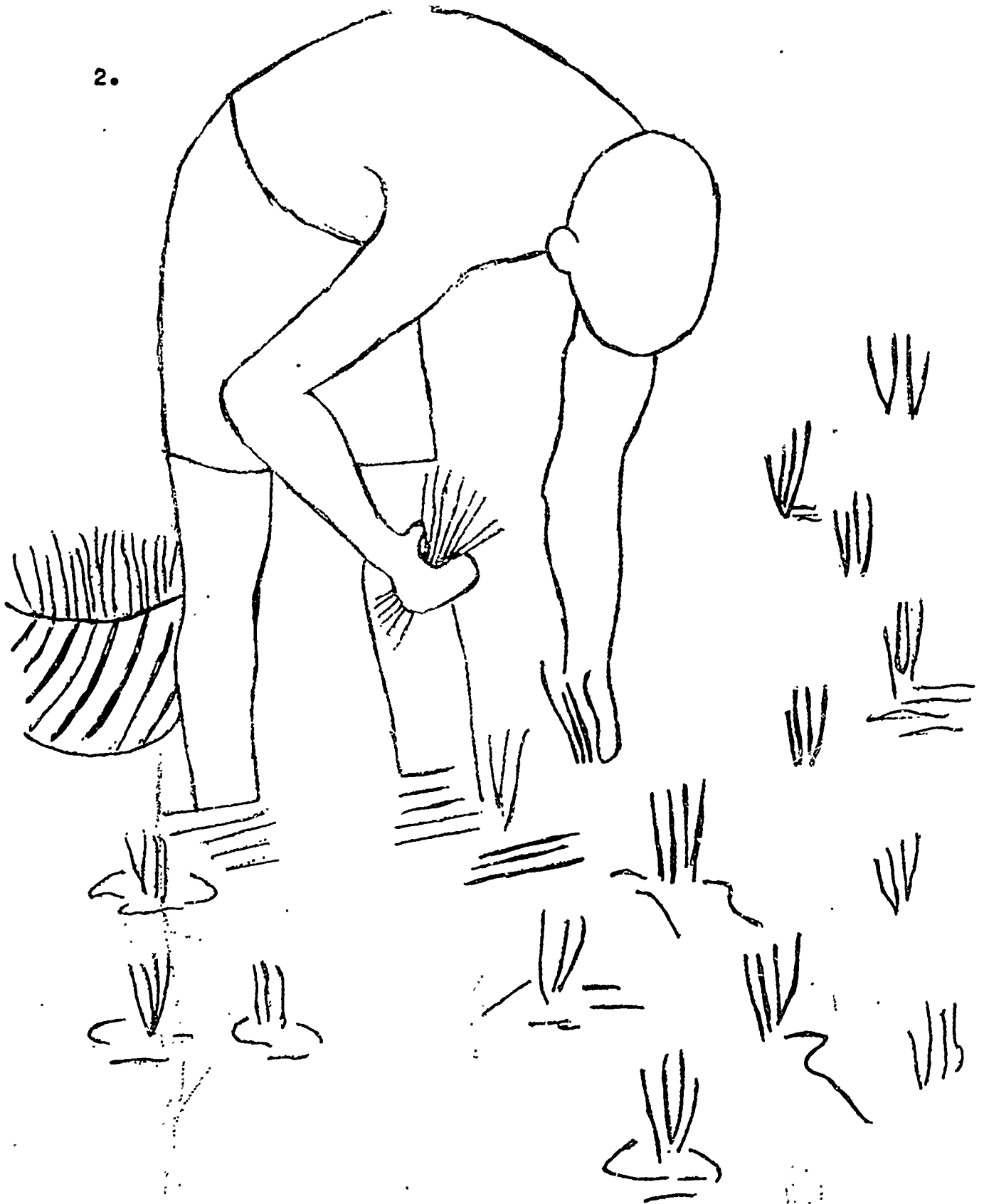
PICTORIAL CUES

Ko olangba mo yo-a?

1.



2.



Ko olangba mo tep-a?



Ko oboko mo yo-a?



PICTORIAL CUE



V O C A B U L A R Y I I

- | | | | |
|-----|----------------------------------|---|------------------------|
| 1. | Reke (sometimes used as 'Deke') | - | where |
| 2. | thethe (as used in the dialogue) | - | when |
| 3. | der | - | come |
| 4. | no | - | here |
| 5. | gbothko | - | September |
| 6. | dira-o | - | good night |
| 7. | then | - | find |
| 8. | ban | - | collect |
| 9. | wai | - | buy |
| 10. | tep | - | plant (verb) |
| 11. | keli | - | look at |
| 12. | bot | - | put |
| 13. | thens | - | look out for |
| 14. | ethok | - | wood |
| 15. | pela | - | rice |
| 16. | ketala | - | hoe |
| 17. | kabap | - | axe |
| 18. | syoka | - | cassava |
| 19. | okei | - | the thief |
| 20. | ankala (akala) | - | money |
| 21. | mar | - | help (assist) |
| 22. | di | - | eat |
| 23. | mun | - | drink |
| 24. | dira | - | sleep |
| 25. | fothane | - | rest |
| 26. | tampo (sumu) | - | stay late night |
| 27. | soko | - | stay awake whole night |
| 28. | tema tema | - | stroll |
| 29. | obef | - | farmer |
| 30. | kuk | - | cook |
| 31. | potho (suni fera) | - | white person |
| 32. | meni | - | Mende |
| 33. | kristen | - | christian |
| 34. | thela | - | tailor |

35.	karmoko	-	teacher (master)
36.	treda	-	trader
37.	themne	-	Temne
38.	abil	-	boat
39.	eyaki	-	dead (dry) leaves
40.	wone	-	does not gather (collect)
41.	bene	-	keep (store)
42.	efuk	-	rice husk
43.	yim	-	red
44.	ador	-	hunger
45.	tapon	-	swamps
46.	gbasi	-	take

EXPANSION

1. An de mar anŋem ŋa enthof aŋe. (They have come to help the people of this country).
2. Sə de mar anŋem ŋa kabef tapon. (We have come to help the people of this country develop their swamps).
3. Ne de mar anŋem ŋa enthof aŋe kabef tapon teteren teren. (You have come to help the people of this country for two years to develop their swamps).
4. I de worək ta anpiskə. (I have come to work for Peace Corps).

VOCABULARY III

DAYS OF THE WEEK

<u>TEMNE</u>		<u>ENGLISH</u>
1. Alathi	-	Sunday
2. Athene	-	Monday
3. Athalatha	-	Tuesday
4. Araba	-	Thursday
5. Alakamisa	-	Thursday
6. Ayuma	-	Friday
7. Asimthi	-	Saturday

MONTHS OF THE YEAR

<u>TEMNE</u>		<u>ENGLISH</u>
1. Polpol	-	January
2. Wolwol	-	February
3. Bankle	-	March
4. Gbapron	-	April
5. Bafu	-	May
6. Yofi	-	June
7. nofbana	-	July
8. Paya	-	August
9. Gbothko	-	September
10. Mufer	-	October
11. Sakoma	-	November
12. Gbetheli	-	December

NOTE: The names of the months of the year have specific meanings. The Instructor should attempt to explain some of these meanings.

EXAMPLE:

Sakoma (November) - "Sakoma" means "we are related". It is associated with the peak of the upland rice harvesting period (ie "time of plenty") when relatives visit each other much more frequently.

NOTES ON GRAMMARA. VERB: THE SIMPLE PRESENT TENSE

The simple present verb in Temne is conjugated as follows:

<u>SINGULAR</u>		<u>PLURAL</u>
1. I yema	- I want	Se yema - we want
en yema	- you want	Ne yema - you (pl.) want
o yema	- he/she want	Aj yema - they want

2.	I	yema	kabap	-	I	want	the	axe	
	en	"	"	-	You	"	"	"	
	o	"	"	-	He/she	wants	the	axe	
	Se	"	"	-	We	want	the	axe	
	Ne	"	"	-	You	(pl.)	want	the	axe
	An	"	"	-	They	"	"	"	

EXERCISES

The Instructor should ask the trainees to construct simple sentences in Temne. They should refer back to the Noun Class Charts and the vocabulary which they have now learnt.

1. He sees the axe.
2. They fear the elephant.
3. We want the house.
4. I see the houses.
5. They want axes.
6. He wants a house.
7. She wants oranges.
8. She wants the oranges.
9. Rosaline wants a new house.
10. Solomon fears the elephant.
11. You (pl.) want large eggs.

EXPLANATION

B. When a noun is added to a sentence, the subject concord is retained, coming before the verb.

EXAMPLE:

1. olangba o yema aseth
 (The man) (he) wants a house
2. An'kapa an nes-a orank
 The hunters(They) fear the elephant
3. opiski o nenk eseth
 The Peace Corps (he) sees the houses

The subject concord must always be present and serves to link the noun with the verb and serves to make the reference clear.

C.

S U M M A R Y

At this point the trainees should know the following about simple statements:

1. olangba o yema kabap
 (Noun) (Sub.concord) (Verb) (Object)

2. Subject concords for the conjugation of the verb:

SINGULAR

I yema
 eŋ yema
 o yema

PLURAL

Sə yema
 Nə yema
 Aŋ yema

3. Concord agreement for the third person singular and plural for Noun Class I.

E.g. olangba o yema kabap
 The man (he) wants the axe

 Anlangba an yema kabap
 The men (they) want the axe

Note that the third person concord forms covered to date only cover Noun Class I (people). The subject concord for linking other nouns to the verb are different for each noun class. Another way of looking at it is that the "it" in Femme is different for each noun class. These will come up in future lessons, but look at the following examples for clarification:

1. Rames rə yema thei
 The egg (it) wants to rot.

2. Kablai ke yema fumpo
 The basket (it) wants to fall

3. Anseth an yema fumpo
 The house (it) wants to fall

D. INTERROGATIVE (ASKING QUESTIONS)

i. Objectives:

- a) Making questions with simple statements.
- b) Affirmative and negative response patterns with subject and object concords.

ii. Explanation

We have learnt how the simple statement is formed:

o nenk kabap - He sees the axe.

To form the question, the formative "-i" is added to the end of the statement with a rising intonation.

o nenk kabapi? - Does he see the axe?

iii. Exercises

Follow the example given above and do the following exercises:

Change the statements into questions -

- a) Se yema ona
- b) en yema kabap
- c) Ne yema eseth
- d) n yema melemre

iv. Explanation

The response to questions such as the above would utilize the object concord which corresponds to the English "him", "her", and "it".

<u>QUESTION</u>	<u>ANSWER</u>
1. en yema kabapi? Do you want the axe	Mm, I yema ki. Yes, I want it.
2. en yema ansethi?	Mm, I yema ni.
3. " " onai-i?	" " " ko.
4. " " masoi?	" " " ma
5. " " rapoli?	" " " ri
6. " " napolli?	" " " ni (pl.)
7. " " tabapi?	" " " ti.
8. " " esethi?	5n7 " " yi (pl.)

As with subject concords, the object concords must change to correspond to the object noun that they refer to. The following chart shows that this additional group of concords is simplified because the subject and object concords are similar in most cases.

<u>Noun Class</u>	<u>Noun Prefix</u>	<u>Subject Concord</u>	<u>Obj. Concord</u>
1	U	o	Ko)
	A	Aŋ	ŋa)
2	U	o	Ko)
	T	Aŋ	ŋa)
3	A	Aŋ	ŋi)
	E	e	Yi)
4	A	Aŋ	ŋi)
	M	Me	Ma)
5	K	Ke	Ki)
	T	Te	Ti)
6	R	Re	Ri)
	N	Ne	Ni)
7	R	Re	Ri)
	E	e	Yi)
8	M	Me	Ma
9	e	e	Yi

vi. EXERCISES

In the following questions, fill in the blank spaces with the appropriate object concord as the case may be.

1. Anseth: I nenk _____
2. emes: I yema _____
3. Napol: I nenk _____
4. emonti: o yema _____
5. Malemre: Se nenk _____
6. Rapol: I nenk _____
7. obai: I kor₅₈ _____

E.

NEGATIVE RESPONSE

The negative response to simple questions is formed by adding "-ye" to the verb (or -e if it ends in a consonant).

EXAMPLE

<u>QUESTION</u>	<u>RESPONSE</u>
1. əŋ nən̩k tabapi? Do you see the axes?	Mm mm, I nən̩k _e tabap. No, I do not see the axes.
2. ɔ yema aŋsethi? Does he want the house?	Mm mm, ɔ yemaye aŋseth. No, he does not want the house

The negative responses can be:

1. Mm mm, I nən̩k_e ti.
No, I do not see them.
2. Mm mm, ɔ yemaye ŋi.
No, he does not want it.

vi. EXERCISES

Change the statement to a question. Ask a second student to answer in the negative.

E.g: ɔ ba kabap. Student A: ɔ ba kabapi?
He has an axe. Student B: Mm mm, ɔ baye kabap.
No, he does not have an
axe.

1. ɔ ba aseth Student A:
Student B:
2. əŋ ba aseth Student A:
Student B:
3. Aŋ yema anak Student A:
Student B:
4. Sə nesa orank Student A:
Student B:
5. I yema athis Student A:
Student B:
6. Nə nən̩k una Student A; 59
Student B:

Repeat the exercise; this time using object concords
ko, na, ni etc. where appropriate.

F.

EXPLANATION

Temme also forms questions through the use of
interrogative words such as those in English - ie
what, who, where, when etc.

Eg.: en yema - you want
Ko en yema-e? - what do you want?

The 'what' is expressed by putting Ko before the
sentence and ending it with "-e".

Example:

- | | | | |
|----|-----------------|---|------------------|
| 1. | Ko en nenk-e? | - | What do you see? |
| 2. | Ko en bother-e? | - | " " " like? |
| 3. | Ko en nesa-e? | - | " " " fear? |
| 4. | Ko en tara-e? | - | " " " know? |

The interrogative "kene---e" is also used to form "who"
questions.

Examples:

- | | | | |
|----|-------------------|---|-----------------|
| 1. | Kene en nenk-e? | - | Who do you see? |
| 2. | Kene en bother-e? | - | " " " like? |
| 3. | Kene en nesa-e? | - | " " " fear? |
| 4. | Kene en tara-e? | - | " " " know? |

"Where" is expressed by "reke---e"

Examples:

- | | | | |
|----|-------------------|---|--------------------|
| 1. | Reke en nenk-e? | - | Where did you see? |
| 2. | Reke en bother-e? | - | " " " like? |
| 3. | Reke en nesa-e? | - | " " " fear? |
| 4. | Reke en tara-e? | - | " " " know? |

"Why" is expressed by "Ko ŋ—e?"

Examples

- | | | |
|--------------------|---|------------------|
| 1. Koŋ ŋ nenk-e? | - | Why did you see? |
| 2. Koŋ ŋ bother-e? | - | " " " like? |
| 3. Koŋ ŋ nesa-e? | - | " " " fear? |
| 4. Koŋ ŋ tara-e? | - | " " " know? |

vii. EXERCISES

Translate the following into Temne:

1. Where do you come from?
2. Why do you want the house?
3. Who likes the oranges?
4. Who likes them (oranges)?
5. What do you fear?
6. What does the hunter see?
7. Who do the chiefs like?
8. Where do you see the elephant?

NOTE: In Temne, in some cases, "d" and "r" are interchangeable. They are described as "Allophones".

E.g.	rim/dim	-	voice
	ru/du	-	plait
	rin/din	-	one
	ro/do	-	there/locative)

When this occurs, it is recommended that "r" be used constantly since "r" is more often used than "d".

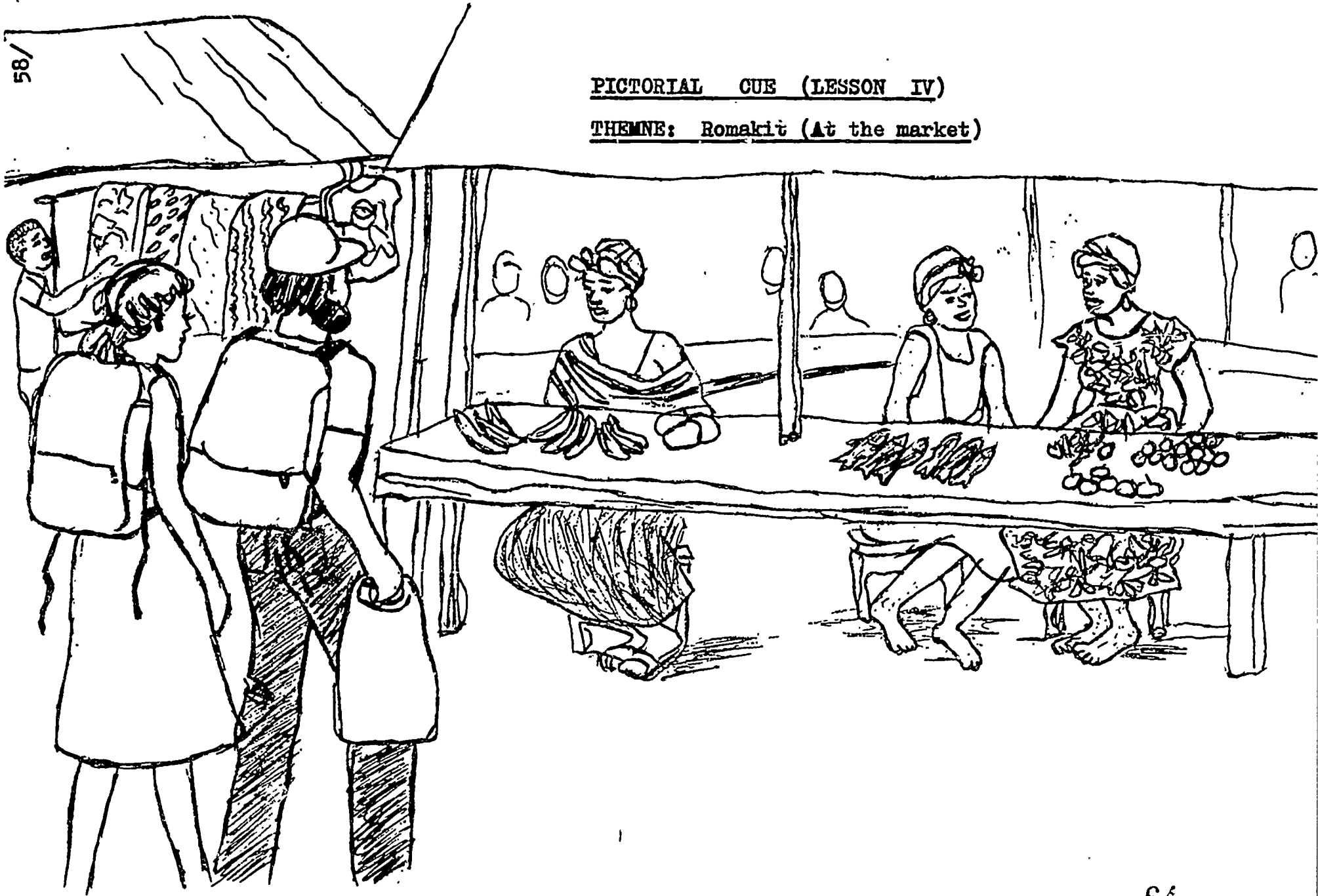
E.g. rim, ru, rin, ro, etc.

SOME TEMNE PROVERBS

<u>TEMNE</u>	<u>ENGLISH EQUIVALENT/ EXPLANATION</u>
1. Abil a koth ŋ wɔŋe eyaki	A rolling stone gathers no moss.
2. Bene efuk eyim ta ador de yim	Make hay while the sun shines.

SOME USEFUL EXPRESSIONS

1. Ra bomp ra mi rem bansa. It is my head that is aching.
(My head is aching)
2. I ba kor keban. I am suffering from belly ache
(I have stomach ache).
3. Mamu, yemi mant I mun. Please give me some water to drink.
4. I tara ti - I know (it)
5. I lane ti - I believe it
6. To ma yo-a? - What to do?
7. Gbape mi - Leave me alone.
8. Te sampa mi - Don't disturb me.
9. Anak a bothi - The rice (cooked) is good.
10. I baye akala - I don't have money.

PICTORIAL CUE (LESSON IV)THEMNE: Romakit (At the market)

LESSON FOURBARGAININGTEACHING GUIDESINSTRUCTIONS

1. Introduce the vocabulary by holding the actual objects in front of the class.
2. Repeat the name of the object three times and have the class repeat after you.
3. Drill the pattern: "A ke kebep".
4. Substitute for "Kebep" other items.
5. Hold an item in hand and ask a student "Ko reka re" and have the trainee respond "A ke kebep".
6. Have other trainees substitute for "kebep".
7. Drill the pattern "Ko reka re"?
8. Let trainees ask each other:
Trainee A: Ko reka re?
B: A ke.....
9. Put the object on the table and move a little from the table.

E.g.

TEACHERTRAINEE'S RESPONSE

Korka a ran-a?

Kebep

Point to the object saying "kebep".

V O C A B U L A R Y

Ropet	-	Town
Wai	-	Buy
ebis	-	Gara clothes
Thelmane	-	Talk with
Thila	-	Sell
Yifane	-	Ask (politely)
Komo	-	Let (him/her)
Gbenki	-	Reduce
Amolo	-	The prize of
Bone	-	Glad

NARRATION

Yenoh-aj oko ropet tek ko wai ebis. o thalmanc o
 borke methila ebis-e. oyifanc ko, komo gbenke ko amolo.
 Yenoh-aj pe bone ko ka wai ebis ma gbenke ko amolo-e.

DIALOGUE

Yenoh: Ya ndirai-i.
 othila: Iyo, wathbera, ndirai saka.
 Yenoh: Atotha te tefino. Molo a kin-a?
 othila: Tebake molo. A teron a et lion.
 Yenoh: Tebaki molo othaser] on gbenke mi-i?
 othila: Molo. en ram-a?
 Yenoh: I ram-a-sika lion.
 othila: Atotha tebaki molo kake, kere ram a sevin lion.
 Yenoh: owa pe baɛ apa. Ankala neɛe.
 othila: Momo-o. A loko-o loko anyema ebis-e, der no romi,
 ti thilar mu fino.
 Yenoh: owa ti kane anyathki na mi be-e a tamu. antara
 fofanc wuni.
 othila: owa setneɛkane so.

I.

SUBSTITUTION DRILLTEACHER'S CUE

Molo ebis-a?
 elop
 kagbengbe
 tayaba
 mathamba
 osem

I yema emuna
 eyoka
 mabela
 makobon
 maro
 ebana

TRAINEE'S RESPONSE

Molo ebis-a?

I yema emuna

TRANSFORMATION DRILL

<u>TEACHER'S CUE</u>	<u>TRAINEE'S RESPONSE</u>
Atotha te baki molo.	Atotha te bake molo.
I yema ebis.	I yema-e ebis.
I ko ropet.	I ko-e ropet.
I fof kathemne.	I fof-e kathemne.
I tel kameni.	I tel-e kameni.

QUESTIONS AND ANSWERS

<u>TEACHER'S CUE</u>	<u>TRAINEE'S RESPONSE</u>
Reke man ko-a?	I kor ro makit.
Molo pla en yema-a?	I yema pa pon nin.
Molo pla ekop anyema-a?	I yema ekop esas.
Kom pat-a?	I pat metontho.
Reke ewai akotha ke-a?	I wai ki ro pak.
Ko elop na nbothr-a?	I bothr egbampo.

COUNTING EXERCISERULES

- a) Cardinal numbers, being adjectives follow the noun they qualify.
- b) The first four cardinal numbers vary according to the prefix of the noun they qualify.
- c) All other cardinal numbers are invariable.

1. kin, nin, min, rin, tin, pin, win
2. narən, yerən, marən, terən, perən
3. nasas, esas, masas, tesas, pesas
4. nanle, yanle, manle, tanle, panle

When counting the form 'pin, perən, pesas, panle, is normally used, though "kin, narən, nasas, nanle" is also used when counting people.

5	-	tamath	10	-	tofot
6	-	dukin	20	-	kegba
7	-	derən	100	-	kemekin
8	-	desas	1,000	57	- a wulnin

When counting objects or people the form "tamthrukin, tamthederen, tamthreasas, tamthrejanla" (6, 7, 8, 9) is normally used.

All other cardinal numbers are formed from those already given.

- 11 - tofot kin
 gin
 min etc.
- 12 - tofot mareŋ
 gareŋ
 yereŋ etc.
- 13 - tofot masas
 sas
 sas etc.
- 14 - tofot manle
 yanle
 janle etc.
- 30 - kegba tofot kin
 gin
 min etc.
- 40 - tegb rereŋ (note that the plural of kegba is tegba)
- 50 - tegba tereŋ tofot
- 60 - tegba tesas
- 70 - tegba tesas tofot
- 80 - tegba tarle
- 90 - tegba tanle fofo.
- 99 - tegba tanle tofot teŋthrejanle
- 100 - kemskin
- 200 - teme tereŋ (note that the plural of wul is e-wul)
- 300 - teme tesas
- 400 - teme tarle
- 500 - teme tamath
- 2000 - e-wul yereŋ
- 3000 - e-wul sas

The first four numbers vary in form both when they stand alone and also when they come at the end of compound numbers, but not when they are part of 6, 7, 8 and 9.

- 1st: ototoko, an-totoko, ka-totoko etc.
 2nd: owo beka nareŋ (Literal meaning is "he who
 3rd: owo beka asas (that which) reaches 1, 2, etc."
 4th: owo beka nane and "owo" is therefore variable
 5th: owo beka tamath etc(to "ana" 'ara' etc.)

EXAMPLE

1. obai ototoko
The first chief
2. Ka ren aka beka tofot
the tenth year.

GRAMMAR NOTES I

SPECIFYING THINGS

A. OBJECTIVES

1. Specifying things as "this" and "that".
2. Asking the question "which".

B. EXPLANATION

To specify something as "this" (thing) here" in Temne the noun is followed by a demonstrative corresponding to its noun class.

Example:

Ko eŋ yemae?
What do you want?

I yema kabap ake

I want this axe

I yema tabap ate

I want these axes

I yema anseth ane

I want this house

I yema eseth eye

I want these houses

The form of the demonstrative is thus determined by the noun to which it refers.

	<u>Noun Class</u>	<u>Demonstrative</u>
1.	olangba anlangba	owe aje
2.	ona tana	owon ajan
3.	anseth cseti	ajan eyan
4.	anlemre malemre	ajan aman
5.	kabap tabap	akan atan
6.	rapol bapol	aran anan
7.	rames emes	aran eyan
8.	masoi	aman
9.	emonti	eyan

D.

EXERCISES

Translate the following sentences into Temne.

1. I like this spoon (kabap)
2. I see those ropes
3. He fears that elephant
4. We eat those eggs
5. I want this house
6. You have these axes
7. He takes that knife
8. I eat this orange
9. You eat those oranges
10. They like these ropes

EXPLANATION

The question word "which" has as its form *reke-e* which takes a concord corresponding to the noun which is being asked about.

- | | |
|-----------------------------|-------------------------|
| 1. Aseth areke eḡ nenke? | Which house do you see? |
| 2. Kebap kereke eḡ nenke? | " axe " " " |
| 3. Repol rereke eḡ nenke? | " rope " " " |
| 4. eseth ereke eḡ nenke? | " houses do you see? |
| 5. Melemre mereke eḡ nenke? | " oranges do " " |

The following verbs may be added to your list to answer exercises.

sotḥo	-	get, obtain
kerā	-	carry
gboḡ	-	touch
yira	-	sit

EXERCISES

Translate the following questions and answers into Temne.

1. Which teacher do you want?
2. I want that teacher
2. Which houses do you see?
I see these houses.
3. Which pot are you buying?
I am buying this pot.
4. Which oranges do you see?
I see those oranges.

GRAMMAR NOTES IIIA. OBJECTIVES

1. Showing that something possesses something else
ie: the dog of the man; the mouth of the lion.
2. Personal possessives - ie, my friend, your name, his shirt etc.

B. EXPLANATION

Possessive expressions denoting ownership are formed by placing a possessive concord between the thing possessed and the owner or possessor.

- | | |
|----------------------|-----------------------------|
| 1. o rani ka okapra | The wife of the hunter |
| 2. Kasəŋ ka osip | The mouth of the leopard |
| 3. Rapol ra ona | The rope of the cow |
| 4. Malemre ma anfeth | The oranges of the children |

The possessive concord is linked with the thing possessed by the noun class correspondence with an appropriate concord form. Observe the following examples.

- | | |
|---------------------|-------------------------|
| 1. orani ka okapra | The wife of the hunter |
| 2. Anseth ŋa okapra | The house of the hunter |
| 3. Kabap ka okapra | The axe of the hunter |
| 4. Tabap ta okapra | The axes of the hunter |
| 5. Rapol ra okapra | The rope of the hunter |
| 6. emes ya okapra | The eggs of the hunter |
| 7. Napol na okapra | The ropes of the hunter |

C. EXERCISES

Insert the appropriate possessive concord as in the example.

- (anseth) (obai) anseth ŋa obai - the house of the chief.
 (rasek) (olangba)
 (kapet) (antita)
 (anfon) (kalome)
 (malonho) (othem)
 (tamank) (anbaf)
 (masu) (oborko)
 (egbimbin) (anseth)
 (natul) (kablay)
 (rayay) (olangba)

A number of new vocabulary items have been introduced in these exercises. The instructor should explain the meanings of these items to the trainees so they can be included in the trainee's own vocabulary list.

D. EXPLANATION

The forms of the possessive pronouns in Temne are:

ami	-	my	asu	-	our
amu	-	your	anu	-	your (plural)
əŋ	-	his/her	əŋəŋ	-	their

These possessive pronouns follow the possessive concord as in the examples below:

kabap	kami	-	my	axe	kabap	kagu	-	our	axe
kabap	kamu	-	your	axe	kabap	kanu	-	your	axe
kabap	kəŋ	-	his/her	axe	kabap	kəŋəŋ	-	their	axe

Note that the possessive concord is controlled by the noun:

rapol	rami	my	rope
tabap	tami	my	axes
eseth	emi	my	houses
anthis	ami	my	knife
masu	mami	my	rings
masu	masu	our	rings
kapet	kanu	your	town
rames r	rəŋ	his	egg

E. EXERCISES

Complete the following Temne sentences by inserting the appropriate noun and possessive pronoun form.

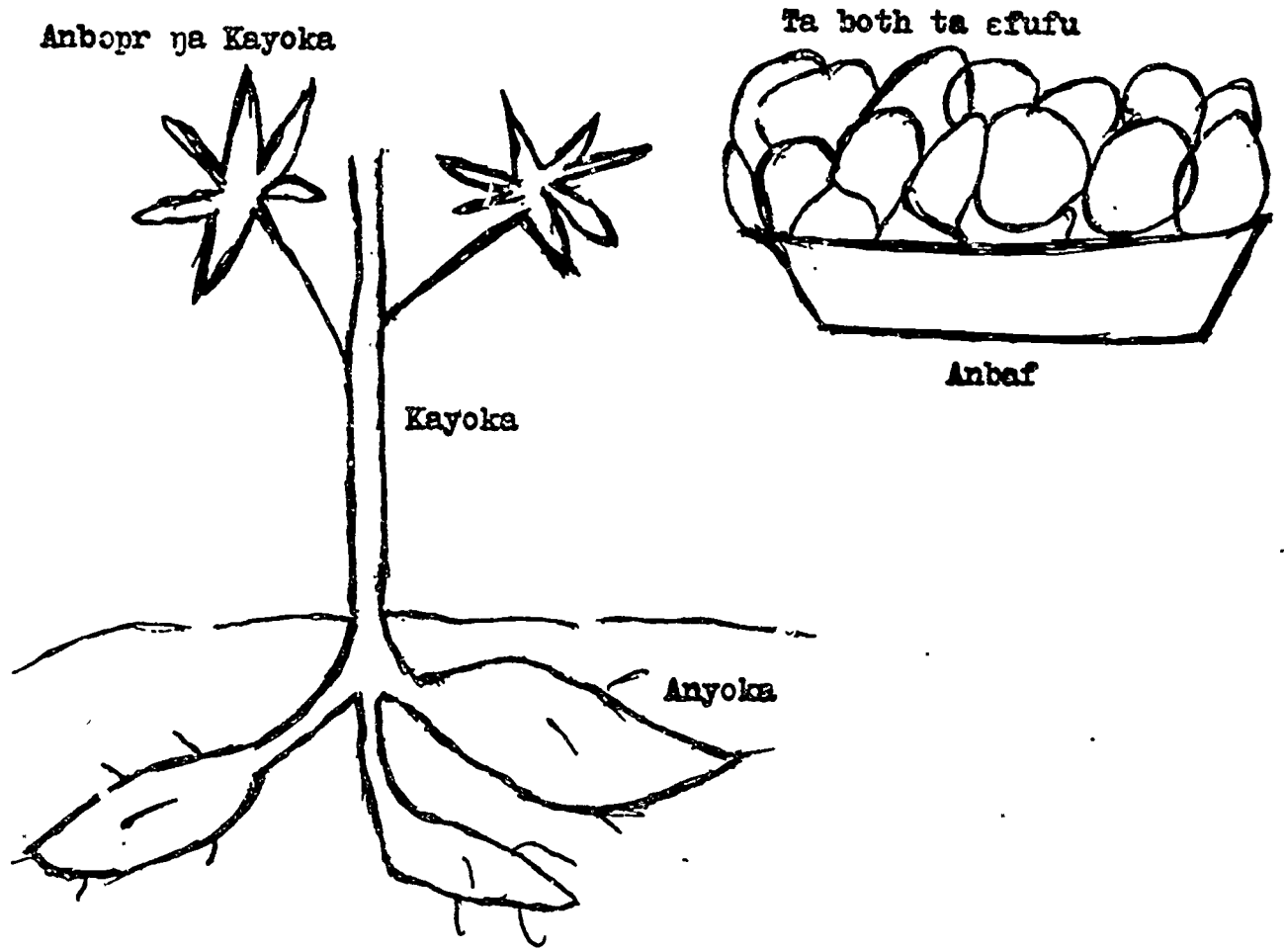
I	bəther	-	(my	box)
		-	(our	houses)
		-	(his	hair)
		-	(their	spoons)
		-	(your	rope)
		-	(your	teeth)

Translate the following into Temne.

1. We like our teacher
2. I want your book
3. You see his axe
4. They know our house

PICTORIAL CUE

THEME: Kayoka (The Cassava Plant)



Korka mabempa ke wur kaeyoka-e?

1. pin - efufu
2. peren - egari
3. pesas - kakasadabred or kalankono
4. beka panleŋ - ansethat
5. beka tamath-an - etho
6. beka tamthurikin-an - ekondogbala
7. beka tamthederen-an - kadumbe
8. " tamthresas-an - eyota
9. " tamthresanle-ŋ - tagbodo
10. owaso, ka eboper at satha karombo.

V O C A B U L A R Y

1. anbopr - leaf
2. kayoka - cassava plant
3. tabeth - balls
4. efufu - foofoo (this is fermented)
5. anbaŋ - big bowl
6. anyoka - cassava tuber
7. korka? - what?
8. bempa - make
9. egari - gari
10. kalankono/kakasadabred - cassava bread
11. beka - making/furthermore/added to that
12. ansethat - starch
13. etho - another type of foofoo (not fermented)
14. ekondogbala - African tapioca (dried cassava chips)
15. kadumbe -)
fried cassava chips
16. eyota -)
fried cassava chips
17. karombo - cassava leaves
18. tagbodo - fried cassava balls

SOME VERBS RELATED TO SITUATION I

- | | | | |
|-----|----------------|---|-------------------------------|
| 1. | ka tusi | - | to harvest the cassava tuber |
| 2. | ka di | - | to eat |
| 3. | ka gbanth | - | to pound (the foofoo) |
| 4. | ka pim | - | to harvest the cassava leaves |
| 5. | ka yer | - | to give |
| 6. | ka bor | - | to peel off |
| 7. | ka gbem/gbanth | - | to pound the cassava leaves |
| 8. | ka ken (efufu) | - | to prepare (the foofoo) |
| 9. | ka gbasi | - | to take |
| 10. | ka sara | - | to carry on the head |
| 11. | ka kof (efufu) | - | to ferment (the foofoo) |
| 12. | ka tep | - | to plant |
| 13. | ka fonkra | - | to weed |
| 14. | ka bene | - | to keep (store) |
| 15. | ka fitha | - | to throw away |
| 16. | ka thei | - | to get rotten/rot |

EXERCISE ON SITUATION I

<u>TEMNE</u>	<u>ENGLISH</u>
Beth	Morning
Reyan	Afternoon
Retyen	Evening
Refoi	Night
Tatak/Rendaton	Mid night
Presok	Early morning

SEASONS OF THE YEAR

<u>TEMNE</u>	<u>ENGLISH</u>
Rawok	Dry season
Adaren	Wet season
Kafefina	Hamattan

ADDITIONAL VOCABULARY

anfef	-	air, wind or breeze
akenkel	-	storm
akom	-	rain
otank	-	cold
owon	-	heat
areŋ	-	thunder
onakthine	-	lightening
kabi	-	dew/mist
petoŋ	-	flood
kafelfel	-	uplift wind
owosi	-	dry

PHYSICAL POSITIONS

tema	-	stand (up)
sane	-	bend
thonthne	-	squat
gbapsa/seline	-	stretch your feet
yira	-	sit down

ADDITIONAL VOCABULARY

keli	-	look
mep	-	close your eyes or fist
ŋaŋi	-	open your mouth
gbemer	-	close your mouth
kulo)	= cry
okulo)	
bok)	- he/she is crying
obok)	
sel	-	laugh
osel	-	he/she laughs
suma)	- serious
osuma)	he/she is serious
fentha	-	lie down
yokane	-	get up

PROVERBS

1. Ke neŋ wuni keye ketara ko
There is no art to find the mind's construction on
the face.
2. Tema obente kethomo.
Take care of what you do.
(Listen to advice)

USEFUL EXPRESSION

1. Molo elop - How much is the fish?
2. Sa muno sa reyathki - Both of us are friends.
3. elop a fino. - The fish is fine.
4. elop aŋe a bothi - The fish is sweet.
5. opisko we ubakrane - This Peace Corps is a spendthrift.
6. Iti der bepi okuru o solo - I shall come, God willing.
7. A kor ka mi keban - I have a stomach ache
8. oboli ro makit - The market is far away
9. eyet sthila egbathi ropet - Many things are sold in the
town.
10. ebana e gbathi ro kor - There is plenty banana in the
farm.

THEME: Ka gbrans (Hygiene)



LESSON FIVE

DINING HALL SITUATION

PICTORIAL CUE

THEME: Ka di rokin
(Communal Eating)



DINING HALL SITUATIONTEACHING GUIDES

1. The instructor must use real objects where ever possible to make the lesson interesting.
 2. Allow a lot of role-play among the trainees.
 3. The instructor should be conversant with the vocabulary in the lesson.
 4. The grammar in this lesson is very important in understanding the theme of the lesson and must therefore be stressed right from the beginning of the lesson.
-

V O C A B U L A R Y

loko	-	time
ampo	-	have (present perfect)
bek	-	reach
kone	-	went
konko	-	room
takeko	-	to go
darədi	-	food
reka-redi	-	food to eat
pet	-	cook (verb)
kagbanth	-	line (queue)

N A R R A T I O N

An loko ŋa ka di ampo bek. Sampa yi Sheku-aŋ an kone ka o der di-e Sheku-aŋ o yif Sampa-aŋ a re a pat-e.

D I A L O G U E

Sheku: Sampa, a dor re baki mi man kone di.

Sampa: owa, man kone.

Sheku: Ta tema ka kagbanth.

Sampa: Sheku, en tara a re a pat thonon-i?

Sheku: I tamtamne ke a efufu yi melonthon-ŋ. owa so anak yi keyok-aŋ.

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Sampa: Ko maŋ kodi-a? Minen I yema mem efufu yi ma lonthon-aŋ.

Sheku: owa minen ti gbasi anak yi ka yoka-aŋ.

- Steward: Beki-i?
 Sampa: A-əŋ-pebe-e bar so ehan, momo-o.
 Sheku: Ti sotho ba anak yi kayoka-a.
 Steward: I bot əgbathi-i?
 Sheku: A-əŋ....owa beki thoŋ.

P A R T II

- Sampa: Mbo thasa mi ba amer-a.
 Sheku: Keli ma. efufu ebothi-i?
 Sampa: eba-e tei, efufu efino, owa a seka te ba-e kəgbengbe
 kəgbathi..
 Sheku: Mine so I bother anak, aseka abothi ente tham a lol-i?
 Sampa: owa, mm mm obothi, I bother ŋi, kere I po namra.
 Sheku: Mine so I po namra, ta kəne.
 Sampa: owa man kəne.

SOME USEFUL EXPRESSIONS

<u>TEMNE</u>	<u>ENGLISH</u>
1. Ador re baki mi.	I am hungry.
2. An loko ŋa kadi ampo bek.	It's time to eat.
3. I bether anak	I like coomed rice.
4. I po namra.	I am full.
5. Thase mi a mer.	Pass me the salt.
6. Tema ka kəgbanth.	Stand in a queue.
7. I tantamne ke pa	I am thinking that
8. Kəgbengbe ke ban.	The pepper is hot.

GRAMMAR NOTES IVERB TENSES: VERB AND FUTURE**A. OBJECTIVES:**

1. Learning the forms to express past and future time with Temne verbs.
2. Initial exploration of verb tense usage in the past.

B. EXPLANATION

The sense of past time in Temne is often expressed by the present perfect which translates in English as "have bought", "have worked", "have seen" etc. In Temne this is expressed by putting Po before the verb.

EXAMPLES

	<u>Present</u>		<u>Past</u>
1.	I di - I eat		I po di - I have eaten
2.	o wai - He buys		o po wai - He has bought
3.	Sə fof - We speak		Sə po fof - We have spoken

C. EXPLANATION

The simple past takes the same form as the present tense. Sometimes these are subtle variations in tone but this can be learnt only by frequent usage. The context also makes it clear whether a form is past or present.

1. I di dis - I ate yesterday.
2. o wai kebep - He bought a spoon.
3. Sə fof owoni - We spoke for a long time.

- D.** To form the negative, the particle - (ye) or (ə) after a consonant, is added to the verb.

- E.g.
1. I di dis - I ate yesterday.
 2. I diye dis - I did not eat yesterday.
 3. I wai kebap - I bought an axe.
 4. I waiye kebap - I did not buy an axe.

EXERCISES

Translate the following into Temne.

1. You have come.
2. We have seen.
3. He has walked.
4. I saw the man.
5. He did not see the elephant.
6. They went to the house.
7. I did not buy the axe.

E. EXPLANATION

The future tense in Temne is formed by the particle te before the verb.

<u>Present</u>			<u>Future</u>		
1. di	-	I eat	I tedi	-	I will eat.
o ko	-	He goes	o teko	-	He will go.
o tara	-	He knows	o tetara	-	He will know.
Aj der	-	They come	Aj teder	-	They will come.

The future marker te is inserted between the noun and the verb.

The negative form of the future is similar to that for present/past forms. The te is dropped from the verb and the negative particle added.

			<u>Negative</u>		
1. I tedi	-	I will eat	I diye	-	I will not eat.
2. o teko	-	He will go.	o koye	-	He will not go.

GRAMMAR NOTES IILOCATION, TIME, MANNERA. OBJECTIVE:

Expand sentences to include "where", "when", and "how" something happened.

B. EXPLANATION

Temme has a locative prefix ro. The exact meaning depends upon the verb and the context of the idea being communicated. It could translate as to, from, into, out of, on, by or at.

The interrogative word for asking about location or place is reke...e? where?

E.g. Reke o ko-e?	-	Where did he go?
o ko ropet	-	He went to town.
Reke en wure?	-	Where do you come from?
I wur ro Amerika	-	I come from America.
Reke o yie?	-	Where is he/she?
o yi ro seth	-	He/she is in the house.

ro can stand by itself to mean "over there".

1. Reke o koe?		<u>Response</u>
	(a) o ko ro	- He want over there
	(b) o yira ro	- He is seated over there.

C. EXPLANATION

The locative no is used as the opposite of ro.

1. o yi ro seth	-	He is in the house.
2. o yi no seth	-	He is (here) in the house.
3. o yi ro	-	He is over there.
4. o yi no	-	He is over here.
5. obai o der no	-	The chief comes here.
yira		sits
di		eats
dira		sleeps

D. The expression of time can include a wide range.

1. (frequency)	o der a loko oloko	-	He comes everytime
	are ore	-	" " everyday
	win win	-	" " once on a while
2. (time of day)	peresok	-	" " a day break
	beth	-	" " in the morning
	deyan	-	" " in the A/noon
	refoi	-	" " in the evening
	tatak	-	" " late at night
3. (time reference)	thonon	-	today
	ninan	-	tomorrow

E. EXPLANATION

Another group of sentence expressions are concerned with "how" something is done or happens. These are adverbs of manner and answer the questions to...e? How? in Temne.

E.g.	To ofof e?	-	How did he speak?
	ofof kethgbe	-	He spoke slowly
	fino	-	well
	lemp lemp	-	fast
	orantha	-	softly
	othan	-	a little
	o gbathi	-	a lot
	katkak	-	frequently

EXERCISES

Translate into English.

1. o der no win win.
2. I yema kone ninan deyan.
3. Se ke ro kor peresok.
4. olangba okoth refoi kethgbe.
5. orank o di o gbathi are ore.
6. opisko oko ropet katkat.

GRAMMAR NOTES IIA. OBJECTIVES:

1. Descriptive copulatives: describing things in three basic tenses.
2. "There is/are" expressions.

B. EXPLANATION

The copulative is expressed in Temne by using special pronouns before the noun as in the examples below:

miŋ udoktha	-	I am a doctor
muŋ udoktha	-	You are a doctor
koŋ "	-	He/she is a doctor
sa adoktha	-	We are doctors
na "	-	You are doctors
ŋa "	-	They are doctors

The negative forms are:

I ye udoktha	-	I am not a doctor
eŋ ye udoktha	-	You are not a doctor
o " "	-	He/she is not a doctor
se " adoktha	-	We are not doctors
ne " a "	-	You are not doctors
aŋ " "	-	They are not doctors

C.

EXPLANATION

These copulative pronoun can be preceded by their emphatic forms.

mineŋ, miŋ udoktha	-	Me, I am a doctor
munonŋ, muŋ udoktha	-	You, you are a doctor
kononŋ, koŋ udoktha	-	Him, he is a doctor
saŋ, sa adoktha	-	Us, we are doctors
naŋ, na adoktha	-	You, you are doctors
ŋaŋ, ŋa adoktha	-	Them, they are doctors

The same emphatic pronouns can also precede the negative forms.

mɪnɛŋ, I ye udoktha - Me, I am not a doctor
etc.

These emphatic forms can also be used by themselves.

E.g. kane fofe? who spoke minɛŋ - It is me.
kane dere? who came? konɔŋ - It is him.
kane gbasi who took the
kabepe? spoon? munɔŋ - It's you.

D. The past copulative is formed by using the subject pronoun, plus the form "la yi" was, used to be before the noun.

o la yi udoktha - I was a doctor.
eŋ la yi udoktha - You were a doctor
o la yi udoktha - He/she was a doctor
etc.

The negative is formed by adding the negative particle -ye to la.

I laye yi udoktha - I was not a doctor.
se laye yi adoktha - We were not doctors.
etc.

E.

EXERCISES

Change the statement to the past form of the copulative.

1. miŋ, upisko.
2. konɔŋ, koŋ ʔtita.
3. sa atit .
4. olangba koŋ ukapintha
5. anɟeth ŋa akaranɛ

Go over them once more, this time changing the statements into negatives in (a) Present (b) Past.

F.

EXPLANATION

The future copulative construction uses ti & yi instead of le & yi of the past.

1. I ti yi udoktha - I will be a doctor.
2. eṅ ti yi udoktha - He will be a doctor.
3. Se ti yi adoktha - We will be doctors.
4. Aṅ ti yi adoktha - They will be doctors.

In the negative, baye keyi replaces ti yi.

1. I baye keyi udoktha - I will not be a doctor.
2. eṅ baye keyi udoktha - You will not be a doctor.
3. o baye keyi udoktha - He will not be a doctor.
4. Se baye keyi adoktha - We will not be a doctor.
5. Ne baye keyi adoktha - You will not be a doctor.
6. Aṅ baye keyi adoktha - They will not be a doctor.

G.

The general expression of location "there is/are" is expressed by ri/re. If the object referred to is near, re is used; if far, then ri is used.

1. Utita re - There is a teacher (here)
- Utita ri - There is a teacher (there)

F.

EXERCISES

Answer the following questions.

1. otita oyi ri-i? Nko, o yi ri.
Is the teacher there? Yes, he is there.
- a) kebap ri-i?
- b) o ka ri-i?
- c) rames rei?
- d) tebep rei?
- e) aṅ pisko aṅ yi rei?

GRAMMAR NOTES IVIMPERATIVES, REQUESTSA. OBJECTIVE:

1. Making imperative demands.

B. EXPLANATION:

There is no change in the form of the verb for singular imperatives.

keli !	-	look !
wai !	-	buy !
tela !	-	listen !
ko !	-	go !
di !	-	eat !
mun !	-	drink !
soj !	-	give !
gbasi !	-	take !
der !	-	come !

The negative imperative singular is formed by putting te before the verb.

te keli !	-	don't look!
te wai !	-	don't buy !
te tel !	-	don't listen !
te ko !	-	don't go etc.

The plural imperative is formed by adding nu to the verb

keli	nu
wai	nu
tel	nu
ko	nu
di	nu

In the plural negative, the nu comes before the verb and they are both preceded by the negative particle te.

te nu keli	te nu ko
te nu wai	te nu di
te nu tel	

C.

EXPLANATION

If an object is added to the imperative then it comes after the noun.

keli anbuk	-	look at the book
keli ni	-	look at it
wai rames	-	buy the egg
wai ri	-	buy it
ko ropet	-	go to the town
ko ri	-	go there
mun amant	-	drink the water
mun ma	-	drink it

If an object is added to the plural imperative, then it comes after the nu if it is a noun.

keli nu anseth	-	Look at the house
wai nu emes	-	buy the egg
ko nu ropet	-	go to the town

If the object is a pronoun, then the pronoun comes between the verb and the nu plural marker.

keli ni nu	-	look at it (the house)
wai yi nu	-	buy them (the eggs)
ko ri nu	-	go there (to the town)

D.

EXERCISES

Translate the following sentences into Temne:

- a) Don't buy it (the axe) !
- b) Take them (the oranges) !
- c) Give him the axes !
- d) Give me the lamp !
- e) Don't take them (the shoes) !
- f) Listen to the teacher
- g) Listen to him.

GRAMMAR NOTES VQUANTITIES AND COMPARISONSA. OBJECTIVES

Learning to express quantities and comparisons in Temne to include:

1. one/some, a certain, another, all, anything, nothing.
2. many/much, few/a little.
3. "...er than" and superlatives.

B. EXPLANATION

The idea of one is expressed by -in, preceded by the relevant concord element.

aseth jin	-	one house
kebap kin	-	one axe
rames rin	-	one egg

"a certain" is expressed by -lom with the concord element.

aseth alom	-	a certain house/ another house
kebap kelom	-	a certain/another axe
rames relom	-	a certain/another egg

NOTE: the following expressions:-

molo min	-	together, equal, simultaneous
tai tin	-	the same thing
rim rin	-	unity

"all" is expressed by be

aseth be	-	all the houses
tabap be	-	all the axes
aseth be e fei	-	all the houses got burnt
tabap be tedine	-	all the axes are missing

When *be* is used with the negative, then it means "at all"

<i>o diyɛ be</i>	-	he did not eat at all.
<i>sɛ koyɛ be</i>	-	we did not go at all.

"nothing/anything" is expressed by *koko* with a negative verb.

<i>I bayɛ koko</i>	-	I have nothing.
<i>o telɛ koko</i>	-	He hears nothing

"everything" is expressed by *koko be*.

<i>I ba kokobɛ</i>	-	I have everything.
<i>o wai kokobɛ</i>	-	He buys everything.
<i>Sɛ di kokobɛ</i>	-	We eat everything.

"Many/much" are expressed by '*gbathi*' preceded by the relevant concord prefix.

<i>eseth egbathi</i>	-	Many houses
<i>Kom kɛgbathi</i>	-	Much rain
<i>Mant mɛgbathi</i>	-	Much water
<i>Tɛbap tɛgbathi</i>	-	Many axes
<i>Nɛpɔl nɛgbathi</i>	-	Many ropes

Few/little are expressed by - '*athan*' preceded by the concord prefix.

<i>eseth ɛthan</i>	-	Few houses
<i>Mant mathan</i>	-	A little water
<i>Auak athan</i>	-	A little rice
<i>Tɛbap tɛthan</i>	-	Few axes

Examples of Use

<i>I ba eseth egbathi</i>	-	I have many houses.
<i>I nɛnk afɛm athan</i>	-	I see a few people.

E.

EXPLANATION

The comparison of things is usually accomplished with the word 'thas' meaning "to surpass", "to exceed" & "to excel".

1. olangba uboli othasi obcra.
The man is taller than the woman.
2. Kabap kabana kethasi anboka.
The axe is bigger than the matchet.
3. Rapol relol rethasi rapompo.
The rope is smaller than the thread.

GRAMMAR NOTES VIA. OBJECTIVE:

To use the conditionals 'bepi' if, 'hanj' until, 'thas' unless.

B. EXPLANATION

'bepi' introduces an 'if' clause with a attached to the end of the conditional clause.

Bepi o dere, ti nenk ko.	-	If he comes, I will see him.
Ti kane mu bepi I nenk koe.	-	I will tell you if I see him.
I gbeliye ko bepi I bays akala-e.	-	I will not be able to go if I don't have money
Bepi I ba akala-e ti bomu	-	If I have money, I will send you.

"until" is expressed by 'hanj'.

Ti thekes hanj I tara kathamne
I will learn until I understand Temne.

I hanj I namra	-	I ate until I was full.
o fof hanj pe bak ko	-	He spoke until he was tired.

"unless" is expressed by 'thas'.

I koye thas o der	-	I will not go unless he comes.
Sj diye thas seponj	-	We will not eat unless we finish.

C.

EXERCISES

1. If you buy this, I will come.
2. If you see oranges, buy them.
3. If the teacher is late, wait for him.
4. I waited until I was tired.
5. We talked until we slept.
6. I will agree if you pay me.
7. I will not agree unless you pay me.

ADDITIONAL VOCABULARY

<u>TEMNE</u>	<u>ENGLISH</u>
(1) Anfem abom	The women
(2) Kemuna	Potato leaves
(3) Akeren-keren	Krain-krain
(4) Namra	Fed
(5) Tabep	Spoons
(6) Ador	Hunger
(7) Amant	Water
(8) efat	Pots
(9) Makuso	Fire-stones
(10) Apela	Rice
(11) Kagbuko	Local spoon
(12) emuna	Potato
(13) Anpepe	Calabash
(14) Aseka	Sauce
(15) ofei	It's hot
(16) Kagbengbe	Pepper
(17) Apela pefutha	Par boiled rice
(18) Apela pegbesen	White rice

LESSON SIXASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLENARRATION

Kapr-an o yema ko ro kor ka Pa Kanray. o yif Bai-an to ma tan ka ko rokor ka Pa Kanray. Bai-an ko tori ko ma tan ma be ri-e. Kapr-an ko tanane mo ma Bai-an o tori ko-e, ko bep Pa Kanray-an o teworok ro kor kon.

VOCABULARY

kor	-	farm
tanane	-	follow
tan	-	way
bep	-	find
Bai	-	} names (male)
Kapr	-	
Pa Kanray	-	
ro kor kon	-	on his farm

DIALOGUE

Kapr: Bai, reke akor ka Pa Kanray ke yi no-a?

Bai: Ko yi der oboli othan.

Kapr: Pe ba-ye apa.

Bai: Tanane a ron are tolon, kon peski ka ka mero. Be n ko han. n te bep son te sakane, ke n peski ka ka diyó. Ka thas an tharon gbet, akor kon ke yi ka kata ke diyó kamu.

Kapr: Momo yo, I kone.

Bai: Iyo.

DRILLS

(a) a de	-	this one
no yen	-	+here (this place)
o we yen	-	this/this person
peski	-	turn (branch off)
deke/reke?	-	where?

- | | | | |
|-----|----------------|---|------------------|
| (b) | a dan | - | that one |
| | do yen | - | there/over there |
| | owo yen | - | that person |
| (c) | kor ka-a? | - | what is that? |
| | deke-a/reke-a? | - | where? |
| | u reke-e? | - | who/which? |

SUBSTITUTION I

TEACHER'S CUE

TRAINER'S RESPONSE

- (a) Deke an Post ofis an-yi-a?
makit
seth na obai
gbalo
- (b) n te do an Post ofis an yi-i?
makit
skul
o won't mi o
o kas kamu o
- (c) Reke ma tan ka ko ka obai-e?
ro bathe?
ro kor-e?
ro mapaki-e?
ro Sumbuya-e?

SUBSTITUTION II

TEACHER'S CUE

TRAINER'S RESPONSE

- (a) a ne
nan
nan dis
ne thonon
ne yen
lom
- (b) a ne no di kamu 99
do daran
ka kata ke diyo
do skul

SOME USEFUL EXPRESSIONS

1. Tanane a roŋ a re - Follow this road.
2. Soŋ-te-sakane - Cross roads
3. Kal ka anmero - Go left
4. Ka thas antharon gbat - Just (immediately after crossing over the bridge.)
5. Kal ka andiyo - Go right
6. Kone tolon - Go straight
7. Keli ŋi/yi/ŋa/ko etc. - Look at it/them/him.
8. Lafthe ka anmero/andiyo- Turn left/right.
9. An yi ro dareŋ - They are (there) behind.
10. oboli ri - It's far off
11. Tori mi rokor - Show me the way to the farm.
12. Tori mi akor ka Pa Kanray - Show me Pa Kanray's farm.

P R O V E R B S

1. Mare mebothi kakarons - A good beginning makes a good ending.
 2. A bana aloli ansim resek
(ripe banana) (breaks) a tooth
 3. The unexpected has happened.
 3. An roŋ mo tepe ro yanke
(The devil)(when it starts)(the devil's 'home')
- Charity begins at home

SOME OTHER USEFUL EXPRESSIONS

1. Pe Bai-e apa - No problem/It doesn't matter.
2. owa gbo - Never mind.
3. Koŋ ŋ gbapsa mi-e? - Why are you buying/pestering me?
4. Te lēsa amera - Don't be discouraged
5. Antoko ofiane - The chicken did not die of its own accord.
6. Mamy ko yemi mant - Please get me some water.
7. Man ko mun ansētha bia - Lets go drink some Star Beer.
8. Kon tela mu no-a? - Who called you here?
9. Wur no seth kami - Get out of my house.
10. ŋ baye me; ap - You are not ashamed of yourself.
11. Anfeth an soŋe su afere - The children are a problem.
12. Te sompa ŋa - Leave them alone.
13. Ti ko pot mu ka obai ¹⁰⁰ - I am going to lodge your complain to the chief.

GRAMMAR NOTESVERBAL SUFFIXES

Suffixes play a very important part in modifying, reversing or adding to the meaning of verbs, and in making adjectives into verbs.

I. SIMPLE SUFFIXES

1. a (or na) (a) denotes that a preposition is understood.

E.g. fi - to die
 o fia dor - he died of hunger
 yo - to do
 yona mi ti - do it for me

- (b) denotes continuous action

E.g. fith - blind
 o fitha - he is growing blind
 bi - dark
 pə bia - it is getting dark

2. i denotes reverse action

E.g. sunt - to cork up
 sunti - to uncork
 kantha - to shut
 kanthi - to open

3. er (i) denotes that a preposition is understood and that the action of the verb is intensified.

E.g. foʃ - to speak
 foʃer - to reason with
 thola - to beg
 tholer - to beg from

- (ii) converts adjectives into transitive verbs.

E.g. ləʒ - bad
 ləʒer - to spoil

4. es or s (i) denotes repeated or intensive action

E.g. pai - to jump
 pais - to jump about
 mun - to drink
 muns - to drink much

(ii) converts adjectives into transitive verbs.

E.g. fith - blind
 fithes - to make blind

II. COMPOUND SUFFIXES

Compound suffixes can be made by using two or more of the above suffixes together.

1. a plus ne denotes spontaneous action.

E.g. fi - to die
 fiane - to die of one's own accord

2. er plus ne denotes action for or towards oneself.

E.g. fof - to speak
 foferne - to reason with oneself

3. es plus ne denotes action for or towards oneself.

E.g. sotho - to get, obtain
 sothesne (sothne) - to get an idea of, to suspect.

4. ane may be added after any other suffix, where the sense permits, to denote reflexive action.

E.g. penk - foolish
 penkes - to fool, deceive

5. eth denotes repeated action.

E.g. yif - to ask
 yifeth - to question
 dif - to kill
 difeth - to massacre

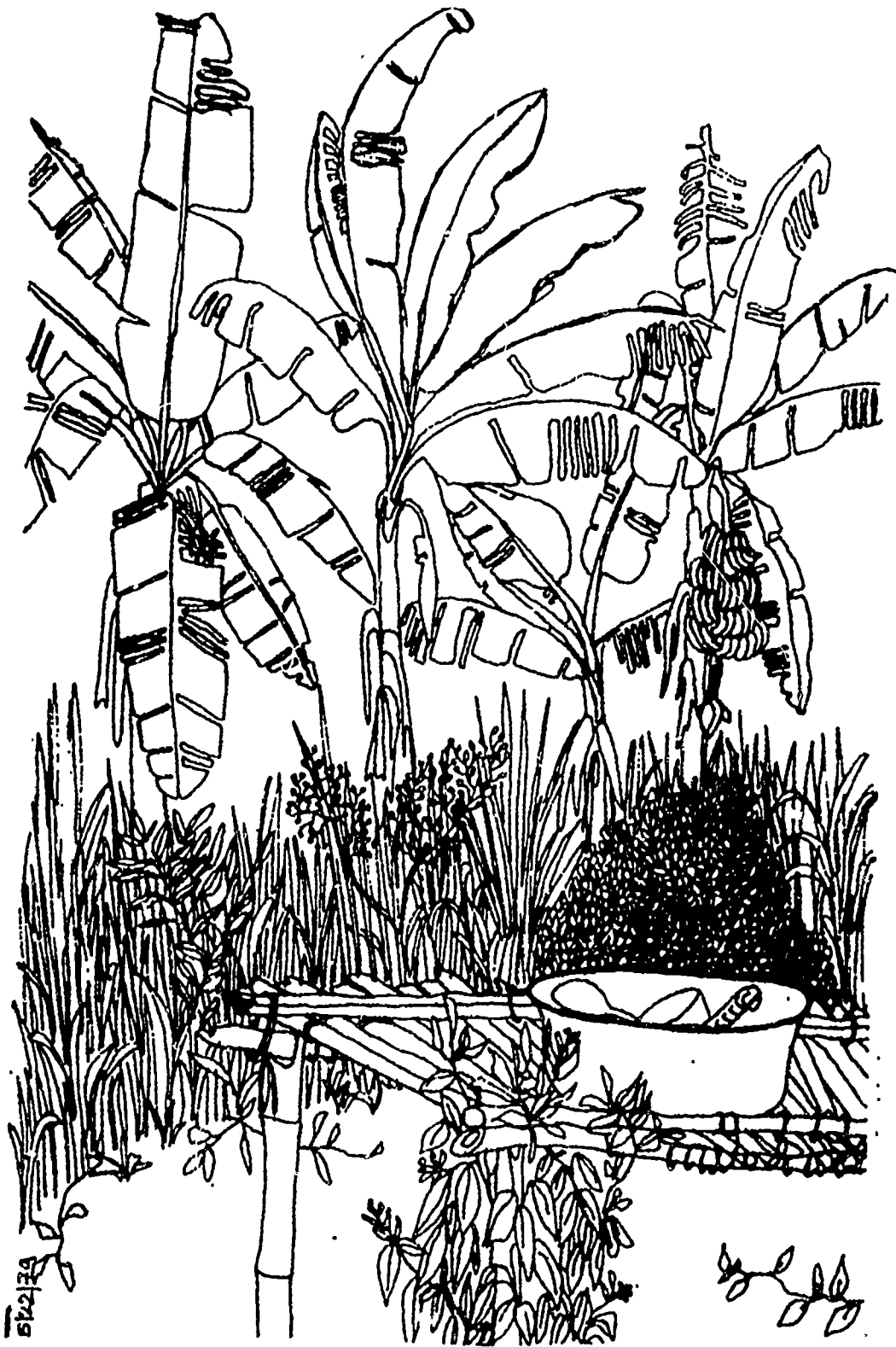
6. ne denotes reflexive action.

E.g.	dif	-	to kill
	difne	-	to kill oneself
	seŋa	-	to swear (someone)
	seŋane	-	to swear oneself, take an oath
	yifethane	-	to question each other (repeatedly)
	paŋkesane	-	to fool one another

7. a may be added to other suffixes to denote that a preposition is understood.

E.g.	leŋara	-	to spoil for
------	--------	---	--------------

The above are only examples of the use of verbal suffixes and do not constitute a complete list either of their meanings or of their possible combinations. A complete list would be almost impossible since there is a tendency for the precise meaning of a suffix to vary slightly according to the verb it is used with, and secondly because TEMNE speakers appear to invent suffix verbs as necessary.



PICTORIAL CUE

THEME: Rokor (At the Farm)

LESSON VIITRAVELLING BY LORRY - PART INARRATION

Sallu-an ɔ yema ko Rokulan. ɔ ko ro pak tek gbasi alori. Sallu-an ɔ yif dreba amolo ma ram. ɔ dreba kp̄ kane ko kepa elion yareŋ. Sallu-an ko osola ta ka ram ankala. Mapthasre, an aprentis ka an bak a kothe kon ka anlari. Kapa an poŋ-o, ka anbias an tep.

VOCABULARY

- | | |
|---------------|--|
| 1. Rokulan | - A town about 30 miles North of Makeni -
(Northern Province) |
| 2. gbasi | - to board a vehicle (gbasi also means to take). |
| 3. dreba | - driver |
| 4. osola | - he accepts (agrees) |
| 5. bias | - journey |
| 6. karam | - to pay |
| 7. kane | - to tell |
| 8. amolo | - fare (amount, cost) |
| 9. aprentis | - driver's mate |
| 10. Sallu | - name of a person (male) |
| 11. Kapa | - as soon as, immediately |
| 12. poŋ | - finish |
| 13. bak | - to load |
| 14. kothe | - load/luggage |
| 15. anlari | - vehicle |
| 16. ro pak | - lorry park |
| 17. mapthasre | - after that |
| 18. tep | - to begin |
| 19. pa | - to say |

D I A L O G U E

Sallu:	Reke anlɔri aɲe maɲ ko-a?	-	Where is this lorry going to?
Driver:	Aɲ ko Rokulan, ɛɲ yema ko-i?		It's going to Rokulan. Do you want to go?
Sallu:	ɲko, mineso Rokulan reme ko.		Yes, I'm also going to Rokulan.
Driver:	owa maɲ de kone anlɔri amu ɲeɲe.		O.K. lets go this is the vehicle you are looking for.
Sallu:	Molo ma ram-a?		What is the fare?
Driver:	An gbath-e, elion yareɲ gbo.		It's not much, just two leones.
Sallu:	owa, thethe man tei-a?		O.K. when are you leaving?
Driver:	I te tei kake. De yira no di.		I'll leave just now. Come occupy the front seat.

SUBSTITUTION DRILL ITEACHER'S CUETRAINEE'S RESPONSE

An yema ko ro Bo	<u>Kamakwie</u> <u>Makeni</u>	An yema ko ro Bo
Se	<u>Sefadu</u> <u>Blama</u>	Se yema ko ro Sefadu
o	<u>Sumbuya</u> <u>Bumban</u> <u>Binkolo</u>	o yema ko ro Sumbuya
I	<u>Yonibana</u> <u>Mapakie</u> <u>Makarie</u> <u>Kon</u> <u>Kankr</u>	I yema ko ro Yonibana

SUBSTITUTION DRILL IITEACHER'S CUETRAINEE'S RESPONSEReke ɔlangba mo ko-a?Reke ɔlangba mo ko-a?FatuɔthemɔyaN'mamaAdamaɔbaiReke an lori maŋ ko-a?Reke an lori maŋ ko-a?anfəmanfethThomas-an deyi Solomon-anQUESTION AND ANSWER DRILL

- | | | |
|--------------------|---|--------------------------------|
| 1. An ɔnda mu-a? | - | Where is your Honda? |
| 2. An yi royaŋ. | - | It's over there. |
| 2. Ka thenke-a? | - | Where is the pen? |
| Kɛ yiri ro seth. | - | It's (there) in the house. |
| 3. An kabile mu-a? | - | Where is your family? |
| An yi ro America. | - | They are in America. |
| 4. An lori-a? | - | Where is the lorry (vehicle)? |
| An yi ro ratha ro. | - | It is down there. |
| 5. An ba-a? | - | Where is the bar? |
| An yi ro kom ro. | - | It's up there. |
| 6. Asuma-a? | - | Where are the clothes? |
| Tɛ yi ka othela. | - | They are in the Tailor's shop. |

TRANSFORMATION

- | | |
|----------------------------|---------------------|
| 1. I bother ɔwathbera owe. | I like this woman. |
| I bother anfethabera aŋɛ. | I like this woman. |
| 2. I bother ɔborko ɔwoŋ. | I like that woman. |
| I bother anboko aŋaŋ. | I like those women. |
| 3. I bother anten owe. | I like this dog. |
| I bother maten a ŋaŋ. | I like those dogs. |

- | | | |
|----|---|--|
| 4. | ayathki kami owe.
Anyathki nami aye. | This (my) friend.
These (my) friends. |
| 5. | I bothere okarmoko kami
owe.
I bothere ankarmoko nami | I don't like this (my) teacher.
I don't like these (my) teachers. |
| 6. | Se yema anyari owe.
Se yema eyari aye. | We like this cat.
We like these cats. |
-

GRAMMAR NOTES

PREPOSITIONS

1. SIMPLE PREPOSITIONS

Prepositions are far less numerous in Temne than they are in English.

The simple prepositions are:

- | | |
|---------|---|
| ka | - of, from, in, on, at, to |
| ta | - for |
| ra | - with |
| ro (do) | - to, at ('ro' invariably becomes 'do' after 'n', 'ŋ' and after or before 'r'). |
| yi | - with, by |

NOTE 1: The meaning of 'ka' is usually obvious from the context, but where an exact meaning is necessary one of the compound prepositions can be used.

2. 'ro' is used mainly with place names, when it has the nature of a prefix and a preposition.

E.g. ro Masongbo - to/at Masongbo.

'ro' is also used idiomatically with a few nouns, and when this happens the noun loses a separable prefix but not an inseparable one, for example:

- | | |
|-------------|--------------------------------------|
| ro ta ka mi | - in my hand (separable) |
| ro aeth | - in the house (separable) |
| ro thof | - in or under the ground (separable) |
| ro mant | - in the water (inseparable) |

2. COMPOUND PREPOSITIONS

The compound prepositions are all compounds of *ka*, *ta*, *ra* and *ro*.

<i>kadareṅ</i>	-	after, behind
<i>rodareṅ</i>	-	"
<i>kadi ka</i>	-	before, in front of
<i>rodi ka</i>	-	"
<i>kadi ka</i>	-	from
<i>kawur ka</i>	-	"
<i>kawur ro</i>	-	from (with place names)
<i>katorṅ ka</i>	-	between, among
<i>roratha ka</i>	-	under
<i>ka...roratha</i>	-	under (e.g. <i>kaṅ sar doratha</i> - under the stone)
<i>rokaṁ ka</i>	-	on, from
<i>ma...rokaṁ</i>	-	" " (e.g. <i>kaṅ seth rokaṁ</i> - on the roof)
<i>rokor ka</i>	-	in, inside
<i>ka...rokor</i>	" "	(e.g. <i>ka akuma rokor</i> - inside the box).
<i>ka(ro)...rayar</i>	-	near
<i>sala ta</i>	-	for the sake of, in connection with, according to.

NOTE: *rodareṅ*, *rodi*, *roratha*, *rokaṁ*, *rokor* are adverbs meaning behind, underneath, on top, inside respectively. They are converted into prepositions by adding *ka*, just as in English the adverb 'on top' is converted into a preposition by adding 'of'.

3. THE PREPOSITIONS 'FOR' WITH PERSONAL PRONOUNS

'For' followed by personal pronouns always has an idiomatic form for which there seems to be no logical grammatical explanation:

<i>ta tami</i>	-	for me
<i>ta tamu</i>	-	" you
<i>ta toṅ</i>	-	" him
<i>ta tasu</i>	-	" us
<i>ta tanu</i>	-	" you (pl.)
<i>ta tanaṅ</i>	-	" them

PICTORIAL CUE

THEME: ewol ya an Manika
(Madingo Music)



LESSON VIIITRAVELLING BY LORRY - PART IINARRATION

Anbias na Rokulan an po tep, kere ra taya ra anlori re po puta. odreba o kane anfem man thor-e kan aprentis an wura rataya. Man ampo sinkar rataya puta-e, odreba ko okane anfem kama baka. Wuni-o wuni ko obaka, kan kane.

VOCABULARY

1. thor	-	get (climb) down
2. puta	-	to puncture (to get burst)
3. gbeble	-	break down
4. nata	-	to lift
5. magbunklo gbunklo (kalop)	-	pot holes/bumps
6. baka	-	to board a vehicle
7. gbep	-	to climb
8. anyak	-	jack
9. pat	-	to patch
10. pat pat	-	many patches
11. wura	-	take out (pull out)
12. sinkar	-	change
13. kurr	-	old
14. wuni-o wuni	-	everybody

DIALOGUE

<u>TEMNE</u>	<u>ENGLISH</u>
Driver: Rataya re po puta Thor nu kama se sinkar ri.	The tyre is punctured. Please alight, so that we can change it.
Pass: Ko put ri-a?	What punctured it (tyre)?
Driver: Ee! arontima na put ri. Aron gben re les owa skalop ethaser.	Oh! it's a nail. The road is bad and there are a lot of gallops.
Pass: Mbo tei su, keli rataya gben ra yi re thei	Get away, look, the tyre itself is worn out.
Driver: Aprentis, thora anyak deyi espana lemp, kama n sinkar ra taya.	Apprentice, bring the jack and the spanners quickly, and change the tyre.

Apprentice: I po sinkar ri.	I have changed it.
Driver: owa wuni-o-wuni to baka ka mas kons.	O.K. please board the vehicle so that we can go.
Pass: Tas te so gbegbe-e.	Let's don't get another break down.
Driver: okuru ote mar su thon han se bek keyenk meder.	I think God will help us arrive safely.

NOTE: The Instructor is advised to develop his/her own substitution drills to facilitate the thorough understanding of the above Dialogue.

SOME USEFUL EXPRESSIONS AND VOCABULARY

1. sinkar rataya	- change the tyre
2. arantima na yen	- it's a nail
3. I te-e	- I don't know
4. aron gben re les	- <u>even</u> the road (the road itself)
5. roṅ de/re les	- it's a bad road
6. thaser	- too much
7. mbo	- form of an address to an equal
8. rataya re thei	- the tyre is worn out (old)
9. thenep	- smooth
10. thora	- put down
11. lemp	- quickly (quick)
12. han	- until
13. o te mar su	- he will help us.
14. mar	- help
15. keyenk meder	- to be safe (safely)

TRAVELLING BY LORRY - ANOTHER SITUATION

(PART III)

NARRATION

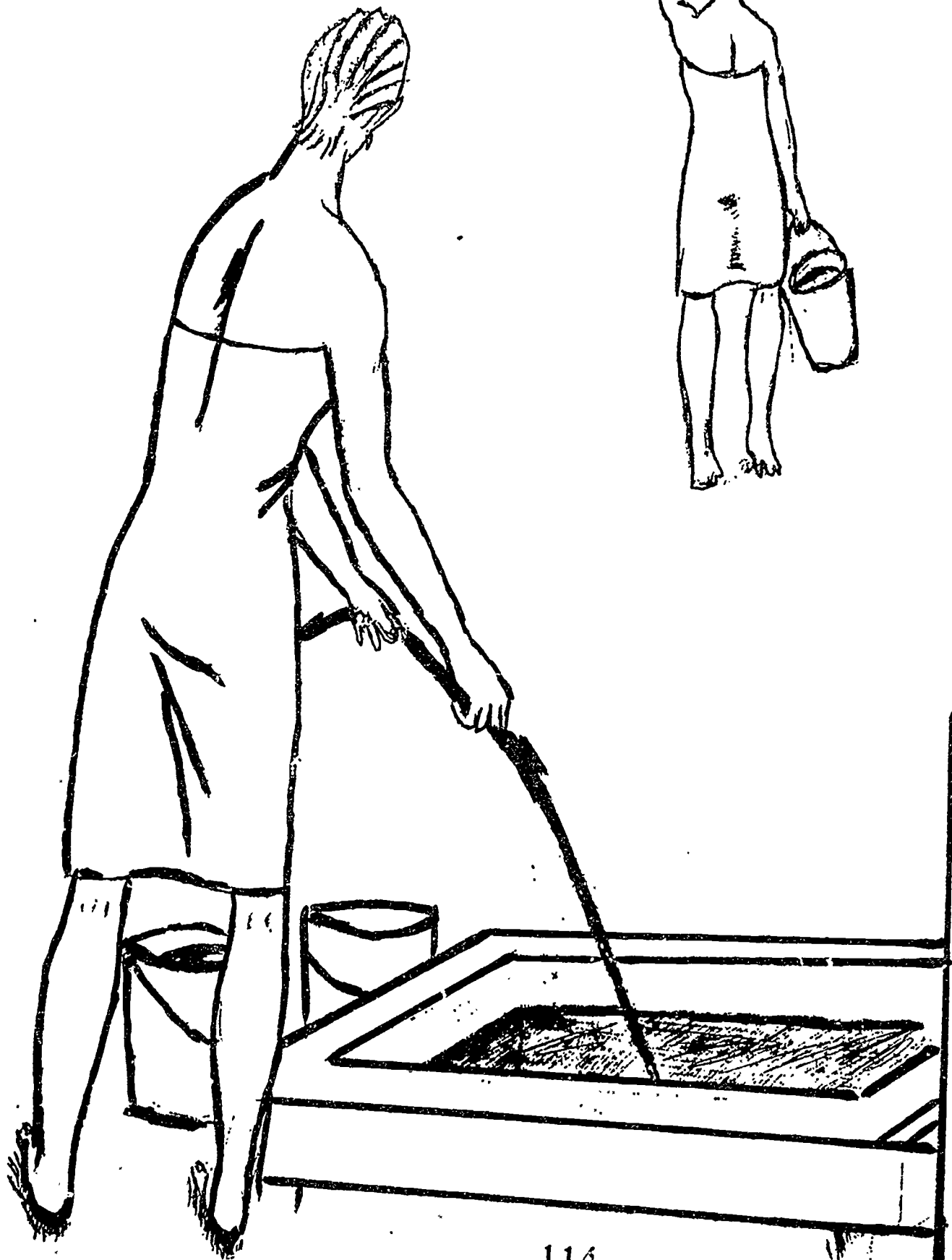
Anlari am po bek Rokulan. Basie-an ka athora a kothe kon, ko oram odreba. o kal so yif odreba kama otori ko ro anseth na oedmasta an yi-e. odreba ko o kans ko ke pa anseth an yi ka anmisiri rayer.

SOME USEFUL EXPRESSIONS AND VOCABULARY

1. eyet - things (belongings)
2. akothe - luggage
3. anmisiri - mosque
4. ka anmisiri da/ra yer - near the mosque
5. ra/da yer - near
6. thor nu - (you pl.) come down
7. owaa - alright
8. o tank o baki mi - I'm cold
9. o baki mi - I'm tired
10. I yema fothane - I want to rest
11. I yema fothane othan - I want to take a nap.
12. oyeri so kake - he is not there now (again)
13. o po tei ri - he has left there
14. korie mi anfem amu - say hi to your people (on my behalf)
15. korie mi orani kamu - greet your wife (for me)
16. ankabile mu-a? - where is your family?
17. won ro kor - get inside
18. gbepa atuma - load the boxes
19. sek othan - move a little bit
20. gbasi akothe kamu - pick up your luggage
21. ko kane ko - go tell him/her
22. olangba owon o wont - That man is my brother
23. I po sinkar rataya - I have replaced the tyre

TIMES OF THE WEEK

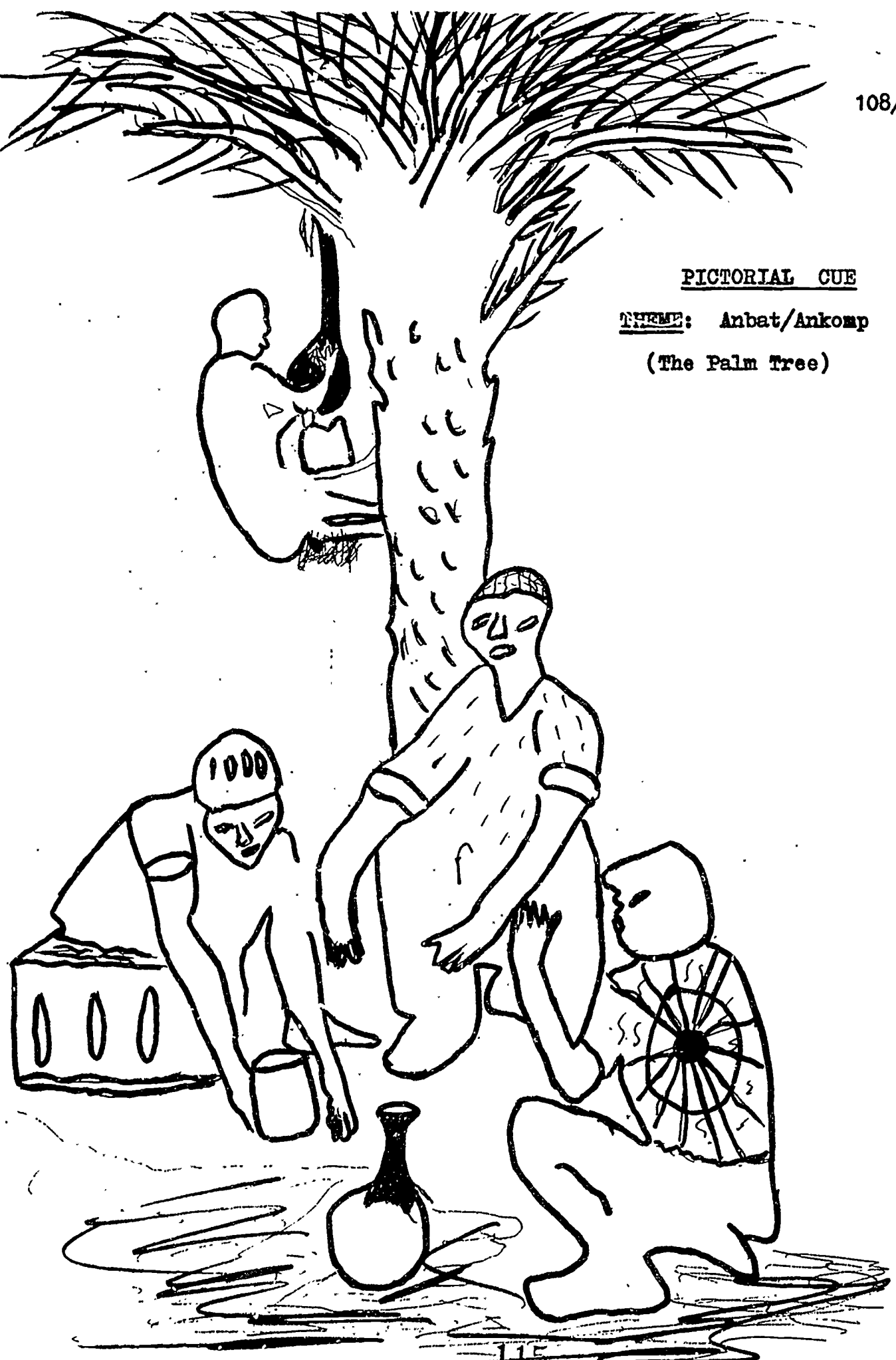
- | | | |
|---------|---|--------------------------|
| thonon | - | today |
| ninan | - | tomorrow |
| dis | - | yesterday |
| sodis | - | the day before yesterday |
| resakon | - | the day after tomorrow |



PICTORIAL CUE

THEME: Anbat/Ankomp

(The Palm Tree)



V O C A B U L A R Y

- | | | |
|-----------------------|---|---------------------------|
| 1. ankomp (pl. skomp) | - | palm tree(s) |
| 2. ankut (pl. skut) | - | Bunch of oil palm fruits |
| 3. kabel (pl. tabel) | - | oil palm fruit(s) |
| 4. kagbara (tagbara) | - | oil palm kernel(s) |
| 5. anronko eronko | - | palm frond(s) |
| 6. karunk | - | terminal bud of palm tree |
| 7. amaro | - | palm oil |
| 8. ethenk | - | roots |
| 9. maber (makomp) | - | wine (palm wine) |
| 10. egbelo | - | brooms |
| 11. rapon | - | palm cabbage |

SUBSTITUTION DRILLOIL PALM PRODUCE (eyet masotho ka ankop-e)TEACHER'S CUE

Se sotho amaro kewur ka ankomp
maber (makomp)
egbelo
malanko
tagbara
napol
masoi
rapon

TRAINEE'S RESPONSE

Se sotho amaro kewur ka ankomp

MORE VOCABULARY

- | | | |
|---------|---|-----------------|
| malanko | - | palm kernel oil |
| napol | - | ropes |
| masoi | - | soap |

VERBS

- | | | | |
|-----|-------------|---|--|
| 1. | Ka gbep | - | to climb |
| 2. | Ka ton | - | to cook |
| 3. | Ka pat | - | to boil |
| 4. | Ka poli | - | to harvest oil palm fruits |
| 5. | Ka k>si | - | to remove the fibre |
| 6. | Ka tass | - | to remove the spikelets from the palm bunch |
| 7. | Ka b>li | - | to remove the palm fruits from the spikelets |
| 8. | Ka kupi | - | to remove the palm cabbage |
| 9. | Ka k>er | - | to tap the palm wine |
| 10. | (note >k>er | - | the palm wine tapper) |
| 11. | Ka s>th> | - | to get |

EXERCISE

Construct as many simple sentences as you can using the above verbs and vocabulary.

LESSON NINETHE PEACE CORPS VOLUNTEER TALKS TO THE
PARAMOUNT CHIEFNARRATION

Bill-an, o Pisko ufo, yi oyathki koŋ Rahman-an, an ko kori obai kande, o woŋ ro pet ro ober-e. An bep ri angboli ŋa anthof, Pa Kapr-an, Pa Santigie-an, Pa Lamin-an, Pa Kom-rabai-an, Pa Rok-an de yi obai ka kapet.

VOCABULARY AND USEFUL EXPRESSIONS

1. fu - new
2. obai kande - paramount chief
3. angboli - chiefdom heads
4. I de mar anfeŋ
ŋa anthof aŋe - I have come to help the people of
this chiefdom.
5. ka beŋ ta poŋ - swamp cultivation
6. o bone mi tek
tel ti. - I am happy to hear about that
7. mome ka re mar su - Thanks for coming to help us
8. teren lereŋ - for two years
9. o bone mi tek
tara mu - Am glad to know you.
10. ko nde yo ka
anthof aŋe-a? - What have you come to do in this
country?
11. ko mepanth ma
nde yo-a? - what work have you come to do.
12. kori obai - greet the chief
13. koŋ me yoyi-a? - why should I do it.
14. I yema nenk obai
kande. - I want to see the paramount chief
15. to ma kori obai-a? - How should one greet the chief?
16. saŋ yama sŋ yo - This is how we do it.
17. entamtanne a te
I kane mu? - You remember what I told you?
18. tha nsane ka kori
obai. - You have to stoop to greet the
chief.
19. yikis anfeŋ a baki - respect the elders
20. te kori obai deyɪ - don't greet the chief with the
kamero. left hand.

NOTE: The Instructor is advised to develop a situation dialogue to suit the person using the above vocabulary and useful expressions. Additional vocabulary should be introduced by the instructor to substitute the vocabulary already supplied above.

LESSON TENTALKING TO THE FAMILYNARRATION

Rə fəi din-i, Jim-aŋ ɔ bə fəfane ɔ them ba anseth ro ɔ ber-e. Ka ɔ yif kə amolo a bera yi a feth ɔ ba-e. ɔ them kə pa ɔ ba abera tamath yi a feth kəgba-aŋ. Jim-aŋ kə kal keyif ye: ɔ bəf, ɔ thila ethila ethok, ɔ kal so thila ma komp. Map thas ri-e ɔ tə thila pela pelom ta ka wai a re an kabile ŋəŋ ro skul-e, owa bepi othem yi ka bor kəŋ gbo ŋa yi ro seth-e? ɔ them kə gbaki kə pa an feth ŋəŋ-o, an rani ŋəŋ-o, an rani ŋəŋ-o, ɔ ninkara kəŋ-o, ɔ ya kəŋ-o, yi ra kom rəŋ tho bəe ŋa yi ro seth.

VOCABULARY

1. ber	-	put up with (lodge)
2. bera	-	wife
3. ba	-	to have (in possession)
4. fil	-	to feed
5. gbaki	-	reply/respond/answer
6. thila	-	sell
7. pelom	-	some
8. bot	-	put
9. ra kom rəŋ	-	his family
10. bəe	-	all
11. yepeyi	-	it's so/that's true
12. wai	-	buy

DIALOGUE

Jim: Molo abera yi afeth əba-a?

Pa: I ba abera tamath de yi afeth kəgba-aŋ.

Jim: To man taŋ ma fil ŋa-a?

Pa: I baf, I thila e thok, I kal ber. I ti thila so pla pelom ta ka wais eyet elom ro seth.

Jim: Aŋ feth a mu atə kə ro skul-i?

- Pa: Yepeyi, tamath ɲa mako ro skul, a tofat-tamath ɲam mar mi ro kor.
- Jim: Molo afem mi dira no seth ka mu-a?
- Pa: Aɲ feth ami beɛ an dira der okin, yi an rane mi-o yi afem ami alom so.
- Jim: Mo-a reke-a`
- Pa: o ninkara kami, oya kami, owotmi - bera ubaki de yi o woser kami-aɲ.
- Jim: owa obaki mi thonon, I yema dira. Set niɲkane beth.
- Pa: Pe baɛ apa. Kanka endira a heri.

QUESTIONS

1. Reke Jim-aɲ o ber-a?
2. Molo abera yi afeth othem o ba-a?
3. Molo a feth me ko ro skul-a?
4. To othem mo yo ka fil a kabile koɲ-a?
5. Kane ɲaɲ me dira ro seth-a?

USEFUL EXPRESSIONS

- | | |
|----------------------|------------------------|
| 1. Kane saline-a? | Whom do you depend on? |
| 2. I te ber | I tap (palm wine) |
| 3. No seth no re ber | I live in this house |
| 4. No pet no re yi | I live in this town |
| 5. Ko esaline-a? | What do you depend on? |

SCHOOL SITUATION

- | | |
|--------------------------------|----------------------------|
| 1. owath owe o ba rusma a fino | This child is well behaved |
| 2. o rusmaɛ | He/she is not well behaved |
| 3. o we u nefel | He is a problem |
| 4. Mun gbrfane | You are stubborn |
| 5. o gbasiɛ aman | He does not take advice |
| 6. owath o we u noko | The child is filthy |
| 7. aɲ ɲe a thamro | They are waywards |
| 8. nbothr ke tim | You like to fight |
| 9. o gbeli fof | He is a talkative |

- | | | |
|-----|----------------------------------|--|
| 10. | o wan ka mu u yem | Your child is a liar |
| 11. | o bote rabomp roŋ ka ka
karaŋ | He has poor academic performance |
| 12. | o bothr ke wol | He is too playful |
| 13. | an gboth ka der no skul | They come late to school |
| 14. | Ret-o-ret | Everyday or every other day |
| 15. | kat-kat | Frequently |
| 16. | win-win | Once on a while |
| 17. | gbare-gbare | Torn completely |
| 18. | o dusae | She does not plait her hair |
| 20. | o buko-e | He does not bathe |
| 21. | o santhie anfon roŋ | He does not comb his hair |
| 22. | ma santek moŋ me boli | His/her finger nails are long |
| 23. | wop elens | Pay attention |
| 24. | Wur ro kan | Get outside |
| 25. | o wopere no skul | He is not serious about his school work. |

PICTORIAL CUE

THEME: Ka to apela
(Milling rice)



LESSON ELEVENREFUSING GIFTS AND INVITATIONS POLITELYSITUATIONSREQUEST/INVITATIONPOLITE NEGATIVE RESPONSE

- | | |
|---|---|
| 1. Man de di-o
Come to chop | 1. Momo-o, I po namra.
Thank you, I'm full.

Iyo momo-o, kere I tha die
son - Thanks, but I don't
feel like eating now. |
| 2. Mbo, I yema nko kori mi -
Friend, I would like you to
visit me. | 2. Ee, o tane mi nan tek ko,
kere I bae afere. I ba ke
ko abias - I would have like
to go, but there is no chance,
I have to travel.

I yenke - I'm sick (I can't go)
A katek kami ke ban - My foot
hurts (I can't come). |
| 3. Wan I gbeter mu antoko -
Friend, receive this chicken
as a gift. | 3. Ya momo-o I kar thon ke der
lom - Thank you Mama, but
I'll accept it some other time. |
| 4. Sam, de gbasi asta bia -
Sam, come have a pint of
beer. | 4. Momo-o, kere pe foe mi mun
thonon, I yenke - Thank, but
I am not well, I can't take
a drink today. |
| 5. opisko ye mi ankala -
Peace Corps give me some
money. | I yema na ye mu, kere I ba-e
ankala - I would have liked
to give you but I don't have
money. |

SOME USEFUL EXPRESSIONS

- | | | |
|-----------------------|---|----------------------|
| 1. I po di kake | - | I have just eaten. |
| 2. Tia mi anane | - | Pardon me. |
| 3. Kar tho aloko alom | - | Wait another time. |
| 4. I kar ras othan | - | I'll wait a while. |
| 5. Kar thon ninan | - | Wait until tomorrow. |

SOME TEMNE SONGSMa Len me Themne

1. Kapr-an
- (a) Kapr-an-o an lapra mar ko nane rar komane - te teŋ-i?
- Cho/ Kapr-an-oo an lapra mar ko --
- (b) Kapr-an gben--gben an lapra mar ko nane dar rewolane;
te teŋ-i?
-

2. Gbenle M'ber
- Gbenle m'ber-e Aa kotho Alie kom Yone ba-e (twice)
- Cho/ Gbenle mbere, gbenle mbere.
-

3. KANU
- (a) An feth a'hemne ko-a tara ba-a ka di e kondo kan tara
gbo mineŋ.
- Cho/ Kanu-ye-kanu, An yemaŋ-kanu-ye kanu
I ye kama der-o. Oya ko an tara ba mineŋ.
Kanu-ye-kanu, An yemaŋ-kanu ye kanu.
- (b) An feth a meni ko-a tara ba-e?
Ka di ka gbem-o kan tara gbo mineŋ.
- (c) An feth a limba ko-a tara ba-e
ka ber ma ber-o kan tara gbo-mineŋ.
- (d) An feth a fola ko tara ba-e?
Ka di a peni-o kan tara gbo-o mineŋ.
- (e) An feth a kerio ko tara ba-e?
Ka di efufu-o han tara gbo-mineŋ! 25

4.

Ka YenK Theke

Cho/ Ka yenk theke ke ləpsə
 Ah mi-nen ka te ba akala
 Ka yenk theke ke ləpsə.

- (a) A minen me te ba akala I naye wuni me fater mi
 A minen me te ba reka I naye wuni en mar mi.
 Man yira noru mbaye reka-e o wuni ke mu o nek-e mu
- (b) A minen me te ba kara mba-e wuni me ne kamu.
 A minen me te ba kara mba-e wuni me sothe mi
 Man yira no ru mbaye reha wuni ka mu o fata-e mu.

5.

Kan An Wula

Cho/ Kan wula-e kan wula-e mi'tie sono-o (Repeat twice)
 Ee-da ru ra kake be mba-e
 Kara m'ba-e kas mpo gbo tie sono-o
 Ben kom-ye-e no ru-e
 E-ya - ye mtiye son-o ka wule-e-e-e

Repeat (Kan wula, kan wula e kan wula fem-ami-nu I ti-e son-
 twice (o-o ka wule-e-e-e
 E-e-e da ru ra ka ke mba-e
 Kara mba-e kas mpo gbo tie
 Sono-o; Bee kom-ye no ru-e
 E e ya ye me tine son-o
 Kan wula - e-e-e

6. e sek Yan Anthaba

O-o da res

e sek yan anthaba mo wog ke yi kel

O-o da res

Ah ya-a anthara man te nu gbenane mbo

O-o da res, ko enj e sek yan anthaba

Mo wog ke wura yi kel o-o da res.

Solo ka mun-o.

Kamun kam dif mu thankan, kamun-o

Solo bei-e hamu-o etc (include any name)

a) Sorie-e kamun ka dif mu thankan

b) O - Berti " " " " "

c) O - Tom - e " " " "

S L A N G S

- | | | |
|----------------------------------|---|-----------------------------|
| 1. Tan koth | - | Pass it around |
| 2. Tan hemi | - | Pass it to me |
| 3. Ta marane | - | Let's help each other |
| 4. Ta wapane | - | Let's unite |
| 5. Sakoma | - | We are related |
| 6. An wuth | - | Idiomatic expression |
| 7. Kuru ke sunthmu | - | Unexpected expectations |
| 8. Kethagbe-kethagbe-
kesotho | - | Slow but sure |
| 9. Keli e sek ye thaba | - | Look at your dirty teeth |
| 10. Bo ta tei su | - | Leave us alone |
| 11. Arbo-ma-mu-e | - | Idiomatic expression |
| 12. Sabano | - | This is our land |
| 13. Sayino | - | We live here |
| 14. Sakomno | - | We own here |
| 15. Koma fof-a | - | What are you saying? |
| 16. olangba | - | Common name for male equals |
| 17. Subri | - | Early morning |
| 18. Bot ki no | - | Put it here |

DOS AND DON'TSDon'ts:

1. Maṅ fofane-e wuni baki mo ukos mu.
Don't talk to an elder as if he is your equal.
2. Te gbek aṅes ṅa ɔwuni baki -
Don't call an elder by his/her first name.
3. Te smok do der ka obai -
Don't smoke in front of the chief.
4. Te kori wuni-o-wuni yi kata kɛmɛro -
Don't greet (shake hands) anyone with your left hand
5. Te dia kata kɛmɛro -
Don't eat with your left hand.
6. Te noi reka-o-reka yi kata kɛmɛro -
Don't receive anything with your left hand.
7. Te mumpɛi ra rɛdi - Don't smell food.
8. Te kɛrɛ atɔi ṅa wuni -
Don't interfere with anybody's secret society.
9. Te som wan ka wuni kɛ te tɔri anfɛm ṅɔṅ -
Don't send on errand anybody's child without informing the parents.
10. Te gbasi amumpɛi ṅe ukɛrfi-o-kɛrfi bepɛi ɛnyifane wuni-e -
Don't take the shorts (pictures) of any devil without asking for permission
11. Te sɔṅ wuni reka yi kata kɛmɛro -
Don't give anything to someone with your left hand.

Dos:

1. obai ka kori tha ɛnsane -
You have to bend to greet the chief.
2. Te wuni-o-wuni ɔwe bek komu ya/pa.
3. Yikis anbaki amu - Respect your elders
4. Be ɛndi yi afɛm abaki-e, wop kabasa yi kata kɛmɛro -
Whenever you eat with elders, support the dish with your left hand.

Theme: Ka othela
(At the Tailor Shop)



LESSON TWELVEKA oTHELA - AT THE TAILOR SHOPVOCABULARY AND USEFUL EXPRESSIONS

1. ruma - shirt
2. smonti - shorts
3. eyankra - trousers
4. kotha - cloth
5. kefɔl - gown
6. rapel - shirt (a kind of easy wear)
7. I yema nde sɔtha mi - I want you to sew for me
8. Re sɔtha mi eyankra - sew me a pair of trousers
9. angbongbɔŋ - the pocket
10. bot ɛgbongbɔŋ-yanle - put four pockets
11. yerɛŋ do di - two in front
12. yerɛŋ do darɛŋ - two at the back
13. sɔtha mi ruma - sew a shirt for me
14. der I de thunk mu - let me take your measurement
15. thora yi othan - put them down a bit
16. jata yi ka anbonth - put them up to the nawal
17. yo yi eyongbla othan - slaken them a bit
18. ɛntara soth smonti-i? - do you know how to sew shorts
19. molo me ram-a? - how much would I pay
20. aloko me re baŋ yi-a? - when shall I come for them?
21. yo I tɛp mu ras a tu lion - let me deposit two leones
22. de baŋ yi ka nyuma - come and collect them on Friday
23. I tɛ kara aŋɛ tis-a? - I will bring the balance
24. molo ka soth a ruma-a? - how much does it cost to sew a shirt?
25. ka fɔl ake kɛ lol thɔŋ - this gown is very small
26. a ruma rɛ thebɛŋ - the shirt is tight
27. eyankra eye ɛ gbɔt thɔŋ - this trousers is short
28. ma lonk mɛboli - long sleeves
29. soth ki ka boli - sew it long

G L O S S A R Y

	A	
an, am, an	-	they
anbera	-	women
ambera	-	the women
ader	-	body
	B	
ba (v)	-	have, own
o-bai (pl. am-bai)	-	chief
bamp	-	bird
bana	-	big
ka-bap (pl. ta-bap)	-	axe
bep	-	meet
beper	-	present
ban	-	hurt, sour
beja	-	rope
bepi	-	if
bempa	-	make
bet	-	hold
boya	-	give away
ben	-	agree
beth	-	morning
bale	-	marry
ban	-	bring
bum	-	scare
bal	-	drive
bentne	-	withhold
ma-ber	-	palm wine
bi	-	black, dark
am-bil	-	boat, canoe
am-boi	-	boy, servant
bons	-	please, gladden (e.g. pe bons mi) it gladdens me, I am glad
ma-bone	-	gold
m-bother	-	love

D

der	-	come
di	-	eat
dif	-	kill
dinne	-	be lost
dis	-	yesterday
dor	-	hunger
dc	-	and
du	-	plait, coil
din	-	one
dim	-	voice
ka-dare	-	the door

F

fai	-	kill by cutting the throat, butcher
fal	-	fly
an-fem	-	people
fi	-	die
fi	-	dead
fith	-	blind
fof	-	speak
fumpo	-	fall down
fentha	-	lie down
fisa	-	better
fater	-	near
fent	-	bed
fat	-	pot
fitha	-	throw away
fil	-	feed
fil	-	swing

G

gbasi	-	take
gbaki	-	answer
gbaski	-	differentiate
gbashe	-	different
gbathi	-	plenty
gbampa	-	put together
gbo	-	only
gbon	-	touch

	G	
an-gbor	-	padlock
an-gbonko	-	forest
ta gboyo	-	millet
gbelo	-	broom
gbut	-	short
gbali	-	line, put in order
gbath	-	lick
gbek	-	scrub
gbip	-	choose, get hold of
e-gbith	-	dress
gbantha	-	slap, hit
gbothi	-	pinch
gbek	-	cut
gbeli	-	able
gbenki	-	reduce, subtract
gbepc	-	leave
	H	
han	-	for a long time, until
he	-	not
hali	-	not at all
hake	-	sin
	I	
	K	
ka	-	of, from, in, at, to
ka, k and okabi	-	blacksmith
kabika	-	from
kadareŋ ka	-	behind, after
kadika	-	in front of
kake	-	now
kal	-	return, also auxiliary verb expressing repeated action
kane	-	tell, report
kane	-	who
kantha	-	shut

K

kanthi	-	open
o-kapra	-	hunter
kapra	-	hunt
kar	-	wait
o-kas	-	father
katəŋka	-	between, among
o-kəi	-	thief
keia	-	steal
kere	-	but
ko?	-	what, how?
ko	-	go
ko	-	him
koəŋ?	-	why?
kono	-	he (disjunctive form)
kor	-	farm
koth	-	walk
aŋ-kui	-	alligator
kuma	-	box

L

la	-	be in the habit of
lane	-	believe
ma-lap	-	shame
ləpsə	-	auxiliary verb expressing the idea of "cost"
ləs	-	bad, ugly
lel	-	heavy
lemre	-	orange
leŋ	-	sing
leŋa	-	tail
ka-lim	-	neck
liŋ	-	pull
loma	-	fish (with a hook)
ləm	-	fish (with a net)
aŋ-lonk	-	arm
ma-ləntho	-	okra
ka-lop	-	fish

	L	
lɔl	-	small
lom	-	some, other
ka-lome	-	sheep
lom	-	count
lom	-	talk
	M	
'm', n	-	you (singular) (subject)
ma, me, mo, m	-	when
mant	-	water
maŋ, man, mam	-	let us (e.g. maŋ kone; let us go)
maro	-	palm oil
mi	-	me
mo	-	like
molo	-	prize, amount
molo-a?	-	how much, how many?
motha	-	auxiliary verb expressing the idea "first"
mu	-	you (singular (object))
mun	-	drink
munɔ	-	you (disjunctive)
	N	
'n,m'	-	you (singular (subject))
ɔ-na	-	cow
nant	-	fire
naŋ	-	adverb denoting past tense
nɛnk	-	see
nɛ	-	you (plural) (subject)
an-nes	-	spider
nesa	-	fear
an-nene	-	cockroach
nia	-	you (plural) (disjunctive)
nu	-	you (plural) (object)
	ŋ	
ŋa	-	them (object), they (disjunctive)
ŋes	-	name
ŋof	-	moon, mouth

	o	
	o	or
	o	he
		P
	pa	say
	am-pa	matter, palaver
	pai	jump
	pela	rice
	pere	forget
	penk	foolish, crazy
	ha-pet	town
	po, poŋ	finished (also used to form perfect and pluperfect tenses)
	put	burst
	pim	pluck
	pensa	deny, refuse
		R
	ra	with
	ka-ra	branch
	ram	pay
	o-rani	wife
	o-rank	elephant
	aŋ-rei	day
	aŋ-reka	paper, letter
	reke	which, where
	ka-ren	year
	ri	there
	rim	voice
	ro	to, at, in
	rodareŋ-ka	after, behind
	rodika	in front of
	rokorka	inside
	rokom ka	upon
	roratha ka	under
		S
	sa	be in the habit of
	salata	for the sake of, in connection with, according to
	se	we

		S
sent	-	sand
an-seth	-	house
o-sem	-	animal, ineat
seŋa	-	swear (someone)
seŋane	-	swear oneself (ie to take an oath)
saŋ	-	we
sap	-	beat, floꝝ
sim	-	cut down, destroy
o-sip	-	leopard
an-soi	-	hoarse
ma-soi	-	soap
som	-	send
ta-sor	-	guinea corn
sok	-	down (used impersonally e.g. pə sok, it dawns, pə sok mi, I understand)
soŋ	-	give
an-sop	-	pig (wild)
sotho	-	get, obtain
su	-	us
an-su	-	ring
sunta	-	cork
sunt	-	cork-up
sunti	-	uncork
santek	-	finger nail

		T
ta	-	for
ka-ta	-	hand
taŋ	-	follow
tara	-	know
tek, teke	-	to, in order to
tel	-	hear, understand
tep	-	begin
te	-	do not (with imperative)
tela	-	call
tha	-	let (eg. tha oko, let him go)
tha	-	more (used with adjectives to form the comparative).

	T	
tha	-	not
thila	-	sell
thola	-	beg
an-thaf	-	chiefdom, country ground
o-tik	-	stranger
ma-tir	-	blood
an-toko	-	fowl
tori	-	tell
totoko	-	first

	W	
wai	-	buy
wir	-	goat
wer	-	rat
wop	-	catch, hold, arrest
wonj	-	enter, put on (clothes)
wonji	-	sharp
o-wuni	-	person
wur	-	get out, come from

	Y	
re-yem	-	lie
yema	-	want, like, love
ma-yantha	-	benniseed
yi	-	be
yi	-	with
yif	-	ask
yo	-	do

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