# Table of Contents

1. **Introduction**
   a. Note to the text ................................. 1
   b. The Temnes ......................................... 3
   c. Temne Orthography ................................. 5
   d. Note to the Teacher ............................... 8

2. **Lesson I: Basic Greetings** .......................... 12
   a. Pronouns ........................................... 17
   b. Adjectives ......................................... 20

3. **Lesson II: Introducing a Friend** .................... 24
   a. Parts of the Human Body ........................... 29
   b. Noun ................................................. 31
   c. Notes on Grammar I ................................ 32
   d. " " " II ............................................ 37

4. **Lesson III: Job Description** ......................... 39
   a. Days of the Week .................................. 48
   b. ) Months of the Year
   ) Verbs .............................................. 49
   c. Some Temne Proverbs ............................... 56
   d. Some Useful Expressions ........................... 57

5. **Lesson IV: At the Market** ........................... 58
   a. Counting Exercise .................................. 61
   b. Specifying Things .................................. 63
   c. Grammar Notes .................................... 65
   d. The Cassava Plant .................................. 69
   e. Seasons of the Year ................................ 71
   f. Proverbs ............................................. 73

6. **Lesson V: Dining Hall Situation** ..................... 75
   a. Grammar Notes on Tenses ......................... 78
   b. " " " Location, Time, Manner ..................... 80
   c. " " " Imperatives and Requests .................. 85
   d. " " " Quantities and Comparisons ............... 87
<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>LESSON VI: ASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLE</td>
<td>91</td>
</tr>
<tr>
<td>a.</td>
<td>Some Useful Expressions</td>
<td>93</td>
</tr>
<tr>
<td>b.</td>
<td>Grammar Notes</td>
<td>94</td>
</tr>
<tr>
<td>8.</td>
<td>LESSON VII: TRAVELLING BY LORRY PART I</td>
<td>98</td>
</tr>
<tr>
<td>a.</td>
<td>Grammar Notes on Prepositions</td>
<td>101</td>
</tr>
<tr>
<td>9.</td>
<td>LESSON VIII: TRAVELLING BY LORRY PART II</td>
<td>104</td>
</tr>
<tr>
<td>a.</td>
<td>Some Useful Expressions</td>
<td>105</td>
</tr>
<tr>
<td>b.</td>
<td>Times of the Week</td>
<td>106</td>
</tr>
<tr>
<td>c.</td>
<td>Oil Palm Produce</td>
<td>108</td>
</tr>
<tr>
<td>10.</td>
<td>LESSON IX: THE PEACE CORPS VOLUNTEER TALKS TO THE PARAMOUNT CHIEF</td>
<td>111</td>
</tr>
<tr>
<td>11.</td>
<td>LESSON X: TALKING TO THE FAMILY</td>
<td>113</td>
</tr>
<tr>
<td>a.</td>
<td>School Situation</td>
<td>114</td>
</tr>
<tr>
<td>12.</td>
<td>LESSON XI: REFUSING GIFTS AND INVITATIONS POLITELY</td>
<td>117</td>
</tr>
<tr>
<td>a.</td>
<td>Some Temne Songs</td>
<td>118</td>
</tr>
<tr>
<td>b.</td>
<td>&quot; &quot; Slangs</td>
<td>120</td>
</tr>
<tr>
<td>c.</td>
<td>Dos and Don'ts</td>
<td>121</td>
</tr>
<tr>
<td>13.</td>
<td>LESSON XII: AT THE TAILOR SHOP</td>
<td>123</td>
</tr>
<tr>
<td>a.</td>
<td>Glossary</td>
<td>124</td>
</tr>
<tr>
<td>b.</td>
<td>References</td>
<td>132</td>
</tr>
</tbody>
</table>
INTRODUCTION

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.

WORKSHOP PARTICIPANTS

1. Mr. A.V.V. Musa - A.P.C.D.P Training (Freetown)
2. " Jacomo S. Bangura - (M.T.C., Makeni)
4. " Thomas Mark Turay - " 
5. " Albert Kamara - Makeni
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, KONIKA, KHOLIFA etc.

The Temnes are mainly rice growers although they also cultivate crops like groundnut, sorghum, millet, guinea corn and pigeon pea 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
ε - " " emuna - potatoes
ε - " " tel - to listen
f - as in fæntha - to lie down
gb - " " gbèmgbè - pepper
h - " " haka - sin
i - " " fi - to die
k - " " kek - beard
l - " " loli - ripe
m - " " mcm - attempt, to try
n - " " nènsè - cockroach
y - " " nay - to bite
o - " " potho - white man
c - " " 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 - truely, surely

CONSONANTS

They produce relatively very little difficulty - b, d, f, h, k, l, m, n, y, 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: Gbèmgbè - bəmbə - pepper
      kagbom - kabom - village
      gbut - but - short

and so on.

10
Another sound is "ŋ". It is often pronounced like "ng" in *sling*, *sing* or *sting*.
A phrase like "Munyga" if 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, reko, re, de.
Where "w" and "ґ" 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, ə, 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
oi " " 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:

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I ba aruba</td>
<td>I ba aruba</td>
</tr>
<tr>
<td>o</td>
<td>o ba aruba</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Trainee</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I ko ro Kambia</td>
<td>I ko-ye ro Kambia</td>
</tr>
<tr>
<td>(I'm going to Kambia)</td>
<td>(I'm not going to Kambia)</td>
</tr>
<tr>
<td>2. Se di emuna</td>
<td>Se di-ye emuna</td>
</tr>
<tr>
<td>(We eat potatoes)</td>
<td>(We don't eat potatoes)</td>
</tr>
</tbody>
</table>
LESSON ONE

BASIC GREETINGS

TEACHING GUIDES

INTRODUCTION

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.

VOCABULARY

<table>
<thead>
<tr>
<th>(1)</th>
<th>afem</th>
<th>-</th>
<th>people</th>
<th>(10)</th>
<th>kel/kelso</th>
<th>-</th>
<th>also/again</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2)</td>
<td>ñareŋ</td>
<td>-</td>
<td>two</td>
<td>(11)</td>
<td>yifthanc</td>
<td>-</td>
<td>ask themselves</td>
</tr>
<tr>
<td>(3)</td>
<td>angbanč</td>
<td>-</td>
<td>they meet</td>
<td>(12)</td>
<td>yif</td>
<td>-</td>
<td>ask</td>
</tr>
<tr>
<td>(4)</td>
<td>gbanc</td>
<td>-</td>
<td>meet</td>
<td>(13)</td>
<td>ames</td>
<td>-</td>
<td>names</td>
</tr>
<tr>
<td>(5)</td>
<td>ro</td>
<td>-</td>
<td>on</td>
<td>(14)</td>
<td>yes</td>
<td>-</td>
<td>name</td>
</tr>
<tr>
<td>(6)</td>
<td>roŋ</td>
<td>-</td>
<td>road</td>
<td>(15)</td>
<td>may</td>
<td>-</td>
<td>their</td>
</tr>
<tr>
<td>(7)</td>
<td>kan</td>
<td>-</td>
<td>then/and</td>
<td>(16)</td>
<td>yenka</td>
<td>-</td>
<td>before</td>
</tr>
<tr>
<td>(8)</td>
<td>korianč</td>
<td>-</td>
<td>greeting/</td>
<td>(17)</td>
<td>ansakanc</td>
<td>-</td>
<td>they depart</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>themselves</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(9)</td>
<td>kori</td>
<td>-</td>
<td>greet</td>
<td>(18)</td>
<td>sakanc</td>
<td>-</td>
<td>depart</td>
</tr>
</tbody>
</table>

NARRATION

Afem ñareŋ angbanč ro roŋ kan korianč; kan kelso yifthanc ames may yenka ansakanc.
TEMNE

A: Wan seke
B: Iyo, seke
A: Topc anderc-a?
B: A yenki/Anderc a yenki, muncu-a?
A: Minc so mi yenki
B: yec a mu-a?
A: Minc yi....; muncu-a?
B: Minc yi.........
A: owa-o
B: Iyo, sene-kanc so.

ENGLISH

Hi friend
Hi
How are you?
I am fine, and you
I am fine too
What is your name?
My name is....; what about you?
I am called ........
Good-bye
O.K. we shall see again.

OTHER FORMS OF GREETING

ndirai-i (singular) Good morning
nedirai-i (plural) " "
npiari-i (singular) Good afternoon
npiari-i (plural) " "
panemu-o (singular) Hi (greeting to show that both parties have met within the same day)
panemu-o (plural) Hi ("you" plural)
sene-o (singular) welcome greeting
sene-o (plural) " "

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

### SINGLE SLOT SUBSTITUTION

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wan πpiari-i</td>
<td>Wan πpiari-i</td>
</tr>
<tr>
<td>Kotho</td>
<td></td>
</tr>
<tr>
<td>Thara</td>
<td></td>
</tr>
<tr>
<td>Wathe</td>
<td></td>
</tr>
<tr>
<td>Yathki</td>
<td></td>
</tr>
<tr>
<td>Abu</td>
<td></td>
</tr>
<tr>
<td>o ya</td>
<td></td>
</tr>
<tr>
<td>Pa/other</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iyo seke</td>
<td>Iyo seke</td>
</tr>
<tr>
<td>Ṯdirai-i</td>
<td></td>
</tr>
<tr>
<td>Ṯpiari-i</td>
<td></td>
</tr>
<tr>
<td>Pansmu-o</td>
<td></td>
</tr>
<tr>
<td>Sane-o</td>
<td></td>
</tr>
</tbody>
</table>

### DOUBLE SLOT SUBSTITUTION

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wan pansmu-o</td>
<td>Wan pansmu-o</td>
</tr>
<tr>
<td>Seke</td>
<td></td>
</tr>
<tr>
<td>Kotho</td>
<td></td>
</tr>
<tr>
<td>Ṯdirai-i</td>
<td></td>
</tr>
<tr>
<td>Fatmata</td>
<td></td>
</tr>
<tr>
<td>Sane-o</td>
<td></td>
</tr>
<tr>
<td>Wathe</td>
<td></td>
</tr>
<tr>
<td>Ṯpiari-i</td>
<td></td>
</tr>
<tr>
<td>othem</td>
<td></td>
</tr>
</tbody>
</table>
**EXPANSION**

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topε-ε/Topε ander-ε?</td>
<td>I thantho kuru</td>
</tr>
<tr>
<td>Topεmu-ε?</td>
<td>I muti kuru momo</td>
</tr>
<tr>
<td>Tei teye</td>
<td></td>
</tr>
<tr>
<td>Tei teponε</td>
<td>Alhamdurilai</td>
</tr>
<tr>
<td>Alathantho</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Positive</strong></td>
<td><strong>Negative</strong></td>
</tr>
<tr>
<td>1. Topεmu-o</td>
<td>Min yenki</td>
</tr>
<tr>
<td>2. Topε anfeth-ε?</td>
<td>A yenki/ŋa yenki</td>
</tr>
<tr>
<td>3. Topε koo?</td>
<td>Kon yenki</td>
</tr>
<tr>
<td>4. Topε mayira-ε?</td>
<td>Me fino/I thantho kuru</td>
</tr>
<tr>
<td>5. Topε kabor-ε?</td>
<td>ŋa yenki/A yenki</td>
</tr>
</tbody>
</table>

**TRANSFORMATION DRILL**

<table>
<thead>
<tr>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa ŋdirai-i</td>
<td>Iyo, nədirai</td>
</tr>
<tr>
<td>Pa ŋpiari-i</td>
<td>Iyo, nəpiari</td>
</tr>
<tr>
<td>Pa panεmu-o</td>
<td>Iyo, panεmu-o</td>
</tr>
<tr>
<td>Pa sens-o</td>
<td>Iyo, sens-o</td>
</tr>
<tr>
<td>Pa maŋ dira-o</td>
<td>Iyo, maŋ dira mu-o</td>
</tr>
<tr>
<td>Pa topε-e</td>
<td>Iyo, topε seke</td>
</tr>
</tbody>
</table>
PRONOUNS

SUBJECTIVE PRONOUNS

SINGULAR

1st Person I I
2nd " Me/əŋ you
3rd " ə he/she

PLURAL

Se  we
ne  they
əŋ/ən  they

EXAMPLES

I di -
Me/əŋ di -
ə di -
Se di -
Ne di -
An/ən di -

I eat
you eat
he/she eats
we eat
you eat
they eat

OBJECTIVE PRONOUNS

SINGULAR

1st Person Mi - me (I am)
2nd " Mu - you
3rd " Ko - him/her

PLURAL

Su  us
Nu  you
Ya  them

EXAMPLES

Tei mi - Leave me (alone)
Ti (It) tei mu - I’ll leave you (alone)
Tei ko - Leave him/her (alone)
Tei su - Leave us (alone)
Se/Tei mu - We’ll leave you (alone)
Tei Ya - Leave them (alone)
**DISJUNCTIVE PRONOUNS**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>Минь - I</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>Мунь - you</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>Кон - he/she</td>
</tr>
</tbody>
</table>

**Question:** Кань ба ансеть-а? Who owns the house

**Answers:**
- Минь - I/me
- Мунь - you
- Кон - he/she
- Сана - we
- Наань - you
- Наань - they

**POSSESSIVE PRONOUNS**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>ņами/яами - mine</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>ņаму/яamu - yours</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>ɲон/яон - his/hers</td>
</tr>
</tbody>
</table>

**EXAMPLES**

**SINGULAR**

(a) Алемре ņами
Elemre яами

(b) Алемре ņаму
Elemre яemu

(c) Алемре ɲон
Elemre яон

- my orange
- my oranges
- your orange
- your oranges
- his/her orange
- his/her oranges
PLURAL

(a) Anlemre ɲasu  -  our orange
Elemre ɬasu  -  our oranges

(b) Anlemre ɲamu  -  your orange
Elemre ɬamu  -  your oranges

(c) Anlemre ɲaŋ  -  their orange
Elemre ɬaŋ  -  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. Mon:  -  Makenter mon mefino
          His groundnut is fine.
Amon  -  Amon meme
        This is his.

2. Tami:  -  A tatek tami te bany
          My feet hurt
Atami:  -  Atami tete
          These are mine.

3. ɲaŋ:  -  An seth ɲaŋ afino
          Their house is fine
Aɲaŋ:  -  Aɲaŋ ales (Their's is bad)

4. ɲasu:  -  A seth ɲasu a bana
          Our house is big
Aɲasu:  -  Aɲasu a ɬol
          Ours is small

Wuni  o wuni  o bother maber mon
Everyone likes his own wine.
o bother amon. 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:

<table>
<thead>
<tr>
<th>This</th>
<th>That</th>
<th>Who, Whom or Which</th>
</tr>
</thead>
<tbody>
<tr>
<td>owe</td>
<td>owọną</td>
<td>owe</td>
</tr>
<tr>
<td>aye</td>
<td>ananą</td>
<td>aya</td>
</tr>
<tr>
<td>eye</td>
<td>eyaną</td>
<td>eya</td>
</tr>
<tr>
<td>ake</td>
<td>akaną</td>
<td>aka</td>
</tr>
<tr>
<td>ate</td>
<td>ataną</td>
<td>ata</td>
</tr>
<tr>
<td>are</td>
<td>araną</td>
<td>ara</td>
</tr>
<tr>
<td>ame</td>
<td>amaną</td>
<td>ama</td>
</tr>
<tr>
<td>aye</td>
<td>ananą</td>
<td>ana</td>
</tr>
<tr>
<td>ape</td>
<td>apaną</td>
<td>apa</td>
</tr>
</tbody>
</table>

**EXAMPLES**

**SINGULAR**

| obai owe  | - this chief | anbəi aye | - these chiefs |
| obai owọną | - that chief | an bai ananą | - those chiefs |
| an bamp owe | - this bird | ebamp ananą | - those birds |
| anant ananą | - that fire | apyla aye | - this rice |

**PLURAL**

The hunter who killed the animal
The hunter whom the animal killed
The road which we follow
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.
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 yati, syati, 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 nank owun owo der dis-e, wop owun yati.
   If you see the person who came yesterday, arrest that
   person (him).

2. Amant ama o soy mu me lees, te mun amant mati.
   The water that he gave you is bad, don't drink that
   water (it).

3. o koth pali; aroj 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:

   konan  kona-we
   yaŋ  yie-pe
   keŋ  kie-ke
   rieŋ  rie-re
   mieŋ  mie-me
   nieŋ  nie-ne
   pieŋ  pie-pe
   tieŋ  tie-te
Both these forms are said to mean "it is this" or "it is that", but their exact meanings can only be shown by examples:

1. "Ko emba rota ka mu-e?"
   "What have you got in your hand?"
   "Kebea kaŋ" — It is an axe
   or
   "Kabap kiŋ" — It's an axe

2. "Ko ogbasi teke sim arboŋko-e?"
   "What did he use to cut down the forest?"
   "Anboka ŋiaŋ" — It was a matchet

3. "Kebea ke reke emba rota ka mu-e?"
   "Which axe did you have in your hand?"
   "Keke" — This is it or this one.

4. "Umet eteke en woŋ-e?"
   "Which house did you enter?"
   "ŋene
   "ŋiŋe" — This one

---

**CYCLES — INSTRUCTIONS**

**NOTE:**

1. Instructor should point to himself saying —
   "Mins yi ......."

2. Drill the pattern "Mins yi."

3. Ask individual trainees .... "Yes a mu-e?"

4. Point to a trainee and say "Muns yi."
   (Suppose the name). Point to another trainee by him and say "Mins yi."

5. Let one trainee stand by you and say — "Sa yi...."

6. Go down these adjectival pronouns in the manner above.
### TEMNE ENGLISH

(1) A: Minɛ yи...Munょ-а? My name is...., What about you?
    B: ɲes a mu-а? What is your name?
    A: Minɛ yи.... My name is .......

(ii) B: ɲes a mu-а? What is your name?
    A: Aɲes a mi ɲа yи....; My name is...., What about yourself.
    B: Aɲes a mi ɲа yи.... My name is .....  

**NOTE:** Instructor gives his own name emphasizing the pattern — "Minɛ yи" or aɲes a mi ɲа yи.

### TEACHER’S CUE TRAINEE’S RESPONSE

**SINGULAR**

- ɲes ami-а
  - Muno yи....; Minょ-а?
- ɲes amu-а?
  - Minɛ yи....; Munょ-а?
- ɲes ṃʊŋ-а?
  - Konょ yи....

**PLURAL**

- Mes ma su-а?
  - Sa yи .......
- Mes ma nu-а?
  - Na yи .......
- Mes ṃar-a)
  - ɲa yи .......
- Mes me ɲar-a?)

### SOME COMMON TEMNE NAMES

**MALE**

- Kanray Thorlie
- Abdulai Kamara
- Sorie Bangura
- Alpha Turay
- Alie Kohdeh

**FEMALE**

- Fatu Kamara
- Sama Konteh
- Iye Thorlie
- Yenoh Sanka
- M’mama Tarawalie

### SOME USEFUL EXPRESSIONS

1. Tope afɛm a mu-а? A yenki
2. Tope ɛbɛra-а? ) U yenki
3. Tope ɛbɛraka mu-а ). 27 enko ɔbooli
4. ɔbooli ro Bo-i? ade ɲe ɔbooli-ɛ
LESSON TWO - PICTORIAL CUE

INTRODUCING A FRIEND
LESSON TWO

INTRODUCING A FRIEND

TEACHING GUIDES

INSTRUCTIONS

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.

VOCABULARY

Sorie
Abu (male native names
Alpha
Yathki friend
Anko they went
otori he introduced
koŋ his

NARRATION

DIALOGUE

TEMNE

Sorie: Wan seks
Alpha: Iyo, seks; tops mu-a?
Sorie: I muti kuru momo
Alpha, cyathki kami kono we, Abuaŋ.
Alpha: Abu seks, obone mi tek tara mu.
Abu: Iyo seks; minse obone mi tek tara mu.
Alpha: Reke manj wur-a?
Abu: I wur ro Mapaki; Muno so-a?
Alpha: I wur ro Yoni.
Sorie: Abu, owa se kone.
Abu: Iyo, senejkane nu so.

ENGLISH

Hi friend
Hi. How are you
I thank God.
Alpha, this is my friend Abu.
Hi Abu. I am glad to meet you.
Yes, me too I'm glad to meet you.
Where are you from?
I am from Mapaki. How about you?
I am from Yoni.
Abu, we are going.
O.K. I will see you again.

SUBSTITUTION DRILL I

TEACHER'S CUE

Wan, kori cyathki kami
Thara
Kotho
Marie
Wathběra

TRAINSEE'S RESPONSE

Wan, kori cyathki kami
Wath runi kori owont mi
orani kami
omane kami
oya kami
okas kami
okarmoko kami
obarin kami
othene kami
okomane kami
oniŋkara kami
SUBSTITUTION DRILL II

TEACHER’S CUE
obone mi tek tara mu
ko
ya
ru
Abu-aji
Anfama mu
an wont a mu
Oya ka mu
Okande/obai
Pa Komrabai

TRAINEE’S RESPONSE
obone mi tek tara mu

Pa Rok
Pa Kwaj
Ya Bomposseh
Ya Bomwara
Ya Bomkapr

SUBSTITUTION DRILL III

TEACHER’S CUE
Reke mɛ wur-a?

TRAINEE’S RESPONSE
ŋ wur ro America
Sierra Leone
Bo
Makeni
Kiamp (Freetown)
Mateboi
Kenema
Yonibana

Reke mɛŋ wur-a?
I wur ro .................
Reke man wur-a?
Se wur ro .................
Reke manj wur-a?
Aŋ wur ro .................
**DOUBLE SLOT SUBSTITUTION**

1. *obons mi teke tara mu* — I'm glad to know you  
2. *obons mi teke tara ko* — I'm glad to know him  
3. *obons mu teke tara ko* — You are glad to know him  
4. *obons mu teke tara ya* — You are glad to know them  
5. *obons ko teke tara ya* — He is glad to know them  
6. *obons ko teke tara mu* — He is glad to know you
PICTORIAL CUE
PARTS OF THE HUMAN BODY
(egbap ya omuni kepot)
VOCABULARY

1. rabomp — head
2. anfon — hair
3. ansoth — nose
4. refor (pl. esfor) — eye(s)
5. kasen — mouth
6. anlens (pl. esens) — ear(s)
7. kalim — neck
8. kasok — throat
9. kata — hand
10. kataq — trunk
11. arasa (pl. amasa) — breast(s)
12. ankapst — chest
13. anssa (pl. esssa) — buttock(s)
14. anlonk — arm (pl. eslonk)
15. anlennk — leg (pl. eslenk)
16. anni (pl. esni) — sole(s)
17. rawu (pl. tawu) — knee(s)
18. rabethka — heel
19. ramar — tongue
20. rasek (pl. esskek) — tooth (teeth)
21. akatek (pl. astatek) — foot (feet)
22. absel (pl. masal) — finger(s)
23. akek — beard
24. ansantek (pl. masantek) — nail(s)
25. anfl — waist
26. eku — eye lashes
27. syin — 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. esbonth) — naval(s)
33. angboru (pl. egboru) — protruded naval(s)
34. anpethu — stomach (pl. espethu)
35. masunthu — moustache
36. koliama — whiskers
37. ankan — wrist
38. kagbolkont - ankle
39. kadur - elbow
40. anmal - thigh (pl. smal)
41. anbafta (pl. ebafta) - amput(s)
42. kabofo - anus
43. eath - gum
44. antankr (pl. etankr) - molar(s)
45. kake eth - chin
46. anael a-taka-ret - forefinger
47. anael abana - thumb
48. anael adarey - 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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1.</strong></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>A</td>
</tr>
<tr>
<td>Ubai</td>
<td>Chief</td>
</tr>
<tr>
<td>Abai</td>
<td>Chiefs</td>
</tr>
<tr>
<td><strong>2.</strong></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>T</td>
</tr>
<tr>
<td>Una</td>
<td>Cow</td>
</tr>
<tr>
<td>Tena</td>
<td>Cows</td>
</tr>
<tr>
<td><strong>3.</strong></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>E</td>
</tr>
<tr>
<td>Aseth</td>
<td>House</td>
</tr>
<tr>
<td>Eseth</td>
<td>Houses</td>
</tr>
<tr>
<td><strong>4.</strong></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>M</td>
</tr>
<tr>
<td>Alemre</td>
<td>Orange</td>
</tr>
<tr>
<td>Melemre</td>
<td>Oranges</td>
</tr>
<tr>
<td><strong>5.</strong></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>T</td>
</tr>
<tr>
<td>Kebap</td>
<td>Axe</td>
</tr>
<tr>
<td>Tebap</td>
<td>Axes</td>
</tr>
<tr>
<td><strong>6.</strong></td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>N</td>
</tr>
<tr>
<td>Hepol</td>
<td>Rope</td>
</tr>
<tr>
<td>Nopol</td>
<td>Ropes</td>
</tr>
</tbody>
</table>
Exceptions

7. (No Singular) Mesoi - Soap
8. (No Singular) 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) Emseth sbana - 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 ufono A fine chief
" ules " wicked chief
" uboli " tall "
" ufeth " young "

37
Ubai ubaki An old chief
" ugbenthe A short "
" ulanki " thin "

b) **Plural**
Abai afino Fine chiefs
" ales wicked chiefs
tall "
" aboli young "
" afeth old "
" abaki short "
" agbenthe thin "
" alanki "

**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**

\[ \begin{align*}
\text{csath} & \quad \text{sfino} \\
\text{ebana} & \\
\text{elol} & \\
\text{efu} & \\
\text{ekur} & \\
\text{eyim} & \quad \text{Fine houses}
\end{align*} \]

**Noun Class 4: A - /M -**

a) **Singular**

\[ \begin{align*}
\text{Alemre} & \quad \text{afino} \\
\text{ayim} & \\
\text{abothi} & \\
\text{elol} & \\
\text{efu} & \\
\text{abana} & \quad \text{Fine oranges}
\end{align*} \]

b) **Plural**

\[ \begin{align*}
\text{Melemre} & \quad \text{mefino} \\
\text{mayim} & \\
\text{mabothi} & \\
\text{melol} & \\
\text{mefu} & \\
\text{mebana} & \quad \text{Fine oranges}
\end{align*} \]

**Noun Class 5: K - /T -**

a) **Singular**

\[ \begin{align*}
\text{Kebap} & \quad \text{kabana} \\
\text{kelol} & \\
\text{kefina} & \\
\text{keyim} & \\
\text{kefu} & \\
\text{kekur} & \quad \text{A big axe}
\end{align*} \]

b) **Plural**

\[ \begin{align*}
\text{Tebap} & \quad \text{tobana} \\
\text{telol} & \\
\text{teefino} & \\
\text{teyim} & \\
\text{tefu} & \quad \text{Big axes}
\end{align*} \]
Noun Class 6: R - /N -

a) Singular

Repul reboli                       A long rope
    rogbut
    refu
    rekur
    relol
    reyim

b) Plural:

Nepol neboli                       Long ropes
    negbut
    nefu
    nekur
    nelol
    neyim

Noun Class 7: R - /ɛ -

a) Singular

Remes rebana                       A large egg
    relol
    reyim
    refino
    refu
    rekur
    rethei   " rotten "

b) Plural

Emes ebana                        Large eggs
    elol
    eyim
    efino
    efu
    ekur
    ethel               rotten "

40
Noun Class 8: -/M

a) No Singular
b) Plural
   - Msg o mebana
   - melol
   - meym
   - mefino
   - mekur
   - nefu

Noun Class 9: -/F

a) No Singular
b) Collective Noun
   - eles
   - efino
   - eyim
   - sgbathi
   - sfu
   - skur

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

<table>
<thead>
<tr>
<th>INDEFINITE</th>
<th>DEFINITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ubai</td>
<td>A chief</td>
</tr>
<tr>
<td>Abai</td>
<td>Chiefs</td>
</tr>
<tr>
<td></td>
<td>obai</td>
</tr>
<tr>
<td></td>
<td>Abbai</td>
</tr>
<tr>
<td>2. Aseth</td>
<td>A house</td>
</tr>
<tr>
<td>Aseth</td>
<td>Houses</td>
</tr>
<tr>
<td></td>
<td>Anseth</td>
</tr>
<tr>
<td></td>
<td>Aseth</td>
</tr>
<tr>
<td>3. Una</td>
<td>A cow</td>
</tr>
<tr>
<td>Tena</td>
<td>Cows</td>
</tr>
<tr>
<td></td>
<td>ona</td>
</tr>
<tr>
<td></td>
<td>Tana</td>
</tr>
<tr>
<td>4. Alemre</td>
<td>An orange</td>
</tr>
<tr>
<td>Melemre</td>
<td>Oranges</td>
</tr>
<tr>
<td></td>
<td>Alemre</td>
</tr>
<tr>
<td></td>
<td>Melemre</td>
</tr>
</tbody>
</table>
### INDEFINITE

5. Kəbap — An axe  
   Təbap — Axes

6. Rəpol — A rope  
   Nəpol — Ropes

7. Raməs — An egg  
   Sməs — Eggs

8. Məsci

9. Smonti

### DEFINITE

Kəbap — The axe  
Təbap — The axes

Rəpol — The rope  
Nəpol — The ropes

Raməs — The egg  
Sməs — The eggs

Məsci

Smonti

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 nenk  olangba
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 nenk  olangba  I see the man
   obai      chief
   oboko     woman
   okabi     blacksmith
   okrapa    hunter
   opiskọ    Peace Corps

42
(b) **Plural** - Ask the trainee to supply the **plural forms**

I nänk aŋlangba

I see the men

chiefs

women

hunters

blacksmiths

etc.

2. (a) **Singular**

I nesa ñɔna

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 nänk aŋseth

aŋsar

aŋthebul

aŋpsɛ

aŋlamp

aŋthis

I see the house

stone

table

calabash

lamp

knife

(b) **Plural Forms**

I nänk eseth

I see the houses

stones

tables

etc.

4. **Practice with K/T Class**

**Singular**

I nänk kəbab

I see the axe

kaləmp

43 well

katala

hoe
LESSON THREE

JOB DESCRIPTION

TEACHING 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. woręk  -  work
2. theksa  -  teach
3. tek re  -  to come
4. anfés th - children
5. ma panth - job
6. kабef  -  farming (agriculture)
7. tc ri  -  show
8. anthof - country
9. wur   -  come from
10. yo    -  do
11. owa   -  also

N A R R A T I O N

Jim-aŋ opisko o wur ro America. o re woręk no Sierra Leone tek re theksa anfés th ro skul ma panth ma kабef. o tori Pa Santigie-an anthof o wure, ma panth mo yo-e, owa yi ro mo woręk-e.
DIALOGUE

Pa Santigie: Jim top-e-a?
Jim: Iyo top-e seke.
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 worok-a?
Jim: I te worok ro Makali.
Pa Santigie: Ko mepanth man yo-a?
Jim: I de thekasa anfeth ro skul mepanth ma kabei.
Pa Santigie: owa man dira-o.
Jim: Iyo man dira-o.

SUBSTITUTION DRILL I

TEACHER'S CUE
Koŋ de yo-a?
then-a?
ban-a?
wai-a?
gbasí-a?
tep-a?
kəli-a?
bot-a?
thems-a?

TRAINEE'S RESPONSE
I de worek, ...........
I de then ethok, ..... 
I de banj pela, ........
I de wai ketala, ..... 
I de gbasi kebap, ..... 
I de tep eyoka, ........
I de keli okeli, ........
I de bot akala, ........
I de thems mepanth, ...

SUBSTITUTION DRILL II

TEACHER'S CUE
Se de mar
di
lun
dira
fothane	
tempo (sumu)
soko
toma
toma

TRAINEE'S RESPONSE
Se de mar
45
<table>
<thead>
<tr>
<th>TEACHER'S CUE</th>
<th>TRAINEE'S RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miŋ pisko</td>
<td>Miŋ pisko</td>
</tr>
<tr>
<td>bef</td>
<td></td>
</tr>
<tr>
<td>kuk</td>
<td></td>
</tr>
<tr>
<td>treda</td>
<td></td>
</tr>
<tr>
<td>potho</td>
<td></td>
</tr>
<tr>
<td>themne</td>
<td></td>
</tr>
<tr>
<td>meni</td>
<td></td>
</tr>
<tr>
<td>krio</td>
<td></td>
</tr>
<tr>
<td>muslim</td>
<td></td>
</tr>
<tr>
<td>kristen</td>
<td></td>
</tr>
<tr>
<td>thela</td>
<td></td>
</tr>
<tr>
<td>karmoko</td>
<td></td>
</tr>
</tbody>
</table>
PICTORIAL CUES

Ko olangba mo yo-a?
Ko olangba mo tep-a?
Koka oboko mo yo-a? 49
Ko phoko mo yo-a?
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VOCA B U L A R Y II</strong></td>
<td></td>
</tr>
<tr>
<td>1. Reke (sometimes used as 'Deke')</td>
<td>where</td>
</tr>
<tr>
<td>2. thetha (as used in the dialogue)</td>
<td>when</td>
</tr>
<tr>
<td>3. der</td>
<td>come</td>
</tr>
<tr>
<td>4. no</td>
<td>here</td>
</tr>
<tr>
<td>5. gbonthko</td>
<td>September</td>
</tr>
<tr>
<td>6. dira-o</td>
<td>good night</td>
</tr>
<tr>
<td>7. then</td>
<td>find</td>
</tr>
<tr>
<td>8. ban</td>
<td>collect</td>
</tr>
<tr>
<td>9. wai</td>
<td>buy</td>
</tr>
<tr>
<td>10. tep</td>
<td>plant (verb)</td>
</tr>
<tr>
<td>11. kcoli</td>
<td>look at</td>
</tr>
<tr>
<td>12. bot</td>
<td>put</td>
</tr>
<tr>
<td>13. thans</td>
<td>look out for</td>
</tr>
<tr>
<td>14. ethok</td>
<td>wood</td>
</tr>
<tr>
<td>15. pela</td>
<td>rice</td>
</tr>
<tr>
<td>16. kstala</td>
<td>hoe</td>
</tr>
<tr>
<td>17. kaboap</td>
<td>axe</td>
</tr>
<tr>
<td>18. eyoka</td>
<td>cassava</td>
</tr>
<tr>
<td>19. okei</td>
<td>the thief</td>
</tr>
<tr>
<td>20. ankala (akala)</td>
<td>money</td>
</tr>
<tr>
<td>21. mar</td>
<td>help (assist)</td>
</tr>
<tr>
<td>22. di</td>
<td>eat</td>
</tr>
<tr>
<td>23. mun</td>
<td>drink</td>
</tr>
<tr>
<td>24. dira</td>
<td>sleep</td>
</tr>
<tr>
<td>25. fothane</td>
<td>rest</td>
</tr>
<tr>
<td>26. tempo (sumu)</td>
<td>stay late night</td>
</tr>
<tr>
<td>27. sokko</td>
<td>stay awake whole night</td>
</tr>
<tr>
<td>28. tema tema</td>
<td>stroll</td>
</tr>
<tr>
<td>29. obaf</td>
<td>farmer</td>
</tr>
<tr>
<td>30. kuk</td>
<td>cook</td>
</tr>
<tr>
<td>31. potho (suni fera)</td>
<td>white person</td>
</tr>
<tr>
<td>32. mani</td>
<td>Mende</td>
</tr>
<tr>
<td>33. kristen</td>
<td>christian</td>
</tr>
<tr>
<td>34. thela</td>
<td>tailor</td>
</tr>
</tbody>
</table>
35. karmoko  -  teacher (master)
36. treda  -  trader
37. themme  -  Temme
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. gbisi  -  take

EXPANSION

1. An de mar anfem ya enthof aje. (They have come to help the people of this country.

2. Se de mar anfem ya kabet tapon. (We have come to help the people of this country develop their swamps).

3. Ne de mar anfem ya enthof aje kabet tapon teferen teren. (You have come to help the people of this country for two years to develop their swamps).

4. I de wosk ta anpisko. (I have come to work for Peace Corps).

VOCABULARY III

DAYS OF THE WEEK

<table>
<thead>
<tr>
<th>TEMNE</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Alathi</td>
<td>Sunday</td>
</tr>
<tr>
<td>2. Athene</td>
<td>Monday</td>
</tr>
<tr>
<td>3. Athalatha</td>
<td>Tuesday</td>
</tr>
<tr>
<td>4. Araba</td>
<td>Thursday</td>
</tr>
<tr>
<td>5. Alakamisa</td>
<td>Thursday</td>
</tr>
<tr>
<td>6. Ayuma</td>
<td>Friday</td>
</tr>
<tr>
<td>7. Asimthi</td>
<td>Saturday</td>
</tr>
</tbody>
</table>
MONTHS OF THE YEAR

<table>
<thead>
<tr>
<th>TEMNE</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Polpol</td>
<td>January</td>
</tr>
<tr>
<td>2. Wolwol</td>
<td>February</td>
</tr>
<tr>
<td>3. Bankle</td>
<td>March</td>
</tr>
<tr>
<td>4. Gbaproy</td>
<td>April</td>
</tr>
<tr>
<td>5. Bafu</td>
<td>May</td>
</tr>
<tr>
<td>6. Yofi</td>
<td>June</td>
</tr>
<tr>
<td>7. gofebana</td>
<td>July</td>
</tr>
<tr>
<td>8. Paya</td>
<td>August</td>
</tr>
<tr>
<td>9. Gbothko</td>
<td>September</td>
</tr>
<tr>
<td>10. Mufer</td>
<td>October</td>
</tr>
<tr>
<td>11. Sakoma</td>
<td>November</td>
</tr>
<tr>
<td>12. Gbetheli</td>
<td>December</td>
</tr>
</tbody>
</table>

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 (i.e., "time of plenty") when relatives visit each other much more frequently.

NOTES ON GRAMMAR

A. VERB: THE SIMPLE PRESENT TENSE

The simple present verb in Temne is conjugated as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I yema</td>
<td>Se yema</td>
</tr>
<tr>
<td>ey yema</td>
<td>Ne yema</td>
</tr>
<tr>
<td>o yema</td>
<td>Ay yema</td>
</tr>
<tr>
<td>I want</td>
<td>we want</td>
</tr>
<tr>
<td>you want</td>
<td>you (pl.) want</td>
</tr>
<tr>
<td>he/she want</td>
<td>they want</td>
</tr>
</tbody>
</table>
2. I yema kabap — I want the axe
   ør " " — You " "
   o " " — He/she wants the axe
   Se " " — We want the axe
   Ne " " — You (pl.) want the axe
   Aŋ " " — 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.
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, ør yema aseth (The man) (he) wants a house

2. Aŋkapra ør nes-a orank The hunters(they) fear the elephant

3. opiski ør meuk saeth The Peace Corps (he) sees the houses

55
The subject concord must always be present and serves to link the noun with the verb and serves to make the reference clear.

C.

SUMMARY

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

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

2. Subject concords for the conjugation of the verb:

   SINGULAR          PLURAL
   I yema             Se yema
   aŋ yema            Ne yema
   o yema             Aŋ yema

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

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

       Aŋlangba aŋ 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 Temne is different for each noun class. These will come up in future lessons, but look at the following examples for clarification:

1. Ramses re yema thei  
   The egg (it) wants to rot.

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

3. Anseth aŋ 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) o yema kabap
     c) Ne yema eseth
     d) ý yema melemere
     
     iv. Explanation
     The response to questions such as the above would utilize the object concord which corresponds to the English "him", "her", and "it".

     | QUESTION      | ANSWER   |
     |---------------|----------|
     | 1. o yema kabapi? | Mm, I yema kl. |
     | Do you want the axe | Yes, I want it. |
     | 2. o yema ansethi? | Mm, I yema yi. |
     | 3. " " onai-i? | " " " ko. |
     | 4. " " masoi? | " " " ma |
     | 5. " " rapoli? | " " " ri |
     | 6. " " napoli? | " " " ni (pl.) |
     | 7. " " tabapi? | " " " ti. |
     | 8. " " esethi? | "7" " 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.

<table>
<thead>
<tr>
<th>Noun Class</th>
<th>Noun Prefix</th>
<th>Subject Concord</th>
<th>Obj. Concord</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>U</td>
<td>o</td>
<td>ko</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>an</td>
<td>ya</td>
</tr>
<tr>
<td>2</td>
<td>U</td>
<td>o</td>
<td>ko</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>an</td>
<td>ya</td>
</tr>
<tr>
<td>3</td>
<td>A</td>
<td>an</td>
<td>yi</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>e</td>
<td>yi</td>
</tr>
<tr>
<td>4</td>
<td>A</td>
<td>an</td>
<td>yi</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>ma</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>K</td>
<td>ke</td>
<td>ki</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>te</td>
<td>ti</td>
</tr>
<tr>
<td>6</td>
<td>R</td>
<td>re</td>
<td>ri</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>ne</td>
<td>ni</td>
</tr>
<tr>
<td>7</td>
<td>R</td>
<td>re</td>
<td>ri</td>
</tr>
<tr>
<td></td>
<td>E</td>
<td>e</td>
<td>yi</td>
</tr>
<tr>
<td>8</td>
<td>M</td>
<td>me</td>
<td>ma</td>
</tr>
<tr>
<td>9</td>
<td>e</td>
<td>e</td>
<td>yi</td>
</tr>
</tbody>
</table>

vi. EXERCISES

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

1. Aqseth: I nenk ________
2. cmess: I yema ________
3. Napol: I nenk ________
4. smonti: o yema ________
5. Malemre: Se nenk ________
6. Rapol: I nenk ________
7. obai: I korë ________
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

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. əŋ nənk tabapi?</td>
<td>Mm mm, I nənkə tabap.</td>
</tr>
<tr>
<td>Do you see the axes?</td>
<td>No, I do not see the axes.</td>
</tr>
<tr>
<td>2. ə yəma anṣethi?</td>
<td>Mm mm, o yəməye anṣeth.</td>
</tr>
<tr>
<td>Does he want the house?</td>
<td>No, he does not want the house</td>
</tr>
</tbody>
</table>

The negative responses can be:

1. Mm mm, I nənkə ti.
   No, I do not see them.

2. Mm mm, o yəməye ɲi.
   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: o ba kəbap. Student A: o ba kəbapi?
   He has an axe. Student B: Mm mm, o bays kəbap.
   No, he does not have an axe.

1. o ba aṣeth  
   Student A:  
   Student B:  

2. əŋ ba aṣeth  
   Student A:  
   Student B:  

3. Aŋ yəma anak  
   Student A:  
   Student B:  

4. Se nesa orank  
   Student A:  
   Student B:  

5. I yəma athis  
   Student A:  
   Student B:  

6. Ne nənk uma  
   Student A:  
   Student B:  

59
Repeat the exercise; this time using object concords ko, na, ni etc. where appropriate.

F. **EXPLANATION**

Temne also forms questions through the use of interrogative words such as those in English — is 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 nank-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 "ken-e-e" is also used to form "who" questions.

**Examples:**

1. Ken-e en nank-e? — Who do you see?
2. Ken-e en bother-e? — " " " like?
3. Ken-e en nesa-e? — " " " fear?
4. Ken-e en tara-e? — " " " know?

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

**Examples:**

1. Reke en nank-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 əŋ nenk-e? — Why did you see?
2. Koŋ əŋ bother-e? — " " " like?
3. Koŋ əŋ nesa-e? — " " " fear?
4. Koŋ əŋ 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

<table>
<thead>
<tr>
<th>TEMNE</th>
<th>ENGLISH EQUIVALENT/EXPLANATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Abil a koth əŋ woŋ eyaki</td>
<td>A rolling stone gathers no moss.</td>
</tr>
<tr>
<td>2. Bene cfuk cyim ta ador da yim</td>
<td>Make hay while the sun shines.</td>
</tr>
</tbody>
</table>
SOME USEFUL EXPRESSIONS

1. Ra bomp ra mi ram 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 ye-a?
   - What to do?
7. Gbapé mi
   - Leave me alone.
8. Te sompa 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 FOUR
BARGAINING
TEACHING GUIDES
INSTRUCTIONS

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 kēbep".
4. Substitute for "kēbep" other items.
5. Hold an item in hand and ask a student "Ko reka re" and have the trainee respond "A ke kēbep".
6. Have other trainees substitute for "kēbep".
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.  TEACHER       TRAINEE'S RESPONSE
      Korka a ran-a?   Kēbep
Point to the object saying "kēbep".

VOCABULARY

Ropet       Town
Wai         Buy
ēbis        Gara clothes
Thelmae     Talk with
Thila       Sell
Yifans      Ask (politely)
Komo        Let (him/her)
Gbenki      Reduce
Amolo       The prize of
Bone        Glad
NARRATION

Yenoh-aŋ oko ropet tek ko wai ebis. o thelmone o borko methila ebis-e. oyifane ko, komez gbenke ko amolo. Yenoh-aŋ pe bone ko ka wai ebis ma gbenke ko amolo-e.

DIAGOLUE

Yenoh: Ya ndirai-i.
othila: Iyo, wathbera, ndirai sekę.
Yenoh: Atotha te tefino. Molo a kin-a?
othila: Tébake molo. A tereŋ a et lion.
Yenoh: Tébaki molo othaser] era gbenkie mi-i?
othila: Molo. en ram-a?
Yenoh: I ram-a-sikę lion.
othila: Atotha tebaki molo kike, kere ram a sevin lion.
Yenoh: owa pa bas apa. Ankala nyęsę.
othila: Momo-o. A loko-o loko enyema ebis-e, der no romi, ti thilarr mu fino.
Yenoh: owa ti kane anyathki ya mi be-e a tamu. entara fofanę wuni.
othila: owa setnεnkans so.

I. SUBSTITUTION DRILL

TEACHER'S CUE

Molo ebis-a?
elop
kgbengbe
tayaba
mathamba
osem
I yema smuna
zyoka
mabelan
makobon
maro
ebana

TRAINEE'S RESPONSE

Molo ebis-a?

<table>
<thead>
<tr>
<th>Molo ebis-a?</th>
<th>Molo ebis-a?</th>
</tr>
</thead>
<tbody>
<tr>
<td>elop</td>
<td>elop</td>
</tr>
<tr>
<td>kagbengbe</td>
<td>kagbengbe</td>
</tr>
<tr>
<td>tayaba</td>
<td>tayaba</td>
</tr>
<tr>
<td>mathamba</td>
<td>mathamba</td>
</tr>
<tr>
<td>osem</td>
<td>osem</td>
</tr>
<tr>
<td>I yema smuna</td>
<td>I yema smuna</td>
</tr>
<tr>
<td>zyoka</td>
<td>zyoka</td>
</tr>
<tr>
<td>mabelan</td>
<td>mabelan</td>
</tr>
<tr>
<td>makobon</td>
<td>makobon</td>
</tr>
<tr>
<td>maro</td>
<td>maro</td>
</tr>
<tr>
<td>ebana</td>
<td>ebana</td>
</tr>
</tbody>
</table>
TRANSFORMATION DRILL

TEACHER'S CUE
Atotha te baki molo.
I yema ebris.
I ko ropet.
I fofo kathemne.
I tel kameni.

TRAINEE'S RESPONSE
Atotha te baki molo.
I yema ebris.
I ko e ropet.
I fofo kathemne.
I tel e kameni.

QUESTIONS AND ANSWERS

TEACHER'S CUE
Reke maŋ ko-a?
Molo pla en yema-a?
Molo pla skop anyema-a?
Kom pat-a?
Reke ewai akotha ke-a?
Ko e looph ya nbothr-a?

TRAINEE'S RESPONSE
I kor ro makit.
I yema pa pon ŋin.
I yema skop esas.
I pat metonho.
I wai ki ro pak.
I bothr egbampo.

COUNTING EXERCISE

RULES
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, pin, min, rin, tin, pin, wiw
2. perøŋ, yereŋ, mareŋ, teŋeŋ, perøŋ
3. yasas, esas, masas, tesas, pasas
4. yanle, yanle, manle, tanle, panle

When counting the form 'pin, perøŋ, pasas, panle, is normally used, though "kin, perøŋ, yasas, yanle" is also used when counting people.

5 - tamath
6 - dukin
7 - daren
8 - desas
10 - tefot
20 - kegba
100 - kemekin
1,000 S? - a wulpin
When counting objects or people the form "tamthruk, tamthedren, tamthrasas, tamthrajana" (6, 7, 8, 9) is normally used.

All other cardinal numbers are formed from those already given.

11 - tofot kin  
    nin  
    min etc.

12 - tofot maren  
    paren  
    yeren etc.

13 - tofot masas  
    asas  
    esas etc.

14 - tofot manle  
    yanle  
    yanle etc.

30 - kegba tofot kin  
    nin  
    min etc.

40 - tegb serep (note that the plural of kegba is tegba)  
50 - tegba tarena tofot  
60 - tegba tasas  
70 - tegba tasas tofot  
80 - tegba tare  
90 - tegba tanle tofo  
99 - tegba tanle tofot tenterajamle  
100 - kemekin  
200 - teme tarena (note that the plural of wul is e-wul)  
300 - teme tasas  
400 - teme tare  
500 - teme tamath  
2000 - e-wul yeren  
3000 - e-wul esas

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 narrow (Literal meaning is "he who
3rd: owo beka asas (that which) reaches 1, 2, etc."
4th: owo beka yemle and "owo" is therefore variable
5th: owo beka tamath etc(to "anya" '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 en yemae? I yema kabap ae
What do you want? I want this axe
I yema tabap ate
I want these axes
I yema ansath aye
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.

<table>
<thead>
<tr>
<th>Noun Class</th>
<th>Demonstrative</th>
</tr>
</thead>
<tbody>
<tr>
<td>clangba</td>
<td>owe</td>
</tr>
<tr>
<td>aplangba</td>
<td>aye</td>
</tr>
<tr>
<td>2. oña</td>
<td>owoŋ</td>
</tr>
<tr>
<td>tana</td>
<td>ananŋ</td>
</tr>
<tr>
<td>3. anpeth</td>
<td>ananŋ</td>
</tr>
<tr>
<td>eseti</td>
<td>eyanŋ</td>
</tr>
<tr>
<td>4. anlemre</td>
<td>ananŋ</td>
</tr>
<tr>
<td>malemre</td>
<td>amanŋ</td>
</tr>
<tr>
<td>5. kəbap</td>
<td>akanŋ</td>
</tr>
<tr>
<td>tabap</td>
<td>atanŋ</td>
</tr>
<tr>
<td>6. rapol</td>
<td>aranŋ</td>
</tr>
<tr>
<td>bapol</td>
<td>ananŋ</td>
</tr>
<tr>
<td>7. rames</td>
<td>aranŋ</td>
</tr>
<tr>
<td>esmes</td>
<td>eyanŋ</td>
</tr>
<tr>
<td>8. masoci</td>
<td>amanŋ</td>
</tr>
<tr>
<td>9. emonti</td>
<td>eyanŋ</td>
</tr>
</tbody>
</table>

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 eŋ nenko? Which house do you see?
2. Kebap kereke eŋ nenko? " axe " " "
3. Repol rereke eŋ nenko? " rope " " "
4. eseth ereke eŋ nenko? " houses do you see?
5. Melemre mereke eŋ nenko? " oranges do " "

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

s招待 - get, obtain
kerə - carry
gboŋ - 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 III

A. 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. Kasen ka osip The mouth of the leopard
3. Napol ra ona The rope of the cow
4. Malemre ma αŋfeth 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. Anṣeth ya 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. Napol ra okapra The rope of the hunter
6. smes 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.

(aŋṣeth) (stäi) anṣeth ya obai - the house of the chief.
(rasek) (səlangba)
(kapet) (aŋṣita)
(aŋfon) (kalomc)
(malontko) (othem)
(tamank) (aŋbaf)
(masu) (oɓorko)
(eŋbingbiŋ) (aŋṣeth)
(natul) (kablay)
(rayay) (səlangba)
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)  
ơŋ - his/her  
əŋəŋ - their

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

kabap kami - my axe  
kabap kasu - our axe  
kabap kamu - your axe  
kabap kanu - your axe  
kabap ơŋ - his/her axe  
kabap əŋəŋ - their axe

Note that the possessive concord is controlled by the noun:

rapol rami - my rope  
tabap tami - my axes  
əŋəŋ emi - my houses  
səŋthis ami - my knife  
masu mami - my rings  
masu masu - our rings  
kapet kamu - your town  
rames r roŋ - his egg

E. EXERCISES

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

I bother - (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)

Anbopra Kayoka

Kayoka

Anyoka

Ta both ta efufu

Anbaf
Korka mabempa ke wur kasyoka-e?

1. pin - efufu
2. peren - egari
3. pesas - kakasadabred or kalankono
4. beka panley - ansethat
5. beka tamath-an - etho
6. beka tamthurikin-an - skondogbala
7. beka tamthederey-an - kadumba
8. " tamthresas-an - cyota
9. " tamthreauley - tagbodo
10. owaso, ka eboper at satha karmacbo.

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

1. anbopr - leaf
2. kayoka - cassava plant
3. taboth - balls
4. efufu - foofoo (this is fermented)
5. anbaf - 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. skondogbala - African tapiocs (dried cassava chips)
15. kadumba - fried cassava chips
16. cyota - fried cassava chips
17. karmacbo - cassava leaves
18. tagbodo - fried cassava balls

76
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 kën (efufu) - to prepare (the foofoo)
9. ka gbai    - to take
10. ka sara  - to carry on the head
11. ka kof (efufu) - to ferment (the foofoo)
12. ka təp    - to plant
13. ka fomkrə - to weed
14. ka benc  - to keep (store)
15. ka fita   - to throw away
16. ka thei  - to get rotten/rot

EXERCISE ON SITUATION I

TEMNE  | ENGLISH
-------|-------
Beth   | Morning
Reyaŋ  | Afternoon
Retyęŋ | Evening
Refci  | Night
Tataki/Rendatɔŋ | Mid night
Presok | Early morning

SEASONS OF THE YEAR

TEMNE  | ENGLISH
-------|-------
Rawok  | Dry season
Adareŋ | Wet season
Kafefina | Hamattan
### ADDITIONAL VOCABULARY

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anfesf</td>
<td>air, wind or breeze</td>
</tr>
<tr>
<td>akenkel</td>
<td>storm</td>
</tr>
<tr>
<td>akom</td>
<td>rain</td>
</tr>
<tr>
<td>otank</td>
<td>cold</td>
</tr>
<tr>
<td>owon</td>
<td>heat</td>
</tr>
<tr>
<td>arey</td>
<td>thunder</td>
</tr>
<tr>
<td>onakthine</td>
<td>lightning</td>
</tr>
<tr>
<td>kabi</td>
<td>dew/mist</td>
</tr>
<tr>
<td>peten</td>
<td>flood</td>
</tr>
<tr>
<td>kafelfel</td>
<td>uplift wind</td>
</tr>
<tr>
<td>owosi</td>
<td>dry</td>
</tr>
</tbody>
</table>

### PHYSICAL POSITIONS

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tema</td>
<td>stand (up)</td>
</tr>
<tr>
<td>sans</td>
<td>bend</td>
</tr>
<tr>
<td>thonthne</td>
<td>squat</td>
</tr>
<tr>
<td>gbapsa/selin</td>
<td>stretch your feet</td>
</tr>
<tr>
<td>yira</td>
<td>sit down</td>
</tr>
</tbody>
</table>

### ADDITIONAL VOCABULARY

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>keli</td>
<td>look</td>
</tr>
<tr>
<td>map</td>
<td>close your eyes or fist</td>
</tr>
<tr>
<td>garji</td>
<td>open your mouth</td>
</tr>
<tr>
<td>gbemem</td>
<td>close your mouth</td>
</tr>
<tr>
<td>kulo</td>
<td>cry</td>
</tr>
<tr>
<td>okulo</td>
<td></td>
</tr>
<tr>
<td>bok</td>
<td>he/she is crying</td>
</tr>
<tr>
<td>obok</td>
<td></td>
</tr>
<tr>
<td>sel</td>
<td>laugh</td>
</tr>
<tr>
<td>osel</td>
<td>he/she laughs</td>
</tr>
<tr>
<td>suma</td>
<td>serious</td>
</tr>
<tr>
<td>osuma</td>
<td>he/she is serious</td>
</tr>
<tr>
<td>fentha</td>
<td>lie down</td>
</tr>
<tr>
<td>yokane</td>
<td>get up</td>
</tr>
</tbody>
</table>

78
PROVERBS

1. Ke ney umini keye ketara ko
   There is no art to find the mind's construction on the face.

2. Tema obanta kethomo.
   Take care of what you do.
   (Listen to advice)

USEFUL EXPRESSION

1. Molo slop — How much is the fish?
2. Sa muno sa reyathki — Both of us are friends.
3. slop a fino. — The fish is fine.
4. slop aye a bothi — The fish is sweet.
5. spisko we ubakrans — This Peace Corps is a spendthrift.
6. Iti der bepi okuru o solo — I shall come, God willing.
7. A kor ka mi kebay — I have a stomach ache
8. oboli ro makit — The market is far away
9. cyt ethila egbathi ropet — Many things are sold in the town.
10. sbana s gbathi ro kor — There is plenty banana in the farm.
THEME: Kangrans (Hygiene)
LESSON FIVE

DINING HALL SITUATION

PICTORIAL CUE

THEME: Ka di rokin
(Communal Eating)
DINING HALL SITUATION

TEACHING 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.

VOCABULARY

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

NARRATION

An loko na ka di ampo bek. Sampa yi Sheku-an捆绑 ka o dor di-e Sheku-an c yif Sampa-an a re a pat-e.

DIAGLOGUE

Sheku: Sampa, a dor re baki mi man kone di.
Sampa: owa, man kono.
Sheku: Ta tona ka kagbanth.
Sampa: Sheku, en tara a re a pat thonop-i?
Sheku: I tamtamne ke a efufu yi malontho-ŋ. owa so anak yi koyok-an. 83
Sampa: Ko maŋ ko di-a? Minci I yema mem efufu yi ma lontho-ŋ.
Sheku: owa minci ti gbasi anak yi ka yoka-ŋ.
Steward: Beki-i?
Sampa: A-әң-pәбе-ә bar so әthan, momo-o.
Sheku: Ti sotho ba anak yi kayoka-a.
Steward: I bot аgbathi-i?
Sheku: A-әң...оwa beki thonj.

PART II

Sampa: Mbo thasa mi ba amer-a.
Sheku: Koli ma. ефуфу еbothi-i?
Sampa: шәә-tәә, ефуфу еfino, оwa a seka te ba-ә kegbәngbe kegbathi...
Sheku: Minә so I bother anak, asekә abothi entә thәmә ә lol-i?
Sampa: оwa, mm mm еbothi, I bother yi, kere I po namra.
Sheku: Minә so I po namra, ta kone.
Sampa: оwa man kone.

SOME USEFUL EXPRESSIONS

<table>
<thead>
<tr>
<th>TEMNE</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.  Ador ре baki mi.</td>
<td>I am hungry.</td>
</tr>
<tr>
<td>2.  An loko әә kadi ampo bek.</td>
<td>It's time to eat.</td>
</tr>
<tr>
<td>3.  I bother anak</td>
<td>I like coomed rice.</td>
</tr>
<tr>
<td>4.  I po namra.</td>
<td>I am full.</td>
</tr>
<tr>
<td>5.  Thәә әә mi a mer.</td>
<td>Pass me the salt.</td>
</tr>
<tr>
<td>6.  Temә ka kegbәnth.</td>
<td>Stand in a queue.</td>
</tr>
<tr>
<td>7.  I tamtамә ke pa</td>
<td>I am thinking that ....</td>
</tr>
<tr>
<td>8.  Kegbәngbe ke baŋ.</td>
<td>The pepper is hot.</td>
</tr>
</tbody>
</table>
GRAMMAR NOTES I

VERB 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 ꞉ ꞉ before the verb.

EXAMPLES

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>I dig</td>
<td>I po dī</td>
</tr>
<tr>
<td>o wai</td>
<td>o po wai</td>
</tr>
<tr>
<td>Sɛfof</td>
<td>Sɛ po ꞉ ꞉</td>
</tr>
</tbody>
</table>

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 dī dis  —  I ate yesterday.
2. o wai kebep  —  He bought a spoon.
3. Sɛfof owoni  —  We spoke for a long time.

D. To form the negative, the particle ꞉ (ye) or ꞉ (ɛ) after a consonant, is added to the verb.

E.g. 1. I dī dis  —  I ate yesterday.
2. I diye dī  —  I did not eat yesterday.
3. I wai kebep  —  I bought an axe.
4. I waiye kebep  —  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.

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>di</td>
<td>I tedi - I will eat.</td>
</tr>
<tr>
<td>o ko</td>
<td>o teko - He will go.</td>
</tr>
<tr>
<td>o tara</td>
<td>o tetara - He will know.</td>
</tr>
<tr>
<td>An der</td>
<td>An teder - They will come.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I tedi - I will eat I diye I will not eat.</td>
</tr>
<tr>
<td>2. o teko - He will go. o koye - He will not go.</td>
</tr>
</tbody>
</table>
GRAMMAR NOTES II

LOCATION, TIME, MANNER

A. OBJECTIVE:

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

B. EXPLANATION

Temne 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 aŋ 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? Response
   (a) o ko ro - He went 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
    deyaŋ - " " in the A/noon
    refoi - " " in the evening
    tatak - " " late at night

3. (time reference) thonŋ - today
    ninŋ - 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 of of e?
    of of kethgbe - He spoke slowly
        fino - well
        lemp lemp - fast
        orantha - softly
        othan - a little
        o gbatih - a lot
        katkat - frequently

EXERCISES

Translate into English.

1. o der no win win.
2. I yema konc ninŋ deyaŋ.
3. Se ko ro kor peresok.
4. olangba okoth refoi kethgbe.
5. orank o di ogbathi are ore.
6. opisko oko ropet katkat.
A. 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:

\[
\begin{align*}
\text{miŋ udoktha} & \quad \text{I am a doctor} \\
\text{muŋ udoktha} & \quad \text{You are a doctor} \\
\text{kọŋ "} & \quad \text{He/she is a doctor} \\
\text{sa adoktha} & \quad \text{We are doctors} \\
\text{na "} & \quad \text{You are doctors} \\
\text{ŋa "} & \quad \text{They are doctors}
\end{align*}
\]

The negative forms are:

\[
\begin{align*}
\text{I ye udoktha} & \quad \text{I am not a doctor} \\
\text{eŋ ye udoktha} & \quad \text{You are not a doctor} \\
\text{o " "} & \quad \text{He/she is not a doctor} \\
\text{se " adoktha} & \quad \text{We are not doctors} \\
\text{ne " a "} & \quad \text{You are not doctors} \\
\text{ŋa " "} & \quad \text{They are not doctors}
\end{align*}
\]

C. EXPLANATION

These copulative pronoun can be preceded by their emphatic forms.

\[
\begin{align*}
\text{miŋŋ, miŋ udoktha} & \quad \text{Me, I am a doctor} \\
\text{muŋŋ, muŋ udoktha} & \quad \text{You, you are a doctor} \\
\text{kọŋŋ, kọŋ udoktha} & \quad \text{Him, he is a doctor} \\
\text{saŋ, sa adoktha} & \quad \text{Us, we are doctors} \\
\text{naŋ, na adoktha} & \quad \text{You, you are doctors} \\
\text{ŋaŋ, ŋa adoktha} & \quad \text{Them, they are doctors}
\end{align*}
\]

89
The same emphatic pronouns can also precede the negative forms.

\[\text{mìny} , \text{ i ye udoktha} \quad - \quad \text{Me, I am not a doctor etc.}\]

These emphatic forms can also be used by themselves.

\[\begin{align*}
\text{Ex.} & \quad \text{keny fofe? who spoke} & \text{ miny} & \quad - \quad \text{It is me.} \\
\text{keny dere? who came?} & \quad \text{konon} & \quad - \quad \text{It is him.} \\
\text{keny gbasi who took the} & \quad \text{muny} & \quad - \quad \text{It's you.} \\
\text{kabepa? spoon?} &
\end{align*}\]

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

\[\begin{align*}
\text{o la yi udoktha} & \quad - \quad \text{I was a doctor.} \\
\text{e} & \quad \text{la yi udoktha} & \quad - \quad \text{You were a doctor} \\
\text{o la yi udoktha} & \quad - \quad \text{He/she was a doctor} \\
\text{etc.} & \quad & \\
\text{The negative is formed by adding the negative particle -ye to la.} \\
\text{I laye yi udoktha} & \quad - \quad \text{I was not a doctor.} \\
\text{se laye yi adoktha} & \quad - \quad \text{We were not doctors.} \\
\text{etc.} & \quad & \\
\end{align*}\]

E. 

**EXERCISES**

Change the statement to the past form of the copulative.

1. miny, upisiko.
2. konony, kony intita.
3. sa atit.
4. olangba kony ukapintha
5. aypeth ya akarande

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. *ẹr ti yi udoktha* — He will be a doctor.
3. Se *ti yi adoktha* — We will be doctors.
4. Aŋ *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. *ẹr 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. Aŋ *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) *kabap* ri-i?
   b) *o kẹ* ri-i?
   c) *ramas* re-i?
   d) *tebẹp* re-i?
   e) aŋ *piko aŋ yi rei?*
A. 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 !
- son ! - givo !
- 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 tela ! - don't listen !
- te ko ! - don't go etc.

The plural imperative is formed by adding nu to the verb

- keli nu
- wai nu
- tela 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 tela 92
C. EXPLANATION

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

keli sůbuk - look at the book
keli nů - look at it
wai rames - buy the egg
wai rů - buy it
ko ropet - go to the town
ko rů - 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 anṣeth - look at the house
wai nu ēmes - 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 nů nu - look at it (the house)
wai yů nu - buy them (the eggs)
ko rů 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 V

QUANTITIES AND COMPARISONS

A. 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 superatives.

B. EXPLANATION

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

aseth yin  -  one house
kəbap kin  -  one axe
ramσs rin  -  one egg

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

aseth alom  -  a certain house/ another house
kəbap kelom  -  a certain/another axe
rem's 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"

o diye bs  —  he did not eat at all.
sa koys bs  —  we did not go at all.

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

I baye koko  —  I have nothing.
o tele koko  —  He hears nothing

"everything" is expressed by koko be.

I ba kokobe  —  I have everything.
o wai kokobe  —  He buys everything.
Se di kokobe  —  We eat everything.

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

ɛseθ ɛgbathι  —  Many houses
Kom kegbathι  —  Much rain
Mant megbatchi  —  Much water
Tebap tegbathι  —  Many axes
Nepol negbatchi  —  Many ropes

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

ɛseθ ɛthan  —  Few houses
Mant mathan  —  A little water
Auak athan  —  A little rice
Tebap tethan  —  Few axes

Examples of Use

I ba ɛseθ ɛgbathι  —  I have many houses.
I nẹnk afo ɛthan  —  I see a few people.
E. EXPLANATION

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

1. Olangua uboli othasi obrara.
   The man is taller than the woman.

2. Kabap kebana kehasi ajoboka.
   The axe is bigger than the matchet.

3. Rapol relol rethasi rapompo.
   The rope is smaller than the thread.

GRAMMAR NOTES VI

A. OBJECTIVE:

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

B. EXPLANATION

'beperi' introduces an 'if' clause with a attached to the end of the conditionaonal clause.

Bepi o dere, ti nəŋk ko. — If he comes, I will see him.
Ti kansa mu beperi nəŋk ko. — I will tell you if I see him.
I gbəliya ko beperi lə beys — I will not be able to go 'akala-e.
Bepi lə ba akala-e ti bəmu — If I have money, I will send you.

"until" is expressed by 'haŋ'.

Ti thekes haŋ lə tara kathemnc
I will learn until I understand Temne.

I haŋ lə namra — I ate until I was full.
O fofo haŋ 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.
Sy diye thas sepoŋ — 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

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

ASKING FOR DIRECTIONS TO DIFFERENT PLACES AND PEOPLE

NARRATION


VOCABULARY

kor - farm
taŋane - follow
taŋ - way
bep - find
Bai - }
Kapr - }
Pa Kanray - }
ro kor koŋ - 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: Taŋane a roŋ are toloŋ, keŋ peski ka ka mero. Be ŋ ko han. ŋ te bep sonŋ te sakane, ke ŋ peski ka ka diyo. Ka thás aŋ tharon gbet, akor kon ke yi ka kata ke diyo kamu.
Kapr: Momo yo, I kone.
Bai: Iyo.

DRILLS

(a) a de - this one
no yeŋ - +here (this place)
o we yeŋ - this/this person
peski - turn (branch off)
deke/reke? - where?
<table>
<thead>
<tr>
<th>Stage</th>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>Deke an Post ofis aŋ-yi-a?</td>
<td>makit seth na obai gbelo</td>
</tr>
<tr>
<td>(b)</td>
<td>ṣe te do aŋ Post ofis aŋ yi-i?</td>
<td>makit akul o wot mi o o kas kamu o</td>
</tr>
<tr>
<td>(c)</td>
<td>Reke ma taŋ ka ko ka obai-e?</td>
<td>ro bathe? ro kor-e? ro mapaki-e? ro Sumbuya-e?</td>
</tr>
</tbody>
</table>

**Substitution II**

<table>
<thead>
<tr>
<th>Stage</th>
<th>Teacher's Cue</th>
<th>Trainee's Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>a ye</td>
<td>a ye</td>
</tr>
<tr>
<td></td>
<td>nan</td>
<td>nan diʒ</td>
</tr>
<tr>
<td></td>
<td>ne thonon</td>
<td>ne yan</td>
</tr>
<tr>
<td></td>
<td>lom</td>
<td></td>
</tr>
<tr>
<td>(b)</td>
<td>a ye no di kamu</td>
<td>do dareŋ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ka kata ke diyo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>do akul</td>
</tr>
</tbody>
</table>
SOME USEFUL EXPRESSIONS

1. Taoane a roŋ a re - Follow this road.
2. Soŋ-te-sakane - Cross roads
3. Kal ka anmɛro - Go left
4. Ka thas antharon gbɛt - Just (immediately after crossing over the bridge.
5. Kal ka anđiyɔ - Go right
6. Kɔnɔ toloŋ - Go straight
7. Kɛli ɲi/yi/ɲa/ko etc. - Look at it/them/him.
8. Lafte ko anmɛro/andiyɔ - Turn left/right.
9. Aŋ ɲi ro daren - They are (there) behind.
10. obo ɉi - 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.

PROVERBS

1. Mɛɾɛ mɛbothi kakarons - A good beginning makes a good ending.

2. A bana aloɿi amsim rɛseki
   (ripe banana) (breaks) a tooth
   The unexpected has happened.

3. An roŋ mo tepe ro ɣɛnki
   (The devil)(when it starts)(the devil's 'home')
   Charity begins at home

SOME OTHER USEFUL EXPRESSIONS

1. Pa Bai-ɛ apa - No problem/It doesn't matter.
2. owa ɲo - Never mind.
3. Kɔɛŋ ɲ gbapsa mi-ɛ? - Why are you buying/pesting me?
4. Te le sa amera - Don't be discouraged
5. Antoko ofiane - The chicken did not die of its own accord.
6. Mɛmɛ ko yemi mant - Please get me some water.
7. Man ko mun ansetha bia - Let's go drink some Star Beer.
8. Kon te ɉa mu no-ɛ? - Who called you here?
10. ɲ bayɛ me; ap - You are not ashamed of yourself.
11. Anfɛθ an sonɛ su aʃɛr - The children are a problem.
12. Te sompa ɲa ɉ00 - Leave them alone.
13. Ti ko pot mu ka obai - I am going to lodge your complaint to the chief.
GRAMMAR NOTES

VERBAL 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
   pe 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. fof - to speak
   fofer - to reason with
   thola - to beg
   tholer - to beg from

   (ii) converts adjectives into transitive verbs.

   E.g. lees - bad
   leser - to spoil
4. *as 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 *nc* denotes spontaneous action.

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

2. *ar* plus *nc* denotes action for or towards oneself.

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

3. *as* plus *nc* denotes action for or towards oneself.

E.g. sotho - to get, obtain
     sothanesnc (sothnc) - to get an idea of, to suspect.

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

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

5. *sth* denotes repeated action.

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

102
6. **ng** denotes reflexive action.

E.g.  
- dif  
  - to kill
- difng  
  - to kill oneself
- sega  
  - to swear (someone)
- segnge  
  - to swear oneself, take an oath
- yifethanng  
  - to question each other (repeatedly)
- panahe aneg  
  - to fool one another

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

E.g.  
- la邯na  
  - 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 VII

TRAVELLING BY LORRY - PART I

NARRATION


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. odroba - driver
4. osola - he accepts (agrees)
5. bias - journey
6. karam - to pay
7. kans - to tell
8. amolo - fare (amount, cost)
9. aprendis - 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. anlori - vehicle
16. ro pak - lorry park
17. mapthasre - after that
18. tep - to begin
19. pa - to say
DIALOGUE

Sallu: Reke anlori anye man ko-a?

Where is this lorry going to?

Driver: Aṣi ko Rokulan, aṣi yema ko-i?

It's going to Rokulan. Do you want to go?

Sallu: Yko, mince Rokulan reme ko.

Yes, I'm also going to Rokulan.

Driver: Owa man de kofe anlori amu yẹye.

O.K. let's go this is the vehicle you are looking for.

Sallu: Molo ma ram-a?

What is the fare?

Driver: An gbathẹ, elion yaraṣ ọbo.

It's not much, just two leones.

Sallu: Owa, thethe man tei-a?

O.K. when are you leaving?

Driver: I te tei kake.

I'll leave just now.

De yira no di.

Come occupy the front seat.

SUBSTITUTION DRILL I

TEACHER'S CUE

An yema ko ro Bo

Kamakwie

Makoni

Se

Sefadu

Blama

o

Sumbuya

Bumban

Binkolo

I

Yonibana

Minakie

Makari

Kon

Kankr

TRAINEE'S RESPONSE

An yema ko ro Bo

Se yema ko ro Sefadu

o yema ko ro Sumbuya

I yema ko ro Yonibana
SUBSTITUTION DRILL II

TEACHER'S CUE

Reke olangba mo ko-a?
Fatu
other
oye
N'mama
Adama
gbai

Reke an Lori maŋ ko-a?
anfem
anfeth
Thomas-an deyi Solomon-an

TRAINEE'S RESPONSE

Reke olangba mo ko-a?

QUESTION AND ANSWER DRILL

1. An omda mu-a? — Where is your Honda?
2. An yi royan. — It's over there.
3. Ka thẹnke-a? — Where is the pen?
   Ke yiri ro sẹth. — It's (there) in the house.
4. An kabile mu-a? — Where is your family?
   An yi ro America. — They are in America.
5. An lori-a? — Where is the lorry (vehicle)?
   An yi ro ratha ro. — It is down there.
6. An ba-a? — Where is the bar?
   An yi ro kom ro. — It's up there.
7. Asuma-a? — Where are the clothes?
   Te yi ka othela. — They are in the Tailor's shop.

TRANSORMATION

1. I bother owhabera owa. — I like this woman.
   I bother anfethabera anje. — I like this woman.
2. I bother oborko owon. — I like that woman.
   I bother anboko anan. — I like those women.
3. I bother antan owa. — I like this dog.
   I bother matan a nan. — I like those dogs.
4. nyathki kami owe.  
   Anyathki yami ahe.  
   This (my) friend.  
   These (my) frieirs.

5. I bothe re okarmoko kami owe.  
   I bothe re okarmoko yami  
   I don't like this (my) teacher.  
   I don't like these (my) teachers.

   Se yema cyari ahe.  
   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 seth        - 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.

- **kadareŋ** - after, behind
- **rodareŋ** - "
- **kadi ka** - before, in front of
- **rodi ka** - "
- **kadi ka** - from
- **kawur ka** - "
- **kawur ro** - from (with place names)
- **katorŋ ka** - between, among
- **roratha ka** - under
- **ka...roratha** - under (e.g. kaŋ sar doratha - under the stone)
- **rokom ka** - on, from
- **ma...rokom** - " " (e.g. kaŋ seth rokom - on the roof)
- **rokor ka** - in, inside
- **ka...rokor** - " " (e.g. ka akuma rokor - inside the box).
- **ka(ro)...rayar** - near
- **sala ta** - for the sake of, in connection with, according to

**NOTE:** **rodareŋ**, **rodi**, **roratha**, **rokom**, **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:

- **ta tami** - for me
- **ta tamu** - " you
- **ta toŋ** - " him
- **ta tasu** - " us
- **ta tanu** - " you (pl.)
- **ta tanarŋ** - " them
PICTORIAL CUE

THEME: šwol ya an Manika
(Madingo Music)
LESSON VIII

TRAVELLING BY LORRY - PART II

NARRATION

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

VOCABULARY

1. thor - get (climb) down
2. puta - to puncture (to get burst)
3. gbéble - break down
4. ñata - to lift
5. mañbunklo gbunklo (kalop) - pot holes/bumps
6. baka - to board a vehicle
7. gbép - 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

TEMNE ENGLISH

Driver: Rataya re po puta The tyre is punctured.
Thor nu kama se sinkar ri.
Please alight, so that we can change it.

Pass: Ko put ri-a? What punctured it (tyre)?

Driver: Ee! aroontima na put ri. Oh! it's a nail.
Aron gbép re les owu The road is bad and there are a lot of gallops.
skalop ethaser.

Pass: Mbo tei su, keli rata-
yá gbép ra yi re thei Get away, look, the tyre itself is worn out.

Driver: Aprentis, thora anyak Arprentice, bring the jack
deyi espana lemp, kama and the spanners quickly,
y sinkar ra taya. and change the tyre.
Apprentice: I po sinkar ri.
Driver: owa wuni-o-wuni to baka ka mas konè.
Pass: " Taai te so gbegbe-e.
Driver: okuru ote mar su than' hay se bek keyenk mëder.

I have changed it.
O.K. please board the vehicle so that we can go.
Let's don't get another break down.
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. arontima na yeŋ - it's a nail
3. I te-e - I don't know
4. aron gbeŋ re les - even the road (the road itself)
5. roŋ da/re les - it's a bad road
6. thasar - 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. hay - until
13. o te mar su - he will help us.
14. mar - help
15. keyenk mëder - to be safe (safely)

TRAVELLING BY LORRY - ANOTHER SITUATION
(PART III)

NARRATION

Anlori am po bek Rokulan. Basie-an ka athora a kothe kon, ko oram odreba. o kal so yif odreba kama tori ko ro anseth na oedmasta an yi-e. odreba ko o kanè ko ke pa anseth an yi ka ammisiri rayer.
SOME USEFUL EXPRESSIONS AND VOCABULARY

1. sẹyẹt — things (belongings)
2. akothe — luggage
3. anmisiri — mosque
4. ka anmisiri da/ra yer — near the mosque
5. ra/da yer — near
6. thör nu — (you pl.) come down
7. swaa — 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. ankabilẹ mu-a? — where is your family?
17. woŋ ro kor — get inside
18. gbẹpa atuma — load the boxes
19. sek othan — move a little bit
20. gbasi akothe kamu — pick up your luggage
21. ko kans ko — go tell him/her
22. olangba owoŋ o wont — That man is my brother
23. I po sinkar rataya — I have replaced the tyre

TIMES OF THE WEEK

thonọŋ — today
ninọŋ — tomorrow
dis — yesterday
sọdis — the day before yesterday
reọsọkoŋ — 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 cronko - 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 DRILL

OIL PALM PRODUCE (seyt masotho ka ankop-e)

TEACHER'S CUE
Se soto amaro kewur ka ankomp

TRAINEE'S RESPONSE
Se soto amaro kewur ka ankomp
maber (makomp
egbelo
malanko
tagbara
napol
masoi
rapon

MORE VOCABULARY
malanko - palm kernel oil
napol - ropes
masoi - soap
### VERBS

<table>
<thead>
<tr>
<th></th>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ka gbep</td>
<td>to climb</td>
</tr>
<tr>
<td>2</td>
<td>Ka ton</td>
<td>to cook</td>
</tr>
<tr>
<td>3</td>
<td>Ka pat</td>
<td>to boil</td>
</tr>
<tr>
<td>4</td>
<td>Ka poli</td>
<td>to harvest oil palm fruits</td>
</tr>
<tr>
<td>5</td>
<td>Ka kɔsi</td>
<td>to remove the fibre</td>
</tr>
<tr>
<td>6</td>
<td>Ka tass</td>
<td>to remove the spikelets from the palm bunch</td>
</tr>
<tr>
<td>7</td>
<td>Ka bɔli</td>
<td>to remove the palm fruits from the spikelets</td>
</tr>
<tr>
<td>8</td>
<td>Ka kupi</td>
<td>to remove the palm cabbage</td>
</tr>
<tr>
<td>9</td>
<td>Ka lɔr</td>
<td>to tap the palm wine</td>
</tr>
<tr>
<td>10</td>
<td>(note lɔr</td>
<td>the palm wine tapper)</td>
</tr>
<tr>
<td>11</td>
<td>Ka sɔthɔ</td>
<td>to get</td>
</tr>
</tbody>
</table>

### EXERCISE

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

THE PEACE CORPS VOLUNTEER TALKS TO THE
PARAMOUNT CHIEF

NARRATION

Bill-an, o Pisku ufo, yi oyathki kon Rahman-an, an ko
kori obai kande, o won ro pet ro ober-e. An bep ri aŋgboli
ŋa anthoŋ aŋe, Pa Kapr-an, Pa Sантigie-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. aŋgboli  - chiefdom heads
4. I de mar anfem  - I have come to help the people of
  ŋa anthoŋ aŋe  - this chiefdom.
5. ka beŋ ta pŋ  - swamp cultivation
6. o bong mi tek  - I am happy to hear about that
tel ti.
7. momo ka re mar su  - Thanks for coming to help us
8. tereŋ lereŋ  - for two years
9. o bong mi tek  - Am glad to know you.
tara mu
10. ko nde yo ka  - What have you come to do in this
  anthoŋ aŋe-a?  - country?
11. ko mepanth ma  - what work have you come to do.
  nde yo-a?
12. kori obai  - greet the chief
13. koŋ me yoyi-a?  - why should I do it.
14. I yema nank obai  - I want to see the paramount chief
  kande.
15. to ma kori obai-a?  - How should one greet the chief?
16. sŋ yama sŋ yo  - This is how we do it.
17. entamans a te  - You remember what I told you?
  I kane mu?
18. tha nsang ka kori - You have to stoop to greet the
  obai.
19. yikis anfem a baki - respect the elders
20. te kori obai dayi - don't greet the chief with the
  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 TEN

TALKING TO THE FAMILY

NARRATION

Re foi din-i, Jim-aŋ o bo sofanc o them ba anseth ro o ber-e. Ka o yif ko emolo a bera yi a feth o ba-e. o them ko pa o ba abera tamath yi a feth kegba-aŋ. Jim-aŋ ko kal keyif ye: o bef, o thila ethila ethok, o kal so thila ma komp. Map thes ri-e o te thila pela pelom ta ka wai a re an kabiñe ŋoŋ ro skul-e, owa bepi othem yi ka bor koŋ gbo ŋa ya yi ro seth-e? o them ko gbaki ke pa an feth ŋoŋ-o, an rani ŋoŋ-o, an rani ŋoŋ-o, o ninkara koŋ-o, o ya koŋ-o, yi ra kom roŋ tho beɛ ŋa ya 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 roŋ - his family
10. beɛ - all
11. yɛpɛyi - 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 kegba-aŋ.
Jim: To man taŋ ma fil ya-a?
Pa: I baf, I thila ɛ thok, I kal ber. I ti thila so pla pelom ta ka wais ecyt ėlom ro seth.
Jim: Aŋ feth a mu ata ko ro skul-i?
Pa: Yepeyi, tamath ḋa meko ro skul, a tofọt-tamath ḋam mar mi ro kor.

Jim: Molo afem mi dira no seth ka mu-a?

Pa: Aj feth ami be a dira der okin, yi an rane mi-o yi afem ami akom so.

Jim: Mo-a reke-a?

Pa: o ninkara kami, oya kami, owojimi - bara ubaki de yi o wosor kami-anj.

Jim: owa obaki mi thonouj, I yema dira. Set ninkara beth.

Pa: Pe baṣ apaa. Kauka ẹndira a heri.

QUESTIONS

1. Reke Jim-aṣ o ber-a?
2. Molo abera yi afeth othem o ba-a?
3. Molo a feth mọ ko ro skul-a?
4. To othem mọ yo ka fil a kabile koj-a?
5. Kẹnẹ ọja mọ dira ro seth-a?

USEFUL EXPRESSIONS

1. Kane salins-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 esalins-a? What do you depend on?

SCHOOL SITUATION

1. ọwath owe ọ ba rusma a fino This child is well behaved
2. ọ rusmae He/she is not well behaved
3. ọ we u nafel He is a problem
4. Mun gbafẹn You are stubborn
5. ọ gbasi ẹman He does not take advice
6. ọwath o we u noko The child is filthy
7. aṣ ọnọ a thamro They are waywards
8. nbothr ke tim You like to fight
9. ọ gbeli fof He is a talkative
10. o wan ka mu u yem
11. o bote rabomp roŋ ka ka kararŋ
12. o bothr kə wol
13. an gboth ka der no skul
14. Ret-o-ret
15. kat-kat
16. win-win
17. gbarc-gbarc
18. o dusac
20. o buko-ε
21. o santhic anfon roŋ
22. ma santak məŋ mə boli
23. wop elens
24. Wur ro kan
25. o wopere no skul

Your child is a liar
He has poor academic performance
He is too playful
They come late to school
Everyday or every other day
Frequently
Once on a while
Torn completely
She does not plait her hair
He does not bathe
He does not comb his hair
His/her finger nails are long
Pay attention
Get outside
He is not serious about his school work.
PICTORIAL CUE

THEME: Ka to apela  
(Milling rice)
# LESSON ELEVEN

## REFUSING GITS AND INVITATIONS POLITELY

### SITUATIONS

<table>
<thead>
<tr>
<th>REQUEST/INVITATION</th>
<th>POLITE NEGATIVE RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Come to chop</td>
<td>Thank you, I'm full.</td>
</tr>
<tr>
<td></td>
<td>Iyo momo-o, kere I tha die son - Thanks, but I don't feel like eating now.</td>
</tr>
<tr>
<td>2. Mbo, I yema nko kori mi</td>
<td>2. Ee, o lune mi naŋ tek ko, kere I baŋ aŋere. I ba ke ko abias - I would have like to go, but there is no chance, I have to travel.</td>
</tr>
<tr>
<td>Friend, I would like you to</td>
<td>I yenko - I'm sick (I can't go)</td>
</tr>
<tr>
<td>visit me.</td>
<td>A katek kami ke baŋ - My foot hurts (I can't come).</td>
</tr>
<tr>
<td>3. Wan I gbeler mu antako -</td>
<td>3. Ya momo-o I kar thon ke der Lam - Thank you Mama, but I'll accept it some other time.</td>
</tr>
<tr>
<td>Friend, receive this chicken</td>
<td></td>
</tr>
<tr>
<td>as a gift.</td>
<td></td>
</tr>
<tr>
<td>4. Sam, de gbasi asta bia -</td>
<td>4. Momo-o, kere pe fec mi mun thonoŋ, I yenko - Thank, but I am not well, I can't take a drink today.</td>
</tr>
<tr>
<td>Sam, come have a pint of</td>
<td>I yema na ye mu, kere I ba-eANKALA - I would have liked to give you but I don't have money.</td>
</tr>
<tr>
<td>beer.</td>
<td></td>
</tr>
<tr>
<td>5. opisko ye mi ankala -</td>
<td></td>
</tr>
<tr>
<td>Peace Corps give me some</td>
<td></td>
</tr>
<tr>
<td>money.</td>
<td></td>
</tr>
</tbody>
</table>
SOME USEFUL EXPRESSIONS

1. I po di kake – I have just eaten.
2. Tia mi anane – Pardon me.
4. I kar ras othan – I'll wait a while.

SOME TEMNE SONGS

Ma Leŋ me Themne

1. Kapr-aŋ
   (a) Kapr-aŋ-o an lapra mar ko nane rar komane – te teŋ-i?
   Cho/ Kapr-aŋ-o o an lapra mar ko
   (b) Kapr-aŋ gbeŋ–gbeŋ 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) Aŋ feth awemne ko-e tara ba-e ka di e kondo kan tara gbo mineŋ.
   Cho/ Kanu-ye-kanu, Aŋ yeman-kanu-ye kanu
        I ye kama der-o. Oya ko an tara ba mineŋ.
        Kanu-ye-kanu, Aŋ yeman-kanu ye kanu.
   (b) Aŋ feth a meni ko-e tara ba-e?
        Ka di ka gbem-o kan tara gbo mineŋ.
   (c) Aŋ feth a limba ko-e tara ba-e
        ka ber ma ber-o kan tara gbo-mineŋ.
   (d) Aŋ feth a fola ko tara ba-e?
        Ka di a peni-o kan tara gbo-o mineŋ.
   (e) Aŋ feth a kario ko tara ba-e?
        Ka di efufu-o kan tara gbo-mineŋ!25
4. **Ka Yenk Thëke**

**Cho/**
Ka yenk thëke kë lëpso
Ah mi-neñ ka te ba akala
Ka yenk thëke kë lëpso.

(a) A minëñ me te ba akala I neyë wuni më fater mi
A minëñ me te ba reka I neyë wuni en mar mi.
Mañ yira noru mbaë reka-e o wuni ke mu o nek-ë mu

(b) A minëñ me te ba kara mba-e wuni më ne kamu.
A minëñ me te ba kara mba-e wuni më sothe mi
Mañ yira no ru mbaë reha wuni ka mu o fate-ë mu.

5. **Kañ Añ Wula**

**Cho/**
Kañ wula-e kañ wula-e mi'tic sono-o (Repeat twice)
Bëe-da ru ra kake be mba-e
Kara m'ba-e kas mpo gbo tie sonicono-o
Beñ kom-ye-e no ru-e
E-ya - ye mtiye sonicono ka wule-e-e-e

Repeat  (Kañ wula, kañ wula e kañ wula fëm-amimus I tie sonicono-o
twice (o-o ka wule-e-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-ö
E e ya ye më tîne sonicono
Kañ wula - e-e-e
6. *Ssek Yaŋ Anthaba*

0-0 da res

ε sek yaŋ anthaba mo woŋ ke yi kel

0-0 da res

Ah ya-a anthara maŋ te mu gbęŋən mbo

0-0 da res, ko εŋ! ε sek yaŋ anthaba

Mo woŋ ke wura yi kel 0-0 da res.

Solo ka mun-o.

Kamun kam dif mu thankaŋ, kamun-o

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

a) Sorie-e kamun ka dif mu thankaŋ

b) 0 - Berti " " " " "

c) 0 - Tom - e " " " " "

---

**Slangs**

<table>
<thead>
<tr>
<th>Slangs</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Taŋ koth</td>
<td>Pass it around</td>
</tr>
<tr>
<td>2. Taŋ bemi</td>
<td>Pass it to me</td>
</tr>
<tr>
<td>3. Ta marans</td>
<td>Let's help each other</td>
</tr>
<tr>
<td>4. Ta wapanς</td>
<td>Let's unite</td>
</tr>
<tr>
<td>5. Sakoma</td>
<td>We are related</td>
</tr>
<tr>
<td>6. An wuth</td>
<td>Idiomatic expression</td>
</tr>
<tr>
<td>7. Kuru ke sunthmu</td>
<td>Unexpected expectations</td>
</tr>
<tr>
<td>8. Kethëgbe-kethëgbe-keso szko</td>
<td>Slow but sure</td>
</tr>
<tr>
<td>9. Kali ssek yo thaba</td>
<td>Look at your dirty teeth</td>
</tr>
<tr>
<td>10. Bo ta tei su</td>
<td>Leave us alone</td>
</tr>
<tr>
<td>11. Arbo-ma-mu-e</td>
<td>Idiomatic expression</td>
</tr>
<tr>
<td>12. Sabano</td>
<td>This is our land</td>
</tr>
<tr>
<td>13. Sayino</td>
<td>We live here</td>
</tr>
<tr>
<td>14. Sakorno</td>
<td>We own here</td>
</tr>
<tr>
<td>15. Koma fofo-a</td>
<td>What are you saying?</td>
</tr>
<tr>
<td>16. olangba</td>
<td>Common name for male equals</td>
</tr>
<tr>
<td>17. Subri</td>
<td>Early morning</td>
</tr>
<tr>
<td>18. Bot ki no</td>
<td>Put it here</td>
</tr>
</tbody>
</table>
**Dos and Don'ts**

**Don'ts:**

1. Māŋ fofang-e wuni baki mo ukos mu.
   Don't talk to an elder as if he is your equal.

2. Te gbek aŋes ŋa owuni 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 kemero.
   Don't greet (shake hands) anyone with your left hand.

5. Te dia kata kemero.
   Don't eat with your left hand.

6. Te noi reka-o-reka yi kata kemero.
   Don't receive anything with your left hand.

7. Te mumpeis ra redi.
   Don't smell food.

8. Te kšre atoi ŋa wuni.
   Don't interfere with anybody's secret society.

9. Te som wan ka wuni ke te tori anfem ŋoŋ.
   Don't send on errand anybody's child without informing the parents.

10. Te gbasi amumpeis ye ukǝrﬁ-o-kerﬁ bepi anyifang wuni-e.
    Don't take the shorts (pictures) of any devil without asking for permission.

11. Te soŋ wuni reka yi kata kemero.
    Don't give anything to someone with your left hand.

**Dos:**

1. Obai ka kori tha ensane.
   You have to bend to greet the chief.

2. Te wuni-o-wuni owe bek komu ya/psa.

3. Yikis anbaki amu.
   Respect your elders.

4. Be endi yi afem abaki-e, wop kabasa yi kata kemero.
   Whenever you eat with elders, support the dish with your left hand.
Theme: Ka othela
(At the Tailor Shop)
LESSON TWELVE

KA cTHELA - AT THE TAILOR SHOP

VOCABULARY AND USEFUL EXPRESSIONS

1. ruma - shirt
2. emonti - shorts
3. eyankra - trousers
4. kotha - cloth
5. kefol - gown
6. rapel - shirt (a kind of easy wear)
7. I yema nde setha mi - I want you to sew for me
8. Re sotha mi eyankra - sew me a pair of trousers
9. angbongbon - the packet
10. bot egbongbon-yanle - put four pockets
11. yerey do di - two in front
12. yerey do darey - two at the back
13. sotha 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. entara soth emonti-i? - do you know how to sew shorts
19. molo me ram-a? - how much would I pay
20. aloko me re banj yi-a? - when shall I come for them?
21. yo I tep mu ras a tu lion - let me deposit two leones
22. de banj yi ka nyuma - come and collect them on Friday
23. I te kara ape tie-a? - I will bring the balance
24. molo ka soth a ruma-a? - how much does it cost to sew a shirt?
25. ka fol ake ke lol thon - this gown is very small
26. a ruma re thebe - the shirt is tight
27. eyankra eya gbuth thon - this trousers is short
28. ma lonk meboli - long sleeves
29. soth ki ka boli - sew it long
GLOSSARY

A

aŋ, am, an - they
anbera - women
anbera - 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
baj - hurt, sour
beŋa - rope
bepi - if
bempa - make
bet - hold
boya - give away
beŋ - 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
bone - please, gladden (e.g. pe bone mi)
- it gladdens me, I am glad
ma-bono - gold
m-bother - love
D

der  - come
di  - eat
dif  - kill
dine  - be lost
dis  - yesterday
dor  - hunger
dc  - and
du  - plait, coil
din  - one
dim  - voice
kɔ-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  :733  - put together
gbo  - only
gbon  - touch
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>an-gbor</td>
<td>padlock</td>
</tr>
<tr>
<td>an-gbonko</td>
<td>forest</td>
</tr>
<tr>
<td>ta gboyo</td>
<td>millet</td>
</tr>
<tr>
<td>gbelo</td>
<td>broom</td>
</tr>
<tr>
<td>gbut</td>
<td>short</td>
</tr>
<tr>
<td>gbali</td>
<td>line, put in order</td>
</tr>
<tr>
<td>gbath</td>
<td>lick</td>
</tr>
<tr>
<td>gbek</td>
<td>scrub</td>
</tr>
<tr>
<td>gbip</td>
<td>choose, get hold of</td>
</tr>
<tr>
<td>e-gbith</td>
<td>drags</td>
</tr>
<tr>
<td>gbantha</td>
<td>slap, hit</td>
</tr>
<tr>
<td>gbothi</td>
<td>pinch</td>
</tr>
<tr>
<td>gbek</td>
<td>cut</td>
</tr>
<tr>
<td>gbeli</td>
<td>able</td>
</tr>
<tr>
<td>gbènki</td>
<td>reduce, substract</td>
</tr>
<tr>
<td>gbèpe</td>
<td>leave</td>
</tr>
<tr>
<td>han</td>
<td>for a long time, until</td>
</tr>
<tr>
<td>he</td>
<td>not</td>
</tr>
<tr>
<td>hali</td>
<td>not at all</td>
</tr>
<tr>
<td>hake</td>
<td>sin</td>
</tr>
<tr>
<td>ka</td>
<td>of, from, in, at, to</td>
</tr>
<tr>
<td>ka, k and okabi</td>
<td>blacksmith</td>
</tr>
<tr>
<td>kabika</td>
<td>from</td>
</tr>
<tr>
<td>kadarey ka</td>
<td>behind, after</td>
</tr>
<tr>
<td>kadika</td>
<td>in front of</td>
</tr>
<tr>
<td>kake</td>
<td>now</td>
</tr>
<tr>
<td>kal</td>
<td>return, also auxiliary verb</td>
</tr>
<tr>
<td></td>
<td>expressing repeated action</td>
</tr>
<tr>
<td>kansé</td>
<td>tell, report</td>
</tr>
<tr>
<td>kansé</td>
<td>who</td>
</tr>
<tr>
<td>kantha</td>
<td>shut</td>
</tr>
</tbody>
</table>

---

134
<table>
<thead>
<tr>
<th>$k$</th>
<th>$l$</th>
</tr>
</thead>
<tbody>
<tr>
<td>kanthi</td>
<td>be in the habit of</td>
</tr>
<tr>
<td>o-kapra</td>
<td></td>
</tr>
<tr>
<td>kapra</td>
<td></td>
</tr>
<tr>
<td>kar</td>
<td></td>
</tr>
<tr>
<td>o-kas</td>
<td></td>
</tr>
<tr>
<td>katsyka</td>
<td></td>
</tr>
<tr>
<td>o-kei</td>
<td></td>
</tr>
<tr>
<td>keia</td>
<td></td>
</tr>
<tr>
<td>kec</td>
<td></td>
</tr>
<tr>
<td>ko?</td>
<td></td>
</tr>
<tr>
<td>ko</td>
<td></td>
</tr>
<tr>
<td>ko</td>
<td></td>
</tr>
<tr>
<td>kocy?</td>
<td></td>
</tr>
<tr>
<td>kono</td>
<td></td>
</tr>
<tr>
<td>kor</td>
<td></td>
</tr>
<tr>
<td>koth</td>
<td></td>
</tr>
<tr>
<td>ap-kui</td>
<td>alligator</td>
</tr>
<tr>
<td>kuma</td>
<td>box</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>lom</td>
<td>- small</td>
</tr>
<tr>
<td>ka-lomc</td>
<td>- sheep</td>
</tr>
<tr>
<td>lom</td>
<td>- count</td>
</tr>
<tr>
<td>lom</td>
<td>- talk</td>
</tr>
</tbody>
</table>

| m, n     | - you (singular) (subject)   |
| ma, me, mo, m | - when                   |
| mant    | - water                     |
| man, man, mam | - let us (e.g. man kone; let us go) |
| maro    | - palm oil                  |
| mi      | - mu                        |
| mo      | - like                      |
| molo    | - prize, amount             |
| molo-a? | - how much, how many?       |
| mothà   | - auxiliary verb expressing the idea "first" |
| mu      | - you (singular (object)    |
| mun     | - drink                     |
| munó    | - you (disjunctive)         |

| 'n,m'    | - you (singular (subject)   |
| o-na     | - cow                       |
| nant     | - fire                      |
| nan     | - adverb denoting past tense |
| nank    | - see                       |
| ne      | - you (plural) (subject)    |
| an-nes  | - spider                    |
| nesa    | - fear                      |
| an-nenes | - cockroach                 |
| nia     | - you (plural) (disjunctive) |
| mu      | - you (plural) (object)     |

<p>| η      | - them (object), they (disjunctive) |
| res     | - name                       |
| yof     | - moon, mouth               |</p>
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>or</td>
<td>-</td>
</tr>
<tr>
<td>he</td>
<td>-</td>
</tr>
<tr>
<td>say</td>
<td>-</td>
</tr>
<tr>
<td>matter, palaver</td>
<td>-</td>
</tr>
<tr>
<td>jump</td>
<td>-</td>
</tr>
<tr>
<td>rice</td>
<td>-</td>
</tr>
<tr>
<td>forget</td>
<td>-</td>
</tr>
<tr>
<td>foolish, crazy</td>
<td>-</td>
</tr>
<tr>
<td>town</td>
<td>-</td>
</tr>
<tr>
<td>finished (also used to form perfect and pluperfect tenses)</td>
<td>-</td>
</tr>
<tr>
<td>burst</td>
<td>-</td>
</tr>
<tr>
<td>pluck</td>
<td>-</td>
</tr>
<tr>
<td>deny, refuse</td>
<td>-</td>
</tr>
<tr>
<td>with</td>
<td>-</td>
</tr>
<tr>
<td>branch</td>
<td>-</td>
</tr>
<tr>
<td>pay</td>
<td>-</td>
</tr>
<tr>
<td>wife</td>
<td>-</td>
</tr>
<tr>
<td>elephant</td>
<td>-</td>
</tr>
<tr>
<td>day</td>
<td>-</td>
</tr>
<tr>
<td>paper, letter</td>
<td>-</td>
</tr>
<tr>
<td>which, where</td>
<td>-</td>
</tr>
<tr>
<td>year</td>
<td>-</td>
</tr>
<tr>
<td>there</td>
<td>-</td>
</tr>
<tr>
<td>voice</td>
<td>-</td>
</tr>
<tr>
<td>to, at, in</td>
<td>-</td>
</tr>
<tr>
<td>after, behind</td>
<td>-</td>
</tr>
<tr>
<td>in front of</td>
<td>-</td>
</tr>
<tr>
<td>inside</td>
<td>-</td>
</tr>
<tr>
<td>upon</td>
<td>-</td>
</tr>
<tr>
<td>under</td>
<td>-</td>
</tr>
<tr>
<td>be in the habit of</td>
<td>-</td>
</tr>
<tr>
<td>for the sake of, in connection with, according to</td>
<td>-</td>
</tr>
<tr>
<td>we</td>
<td>-</td>
</tr>
<tr>
<td>S</td>
<td>T</td>
</tr>
<tr>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>sent</td>
<td>sand</td>
</tr>
<tr>
<td>aŋ-seth</td>
<td>house</td>
</tr>
<tr>
<td>aŋ-ścm</td>
<td>animal, ineat</td>
</tr>
<tr>
<td>seŋa</td>
<td>swear (someone)</td>
</tr>
<tr>
<td>seŋane</td>
<td>swear oneself (ie to take an oath)</td>
</tr>
<tr>
<td>saŋ</td>
<td>we</td>
</tr>
<tr>
<td>sap</td>
<td>beat, flog</td>
</tr>
<tr>
<td>sim</td>
<td>cut down, destroy</td>
</tr>
<tr>
<td>aŋ-sip</td>
<td>leopard</td>
</tr>
<tr>
<td>aŋ-soi</td>
<td>hoarse</td>
</tr>
<tr>
<td>ma-soi</td>
<td>soap</td>
</tr>
<tr>
<td>som</td>
<td>send</td>
</tr>
<tr>
<td>ta-sor</td>
<td>guinea corn</td>
</tr>
<tr>
<td>sok</td>
<td>down (used impersonally e.g. pe sok, it dawns, pe sok mi, I understand)</td>
</tr>
<tr>
<td>soŋ</td>
<td>give</td>
</tr>
<tr>
<td>aŋ-sep</td>
<td>pig (wild)</td>
</tr>
<tr>
<td>sotho</td>
<td>get, obtain</td>
</tr>
<tr>
<td>su</td>
<td>us</td>
</tr>
<tr>
<td>aŋ-su</td>
<td>ring</td>
</tr>
<tr>
<td>sunt</td>
<td>cork</td>
</tr>
<tr>
<td>sunti</td>
<td>cork-up</td>
</tr>
<tr>
<td>santek</td>
<td>uncork</td>
</tr>
<tr>
<td>T</td>
<td></td>
</tr>
<tr>
<td>ta</td>
<td>for</td>
</tr>
<tr>
<td>ka-ta</td>
<td>hand</td>
</tr>
<tr>
<td>taŋ</td>
<td>follow</td>
</tr>
<tr>
<td>tara</td>
<td>know</td>
</tr>
<tr>
<td>tek, take</td>
<td>to, in order to</td>
</tr>
<tr>
<td>tel</td>
<td>hear, understand</td>
</tr>
<tr>
<td>tep</td>
<td>begin</td>
</tr>
<tr>
<td>te</td>
<td>do not (with imperative)</td>
</tr>
<tr>
<td>tela</td>
<td>call</td>
</tr>
<tr>
<td>tha</td>
<td>let (eg. tha oko, let him go)</td>
</tr>
<tr>
<td>tha</td>
<td>more (used with adjectives to form the comparative).</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>tha</td>
<td>not</td>
</tr>
<tr>
<td>thila</td>
<td>sell</td>
</tr>
<tr>
<td>thola</td>
<td>beg</td>
</tr>
<tr>
<td>an-thof</td>
<td>chiefdom, country ground</td>
</tr>
<tr>
<td>o-tik</td>
<td>stranger</td>
</tr>
<tr>
<td>ma-tir</td>
<td>blood</td>
</tr>
<tr>
<td>an-toko</td>
<td>fowl</td>
</tr>
<tr>
<td>tori</td>
<td>tell</td>
</tr>
<tr>
<td>totoko</td>
<td>first</td>
</tr>
<tr>
<td>wai</td>
<td>buy</td>
</tr>
<tr>
<td>wdr</td>
<td>goat</td>
</tr>
<tr>
<td>wer</td>
<td>rat</td>
</tr>
<tr>
<td>wop</td>
<td>catch, hold, arrest</td>
</tr>
<tr>
<td>woj</td>
<td>enter, put on (clothes)</td>
</tr>
<tr>
<td>wonj</td>
<td>sharp</td>
</tr>
<tr>
<td>o-wuni</td>
<td>person</td>
</tr>
<tr>
<td>wur</td>
<td>get out, come from</td>
</tr>
<tr>
<td>re-yem</td>
<td>lie</td>
</tr>
<tr>
<td>yema</td>
<td>want, like, love</td>
</tr>
<tr>
<td>ma-yentha</td>
<td>benniseed</td>
</tr>
<tr>
<td>yi</td>
<td>be</td>
</tr>
<tr>
<td>yi</td>
<td>with</td>
</tr>
<tr>
<td>yif</td>
<td>ask</td>
</tr>
<tr>
<td>yo</td>
<td>do</td>
</tr>
</tbody>
</table>
REFERENCES

Extracts and references have been drawn mainly from the following:


5. Scott, J.P.L. An Introduction to Temne Grammar. (Published by the Government of Sierra Leone, 1956.