

Peace Corps

*A Basic Mandinka Course
With
Cultural Notes*



PREFACE

LANGUAGE

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

A guide to the Dialogue.

I. Method:

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

a. Choral repetition:

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

b. Backward build-up:

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

Inteh man na buko jeh.

- Jeh (1)

- Na buko (2)

- Na buko jeh (1+2)

- Man (3)

- Man na buko jeh (1+2+3)

- Inteh (4)

- Inteh man na buko jeh (1+2+3+4)

This is only done when and where necessary for better pronunciation, intonation, and rhythm (P.I.R.). Choral repetition helps in getting everybody to participate in repeating the sentences and in getting the rhythm and should be used often.

c. Individual repetition:

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

d. Movements:

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

e. Rewards:

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

f. Global explanations:

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

g. Precise explanations:

This is necessary for the students to understand the meanings of individual words used in the dialogue. This way, they may have



3.

notions of the grammar and structure of both phrases and sentences. Some methods the teacher can use in the explanation are:

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

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

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

h. Dictation:

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

II. Drills

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

a. Substitution drills:

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

	Inteh man na buko jeh	Teacher:	"Iteh"
Student:	<u>Iteh</u> man na buko jeh	"	: "Ateh"
"	: Ateh man na buko jeh.	"	: "Itolu"

Student: Itolu man na buko jeh etc.

b. Double substitution:

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

Inteh man na buko jeh. Teacher: "Iteh"
Student: Iteh man na buko jeh " : "Kalaa"
" : Iteh man na kalaa jeh, etc.

c. Transformation:

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

Teacher: I ye bungo fita le
Student: I yaa fita le
Teacher: I ye bungo muu le
Student: I yaa muu le

d. Expansion:

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

Naa! Teacher: "Nko"
Student: Nko naa! " : "Jang"
" : Nko naa jang! " : "Bang"
" : Nko naa jang bang! etc.

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

II. Questions:

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

IV. Situations:

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

V. Pronunciation:

a. Vowels:

A as in father
 O as in naught
 E as in rate
 U as in food
 I as in thin

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

b. Diphthongs:

AI as in why
 OI as in boy
 EI as in ray

c. Consonants:

B C
 D F
 G H
 K M
 N P
 S T
 X V
 W Y

d. Special sounds:

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

nga - nasal sound
 nye - as in Sonia

Show the movement of the tongue in making this particularly difficult sound: "nye". To make this sound, the tip of the tongue is placed at the back of the front teeth as when pronouncing the word "nine", then the tip of the tongue is removed from that position as the middle part of the tongue is placed against the palate.

CROSS-CULTURE

Language is an integral part of a culture. It is often attempted to separate them in training programs for the sake of scheduling. Here we try to integrate the two as much as possible. For every dialogue there is a cultural introduction which could be discussed. The following exercises are for "cross-cultural training".

I. Role Plays:

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

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

II. Field Trips (Sorties):

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

Sortie no. 1

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



Objectives of this sortie:

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

Procedure

1. Working with your staff, decide as a group on some of the things you would like to locate to make you feel more comfortable in Banjul.
2. Put these things or services in a list according to your priorities and working with your guide, decide which things can be found in the immediate neighbourhood.
3. Using local transport, or walking if possible, in the company of your language teacher, locate and visit as many of the places and things mentioned in your list as possible.
4. Bring back as much of the following information as possible:
 - a. how to get there - location, transportation
 - b. if you purchased anything - how much did the article cost?
 - c. how was your experience in finding this service or thing different from the same situation in the States - or was it the same?
5. Observe and describe the people you see and meet:
 - a. can you identify the person's function based on his appearance?
6. Comment on greetings you observed; are they the same or different from U.S. greetings?
7. Note the things that raise questions in your mind and that you would like answers to.
8. Make a list of the new words and expressions you heard or learned during the sortie.

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

Sortie no. 1: 1. Transportation - how to get around, maps of the city

- *2. Stamps - post office, writing paper, envelopes
 - *3. Food stores, market - cokes, cigarettes, beer
 - *4. Reading materials - books, phrase books, American newspapers, magazines.
 - *5. Drugs - chemist
 - 6. Film - photo stores, developing
 - 7. Bars, cafes, restaurants
 - 8. Bargaining or set prices
 - 9. Clothes, shoes, etc.
- * Items that could be found in the immediate neighbourhood.

This resulted in a sortie to:

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

Other items were covered in a subsequent sortie.

III. Critical incidents:

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

- 1. I had a teacher who was particularly resistant to science as a subject. She avoided it as much as possible prior to my arrival, and was very resentful of me as a science teacher. I think much of this was out of fear of failure. I praised her every effort and pretended not to be aware of her failings. She has become a very enthusiastic science teacher and she is like a child when discovering new things.
- 2. Upon my arrival at my job as a teacher, I found a dilapidated school with buildings which needed repair. Perfectly good equipment was unused, and the staff, and needed and wanted help. For two weeks, I investigated all aspects of the situation, poking into every nook and asking a thousand questions, and listing everything that needed to be repaired, replaced, cleaned, or altered. I knew the staff wouldn't be much help, so I was personally able to solve most of them.



IV. Discrepant events:

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

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

Why didn't I get the right directions?

V. Force field analysis:

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

<u>FORCE FIELD ANALYSIS</u>	
<p>What are the factors that can help or hinder me in achieving the following goal?</p> <p>"I want to be fully accepted by my village as a native Gambian"</p>	
<p><u>Forces for:</u></p>	<p><u>Forces against:</u></p>
<ol style="list-style-type: none"> 1. Which of the above do I have no control over? 2. Which can I change and how? 3. Should I attempt or abandon the goal? 	

LANGUAGE/CULTURAL TRAINING LEARNING OBJECTIVES

1. By the end of training the trainee will be able to greet effectively.
 - a. exchange at least five greetings in the target language
 - b. explain the importance of greetings
 - c. use at least 3 non-verbal gestures for greetings
 - d. state at least seven meanings of "tubaab"

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

3. By the end of training the trainee will be able to count and use local currency in the target language.
 - a. count up to a thousand in the target language
 - b. state the following Gambian currency in the target language

D25.00	D0.50
D10.00	D0.25
D 5.00	D0.10
D 1.00	D0.05
	D0.01
 - c. explain the counting system
 - d. take a taxi without assistance using the target language
 - e. differentiate vehicle number plates

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

5. By the end of training the trainee will be familiar with Gambian culinary art.

- a. state the names of at least 6 Gambian dishes
 - b. order food in the target language, giving:
 - . name
 - . quality
 - . quantity
 - . flavor
 - . cost
 - c. explain the etiquette at meals including:
 - . hand washing
 - . youngest holding the bowl
 - . using only the right hand
 - . only elders talking at meals
 - d. state at least 6 household utensils in the target language including but not limited to:
 - . dish
 - . plate
 - . glass
 - . spoon
 - . knife
 - . fork
6. By the end of training the trainee will be able to receive and give directions related to daily activities.
- a. receive and successfully follow directions in the target language to at least four places of his work-related activities
 - b. state in the target language directions including:
 - . North
 - . South
 - . East
 - . West
 - . left
 - . right
 - c. give correct directions in the target language to at least the following places:
 - . Peace Corps Office
 - . American Embassy
 - . Post Office
 - . Ferry crossing
 - . Car park (garage)
 - d. describe Banjul giving at least:
 - . history
 - . geography
 - . important places
7. By the end of training the trainee will be able to describe in the target language compound living conditions.

- a. describe in the target language a traditional Gambian house at least giving:
 - . color
 - . size
 - . location
 - . number of rooms
 - . number of doors
 - . number of windows
 - . provision for lighting and water
 - b. state the primary colors
 - c. state at least 6 adjectives describing size and shape in the target language
 - d. state the names of rooms in a house in the target language
 - e. state at least five fixtures/appliances in the target language including but not limited to:
 - . light bulb
 - . shower
 - . toilet
 - f. state the names of at least 7 pieces of furniture in the target language including but not limited to:
 - . chair
 - . table
 - . bed
 - . stove
 - . refrigerator
 - . cabinet
 - . desk
 - g. state the element of landlord-tenant relationship
8. By the end of training the trainee will be able to describe social conventions and relationships within the community.
- a. state at least 10 family relationship titles in the target language, including but not limited to:
 - . father
 - . mother
 - . sister/brother
 - . uncle/aunt
 - . grandmother/father
 - . in-law
 - . cousin
 - b. state the best approach to elders.
9. By the end of training the trainee will be able to use accurate descriptive forms for a day.

- a. state at least five terms in the target language describing the weather, such as hot, cold, wet, rain, dry, season.
 - b. state in the target language the days of the week
 - c. state in the target language the months of the year
 - d. describe how groundnuts are grown in The Gambia and processed
 - e. describe the effect of the drought on The Gambia
10. By the end of training the trainee will be able to give directions to an employee.
- a. instruct a cook and wash lady in the target language
 - b. state the functions of a maid and the relationship with the employer
11. By the end of training the trainee will be able to describe and state in the target language positions, parts and movements of the body.
- a. state in the target language at least five physical positions including but not limited to:
 - . standing
 - . sitting
 - . squatting
 - . lying
 - . bending
 - b. state in the target language at least 7 parts of the body
 - c. state in the target language at least 4 movements of the body
12. By the end of training the trainee will be able to instruct a tailor using the target language.
- a. have a dress made in the target language, giving:
 - . size (long, short)
 - . type of dress
 - . cost
 - . bargain
13. By the end of training the trainee will be able to be familiar with Gambian music and instruments in the target language.
- a. sing at least two songs in the target language
 - b. describe at least two musical instruments common in The Gambia
14. By the end of training the trainee will be able to communicate effectively in the target language.



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

OPTIONAL PRE-SERVICE TRAINING

AND/OR IN-SERVICE LANGUAGE/CULTURAL OBJECTIVES

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

1. Speak at least one dialogue (minimum of five responses) with 90% accuracy on each of the following subjects:
 - a. instruct a worker to do a job
 - b. seeking for information about a job
 - c. describing job done to others
2. List at least 8 materials, tools and/or utensils used on the job in the target language.
3. Measure at least 5 items with 100% accuracy of language use in the target language. The measurement must include length, volume, weight, and must be in the appropriate time measurement system (English or metric) used by the native speakers.
4. State at least four Gambian proverbs in the target language.
5. State at least 6 Gambian (Kardinika) superstitions.

6. Describe accurately how Gambians extend, accept and refuse invitations to ceremonies, including christenings and weddings.
7. List the correct dress for at least five different occasions, each occasion requiring a unique dress different from the other.
8. Describe the Government structure, e.g.
 - . Area Councils
 - . Districts
 - . Parliament
 - . Ministries
9. Describe the educational system in The Gambia.
10. List the national and religious holidays and their reasons.
11. Demonstrate the ability to console a bereaved person in the appropriate Gambian manner.
12. List clan names and their roles.

OBJECTIVE	1st week	2nd week	3rd week	4th week	5th week	6th week	7th week
1	a b c d						
2	b	a			c d		
3	b c		c d	d e		a	
4				a b c d e			
5		a			b c d		
6					c		a b d
7							a b c d e f g
8	b			a			
9		a b c				d e	
10							a ^b
11		a b c					
12					a		
13							a b
14			a b d				c e

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

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

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

Training Objectives:

_____ to _____ / ____ / ____ Location: _____

Resource people: _____
materials: _____
handouts: _____

Outline of material to be covered:

Methodology/form of presentation:

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

Follow up:

DAILY LANGUAGE LESSON PLAN

Trainee:

Date/Time:

Subject matter:

Materials and/or
Visual aids:

Ground covered:

Remarks:

.....
Instructor

Cycle 1

- M1 Malekum Salaam
 M2 Salanale kum
 M1 Salanale kum
 Malekum Salaam

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

Cycle 2

- M1 Kaira dorong
 M2 Kaira be?
 C1 Kaira be?
 Kaira dorong

Pay special attention to the interrogative intonation for the questions.

- C2 Salanale kum
 Malekum Salaam
 Kaira be?
 Kaira dorong

Cycle 3

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

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

Cycle 4

- M1 Ha Peter ye angale kango moi le
 Ha Burama ye Mandingka kango moi le
 Ha a ye Mandingka kango moi le
 Doranding dorong

- M2 Peter ye angale kango moi le?
 Burama ye Mandingka kango moi le?
 He ye Mandingka kango moi le?
 He ye Mandingka kango moi le?

- 17 Peter ye angale kango moi le?
Ha, Peter ye angale kango moi le?
- 18 Burana ye Wardingka kango moi le?
Ha, Burana ye Wardingka kango moi le?
- 19 He ye angale kango moi le?
Ha nga angale kango moi le?
He ye Wardingka kango moi le?
Demarding dorong

(Show the gesture for "demarding dorong")

Circle 5

- M1 Mibota America le
- M2 I bota mirto le?) Also teach "I bota ming?"
- M3 I bota mirto le?)
- M4 Mibota America le
- M5 I bota mirto le
- M6 Mibota America le
- M7 I ye angale kango moi le?
- M8 Ha nga angale kango moi le
- M9 I ye Wardingka kango moi le?
- M10 Demarding dorong



DIALOGUE FOLO (KILING)

Introduction

"Salamalekum" is the key word to any social and/or business dealings with Gambians. "Salamalekum" (Arabic) means "Peace be on you", and the appropriate response "Malekum Salaam" "may peace return to you".

Islam lays emphasis on greetings and about 90% of the Gambian population being Muslims are influenced by Islam.

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

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

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

Dialogue

Bakary: Salamalekum
 Peter: Malekum Salaam
 Bakary: Kaira be?
 Peter: Kaira dorong
 Bakary: I bota minto?
 Peter: M'bota America le
 Bakary: America n'olu le?
 Peter: I be je
 Bakary: Kaira be?
 Peter: Kaira dorong
 Bakary: Laa! Nying tubabo ye mardinka kango moi le

Note: In exchanging greetings with someone you are meeting for the first time, questions like 'I bota minto' are asked for information

to use in greetings. Another possible question would be "I kontongo mu letti?" for the last name because it is used a lot in greeting. "Tubaabo" was originally used by Wollofs for people from "Tougal" (France) who were white men. Through generations, the word has been used by many people and now has about seven different meanings as follows:

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

Drills

A: SUBSTITUTION

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

B: TRANSFORMATION

- | | |
|---------------------|--------------------|
| 1. Kaira be? | 2. I be kairato? |
| Kaira dorong | Kaira dorong |
| I bo ta minto? | I bota ming? |
| America N'ko lu le? | Gambia N'ko lu le? |
| I be jeh | I bee be jeh |

C: EXPANSION

1. I bota minto?
America
 I bota minto America?
Tubaabo
 Tubaabo, I bota ming America fo Gambia
2. I bota America le?
le bang
 I bota America le bang?
le bang fo
 I bota America bang fo Gambia

D: GRAMMAR

<u>Pronouns</u>	<u>Singular</u>	<u>Plural</u>	<u>Contraction</u>
1st person	n'te	n'telu	n
2nd person	i'te	i'telu	i
3rd person	a'te	a'telu	a

E: QUESTIONS

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

F: SITUATIONS

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

Cross cultural discussions.

Discrepant event

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

DLALOGUE FULA NJANGO

Introduction

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

Jokes are common between certain families, e.g. the Tourays call the Ceesays their slaves, etc. If as a foreigner one happens to get the name "Ceesay", a Touray can call you a slave of his. Another common joke is "Ceesays eat too much one can hardly get enough food for them". The response to these statements is often reciprocating with a similar joke.

Dialogue

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

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

Drills

A: SUBSTITUTION

1. Tburay le mu I kontongo ti?
 Koma le mu I kontongo ti?
Dabo
Ceesay
Fatty

Sonko
Manne
Jara

2. I to mu Bakary le ti?

Momodou
Lamin
Burama
Fatou
Abdoulie
Carol

3. Burama M'Bye le mu I to ti?

Dawada Jawara
Richard Nixon
Momodou Dabo
Abdou Fatty
Mustapha Touray (Ture)
Fatou Sise
Awa Manne
Aminatou Sonko

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

Teacher: America n'ko le mu I ti?

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

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

5. Teacher indicating a student and another student answers

Teacher: Nying mu America n'ko le ti?

Student: Hani, nying mu London ko le ti

Teacher: Nying kontongo mu Dabo le ti?

Student: Hani, nying kontongo mu le ti

Teacher: Nying to mu Ebrima le ti?

Student: Hani, nying to mu le ti

Teacher: Nying to mu Robert Smith le ti?

Student: Hani, nying to mu le ti

B: TRANSFORMATION

1. Nte to mu Aliu le ti Nying to mu Momodou le ti
Nte mu Gambia n'ko le ti Nying mu Gambia n'ko le ti
Nte kontongo mu Dabo le ti Nying kontongo mu Sonko le ti

ite mu Mandingko le ti Nying mu Mandingko le ti
ite to mu Aliu Dabo le ti Nying to Momodou Sonko le ti

2. Teacher:Student:

Momodou na ta
Ebrima na ta

Momodou ning Ebrima na ta

Mariama na ta
Philip na ta

Mariama ning Philip na ta

Alhagi ye Bob je
Ebrima ye Bob je

Alhagi ning Ebrima ye Bob je

Peter ye Mandingka kango
moi
Bob ye Mandingka kango moi

Peter ning Bob ye Mandingka
kango moi.

Peter ye Mandingka to soto
Bob ye Mandingka to soto

Peter ning Bob ye Mandingka to
soto

3. Kaira be? Ali be kaira to?
I be di? Ali be di?
I be nya di? Ali be nya di?

4. Teacher:Student:

Nying mu America n'ko le ti?
I ko di (nya di)?
To another student: A'ko
nya di? A'ko di? A'ko
mung?

Nying mu America n'ko le ti
N'ko nying mu America n'ko le ti
A'ko nying mu America n'ko le ti

1. Nying mu Angle n'ko le ti
2. Baboucarr na ta
3. Tom ye Mandingka kontongo soto
4. Nying tubabo ye Mandingka kango moi le
5. Nying bota America le

Note: "E ko mu" is the question asked when you want someone to repeat something he said.

C: QUESTIONS:

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

5. I be di? I kontongó dung?
6. I be di? I to dung? I kontongo dung?
7. I bo ta ming? I bo ta ming to?
8. I ye Mandinka kango moi?
9. Nying tubabo ye Mandinka kango moi?
10. I ye tero soto jang?
Nying ne mu I teri ti? (terima ti?)
I la nying tero (terima) ton di?
11. Baboucarr nata?
12. Barry ning Linda nata (le)?
13. I be kaira to (kaira be)?
14. Ali be kaira to?
15. I ye kala soto (ye kala soto)?

D: SITUATION

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

E: FIELD TRIP

Go to a compound with a friend and greet the people introducing your friend

- his name is
- his last name is
- he is an American
- his Gambian name is, etc.

DIALOGUE SABAN JANGO

Introduction

Taxis in The Gambia have yellow number plates. Taxis within the city of Banjul are mostly Renaults taking three passengers each paying 12 bututs to any place within the city. Seven-passenger Peugeot taxis and mini buses are used for long journeys up-river.

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

Butut (Mollof) means "the small one" and Burai "the big one", which is two bututs.

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

Likely old currency to be used and its equivalents:

Burai	DC.02
Wataa	DC.06
Wankon	DC.12
Taransu	DC.25
Tala	DC.50
Taransu saba	DC.75

Dialogue

Apprentice: Banjul waye, hei, I bita ming, Banjul?

Lamin: Ha! Lo

Apprentice: Ali sele

Bob ning Lamin sele ta moto kono aye molu kontong.

Bob ning Lamin: Salamalekum

Molu-(moto-
koronkolu)

Malekum Salaam

Lamin: Jang ning Bakau moto jo mu jelu le ti?

Apprentice: Jang ning Bakau, moto jo mu butut tangsaba a ning worowula le ti

Bob: Lamin, n'te mang kodo soto de, I te dung? I ye soto le?

Lamin: Ha. N'te ye butut tang lulu soto le

Bob: Alhamdulillah

Apprentice: Ali la jo
 Lamin: Hing m'be gila jang ne

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

Drills

A: TRANSFORMATION

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

B: SUBSTITUTION

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

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

C: TEACH NUMBERS 1-10

Kiling, fula, saba, nani, lulu
 woro, woro wula, sei, konongto, tang

Substitution

1. Woro
 Woro wula
 Sei
 Konongto
2. Tang
 Tang ning kiling
 lulu
 woro
 konongto

- 3. Muwang
 - tang saba
 - nani
 - lulu
 - woro
 - woro wula
 - sei
 - konongto
 - (keme)

- 4. Muwang ning kiling
 - tang saba ning fula (a'ning, ning)
 - tang saba ning lulu
 - tang nani ning nani
 - tang lulu ning nani
 - tang konongto ning lulu

- 5. Here fula
 - saba
 - lulu
 - konongto
 - wuli (wuli kiling)

D: SUBSTITUTION

- 1. Bututu kiling (butut kiling)
 - lulu
 - tang
 - muwang ning (lulu)
 - tang lulu
- 2. Dalasi kiling
 - lulu
 - tang
 - muwang ning lulu

E: SUBSTITUTION

- 1. Iye (ye) passo soto?
kodo soto?
bututu fula soto?
bututu tang lulu soto?
bututu muwang ning lulu soto?
 Nite ye do ko kiling soto
 Iye (ye) muso soto?



2. N'ite ye kodo soto
luntango soto
bututu woro soto
bututu tang ning lulu soto
do ko kiling soto
koto kiling soto

F: DOUBLE SUBSTITUTION

Ousman ye kodo soto
Ousman ye bututu lulu soto
Bob ye bututu lulu soto
Bob ye passo soto
Komodou ye passo soto
Komodou ye doko fula soto
Mel ye doko fula soto
Mel ye (do) feng soto le

G: TRANSFORMATION

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

H: SUBSTITUTION

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

- 3. A'mang passo soto
- A'mang mandingka to soto.
- A'mang mandingka kontongo soto
- A'mang America tero soto
- A'mang muso soto
- A'mang kodo soto

J: GRAMMAR

Affirmative

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

Negative

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

K: TRANSFORMATION

M'bi ta Banjul	M'bi ta Banjul le
M'bi (be) ta (la)	
Serrekunda.	M'bi ta Serrekunda le
M'bi ta Bakau	M'bi ta Bakau le
M'bi ta Basse	M'bi ta Basse le

L: SUBSTITUTION

- 1. Jang ning Banjul mu jelu le ti?
Serrekunda
New York
Bakau
- 2. Jang ning Banjul mu bututu muwang ning lulu le ti
dalasi kiling ne ti
dalasi nani
dalasi tang

M: TRANSFORMATION

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



Nga dalasi fula soto
Nga dalasi kilina soto

nga dalasi fula dorong ne soto
Nga dalasi kiling dorong ne soto

B: QUESTIONS

1. Ask class to count from left to right
2. I ye jelu le soto?
3. Monodou ning Bob be loring silo dala?
4. Bob bi ta ming? Bob ka ta ming?
Bob ka ta ming to le? Bob bi ta ming to le?
5. Monodou ka ta ming?
6. I ye kodo soto?
7. A'ye jelu le soto?
8. Jang ning Bakau passo mu jelu le ti?
9. Indicating cash in hand - nying mu jelu le ti?
10. I ka ta ming?

C: SITUATION

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

I toni?
I bota ning?
I ye mardingka kango moi?
Ye mardingko moi le?
Ye mardingka to soto, etc.

P: EXERCISES

1. What is "nongkon, nongkon"?
2. Do the "open page" exercise using a big book.
Example: Bob (in Mandinka): Open page 187.
- rest of class try to open to the page
- Bob asks students to read to see if they opened the page.

DIALOGUE NANINJANGO

Introduction

The most interesting part of the Mandinka culture is bargaining. Outsiders not used to bargaining find it boring and a waste of time. "Why not fix a price?" one of them said. "Then the necessary human relations are lost" replied a Gambian.

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

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

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

Dialogue

- Bob: Ali be kaira to?
 Firila: Kaira dorong
 Momodou: Nying bayo yardo ma jelu le ti?
 Firila: I be - havi juma le ma, buluringo fo koima?
 Momodou: Mbe koima le ma
 Firila: Yardo dalasi saba
 Momodou: Way-te te; woi mbaa! Mba ko ko! A jawu ya ta bake -
 a'ta la
 Firila: I ye jelu le soto?
 Momodou: Nga dalasi fula le soto
 Firila: Wo doyata le, domarding la fa dalasi fula ning bututu tang
 lulu jo
 Momodou: Yoo
 Firila: I lafita yardi jelu le la
 Momodou: Yardi saba sang n'ma
 Firila: Hing
 Momodou: Ye dalasi tang falingo soto?
 Firila: Haa - a'nati. Hing I'la falingo la
 Momodou: Ning bara
 Firila: Ning bara

Drills

A: SUBSTITUTION

1. Yaro jelu? (yaro jelu?)
Dampo mu jelu le ti? (Dampo jelu?)
Counongo jelu?
Fano jelu?
2. Jurmo jelu?
Dingo ding jelu?
Poto jelu?
Kojaro jelu?
Paketo jelu?
Sito jelu?
3. Dondiko jelu?
Kurto jelu?
Samato jelu?
Pero jelu?
Nafu jelu?
Kalpo jelu?

B:

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. <u>Bayo</u> sang n'ima
 <u>Samato</u> sang n'ima
 <u>Sukuro</u> sang n'ima
 <u>Farinyo</u> sang n'ima
 <u>Nana</u> sang n'ima
 <u>Ataya</u> sang n'ima
 <u>Subo</u> sang n'ima
 <u>Yohoso</u> sang n'ima | <ol style="list-style-type: none"> 2. <u>Lemuno</u> sang n'ima
 <u>Soranso</u> sang n'ima
 <u>Pomo</u> sang n'ima
 <u>Mandarino</u> sang n'ima
 <u>Pakaya</u> sang n'ima
 <u>Nyambo</u> sang n'ima
 <u>Nyeo</u> sang n'ima |
|---|---|

C:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. I ye <u>lemuno</u> soto?
 Ye <u>pobaro</u> soto?
 Ye <u>jabo</u> soto?
 Ye <u>karo</u> soto?
 Ye <u>pompitero</u> soto?
 Ye <u>largo</u> soto?
 Ye <u>salato</u> soto?
 Ye <u>koo</u> soto? | <ol style="list-style-type: none"> 2. Ye <u>nvingso</u> subo soto?
 Ye <u>sajio</u> subo soto?
 Ye <u>ba</u> subo soto?
 Ye <u>sawo</u> subo soto?
 Ye <u>suo</u> subo soto?
 Ye <u>nyonkomewo</u> subo soto? |
|--|--|

D: TEACH THE FOLLOWING WAYS of exclaiming for a high price:

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

E: EXPANSION

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

F: TRANSFORMATION

- | | | |
|----|-------------------------------|-------------------------------------|
| 1. | Dalasi fula le be n'bulu | Nga dalasi fula soto |
| | Dalasi lulu le be n'bulu | Nga dalasi lulu soto |
| | Dalasi tang ne be n'bulu | Nga dalasi tang ne soto |
| | Bututu tang lulu le be n'bulu | Nga bututu tang lulu le soto |
| | Nying nyi ne be n'bulu | Nga nying ne soto |
| 2. | Nga butut kiling soto | Butut kiling dorong ne be n'bulu |
| | Nga butut lulu soto | Butut lulu dorong ne be n'bulu |
| | Nga butut tang lulu soto | Butut tang lulu dorong ne be n'bulu |
| | Nga dalasi lulu soto | Dalasi lulu dorong ne be n'bulu |
| | Nga dalasi tang soto | Nga dalasi tang dorong ne soto |

G: QUESTIONS

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

H: SITUATION

1. Set up a shop and have students buy things from it:

- greetings
- bargaining
- change, etc.

2. Have students sell one another their things.

J: CROSS CULTURAL EXPERIENCES

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

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

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

(***

When I arrived in The Gambia I decided I needed a pair of thongs (rubber sandals), but I really did not feel like taking a taxi to Banjul because it was so hot, and I wanted to go swimming instead. So naturally I was very happy to have a boy "just drop by" and offer to go and get them for me. Not yet fully understanding the value of

Gambian currency, I handed my "friend" five dalasis, as did my roommate who also needed some thongs. When he returned some time later with the thongs (which, by the way, were not the sizes requested) we asked for the change. His reply was: "Oh, those cost a lot of money, and besides I had to pay for the taxi".

DIALOGUE LULUNJANGO

Introduction

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

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

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

Dialogue

Momodou: Fatou, kaira be?
 Fatou: Kaira dorong
 Momodou: I be di?
 Fatou: M'be jang dorong - I be di?
 Momodou: N'ko, I ma long Standard Bank be dameng?
 Fatou: Ite fanang - fo ite mang tara nying sate to jang - a'be Buckle Street Police Station nya tilingo la

Momodou ning Bob tata Police Station.

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

Drills

1.a. nying b. mung (mu)
 jang . mingto
 nying juma

a. nyinu b. juma
 nyinu jumalu
 nyinu jumalu

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

B: DRILLS

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

C: SUBSTITUTION

1. Police be ming to le?
Marase be ming to le?
Lopitan be ming to le?
Atlantic Hotel be ming to le?
Mansakurda be ming to le?
PwD be ming to le?
President Jawara be ming to le?
2. I ma long bungo si soto dameng?
sukuro be dameng?
larango be dameng?
sirango be dameng?
kang larango be dameng?
larang kang fano be dameng?
 (si soto dameng)
3. a. Ta marase to b. ali ta marase to
 Ta baa dala ali ta baa da la
 Ta Post Office ali ta Post Office
 Ta Momodou nyolu ya ali ta Momodou nyolu ya
 Ta jee ali ta jee

D: TRANSFORMATION

C.3a - C.3b
 C.3b - C.3a

E: SUBSTITUTION

1. Wole nu meng be I nyato
Wole le nu menu be I nyato.
2. Wole nu meng be I nya tilingo la
kora
karala
kang
da la
mara la
bulu ba la

F: EXPANSION

Mung
I ko
 I ko mung
I te
 I ko mung ite
Kana fo ko te ke
 I ko mung ite kana fo ko te ke

G: SUBSTITUTION

Mbi ta Lenan Street
 Mbi ta Peace Corps Office
 Mbi ta Yundun College
 Mbi ta PaD
 Mbe sai la

H: TRANSFORMATION

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

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

I: QUESTIONS

1. I be di?
2. Ali be di?
3. I be ... ming to?
4. A be ... ming to?
5. Fo I mang tara Banjul?
6. I mang tara America?
7. Nying tubabo ye madingka kango moi te?
8. Lo!
9. Donoro ke waye?
10. Acha!
11. I te donoro ke la?
12. Ta

J: SITUATION

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

DIALOGUE WORO NJANGO

Introduction

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

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

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

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

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

Dialogue

- Momodou: I gi ta?
- Bob: Ha de n'gi ta. I la suo ye boro no le. Na nga kontong.
- Momodou: I ning bara.
- Bob: Na kontong waye
- Momodou: Kojaro di n'na nga domanding jube je
- Bob: Uh! Nying chuo ye kano le soto
- Momodou: Fo I mang lafi kano la?
- Bob: Muck
- Momodou: I te wo - faso batu kano te wo to
- Bob: Yoo

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



14.

A: SUBSTITUTION

I gi ta
na
kontong
kuning (kuni)
wuli

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

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

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

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

C: SUBSTITUTION

Na nga kontong
simang
dasama
sita domo
suri

Na domoro la
Na ningo la

D: EXPANSION

Na nga kontong
N'ko
N'ko na nga kontong
waye
N'ko na nga kontong waye
Ite daal
N'ko ite daal na nga kontong waye

E: TRANSFORMATION

Ma kontong
 Ma kontongo to
 Ite kontong na?
 Ite kontong na waye?

F: SUBSTITUTION

A'inga comanding nene
ning
harbu
suruba
herebu

Kala la kati
 Nra n'kala-la kati

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

G: SUBSTITUTION

Tibato lafita domoda la?
berachiro
sunner
n'arkatango
ch'o
palassas
faso
churo
futo
gina jobo

H: SUBSTITUTION

Wira chyo kano siata bake
domoda
sinpo
palassaso
benachiro
n'arkatango

I: SUBSTITUTION

Wofaro di n'na
Arato
Plato
Vasso
Poto
Wuro

Furuseto di n'na
Tasalo

J: SUBSTITUTION

- | | |
|--------------------|----------------|
| a. Sungkalango le? | b. a'mamang di |
| Kalero le? | a'ta bi |
| Tengtengo le? | a'fe |
| Tameo le? | a'tame |
| Cxunuwaro le? | a'mamangdi |
| Nyingkalo | a'tu |
| Kulungo | a'wanti |

K: QUESTIONS

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

L: SITUATION

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

— Conversation.

DIALOGUE WOPOMILANJANGO

Introduction

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

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

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

Rentage is common in the urban area of Banjul and its environs, but is gradually spreading in-country as up to date houses are being built. Cost of rentage varies from house to house depending upon the number of rooms and fixtures/appliances in the house. Generally it ranges from D10.00 to a maximum of D100.00.

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

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

Dialogue

- Bob: Momodou, n'ga bungo soto
- Momodou: Kori bungo bete ya ta?
- Bob: Baa ke. A'wara ta fana. A'ye saal kiling soto, cabineti fula a'ning, mansasini kiling
- Momodou: A'ye kurang lamoo soto?
- Bob: Ha a'nalanteri jaa ma soto a'ning bung daa lu
- Momodou: A'be ming to?
- Bob: A'be cinema da la. Bung koyo le mu a'wara ta
- Momodou: Kori, a'ye koo du la soto?
- Bob: Ha, a'ye koo du la soto, kamo a'ning pompo
- Momodou: I la nyins bungo bete ya ta



DrillsA: SUBSTITUTION

1. Ye bungo soto?
saalo
cabineto
mangasino
perengo
kolongo
2. A'bungo warata?
A'kamo
A'koo dula
A'kolongo
3. Saal jelu le be je?
cabineti
palanteri
bung daa
mangasini

B: TRANSFORMATION

- | | |
|------------------|-------------------|
| 1. A'wara ta? | 2. A'mang wara |
| A'bete ya ta? | A'mang bete ya |
| A'di ya ta? | A'mang di ya |
| A'do ya ta? | A'mang do ya |
| A'tonkoni ma ta? | A'mang tonkoni ma |
| A'molomolo ta? | A'mang molomolo |

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

C: SUBSTITUTION

1. Bung kovo le mu?
finjo
wulengo
netemungko
jamba kero
seyma
baa
dingo
kanvandingo
fa nungo

2. A'bango we lampo soto?
boliso
kamo
Koo'dusa
rombo
3. A'be cinema daa la
nvatilingo la
koma la
deng denge la
4. A'bungo mang sirango soto
tabulo
larongo
fridgo
armolo

D: EXPANSION

A'be cinema daa la
Fitzgerald Street
A'be Fitzgerald Street cinema daa la
Niko
Niko a'be Fitzgerald Street cinema daa la

E: TRANSFORMATION

Teacher: baa/koima
Student: bung baa le mu koima
Teacher: dingo/fingna
Student: bung dingo le mu fing ma
betema/warama
betema/kanyandingo
betema/wulengo
betema/tonkom'ma

F: QUESTIONS

1. I we bungo soto?
2. A'bungo bete ya ta?
3. A'wara ta?
4. A'ye saali jelu le soto?
5. A'ye cabineti jelu le soto?
6. A'ye mangasino soto?
7. A'ye lampo soto?
8. A'ye electri lampo le soto?

9. A'xe bung da jelu le soto?
10. A'xe palanteri jelu le soto?
11. Eob la bungo be mingto?
12. Eob la bungo ye koo dula soto?

9: ASSIGNMENT

Describe your house to the rest of the class giving color, size
kinds of rooms.

DIALOGUE SETTING

Introduction

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

The traditional nuclear family consists of the following:

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

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

The extended family includes the following:

binki	- father's sister
nanding	- mother's sister
baring	- mother's brother
(note: father's brother is called "small father" - fanding)	
mamaringo	- grandchild
baringding	- brother's or sister's child
baringmuso	- mother's brother's wife
keo	- husband
muso	- wife
bitang	- in-law

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

Dialogue

- Momodou: Bob kunung I tata nung ming to le?
 Bob: N'tata m'beding ma Peter le' t'be nung
 Momodou: No mu I rane ti? I kotoma le mu?
 Bob: Hani - n'ga long janz ne. N'teri le mu
 Momodou: Ali mulung ta le bake wawe
 Bob: I te fara ni I doko mulung ta bake
 Momodou: N'tolu le deng ta baz ning faa la
 Bob: A'to dang?
 Momodou: A'to mu Mustafa le ti
 Bob: A'na ta le nung jang kunung
 Momodou: A'ko bi fango a'bi na janz ne

Drills

A: SUBSTITUTION

Bob I tata nung ming kunung?

Momodou

..... (someone in the class)

I tata nung ming kung? (without a name but talking
to someone)

B: TRANSFORMATION

ta	tata nung
di wamo	diamu ta nung
domo	domo nung
ming	ming ne nung
karang	karang ta
soto	soto le nung

C: GRAMMAR

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

D: SUBSTITUTION

N'tata nung Banjul kunung

I

a'

ali

nn'

D: TRANSFORMATION-TRANSFORMATION

First do substitution drill e.g. 1a, 1b

Then transformation drill e.g. 1a to 1b

1a nge I je le nung
nge je le nung
nge Ii je le nung
nge-e je le nung

1b Ite nge I je le nung
ate nge je le nung
a'tolu nge Ii je le nung
Itolu nge je le nung

2a M'be I je la le
M'be a je la le
m'be ali je la le
m'be ali je la le

2b Ite m'be I je la le
a'te m'be a je la le
a'tolu m'be ali je la le
Itolu m'be Ii je la le

3a M'bi ta le
I bi ta le
a'bi ta le
m'bi ta le
ali bi ta le

3b N'ite m'bi ta le
Ite I bi ta le
ate, a'bi ta le
N'tolu m'bi ta le
atolu ali bi ta le

E: SUBSTITUTION

m'bi ta la
I bi
a'bi
m'bi
ali bi
m'bi

F: TRANSFORMATION

1. Teacher: Mungu Bob ning Momodou ta ta nung Banjul le
Student: Bob ning Momodou be ta la Banjul le (Soma)
2. T: Mungu Harib ning Harima ta ta nung Bansasang ne
S: Harib ning Harima be (bi) ta Bansasang ne Soma
3. T: Mungu Bob ning Momodou ye benachino le domo nung
S: Bob ning Momodou be benachino le domo la sinin
4. T: Mungu Bob ning Momodou ta ta nung Peace Corps Office le
S: Bob ning Momodou be ta Peace Corps Office le soma

G: SUBSTITUTION

m'bi ta
dianola
domoro la
ningo la
karango la

14: SUBSTITUTION-TRANSFORMATION

1a in drill 5.

1a	N'ibi ta	1b	N'ite bi ta
	N'hi ta		ite bi ta
	a'hi (he) ta		ate bi (be) ta
	n'ibi ta		n'tolu bi ta
	ali bi ta		atolu, ali bi ta
	ti bi ta		itolu bi ta

15: SIMPLE SUBSTITUTION

N'ite bi ta
 N'ite be domoro la
 Ite be domoro la
 Ite be kortongo la
 Ite be kortongo la
 Ite be dongo la
 N'tolu be dongo la

16: SUBSTITUTION

1. N'ifana le mu
 N'ibaa le mu
 (N'ifaama le mu)
 N'ibaring
 N'ibaringma
 N'ibaringbaa
 N'ibinki
 N'ibirkina
 N'inanding ne mu

2. N'doko le?
 n'koto
 harindingo
 fara
 bitang

17: TRANSCRIPTION

a.	Fob fana le?	b.	a'faa le?	c.	a'faama le?
	Fob baama le?		a'baa le?		a'baama le?
	Fob koto ma le?		a'koto le?		a'koto ma le?
	Fob dokoma le?		a'doko le?		a'dokoma le?
	Fob baringma le?		a'baringma le?		a'baring le?
	Fob bitangma le?		a'bitangma le?		a'bitang le?

M: DOUBLE SUBSTITUTION

Teach "keo" and "muso"

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

N: QUESTIONS

1. Bob ta ta nang minz to le kunng?
2. Peter mu Bob teri le ti?
3. Peter mu Bob bardingma le ti?
 bardingo
 terina
4. Bob ning Peter mabung ta le?
 Bob ning Peter mabung wa ta le?
5. Mustafa mu Homodou dokoma le ti?
6. Ye baa soto?
7. I baa le?
8. Ye muso soto?
9. Ye bitango soto?
10. Ite muso keo le ti fo muso?

O: EXERCISE

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

DIALOGUE KONOHO JANGO

Introduction

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

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

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

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

Dialogue

Bob: Way te te - kando! (kandia!)
 Momodou: Kando (kandia) tambi ta
 Bob: Nga mira sangio be na le bi
 Momodou: Nn'be kari juna le kono?
 Bob: June karo - (mandinka kango to)
 Samaa futa ta nang
 Momodou: Kando ye a yitandi le
 Bob: Ning sangio keta - suma ya si ke
 Momodou: Ha, ning sangio nata - sumaya si ke
 Bob: Alhamdulillah

Drills

A: SUBSTITUTION

1. Way te te kandia

Way te te sumaya
sangio keta
tilo bota
fonyo boita
sinango keta
iaa keta

2. Nga mira sangio bi na le bi
sumaya be ke la le
tilo be bo la le
fonyo be boi la le
dibo be dung na le
dula be fanu la le

B: TRANSFORMATION

1a. Sangio be ke la le bi
 Sumaya be ke la le bi
 Sumaya be boi la le bi
 Fonyo be boi la le bi

1b. Sangio be kela le soma
 Sumaya be kela le soma
 Sumaya be boi la le soma
 Fonyo be boila le soma

2a. Sumaya si ke
 Kardia si ke
 Dibo si dung
 Fonyo si boi
 Dula be fanu la le

2b. Sumaya te ke la
 Kardia te ke la
 Dibo te dungna
 Fonyo te boi la
 A'te fanu la

C: TEACH

The days of the week:

Tenengo
 Talato
 Arabo
 Araniso
 Arajumo
 Sibito
 Dimuso

D: EXPANSION

Kardia si ke bi
Way te te
 Way te te kardia si ke bi
Bake
 Way te te kardia si ke bake bi
N'ko
 Way te te, n'ko kardia si ke bake bi

7: SUBSTITUTION

Fango be dibiring
na fi
na ma dia
na na senia

8: TEACH the following:

Tilibo
Tiligi
Salom
Saarafang

9: SUBSTITUTION

M'bi ta tilibo
 buluba la
 tiligio to
 saarafango to
 salomo to

10: TEACH the months of the year

Sungkari konongo Arajaba konongo
Sunkaro Arajabo
Ming kara Ana bi su kuo
Para kong Ana bi su kuo no la fo lo
Sana Ana bi su kuo no la fulanjango
Ke koto
Nusu koto

11: SUBSTITUTION

M'bi ta la bana karo le la
 musukoto
 keko to
 ana bi su kuo
 ming karo
 sung karo

12: TEACH

Sana
tilikando

K: DOUBLE SUBSTITUTION

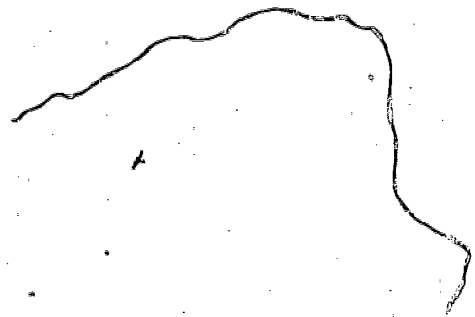
Pana karo be sumaya la le
 Ming karo be sumaya la le
 Ming karo be kandi la le
 Sungkari karo be kandi la le
 Sungkaro be kandi la le
 Mingkaro be kandi la le
 Mingkaro forro be boi la le
 Ming karo dibo si dung

I: QUESTIONS

1. Kardia ke ta?
2. I be kardia ring?
3. Sangio be kelá bi?
4. Ya mira?
5. In'be sama le kono?
6. Sangio ke ta bi?
7. Ewulu ta kari juma?
8. America kardi ta?
9. Nira sangio keta, a'si suma ya?
10. Neno si ke?

II: SITUATIONS

1. Direct a blind man to a specific place giving direction, place, etc.
2. Talk about the weather up-river during the wet season in a group discussion!



DIALOGUE TWO (JACO)

Introduction

In Fandi, most people have maids who are usually cooks and wash ladies. Carpenters and gardeners are also hired for their respective functions. One doesn't have to be rich to have a maid. Salaries for maids range from 13.00 to 130.00, depending on the age, amount of work, punctuality, appearance, and attitude towards the job.

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

Dialogue

Jaton: Salamalekum?

Bob: Malsam Salaam

Jaton: Witarango le?

Bob: A'be tabulo koto. Gabinete ning saalo fita

Jaton: Yoo

Bob: Mi'ko hi n'la fita we chuo tabi. Ta raaseo to ye na taria ke

Jaton: Hina dang mu mune ti?

Bob: Mina keng noringolu le mu. Eku nye, we I pasi nye. Mi'bi ta

Jaton: Ta we na kaira koro

Drills

A: SUBSTITUTION

1. Witarango le?

larango

kandiyo

alineto (macho)

kojare

nyro

2. A'be tabulo koto

santo

dala (si na)

koma

koto

duma

B: DOUBLE SUBSTITUTION

A'be tabulo koto

A'be larango koto

A'be larango kang
 A'be sirango kang
 A'be sirango kora
 A'be firi'fo koma
 A'be firi'fo kono
 A'be marasino kono
 A'be magasino nyato
 A'be almoro nyato
 A'be almoro daa la
 A'be sirango da la

C: TRANSFORMATION

- | | | | |
|----|--------------------|----|------------------|
| a. | A'be tabulo kang | b. | A'be tabulo to |
| | A'be larango sarto | | A'belarango to |
| | A'be sirang'kang | | A'be sirango to |
| | A'be saalo kono | | A'be saalo to |
| | A'be cabineto kono | | A'be cabineto to |
| | A'be perongo kono | | A'be perongo to |

D: EXPANSION

A'be tabulo kang
almoro da la
 A'be tabulo kang almoro da la
saa lo to
 A'be tabulo kang almoro da la saa lo to

E: TRANSFORMATION

- | | | | |
|----|---------------|----|--------------------------|
| a. | fitaro | b. | a'fita |
| | tabiro | | a'tabi |
| | koora (kuro) | | a'koo (a'ku) |
| | lafaro | | a'la fa |
| | nene (nenero) | | a'nene |
| a. | pasiro | b. | a'pasi |
| | mala | | a'mala |
| | kardingdi | | a(kardi (kandingding di) |
| | tala | | a'tala |

F: SUBSTITUTION

Li koo nye
rasi
fuda
tilingdi

G: DRILL

Teacher: Koo/pasi
 Student: Ii koo nye ye Ii pasi nye
 Teacher: Kooro
 Tabi/ta la

H: SUBSTITUTION

1. Chvo tabi bi
berakiro
nyankatango
doroda
churo
2. Nying simiso ku nye
kawasolu
kurrto
dorošo
samatolu
nafo

I: QUESTIONS

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

J: SITUATION

Trainees instruct one another as maids to cook an American dish; to do the laundry; and/or other domestic work.

DIALOGUE TANG NING KILING

Introduction

Very observant elders can often tell if someone has had home training in this culture by his physical comportment.

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

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

Dialogue

Baboucarr: Bob, I ka mune nyongkoto jang?

Bob: N'be taxi le batu la. M'bi ta Peace Corps Office le

Baboucarr: Peace Corps Office be ming to le?

Bob: A'be Leman Street, Lawyer Saho nyolu la suo dala

Bob ning Baboucarr be post office to

Baboucarr: M'bi na je le ka na. I jube

Bob: Silo tiling foo baadala Orange Street I si laa I bulu baã kang, a'tiling Orange Street ka ta Leman Street I si laa I bulu baa kang. Ni I ngoging ta dorong, ate le mu mu bung jang koyo ti I mara la

Baboucarr: Wo bete ya ta - m'bi na le ning alah song ta

Bob: I kana fili de

Baboucarr: N'te fili la

Drills

A: SUBSTITUTION

1. Bob I ka mune nyongkoto jang?

sie

lo (long long)

laa

gimi

sembe

nyoi

2. M'ka taxi le batu
a'ka
nn'ka
ali ka
3. Peace Corps Office be ming to le?
Barra Ferry
Garaso
American Embassy
Standard Bank
P/D
Maraseo

B: TRANSFORMATION

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

C: SUBSTITUTION

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

2. I mara la
bulu baa
nyato
komo
santo
dumo

D: TRANSFORMATION

- | | |
|----------|--------------|
| a. ngogi | b. ngogino |
| tambi | tambo |
| noma | nomo |
| tiling | tiling jango |

E: SUBSTITUTION

Ni i ngoging ta
 tata
 tambi ta
 nata
 wa tiling ta
 na noma ta

F: TRANSFORMATION

a. Kana ta	b. N'ti ta la
kana tambi	N'te tambi la
kana ngoging	N'te ngoging na
kana na	N'te na la
kana a'tiling	n'te a'tiling na

G: EXPANSION

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

H: TEACH the parts of the body:

Singo
 Bulo
 Tulo
 Bombango
 Nungo
 Nya
 Do
 Kungo

I: QUESTIONS

1. I ka mune nyonko to?
2. I ka mune la?
3. I bi lala ming?

- 1. Nyonkoto!
- 2. E ka mune batu?
- 3. Peace Corps Office be ming to?
- 4. Basse Garaso be ming to?
- 5. E be ta ming?
- 6. E bi na je?
- 7. E bulu caa ie?
- 8. E mara le?
- 9. E be na diya ta Allah ye?

SITUATION

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

DIALOGUE TANG NING FULA-NJANGO

Introduction

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

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

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

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

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

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

Those who are just from circumcision also have their own special dress which they put on for about two weeks.

Dialogue

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

Drills

A: SUBSTITUTION

1. N'ta ta karra lo le la
I ta ta
A'ta ta
Nn'ta ta
Ali ta ta
Ii'ta ta
2. Ite le mu fo nying tubabo
Ate
Nte
Iitolu
Atolu
Momodou
3. N'la fita'ye simiso le kara nye
kurrto
dondiko
nafo
dagito
robo
dopeo
waramo
foroko

4. I si na a'ka ma sining (soma) wuraro
somarda (seilo)
tilibulo (tilinkungte)
silinka
alansaro
fitiro

B: TRANSFORMATION

- | | |
|-----------------|----------------------|
| a. a'nyinya ta | b. a'mang nyinya |
| a'mulung jawuta | a'mang mulung jawuya |
| a'sita | a'mang sii |
| a'pare ta | a'mang pare |
| a'sutuya ta | a'mang sutuya |
| a'janga ya ta | a'mang janga ya |
| a'doya ta | a'mang doya |
| a'dete ta | a'mang doya |

C: EXPANSION

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

D: SUBSTITUTION

Ah! ite fanang
ate fanang
nn'tolu fanang
atolu fanang
ebou fanang
N'ite fanang
Fatou fanang
n'ving fanang

E: TRANSFORMATION

- | | |
|--------------|----------------|
| a. Ite daal | b. Ite fanang |
| Ate daal | Ate fanang |
| Nn'tolu daal | Nn'tolu fanang |
| Itolu daal | Itolu fanang |
| Nte daal | Nte fanang |
| Fatou daal | Fatou fanang |

F: QUESTIONS

1. Bob I la fita mune kara la?
2. I'la ... nyi nya ta? (whatever the trainee has)
3. I'la nying domiko mu jelu le ti?
4. I'ye simisi jelu le soto?
5. I'ye kurrti jelu le soto?
6. Feto le be I'la? (teach "feto")
7. I'bi na a'akama sining (soma)?
8. Juma le ta mu le tamu simiso ti?
9. Ite le mu fo a te?
10. Jura?

G: SITUATION

Arrange with a tailor or seamstress in the target language to have a dress made.

DIALOGUE TANG MING SARA

Introduction

There are a lot of musical instruments which are typical of The Gambia and Senegal, some of which are the halam, kora, balafon, riti, sahar and tama.

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

People do not normally dance to kora music.

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

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

Songs

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

London jani ta, London jani ta
 Jana jube, jana jube
 dimba, dimba.
 dimba, dimba
 A'dung n'tolu mang gio seto

DIALOGUE TANG NING NANI NJANGO

Dialogue

Bob: Inte fanang!
 Momodou: Hune mu
 Bob: Nyinata wo sungkuto ming ka na jang wati o wati
 Momodou: Juma. Sungkutu koyo le mu bang?
 Bob: Fang fang. Ate lemu
 Momodou: Ato mu Isatou N'Jie le ti
 Bob: I sinyo le mu
 Momodou: Ha de n'sinyo le mu

Bob ning Momodou ye, nyo jube.

Drills

A: SUBSTITUTION

1. Inte fanang!
Iteh
Ateh
Intelu
Atelu
Itolu
2. Inte dung?
Iteh
Ateh
Intelu
Atelu
Itolu

B: TRANSFORMATION

Nyinata a to la	Ngaa to lon ne
I nyinata a to la	Yaa to lon ne
A nyinata a to la	A yaa to lon ne
Nyinata a to la	Ngaa to lon ne
Mi nyinata a to la	Ali yaa to lon ne
I nyinata a to la	Yaa to lon ne



C: SUBSTITUTION

Aga lon ne
Yaa
A yaa
Aga
Ali yaa
Yaa

D: TRANSPERATION

N'to mu
Ito mu Isatou le ti
Ato mu Momodou le ti
Ito mu ning Momodou
le ti
Ali la to mu Momodou ning
Bob le ti
I to mu Momodou ning Bob
le ti

..... le mu n'to ti
Isatou le mu ito ti
Momodou le mu ato ti
..... ning Momodou le mu
ito ti
Momodou ning Bob mu ali
to ti
Momodou ning Bob mu ito
to ti

E: GRAMMAR

Na	1st person possessive pronoun)	
Ila	2nd person	" ") singular
Ala	3rd person	" "	
Na	1st person possessive pronoun)	
Ali la	2nd person	" ") plural
(Itolu) I la	3rd person	" "	

F: DOUBLE SUBSTITUTION

1. Aga to lon ne
Yaa to lon ne
Yaa kontongo lon ne
Aga kontongo lon ne
Aga suo lon ne
Aga suo lon ne
Ali yaa suo lon ne
Itolu yaa suo long
Momodou-ning Bob yaa to lon ne
2. Ite nsinyo le mu
Iteh
Ateh

Intelu nsinyo le mu
Atelu
Itolu

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

Inteh	na	sinyo	le mu
Iteh	ita	sinyo	le mu
Ateh	ala	sinyo	le mu
Intelu	na	sinyo	le mu
Atelu	ali la	sinyo	le mu
Itolu	I/itolu la	sinyo	le mu

H: MONOLOGUE

Nying nu Dodou Saryang le ti. Momodou fama
Bi nu teneng lungo le ti
Wati-juma le kumata?
Talang worowula sumanda le kumata

Nfa Dodou le?
Nfa Dodou wuli-ta
Abe ku ola
Aka ala fengolu le dung

Talan worowula tamba ta minitii tang ning lulu
Nfa Dodou be dosanola
A be ta do kuo la

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

Talang saba le kumata
Nfa be sai la
Abe kontongo la
Abe fonyo kang

Talang lulu le kumata
Abe salo la
Jalang sei le kumata
Abe simang na

Talang tang ning to le kumata
Nfa Dodou be sino la

I: SUBSTITUTION

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

- 2. Wati juma le kumata
sita

J: DOUBLE SUBSTITUTION

- Talang worowula samanda
- Talang saba somanda
- Talang saba suto
- Talang kononto suto
- Talang kononto woraro
- Talang tang woraro
- Talang tang tilibulo
- Talang tang ning kiling tilibulo

K: SUBSTITUTION

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

L: TRANSFORMATION

- | | |
|-----------------|----------------|
| Abe kuo la? | Abe kuo la |
| Abe dokuo la? | Abe dokuo la |
| Abe fonyo la? | Abe fonyo la |
| Abe simango la? | Abe simango la |
| Abe domorola? | Abe domorola |
| Abe sino la? | Abe sino la |

Talang kiling kumata
Talang fula kumata
Talang lulu kumata
Talang tang kumata
Kontongo sita
Simango sita
Dasamo sita

Talang kiling tambita
Talang fula tambita
Talang lulu tambita
Talang tang tambita
Kontongo tambita
Simango tambita
Dasamo tambita

K: EXPANSION

Talang kiling kumata
Ningto
Talang kiling ningto kumata
Burama be kontongola
Talang kiling ningto kumata Burama be kontongo la

N: TRANSFORMATION

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

O: QUESTIONS

1. Mune mu?
2. N'ko?
3. N'ko mune mu?
4. Yaa to lon ne?
5. A tondi?
6. Ate le mu?
7. Jla siyo le mu?
8. Nying ne mu? (someone in the class)
9. Nying ne mu Burama ti?
10. Wati juma le ti?
11. Somanda fo woraro?
12. I wuli ta?
13. I kuni ta?
14. I fonyo ding ta?
15. I kontong ta?