

AN KA BAMANANKAN KALAN:  
INTRODUCTORY BAMBARA

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an ka bamanankan kalan

Corps de la Paix

Bamako

(Bambara Text)

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PEACE CORPS  
BAMAKO, MALI

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## FOREWORD

There has been a long felt need in Peace Corps training programs in Mali for a complete set of Bambara teaching materials. This basic text and the accompanying texts on Agriculture and Poultry were designed to respond to that need. These Bambara lessons were prepared in late 1972 and early 1973 under non-personal services contract No. PC-180-No.20 between the authors and Peace Corps Mali. The ensemble is designed to provide a large quantity of teaching materials in a well-organized fashion, which can be easily adapted to the Bambara needs of any given program in Mali.

We have tried to avoid any theoretical prejudice in either the applied or the descriptive linguistic realm in hopes that the results may be useful to anyone supervising their use. We have, therefore, tried to include a full spectrum of language lesson devices, many of which have been used successfully by the Peace Corps in recent years. Thus, the various distinct elements of this text have been printed separately so that this master text will lend itself to adaptation, selection and rejection.

Foreword to the Third Edition

The original edition of this text was produced for the Peace Corps by John Hutchison and Mamadou Kanté. It was reproduced in a small quantity (circa 100 copies) in Bamako in 1972. It was substantially revised with the assistance of Charles Bird and reproduced in small quantity (100 copies) in two volumes of ten lessons each by the African Studies Center, Indiana University.

The Third Edition includes some modifications and corrections in the text, although in principle it remains much the same as the Second Edition.

We thank the editors of the Linguistics Club for their efforts in making this Third Edition.

C.S.B.  
M.K.

July 1976

## TO THE STUDENT :

This basic Bambara course is composed of twenty separate units. Each of the regular units contains the following elements:

- \*- PROVERB
  - CYCLES
  - \*- MAJOR DIALOGUES
  - \*- PRACTICE DIALOGUES
  - EXERCISES
  - \*- TEXTS (SHORT)
  - \*- EXPLANATORY NOTES (CULTURAL and GRAMMATICAL)
  - \*- VOCABULARY
  - \*- ASSIGNMENTS
- (VISUAL AIDS)

The starred items are the ones that should concern you the most - in other words, nearly all the elements are important and should be used. The cycles and the exercises are mainly for pedagogical purposes for the coordinator and the teachers, but these may also be useful to you for reviewing and practicing.

The new material of a given unit is contained in the dialogues and texts. We have tried to make these elements as practical and as relevant as possible. The translations that accompany them are not literal translations but rather are what we judge to be adequate English correspondences to the Bambara. As such they give you, in our opinion, the meaning of what is being said in Bambara, but do not necessarily reveal the structure of the Bambara being translated, nor the literal translation of the Bambara words used. In other words, it is best not to match the Bambara word for word with the English translation.

Literal translations of all the words used in a given unit are provided in the vocabulary section of that unit. New structures and new idioms are fully broken down and explained in the explanatory notes section of each unit.

The explanatory grammatical notes will be most meaningful to you after you have been taught the unit which the notes explain. Reading ahead and trying to learn it all from the notes will probably only confuse you. After being taught a given unit, read the notes once or twice, but don't be worried if certain parts of them seem too technical for you at that time. They are quite comprehensive and may confuse you if you have only been very briefly exposed to the structures they describe. Wait until you've gone several units further in class, then

in reviewing go back to the notes from prior units and they will at that time probably make more sense to you.

The assignments that are found at the end of each unit are mainly task-oriented exercises that involve the use of Bambara in properly fulfilling them. These are designed to insure at least a minimal use of Bambara outside of class. Outside of class is where most of your learning should take place, which means that how well you learn Bambara is really up to you and depends on how much you use your Bambara in real situations.

## AUX COORDONNATEURS ET AUX INSTRUCTEURS

Ce texte de Bambara a été développé pour répondre aux besoins du Corps de la Paix au Mali en ce qui concerne la formation de ses volontaires en langue Bambara. Etant donné que ce texte sera employé surtout pour les stages qui auront lieu en République du Mali, son orientation est basée sur le milieu malien. Nous espérons donc que l'emploi de ce texte pourra contribuer non seulement à la formation en langue Bambara, mais aussi à la formation culturelle des stagiaires du Corps de la Paix. Le succès de ce texte dans ces deux domaines dépendra de vous, les "guides culturels."

Nous suggérons que tous les stagiaires n'ayant pas de notions de la langue Bambara au préalable, étudient ces unités de base d'abord, avant d'entamer d'autres textes Bambara. Notre but en rédigeant ce texte est de fournir une grande quantité de bons matériels d'une façon bien organisée, qui permette aux coordonnateurs et instructeurs de choisir et adapter selon les besoins du programme. Cela pourra suffire pendant les longs stages intensifs de Bambara. En même temps nous avons essayé de toucher tous les points importants et pertinents de l'apprentissage de cette langue.

Les notes d'explication et les traductions sont en anglais, puisque nous voulions faciliter la tâche du stagiaire américain. Ceci permet aussi à ce texte d'être employé pour un stage dans lequel le Bambara est enseigné avant le français, ou bien pour un stage qui est uniquement Bambara.

L'ordre et le contrôle de ces 20 unités sont basés sur notre conception de la difficulté de la grammaire bambara. Evidemment, ceci est arbitraire. De toute façon, chaque unité contient les éléments suivants, dans l'ordre indiqué:

- proverbe
- cycles
- dialogues
- textes
- exercices
- notes
- vocabulaire
- devoirs ("assignments")

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UNIT - I

- Introduction
- The Bambara Alphabet
- The Sound System
- New Sound Practice
- Repetition Drills
- Tone in Bambara
- Tone Recognition Practice

## INTRODUCTION

The geographical area in which the Bambara language is spoken and understood may be said to extend as far north as Mopti in Mali; as far west as eastern Senegal, Gambia and Guinea; as far east as Central Upper Volta and the north of Ghana; and as far south as Abidjan in the Ivory Coast. The people that make up the majority of the population of the core area of this large geographical expanse are called the Bambara in the northeastern section of it, Dyula in the southern and southeastern sections, and Maninka, Malinke or Mandinka in the western section of the core. This core area tends from Ségou, Mali, in the north, well down into northern Ivory Coast.

Disregarding the proliferation of terms and titles, it is important to note that basically the same language is spoken and understood by all of these peoples. In addition, they recognize a largely common history and share it quite proudly. However, the foreign visitor, having learned the dialect of one region, will not automatically understand all of the others. When outside of the region in which he learned his variety of the language, the foreigner may be frustrated to find that he is always understood, but that he does not always understand what is being said to him.

Peace Corps volunteers in Mali have for the most part been concentrated around the northeastern section of the core area, among the Bambara peoples. In addition, the variety of the language spoken around the city of Bamako in that northeastern region is the one chosen by the Government to be used in their Bambara literacy program which is being implemented by the Ministry of Education. This dialect is also the most widely understood throughout the area. For these and other reasons, we have chosen to represent the Bamako dialect of Bambara in this language text.

The phonetic orthography in which the Bambara in this text is written is that of the alphabet that was adopted in 1967 by the members of the Commission Technique du Bambara for use in the functional literacy program in the Republic of Mali.

The alphabet is as follows:

THE CONSONANTS

LETTERS	English approximate	French approximate	Bambara example	translation of example
b	<u>big</u>	<u>beau</u>	baba	"man's name"
d	<u>dog</u>	<u>direct</u>	daba	"hoe"
j	<u>judge</u>	----	jele	"axe"
f	<u>fool</u>	<u>femme</u>	fali	"dokey"
g	<u>gull</u>	<u>garçon</u>	galama	"ladle"
h	<u>here</u>	----	hakili	"mind"
k	<u>canvas</u>	<u>content</u>	kalo	"mouth"
l	<u>log</u>	<u>large</u>	boli	"run"
m	<u>man</u>	<u>mal</u>	malo	"rice"
n	<u>note</u>	<u>neuf</u>	mônò	"milk"
ny	<u>annual</u>	<u>mignon</u>	nyò	"millet"
ŋ	<u>sing</u>	<u>anglais</u>	ŋòni	"thorn"
p	<u>pile</u>	<u>par</u>	pan	"jump, fly"
r	----	----	baara	"work"
s	<u>saw</u>	<u>seau</u>	sènè	"farming"
sh	<u>shoe</u>	<u>charbon</u>	shè	"chicken"
t	<u>top</u>	<u>tant</u>	tò	"the rest"
c	<u>church</u>	<u>Tchad</u>	cè	"man"
w	<u>woman</u>	<u>ouest</u>	wari	"money"
y	<u>youth</u>	<u>yaourt</u>	yan	"here"
z	<u>zebra</u>	<u>zèbre</u>	zan	"man's name"

There are no true equivalents to the Bambara r in English or French. The English /r/ is generally a liquid sound, and the French /r/ is a velar r pronounced in the back of the mouth. The Bambara /r/ on the other hand is a tapped sound that may sometimes sound like a /d/ to the ear. It is quite similar to the /r/ found in Spanish. The Bambara /r/ is pronounced by tapping the tip of the tongue against the ridged area of the roof of the mouth, right behind the front teeth. /r/ occurs infrequently at the beginning of words.

THE BAMBARA R

Bambara example	meaning
rò	"in, to"
ramata	"woman's name"
bara	"recipient"
bere	"stick"
bèrè	"gravel"
biran	"parent-in-law"
hòrè	"sack"
buru	"trumpet, pipe"

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##### THE VOWELS

letter	English approximate	French approximate	Bambara example	translation of example
a	<u>f</u> ather	<u>b</u> as	baba	"man's name"
e	<u>b</u> ate	re <u>g</u> arder	jele	"axe"
è	<u>b</u> et	<u>p</u> ère	sènè	"farming"
i	<u>b</u> eat	<u>v</u> ite	misi	"cow"
o	<u>b</u> oat	<u>a</u>	bolo	"hand, arm"
ò	<u>b</u> ought	<u>b</u> otte	bòlò	"post, stake"
u	<u>b</u> oot	<u>b</u> out	muru	"knife"

All of the Bambara vowels may also occur long. These will be represented by doubling the vowel involved. When the open vowels (ò and è), with accents, occur as long vowels, the accent is only placed on the first member of the doubled pair. Long vowels do not occur at the ends of words except for a very few cases, e.g. bèè, "all".

##### LONG VOWELS

letter	Bambara example	meaning
aa	naani	"four"
ee	feere	"sell"
èè	fèènè	"extend"
ii	miiri	"think"
oo	fòori	"achieve"
òò	wòorò	"six"
uu	duuru	"five"

All of the Bambara vowels may also occur as nasalized vowels. In the official Bambara orthography nasalization is represented by an n immediately following the vowel. The /n/ is not pronounced but merely nasalizes the preceding vowel.

##### NASALIZED VOWELS

letter	Bambara example	meaning
an	ban	"end"
en	den	"child"
èn	bèn	"meet"
in	bin	"grass"
on	don	"day"
òn	bòn	"spill"
un	dun	"deep"

In Bambara, unlike in English, it is possible for a nasal consonant to occur in word initial position immediately preceding another consonant. In these cases, the resultant consonant cluster may be referred to as a prenasalized consonant. The pronoun meaning "I" in Bambara is a syllabic nasal, n, which we will always write as n'. This n' will often occur before other consonants in word initial and sentence initial positions. Though it will always be written n', it will not always be pronounced as an /n/ since its pronunciation will be in part determined by the consonant immediately following it. When pronounced, a syllabic nasal has no vowel preceding it and so should not ever be pronounced like "in".

- n' is pronounced m before the consonants p, b, f and m.
- n' is pronounced n before the consonants t, d, s and n.
- n' is pronounced ŋ before the consonants k and g.

The following chart provides examples of the full range of possible prenasalized consonants in Bambara.

PRENASALIZED CONSONANTS

clusters	practice syllables			
np	npan	npòròn	npogi	npiya
nb	nban	nbòn	nba	nbu
nf	nfyena	nfirinfin	nfa	
nt	ntan	ntòn	nta	nto
nd	ndan	ndòn	nda	ndu
ns	nsan	nsòn	nso	nsi
nk	nkan	nko	nku	nki
ng	ngan	ngòn	ngu	ngèn

There are two nasal consonants in Bambara which are difficult for the American to hear and reproduce, since they never occur in word-initial position. The nasals /ŋ/ (as in the final consonant of the word "sing") and /ny/ (as in the word "onion") are quite common in Bambara and will warrant a good deal of practice on your part.

NY IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ny	nyaga	"nest"
ny	nyereku	"chop"
ny	nyègèné	"urine"
ny	nyimi	"chew"
ny	nyò	"millet"
ny	nyun	"load"

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ŋ IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ŋ	ŋana	"hero, brave"
ŋ	ŋènyè	"itch"
ŋ	ŋòmò	"tree bark"
ŋ	ŋunu	"beehive"
ŋ	ŋòmí	"small, flat cake"
ŋ	ŋaniya	"will"

LISTENING AND REPEATING PRACTICE

In establishing the distinctive sounds of a language, linguists often use the "minimal pair". These are pairs of words that differ only by one distinctive characteristic such as vowel quality, vowel length, etc. The English pair bet : bat constitutes a minimal pair, since the two words are identical except for the difference in the vowel. The following sets of minimal pairs in Bambara are designed to give you listening and repeating practice, and to get you used to sound differences and distinctions that are not as often made in English as in Bambara. These should be practiced outside of class as well as in class. At this point, the sounds are more important than the meanings. In these examples, tone has not been taken into account, nor are the meanings complete.

MINIMAL PAIRS: e / è

Bambara ex.	e meaning	Bambara ex.	è meaning
nege	"desire"	nègè	"metal"
ce	"thanks" (part)	cè	"between"
gen	"to stab"	gèn	"chase"
geren	"to cork"	gèrèn	"dry up"
gere	"horn"	gèrè	"approach"
kele	"jealous"	kèlè	"quarrel"
feere	"sell"	fèerè	"means"
je	"gourd"	jè	"white"
bere	"side"	bèrè	"enough"
den	"child, fruit"	dèn	"tse-tse fly"
dege	"teach, learn"	dègè	a Malian food
sebe	"ronier", type of tree	sèbè	"serious, true"



## MINIMAL PAIRS: o / ò

Bambara ex.	o meaning	Bambara ex.	ò meaning
bon	"house, room"	bòn	"pour out"
ko	"thing"	kò	"book"
don	"day"	dòn	"dance"
fo	"greet"	fò	"say"
bolo	"arm"	bòlò	"stake"
bo	"excrement"	bò	"bamboo"
jo	"right"	jò	"net, hammock"
koro	"drinking bowl"	kòrò	"old"
foro	"field"	fòrò	"penis"
soni	"load a weapon"	sòni	"a while"
kolon	"mortar"	kòlòn	"well"
nogo	"intestine"	nògò	"manure"
kogo	"wall"	kògò	"salt"

## MINIMAL PAIRS: VOWEL NASALIZATION

Bambara ex.	non-nasalized meaning	Bambara ex.	nasalized meaning
bò	"bamboo"	bòn	"pour out"
ko	"thing"	kon	"door"
ba	"mother"	ban	"end"
fa	"fill"	fan	"egg"
sa	"snake"	san	"year"
da	"mouth"	dan	"seed"
fò	"say"	fòn	"fontanel"
si	"hair"	sin	"breast"
kuw	"tails"	kunw	"heads"
dò	"a certain"	dòn	"know"

## MINIMAL PAIRS: VOWEL LENGTH

Bambara ex.	short meaning	Bambara ex.	long meaning
bara	"recipient"	baara	"work"
daba	"ink"	daaba	"domestic animal"
bari	"to plaster"	baari	"wrestling"
kari	"Sunday"	kaari	"bus"
wòlò	"yellow"	wòlò	"flow slowly"
nònò	"milk"	nònò	"pure honey"
gala	"indigo"	gaala	"oyster"
kòri	"to get someone's attention by touching"	kòri	"cotton"
nòrò	"glue"	nòrò	"aureole"
fèrè	"village center"	fèrè	"means"
bè	(auxiliary verb)	bè	"all"

## TONE

Bambara is a tone language, which means that Bambara words can be distinguished from each other by relative pitch of the voice as well as by consonants and vowels. There are many pairs of words in Bambara which have exactly the same consonants and vowels, but, being pronounced with different tones, they have different meanings. For example:

so        "house"        is a HIGH tone word  
 so        "horse"        is a LOW tone word  
 (The underlined vowel indicates that the word has a low tone.)

We will not place any great emphasis on the mastery of tone in Bambara in this course. What is important for the student is to listen to the teacher and try to reproduce as best as possible the manner in which he pronounces Bambara words and sentences. For those who wish to understand more fully how the tones operate in Bambara sentences we offer the following brief summary.

Words in Bambara have one of two possible tones which we call HIGH and LOW. These tones must be remembered in the same way as the consonants and vowels that distinguish words from each other. Throughout the text we will represent LOW tones by underlining the first vowel of the word. HIGH tone words will be unmarked.

When words are combined in phrases and sentences, the tones change. The following rules will help you to understand what changes are taking place.

RULE ONE

A high tone word following a high tone word will have the same level of pitch.

so kelen        "one house"        (---)  
 jiri kelen "one tree"        (----)

RULE TWO

A low tone word following a high tone word will occur on a lower level of pitch.

so fila        "two houses"        (-\_\_)  
 jiri fila        "two trees"        (-\_\_)

RULE THREE

A high tone word following a low tone word will rise slightly in pitch.

so kelen        "one horse"        (\_--)  
muso kelen        "one woman"        (\_--)

RULE FOUR

A low tone word which is followed by another low tone word will rise in pitch. We can say that the last part of a low tone word becomes a high tone when that low tone word is followed by another low tone word. In a word of one syllable the tone will be rising. In a word of two or more syllables, the last syllable will become high.

so <u>fi</u> la	"two horses"	( ˩ ˩ )
mu <u>so</u> <u>fi</u> la	"two women"	( ˩ ˨ ˩ )
na <u>ma</u> sa <u>fi</u> la	"two bananas"	( ˩ ˩ ˨ ˩ )

RULE FIVE

In a sequence of three tones: HIGH LOW HIGH, the second high tone will not be as high as the first.

so <u>fi</u> la tètè	"It's not two houses"	( ˨ ˩ ˨ )
jiri <u>fi</u> la tètè	"It's not two trees"	( ˨ ˨ ˩ ˨ )

SUMMARY

The above five rules account for all Bambara sentence intonation patterns resulting from the combination of tones on words. Low tones may be said to condition two important changes: 1) they cause low tone words that precede them to rise, as described by RULE FOUR, and 2) they seem to pull the level of intonation down, creating a terracing effect, as described by RULE FIVE.

THE COMPOUND RULE

Bambara is a language with a rich system of compound nouns. Many new expressions are created through the use of this process. In writing Bambara compound nouns are written as one word. The tone of these compounds, however, does not follow the above rules. The tonal behavior of noun compounds in Bambara can be described as follows: The first word in a compound retains its original tone. The last word in a compound becomes high tone.

so	"house"	plus	mògò	"person"	becomes	( ˨ ˨ ˨ )
nègè	"iron"	plus	so	"horse"	becomes	( ˩ ˩ ˨ )

Some adjectival modifiers of nouns also follow the compound rule, e.g.:

nègèso	( ˩ ˩ ˨ )	bicycle
nègèso nyuman	( ˩ ˩ ˨ ˨ )	good bicycle
nègèso nyumanba	( ˩ ˩ ˩ ˩ ˨ )	very good bicycle

tone (CONTINUED)

THE DEFINITE ARTICLE

The definite article in Bambara is expressed by a low tone following the noun and its modifiers. This will have the same effect as if the noun were followed by a low tone word. That is, definite low tone nouns will rise in tone. With definite high tone nouns, following high tone words will occur on a slightly lower level of pitch, just as if there were a low tone word intervening between them, e.g.:

<u>muso</u> t`e	It's not the woman.	( _ - - )
	as opposed to	
<u>muso</u> t`e	It's not a woman.	( _ _ - )
<u>jiri</u> t`e	It's not the tree.	( - - - )
	as opposed to	
<u>jiri</u> t`e	It's not a tree.	( - - - )

The uses of the definite article are not the same as those in either English or French. As situations arise in the lessons, the particular use of the definite article will be described in the notes. For the most part one can say that in the great majority of affirmative, declarative sentences, the nouns in those sentences will be definite.

VOWEL CONTRACTIONS AND TONE

When a vowel is contracted with another vowel, the tone of the contracted vowel will remain. In rapid speech in most dialects what will happen is the following: If the first vowel is a high tone and the second vowel a low tone, the contracted vowel will be pronounced as a high tone, but following high tone words will appear on a slightly lower level of pitch, e.g.:

A ye a k`e "He did it" will always be contracted to A y'a k`e

which will have the pitch pattern ( \_ - - ), where the pronoun a is pronounced as a high tone and the following high tone verb k`e is pronounced on a slightly lower level of pitch.

THE TONE OF AUXILIARIES

The verbal auxiliaries (b`e, t`e, ye, ma, ka) are basically high tone. When, however, they are preceded by a low tone word and followed by a high tone word, they become in many dialects, low tone, e.g.:

Nin ye soye. "This is the horse." Ye remains high because  
 ( \_ - / - ) so is low.

Nin ye soye. "This is the house." Ye becomes low because  
 ( \_ \_ - - ) nin is low and so is high.

This phenomenon can be used to help you determine the tones of new words. If you are looking for the tone of a new noun, you can put it in the following frame:

Nin ye \_\_\_\_\_ ye. This is a \_\_\_\_\_ .

By listening to what happens to the auxiliary ye, you will be able to determine the tone of the noun following it. If ye is pronounced on a high pitch, the following noun will be low. If ye is pronounced low, the following noun will be high.

If you are looking for the tone of a new verb, you can put it in the following frame:

A b $\grave{e}$  \_\_\_\_\_. It/He is \_\_\_\_\_ ing.

Again if you hear a low pitch on b $\grave{e}$ , the verb will be high tone. If you hear b $\grave{e}$  as a high tone, the following verb will be low tone.

UNIT - II

Foli

Nsiirin: Dòono dònì kònòni\_bà waga\_da

Greetings (basic)

Parts of the day

Personal pronouns

Yes/no questions: wa

Interrogative di

Contractions

CYCLE 1

Instructeur: Employer les dessins 1, 2, & 3 pour enseigner ce cycle ainsi que pour la révision de ce cycle.

- M-1 nba male response  
nse female response
- C-1 A: I ni sògòma. Good morning.  
B: Nba (Nse).
- M-2 Nba, i ni sògòma.  
Nse, i ni sògòma.
- C-2 A: I ni sògòma.  
B. Nba, i ni sògòma.  
A: Nba.

Instructeur: Employer les dessins numéros 4, 5, & 6 pour l'enseignement et la révision des échanges suivants. Commencer par la salutation du moment. Ne pas essayer d'enseigner toutes les quatre parties de la journée à la fois.

- M-3 Nba, i ni tilen. Good day (around noon).  
Nse, i ni tilen.  
Nba, i ni wula. Good afternoon.  
Nse, i ni wula.  
Nba, i ni su. Good evening.  
Nse, i ni su.
- C-3 A: I ni tilen.  
B: Nba, i ni tilen.  
A: Nba.

CYCLE 1 (Continued)

- C-4 A: I ni wula.  
 B: Nba, i ni wula.  
 A: Nba.
- C-5 A: I ni su.  
 B: Nba, i ni su.  
 A: Nba.

CYCLE 2

- M-1 Tòorò tè I'm fine.  
 Tòorò\_si tè. I'm very fine.
- C-1 A: I (aw) ka kènè wa? How are you (pl.)?  
 B: Tòorò (\_si) tè.

Instructeur: Éviter les explications par traduction. Employer le dessin 10 pour l'échange suivant.

- M-2 Tòorò t'u la. They are fine.  
 Tòorò\_si t'u la. They are very fine.
- C-2 A: Somògòw ka kènè wa? How is the family?  
 B: Tòorò (\_si) t'u la.

Instructeur: Continuer en vous servant des dessins 7, 8, 9, et 10.

- C-3 A: I denw ka kènè wa? How are your children?  
 B: Tòorò (\_si) t'u .
- C-4 A: I ka denbaya\_ka kènè wa? How is your family?  
 B: Tòorò\_si t'u la.
- M-3 Tòorò t'a la. He (she) is fine.  
 Tòorò\_si t'a la. He (she) is very fine.



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CYCLE 2 (Continued)

C-5: A: I muso ka kènè wa? How is your wife?

B: Tòorò (\_si) t'a la.

C-6 A: I cè ka kènè wa? How is your husband?

B: Tòorò (\_si) t'a la.

C-7: A: I den ka kènè wa? How is your child?

B: Tòorò (\_si) t'a la.

Instructeur: Maintenant introduire la question avec dun? à la place de la question avec wa? Commencer toujours la série par la question avec wa?

C-8 A: I den w dun? And what about your children?

B: Tòorò (\_si) t'u la.

C-9 A: I ka kènè wa?

B: Tòorò (\_si) tè.

A: I muso dun?

B: Tòorò (\_si) t'a la.

A: I den w dun?

B: Tòorò (\_si) t'u la.

A: Musa dun?

B: Tòorò (\_si) t'a la.

CYCLE 3

Instructeur: En vous servant des dessins 3, 5, 6, et 11 dans les différentes combinaisons, travailler et enseigner les échanges suivantes.

M-1 Hèrè dòròn. Very well. (Peace only)

C-1 A: Hèrè sira wa? Did you sleep well?

B: Hèrè dòròn.

C-2 A: I ni sò gòma.

B: Nba, i ni sò gòma.

A: Hèrè sira wa?

B: Hèrè dòròn.

CYCLE 3 (Continued)

- C-3 A: Hèrè\_tilenna wa? Did you spend the day well?  
 B: Hèrè\_dòròn.
- C-4 A: Hèrè\_bè? How is everything?  
 (is there peace?)  
 B: Hèrè\_dòròn.
- C-5 A: I ni su.  
 B: Nba, i ni su.  
 A: Hèrè\_tilenna wa?  
 B: Hèrè\_dòròn.

Instructeur: Eviter de toujours être celui qui entame les salutations. Echanger souvent les rôles avec vos élèves. Ils doivent être capables de répondre et de saluer. Eliminer les expressions anglaises et françaises dans la salle de classe. Essayer d'employer systématiquement et régulièrement plusieurs des expressions suivants. En employant ces expressions, rendre clairs leur emploi et fonction. Commencer par quelques-unes seulement.

<u>A</u> ka nyi.	Wuli!
<u>O</u> tè.	I sigi!
Tuguni.	Na yan!
Nyògòn fè.	Taa tabulo_la!
	<u>A</u> nyininka! -----nyininka!

CYCLE 4

- M-1 N'sira hèrè\_la. My night was peaceful.
- C-1 A: I sira di? How was your night?  
 B: N'sira hèrè\_la.
- M-2 A sira hèrè\_la. His (her) night was peaceful.
- C-2 A: I muso\_sira di? How was your wife's night?  
 B: A sira hèrè\_la.

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CYCLE 4 (Continued)

M-3 U sira hère\_la.

Their night was peaceful.

C-3 A: Somògòw sira di?

How did the family spend the night?

B: U sira hère\_la.

M-4 An sira hère\_la.

Our night was peaceful.

C-4 A: Aw sira di?

How was your (pl.) night?

B: An sira hère\_la.

CYCLE 5

M-1 Nba, i Kante

Nse, i Kante

Nba (nse), i-----

C-1 A: I Jones

B: Nba, i Kante

A: Nba

CYCLE 6

M-1 N'bè hère\_la.

I am fine (in peace)

An r'è hère\_la.

We are fine (in peace)

C-1 A: I (aw) bè di?

How are you?

B: N' (an) bè hère\_la.

M-2 A bè hère\_la.

U bè hère\_la.

C-2 A: I muso bè di?

B: A bè hère\_la. (or: t'òrò\_si t'a la)

A: I denw dun?

B: U bè hère\_la. (or: t'òrò\_si t'u la)

C-3 A: Somògòw bè di?

B: T'òrò\_si t'u la.

DIALOGUE: Kante ni Kulubali

- A: I ni sògòma. Good morning.  
B: Nba, i ni sògòma. Good morning.  
A: Hèrè\_sira wa? Did you sleep well?  
B: Hèrè\_dòròn. Very well.  
A: I ka kènè wa? How are you?  
B: Tòorò tè. I'm fine.  
A: Somògòw dun? And the family?  
B: Tòorò\_si t'u la. They are very well.  
A: I muso\_ka kènè wa? How is your wife?  
B: Tòorò\_si\_t'a la. She is very well.  
A: I Kante. Kante.  
B: Nba, i Kulubali. Nba, Kulibaly.  
A: Nba. Nba.

DIALOGUES FOR PRACTICE

1. A: I ni sògòma. Good morning.  
B: Nba, i ni sògòma. Good morning.  
A: Nse, hèrè\_sira wa? Did you sleep well?  
B: Hèrè\_dòròn. Very well.
2. A: I ni sògòma. Good morning.  
B: Nba, i ni sògòma. Good morning.  
A: I\_sira di? How was your night?  
B: N'sira hèrè\_la. I passed the night in peace.

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3. A: I ni tilen. Good day.  
B: Nba, i ni tilen. Good day.  
A: I muso\_bè di? How is your wife?  
B: Tòorò\_si t'a la. She is fine.  
A: I denw dun? And your children?  
B: U bè hère\_la. They are fine.
4. A: I ni wula. Good afternoon.  
B: Nba, i ni wula. Good afternoon.  
A: I tilenna la? How was your day?  
B: N'tilenna hère\_la. I passed the day in peace.  
A: Somògòw dun? And what about the family?  
B: U bè hère\_la. They are fine.
5. A: I ni su. Good evening.  
B: Nba, i ni su. Good evening.  
A: Hère\_tilenna (wa?) Did you have a good day?  
B: Hère\_dòròn. Very good.  
A: Hère\_bè? Is all peaceful?  
B: Hère. Peace.  
A: Somògòw bè di? How is the family?  
B: Tòorò\_si tè. They are fine.

EXERCISES

REPETITION

1  
Owò, n'ka kènè.  
Owò, n'muso ka kènè.  
Owò, denw ka kènè.  
Owò, an ka kènè.  
Owò, u ka kènè.  
Owò, a ka kènè.  
Owò, Keyta ka kènè.  
Owò, somògòw ka kènè.

2  
I ka kènè wa?  
Somògòw ka kènè wa?  
Aw ka kènè wa?  
Kante ka kènè wa?  
A ka kènè wa?  
I fa ka kènè wa?  
I ka denbaya kènè wa?  
U ka kènè wa?

Instructeur: Refaire le numéro 2 en enlevant le mot wa? et en employant l'intonation interrogative.

3  
Tòorò tè.  
Tòorò si tè.  
Tòorò si t'a la.  
Tòorò si tè n'na.  
Tòorò si t'u la.

Tòorò t'a la.  
Tòorò si t'an na.  
Tòorò t'u la.  
Tòorò tè n'na.  
Tòorò tè.

4  
N'sira hère la.  
An tilenna hère la.  
U sira hère la.  
Musa sira hère la.  
N'tilenna hère la.  
A tilenna hère la.  
I tilenna hère la.  
U tilenna hère la.  
An sira hère la.  
A sira hère la.

5  
Bill ni Bob ka kènè wa?  
Muso ni den ka kènè wa?  
Ali ni Ami ka kènè wa?  
Musa ni Maadu ka kènè wa?  
Keyta ni Kante ka kènè wa?  
Sitan ni Kajatu ka kènè wa?  
Jak ni Jo ka kènè wa?  
Tarawele ni Sidibe ka kènè wa?  
I ni Adama ka kènè wa?  
I n'i muso ka kènè wa?

Instructeur: Refaire le numéro 5 en enlevant le mot wa? et en employant l'intonation interrogative.

1  
I ka kènè wa?  
Musa \_\_\_\_\_  
A \_\_\_\_\_  
Fanta \_\_\_\_\_  
Kajatu \_\_\_\_\_  
Somògòw \_\_\_\_\_  
Mamadu \_\_\_\_\_  
U \_\_\_\_\_  
Aw \_\_\_\_\_  
Jack \_\_\_\_\_  
I \_\_\_\_\_

2  
Owo, n' ka kènè.  
\_\_\_\_\_, u \_\_\_\_\_  
\_\_\_\_\_, an \_\_\_\_\_  
\_\_\_\_\_, Asitan \_\_\_\_\_  
\_\_\_\_\_, Adama \_\_\_\_\_  
\_\_\_\_\_, a \_\_\_\_\_  
\_\_\_\_\_, u \_\_\_\_\_  
\_\_\_\_\_, an \_\_\_\_\_  
\_\_\_\_\_, n' \_\_\_\_\_  
\_\_\_\_\_, Ali \_\_\_\_\_  
\_\_\_\_\_, Fanta \_\_\_\_\_

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EXERCISES (Continued) - SUBSTITUTION

3

N' sira hère\_la.

Bob \_\_\_\_\_  
 An \_\_\_\_\_  
U \_\_\_\_\_  
 Musa \_\_\_\_\_  
A \_\_\_\_\_  
 An \_\_\_\_\_  
 Bill \_\_\_\_\_  
 N' \_\_\_\_\_

5

Tòorò\_si t'a la.

_____	<u>u</u>	_____
_____	an	_____
_____	<u>a</u>	_____
_____	n'	_____
_____	<u>u</u>	_____
_____	an	_____
_____	n'	_____
_____	<u>u</u>	_____
_____	<u>a</u>	_____
_____	an	_____
_____	n'	_____
_____	<u>u</u>	_____
_____	<u>a</u>	_____
_____	n'	_____

4

N' tilenna hère\_la.

An \_\_\_\_\_  
A \_\_\_\_\_  
 Sitan \_\_\_\_\_  
 Amadu \_\_\_\_\_  
U \_\_\_\_\_  
 N' \_\_\_\_\_  
 Kante \_\_\_\_\_  
 N' \_\_\_\_\_

6

Denbaya\_bè di?

I muso \_\_\_\_\_  
 I cè \_\_\_\_\_  
 Somògòw \_\_\_\_\_  
 I \_\_\_\_\_  
 I den \_\_\_\_\_  
 I denw \_\_\_\_\_  
 Musa \_\_\_\_\_  
 Aw \_\_\_\_\_  
 Fanta \_\_\_\_\_  
 Denbaya \_\_\_\_\_  
 I muso \_\_\_\_\_  
 I den \_\_\_\_\_  
 I cè \_\_\_\_\_  
 Somògòw \_\_\_\_\_

7

N' bè hère\_la.

An \_\_\_\_\_  
 Musa \_\_\_\_\_  
U \_\_\_\_\_  
 Muso \_\_\_\_\_  
 Awa \_\_\_\_\_  
A \_\_\_\_\_  
 N'cè \_\_\_\_\_  
 An \_\_\_\_\_  
A \_\_\_\_\_  
U \_\_\_\_\_  
 N' \_\_\_\_\_  
 An \_\_\_\_\_  
 N' \_\_\_\_\_  
U \_\_\_\_\_

EXERCISES (Continued) - TRANSFORMATION

Instructeur

Stagiaire I

Stagiaire II

I ka kènè. .

I ka kènè wa?

I ka kènè?

Somògòw ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I muso ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Denbaya ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I cè ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Aw ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I denw ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Aw ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Somògòw ka kènè.

\_\_\_\_\_

\_\_\_\_\_

A ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Musa ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I muso ka kènè.

\_\_\_\_\_

\_\_\_\_\_

I muso ka kènè.

\_\_\_\_\_

\_\_\_\_\_

Denbaya ka kènè.

\_\_\_\_\_

\_\_\_\_\_

EXERCISES - COMBINATION

Instructeur

Stagiaire

Bill ka kènè wa? Bòbu ka kènè wa?

Bill ni Bòbu ka kènè wa?

Muso ka kènè wa? Denw ka kènè wa?

\_\_\_\_\_

Ali ka kènè wa? Ami ka kènè wa?

\_\_\_\_\_

Musa ka kènè wa? Madu ka kènè wa?

\_\_\_\_\_

Keyta ka kènè wa? Kante ka kènè wa?

\_\_\_\_\_

Sitan ka kènè wa? Kajatu ka kènè wa?

\_\_\_\_\_

Jaki ka kènè wa? Baba ka kènè wa?

\_\_\_\_\_

Tarawole ka kènè wa? Sidibe ka kènè wa?

\_\_\_\_\_

Cè ka kènè wa? Denw ka kènè wa?

\_\_\_\_\_



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EXERCISES (Continued) - QUESTIONS

I ka kènè wa?	Somògòw bè di?
Somògòw ka kènè wa?	I ni sògòma.
I muso dun?	I ni tilen.
I sira di?	I ni wula.
Hèrè tilenna?	I ni su.
Hèrè sira?	Aw tilenna di?
I tilenna di?	Hèrè bè.

NOTES

1. The Importance of Greetings

In Africa, greetings and salutations are extremely important to people. For the American, who is used to saying nothing more than "hi" and then moving on, this may be hard to get used to. The Bambara people and their language present no exception to this generalization. The exchanges presented to you in this and the following lessons represent only a beginning upon which you can build up your inventory of salutations and eventually perfect the art of greeting in the Bambara world. When two good friends meet, the greetings may last as long as five minutes, and even longer if they haven't seen each other for a long time. Greetings are a way of showing the respect that people have for each other. Greetings always involve at least one handshake and usually involve a series of handshakings of varying durations. You will often see the men putting their hands to their chests after each handshake - part of showing respect. The greetings should always be begun with a handshake, and leavetaking will also require one handshake.

When you pass people that you know in the street, it is best to stop and go through at least a short greeting exchange with them. Whatever your dealings may be with various Malian people, it is important to start off your conversation or your business with the greetings. You should never be in so much of a hurry that you don't have time to greet someone - it doesn't pay.

In a typical greeting dialogue, one person usually starts out and remains the initiator for several exchanges while the other person responds to the various greetings and questions. When that series is completed, then the roles switch and the initiator becomes the answerer for several exchanges.

2. Times of Day

For greetings and for referring to the times of the day, the Bambara language makes four different divisions of the day: 1) the morning (sògòma), 2) the heat of the day (around noon: tilè), 3) the afternoon (wula) and 4) the evening and night (su). There is a greeting for each of these divisions of the day. The divisions can be said to roughly correspond with the times of the five prayers that are required of the Moslem each day: 1) before the sun comes up, 2) early afternoon, 3) later afternoon, 4) when the sun goes down, 5) before going to bed at night. The two extra and optional prayer times are 1) mid-morning, 2) around 8:00 at night after the evening meal. The greeting i ni sogoma would be literally translated as meaning "You and the morning", but really corresponds with the English "Good morning" and the French "bonjour".

3. Greeting Patterns

The following diagrams are designed to represent the various possibilities for use of the basic greeting patterns presented in this lesson. Only one item is to be selected at a time from boxes containing several listed items. Use these to check out the different possibilities and to make up new ones. The order of the diagrams represents an acceptable ordering of the greetings.

GREETINGS

i	ni	sògòma
aw		tilèn
(name)		wula
		su

RESPONSES

nba (male)
nse (female)

i	ka	kènè	(wa)?
aw			
i muso_			
(i cè)			
denbaya_			
i denw			
sòmogòw			

tòorò (_si)	tè	(a)	la
		(u)	

## NOTES (Continued)

i	bè	di?
aw	sira	
somògòw	tilenna	
i muso_		
(i cè)		
denbaya_		
i denw		

n'	bè	hèrè_	la
a	sira		
an	tilenna		
u			

i	bè	di?
aw		

hèrè_dòròn
------------

or

hèrè_	bè
-------	----

4. Translations for "be"

As will become apparent to you, there are a number of forms in Bambara that translate the English verb "to be" and the French verb "être". In this lesson we have been briefly exposed to two of these.

- 1) Ka in the question: i ka kènè wa? "How are you?"

This form is used for what we will refer to as adjectives. Literally translated, the question corresponds to "are you healthy?" or "are you well?" in English, but it is used like the English "How are you?" or the French "Comment vas-tu?". Remember that ka is the sign of this form and that kènè meaning "healthy" is an adjective. Adjectives will be more closely examined in Unit VIII.

- 2) Bè in the sentence Hèrè bè: "There is happiness."  
Tè in the sentence Tòrò tè: "There is no trouble."

This form is used to express existence, location, and state. The negative of this form is indicated by the word tè, as in the second example above. In example 2), this form is used for expressing existence. In the following two examples from this lesson, the same form is essentially used for location.

Tòrò t'u la: "No trouble is with them." (They are fine.).

## NOTES (Continued)

The word la is a postposition. It corresponds to a preposition in English, but since it occurs after its object instead of before it, it is called a "postposition". There are no prepositions in Bambara. Postpositions are used for locations and in these examples the postposition phrases are translated as "at you" or "with you" and "at them" or "with them" respectively. While the basic form of this postposition is -la, we notice that in the following contexts, when it is preceded by a nasal consonant like /n/, it changes from -la to -na.

Tòorò (_si) tè n'na.	No trouble (at all) is with me.
Tòorò (_si) t'an na.	No trouble (at all) is with us.

5. Postposition la

In Lesson VI we will look at more of these postpositions in greater detail. For now, remember that the postposition la becomes na after a nasal consonant, and that it most often corresponds with the English "at" or "to", though with abstract things like "happiness", it has been translated as "with".

6. Negative si

The Bambara word si is used only in negative sentences like the above examples involving tè. Along with the negative, it corresponds to English "no, none, not at all". Note that when it is preceded by a noun, the noun is always definite.

7. Contractions

You have probably noticed that in this lesson, in certain sentences bè has been contracted to b' and tè has been contracted to t'. This occurs whenever two vowels come together as a result of the juxtaposition of two words. In English "is not" and "isn't" are both acceptable forms and thus in English the contraction is most often optional. In Bambara, however, the contraction of juxtaposed vowels is obligatory. Generally it is the first of the series of two vowels that drops out, and in our orthography is replaced by an apostrophe. Here are examples from this lesson:

before contraction:	Tòorò_si tè a la.
after contraction:	Tòorò_si t'a la.
before contraction:	Tòorò_si tè u la.
after contraction:	Tòorò_si t'u la.

Keep this in mind, since it is a very common occurrence in Bambara.

The tone of contracted vowels remains the same, resulting in a falling tone if the first vowel is HIGH and the last one is LOW, e.g.

Tòorò\_si t'a la. ( - - - \ \_ )

In most dialects, in rapid speech, this will become

Tòorò\_si t'a la. ( - - - - )

The effect of the LOW tone on a is realized on the postposition la.

8. nba and nse

The words nba and nse are used extensively in response to various greetings. Trying to translate them is useless, since we don't have their equivalents in English or French. Essentially they are signs of acknowledgement indicating acceptance of the greeting and recognition of the other person. Nba is the male response and nse is the female response.

9. Interrogative wa

The word wa is an interrogative particle which is used to change an affirmative sentence into a yes-no question. Thus the sentence i ka kènè, meaning "you are well", becomes "are you well?", or "how are you?", when wa? is added, giving i ka kènè wa?. As practiced in this lesson, this question can also be created by a change in the intonation pattern of the original affirmative sentence, without adding the wa?. You will hear both of these question forms used freely so it is important that you be able to produce and recognize both. Normally, either of these patterns will be answered with a sentence beginning with owo "yes" or ayi "no", but in the case of idiomatic greetings this pattern is not followed. The question i ka kènè wa? however does have as a possible answer: owo, n'ka kènè.

10. ka si / ka tilen

The following two verbs were introduced in this unit:

<u>si</u>	"spend the night, pass the night"
<u>tilen</u>	"spend the day, pass the day"

Both were used in the past tense in the following greetings whose literal translations appear below:

I <u>sira di?</u>	You passed the night how?
N' <u>sira hère la</u> .	I passed the night in peace.
I <u>tilenna di?</u>	You passed the day how?
N' <u>tilenna hère la</u> .	I passed the day in peace.

The past tense is thus rendered by the suffixes -ra and -na for these verbs. This note is provided to merely let you know what you are saying and to give you some idea of Bambara structures. Most important of course is that you know the greetings and use them.

VOCABULARY

<u>a</u> . . . . .	he, she, it
<u>an</u> . . . . .	we
<u>aw</u> . . . . .	you (plural)
<u>ba</u> n. . . . .	mother /no definite article/
<u>cè</u> (i <u>cè</u> ) n. . . . .	man (your husband) /definite article when meaning husband/
<u>den</u> ( <u>denw</u> ) n. . . . .	child (children)
<u>denbaya</u> n. . . . .	family, relatives
<u>di?</u> adv. . . . .	how?
<u>dōron</u> adv. . . . .	only
<u>fa</u> n. . . . .	father /no definite article/
<u>hērè</u> n. . . . .	good luck, happiness, peace
<u>i</u> . . . . .	you (sing)
<u>mōgō</u> n. ( <u>mōgōw</u> ) . . . . .	person (people)
<u>muso</u> (i <u>muso</u> ) n. . . . .	wife, woman (your wife)
<u>n'</u> . . . . .	I'
<u>nba</u> . . . . .	male response to greeting
<u>ni</u> conj. . . . .	and (noun conjunction)
<u>nse</u> . . . . .	female response to greeting
<u>ōwō</u> . . . . .	yes
<u>si</u> v. . . . .	to pass, spend the night
<u>sira</u> . . . . .	passed the night (past tense)
<u>so</u> n. . . . .	house, compound, living area
<u>somōgō</u> ( <u>somōgōw</u> ) n. . . . .	family person (family)
<u>sōgōma</u> n. . . . .	morning
<u>su</u> n. . . . .	night
<u>tilen</u> n. . . . .	heat of the day
<u>tilen</u> v. . . . .	to pass the day, spend the day
<u>t_lenna</u> . . . . .	passed the day (past tense)
<u>tōorō</u> n. . . . .	trouble, problems, etc.
<u>u</u> . . . . .	they
<u>wa</u> . . . . .	question marker

ASSIGNMENTS

1. With one of your fellow classmates, prepare a dialogue in which the two of you have just met each other in the morning. You are friends and you know each other's last names already. After saying good morning, one of you (the greeter) will go through at least four questions to which the other will respond. Then the greeter will become the greeted and at least four more questions will be asked and answered. Then do the last names exchange and finish up by saying k'an ben (good-bye, literally, that we meet) to each other. When acting out your dialogue in class, try to accompany the greetings with appropriate gestures.
2. The same as number 1. only at noon.
3. The same as number 1. only in the afternoon.
4. The same as number 1. only at night.

UNIT - III

Kalanso

Nsiirin: Sa dogolen de bè kògò.

X don/tè

X ye/tè Y ye

Numbers 1-10

Interrogative mun

Fana

Dun

Negative si

X filè

Locatives

Classroom expressions

Leavetaking

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CYCLE 1

- M-1 alekumasalam Greetings
- C-1 A: Asalamalekum Greetings  
B: Alekumasalam Greetings
- M-2 naamu yes (response to a call)
- C-2 A: (someone's name)  
B: naamu

CYCLE 2

- M-1 Owò, sigilan\_don. Yes, it is a chair.  
Owò, tabali\_don. Yes, it is a table.  
Owò, mògò\_don. Yes, it is a person.  
Owò, da\_don. Yes, it is a door.  
Owò, kalanso\_don. Yes, it is a classroom.  
Owò, tabulo\_don. Yes, it is a blackboard.
- C-1 A: tabali\_don? Is it a table?  
B: Owò, tabali\_don.  
A: ----- don wa?  
B: Owò, -----don.
- C-2 A: Tabali\_don? Is it a table?  
B: Òwò, tabali\_don.  
A: ----- don?  
B: Owò, ----- don.
- C-3 A: Nin ye tabali\_ye wa? Is this a table?  
B: Owò, tabali\_don.  
A: Nin ye ----- ye wa? Is this a -----?  
B: Owò, ----- don.



CYCLE 2 (Continued)

C-4 A: Nin ye tabali ye?

B: Owò, tabali don.

A: Nin ye ----- ye?

B: Owò, ----- don.

CYCLE 3

M-1 Sigilan don.

It's a chair.

Tabali don.

It is a table.

Mògò don.

It is a person.

Da don.

It is a door.

Kalanso don.

It is a classroom.

Tabulo don.

It is a blackboard.

C-1 A: Mun don?

What is it?

B: ----- don.

C-2 A: Nin ye mun ye?

What is this?

B: ----- don.

CYCLE 4

Instructeur: wa entre parentheses indique que vous pouvez maintenant varier votre façon de poser les questions. En poser quelques unes avec wa et d'autres par intonation. Exiger toujours òwò ou ayi début des réponses.

M-1 Ayi, tabali tè.

No, it is not a table.

Ayi, biro tè.

No, it is not an office.

Ayi, nyegen tè.

No, it is not a urinal.

Ayi, dèbèn tè.

No, it is not a mat.

Ayi, bon tè.

No, it is not a bedroom.

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CYCLE 4 (Continued)

- C-1 A: Mobili don (wa)? Is it a car?  
B: Ayi, mobili tè. No, it is not a car.  
A: ----- don (wa)?  
B: Ayi, ----- tè.
- C-2 A: Nin ye jirisun ye (wa)? Is this a tree?  
B: Ayi, jirisun tè. No, it is not a tree.  
A: Nin ye ----- ye (wa)?  
B: Ayi, ----- tè.
- M-2 Ayi, da tè. Kogo don. No, it is not a door. It is a wall.  
Ayi, ----- tè. ----- don.
- C-3 A: Da don wa?  
B: Ayi, da tè. Kogo don.  
A: ----- don (wa)?  
A: Ayi, ----- tè. ----- don.
- C-4 A: Nin ye da ye (wa)?  
B: Ayi, da tè. Kogo don.  
A: Nin ye ----- ye (wa)?  
B: Ayi, ----- tè. ----- don.

Instructeur: Tour en employant ces mêmes formules, introduire d'autres mots de vocabulaire qui seront utiles pour les élèves. Conduire la leçon avec des objets ou des dessins. Les trous dans les échanges suivants sont à remplir selon votre imagination.

- C-5 A: Nin tè sigilan ye wa? Isn't this a chair?  
B: Owò, sigilan don.  
A: Nin tè ----- ye wa?  
B: Owò, ----- don.

## CYCLE 4 (Continued)

C-6 A: Nin tè ----- ye wa?B: Ayi ----- tè. ----- don.C-7 A: ----- tè wa?B: Òwò, ----- don.A: ----- tè wa?B: Ayi, ----- tè. ----- don.CYCLE 5

- |     |   |                       |
|-----|---|-----------------------|
| M-1 | kelen   | one                   |
|     | fila  | two                   |
|     | saba  | three                 |
|     | naani   | four                  |
|     | duuru   | five                  |
| M-2 | <u>Sigilan</u> kelen <u>don</u> .                 | It is one chair.      |
|     | <u>Sigilan</u> fila <u>don</u> .                  | It is two chairs.     |
|     | <u>Sigilan</u> saba <u>don</u> .                  | It is three chairs.   |
|     | <u>Sigilan</u> naani <u>don</u> .                 | It is four chairs.    |
|     | <u>Sigilan</u> duuru <u>don</u> .                 | It is five chairs.    |
| M-3 | <u>Òwò</u> , <u>sigilan</u> kelen <u>don</u>      | Yes, it is one chair. |
|     | <u>Òwò</u> , <u>sigilan</u> ----- <u>don</u> .    |                       |
| C-1 | A: <u>Sigilan</u> fila <u>don</u> ( <u>wa</u> )?  | Is it two chairs?     |
|     | B: <u>Òwò</u> , <u>sigilan</u> fila <u>don</u> .  |                       |
|     | A: <u>Sigilan</u> ----- <u>don</u> ( <u>wa</u> )? |                       |
|     | B: <u>Òwò</u> , <u>sigilan</u> ----- <u>don</u> . |                       |

CYCLE 6

- |     |                                      |                             |
|-----|--------------------------------------|-----------------------------|
| M-1 | <u>Ayi</u> , <u>sigilan</u> saba tè. | No, it is not three chairs. |
|     | <u>Ayi</u> , <u>sigilan</u> --- tè.  |                             |

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CYCLE 6 (Continued)

- C-1 A: Sigilan saba don (wa)?  
B: Ayi, sigilan saba tè.  
A: Sigilan ----- don (wa)?  
B: Ayi, sigilan ----- tè.
- M-2 Ayi, sigilan saba tè.  
(Sigilan) naani don.
- C-2 A: Sigilan saba don (wa)?  
B: Ayi, sigilan saba tè.  
(Sigilan) naani don.  
A: Lakèrè fila don (wa)?  
B: Ayi, lakèrè fila tè.  
(Lakèrè) duuru don.

CYCLE 7

- M-1 Sigilan fila don.
- C-1 A: Ninw ye sigilan fila ye wa Is this 2 chairs or is it 3?  
(sigilan) saba?  
B: Sigilan fila don.
- M-2 Sigilan saba tè, sigilan It is not 3 chairs and it is not  
naani tè. 4 chairs.  
Sigilan fila dòròn don. It's only two chairs.
- C-2 A: Ninw ye sigilan saba ye  
wala (sigilan) naani?  
B: Sigilan saba tè.  
Sigilan naani tè.  
Sigilan fila dòròn don.
- M-3 Saba tè. Naani tè. It's not three. It's not four.  
Sigilan fila dòròn don. It's only two chairs.
- C-3 A: Ninw ye sigilan saba ye  
walima (sigilan) naani?  
B: Saba tè. Naani tè.  
Sigilan fila dòròn don.

CYCLE 7 (Continued)

- M-4 Daba don. It's a hoe.  
Nin si tè, jele don. Neither one, it's an axe.
- C-4 A: Daba don wala muru? Is it a hoe or a knife?  
 B: Daba don.  
 A: Nin dun, daba don wala muru?  
 B: Nin si tè, jele don.

CYCLE 8

- M-1 Nin fana ye sigilan ye. This too is a chair.  
Nin fana ye ----- ye.
- C-1 A: Nin ye mun ye?  
 B: Sigilan don.  
 A: Nin dun?  
 B: Nin fana ye sigilan ye.
- M-2 Òwò, o fana ye mògò ye. Yes, that's also a person.
- C-2 A: Nin ye mògò ye (wa)?  
 B: Òwò, mògò don.  
 A: Nin fana ye mògò ye wa? Is this a person too?  
 B: Òwò, o fana ye mògò ye.
- M-3 Òwò, sigilan don. Yes, it is a chair too.
- C-3 A: Nin ye mun ye?  
 B: Tabali don.  
 A: Sigilan fana don wa?  
 B: Òwò, sigilan fana don.
- Instructeur: Refaire ce même cycle avec les paires: so/kalanso  
 bon/kalanso

CYCLE 9

- M-1 Sigilan filè! Here is a chair.  
 ----- filè!
- C-1 A: Sigilan bè yan (wa)? Is there a chair here?  
 B: Owò, sigilan filè!
- M-2 Ayi, sigilan tè yan. No, there is not a chair here.  
Dèbèn filè! I sigi! Here is a mat! Sit down!
- C-2 A: Sigilan bè yan (wa)?  
 B: Ayi, sigilan tè yan.  
Dèbèn filè! I sigi!

CYCLE 10

Instructeur: Revoir quelques salutations et ensuite introduire les échanges suivantes.

- M-1 K'an bèn. Goodbye.
- C-1 A: K'an bèn.  
 B: K'an bèn.
- M-2 K'an bèn sini. Goodbye until tomorrow.  
U n'a mèn. They'll hear it.
- C-2 A: K'an bèn sini.  
 B: K'an bèn sini.  
 A: K'an bè somògòw fo. Say hello to the family for us.  
 (Say that we greet the family)  
 B: U n'a mèn.

CYCLE 11

- M-1 Òwò, i ye karamògò ye. Yes, you are a teacher.  
Òwò, n'ye kalanden ye. Yes, I am a student.  
Òwò, Keyta ye kuntigi ye. Yes, Keita is a director.
- C-1 A: N'ye karamògò ye (wa)?  
 B: Òwò, i ye karamògò ye.  
 A: I ye kalanden ye wa?  
 B: Òwò, n'ye kalanden ye.  
 A: Keyta ye kuntigi ye wa?  
 B: Òwò, Keyta ye kuntigi ye.
- C-2 A: N'ye mun ye? What am I?  
 B: I ye karamògò ye.  
 A: I ye mun ye? What are you?  
 B: N'ye kalanden ye.

DIALOGUE

- kalanso -

- |  |   |
|--|---|
| A: Asalamalekum.   | Greetings.  |
| B: Alekumasalam.   | Greetings.  |
| A: Hèrè bè?  | Is everything O.K.? (Is there peace?)                                 |
| B: Hèrè dòn.   | Everything is fine. (Peace only.)                                     |
| A: Bill.   | Bill.   |
| B: Naamu.  | Yes.  |
| A: <u>Nin</u> lajè! Kogo <u>don</u> walima da?   | Look at this! Is it a wall or a door?                                 |
| B: <u>Da don</u> .   | It is a door.   |
| A: <u>Nin dun</u> ? <u>Nin</u> ye <u>mun</u> ye?   | What about this? What is this?  |
| B: <u>Mògò don</u> .   | It is a person.   |
| A: <u>O don</u> . <u>A</u> ka <u>nyi</u> . <u>Ninw</u> ye <u>sigilan</u> saba ye <u>wala</u> ( <u>sigilan</u> ) naani? | That's it. Good. Is this three chairs or is it four chairs?           |
| B: <u>Sigilan</u> saba tè. <u>Sigilan</u> naani tè. <u>Sigilan</u> fila dòn <u>don</u> .                               | It's not three chairs and it's not four chairs. It's only two chairs. |
| A: An ka <u>yòro dun</u> ? <u>Dòkòtòròso don wa</u> ?  | What about our place? Is it a hospital?                               |
| B: <u>Ayi</u> , <u>dòkòtòròso</u> tè. <u>Kalanso don</u> .   | No, it's not a hospital. It's a classroom.                            |
| A: I ni ce.  | Thank you.  |
| B: <u>Nba</u> .  | Nba.  |

DIALOGUES FOR PRACTICE

- |   |   |
|---|---|
| 1. A: <u>Nin</u> ye <u>mun</u> ye?  | What is this?   |
| B: <u>Sigilan don</u> .   | It is a chair.  |
| A: <u>O dun</u> ?   | And (what about) that?                                  |
| B: <u>O fana</u> ye <u>sigilan</u> ye.  | That too is a chair.                                    |
| 2. A: <u>Sigilan</u> bè <u>yan</u> ?  | Is there a chair here?                                  |
| B: <u>Sigilan</u> filè!   | Here is a chair.  |
| 3. A: <u>Sigilan</u> bè <u>yan</u> ?  | Is there a chair here?                                  |
| B: <u>Ayi</u> , <u>sigilan</u> tè <u>yan</u> , <u>dèbèn</u> filè! I <u>sigi</u> ! | No, there is not a chair here, here is a mat! Sit down! |
| 4. A: <u>Nin</u> ye <u>daba</u> ye <u>wala</u> <u>mur</u> ?                       | Is this a hoe or a knife?                               |
| B: <u>Nin</u> si tè. <u>Jele don</u> .  | It is neither one. It is an axe.                        |
| 5. A: <u>Ninw</u> ye <u>lakèrè</u> <u>duuru</u> ye ( <u>wa</u> )?                 | Is this five pieces of chalk?                           |
| B: <u>Ayi</u> , <u>lakèrè</u> <u>duuru</u> tè, <u>saba don</u> .                  | No, it is not five pieces of chalk. It is three.        |
| 6. A: <u>Nin</u> ye <u>mun</u> ye?  | What is this?   |
| B: <u>Sigilan don</u> .   | It is a chair.  |
| A: <u>Dalan</u> <u>fana don wa</u> ?  | Is it also a bed?                                       |
| B: <u>Òwè</u> , <u>dalan</u> <u>fana don</u> .                                    | Yes, it is also a bed.                                  |

DIALOGUES FOR PRACTICE (Cont'D)

7. A: Mun don? What is it?  
 B: Dèbèn don. It is a mat.  
 A: O kòrò ye mun ye tubabukan\_ What does that mean in French?  
     na.  
 B: O kòrò ye "natte" ye It means "natte" in French.  
     tubabukan na.
8. A: K'an bèn. Good-bye.  
 B: K'an bèn. Good-bye.
9. A: K'an bèn sini. Good-bye until tomorrow.  
 B: K'an bèn sini. Good-bye until tomorrow.  
 A: K'an bè somògòw fo. (staying) Give our best to the family.  
 B: U n'a mèn. (leaving) I'll do it.  
     (They will hear it.)

EXERCISES

REPETITION

Instructeur: Insister sur la prononciation et l'intonation.

- |                       |                          |
|-----------------------|--------------------------|
| 1. <u>Tabali</u> don. | 2. <u>Gabugu</u> don wa? |
| <u>Sigilan</u> don.   | <u>Nyègèn</u> don wa?    |
| <u>Mògò</u> don.      | <u>Mobili</u> don wa?    |
| <u>Dèbèn</u> don.     | <u>Moto</u> don wa?      |
| <u>Tabulo</u> don.    | <u>Nègèsò</u> don wa?    |
| <u>Kogo</u> don.      | <u>Dukènè</u> don wa?    |
| <u>Da</u> don.        | <u>Liburu</u> don wa?    |
| <u>Jirisun</u> don.   | <u>Sèsi</u> don wa?      |
| <u>So</u> don.        | <u>Wararàa</u> don wa?   |
| <u>Kalanso</u> don.   | <u>Takisi</u> don wa?    |

Instructeur: Refaire le numéro 2 en enlevant le mot wa et en en employant l'intonation interrogative.

- |                                       |   |
|---------------------------------------|---|
| 3. <u>Nin</u> ye <u>tabali</u> ye wa? | 4. <u>Ayi</u> , <u>birc</u> tè. <u>Kalanso</u> don. |
| <u>Nin</u> ye <u>bon</u> ye wa?       | <u>Ayi</u> , <u>dèbèn</u> tè. <u>Sigilan</u> don.   |
| <u>Nin</u> ye <u>gabugu</u> ye wa?    | <u>Ayi</u> , <u>kògò</u> tè. <u>Da</u> don.         |
| <u>Nin</u> ye <u>kalanso</u> ye wa?   | <u>Ayi</u> , <u>muso</u> tè. <u>Cè</u> don.         |
| <u>Nin</u> ye <u>sigilan</u> ye wa?   | <u>Ayi</u> , <u>saga</u> tè. <u>Ba</u> don.         |
| <u>Nin</u> ye <u>nègèsò</u> ye wa?    |   |
| <u>Nin</u> ye <u>poponi</u> ye wa?    |   |
| <u>Nin</u> ye <u>takisi</u> ye wa?    | 5. <u>Owò</u> , <u>gabugu</u> don.                  |
| <u>Nin</u> ye <u>kogo</u> ye wa?      | <u>Owò</u> , <u>dukènè</u> don.                     |
| <u>Nin</u> ye <u>mobili</u> ye wa?    | <u>Owò</u> , <u>waranda</u> don.                    |
|                                       | <u>Owò</u> , <u>jirisun</u> don.                    |



REPETITION (Continued)

Instructeur: Refaire le numéro 3 en enlevant le mot wa et en employant l'intonation interrogative.

- |                       |                     |
|-----------------------|---------------------|
| 6. Sigilan duuru don. | Wèrè kelen don.     |
| Alimèti fila don.     | Tabali fila don.    |
| Muso kelen don.       | Sèsi saba don.      |
| Den saba don.         | Sigarati naani don. |
| Mobili naani don.     | Mògò duuru don.     |

SUBSTITUTION

- |               |                      |
|---------------|----------------------|
| 1. Cè don.    | 2. Nin ye pòponi ye. |
| Mobili_ ----- | ----- sigilan_ ----  |
| negeso_ ----- | ----- tabulo_ ----   |
| kogo_ -----   | ----- alimèti_ ----  |
| da_ -----     | ----- jirisun_ ----  |
| muso_ -----   | ----- so_ ----       |
| den_ -----    | ----- denbaya_ ----  |
| tabali_ ----- | ----- kalanso_ ----  |
| sèsi_ -----   | ----- mògò_ ----     |
| dèbèn_ -----  | ----- iakèrè ----    |

TRANSFORMATION

Mettre au pluriel:

- |                          |                          |
|--------------------------|--------------------------|
| 1. A: Cè don.            | B: Cèw don.              |
| Mògò don.                | Mògòw don.               |
| Sigilan don.             | Sigilanw don.            |
| Tabali don.              | Tabaliw don.             |
| Muso don.                | Musow don.               |
| Bon don.                 | Bonw don.                |
| Nègèsò don.              | Nègèsow don.             |
| So don.                  | Sow don.                 |
| Biro don.                | Birow don.               |
| 2. A: Nin ye sigilan ye. | B: 0 fana ye sigilan ye. |
| Nin ye kalanso ye.       | 0 fana ye kalanso ye.    |
| Nin ye so ye.            | 0 fana ye so ye.         |
| Nin ye tabulo ye.        | 0 fana ye tabulo ye.     |
| Nin ye kogo ye.          | 0 fana ye kogo ye.       |
| Nin ye den ye.           | 0 fana ye den ye.        |
| Nin ye moto ye.          | 0 fana ye moto ye.       |
| Nin ye tabali ye.        | 0 fana ye tabali ye.     |
| Nin ye muso ye.          | 0 fana ye muso ye.       |
| Nin ye mobili ye.        | 0 fana ye mobili ye.     |
| Nin ye biro ye.          | 0 fana ye biro ye.       |
| Nin ye alimèti ye.       | 0 fana ye alimèti ye.    |

## EXERCISES (Continued)

## QUESTIONS

Instructeur: Poser la question, ensuite donner le mot clé qui se trouve entre parenthèses.

- |  |  |
|--|--|
| 1. A: <u>Nin</u> ye <u>sigilan</u> ye <u>wa</u> ? (tabali)   | B: <u>Ayi</u> , <u>sigilan</u> tè. Tabali <u>de don</u> .    |
| <u>Nin</u> ye <u>bon</u> ye <u>wa</u> ? ( <u>kalanso</u> )   | <u>Ayi</u> , bon tè. <u>Kalanso</u> <u>de don</u> .          |
| <u>Nin</u> ye <u>mobili</u> ye <u>wa</u> ? (moto)            | <u>Ayi</u> , mobili tè. Moto <u>de don</u> .                 |
| <u>Nin</u> ye <u>dèbèn</u> ye <u>wa</u> ? ( <u>sigilan</u> ) | <u>Ayi</u> , <u>dèbèn</u> tè. <u>Sigilan</u> <u>de don</u> . |
| <u>Nin</u> ye <u>biro</u> ye <u>wa</u> ? (so)                | <u>Ayi</u> , biro tè. So <u>de don</u> .                     |
| <u>Nin</u> ye <u>sigarati</u> ye <u>wa</u> ? (alimeti)       | <u>Ayi</u> , <u>sigarati</u> tè. Alimeti <u>de don</u> .     |
| <u>Nin</u> ye <u>kogo</u> ye <u>wa</u> ? (da)                | <u>Ayi</u> , kogo tè. Da <u>de don</u> .                     |
| <u>Nin</u> ye <u>muru</u> ye <u>wa</u> ? ( <u>daba</u> )     | <u>Ayi</u> , <u>muru</u> tè. <u>Daba</u> <u>de don</u> .     |
| <u>Nin</u> ye <u>sèsi</u> ye <u>wa</u> ? (tabali)            | <u>Ayi</u> , <u>sèsi</u> tè. Tabali <u>de don</u> .          |

- Poser les questions au sujet des objets visibles en vous promenant avec vos élèves.
- Revoir les salutations et ajouter les "au revoirs" de cette unité.

## NOTES

1. don and ye ... ye

In this unit we have been introduced to two new Bambara constructions that are translated by the verb "to be" in English, the verb "être" in French. As we have seen, both of these constructions are often used with the interrogative mun, "what".

A: Mun don?

What is it?

B: Tabali don.

It's a table.

With regard to the don construction, there is only one slot that can be filled by a noun or a pronoun, i.e., the first slot in the construction, filled by mun in the above question, and by tabali in the above response. In the great majority of cases, the noun preceding don will have the low tone definite article.

A: Nin ye mun ye?

What is this? (This is what?)

B: Nin ye tabali ye.

This is a table.

With regard to the ye ... ye construction, there are two possible slots that can be filled by nouns or pronouns, i.e., the slots filled by nin and mun in the above question, and by nin and tabali in the above response.

Both of these constructions take use of the auxiliary tè when negated, as in the following examples:

Tabali tè.

It is not a table.

Nin tè tabali ye.

This is not a table.

## NOTES (Continued)

It will become apparent that this negative particle tè is used to negate not only these constructions, but many others as well. Note that when a general negative response is made, the definite article is not used. The definite article can be used if the negation is specific. Contrast:

<u>M</u> uso tè.	It's not a woman.
<u>M</u> uso <u>t</u> è.	It's not the woman.

2. nin and o

In this unit we have been introduced to the two demonstrative pronouns nin and o. Nin corresponds roughly to both "this" and "that" in English. O is used primarily to refer to something previously mentioned. The plural of nin, which is ninw, meaning "these", was also introduced in this unit.

O was used in another context in this lesson. To ask what a given Bambara word means in French we gave you the question:

O kòrò ye mun ye tubabukan na?

The phrase o kòrò in this question is an example of the construction for inalienable possession and literally translates as "that's meaning" or "the meaning of that". Thus, the whole question literally translates as "That's meaning is what in French?". We will take a longer look at inalienable as well as alienable possession in unit IV.

3. Numbers 1 - 10

The Bambara numbers from one to ten: (the numbers six through ten will be practiced in the next unit)

1	kelen	6	wòrò
2	f <u>i</u> la	7	wolonw <u>u</u> la
3	s <u>a</u> ba	8	segin
4	naani	9	kòndòntòn
5	duuru	10	tan

Generally when nouns are modified by a numeral, there is no plural marker -w. The plural marker can be used to indicate that the noun plus numeral is definite. Contrast, for example:

<u>m</u> uso f <u>i</u> la	two women
<u>m</u> uso f <u>i</u> law	the two women

When the preceding noun is definite, the plural marker takes the definite low tone.

<u>M</u> usow tè.	It's not women.
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#### NOTES (Continued)

#### 4. dun / si / fana

In this unit we have been introduced to the following three function words: dun, si, fana. The first two we saw used in Unit II in some of the greetings and responses.

<u>dun</u> ?	and what about?
i <u>muso dun</u> ?	and what about your wife?
<u>si</u>	none, no
Tòròrò <u>si tè</u> .	There is no trouble at all.

Fana means "too" or "also". In this unit we saw it used in sentences like:

<u>Nin fana ye sigilan ye</u> .	This too is a chair.
<u>Tabali fana don</u> .	It is also a table.

All three of these small words are used frequently in Bambara.

#### 5. X filè

The Bambara phrase corresponding to the French "Voici un ----" and the English "Here is a ----" makes use of the Bambara verb meaning "to look at" which is filè. Thus the phrase tabali filè! most often means "here is a table", but it may also imply the command: "Look at the table!" The formula employed in this example corresponds to the imperative or command form in Bambara. When ordering or commanding someone to do something, this is the formula that is used. Two other imperative or command expressions were also introduced in this unit:

I <u>sigi!</u>	Sit down!
<u>Nin lajè!</u>	Look at this!

The verb meaning "to sit down" is sigi. Lajè means "look at" or "examine".

#### 6. Locatives

The construction used for locating people and objects was briefly introduced in this unit. It again involves the auxiliary bè.

<u>subject bè location</u>	
<u>Sigilan bè yan</u> .	"The seat is here"
	"There is a seat here."

Yan is the Bambara word meaning "here". This construction is negated by the auxiliary tè as in the following examples:

<u>Sigilan tè yan</u> .	"The seat is not here."
<u>Sigilan tè yan</u> .	"There is not a seat here."

Unit VI explores some of the many uses of this locative construction.

## NOTES (Continued)

7. Instrumental -lan

The Bambara verb "to sit down" is sigi. A sigilan is a thing to sit on. The Bambara verb "to lie down" is da. A dalan is a thing that you can lie down on, i.e. a bed.

8. Classroom Expressions

You may have noticed your instructor using certain Bambara expressions in the classroom. Here are some of them with their meanings:

<u>A</u> ka nyi.	It's good.
<u>O</u> ka nyi.	That's good.
<u>O</u> tè.	That's not it.
<u>Tuguni</u> .	Again.
<u>Nyògòn fè</u> .	Together.
<u>Wuli!</u>	Ge' up!
<u>! sigi!</u>	Sit down!
<u>Na yan!</u>	Come here!
<u>Taa tabulo la!</u>	Go to the blackboard!
<u>A nyininka!</u>	Ask him(her)
<u>---- nyininka!</u>	Ask ----!

9. Leavetaking Expressions

We have included several leavetaking expressions in this unit. They involve verbs which you won't work on until later, but even so it is important that you learn to use them now. These are just a few of a great many expressions and blessings that are used when taking leave of another person.

<u>K'an bèn</u> .	That we may meet.
<u>K'an bèn sini</u> .	That we may meet tomorrow.
<u>K'an bè somògòw fò</u> .	Say we greet the people of the house.
<u>U n'a mèn</u> .	They will hear it.

VOCABULARY

alimèti n.	match
ba n.	goat
biro n.	office
bon n.	bedroom, hut, room
da n.	door
dèbèn n.	mat
donda (don-da) n.	entry, entrance (enter-door)
dukènè (du-kènè) n.	court, courtyard (compound-clearing)
duuru num.	5
fila num.	2
gabugu (ga-bugu) n.	kitchen (hearth-hut)
kalanden (kalan-den) n.	student (study-child)
kalanso (kalan-so) n.	classroom (study-house)
karamògò n.	teacher
kelen num.	1
kogo n.	wall
konòntòn num.	9
kuntigi (kun-tigi) n.	boss, director (head-chief)
lakèrè n.	chalk
liburu n.	book
moto n.	mobylette, motor bike
mògò n.	person
mun int. n.	what
naani num.	4
nègèsò (nègè-so) n.	bicycle (iron-horse)
nin dem. or pro.	this
ninw dem. or pro.	these
nyègèn n.	urinal, W.C.
o dem. or pro.	that
olu dem. or pro.	those
poponi n.	mobylette, motorbike
saba num.	3
saga n.	sheep
segin num.	8
sèsi n.	chair
sigarati n.	cigarette
sigilan n.	chair (sitting down place)
so n.	house
tabali n.	table
tabulo n.	blackboard
tan num.	10
waranda n.	veranda, covered terrace
wolonwula num.	7
wòorò num.	6

ASSIGNMENTS

1. Using the constructions learned in this unit, find out from friends and instructors outside of class the Bambara words for 8 of the following items.

pen	knife	mint
thread	bread	millet
paper	bottle	water
needle	teapot	coffee
money	tea	rice
hoe	sugar	corn

Bring the 8 items to class with you and use them to teach the Bambara words for the 8 you have chosen to your fellow students. Try to learn all sixteen yourself.

2. Find 5 items not included in the above list for which you think it would be worthwhile to know the Bambara equivalent. Find out what the Bambara words are for these 5 items. Then bring the items to class with you and use them to teach the Bambara words to your fellow students.
3. Find out the Bambara names for 5 pieces of commonly worn clothing. Try to bring or wear the 5 pieces that you have chosen to class and use them to teach the Bambara words to your fellow students.

UNIT IV

Tògò

Nsiirin:                   Sogo dòn, yiri dòn,  
yèrè dòn de ka fisa a bèe ye.

Naming

The Bambara Family:

Kinship terms

-kè and -muso

Possessive fè

Alienable and inalienable possession

Interrogative jòn

Emphatic de



CYCLE 1

- M-1 N'tògò Bob.  
N'jamu Walker. My first name is Bob.  
My last name is Walker.
- C-1 A: I tògò?  
B: N'tògò Bob. What is your first name?  
A: I jamu?  
B: N'jamu Walker. What is your last name?
- M-2 A tògò Ngolo.  
A tògò Nyele. His first name is Ngolo.  
A jamu Jara. Her first name is Nyele.  
A jamu Tarawele. His last name is Jara.  
Her last name is Tarawele.
- C-2 A: A tògò?  
B: A tògò Nyele. What is her first name?  
A: A jamu?  
B: A jamu Tarawele. What is her last name?

CYCLE 1a

Instructeur: les cycles 1a et 1b sont facultatifs. A faire plus tard.

- M-1 N'tògò\_ye Bob.  
N'jamu\_ye Walker. My first name is Bob.  
A tògò\_ye Nyele. My last name is Walker.  
A jamu\_ye Tarawele. Her first name is Nyele.  
Her last name is Tarawele.
- C-1 A: I tògò\_ye di?  
B: N'tògò\_ye Bob. What is your first name?  
A: I jamu\_ye di?  
B: N'jamu\_ye Walker. What is your last name?  
A: Nin muso tògò\_ye di?  
B: A tògò\_ye Nyele. What is this woman's first name?  
A: A jamu\_ye di?  
B: A jamu\_ye Tarawele. What is her last name?

CYCLE 1b

- M-1 N'tògò\_ko Bob.  
N'jamu\_ko Walker. My first name is Bob.  
Nin cè tògò\_ko Ngolo. My last name is Walker.  
A jamu\_ko Jara. This man's first name is Ngolo.  
His last name is Jara.
- C-1 A: I tògò\_ko di?  
B: N'tògò\_ko Bob. What is your first name?  
A: I jamu\_ko di?  
B: N'jamu\_ko Walker. What is your last name?  
A: Nin cè tògò\_ko di?  
B: Nin cè tògò\_ko Ngolo. What is this man's first name?  
A: A jamu\_ko di? This man's first name is Ngolo.  
B: A jamu\_ko Jara. What's his last name?

CYCLE 2

M-1 Ngolo muso tōgò Hawa. Ngolo's wife's name is Hawa.  
 Ngolo denw tōgò Solo ni Jènèbu Ngolo's children's names are  
 ni Karibu ni Musa ni Sali. Solo and Jenebu and Kariba and  
 Musa and Sali.

C-1 A: Ngolo muso tōgò? What is Ngolo's wife's name?  
 B: Ngolo muso tōgò Hawa.  
 A: A denw dun?  
 B: A denw tōgò Solo ni  
 Jènèbu ni Kariba ni  
 Musa ni Sali.

Instructeur: Employez le dessin 12.

CYCLE 3

M-1 Nin ye Kariba ye. This is Kariba.  
 Nin ye Kariba muso ye. This is Kariba's wife.  
 Nin ye Kariba ba ye. This is Kariba's mother.  
 Nin ye Kariba fa ye. This is Kariba's father.  
 Ninw ye Kariba denw ye. These are Kariba's children.  
 Ninw ye Kariba denkew ye. These are Kariba's sons.  
 Ninw ye Kariba denmusow ye. These are Kariba's daughters.  
 Ninw ye Kariba kōrōw ye. These are Kariba's older siblings.  
 Ninw ye Kariba dōgōniw ye. These are Kariba's younger siblings.  
 Nin ye Kariba kōrōkē ye. This is Kariba's big brother.  
 Nin ye Kariba kōrōmuso ye. This is Kariba's big sister.  
 Nin ye Kariba dōgōkē ye. This is Kariba's little brother.  
 Nin ye Kariba dōgōmuso ye. This is Kariba's little sister.  
 Nin ye -----ye.

C-1 A: Nin ye Kariba ye wa? Is this Kariba?  
 B: Owò, nin ye Kariba ye.

A: Nin ye Kariba muso ye wa?  
 B: Owò, nin ye Kariba muso ye.

A: Nin ye Kariba --- ye wa?  
 B: Owò, nin ye Kariba --- ye.

Instructeur: Employez le dessin 12.

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CYCLE 3 (Continued)

C-2 A: Nin ye Kariba dōgōkè ye wā?  
B: Ayi, nin tè Kariba dōgōkè ye.

A: Nin ye Kariba denkè ye wā?  
B: Ayi, nin tè Kariba denkè ye.

A: Nin ye Kariba --- ye wā?  
B: Ayi, nin tè Kariba --- ye.

M-2 Kariba don.  
Kariba muso don.  
-----don.

It's Kariba.

C-3 A: Nin ye jōn ye?  
B: Kariba don.

Who is this?

A: Nin dun? Jōn don?  
B: Kariba muso don.

And this? Who is this?

A: A tōgò?  
B: A tōgò Fanta.

C-4 A: Nin ye jōn muso ye?  
B: Kariba muso don.

Whose wife is this?

A: Nin ye jon denkè ye?  
B: Ngolo denke don.

A: Nin ye jōn --- ye?  
B: Nin ye --- ye.

CYCLE 4

M-1 Ayi, Ngolo tè. Kariba de don.  
Ayi, muso tè. Cè de don.

No, it's not Ngolo. It's Kariba.  
No, it's not a woman.  
It's a man.

Ayi, denkè tè. Denmuso de don.

No, it's not a son. It's a  
daughter.

Ayi, --- tè, --- de don.

C-1 A: Nin ye Ngolo ye wā? or Ngolo don wā?  
B: Ayi, Ngolo tè. Kariba de don.

A: Nin ye muso ye wā? or Muso don wā?  
B: Ayi, muso tè. Cè de don.

A: Nin ye denkè ye wā? or Denkè don wā?  
B: Ayi, denkè tè. Denmuso de don.

CYCLE 4 (Continued)

C-2 A: Nin ye Jènèbu kòròkè ye wa?

B: Ayi, Jènèbu kòròkè t $\bar{e}$ . A dògòkè de don.

A: Nin ye Musa dògòmuso ye wa?

B: Ayi, Musa dògòmuso t $\bar{e}$ . A kòròmuso de don.

C-3 A: Nin ye tabulo ye wa?

B: Ayi, tabulo t $\bar{e}$ . Tabali a de don.

M-2 Ngolo muso de don.

It's Ngolo's wife that it is.

Fanta cè de don.

It's Fanta's husband that it is.

C-4 A: Nin ye jòn muso ye?

B: Ngolo muso de don.

A: Jòn cè don?

B: Fanta cè de don.

CYCLE 5

Instructeur: ajouter d'autres exemples.

M-1 Ayi, Kariba muso t $\bar{e}$ . Ngolo de muso don.

No, it's not Kariba's wife.

It is Ngolo's wife (that it is).

Ayi, Ngolo denkè t $\bar{e}$ . Kariba de denkè don.

No, it's not Ngolo's son. It's

Kariba's son (that it is).

C-1 A: Nin ye Kariba muso ye wa?

B: Ayi, Kariba muso t $\bar{e}$ . Ngolo de muso don.

A: Ngolo denkè don wa?

B: Ayi, Ngolo denkè t $\bar{e}$ . Kariba de denkè don.

A: -----den wa?

B: Ayi, ----- t $\bar{e}$ . ----- de ----- don.

CYCLE 6

M-1 Òwò, n'ka sigilan don.

Yes, it's my chair.

Òwò, an ka tabulo don.

Yes, it's our blackboard.

Òwò, Peace Corps ka biro don.

Yes, it's the Peace Corps' office.

Òwò, a ka bon don.

Yes, it's his (her) room.

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C-1 A: I ka sigilan\_don wa? or Nin y'i ka sigilan\_je wa?  
 B: Òwò, n'ka sigilan\_don.

A: An ka tabulo\_don wa?  
 B: Òwò, an ka tabulo\_don.

A: Peace Corps ka biro\_don wa?  
 B: Òwò, Peace Corps ka biro\_don.  
 etc.

M-2 Ayi, n'ka sigilan tè. No, it's not my chair, it's  
Fanta de ka sigilan\_don. Fanta's chair (that it is).  
Ayi, n'ka tabulo tè. No, it's not my blackboard, it's  
Ali de ka tabulo\_don. Ali's blackboard.  
Ayi, A.I.D. ka biro tè. No, it's not A.I.D.'s office,  
Peace Corps de ka biro\_don. it's the Peace Corps office.

C-2 A: I ka sigilan\_don wa?  
 B: Ayi, n'ka sigilan tè. Fanta de ka sigilan\_don.

A: I ka tabulo\_don wa?  
 B: Ayi, n'ka tabulo tè. Ali de ka tabulo\_don.

A: A.I.D. ka biro\_don wa?  
 B: Ayi, A.I.D. ka biro tè, Peace Corps de ka biro\_don.

Instructeur: Travailler ces nouvelles structures avec d'autres objets à portée de la main.

CYCLE 7

Instructeur: Expliquer les nouveaux mots soulignés avant de entamer ce cycle. Employer: koro ye "argent" ye tubabu kan na.

M-1 Òwò, muso bè Kariba fè. Yes, Kariba has a wife.  
Òwò, wari bè Ngolo fè. Yes, Ngolo has money.  
Òwò, baara bè n'fè. Yes, I have work.  
Òwò, mobili b'a fè. Yes, he has a car.

C-1 A: Muso bè Kariba fè wa?  
 B: Òwò, muso bè Kariba fè.

A: Wari bè Ngolo fè wa?  
 B: Òwò, wari bè Ngolo fè.

A: Baara b'i fè wa?  
 B: Òwò, baara bè n' fè.

A: Mobili b'a fè wa?  
 B: Òwò, mobili b'a fè.

DIALOGUE

- |   |  |
|---|--|
| A: I ni ce.   | Greetings.                               |
| B: <u>Nba</u> , i ni ce, hêrê bè?                         | Nba, greetings.                          |
| A: Hêrê dôrdôn. I ka kênê?                                | Peace only. How are you?                 |
| B: Tòorò si tê.   | Fine.                                    |
| A: I tògò?  | What's your first name?                  |
| B: N'tògò <u>Kariba</u> .                                 | My first name is Kariba.                 |
| I <u>jamu</u> ?   | What's your family name?                 |
| N' <u>jamu</u> <u>Jara</u> . N' <u>fa</u> <u>filè</u> . A | My family name is Diarra. Here           |
| <u>tògò</u> <u>Ngolo</u> , a <u>jamu</u> <u>Jara</u> .    | is my father. His name is Ngolo          |
| N' <u>ba</u> <u>filè</u> . A <u>tògò</u> <u>Hawa</u> ,    | Diarra. Here is my mother. Her           |
| a <u>jamu</u> <u>Tarawe</u> le.                           | name is Hawa Tarawele.                   |
| A: <u>Muso</u> b'i <u>fè</u> <u>wa</u> ?                  | Do you have a wife?                      |
| B: <u>Òwò</u> , <u>muso</u> <u>fila</u> bè n' <u>rè</u>   | Yes, I have two wives and five children. |
| <u>ani</u> den duuru.                                     |  |
| A: I <u>fa</u> <u>kòròw</u> bè <u>yen</u> ?               | Are your father's eldest siblings        |
|   | there?                                   |
| B: <u>Òwò</u> , <u>u</u> bè <u>yen</u> .                  | Yes, they are there.                     |
| A: I <u>mokè</u> n'i <u>mòmuso</u> <u>dun</u> ?           | What about your grandmother and          |
|   | grandfather?                             |
| B: <u>U</u> balolen bè. <u>U</u> bè <u>yen</u> .          | They're living. They're there.           |

DIALOGUES FOR PRACTICE

-1-

- |  |                                   |
|--|-----------------------------------|
| A: N'terikè, i tògò <u>ye</u> <u>di</u> ?                                    | My friend, what's your name?      |
| (I tògò <u>ko</u> <u>di</u> ?)   |                                   |
| B: N'tògò <u>ye</u> Bob. (N'tògò <u>ko</u> Bob.)                             | My name is Bob.                   |
| A: I <u>jamu</u> <u>ye</u> <u>di</u> ? (I <u>jamu</u> <u>ko</u> <u>di</u> ?) | What's your family name?          |
| B: N' <u>jamu</u> <u>ye</u> Walker.  | My family name is Walker.         |
| (N' <u>jamu</u> <u>ko</u> Walker.)   |                                   |
| A: I <u>ye</u> <u>faransè</u> <u>ye</u> <u>wa</u> ?                          | Are you French?                   |
| B: <u>Ayi</u> , n'tè <u>faransè</u> <u>ye</u> .                              | No, I'm not French. I'm American. |
| N' <u>ye</u> <u>amerikèn</u> <u>de</u> <u>ye</u> .                           |                                   |

-2-

- |   |                                     |
|---|-------------------------------------|
| A: <u>Muso</u> <u>saba</u> bè <u>Musa</u> <u>fè</u> <u>wa</u> ?                         | Does Musa have three wives?         |
| B: <u>Ayi</u> , <u>muso</u> <u>saba</u> tè <u>Musa</u> <u>fè</u> .                      | No, Musa does not have three wives. |
| <u>Muso</u> <u>fila</u> <u>de</u> b' <u>a</u> <u>fè</u> .                               | It's two wives that he has.         |
| A: <u>Kariba</u> <u>dun</u> ? <u>Muso</u> <u>saba</u> b' <u>a</u> <u>fè</u> <u>wa</u> ? | And what about Kariba? Does he      |
|   | have three wives?                   |
| B: <u>Ayi</u> , <u>muso</u> <u>fila</u> bè <u>Kariba</u> <u>fana</u> <u>fò</u> .        | No, Kariba also has two wives.      |

-3-

- |  |                     |
|--|---------------------|
| A: <u>Nin</u> <u>ye</u> i ka <u>mur</u> u <u>ye</u> <u>wa</u> ?    | Is this your knife? |
| B: <u>Òwò</u> , n'ka <u>mur</u> u <u>dun</u> .                     | Yes, it's my knife. |
| A: <u>Ò</u> <u>ye</u> <u>jòn</u> <u>ka</u> <u>daba</u> <u>ye</u> ? | Whose hoe is that?  |
| B: <u>Musa</u> ka <u>daba</u> <u>dun</u> .                         | It'S Musa's hoe.    |

EXERCISES FOR PRACTICE (Continued)

- 4 -

- A: Jōn don? Who is this?  
 B: Hawa don. It's Hawa.  
 A: Ngolo mun don? What is she to Ngolo?  
 B: A muso don. (Ngolo muso don.) She is his wife.

- 5 -

- A: Nin ye jon ka denbaya ye? Whose family is this?  
 B: Ngolo ka denbaya don. It's Ngolo's family.  
 A: Ngolo ye jon fa ye? Whose father is Ngolo?  
 B: Kariba ni Fanta fa don. He is Kariba and Fanta's father.

- 6 -

- A: Musa ka mobili don wa? Is it Musa's car?  
 B: Ayi, Musa ka mobili tē. No, it is not Musa's car.  
 A: Jon ka mobilī don? Then whose is it?  
 B: Amadu ka mobilī de don. It is Amadu's car.

- 7 -

- A: Kariba fa bē balolen? Is Kariba's father living?  
 B: Ōwō, a fa bē balolen. Yes, his father is living.  
 A: I fa dun? And what about you?  
 B: N'fana fa bē balolen. My father is also living.

- 8 -

- A: I kōrōkē ka kēnē? Is your older brother well?  
 B: Tōorō t'a la. A ka kēnē. He is fine, he is well.  
 A: I dōgōkē dun? And your younger brother?  
 B: N'dōgōkē fana ka kēnē. He too is well.

- 9 -

- A: I ka mobilī bē yan wa? Is your car here?  
 B: Ōwō, a bē yan. Yes, it is here.  
 A: Madu ka mobilī dun? What about Madu's car?  
 B: Madu fana ka mobilī bē yan. Madu's car is here too.

TEXT

Kariba ka denbaya.

Kariba ka du filè! Nin ye Kariba ka denbaya ye. Den duuru bè Kariba n'a muso fè: Denkè saba ani den muso fila. A muso tòngò Fanta. Muso kelen dòròn de b'a fè. Kariba fa n'a ba bè balolen. A fa tòngò Ngolo. A ba tòngò Hawa. Kariba denw mòkè ye Ngolo ye. U mòmuso ye Hawa ye. Ngolo ni Hawa modenw ye duuru ye. Kariba ka du bè Nyarèla. Du kònò, Ngolo ka bon bè Kariba ka bon kòfè.

## TRANSLATION

## Kariba's Family

Here is Kariba's compound. This is Kariba's family. Kariba and his wife have five children: three sons and two daughters. His wife's name is Fanta. He has only one wife. Kariba's father and his mother are alive. His father's name is Ngolo. His mother's name is Hawa. Kariba's children's grandfather is Ngolo. Their grandmother is Hawa. Ngolo and Hawa have five grandchildren. Kariba's compound is in Nyarela. In the compound, Ngolo's room is behind Kariba's room.

## QUESTIONS

- |   |  |
|---|--|
| 1. Den wòrò bè Kariba n'a <u>muso fè wa</u> ?     | 6. Hawa ye Ngolo <u>mun ye</u> ?               |
| 2. Kariba <u>muso tòngò ko di</u> ?               | 7. Hawa ye Musa <u>mun ye</u> ?                |
| 3. Kariba ka du <u>bè Nyarèla wa</u> ?            | 8. Hawa ye Minata <u>mun ye</u> ?              |
| 4. Kariba ka <u>bon bè Ngolo ka bon kòfè wa</u> ? | 9. Kariba <u>kòròmuso ye jòn ye</u> ?          |
| 5. Kariba denw <u>mòkè ye jòn ye</u> ?            | 10. Kariba den <u>musow ye jòn ni jòn ye</u> ? |

## EXERCISES

## SUBSTITUTION

- |   |  |
|---|--|
| 1. <u>Nin</u> ye Kariba <u>muso ye</u> .<br>-----ba -----<br>----- Minata -----<br>----- <u>fa</u> -----<br>----- Sali -----<br>----- Jènèbu -----<br>----- <u>dògòkè</u> -----<br>----- Fanta -----<br>----- Musa -----<br>----- <u>kòròmuso</u> -----<br>----- <u>denkè</u> -----<br>----- <u>mòkè</u> -----<br>----- Ali -----<br>----- Awa -----<br>----- Kariba -----<br>----- <u>muso</u> ----- | 2. <u>Nin</u> ye Ali ka <u>muru ye</u> .<br>----- Musa -----<br>----- <u>daba</u> -----<br>----- <u>saga</u> -----<br>----- Fanta -----<br>----- <u>jele</u> -----<br>----- Kariba -----<br>----- <u>so</u> -----<br>----- <u>biro</u> -----<br>----- <u>denbaya</u> -----<br>----- Ngolo -----<br>----- Hawa -----<br>----- Sidibe -----<br>----- <u>muru</u> -----<br>----- Ali -----<br>----- <u>nègèsò</u> ----- |
|---|--|



EXERCISES - SUBSTITUTION

3. Muso bè Kariba fè.

- muru -----.
- Ali -----.
- mobili -----.
- Keyta -----.
- nègèsò -----.
- Fanta -----.
- moto -----.
- Sidibe -----.
- denw -----.
- so fila -----.
- Musa -----.
- Kante -----.
- muso fila -----.
- Kariba -----.

4. Den tan bè Musa fè.

- saba -----.
- duuru -----.
- naani -----.
- kòntòntòn -----.
- wolonwula -----.
- fila -----.
- wòorò -----.
- segin -----.
- tan -----.
- kelen -----.
- naani -----.
- wòorò -----.
- fila -----.
- tan -----.

5. Instructeur: Dans cet exercice, on travaille les contractions. Faire très attention à la contraction, l'intonation et la prononciation.

Nin y'a muso ye.

- i -----.
- a -----.
- u -----.
- aw -----.
- n' -----.
- an -----.
- Ali -----.
- a -----.
- u -----.
- aw -----.
- i -----.
- an -----.
- u -----.

SENTENCE FORMATION

A: Kariba, tabali

A: Ngolo, muso

- a, muru
- i, muso
- n', fa
- Ali, daba
- Kante, so
- Bari, mobili
- Sali, kòròkè
- Peacecorps, biro
- an, dèbènw
- u, fa
- i, dògòmuso
- Ali, denbaya

B: Kariba ka tabali filè!

B: Ngolo muso filè!

- A ka muru
- I muso
- N'fa
- Ali ka daba
- Kante ka so
- Bari ka mobili
- Sali kòròkè
- Peace Corps ka biro
- An ka dèbènw
- U fa
- I dògòmuso
- Ali ka denbaya

EXERCISES (Continued)

- |  |  |
|--|--|
| <p>1. A: Ngolo mun ye Hawa ye?<br/>         Kariba mun ye Fanta ye?<br/>         Hawa mun ye Ngolo ye?<br/>         Kariba mun ye Ngolo ye?<br/>         Fanta mun ye Nyele ye?<br/>         Hawa mun ye Musa ni Sali ye?<br/>         Ngolo mun ye Madu ye?<br/>         Jenebu mun ye Kariba ye?<br/>         Minata mun ye Ali ye?<br/>         Nyele mun ye Minata ye?<br/>         Ali mun ye Nyele ye?<br/>         Umu mun ye Hawa ye?<br/>         Awa mun ye Ngolo ye?<br/>         Madu mun ye Fanta ye?</p> | <p>B: A muso don.<br/>         A muso don.<br/>         A cè don.<br/>         A fa don.<br/>         A denmuso don.<br/>         A denw don.<br/>         A mōden don.<br/>         A dōgōkè don.<br/>         A kōrōkè don.<br/>         A dōgōmuso don.<br/>         A kōrōmuso don.<br/>         A mōmuso don.<br/>         A mōkè don.<br/>         A ba don.</p> |
|--|--|

TRANSFORMATION

- |  |   |
|--|---|
| <p>1. A: Kariba muso don. (dōgōmuso)<br/>         Ngolo denkè don. (denmuso)<br/>         Minata kōrōkè don. (kōrōmuso)<br/>         Musa fa don. (ba)<br/>         Minata mōkè don. (fa)<br/>         Kariba mōmuso don. (ba)<br/>         Hawa cè don. (denkè)<br/>         I muso don. (kōrōmuso)<br/>         I den don. (dōgōni)<br/>         Aw musow don. (dōgōmusow)</p> | <p>B: Ayi, Kariba muso tè.<br/>         A dōgōmuso de don.<br/>         Ayi, Ngolo denkè tè.<br/>         A denmuso de don.<br/>         Ayi, Minata kōrōkè tè.<br/>         A kōrōmuso de don.<br/>         Ayi, Musa fa tè. A ba de don.<br/>         Ayi, Minata mōkè tè. A fa de don.<br/>         Ayi, Kariba mōmuso tè.<br/>         A ba de don.<br/>         Ayi, Hawa cè tè. A denkè de don.<br/>         Ayi, n'muso tè. N'kōrōmuso de don.<br/>         Ayi, n'den tè. N'dōgōni de don.<br/>         Ayi, an musow tè. An dōgōmusow<br/>         de don.</p> |
| <p>2. A: I den don. (Ali)<br/>         Kariba muso don. (Ngolo)<br/>         Fanta cè don. (Hawa)<br/>         Kariba denkè don. (Ngolo)<br/>         Aw denw don. (Fanta)<br/>         Fanta fa don. (Kariba)<br/>         Sali mōkè don. (Minata)<br/>         Jènèbu mōden don. (Hawa)<br/>         Kariba kōrōkè don. (Minata)<br/>         Fanta den don. (Ngolo)</p>       | <p>B: Ayi, n'den tè. Ali de den don.<br/>         Ayi, Kariba muso tè. Ngolo de muso don.<br/>         Ayi, Fanta cè tè. Hawa de cè don.<br/>         Ayi, Kariba denkè tè. Ngolo de<br/>         denkè don.<br/>         Ayi, an denw tè. Fanta de denw don.<br/>         Ayi, Fa a fa tè. Kariba de fa don.<br/>         Ayi, Sali mōkè tè. Minata de mōkè don.<br/>         Ayi, Jènèbu mōden tè. Hawa de mōden don.<br/>         Ayi, Kariba kōrōkè tè. Minata de<br/>         kōrōkè don.<br/>         Ayi, Fanta den tè. Ngolo de den don.</p>                    |

EXERCISES (Continued - TRANSFORMATION)

3. A: Ali ka daba don. (muru)  
 I ka mobili don. (moto)  
A ka so don. (biro)  
Aw ka sigilan don. (tabali)  
 Musa ka sigarati don. (alimeti)  
 Fanta ka ji don. (nònò)  
 Kante ka kalanso don. (biro)  
 Kariba ka jel don. (daba)  
 Sidibe ka nègèsò don. (poponi)  
 Ngolo ka dalan don. (sigilan)
- B: Ayi, Ali ka daba tè. A ka muru de don.  
Ayi, n'ka mobili tè. N'ka moto de don.  
Ayi, a ka so tè. A ka biro de don.  
Ayi, an ka sigilan tè. An ka tabali de don.  
Ayi, Musa ka sigarati tè. A ka alimeti de don.  
Ayi, Fanta ka ji tè. A ka nònò de don.  
Ayi, Kante ka kalanso tè. A ka biro de don.  
Ayi, Kariba ka jele tè. A ka daba de don.  
Ayi, Sidibe ka nègèsò tè. A ka poponi de don.  
Ayi, Ngolo ka dalan tè. A ka sigilan de don.
4. A: Ali ka murù don. (Musa)  
Aw ka so don. (Jak)  
 Bari ka sigarati don. (Kariba)  
 Sidibe ka moto don. (Kante)  
 Fanta ka ji don. (Jènèbu)  
 Kariba ka jele don. (Sali)  
 Minata ka bònbon don. (Fanta)  
Kalanden ka lakèrè don. (karamògò)  
 AID ka biro don. (Peace Corps)  
 I ka mobili don. (Keyta)
- B: Ayi, Ali ka murù tè. Musa de ka murù don.  
Ayi, an ka so tè. Jak de ka so don.  
Ayi, Bari ka sigarati tè.  
 Kariba de ka sigarati don.  
Ayi, Sidibe ka moto tè.  
 Kante de ka moto don.  
Ayi, Fanta ka ji tè. Jènèbu de ka ji don.  
Ayi, Kariba ka jele tè.  
 Sali de ka jele don.  
Ayi, Minata ka bònbon tè.  
 Fanta de ka bònbon don.  
Ayi, kalanden ka lakèrè tè.  
 Karamogo de ka lakèrè don.  
Ayi, AID ka biro tè.  
 Peace Corps de ka biro don.  
Ayi, n'ka mobili tè. Keyta de ka mobili don.

## QUESTIONS

Instructeur: Employer le dessin de la famille de Ngolo.

- |                                     |                            |
|-------------------------------------|----------------------------|
| 1. Kariba mun ye Fanta ni Asita ye? | 2. M'so b'i fè?            |
| Kariba denw ye duuru ye wa?         | Uè b'i fè?                 |
| Ngolo muso ye fila ye wa?           | Den b'i fè?                |
| Solo dōgōniw ye wōorō ye wa?        | I dōgōmuso ye fila ye wa?  |
| Nyele kōrōkē ye Umu ye wa?          | I kōrōmuso ye kelen ye wa? |
| Ngolo mōden ye wolonwula ye wa?     | I ba bè balolen?           |
| Madu mōkē ye jōn ye?                | I fa balolen bè?           |
| Minata mōmuso tōgō ko di?           | I kōrōw ye saba ye wa?     |
| Kariba kōrōw ye jōn ni jōn ye?      | I dōgōniw ye fila ye wa?   |
| Jōn ni jōn ye Ngolo den ye?         | I mōkē balolen bè?         |
|                                     | I mōmuso dun?              |
|                                     | I fa bè yan wa?            |
|                                     | Mobili b'i fè?             |
|                                     | I ka mobili bè yan wa?     |

## NOTES

1. The Bambara Family

In the American family structure, it is often the case that we are not very close to relatives that are beyond the immediate family. Apart from the occasional grandmother or grandfather in the family, we don't usually grow up with anyone besides our own parents and our immediate brothers and sisters. It is possible to pass long periods of time without seeing aunts, uncles, cousins, nieces and nephews. The Bambara family is the opposite of this. All members of the family from all branches of the family remain quite close, and often live together. In the Bambara family, the older and younger brothers of your father are also your fathers. Their wives are your mothers. Their children are your brothers and sisters. As a child you may be sent to live in the home of one of these fathers, to spend a few years or even to grow up there, or maybe just to spend every summer in the family of one of your fathers.

The members of the Bambara family participate in a degree of generosity which many Americans find hard to believe. Giving and taking are arts that are not as widely practiced in American society. Everything that a Bambara family owns also belongs to the brothers, sisters, fathers, and mothers. In time of need one turns to one's relatives. In the case of older kin who have something that you need, you have only to ask and it will be given. Rarely is anything sold to another relative. This same kind of relationship will also often exist between close friends.

2. -kè and -muso

As you may already have figured out, the suffixes -kè and -muso are frequently used to determine gender in Bambara. We observed the masculine suffix -kè in the following examples:

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## NOTES (Continued)

den	child	denkè	son	denmuso	daughter
balima	kin of same generation	balimakè	male kin	balimamuso	female kin
kòrò	older kin of same generation	kòròkè	older brother, cousin	kòròmuso	older sister, cousin
dògò	younger kin of same generation	dògòkè	younger brother, cousin	dògòmuso	younger sister, cousin

In writing -kè and -muso are attached directly to the noun that they modify. In pronunciation, they operate just like compounds. That is, at the end of the compound they will have a high tone, e.g.

kòròmuso ( \_ \_ - - )      kòròkè ( \_ - - )

In all Bambara and Maninka dialects, the same form of the word will be used to indicate both "woman" when used alone and "female" when used in compounds.

In Bambara, the word cè is used for "man" and kè is used for "male" in compounds. It is clear that cè is historically derived from kè. In many dialects, the form kè can be used alone to refer to "man". kè and muso are also attached to animal names to indicate gender.

so "horse"      somuso "mare"      sokè "stallion"

The only exceptions to this are the following:

dònònkòrò "rooster"      ntura "bull"      bakòròn "ram"

3. Possessive fè

Possessive "have" in English is commonly expressed in Bambara by what we will call a locative construction. These constructions do not contain verbs. They consist of a noun (or noun phrase) followed by the auxiliary bè or tè, followed by a postpositional phrase (a noun or noun phrase followed by a postposition). A postposition is much like a preposition with the exception that it follows its object rather than preceding it.

Locative Construction:      N Aux N p

The most common postposition for expressing possession is fè, which translates very roughly into English as "with", e.g.

Mobili\_bè n'fè.      "The car is with me."      or  
car the is me with      "I have the car."

## NOTES (Continued)

4. Locatives kònò, kòfè

Two other postpositions were introduced: kònò, meaning "in" or "inside". The word kònò also means "stomach, belly". Kòfè means "behind" or "in back of". Kò means "back".

du <u>kònò</u>	"inside the compound" (concession)
Kariba ka bon <u>kòfè</u>	"behind Kariba's room"

Bambara has no prepositions, only postpositions. Unit VI treats postpositions in depth. You will find that many postpositions combine with fè to produce complex postpositions. Although they are written as one word, they always retain their original tones.

5. Alienable and inalienable possession

In Bambara, there is no difference between possessive adjectives and the personal pronouns (I, you, she, he). There are two kinds of possessive constructions for nouns. In the first, the noun or pronoun possessor directly precedes the possessed noun, e.g.

<u>a</u> ba	"his mother"
-------------	--------------

In the second, the noun or pronoun possessor is separated from the thing possessed by ka. The first construction is referred to as characterizing inalienable possession. That is, it defines an inherent, inalterable relation. The second is referred to as characterizing alienable possession, i.e. a non-inherent, possibly transitory relationship. As you will discover these constructions have other functions which complicate the matter. We will use the terms alienable and inalienable only as rather crude labels to refer to these constructions.

The two possessive constructions in Bambara can be displayed as follows:

INALIENABLE		
POSSESSOR	POSSESSET	ENGLISH
n'	<u>fa</u>	my father
i	ba	your mother
<u>a</u>	<u>kungolo</u>	his (her) head
an	<u>muso</u>	our wives
<u>aw</u>	<u>hakiliw</u>	your minds
<u>u</u>	<u>bolow</u>	their arms
Madu	denmuso	Madu's daughter

## NOTES (Continued)

ALIENABLE			
POSSESSOR		POSSESSED	ENGLISH
n'	ka	mobili	my car
i	ka	so	your house
<u>a</u>	ka	nègèsò	his (her) bicycle
an	ka	sigilanw	our chairs
<u>aw</u>	ka	dèbènw	your mats
<u>u</u>	ka	kulusiw	their pants

One exception we have already seen is the word denbaya, meaning "family". Although in terms of its meaning it would seem to fall into the inalienable category, it does not. "Your family" is i ka denbaya, and not i denbaya.

When possessive constructions are negated, the definite article can be omitted, or it can be present, depending on what the speaker wants to say.

N'ka so tè.	It is not a house of mine.
N'ka so <u>tè</u> .	It is not my house.

The second sentence implies that the speaker has a house, but not the house in question. The first sentence simply indicates that the house in question does not belong to the speaker.

In an effort to simplify matters, we have used the non-definite form throughout the lesson.

When asking questions about possession, the definite article is used or omitted, depending on what one wants to say, e.g.

Mobili b'i fè <u>wa</u> ?	Do you have a car?
Mobili <u>b</u> 'i fè <u>wa</u> ?	Do you have the car?

In asking about one's family, it would not make much sense to use the definite article.

Muso b'i fè <u>wa</u> ?	Do you have a wife?
Den b'i fè <u>wa</u> ?	Do you have a child?

## 6. Interrogative jòn

In this unit, the interrogative pronoun jòn, "who" was introduced. Using the possessive construction described above, it is easy to see how "whose?" is expressed in Bambara, as in the following examples:

## NOTES (Continued)

INALIENABLE:	Nin ye jòn den ye?	Whose child is this?
	Nin ye jòn muso ye?	Whose wife is this?
ALIENABLE	Nin ye jòn ka mobili ye?	Whose car is this?
	Nin ye jòn ka nègèso ye?	Whose bicycle is this?

Notice that jòn is followed by the definite article.

7. Emphatic de

In this unit, the emphatic particle de was introduced. When placed after a noun or a pronoun in a sentence, it places extra emphasis on that noun. It can be used when you want to emphasize something, when you want to insist on something or when you want to contradict someone or something. In this sense it is equivalent to stress in English. For example:

Muso fila bè John fè.	John has two wives.
Muso fila <u>de</u> bè John fè.	It's TWO wives that John has.
	John has TWO wives.
Muso fila bè John <u>de</u> fè.	It's JOHN that has two wives.
	JOHN has two wives.

Nouns followed by de are always definite, so we will simplify the writing system by omitting the definite article.

There are two places that de can occur in possessive noun phrases like "John's book". De can occur either after the possessor or the possessed, depending upon which is being stressed, and the meaning desired. For example:

<u>Ayi</u> , Ngolo muso tè.	No, it's not Ngolo's wife,
Kariba <u>de</u> muso <u>don</u> .	it's KARIBA'S wife.

Here the possessor has been stressed since that is where the contradiction lies. Thus, de is placed after dògòmuso. Ngolo appears in both sentences. For alienable possession, the case is the same.

<u>Ayi</u> , Peace Corps ka biro tè.	No, it's not the Peace Corps'
AID <u>de</u> ka biro <u>don</u> .	office, it's AID's office.
<u>Ayi</u> , Peace Corps ka biro tè.	No, it's not the Peace Corps'
Peace Corps ka so <u>de</u> <u>don</u> .	office, it's the Peace Corps' HOUSE.

8. Ba and fa

The definite article is not used with the kinship terms ba "mother" and fa "father".



VOCABULARY

ba n.	mother
<u>b</u> aba n.	affectionate term for father, also nickname given to someone bearing his grandfather's name.
balima n.	kin of same generation
balimakè n.	brother
balimamuso n.	sister
balc v.	live, be alive
balolen	be living
bènkè n.	maternal uncle (mother's brother)
den n.	child
denbaya n.	family
denkè (den-kè) n.	son (child-male)
denmuso (den-muso) n.	daughter (child-female)
dògò n.	younger (sibling)
dògòkè (dògò-kè) n.	younger brother
dògòmuso (dògò-muso) n.	younger sister
du n.	concession, compound, home
f̄a n.	father
fa kòròba n.	father's older brother
jamu n.	last or family name
kòrò n.	elder (sibling)
kòròkè (kòrò-kè) n.	older brother
kòròmuso (kòrò-muso) n.	older sister
masaw n.	relatives
mòden n.	grandchild
mògò n.	person
mòkè n.	grandfather
mòmuso n.	grandmother
muso n.	wife, woman
tènènmuso n.	paternal aunt (father's sister)
terikè n.	friend (male)
tògò n.	first name

Note: First names and family names differ in their pronunciation from region to region, particularly in their tones. For the most part, we will avoid marking tones on these names. The student will have to be aware of how people pronounce their names and try to reproduce them as well as possible.

## VOCABULARY (Continued)

## Tògòw ni jamuw

Cè tògò dòw		Muso tògò dòw	
Abudu	Jàmusa	Alima	Sajo
Abubakar	Jenfa	Ami (Aminata)	Sira
Adama	Jibirilu	Asitan (Asetu)	Umu
Ali	Kalilu	Awa (Hawa)	Waraba
Amadu	Kariba	Fanta (Fatumata)	Wasa
Amat (Mahamat)	Mamadu (Madu, Seyba)	Jeneba	
Amidu	Musa	Kaja (Kajatu)	
Asan	Ngolo	Korotumu	
Baba	Salifu	Lala	
Bakari	Sanba	Mama (Maramu)	
Baru (Umaru)	Sedu	Nyele	
Buba	Seku	Rokiya (Rokiyatu)	
Burama	Siriman	Safi (Safiatu)	
Isa	Yaya		
Isiaka			

## Jamuw

Ba (Bâ)	Kamara (Camara)	Nyarè (Niaré)
Bagayògò (Bagoayoko)	Kamisògò (Kamissoko)	Sakiliba (Sakiliba)
Balo (Ballo)	Kante (Kanté)	Samaseku (Samassekou)
Bari (Barry)	Kanute (Kanoute)	Sankare (Sangare)
Damba (Damba)	Keyita (Keita)	Singare
Dante (Danté)	Konare (Konaré)	Sise (Cissé)
Dunbuya (Doumbia)	Konate (Konaté)	Sisòkò (Cissoko)
Jabate (Diabaté)	Kònè (Koné)	Suko (Souko)
Jalo (Diallo)	Koyita (Koita)	Sumaoro
Jakite (Diakité)	Kulubali (Coulibaly)	Sumare (Soumaré)
Jara (Diarra)	Kuyate (Kouyate)	Parawèle (Traore)
Jawara (Diawara)	Li (Ly)	Tambura (Tamboura)
Fanè (Fané)	Makalu (Macalou)	Tunkara (Toukara)
Fayi (Faye)	Mariko (Mariko)	Ture (Touré)

## ASSIGNMENTS

1. Draw a schematic or stick figure picture of your family. Bring it to class and use it to teach the names of your family members and their relations to the rest of the class. Be sure to include grandparents and aunts and uncles as well.

UNIT V

Tèrèmèli ni tigiya

Nsiirin: Mògò tè kè nana ye don kelen.

Bargaining

How much each

X ta possessives

The money system: dòròmè

Emphatic pronoun

Emphatic de

CYCLE 1

- M-1 Ōwò, n'ta don. Yes it's mine.  
Ōwò, a ta don. Yes it's his.  
Ōwò, an ta don. Yes it's ours.  
Ōwò, u ta don. Yes it's theirs.
- C-1 A: Nin y'i ka dulòki ye wa? Is this your shirt?  
 B: Ōwò, n'ta don. Yes it's mine.
- A: Nin y'a ka kulusi ye wa? Are these his pants?  
 B: Ōwò, a ta don. Yes they are his.
- A: Nin y'aw ka kalanso ye wa? Is this your classroom?  
 B: Ōwò, an ta don. Yes it's ours.
- A: Ō y'u ka biro ye wa? Is that their office?  
 B: Ōwò, u ta don.
- C-2 A: Nin y'i ta ye wa? Is this yours?  
 B: Ōwò, n'ta don.
- A: Nin y'a ta ye wa? Is this his?  
 B: Ōwò, a ta don.
- A: Nin y'u ta ye wa? Is this theirs?  
 B: Ōwò, u ta don.
- M-2 Ayi, n'ta tè. No, it's not mine.  
Ayi, a ta tè. No, it's not his.  
Ayi, an ta tè. No, it's not ours.  
Ayi, u ta tè. No, it's not theirs.  
Ayi, i ta tè. No, it's not yours.  
Ayi, aw ta tè. No, it's not yours.
- C-3 A: Nin y'i ka tabali ye wa?  
 B: Ayi, n'ta tè.
- A: O ye Sidibe ka mobili ye wa?  
 B: Ayi, a ta tè.
- A: O y'aw ka biro ye wa?  
 B: Ayi, an ta tè
- A: O ye karamògòw ka so ye?  
 B: Ayi, u ta tè.
- M-3 Jak ta don. It's Jack's.  
 Keyta ta don. It's Keita's.  
 Sidibe ta don. It's Sidibe's.  
 "Corps de la Paix" ta don. It's the Peace Corps'.  
 ----- ta don.

## CYCLE 1 (Continued)

- C-4 A: O mobili\_ye jòn\_ta\_ye?  
 B: Jak ta\_don.
- A: O biro\_ye jòn\_ta\_ye?  
 B: Keyita ta\_don.
- A: O poponi\_ye jòn\_ta\_ye?  
 B: Sidibe ta\_don.
- A: O Landrover\_ye jòn\_ta\_ye?  
 B: Corps de la Paix\_ta\_don.

CYCLE 2

- |     |                         |                         |
|-----|-------------------------|-------------------------|
| M-1 | <u>Ayi, ne ta_don.</u>  | No, it's <u>mine</u>    |
|     | <u>Ayi, e ta_don.</u>   | No, it's <u>yours.</u>  |
|     | <u>Ayi, ale ta_don.</u> | No, it's <u>his.</u>    |
|     | <u>Ayi, anw ta_don.</u> | No, it's <u>ours.</u>   |
|     | <u>Ayi, aw ta_don.</u>  | No, it's <u>yours.</u>  |
|     | <u>Ayi, olu ta_don.</u> | No, it's <u>theirs.</u> |
- C-1 A: Baba ta\_don wa?  
 B: Ayi, ne ta\_don.
- A: Musa ta\_don wa?  
 B: Ayi, e ta\_don.
- A: I ta\_don wa?  
 B: Ayi, ale ta\_don.
- A: U ta\_don wa?  
 B: Ayi, anw ta\_don.
- A: Corps de la Paix\_ta\_don wa?  
 B: Ayi, aw ta\_don.
- A: Aw ta\_don wa?  
 B: Ayi, olu ta\_don.
- M-2 Ne ta\_don.  
Ale ta\_don.
- C-2 A: Nin moto\_ye jòn\_ta\_ye?  
 B: Ne ta\_don.  
 A: O moto dun?  
 B: Ale ta\_don.

CYCLE 3

Instructeur: En vous servant du dessin 16 et aussi de votre monnaie, travailler les chiffres 1 à 10 comme ils s'emploient pour compter l'argent, c'est à dire, 5 FM à 50 FM. Ensuite, avec le cycle suivant, enseigner les chiffres 11 à 20, toujours en vous servant de l'argent et le dessin 16 comme aides visuelles.

- M-1 Dòròmè kelen don. It's five francs.  
 Dòròmè fila don. It's ten francs.  
 Dòròmè saba don. It's fifteen francs.  
 Dòròmè --- don.  
 Dòròmè tan don. It's fifty francs.
- C-1 A: Nin ye dòròmè joli ye? How many doromes is this?  
 B: (Dòròmè) kelen don.
- A: Nin ye dòròmè joli ye?  
 B: (Dòròmè) fila don.
- A: Nin dun? And how much is this?  
 B: (Dòròmè) saba don.
- A: Nin dun?  
 B: (Dòròmè) --- don.
- M-2 Ayi, (dòròmè) fila tè, (dòròmè) kelen de don.  
Ayi, (dòròmè) segin tè, (dòròmè) wolonwùla de don.  
Ayi, (dòròmè) tan tè, (dòròmè) kònòntòn de don.  
Ayi, (dòròmè) wòorò tè, (dòròmè) naani de don.
- C-2 A: Nin ye dòròmè fila ye wa?  
 B: Ayi, (dòròmè) fila tè. (Dòròmè) kelen de don.
- A: Nin ye dòròmè --- ye wa?  
 B: Ayi, (dòròmè) --- tè. (Dòròmè) --- de don.

CYCLE 4

Instructeur: Faire les exercices suivant votre inspiration.

- M-1 (Dòròmè) tan ni kelen don. It's 55 francs  
 (Dòròmè) tan ni fila don. It's 60 "  
 (Dòròmè) tan ni saba don. It's 65 "  
 (Dòròmè) tan ni naani don. It's 70 "  
 (Dòròmè) tan ni duuru don. It's 75 "  
 (Dòròmè) tan ni wòorò don. It's 80 "  
 (Dòròmè) tan ni wolonwùla don. It's 85 "  
 (Dòròmè) tan ni segin don. It's 90 "  
 (Dòròmè) tan ni kònòntòn don. It's 95 "  
 (Dòròmè) mugan don. It's 100 "

CYCLE 4 (Continued)

- C-1 A: Nin ye (dòròmè) joli ye?                      How much (money) is this?  
 B: (Dòròmè) --- don.
- A: (Dòrò `) joli don?                                      How much (money) is it?  
 B: (Dòròmè) --- don.

DIALOGUE

- A: I ni ce.    Greetings.  
 B: Nba, i ni ce.    Nba, greetings.  
 A: Hèrè bè?    How is everything? (Is there peace?)  
 B: Hèrè dòròn.    Very fine. (Only peace)  
 A: Nin tabali y'e ta ye wa?                                      Is this table yours?  
 B: Òwò, ne ta don.    Yes, it's mine.  
 A: Alimeti b'i fè wa?    Do you have matches?  
 B: Òwò, alimeti bè yan.    Yes, there are matches here.  
 A: Joli joli don?    How much for each one?  
 B: Kelen dòròmè saba.    Fifteen francs a piece.
- A: Nin dun? Nin ye joli ye?                                      And what about this? How much is this:  
 B: Dòròmè tan ni duuru don.    It's seventy-five francs.
- A: A da ka gèlèn. A barika.                                      It's expensive, please! (Too much!)  
 B: A san tan ni saba la!    Please lower (the price).  
 A: Ayiwa. I ka wari filè!    Buy it at sixty-five francs!  
 B:    O.K. Here is your money!

DIALOGUES FOR PRACTICE

1. A: Nin mobili ye jòn ta ye?                                      Whose is this car?  
 B: Keyta ta don.    It's Keita's.  
 A: Nin dun?    And this one?  
 B: Ò řana ye Keyta ta ye.    That one too is Keita's.
2. A: Moto in ye Kariba ta ye wa?                                      Is this mobyette Kariba's?  
 B: Ayi, ale ta tè. Ne de ta don.                                      No, it's not his. It's mine.
3. A: Muso b'i fè wa?    Do you have a wife?  
 B: Òwò, muso bè n'fè.    Yes, I have a wife.  
 A: Muso joli b'i fè?    How many wives do you have?  
 B: Muso řila.    Two wives.  
 A: Den dun?    Any children?  
 B: Den wòrò bè n'fè.    I have 6 children.  
 A: Denmuso joli ani denkè joli?                                      How many girls and how many boys?  
 B: Denmuso řila ani denkè naani.                                      Two girls and four boys.

DIALOGUES FOR PRACTICE (Continued)

4. A: Mobili t'i fè wa?  
 B: Ayi, mobili tèn' fè.  
     Moto de bè n' fè.  
 A: So dun? O jcli b'i fè?  
 B: So fila de bè n' fè.
5. A: Tiga-sara kelen ye joli ye?  
 B: Dòròmè.  
 A: Namasa-sara dun?  
 B: Nin ye tan tan ye.  
     Nin ye mugan mugan ye.  
 A: Lenburuba fana bè yen?  
 B: Owò, a filè!  
 A: Lenburu kumun dun?  
 B: Lenburu kumun tèn' fè sisan.
- Don't you have a car?  
 No, I don't have a car.  
 A mobylette is what I have.  
 And a house? How many of them do you have?  
 I have two.
- How much is one pile of peanuts?  
 Five francs each.  
 And a bunch of bananas?  
 These are fifty francs each.  
 These are one hundred francs each.  
 Are there oranges too?  
 Yes, here they are!  
 And lemons?  
 I don't have any lemons now.

TEXT

Nin tabali tigi tógò Ali. A jamu ko Tarawele. Nin tabali ye Ali ta ye.  
Fèn caman b'a fè. Sukaro ni bònbon b'a fè. Tiga kògòma b'a fè.  
Safinè b'a fè. Sigarati ni alimèti b'a fè. Anglòpu fana b'a fè. Ali  
ka fèn da man gèlèn. Sannikèla caman bè Ali fè. Wari fana b'a fè.

This table merchant's name is Ali. His last name is Traore. This table is Ali's. He has lots of things. He has sugar and candy. He has piles of peanuts. He has soap. He has cigarettes and matches. He has envelopes too. The prices of Ali's things are not high. Ali has lots of customers. He has money, too.

QUESTIONS

1. Nin tabali tigi tógò ko di?  
 2. A jamu dun?  
 3. Nin tabali ye jòn ta ye?  
 4. Sukaro ni bònbon b'a fè wa?  
 5. Tiga kògòma b'a fè wa?  
 6. Sigarati ni alimèti b'a fè wa?  
 7. Ali ka fèn da ka gèlèn w?

EXERCISES

SUBSTITUTION

Instructeur: l'élève doit répéter chaque prix deux fois pour l'exercice 2.



EXERCISES (Continued)

1. Nin ye Musa ta ye.  
 ----- ale -----  
 ----- Fanta -----  
 ----- e -----  
 ----- ne -----  
 ----- Bari -----  
 ----- aw -----  
 ----- musow -----  
 ----- olu -----  
 ----- Awa -----  
 ----- anw -----  
 ----- Bari -----  
 ----- ale -----  
 ----- ne -----

2. Sara ye tan tan ye.  
 ----- fila -----  
 ----- mugan -----  
 ----- tan ni wòorò (wòorò)-----  
 ----- kòntòntòn-----  
 ----- segin -----  
 ----- tan ni kelen -----  
 ----- tan ni saba -----  
 ----- tan ni duuru -----  
 ----- wolonwula -----  
 ----- tan ni kelen -----  
 ----- saba -----  
 ----- na. i -----  
 ----- ta. -----

TRANSFORMATION

- T: N'ta don.  
U ta don.  
A(w) ta don.  
I ta don.  
An ta don.  
A ta don.  
U ta don.  
N'ta don.  
A ta don.  
An ta don.  
A(w) ta don.  
U ta don.  
I ta don.  
N'ta don.

- S1: Ne ta don.  
Olu ta don.  
Aw ta don.  
E ta don.  
Anw ta don.  
Ale ta don.  
Olu ta don.  
Ne ta don.  
Ale ta don.  
Anw ta don.  
Aw ta don.  
Olu ta don.  
E ta don.  
Ne ta don.

- S2: Ne de ta don.  
Olu de ta don.  
Aw de ta don.  
E de ta don.  
Anw de ta don.  
Ale de ta don.  
Olu de ta don.  
Ne de ta don.  
Ale de ta don.  
Anw de ta don.  
Aw de ta don.  
Olu de ta don.  
E de ta don.  
Ne de ta don.

QUESTIONS

- A: Nin y'a ta ye wa?  
Nin ye n'ta ye wa?  
Nin y'an ta ye wa?  
Nin y'u ta ye wa?  
Nin y'i ta ye wa?  
Nin ye cèw ta ye wa?  
Nin y'aw ta ye wa?  
Nin ye muso ta ye wa?  
Nin ye Musa ta ye wa?  
Nin ye n'ta ye wa?  
Nin ye Bari ta ye wa?  
Nin y'an ta ye wa?  
Nin y'a ta ye wa?  
Nin y'u ta ye wa?

- B. Òwò, ale ta don.  
Òwò, e ta don.  
Òwò, aw ta don.  
Òwò, olu ta don.  
Òwò, ne ta don.  
Òwò, olu ta don.  
Òwò, anw ta don.  
Òwò, ale ta don.  
Òwò, ale ta don.  
Òwò, e ta don.  
Òwò, ale ta don.  
Òwò, aw ta don.  
Òwò, ale ta don.  
Òwò, olu ta don.

## EXERCISES (Continued)

A: O y'i ta ye wa? (Musa)  
O y'a ta ye wa? (Sali)  
O y'aw ta ye wa? (olu)  
O y'u ta ye wa? (Sira)  
O y'a ta ye wa? (Kariba)  
O y'i ta ye wa? (Keyita)  
O y'an ta ye wa? (Awa)  
O y'a ta ye wa? (Minata)  
O y'u ta ye wa? (Ali)  
O ye n'ta ye wa? (Sali)  
O y'aw ta ye wa? (ale)  
O y'a ta ye wa? (ne)  
O y'i ta ye wa? (Musa)  
O y'an ta ye wa? (ne)

B: Ayi, ne ta te. Musa de ta don.  
Ayi, a ta te. Sali de ta don.  
Ayi, an ta te. Olu de ta don.  
Ayi, u ta te. Sira de ta don.  
Ayi, a ta te. Kariba de ta don.  
Ayi, n'ta te. Keyita de ta don.  
Ayi, aw ta te. Awa de ta don.  
Ayi, a ta te. Minata de ta don.  
Ayi, u ta te. Ali de ta don.  
Ayi, i ta te. Sali de ta don.  
Ayi, an ta te. Ale de ta don.  
Ayi, a ta te. Ne de ta don.  
Ayi, n'ta te. Musa de ta don.  
Ayi, aw ta te. Ne de ta don.

## COMBINATION

- A -

Sara ye fila fila ye. (saba)  
Sara ye duuru duuru ye. (naani)  
Sara ye tan tan ye. (fila)  
Sara ye tan ni saba saba ye. (kelen)  
Sara ye segin segin ye. (fila)  
Sara ye wòrò wòrò ye. (saba)  
Sara ye fila fila ye. (tan)  
Sara ye saba saba ye. (wooro)  
Sara ye naani naani ye. (duuru)  
Sara ye dòròmè dòròmè ye. (mugan)  
Sara ye duuru duuru ye. (saba)  
Sara ye wolonwula wolonwula ye. (fila)  
Sara ye kòntòn kòntòn ye. (kelen)  
Sara ye tan ni kelen kelen ye. (kelen)

- B -

Sara saba ye dòròmè wòrò ye.  
Sara naani ye dòròmè mugan ye.  
Sara fila ye dòròmè mugan ye.  
Sara kelen ye dòròmè tan ni saba ye.  
Sara fila ye dòròmè tan ni wòrò ye.  
Sara saba ye dòròmè tan ni segin ye.  
Sara tan ye dòròmè mugan ye.  
Sara wooro ye dòròmè tan ni segin ye.  
Sara duuru ye dòròmè mugan ye.  
Sara mugan ye dòròmè mugan ye.  
Sara saba ye dòròmè tan ni duuru ye.  
Sara fila ye dòròmè tan ni naani ye.  
Sara kelen ye dòròmè kòntòn ye.  
Sara kelen ye dòròmè tan ni kelen ye.

NOTES1. Bargaining

In this Unit, you have gotten your first taste of bargaining. In many shopping situations you will find yourself in a position where you have to bargain. Bargaining is an art and it can be a lot of fun. It is an expected form of social interaction in most of Africa. Knowing some Bambara puts you one up on most of the other Europeans with whom the merchants deal. Merchants, as most Bambara people, will generally be very receptive to your efforts to use Bambara and will often help you in saying what you want. In shopping, it is advisable to try to find out what an item is worth (i.e. a reasonable price) before getting into the bargaining situation. Most importantly, you must not think that a merchant is trying to cheat his customers in bargaining. Most of them

## NOTES (Continued)

operate on a very small profit margin. They are like all businessmen anywhere trying to get the best price that their customers are willing and able to pay. They are not wrong in thinking that European and American visitors are capable of paying a few cents more than their own countrymen.

2. The money system: dōrōmè

The money counting system is based on the dōrōmè. One dōrōmè equals five francs. Thus if you can count to 20 in Bambara, you can express 20 dōrōmè, or 100 malian francs.

1	(dōrōmè) kelen	5 x 1 -	5 FM
2	(dōrōmè) <u>fila</u>	5 x 2 -	10 FM
3	(dōrōmè) <u>saba</u>	5 x 3 -	15 FM
4	(dōrōmè) naani	5 x 4 -	20 FM
5	(dōrōmè) duuru	5 x 5 -	25 FM
6	(dōrōmè) wōorō	5 x 6 -	30 FM
7	(dōrōmè) wolonw <u>ula</u>	5 x 7 -	35 FM
8	(dōrōmè) segin	5 x 8 -	40 FM
9	(dōrōmè) kōnōntōn	5 x 9 -	45 FM
10	(dōrōmè) tan	5 x 10 -	50 FM
11	(dōrōmè) tan ni kelen	5 x 11 -	55 FM
12	(dōrōmè) tan ni <u>fila</u>	5 x 12 -	60 FM
13	(dōrōmè) tan ni <u>saba</u>	5 x 13 -	65 FM
14	(dōrōmè) tan ni naani	5 x 14 -	70 FM
15	(dōrōmè) tan ni duuru	5 x 15 -	75 FM
16	(dōrōmè) tan ni wōorō	5 x 16 -	80 FM
17	(dōrōmè) tan ni wolonw <u>ula</u>	5 x 17 -	85 FM
18	(dōrōmè) tan ni segin	5 x 18 -	90 FM
19	(dōrōmè) tan ni kōnōntōn	5 x 19 -	95 FM
20	(dōrōmè) mugen	5 x 20 -	100 FM

If the mathematics of conversion bothers you, it is sometimes easier just to learn the names of the coins and bills themselves. There are three common coins: dōrōmè (kelen), dōrōmè fila, and dōrōmè duuru. An American in Mali can also convert dōrōmè directly to cents, since one dorome equals roughly one cent. When you are in a bargaining or a buying context it is not always necessary to repeat the word dōrōmè. It will suffice just to use the number, and dōrōmè will be understood.

3. How much each?

When the customer picks up or points to one item and asks: "nīn ye jōli ye?" it means that he is only interested in buying one of the items in question, or that there is only one of them. When the customer points to something and asks: "nīn ye jōli jōli ye?" it means that one of the items in question is available and he wants to know the unit price, or "How much each?" This question is always used for items that are sold in piles or standard measures. For example, at the table

## NOTES (Continued)

merchants when asking for the price of a pile of peanuts ask: "tigasara\_ ye joli joli ye?" or "How much per peanut pile?" In these situations the seller always responds by repeating the price twice as in "nin ye tan tan ye", "These are 50 francs a piece." If the number to be repeated is a longer number, like the numbers 11 through 19, then the seller will only repeat the second part of the number. For example: "o ye tan ni wolonwula wolonwula ye," "These are 85 francs a piece." The postposition la (na) can also be used to express "at," "a piece", and "per". For example: "a san tan ni duuru la!" "Buy it at 75 francs!" or "a san segin na!" "Buy it at 40 francs!"

4. san

"San" is the verb "to buy". You have seen the second person singular "you" command or imperative form in this unit:

<u>A san!</u>	Buy it!
<u>Nin san!</u>	Buy this!

We will further explore the command forms in later units.

5. X ta possessives

In this unit you also worked on the equivalent to English possessive pronouns (mine, yours, etc.). These are easily formed by placing the word ta after each one of the pronouns. You might think of ta as meaning "possession."

<u>l</u> 'ta "mine"	<u>a</u> n ta "ours"
<u>i</u> ta "yours"	<u>a</u> ( <u>w</u> ) ta "yours"
<u>a</u> ta "his, hers, its"	<u>u</u> ta "theirs"

Ta can also be used with the interrogative jon?, and also with proper names.

Jòn ta?	"whose?"
Kante ta.	Kante's
Fanta ta.	Fanta's
Corps de la Paix ta.	Peace Corps'

It never occurs without a possessor, and the possessive construction is always inalienable.

6. Emphatic pronouns

The emphatic or insistence forms of the personal pronouns were also used in this unit. These forms are used when you stress or emphasize a particular pronoun in a sentence. In English, in order to stress a noun or pronoun, we can simply pronounce it louder and in a higher pitch, e.g.

## NOTES (Continued)

"I didn't see HIM." The use of these emphatic pronouns in Bambara has roughly this same effect on the Bambara sentence. Bambara, being a tone language does not have the same freedom as English to vary loudness and pitch for emphasis.

ne	ME, I	anw	US, WE
e	YOU	aw	YOU
ale	HIM, HER, SHE, IT	olu	THEM, THEY

These may also occur with ta translating as emphatic or stressed possessive pronouns:

E ta don. "It's YOURS."

These emphatic forms differ widely from dialect area to dialect area. The forms we are using are those for standard Bamako Bambara.

7. Emphatic de

You are well aware of the emphatic particle de which is also used to put emphasis or stress on an element in a sentence. It is often used in making contradictions, placing contrastive stress. The particle de is often used in combination with the emphatic personal pronouns, to place even greater stress on a word. In English for example, we stress pronouns in sentences like: "It's him that did it" or "It's him that stole the money." In Bambara, the emphatic pronoun plus de is used for this kind of emphasis. De cannot be used with pronouns other than the emphatic pronouns. For example:

Ne t <sup>è</sup> , <u>ale de don</u> .	It's not ME, it's HIM.
Anw t <sup>è</sup> , <u>olu de don</u> .	It's not US, it's THEM.
E t <sup>è</sup> , ne <u>de don</u> .	IT'S not YOU, it's ME.

You will see the emphatic pronouns and the emphatic particle de in a great variety of contexts in later units.

8. da

Da is one of the Bambara words for "price" or "cost." The price on an item is inalienable in Bambara, thus to say "its price" you say a da and not a ka da.

9. a ka gèlèn

A ka gèlèn in Bambara means "it is hard, difficult", and in the context of this unit, "it is expensive." Like i ka kènè, this is another example of the adjective construction in Bambara. Units VII and IX will deal with adjectives in detail.

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10. Notes on the Definite Article

- A. Ta + definite article. When negated to express something similar to "It's not mine", ta is not followed by the definite article.

N'ta tèt.                      It's not mine.  
( - - - )

- B. The interrogative pronoun jòn "who" is usually followed by the definite article.

Jòn\_taaara? ( - - - ) Who went?  
Jòn\_tá\_dón?( - - - ) Whose is it?

- C. In questions, the definite article is not present in asking questions about general possession.

Muso b'i fèt\_wá? ( \_ \_ - - \_ ) Do you have a wife?

The response, however, will have the definite article.

Muso\_bèt n' fèt. ( - - - - ) Yes, I have a wife.

- D. Joli "how much" or "how many" like the numerals is not followed by the definite article

- E. Tone on Noun + Adjective operates like compound tone. That is, the last element of the compound will move to high tone regardless of its inherent tone, e.g.

kumun "bitter, acid" is low tone but:

lenburu kumun ( \_ \_ - - )

VOCABULARY

anglopu (>Fr.) n.	envelope
atayi (>Fr.) n.	tea
ba ŋku n.	manioc
bōnwōn (>Fr.) n.	candy
buyagi n.	guava
caman ad. adj.	a lot, many
da n.	price
dòròmè (kelen) n.	five francs.
duè (>Fr.) n.	tea
fèn n.	thing
finfin n.	charcoal
jabibi n.	pineapple
joli	How much?
joli joli	How much each (a piece)?
lenburu n.	citrus fruits
lenburuba n.	orange (big citrus)
lenburukumun (lenburu-kumun).	lemon (sour citrus)
mangoro n.	mango
namasa n.	bananas
namasatigi (namasa-tigi) n.	banana seller (banana-owner)
nanaye, nana n.	mint
safine r.	soap
sara n.	pile measure, bunch
sira n.	tobacco
sōngò n.	price
sukaro (>Eng./Fr.)	sugar
tabalitigi (tabali-tigi)	table merchant (table-owner)
tèrèmè v.	bargain
tèrèmèli n.	bargaining
tiga n.	peanuts
tigatigi (tiga-tigi) n.	peanutseller (peanut-owner)
wari n.	money

EXPRESSIONS

A da ka gèlèn.

Its price is expensive.

A ka gèlèn.

It's hard, expensive, difficult.

A man gèlèn.

It's not hard, expensive, difficult.

ASSIGNMENTS

Pick out one or two items that you need from the nouns in the vocabulary for this unit. Go to a table merchant and find out how much they are, bargain, and buy them. Bring the items you've purchased to class and reenact the purchases you have made. You take the role of the merchant this time, and let a fellow student or the teacher take your place as the customer. Be sure to go through the appropriate greetings before asking the prices and bargaining.

UNIT - VI

Fènw bè yòrò min.

Nsiirin: Nyòkalaso\_bolibaga\_b'a\_yèrè\_kan.

Locative bè/tè construction

Postpositions: simple and complex

Directions

Possessive construction practice

Names of countries

Directions: north, south, east, west



CYCLE 1

Instructeur: Employer le dessin 30.

- M-1 (Ōwò) an bè Mali\_la. (Yes) we are in Mali.  
 (Ōwò) an bè Bamako. (Yes) we are in Bamako.  
 (Ōwò) an bè santiri\_la. (Yes) we are at the center.  
 (Ōwò) an ka so\_fana bè santiri\_la. (Yes) our house is at the center too.  
 (Ōwò) an ka fènw bè so. (Yes) our things are at home.

- C-1 A: Aw bè Mali\_la wa?  
 B: Ōwò, an bè Mali\_la.

- A: Aw bè Bamakò wa?  
 B: Ōwò, an bè Bamakò.

- A: Aw bè san\_iri\_la wa?  
 B: Ōwò, an bè santiri\_la.

- A: Aw ka so\_fana bè santiri\_la wa?  
 B: Ōwò, an ka so\_fana bè santiri\_la.

- A: Aw ka fènw bè so wa?  
 B: Ōwò, an ka fènw bè so.

- C-2 A: Aw ka so\_bè min? Where is your nouse?  
 B: An ka so\_bè santiri\_la.

- A: Aw ka fènw\_bè min?  
 B: An ka fènw bè so.

- C-3 A: I ka --- bè min? (objets possédés) (possessed objects)  
 B: N'ka --- bè --- (la).

- A: I --- bè min? (relations familiales) (family relationships)  
 B: --- bè --- (la).

CYCLE 2

Instructeur: Si nécessaire, ajouter d'autres exemples.

- M-1 N'bè kalanso\_kòndò. I'm in the classroom.  
 Keyita bè biro\_kòndò. Keyita's in the office.  
 Lakèrè bè buwati\_kòndò. There's chalk in the box.  
 Wari\_bè k^su\_kòndò biro\_la. There's money in the cash box  
 at the office.  
 Fanta bè mobili\_kòndò. Fanta is in the car.

CYCLE 2 (Continued)

- C-1 A: I bè min?  
 B: N' bè kalanso\_kònò.  
 A: Keyita bè min?  
 B: Keyita bè biro\_kònò.  
 A: Lakèrè bè min?  
 B: Lakèrè bè buwati\_kònò.  
 A: Wari bè min?  
 B: Wari bè kèsu\_kònò biro\_la.  
 A: Fanta bè min?  
 B: Fanta bè mobili\_kònò.

CYCLE 3

- M-1 N'b'i nyèfè.  
 I bè n'nyèfè.  
 Kogo\_b'i kòfè.  
 Kogo\_bè n'kòfè.  
 I am in front of you.  
 You are in front of me.  
 There is a wall behind you.  
 There is a wall behind me.

- C-1 A: Jòn bè n'nyèfè?  
 B: Ne b'i nyèfè.  
 A: Jòn\_b'i nyèfè?  
 B: I bé n'nyèfè.  
 A: Mun bè n'kòfè?  
 B: Kogo\_b'i kòfè.  
 A: Mun b'i kòfè?  
 B: Kogo\_bè n'kòfè.

Instructeur: Circuler dans la salle de classe.

- M-2 Karamògò\_b'an kòfè sisan.  
Karamògò\_b'an nyèfè sisan.  
 The teacher is behind us now.  
 The teacher is in front of us now.  
 C-2 A: Karamògò bè min sisan?  
 B: Karamògò\_b'an kòfè sisan.  
 A: Karamògò bè min sisan?  
 B: Karamògò\_b'an nyèfè sisan.  
 M-3 Mògò (si) tè (n') kòfè sisan.  
Mògò (si) tè (n') nyèfè sisan.  
 No one is in the back (of me) now.  
 No one is in front (of me) now.

CYCLE 2 (Continued,

C-3 A: Jòn b'(i) kòrè sisan?  
 B: Mògò (si) tè (n') kòfè sisan.

A: Jòn b'(i) nyèfè sisan?  
 B: Mògò (si) tè (n') nyèfè sisan.

CYCLE 4

M-1 Sigariti bè sigilan (ju) kòrò. There are cigarettes under the chair.  
Lakèrè bè tabali (ju) kòrò. There is chalk under the table.  
Kamara bè jirisun (ju) kòrò. Kamara is under a tree.  
Sidibe bè waranda (ju) kòrò. Sidibe is under the veranda.

C-1 A: Sigariti bè min?  
 B: Sigariti bè tabali (ju) kòrò.

A: Kamara bè min?  
 B: Kamara bè jirisun (ju) kòrò.

A: Lakèrè bè min?  
 B: Lakèrè bè tabali (ju) kòrò.

A: Sidibe bè min?  
 B: Sidibe bè waranda (ju) kòrò.

CYCLE 5

M-1 Sigilan bè n'kèrèfè. The seat is next to me.  
Tabali bè sigilan kèrèfè. The table is next to the seat.  
Lakèrè bè tabali kan. The chalk is on the table.  
Kalandenw bè sigilanw kan. The students are on the chairs.  
Tabulo bè karamògò kèrèfè. The blackboard is next to the teacher.

C-1 A: Sigilan ? jòn kèrèfè?  
 B: Sigilan bè n'kèrèfè?

A: Mun bè sigilan kèrèfè?  
 B: Tabali bè sigilan kèrèfè.

A: Mun bè tabali kan?  
 B: Lakèrè bè tabali kan.

A: Mun bè sigilanw kan?  
 B: Buwatiw bè sigilanw kan.

A: Mun bè karamògò kèrèfè?  
 B: Tabulo bè karamògò kèrèfè?

CYCLE 6

Instructeur: Employer beaucoup de gestes.

- M-1 Tufa\_bè sanfè. The roof is up above.  
 Dèbèn\_bè duguma. The mat is on the ground.  
 Mobili\_bè kènèma. The car is outside.  
 Lanpan\_bè sanfè. The light is up.  
 Sigilanw\_bè duguma. The chairs are on the ground.  
 Nègèsò\_bè kènèma. The bicycle is outside.
- C-1 A: Mun ni mun bè sanfè? A: Mun ni mun bè duguma?  
 B: Tufa\_ni lanpan\_bè sanfè. B: Dèbèn\_ni sigilanw\_bè duguma.
- A: Mun ni mun bè kènèma?  
 B: Mobili\_ni nègèsò\_bè kènèma.

CYCLE 7

- M-1 Nègèsò\_bè jirisun\_ni kogo\_cè. The bike is between the tree and the wall.  
 Mali\_bè Seneqali ni Nizèri\_cè. Mali is between Senegal and Niger.  
 Waranda\_bè birò ni bibliotèki\_cè. The veranda is between the office and the library.
- C-1 A: Nègèsò bè min?  
 B: Nègèsò\_bè jirisun\_ni kogo\_cè.
- A: Mali\_bè min?  
 B: Mali\_bè Sènèqali\_ni Nizèri\_cè.
- A: Waranda\_bè mun ni mun\_cè?  
 B: Waranda\_bè biro\_ni biblioteki\_cè.

Instructeur: Vous promener avec vos élèves pour trouver d'autres contextes encore.

CYCLE 8

Instructeur: Dessin no. 31.

- M-1 Sènèqali\_bè tilebin\_fè.  
 Kòndwari\_bè worodugu\_fè.  
 Nizèri\_bè kòrdon\_fè.  
 Muritani\_bè sahèli\_fè.

CYCLE 8 (Continued)

- C-1 A: Sènègali bè min?  
 B: Sènègali bè tilebin fè.  
 A: Kòndwari bè min?  
 B: Kòndwari bè worodugu fè.  
 A: Nizèri bè min?  
 B: Nizèri bè kòròn fè.  
 A: Muritani bè min?  
 B: Muritani bè sahèli fè.
- M-2 Ayi, Sènègali tè Mali kòròn fè. A b'a tilebin de fè.  
 Ayi, Kanada tè Amerika worodugu fè. A b'a sahèli de fè.
- C-2 A: Sènègali bè Mali kòròn fè wa?  
 B: Ayi, Sènègali tè Mali kòròn fè. A b'a tilebin de fè.  
 A: Kanada bè Ameriki worodugu fè wa?  
 B: Ayi, Kanada tè Ameriki worodugu fè. A b'a sahèli de fè.

DIALOGUE

- |  |  |
|--|--|
| A: Bèe bè yan? Tabulo bè min?          | Everyone is here? Where is the blackboard?     |
| B: A b'an kòfè. A bè yen.              | It is behind us. It is there.                  |
| A: Lakèrè dun? A tè yan?               | What about the chalk? Isn't it here?           |
| B: A bè buwati kòndò tabali kan.       | It is in the box on the table.                 |
| A: Tabali bè min?                      | Where is the table?                            |
| B: A b'i kèrèfè.                       | Is it beside you.                              |
| A: Kalanso kaye bè sigilan kòrò wa?    | Is the class notebook under a chair?           |
| B: Ayi, a tè sigilan kòrò. A b'i bolo. | No, it's not under a chair. It's in your hand. |
| A: N'terikè, biki b'i fè wa?           | My friend, do you have a pen?                  |
| B: Biki b'i ka jufa kòndò.             | There is a pen in your pocket.                 |
| A: A ka nyi. Aw ni baraji.             | Good, thank you.                               |
| B: Nba.                                | Nba.   |
| A: Ayiwa bisimilayi. An bè yòrò jumèn? | O.K. What are we on?                           |
| B: An bè "unit" wóorònan na.           | We are on Unit VI.                             |
| A: I ni cè.                            | Thank you.                                     |
| B: Nba.                                | Nba.   |

DIALOGUES FOR PRACTICE

-1-

- A: Tagisitigi, Peace Corps ka biro bē min? Taximan, where is the Peace Corps Office?  
 B: Mun? Peace Corps ye mun ye? What? What is the Peace Corps?  
 A: A bē Nyarela. Nyarela sira bē min? It is in Nyarela. Where is the Nyarela road?  
 B: Nyarela bē Bamako ni kòròn cè. Nyarela is to the east of Bamako, Sotiba sira kan. on the Sotuba road.  
 A: I ni cè. O.K. Thanks.  
 B: Nba. Nba.

-2-

Instructeur: En vous servant de la carte (dessin 31) travailler ce dialogue.

- A: Sènègali bē min? Where is Senegal?  
 B: Sènègali bē tilebin fè. Senegal is to the west.  
 A: Kòndwari dun? What about Ivory Coast?  
 B: Kòndwari bē Mali worodugu fè. Ivory Coast is to the south of Mali.  
 A: Nizèri dun? A bē min? And Niger? Where is it?  
 B: Nizèri bē Mali kòròn fè. It is to the east of Mali.  
 A: Muritani fana bē kòròn fè? Is Mauritania also to the east?  
 B: Ayi, Muritani tē kòròn fè. No, Mauritania is not to the east. A bē sahèli de fè. It is to the west.

TEXT

An ka santiri bē Nyarèla. A tē dugu kòròn. A bē Bamakò ni kòròn cè. A bē Sotuba sira kèrèfè. So duuru bē santi kòròn. Gabugu saba bē santiri kòròn. Bibliotèki kelen bē yen. Waranda fana bē yen. Waranda bē bibliotèki ni biro cè. Jirisunw bē kènèma. Mobiliw motow ni nègèsow bē jirisunw kòrò. Dèbènw bē waranda kòrò. Mògò caman b'an ka santiri kòròn.

Our center is at Nyarela. It is not in town. It is to the east of Bamako. It is near the Sotuba road. There are five houses in the center. There are three kitchens in the center. There is one library. There is also a veranda. The veranda is between the library and the office. There are trees outside. Cars, molyettes and bicycles are under the trees. There are mats on the ground, under the veranda. In our center there are lots of people.

QUESTIONS

1. An ka santiri bē min?
2. An ka santiri bē dugu kòròn wa?
3. Santiri bē Bamakò ni tilebin cè (wa)?
4. So joli bē santiri kòròn?
5. Mun bē duguma waranda kòrò?
6. Mun bē kènèma?
7. Mun ni mun bē jirisunw kòrò?
8. Mun bē bibliotèki ni biro cè.
9. Mògò caman bē santiri la wa?

EXERCISES

Instructeur: Toujours insister sur la bonne prononciation de chaque phrase, ainsi que sur la bonne intonation. Bourdonner le rythme de la phrase s'il le faut.

SUBSTITUTION

- |   |   |
|---|---|
| <p>1. <u>Jakuma</u> bè so <u>kònò</u>.<br/>     -----<u>kèrèfè</u>.<br/>     -----<u>nyèfè</u>.<br/>     -----<u>kòfè</u>.<br/>     -----<u>kan</u>.<br/>     -----<u>sanfè</u>.<br/>     -----<u>nyèfè</u>.<br/>     -----<u>kònò</u>.<br/>     -----<u>kòrò</u>.<br/>     -----<u>kan</u>.<br/>     -----<u>jukòrò</u>.<br/>     -----<u>sanfè</u>.</p>   | <p>2. Ali bè <u>kòfè</u>.<br/>     -----<u>kèrèfè</u>.<br/>     -----<u>duguma</u>.<br/>     -----<u>jukòrò</u>.<br/>     -----<u>nyèfè</u>.<br/>     -----<u>sanfè</u>.<br/>     -----<u>kènèma</u>.<br/>     -----<u>yan</u>.<br/>     -----<u>kèrèfè</u>.<br/>     -----<u>duguma</u>.<br/>     -----<u>yen</u>.<br/>     -----<u>kòfè</u>.</p>  |
| <p>3. <u>Kònò</u> bè <u>sanfè</u>.<br/>     -----so <u>sanfè</u>.<br/> <u>lanpa</u> -----<br/> <u>kònò</u> -----<br/>     ----- so <u>kònò</u>.<br/>     ----- <u>kalanso kònò</u>.<br/> <u>kalanden</u> -----<br/>     ----- <u>kalanso kèrèfè</u>.<br/>     ----- <u>karamogo nyèfè</u>.<br/> <u>kuntigi</u> -----<br/>     ----- <u>biro la</u>.<br/>     ----- <u>tabali kòfè</u>.<br/> <u>liburu</u> -----<br/>     ----- <u>tabali kan</u>.</p> | <p>4. Bari bè ---- (<u>Mali</u>) la.<br/>     Bari bè ---- (so).<br/>     Bari bè ---- (<u>sugu</u>) la.<br/>     Bari bè ---- (<u>Bamakò</u>).<br/>     Bari bè ---- (<u>Ndakaru</u>).<br/>     Bari bè ---- (<u>biro</u>) la.<br/>     Bari bè ---- (<u>Sènègali</u>).<br/>     Bari bè ---- (<u>ambasadi</u>) la.<br/>     Bari bè ---- (<u>Nyarèla</u>).<br/>     Bari bè ---- (<u>siniman</u>) na.<br/>     Bari bè ---- (<u>Bamakò</u>) kura.<br/>     Bari bè ---- (<u>banki</u>) la.<br/>     Bari bè ---- (<u>santiri</u>) la.<br/>     Bari bè ---- (<u>yen</u>).</p> |

TRANSFORMATION

- |  |   |
|--|---|
| <p>A: <u>Mògòw</u> bè so.<br/>     A: <u>Muso</u> bè <u>kalanso kònò</u>.<br/>     A: <u>Kalanden</u> bè <u>tabulo kòfè</u>.<br/>     A: <u>Karamògòw</u> bè <u>biro kònò</u>.<br/>     A: <u>Lakèrèw</u> bè <u>tabulo kòfè</u>.<br/>     A: <u>Liburuw</u> bè <u>tabali kan</u>.<br/>     A: <u>Duloki</u> bè <u>bon kònò</u>.<br/>     A: <u>I kòròw</u> bè <u>so kònò</u>.<br/>     A: <u>Tabali</u> bè <u>gabugu kònò</u>.<br/>     A: <u>Dèbènw</u> bè <u>duguma</u>.<br/>     A: <u>Cè</u> bè <u>muso nyèfè</u>.<br/>     A: <u>Denw</u> bè <u>Ngolo fè</u>.<br/>     A: <u>Mògòw</u> bè <u>jirisun kòrò</u>.<br/>     A: <u>Ali</u> bè <u>kalanso kònò</u>.</p> | <p>B: <u>U</u> bè so.<br/>     B: <u>A</u> bè <u>kalanso kònò</u>.<br/>     B: <u>A</u> bè <u>tabulo kòfè</u>.<br/>     B: <u>U</u> bè <u>biro kònò</u>.<br/>     B: <u>U</u> bè <u>tabulo kòfè</u>.<br/>     B: <u>U</u> bè <u>tabali kan</u>.<br/>     B: <u>A</u> bè <u>bon kònò</u>.<br/>     B: <u>U</u> bè <u>so kònò</u>.<br/>     B: <u>A</u> bè <u>gabugu kònò</u>.<br/>     B: <u>U</u> bè <u>duguma</u>.<br/>     B: <u>A</u> bè <u>muso nyèfè</u>.<br/>     B: <u>U</u> bè <u>Ngolo fè</u>.<br/>     B: <u>U</u> bè <u>jirisun kòrò</u>.<br/>     B: <u>A</u> bè <u>kalanso kònò</u>.</p> |
|--|---|

## QUESTIONS

- |                           |                            |
|---------------------------|----------------------------|
| A: N'b'i kòfè wa?         | B: Òwò, i bè n'kòfè.       |
| A: A b'aw nyèfè wa?       | B: Òwò, a b'an nyèfè.      |
| A: Sigilan b'i kèrèfè wa? | B: Òwò, a bè n'kèrèfè.     |
| A: I bè kalanso kònò wa?  | B: Òwò, n'bè kalanso kònò. |
| A: Musa b'aw kòfè wa?     | B: Òwò, Musa b'an kòfè.    |
| A: Sigariti b'i fè wa?    | B: Òwò, sigariti bè n'fè.  |
| A: N'b'i sanfè wa?        | B: Òwò, i bè n'sanfè.      |
| A: I bè n'kòrò wa?        | B: Òwò, n'b'i kòrò.        |
| A: An b'aw kèrèfè wa?     | B: Òwò, aw b'an kèrèfè.    |
| A: Aw b'an nyèfè wa?      | B: Òwò, an b'aw nyèfè.     |
| A: I bè kènèma wa?        | B: Òwò, n'bè kènèma.       |
| A: U b'an kòfè wa?        | B: Òwò, u b'aw kòfè.       |

## QUESTIONS

- |  |   |
|--|---|
| 1. Karamògò kuntigi bè kalanso kònò?<br>I fa bè Mali la (wa)?<br>Keyita bè Washington (wa)?<br>A ba bè Bamakò (wa)?<br>I ka den ya bè yan (wa)?<br>Kuntigi bè biro kònò (wa)?<br>Nègèsow bè jirisun kòrò (wa)?<br>I ba bè Ameriki (wa)?<br>Karamògò bè biro la (wa)?<br>Tabulo bè kènèma (wa)?<br>Keyita muso bè santiri la (wa)?<br>Muso b'a fè (wa)?<br>Keyita fa bè Bamako (wa)?<br>I mokè balolen bè (wa)? | 2. Kuntigi bè min?<br>I fa bè min?<br>Sidibe bè min?<br>Keyita muso bè min?<br>Mobiliw bè min?<br>Karamògòw bè min?<br>Kalendenw bè min?<br>I bè min?<br>I kòròkè bè min?<br>I fa bè min?<br>Tabulo bè min?<br>A ba bè min?<br>Motow bè min?<br>Kuntigi ka mobili bè min? |
|--|---|

**Questions:** Poser une série de questions selon les objets et leurs locations dans la salle de classe. Poser d'abord les questions avec réponse òwò ou ayi avant la phrase de réponse. Ensuite poser les questions avec jòn?, mun?, et min?.

**Jeu:** Faire bouger et circuler les élèves dans la salle de classe pour les mettre à des endroits différents. Les arrêter dans les positions différentes en leur faisant décrire leur nouvelle position par rapport aux objets dans la salle et par rapport aux autres élèves.

**Revision:** 1. Prendre deux objets dans la salle de classe (comme par exemple un morceau de craie et un carton à craie vide) et les mettre dans toutes les positions possibles, l'un par rapport à l'autre. Poser les questions aux élèves sur chaque position: les questions òwò/ayi ainsi que les questions min? Faire passer chaque élève comme professeur en faisant le même exercice.

2. Dugu kònò. Revoir toutes les postpositions possibles en causant des endroits connus à Bamako. Employer une carte de Bamako ou bien un dessin au tableau.



NOTES1. yan and yen

The words yan and yen meaning "here" and "there" respectively are adverbs of place. They function much like "here" and "there" do in English.

2. Simple postpositions

The simple postpositions that you have been exposed to in this unit are:

la (na after nasals)	kònò
<u>ma</u>	<u>kan</u>
<u>fè</u>	<u>kòrò</u>

3. Complex postpositions

The postposition fè has through usage been combined with certain nouns to form compound postpositions that can be used either as a postposition with an object or independently. For example:

kòfè	nyèfè
sanfè	kèrèfè

Jukòrò is derived with kèi in the same way and can as well be used either with an object or without one. Duguma (roughly "towards the ground") and kènèma (roughly "towards the open area") are both similarly derived with ma. These two however cannot take an object but can only be used independently to mean "on the ground" and "outside" respectively.

4. The postposition la (na) which can mean "to, at, in" etc., is not used after the names of villages, towns, or cities.

<u>A</u> bè <u>Bamakò</u> .	He is in Bamako.
<u>Fanta</u> bè <u>New York</u> .	Fanta is in New York.
	but:
<u>Baba</u> bè <u>Mali</u> <u>la</u> .	Baba is in Mali.

So "house, compound" is the only common noun that can be used without a postposition.

<u>A</u> bè <u>so</u> .	He is at home.
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5. Names of countries

Some country names always occur with the definite article, such as:

<u>Mali</u> bè min?	<u>Sènègali</u> bè min?
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## NOTES (Continued)

Some never occur with the definite article, e.g.

Kòndòwari bè min?	Laginè bè min?
Kongo bè min?	Muritani bè min?

Some can occur with or without the definite article, e.g.:

Nizèri bè min?
Nizeri bè min?

6. Directions

The English expression "to the east of ---, to the west of ---," is expressed in Bambara by a possessive construction:

Sènégali bè Mali tilebin de fè.
Senegal is to Mali's east.

## VOCABULARY

ambasadi (<Fr.) n.	embassy
artizana (<Fr.) n.	"artisanat": artisans' center
banbugu (ban-bugu) n.	south (palm-town)
banki (<Fr.) n.	bank
biro (<Fr.) n.	office
dòlòso (dòlo-so) n.	bar (beer-house)
dugu n.	town, city
egilizi (<Fr.) n.	church
kan n.	neck, throat, upper extremities
kanyaga n.	south
kasò, kasobon (kasò-bon) n.	prison (jail-house)
kèrè	side
kèsu (<Fr.) n.	cash box
kiriyon (<Fr.) n.	pencil
kò n.	back
kòndò n.	stomach
kòndò, kòndòni n.	bird
kòròn n.	east
lakoli (<Fr.) n.	school
misiri n.	mosque
nyè n.	eye
positi (<Fr.) n.	post office
saheli n.	north
san n.	high, top
santiri (<Fr.) n.	(training) center
siniman (<Fr.) n.	movie, movie theatre
sugu n.	market
suguba (sugu-ba) n.	central market (Market-big)
tilebin (tile-bin) n.	west (sun-fall)
worodugu (woro-dugu) n.	south (kola-land)

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VOCABULARY (Continued)

POSTPOSITIONS AND DERIVED LOCATIONAL ADVERBS

la (na after m, n, etc.)

A bè lakoli la.

He is at school.

A bè kasobon na.

He is at the prison.

A bè Mali la.

He is in Mali.

ma (duguma, kènèma)

I den bè duguma.

Your child is on the ground.

Musa bè kènèma.

Musa is outside.

fè

A bè kòfè.

He is in back. (He is out back).

A bè so kòfè.

He is in back of the house.

(behind the house)

A bè nyèfè.

She is in front (out front).

U bè Musa nyèfè.

They are in front of Moussa.

Awiyon bè sanfè.

The plane is in the sky (up high).

Kònòni bè so sanfè.

The bird is above the house (on top of the house).

Ali bè kèrèfè.

Ali is nearby (out at the side).

Fanta bè Musa kèrèfè.

Fanta is next to Musa (beside Musa).

Mobili bè Kante fè.

Kante has a car (a car is with Kante).

kan

Lakèrè bè tabali kan.

There is chalk on the table.

A dògòmuso bè dèbèn kan.

Her little sister is on the mat.

kono

A b'a kònò.

It's inside it.

A muso bè so kònò.

His wife is in the house.

koro

(jukòrò)

A bè tabali kòrò.

It's under the table.

Musa bè jukòrò.

Moussa is down below (underneath).

cè

Mobili bè jirisun ni kògò cè.

The car is between the tree and the wall.

ASSIGNMENTS

1. From a teacher or a friend find out the names of the furniture and other items in your room. When you come to report back to your class, draw a sketch of your room on the blackboard. First teach the new vocabulary items to your fellow classmates, then explain to the class, using your visual aid, where things are located in your room. Try to use all the postpositions.
2. Draw a map of the Peace Corps office and training center. Using your map as a visual aid, explain to the class what the different buildings are, who is in them, and where they are located with respect to each other.
3. Go to the central market and look around. Find out where the different things that are available are located. Draw a small map. Find out the Bambara words that you don't know. In your report to the class, use your map as a visual aid, first teaching the new vocabulary, then telling the class where things are.

ASSIGNMENTS (Continued)

4. Go to the artisanat and follow the same instructions as in 3.
5. Go to the zoo and follow the same instructions as in 3. Learn the names of as many animals as you can.

UNIT VII

Si

Nsiirin: Nyè\_bè ji\_bò k'a sòrò a ma su ye.

Three possessive constructions

Want, like: fè

Locative fè

Numerals to 100

How old are you?

## CYCLE 1

Instructeur: Les dessins 16, 29, 36.

- M-1 Òwò, n'bè sukaro fè.  
Òwò, a bè dute fè.  
Òwò, an bè Somalibo fè.  
Òwò, u bè vari fè.  
Òwò, Musa bè Fanta fè.  
Òwò, ---- b'a fè.
- Yes, I want sugar.  
 Yes, he wants tea.  
 Yes, we want Somalibo beer.  
 Yes, they want money.  
 Yes, Musa wants (likes) Fanta.  
 Yes, ---- wants it.
- C-1 A: I bè sukaro fè (wa)?  
 B: Òwò, n'bè sukaro fè.
- Do you want sugar?
- A: A bè dute fè (wa)?  
 B: Òwò, a bè dute fè?
- Does he want tea?
- A: Aw bè Somalibo fè (wa)?  
 B: Òwò, an bè Somalibo fè.
- Do you want Somalibo beer?
- A: U bè wari fè (wa)?  
 B: Òwò, u bè wari fè.
- Do they want money?
- A: Musa bè Fanta fè (wa)?  
 B: Òwò, Musa bè Fanta fè.
- Does Moussa want Fanta?
- A: ---- bè ---- fè (wa)?  
 B: Òwò, ---- b'a fè.
- M-2 Ayi, n'tè nègèso fè.  
Ayi, a tè muru fè.  
Ayi, an tè dèbèn fè.  
Ayi, u tè lenburu kumun fè.  
Ayi, ---- t'a fè.
- No, I don't want a bicycle.  
 No, he doesn't want a knife.  
 No, we don't want a mat.  
 No, they don't want lemons.  
 No, ---- doesn't want it.
- C-2 A: I bè nègèso fè (wa)?  
 B: Ayi, n'tè nègèso fè.
- Do you want a bicycle?
- A: A bè muru fè (wa)?  
 B: Ayi, a tè muru fè.
- Does he want a knife?
- A: Aw bè dèbèn fè (wa)?  
 B: Ayi, an tè dèbèn fè.
- Do you want a mat?
- A: U bè lenburu kumun fè (wa)?  
 B: Ayi, u tè lenburu kumun fè.
- Do they want lemons?
- A: ---- bè ---- fè (wa)?  
 B: Ayi, ---- t'a fè.

Instructeur: La notation bè/tè indique qu'il faut travailler les deux formes de la question.

CYCLE 1 (Continued)

- M-3 Ayi, n'tè nègèso fè. No, I don't want a bicycle.  
           N'bè moto de fè. It's a mobylette that I want.  
Ayi, a tè mur fè. No, I don't want a knife.  
           A bè daba de fè. It's a hoe that I want.  
Ayi, an tè dèbèn fè. No, we don't want a mat.  
           An bè sèsi de fè. It's a chair that we want.  
Ayi, u tè lenburu kumun fè. No, they don't want lemons.  
           U bè lenburuba de fè. It's oranges that they want.  
Ayi, --- tè --- fè. --- bè --- de fè.

- C-3 A: I bè/tè nègèso fè (wa)?  
       B: Ayi, n'tè nègèso fè. N'bè moto de fè.  
  
       A: A bè/tè mur fè (wa)?  
       B: Ayi, a tè mur fè. A bè daba de fè.  
  
       A: Aw bè/tè dèbèn fè (wa)?  
       B: Ayi, an tè dèbèn fè. An bè sèsi de fè.  
  
       A: A bè/tè lenburu kumun fè (wa)?  
       B: Ayi, a tè lenburu kumun fè. A bè lenburuba de fè.

CYCLE 2

Instructeur: Employer le dessin 27. Créer l'ambiance nécessaire. Travailler ces cycles avec toutes les personnes. Eviter les questions posées à la première personne comme "n'bè mun fè?" puisque c'est rare qu'on se pose une telle question.

- M-1 N'bè tiga (de) fè. He wants peanuts.  
A bè tiga ni lenburu kumun (de) fè. He wants peanuts and lemons.  
An bè sigariti ni alimeti (de) fè. We want cigarettes and matches.  
U bè tamati dòròn (de) fè. They only want tomatoes.  
       ---- bè ---- (de) fè.  
       ---- bè ---- ni ---- (de) fè.  
       ---- bè ---- dòròn (de) fè.
- C-1 A: I bè mun fè? What do you want?  
       B: N'bè tiga (de) fè.  
       A: Ale dun? And what about him?  
       B: A bè tiga ni lenburu kumun (de) fè.
- C-2 A: Aw bè mun ni mun fè? What all do you want? (What and what do you want?)  
       B: An bè sigariti ni alimèti (de) fè.  
       A: Olu dun? U bè mun ni mun fè?  
       B: U bè tamati dòròn de fè. Tomatoes is all they want.

CYCLE 2 (Continued)

- M-2 Òwò, n'bè alimèti fana fè. Yes, I want matches too.  
Ayi, u tè fèn wèrè fè. No, they don't want anything else.
- C-3 A: I bè mun fè?  
 B: N'bè sigariti fè.  
 A: I tè fèn wèrè fè? Don't you want anything else?  
Ani mun wèrè? And what else?  
 B: Òwò, n'bè alimèti fana fè.  
 A: Òlu dun? U bè mun fè?  
 B: U bè tamati de fè.  
 A: U tè fèn wèrè fè?  
 B: Ayi, u tè fèn wèrè fè?  
tamati dòròn.

CYCLE 3

- M-1 Dòròmè mugan bè n'kun. I've got 100 francs on me.  
Wari misèn si t'a kan. There is no small change in addition  
 to that.  
Foyi t'a kan. There is nothing more than that.
- C-1 A: Dòròmè joli b'i kun? How much money do you have on you?  
 B: Dòròmè mugan bè n'kun.  
 A: Wari misèn si t'a kan?  
 B: Ayi, wari misèn si t'a  
kan. Foyi t'a kan.
- M-2 Dòròmè tan bè n'kun. I have 50 francs on me.  
Foyi tè n'kun o kò. I have nothing on me beyond that.
- C-2 A: Dòròmè joli b'i kun?  
 B: Dòròmè tan bè n'kun.  
 A: Foyi t'i kun o ko? Haven't you anything on you beyond  
 that?  
 B: Ayi, foyi tè n'kun o kò.
- M-3 Òwò, wari b'a kun. Yes, he's got money on him.  
Dòròmè tan ni duuru de b'a kun. He's got 75 francs on him.
- C-3 A: Wari b'a kun wa? Does he have money on him?  
 B: Òwò, wari b'a kun.  
 A: Joli b'a kun?  
 B: Dòròmè tan ni duuru de b'a kun.



CYCLL 4

- M-1 Òwò, sigarati bè ne bolo. Yes, I have cigarettes  
A filè! Here!  
Òwò, tasuma bè ne bolo. Yes, I have a light.  
Tasuma filè! Here's a light!  
Òwò, biki b'a bolo. Yes, he has a pen.  
Òwò, ---- bè ---- bolo.

- C-1 A: Sigarati b'i bolo (wa)?  
 B: Òwò, sigarati bè ne bolo. A filè!  
 A: Tasuma b'i bolo (wa)?  
 B: Òwò, tasuma bè ne bolo. Tasuma filè!  
 A: Biki b'a bolo (wa)?  
 B: Òwò, biki b'a bolo.  
 A: ---- bè ---- bolo (wa)?  
 B: Òwò, ---- bè ---- bolo.

- M-2 Ayi, mobili tè n'bolo. Moto de bè n'bolo.  
Ayi, moto tè Keyita bolo. Mobili de b'a bolo.  
Ayi, ---- tè ---- bolo. ---- de bè ---- bolo.

- C-2 A: Mobili b'i bolo (wa)?  
 B: Ayi, mobili tè n'bolo. Moto de bè n'bolo.  
 A: Moto bè Keyita bolo (wa)?  
 B: Ayi, moto tè Keyita bolo. Mobili de b'a bolo.

CYCLE 5

- M-1 Mògò (si) tè biro kònò. There's no one in the office (at all).  
Ayi, mògò (si) tè mobili kònò. No, there's no one in the car (at all).  
Ayi, kalanden (si) tè kènèma. No, there are no students outside  
(at all).  
Ayi, wari tè n'kun. No, I have no money on me (at all).  
---- tè ----.

- C-1 A: Jòn bè biro kònò?  
 B: Mògò (si) tè biro kònò.  
 A: Mògò bè mobili kònò (wa)?  
 B: Ayi, mògò (si) tè mobili kònò.  
 A: Kalanden bè kènèma?  
 B: Ayi, kalanden si tè kènèma.  
 A: Wari b'i kun wa?  
 B: Ayi, wari tè n'kun.

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CYCLE 6

M-1 Mugan de bè n'kun.                      It's 100 francs that I have.  
Wari misèn bè n'fè.                      I have small change.  
A tè n'kun yan.                      It's not on me here.

C-1 A: Joli b'i kun?  
B: Mugan de bè n'kun.  
A: Wari misèn b'i kun wa?  
B: Wari misèn bè n'fè. A tè n'kun yan.

M-2 ---- bè n'fè.  
---- tè n'kun yan.

C-2 A: ---- b'i kun wa?  
B: ---- bè n'fè. A tè n'kun yan.

CYCLE 7

M-1 Òwò, biro bè Keyita bolo yan.                      Yes, Keita has an office here.  
Òwò, ---- bè ---- bolo yan.  
Ayi, ---- tè ---- bolo yan.

C-1 A: Biro bè Keyita bolo yan?  
B: Òwò, biro bè Keyita bolo yan.

A: So bè Keyita bolo yan?  
B: Ayi, so tè Keyita bolo yan.

CYCLE 8

Instructeur: Il serait peut-être mieux d'ensigner ce cycle pendant la dernière période d'une journée et de revoir en même temps certaines salutations.

M-1 K'an bèn sini.    Good-bye until tomorrow.  
K'an bèn sini sògòma (fè).                      Good-bye until tomorrow morning.  
K'an bèn don wèrè.    Good-bye until another day.

C-1 A: K'an bèn sini.  
B: K'an bèn sini.

C-2 A: K'an bèn sini sògòma (fè).  
B: K'an bèn sini sògòma (fè).

C-3 A: K'an bèn don wèrè.  
B: K'an bèn (don wèrè).

M-2 Amiina.    So be it. (Amen)

CYCLE 8 (Continued)

- C-4 A: K'an bèn sini.  
 B: K'an bèn.  
 A: Ka su hèrè caya. May the night pass well.  
 B: Amiina.  
 A: Ka dugu nyuman jè. May tomorrow find us well.  
 B: Amiina.  
 A: K'an kelen kelen kunun. May we get up safely (tomorrow).  
 B: Amiina.
- M-3 K'an sòoni. See you later.  
 Ka sòoni nyuman se. See you later.  
Ayiwa. O.K.  
 K'an bèn wula fè. See you in the afternoon.
- C-5 A: K'an sòoni.  
 B: Ka sòoni nyuman se.  
 A: K'an bè wula fè.  
 B: Ayiwa, k'an bèn wula fè.
- C-6 A: Ka tile hèrè caya. May the day pass well.  
 B: Amiina.

CYCLE 9

- M-1 N'ye san mugan ye. I am 20 years old.  
 N'ye san mugan ni kelen ye. I am 21 years old.  
 N'ye san mugan ni fila ye. I am 22 years old.  
 N'ye san mugan ni saba ye. I am 23 years old.  
 N'ye san mugan ni naani ye. I am 24 years old.  
 N'ye san mugan ni duuru ye. I am 25 years old.  
 N'ye san mugan ni wòorò ye. I am 26 years old.  
 N'ye san mugan ni wolonwula ye. I am 27 years old.  
 N'ye san mugan ni segin ye. I am 28 years old.  
 N'ye san mugan ni kòndòntòn ye. I am 29 years old.  
 N'ye san bisaba ye. I am 30 years old.
- C-1 A: i ye san joli ye? How old are you?  
 B: N'ye san ---- ye?

CYCLE 10

Instructeur: En vous servant des dessins 16 et 17 et de l'argent en espèce si vous en avez, travailler les chiffres de 20 à 100. Aussi dessiner au tableau.

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CYCLE 10 (Continued)

M-1	<u>Nin</u> ye (dòròmè) bisaba ye.	This is 30 dorome. (150 FM).
	<u>Nin</u> ye (dòròmè) binaani ye.	This is 40 dorome. (200 FM)
	<u>Nin</u> ye (dòròmè) biduuru ye.	This is 50 dorome. (250 FM)
	<u>Nin</u> ye (dòròmè) biwòorò ye.	This is 60 dorome. (300 FM)
	<u>Nin</u> ye (dòròmè) biwolonwula ye.	This is 70 dorome. (350 FM)
	<u>Nin</u> ye (dòròmè) bisegin ye.	This is 80 dorome. (400 FM)
	<u>Nin</u> ye (dòròmè) bikòntòntò ye.	This is 90 dorome. (450 FM)
	<u>Nin</u> ye (dòròmè) kēmē ye.	This is 100 dorome. (500 FM)

C-1 A: Nin ye (dòròmè) jòli ye?  
 B: Òwò, nin ye (dòròmè) ---- ye.

C-2 A: Nin ye dòròmè ---- ye (wa)?  
 B: Òwò, nin ye (dòròmè) ---- ye.

C-3 A: Nin ye (dòròmè) ---- ye wa?  
 B: Ayi, nin tè (dòròmè) ---- ye. (Dòròmè) ---- de don.

DIALOGUE

Instructeur: Le dessin 27.

A: I <u>ni</u> ce.	Greetings.
B: <u>Nba</u> , i <u>ni</u> ce. Hèrè <u>bè</u> .	Nba, greetings. How is everything?
A: Hèrè dòròn.	Everything is fine.
B: I bè <u>mun</u> fè?	What would you like?
A: N'bè sukaro de fè.	It's sugar that I want. How much
<u>o</u> ye jòli ye?	is it (the latter)?
B: <u>o</u> kilo ye bi duuru duuru ye.	It's 250 francs a kilo. (It's
	kilo is 250 francs).
A: Binaani dòròn de bè ne <u>kun</u> .	I've only got 200 francs on me.
B: Foyi t'i bolo <u>o</u> kò?	You have nothing more than that?
A: <u>Ayi</u> , foyi tè n'bolo.	No, I have nothing.
B: Warí misèn <u>si</u> t' <u>a</u> <u>kan</u> ?	There is no change at all in
	addition to that?
A: <u>Ayi</u> , foyi t' <u>a</u> <u>kan</u> .	No, nothing more than that.

DIALOGUES FOR PRACTICE

- A: I bè mun fè?  
 B: N'bè nburu de fè.  
 A: I tè fèn wèrè fè?  
 B: N'bè sukaro fana fè.

What do you want?  
 I want bread.  
 Don't you want anything else?  
 I want sugar too.

2. When taking leave of someone during the day:

A: Ka tile hère caya.  
 B: Amina.

May the day pass in peace.  
 Amen (so be it).

## DIALOGUES FOR PRACTICE (Continued)

## 3. When taking leave of someone at night:

- A: K'an bèn sini. May we meet tomorrow.  
 B: K'an bèn sini. May we meet tomorrow.  
 A: Ka su hère caya. May the night pass well.  
 B: Amiina. So be it.  
 A: Ka dugu nyuman jè. May tomorrow find us well.  
 B: Amiina. So be it.

## 4.

- A: K'an kelen kelen kunun May we get up one by one  
 (or: wuli). (not in danger).  
 B: Amiina. So be it.

## 5.

- A: K'an sòoni. See you in a little while.  
 B: Ka sòoni nyuman se. See you soon.

## 6.

- A: K'an bèn sini sògòma fè. Good-bye until tomorrow morning.  
 B: K'an bèn. Good-bye.

TEXT

Ali bè sukaro bèn. A b'a fè kosèbè. Sukaro sòngò ye biduuru ye.  
 Foyi t'a kun bi naani kò, muga biya fila dòn. Wari misèn t'a kun.  
 Wari wèrè b'a fè so, biyew ni wari misèn. Binaani dòn de b'a kun  
 yan. Foyi tè binaani kan. Sukaro tè Ali bolo bi.

Ali wants sugar. He likes it very much. Sugar costs 250 francs. He has nothing more than 200 francs on him, only two 100 franc bills. He has no change on him. He has other money at home, bills and small change. He's got only 200 francs on him here. Ali has no sugar today.

QUESTIONS

1. Ali bè mun fè?  
 2. Ali b'a fè kosèbè?  
 3. Sukaro sòngò ye (dòròmè) joli ye?  
 4. (Dorome) joli b'a kun?  
 5. Wari were b'a fe so wa?  
 6. Wari were bè min?

EXERCISES

## SUBSTITUTION

1. Wari b'a kun.  
 ----- bolo.  
 moto -----  
 ----- fè.  
 mobili -----  
 biki -----  
 ----- kun.  
 ----- bolo.  
 so -----  
 ----- fè.  
 muso fila -----  
nègèsò -----  
 ----- bolo.  
 wari -----  
 ----- kun.
2. Wari bè n' kun.  
 ----- a (ale) ----.  
 ----- an (anw) ----.  
 ----- n' (ne) ----.  
 ----- u (olu) ----.  
 ----- a (aw) ----.  
 ----- a ale) ----.  
 ----- an (anw) ----.  
 ----- i (e) ----.  
 ----- u (olu) ----.  
 ----- a (aw) ----.  
 ----- i (e) ----.  
 ----- n (ne) ----.  
 ----- a (ale) ----.  
 ----- u (olu) ----.
3. N' bè sukaro fè.  
 ---- wari ----.  
 Ali -----  
 an -----  
 ---- muso ----  
 ---- namasa ----  
 ---- tiga ----  
a -----  
 Keyita -----  
 ---- sigarati ----  
u -----  
 ---- mobili ----  
 ---- moto ----  
 n' -----
4. Mògò si tè yan.  
 foyi -----  
 ----- so kònò.  
 ----- kalan so kònò.  
kalanden -----  
karamògò -----  
 ----- santiri la.  
 mobili -----  
 ----- Ali fè.  
 moto -----  
 wari -----  
 ----- n' kun .  
 wari misèn -----  
 foyi -----

## TRANSFORMATION

5. N' bè fèn wèrè fè.  
 N' tè fèn wèrè fè.  
 Ali bè muso fè.  
 An bè sukaro fè.  
 Jòn bè moto fè?  
 Olu bè tamati fè.  
 Aw bè sigarati fè.  
 Aw bè dèbèn fè.  
 I bè tiga fè.  
 A bè lakèrè fè.  
 A bè mobili fè.  
 Keyita bè baara rè.  
 Musa bè Fanta fè.  
 Yaya bè moto fè.
6. Wari b'a fè.  
 Wari b'a bolò.  
 Wari b'a ku  
 Biki bè n' fè.  
 Lakèrè bè Ali fè.  
 Dèbèn b'an fè.  
 Sigarati b'u fè.  
 Tamati b'a fè.  
 Alimèti bè Fanta fè.  
 Tiga bè Musa fè.  
 Bònbon bè den fè.  
 Namasa bè tabalitigi fè.  
 Wari b'u fè.  
 Foyi tè n' fè.

## EXERCISES (Continued)

## QUESTIONS

- 7 -

Instructeur: Le stagiaire choisit toujours le deuxième mot.

I bè <u>mun</u> fè? Dutè wa kafe?	N'bè kafe de fè.
Keyita bè <u>mun</u> fè? Moto wa mobili?	A bè mobili de fè.
Sidibe bè <u>mun</u> fè? Nègèso wa moto?	A bè moto de fè.
Aw bè <u>mun</u> fè? Tubabukan wa bamanankan?	An bè bamanankan de fè.
Aw bè <u>mun</u> fè? Cè wa muso?	An bè muso de fè.
U bè <u>mun</u> fè? Tiga wa tamati?	U bè tamati de fè.
A bè <u>mun</u> fè? Namasa wa lenburuba?	A bè lenburuba de fè.
I bè <u>mun</u> fè? Wari misèn wa biye?	N'bè biye de fè.
A bè <u>mun</u> fè? Biki wa sigilan?	A bè sigilan de fè.
Karamògò bè <u>mun</u> fè? Tabali wa tabulo?	A bè tabulo de fè.
Aw bè <u>mun</u> fè? Tamati wa salati?	An bè salati de fè.
U bè <u>mun</u> fè? Bònbon wa sukaro?	U bè sukaro de fè.
Fanta bè jòn fè? Bari wa Musa?	A bè Musa de fè.

- 8 -

Instructeur: A utiliser dans les deux sens.

Mobili bè n'fè.	N'bè mobili fè.
Nègèso b'a fè.	A bè nègèso fè.
Moto bè Musa fè.	Musa bè moto fè.
Wari bè Ali fè.	Ali bè wari fè.
Sukaro bè Bari fè.	Bari bè sukaro fè.
Muso bè Keyita fè.	Keyita bè muso fè.
Dèbèn bè Kamara fè.	Kamara bè dèbèn fè.
So fila bè Kariba fè.	Kariba bè so fila fè.
Daba bè Musa fè.	Musa bè daba fè.
Namasa bè Fanta fè.	Fanta bè namasa fè.
Sigarati bè Balo fè.	Balo bè sigarati fè.
Lenburu bè Minata fè.	Minata bè lenburu fè.
Dulokiba bè Dumbiya fè.	Dumbiya bè dulokiba fè.
Den bè Awa fè.	Awa bè den fè.

NOTES1. Want/like: fè

The possessive construction involving the postposition fè was first introduced in Unit IV. You remember that the first noun slot in this construction is taken by the "possessed" and that the second noun slot is taken by the "possessor".

Muso b'i fè wa?  
Ayi, muso tè n'fè.

Do you have a wife?  
No, I don't have a wife.

## NOTES (Continued)

The construction meaning "to want" or "to like" is identical to the above possessive construction in that it is made up of the same elements in the following order:

NOUN bè NOUN fè  
tè

As you may have already guessed, these constructions can result in ambiguity in many cases, especially when there are human noun phrases in both of the slots. For example, the sentence:

Muso bè cè fè.

when out of context, has two possible interpretations. One with "have" means "The man has a wife" and the other with the verb "like" means "The woman likes the man."

## 2. Three possessive constructions

In this unit, you were also introduced to two other possessive constructions that also involve the use of postpositions. It is important that you learn to use all three possessive constructions. You will hear them all used frequently in the Bamako dialect. All of these constructions are used for the possession of physically visible items or beings. By this we mean that they cannot be used when talking about having abstract qualities like strength and hunger, nor can they be used for locating people or things. The possessors are almost without exception human.

Kitabu bè Musa fè.	Musa has a book.
Kitabu bè Musa bolo.	Musa has a book.
Kitabu bè Musa kun.	Musa has a book (on him).

Though we cannot systematically explore all of the meanings and uses of the three constructions, they can be briefly differentiated. The first construction involving the postposition fè can be used when the item is owned by the possessor but the possessor does not have the item with him, as in "I have a wife". The second construction involving the postposition bolo (meaning hand or arm) is used in most dialects interchangeably with fè. In some dialects fè indicates that one is the actual owner, having title to the object in question. Bolo can be used without this meaning. The third construction involving the postposition kun (meaning "head") is used when the possessed item is physically on the person of the possessor but not necessarily owned by the possessor.

## 3. Locative fè

In Unit VI we observed the postposition fè used to locate items, in combination with words like kô, kèrè, and nyè. Fè is also used as a locative postposition in the following example:



## NOTES (Continued)

Musa bè Bari fè.

Moussa is with Barry. or  
Moussa is at Barry's house.

To relieve the ambiguity, many speakers prefer to add "yen", e.g. Musa bè Bari fè yen, "Moussa is there at Barry's". We now have three ways of saying "at the house of ...":

- |               |                |
|---------------|----------------|
| 1. Musa ka so | Moussa's house |
| 2. Musa bara  | Moussa's house |
| 3. Musa fè    | Moussa's house |

7. Numerals to 100

In this Unit, we increased your counting ability from 20 to 100. In the money system this means that you can now deal with as much as 500 Malian francs. If you have learned the numbers from 1 to 20, then the numbers from 21 to 100 should be easy for you. The number system in Bambara is very regular and you will find that your only problem will be with the money system and not with the number system itself. Mugan (20) is the only tens number that is irregular. For the rest you have only to add bi- in front of the number of tens. Thus 30 is bisaba. Note that although we write bisaba as if it were a compound, the numerals retain their original tones.

NUMBER	MONEY
21 mugan ni kelen	dòròmè mugan ni kelen 105 FM
30 bisaba	dòròmè bi saba 150 FM
31 bisaba ni kelen	dòròmè bi saba ni kelen 155 FM
40 binaani	dòròmè bi naani 200 FM
41 binaani ni kelen	dòròmè bi naani ni kelen 205 FM
50 biduuru	dòròmè bi duuru 250 FM
51 biduuru ni kelen	dòròmè bi duuru ni kelen 255 FM
60 biwòorò	dòròmè bi wòorò 300 FM
61 biwòorò ni kelen	dòròmè bi wòorò ni kelen 305 FM
70 biwolonwula	dòròmè bi wolonwula 350 FM
71 biwolonwula ni kelen	dòròmè bi wolonwula ni kelen 355 FM
80 bisegin	dòròmè bi segin 400 FM
81 bisegin ni kelen	dòròmè bi segin ni kelen 405 FM
90 bikòndòntòn	dòròmè bi kòndòntòn 450 FM
91 bikòndòntòn ni kelen	dòròmè bi kòndòntòn ni kelen 455 FM
100 kêmè	dòròmè kêmè 500 FM

One does not ordinarily use kelen "one" with kêmè "hundred". One hundred is expressed simply by kêmè. Two hundred is, of course, kêmè fila.

NOTES (Continued)

8. How old are you?

The question: I ye san joli ye? means literally: "You are how many years?" The answer, N'ye san mугan ni segin ye, means literally "I am twenty-eight years."

9. Negative si

When si "none" is used with a mass noun, it is not normally preceded by the definite article, e.g.:

ji si	no water
<u>ma</u> lo si	no rice

Notice that the word mògò is treated like a mass noun in Bambara when operating in this construction.

mògò si	no people	but not	mògò_si
---------	-----------	---------	---------

VOCABULARY

NOUNS

biye	n. (<Fr.)	bill, note
don	n.	day
don wèrè		another day, some other day
fèn	n.	thing
fèn wèrè		another thing, something else
foyi (in negative sentence)	n.	nothing
sini	n.	tomorrow
wari	n.	money
wari misèn (misèn)		small change, coins

POSTPOSITIONAL PHRASES

kò	p.	after it/that, beyond it, that,
<u>a/o</u> kò		addition .o it/that

ASSIGNMENTS

- Find out the ages of at least five of your Malian friends that work for the Peace Corps, whether they are teachers or whatever, and report back to the class their names and ages.
- With a fellow classmate, write a greetings dialogue that takes place at night and that finishes up with at least three leavetaking expressions. Present your dialogue before the class. If you are the only student in your class then prepare a dialogue and go through it with your teacher in class.

ASSIGNMENTS (Continued)

3. Write a short paragraph describing your possessions. Tell how much money you have on you and how much you have back in your room. Tell if you have a car, bicycle or motorcycle (mobylette) back in the States. Tell how many shirts and how many pairs of pants you own. Tell whether or not you have a wife or a husband, and children. Report back to class.

UNIT VIII

Dumunifènw ni minnifènw

Nsiirin:

N'i y'i bolo kelen kòròta,  
ko n'mako tò mògò la,  
i bè tò kelen dè kòròta,  
kc mògò mako t'i la.

Adjectives

Hungry, thirsty, sleepy, sick, etc.

X ka di Y ye

Need and desire

Imperative of "give"

Need, desire, feel like

CYCLE 1

Instructeur: Amener un carreau de sucre, un citron et une noix de cola.

- M-1 Sukaro\_ka di. Sugar is good.  
 Sukaro\_ka timi. Sugar is sweet.  
 Sukaro\_man kumun. Sugar isn't sour.  
 Sukaro\_man kunan Sugar isn't bitter.
- M-2 Lenburu kumun fana ka di. Lemcns are also good.  
 Nka, lenburu kumun\_man timi. But lemons aren't sweet.
- M-3 Woro\_fana ka di. Kola also is good.  
 Nka, a man di ne ye. But I don't like it.  
 Woro\_man timi. Kola is nct sweet.  
 Woro\_man kumun. Kola is not sour.  
 Woro\_ka kunan kojugu. Kola is too bitter.
- C-1 A: Sukaro\_ka di (wa)? C-2 A: Lenburu kumun dun?  
 B: Owò, sukaro\_ka di. A fana ka di wa?  
 B: Owò, lenburu kumun\_fana ka  
 di nka a man timi.
- A: Sukaro\_ka timi (wa)?  
 B: Owò, sukaro\_ka timi.
- A: Sukaro\_ka kumun wa?  
 B: Ayi, sukaro\_man kumun.
- A: Sukaro\_ka kunan wa?  
 B: Ayi, sukaro\_man kunan.
- C-3 A: Woro dun? A ka di wa?  
 B: A ka di mōgō\_dow ye. Nka, a man di ne ye.
- A: Woro\_ka kumun wa?  
 B: Ayi, woro\_man kumun.
- A: Woro\_ka kunan wa?  
 B: Owò, woro\_ka kunan kojugu.
- A: Woro\_ka timi wa?  
 B: Ayi, woro\_man timi.
- M-4 Owò, sukaro\_ka di ne ye.  
 Owò, lenburuba\_ka di ne ye  
 nka a ka kumun dooni.  
 Ayi, woro\_man di ne ye.  
 A ka kunan kojugu.
- Yes, I like grapefruit, but they  
 are a little sour.

CYCLE 1 (Continued)

- C-4 A: Sukaro ka d'i ye (wa)?  
 B: Ōwò, sukaro ka di ne ye.  
 A: lenburu kumun dun? A ka d'i ye (wa)?  
 B: Ōwò, lenburuba ka di ne ye nka a ka kumun dooni.  
 A: Woro dun?  
 B: Woro man di ne ye. A ka kunan kojugu.

Instructeur: le dessin 29.

- M-5 Ōwò, dòlò ka d'an ye. Yes, we like beer.  
Ayi, dòlò man di Keyita ye. No, Keyita doesn't like beer.

- C-5 A: Dòlò ka d'aw ye (wa)?  
 B: Ōwò, dolo ka d'an ye.  
 A: A ka di Keyita fana ye?  
 B: Ayi, dòlò man di Keyita ye.

Instructeur: Revoir le premier cycle avec d'autres aliments et boissons connus par les stagiaires. Par exemple: to, kini, basi, namasa, ji, etc.

CYCLE 2

Instructeur: En vous servant encore du dessin 17, enseigner les verbes adjectivaux des cycles suivants. L'ordre à l'intérieur d'un cycle peut être varié.

- M-1 Ngolo ni Nyele ka kòrò. Ngolo and Nyele are old.  
 Kariba ni Fanta man kòrò. Kariba and Fanta aren't old.  
 Kariba denw man kòrò. Kariba's children aren't old.  
U ka dògòn. They are small.
- M-2 Solo ka bon. Solo is big.  
 Solo man dògòn. Solo is not small.  
 Solo ka jan dòoni. Solo is fairly tall.
- M-3 Minata ka dògòn. Minata is small.  
 Minata man jan. Minata is not tall.  
 Minata ka surun. Minata is short.  
 Minata man bon. Minata is not big.
- C-1 A: Ngolo ni Nyele ka kòrò (wa)?  
 B: Ōwò, Ngolo ni Nyele ka kòrò.  
 A: Kariba ka kòrò (wa)?  
 B: Ayi, e man kòrò.  
 A: Kariba denw dun?  
 B: Kariba denw fana man kòrò. U ka dògòn.

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CYCLE 2 (Continued)

- C-2 A: Solo ka bon (wa)?  
 B: Òwò, Solo ka bon. A man dògòn.  
 A: Solo la jan (wa)?  
 B: Òwò, a ka jan dòomi.
- C-3 A: Minata ka jan (wa)?  
 B: Ayi, Minata man jan. A ka surun.  
 A: Minata ka bon wa?  
 B: Ayi, Minata man bon. A ka dògòn.
- M-4 Keyita ka jan. A man surun. Keita is tall. He isn't short.  
 Keyita ka bon. A man dògòn. Keita is big. He isn't small.  
 Keyita ka nyi. Keita is good.  
 Keyita man jugu. Keita is not mean.  
 Keyita ka kunba dòoni. Keita is a little large.  
 Keyita ka kènè kosèbè. Keita is very healthy.
- C-4 A: Amadu Keyita bè cogo di? What is Amadou Keita like.  
 B: Keyita ka jan. A ka bon.  
A ka nyi. A ka kunba  
dòoni. A ka kènè kosèbè.
- C-5 Instructeur: Choisir d'autres personnages connus par les stagiaires et les faire décrire par eux de cette même manière.
- C-6 A: I bè cogo di?  
 B: (Le stagiaire se décrit) ne ka jan, etc.

CYCLE 3

Instructeur: Le dessin 28, l'ananas.

- M-1 Nin jabibi ye bisegin ye. This pineapple is 400 FM.  
Ayi, bisegin man ca. No, 400 FM is not a lot.  
A da man gèlèn, a ka nògòn. It's price is not high, it's cheap.  
Nin jabibi ka nyi kosèbè. This pineapple is very good.  
A ka bon. It's big.  
A ka tími. It's sweet.
- C-1 A: Nin jabibi ye joli ye?  
 B: Nin jabibi ye bisegin ye.  
 A: E! A da ka gèlèn!  
 B: A da man gèlèn. A ka nògòn.  
Jabibi ka nyi. A ka bon.  
A ka tími.
- C-2 A: Nin --- ye joli ye?  
 B: Nin ye --- ye.  
 A: E! A ka gèlèn.  
 B: A man gèlèn. A san!

CYCLE 4

Instructeur: en vous servant des dessins 20, 21 et 22, enseigner ce cycle.

- M-1 Funteni bè. It s hot.  
Funteni b'a la. He is not.  
Nènè t'a la. He is not cold.
- C-1 A: Funteni bè yan (wa)?  
 B: Òwò, funteni bè.  
 A: Funteni b'a la (wa)? Is he hot?  
 B: Òwò, funteni b'a la.  
 A: E dun? Funteni b'i la wa? And you? Are you hot?  
 B: Òwò, funteni bè n'na.
- C-2 A: Mun b'a la? What's the matter with him?  
 B: Funteni b'a la.  
 A: Mun b'i la?  
 B: Funteni bè n'na.  
 A: Nènè b'i la (wa)?  
 B: Ayi, nènè tè n'na.  
Funteni de bè n'na.
- M-2 Minnògò b'a la. He is thirsty.  
A bè ji fè.
- C-3 A: Minnògò b'a la (wa)? Is he thirsty?  
 B: Òwò, minnògò b'a la.  
 A: A bè ji fè kosèbè wa? Does he want water?  
 B: Òwò, a bè ji fè kosèbè. Yes, he wants it.
- C-4 A: Mun b'a la?  
 B: Minnògò b'a la.  
 A: A bè mun fè?  
 B: A bè ji fè kosèbè.  
 A: Minnògò b'i la (wa)?  
 B: Ayi, minnògò tè n'na.
- M-3 Kòngò b'a la. He is hungry.  
To ngge b'a la. He wants to. He feels like having to.



CYCLE 4 (Continued)

- C-5 A: Kòngò b'a la wa? Is he hungry?  
 B: Òwò, kòngò b'a la.  
 A: Mun nege b'a la? What does he desire/feel like having?  
 B: Sogo nege b'a la. He feels like having meat.
- C-6 A: Mun b'a la?  
 B: Kòngò b'a la.  
 A: Mun nege b'a la?  
 B: Sogo nege b'a la.  
 A: E dun, kòngò b'i la (wa)?  
 B: Ayi, kòngò tè n'na.
- M-4 Sunògò b'a la. He is sleepy.  
Kini nège b'a la. He prefers rice.
- C-7 A: Sunògò b'a la wa? C-8 A: Mun b'a la?  
 B: Òwò, sunògò b'a la. B: Sunògò b'a la.  
 A: Kini nege b'a la wa? A: Mun nege b'a la?  
 B: Òwò, kini nege b'a la. B: Sogo nege b'a la.

CYCLE 5

Instructeur: En enseignant ce cycle, vous servir des dessins 14, 15, 26.

- M-1 kungolodimi headache  
kònòdimi stomachache  
kòdimi backache  
bolodimi sore arm  
sendimi sore leg or foot
- M-2 Kungolodimi bè n'na. I have a headache.  
Kònòdimi bè n'na. I have a stomach ache.  
Kòdimi bè n'na. I have a backache.  
Bolodimi bè n'na. I have a sore arm.  
Sendimi bè n'na. I have a sore leg.
- C-1 A: Kungolodimi b'i la wa? Do you have a headache?  
 B: Òwò, kungolodimi bè n'na.
- A: Kònòdimi b'i la wa? Do you have a stomach ache?  
 B: Òwò, kònòdimi bè n'na.
- A: Kòdimi b'i la (wa)? Do you have a backache?  
 B: Òwò, kòdimi bè n'na.
- A: Bolodimi b'i la (wa)? Do you have a sore arm?  
 B: Òwò, bolodimi bè n'na.

## CYCLE 5 (Continued)

- C-2 A: I man kènè (wa)? Are you sick?  
 B: Òwò, n'man kènè. Yes, I am sick.  
 A: Mun b'i la? What do you have?  
 B: ----- dimi bè n'na.
- C-3 A: ----- man kènè wa?  
 B: Òwò, ----- man kènè.  
 A: Mun b'a la?  
 B: ----- dimi b'a la.
- M-3 Mura bè n'na. I have a cold.  
 Mura b'a la. He has a cold.  
 N'mako bè furakise la. I need pills.  
 A mako bè furakise la. He needs pills.
- C-4 A: I ka kènè (wa)?  
 B: Ayi, n'man kènè.  
 A: Mun b'i la?  
 B: Mura de bè n'na.  
 A: Furakisè ko b'i la wa?  
 B: Òwò, furakisè ko bè n'ma.  
 A: Ale dun? Mun b'a la?  
 B: Mura b'ale fana na.

CYCLE 6

Instructeur: En vous servant du dessin 29, enseigner ce cycle.  
 Vérifier le vocabulaire d'abord.

- M-1 Ninw ye minfènw ye. These are drinks.
- C-1 A: Ninw ye mun ye?  
 B: Ninw ye minfènw ye.  
 A: Nin ye mun ye?  
 B: Ji don.  
 A: Nin ye mun ye?  
 B: ----- don. (etc.)
- M-2 Ji ka suman. Water is cold.  
 Ji man gonin (kalan). Water is not hot.  
 Dutè ni kafe ka gonin. (kalan) Tea and coffee are hot.  
 Dutè ni kafe man suman. Tea and coffee are not cold.
- C-2 A: Ji bè cogo di? A ka suman (wa)?  
 B: Òwò, a ka suman.  
 A: A ka gonin (kalan) wa?  
 B: Ayi, a man gonin.  
 A: Dutè ni kafe dun? U ka suman wa?  
 B: Ayi, dutè ni kafe man suman. U ka gonin (kalan).

## CYCLE 7

M-1 Hòn!

C-1 A: Biki di yan!  
B: Hòn!A: Sigarati ni alimòti di yan!  
B: Hòn!A: Lakèrè di yan!  
B: Hòn!A: ---- (ni ----) di (yan)!  
B: Hòn!A: Liburu di yan!  
B: Hòn!A: Wari di!  
B: Hòn!

Instructeur: Le dessin 19.

M-2 N'terikè, n'mako b'i la.  
Fantanya bè n'na.  
N'bè biwòrò de fè!  
Ayiwa, biduuru di yan!My friend, I need you.  
I am poor.  
It's 300 FM I want!  
OK, give me 250 FM.C-2 A: N'terikè, n'mako b'i la.  
B: I mako bè ne na?  
A: Owò, n'mako bè wari de la.  
(Fantanya bè n'na).

You need me?

B: I bè joli fè?

How much do you want?

A: N'bè biwòrò de fè.

B: Biwòrò ka ca, biduuru  
dòròn de bè n'kun.Three hundred is a lot. Two hundred  
fifty is all I have on me.

A: Ayiwa, biduuru di yan!

B: A filè! Hòn!

Here it is! Here!

A: I ni ce.

B: Nba.

## DIALOGUE

Instructeur: Les dessins 14, 15, 26.

A: I ni ce!

Greetings.

B: Nba, i ni ce. Hèrè bè?

Nba, greetings. How is everything?

A: Hèrè dòròn. I bè di?

Fine. How are you?

B: E! N'terikè, n'mako b'i la.  
N'man kènè.Oh my friend, I need you for something.  
I am sick.

A: Mun b'i la?

What do you have?

B: Kungolodimi bè n'na.  
Minnògò (ba) fama bè n'na.I have a headache. I am also really  
thirsty.

A: I bè mun fè?

What do you want?

B: N'bè furakisè fila de fè.  
Limonati b'aw fè yan wa?Two headache pills is what I want.  
Do you have lemonade here?A: Ayi, limonati tē yan. Ji  
dòròn de bè yan.No, there is no lemonade here.  
There's only water here.

B: Ji di yan ani furakisèw!

Give me some water and the pills!

A: Hòn!

Here!

B: I ni baraji.

Thank you.

A: Nba.

TEXT

Instructeur: Les dessins 14, 15, 26.

Musa man kènè. Kungolodimi ni kònòdimi b'a la. Mura fana b'a la. Furakisè dò b'a ka so nka a t'o fè. O man nyi. A bè furaji de fè nka o tè yen. Musa mako bè dòkòtòrò la nka dòkòtòròso yòrò ka jan. Kòngò fana b'a la. A bè dumuni fè. Malo ni jègè nege b'a la, ani lenburuji. O tè so. To de bè yen, ani dege. To man dí a ye. A tè to fè. Dege nege t'a la. Musa man kènè. Sunògò bè Musa la.

Moussa is sick. His head aches and his stomach aches. He also has a cold. He has some pills at home but he doesn't like them. They are no good. He wants a liquid medicine but there's none there. Moussa needs a doctor but the hospital is far away. He is also hungry. He wants food. He would like rice and fish and some lemonade. They are not at the house. There is some to there and some dege. To doesn't please him. He doesn't like to. He doesn't feel like having dege. Moussa is sick. Moussa is sleepy.

## QUESTIONS

- |  |  |
|--|--|
| 1. Musa man kènè <u>wa</u> ?               | 6. Musa mako bè dòkòtòrò <u>la wa</u> ?        |
| 2. Kungolo dimi <u>b'a</u> la <u>wa</u> ?  | 7. Mun fana <u>b'a</u> la?                     |
| 3. Kònòdimi <u>fana b'a</u> la <u>wa</u> ? | 8. Malo ni jege <u>nege b'a</u> la <u>wa</u> ? |
| 4. <u>Sendimi fana b'a</u> la <u>wa</u> ?  | 9. Mun bè so?                                  |
| 5. Furakisè <u>dò</u> bè min?              | 10. Musa bè <u>to fè wa</u> ?                  |

EXERCICES

## SUBSTITUTION

Instructeur: Faire 2 fois.

- |   |  |
|---|--|
| 1. <u>A</u> ka d' <u>a</u> ( <u>ale</u> ) ye. | 2. <u>Sunògò b'i</u> la ( <u>wa</u> )? |
| ----- an ( <u>anw</u> )----                   | minnògo_ -----.                        |
| ----- <u>a</u> ( <u>aw</u> ) -----.           | kòngò_ -----.                          |
| ----- <u>u</u> ( <u>o</u> )-----.             | nènè_ -----.                           |
| ----- <u>a</u> ( <u>ale</u> )-----.           | funteni_ -----.                        |
| ----- n' ( <u>ne</u> )-----.                  | fanga_ -----.                          |
| ----- i ( <u>e</u> ) -----.                   | sunògò_ -----.                         |
| ----- <u>a</u> ( <u>ale</u> )-----.           | nènè_ -----.                           |
| ----- an ( <u>anw</u> )----                   | funteni_ -----.                        |
| ----- <u>a</u> ( <u>aw</u> ) -----.           | mura_ -----.                           |
| ----- <u>u</u> ( <u>olu</u> ) ----.           | kungolodimi_ -----.                    |
| ----- n' ( <u>ne</u> )-----.                  | kòdimi_ -----.                         |
| ----- i ( <u>e</u> ) -----.                   | kònòdimi_ -----.                       |
| ----- <u>a</u> ( <u>ale</u> ) ----.           | kòngò_ -----.                          |

EXERCISES (Continued)--SUBSTITUTION

- |   |   |
|---|---|
| <p>3. <u>Ayi</u>, kafe <u>de</u> nege <u>bè</u> n'na.<br/>         ---- <u>dutè</u> ----<br/>         ---- <u>sigarati</u> ----<br/>         ---- <u>jabibi</u> ----<br/>         ---- <u>dègè</u> ----<br/>         ---- <u>tiga</u> ----<br/>         ---- <u>to</u> ----<br/>         ---- <u>woro</u> ----<br/>         ---- <u>dɔlò</u> ----<br/>         ---- <u>nɔnò</u> ----<br/>         ---- <u>tamati</u> ----<br/>         ---- <u>basi</u> ----<br/>         ---- <u>kafe</u> ----</p> | <p>4. <u>A</u> ka <u>jan</u>.<br/>         ---- <u>surun</u>.<br/>         ---- <u>di</u>.<br/>         ---- <u>jugu</u>.<br/>         ---- <u>ca</u>.<br/>         ---- <u>bon</u>.<br/>         ---- <u>nyi</u>.<br/>         ---- <u>kumun</u>.<br/>         ---- <u>kunan</u>.<br/>         ---- <u>timi</u>.<br/>         ---- <u>farin</u>.<br/>         ---- <u>kunba</u>.<br/>         ---- <u>gonin</u>.</p> |
|---|---|

TRANSFORMATION

Instructeur: A faire trois fois.

- |  |  |
|--|--|
| <p>1. A: <u>A</u> ka <u>bon</u>.<br/>         B1: <u>A</u> ka <u>bon</u> dɔni.<br/>         B2: <u>A</u> ka <u>bon</u> kosèbè.<br/>         B3: <u>A</u> ka <u>bon</u> kojugu.</p> <p><u>A</u> ka <u>nyi</u>.<br/> <u>A</u> ka <u>surun</u>.<br/> <u>Kante</u> ka <u>jan</u>.<br/> <u>Dute</u> ka <u>di</u>.<br/> <u>Woro</u> ka <u>kunan</u>.<br/> <u>Wari</u> ka <u>ca</u>.<br/> <u>A</u> <u>sɔngò</u> ka <u>gèlèn</u>.<br/> <u>A</u> <u>denw</u> ka <u>misèn</u>.<br/> <u>Keyita</u> ka <u>farin</u>.<br/> <u>Ngolo</u> ka <u>kòrò</u>.<br/> <u>N'ka</u> <u>kènè</u>.</p> | <p>2. A: <u>A</u> ka <u>kènè</u>.<br/>         B: <u>A</u> man <u>kènè</u>.</p> <p><u>To</u> ka <u>di</u>.<br/> <u>Wari</u> ka <u>ca</u>.<br/> <u>Dumuni</u> ka <u>go</u>.<br/> <u>Woro</u> ka <u>timi</u>.<br/> <u>Mobili</u> ka <u>suman</u>.<br/> <u>Muso</u> ka <u>surun</u>.<br/> <u>Cè</u> ka <u>jan</u>.<br/> <u>Ji</u> ka <u>kalan</u>.<br/> <u>Kulusi</u> ka <u>jan</u>.<br/> <u>A</u> <u>da</u> ka <u>gèlèn</u>.<br/> <u>Tile</u> ka <u>gan</u>.<br/> <u>Kòlòn</u> ka <u>dun</u>.<br/> <u>A</u> <u>muso</u> ka <u>kunba</u>.</p> |
|--|--|

Instructeur: Le stagiaire doit toujours donner le contraire de la phrase présenté. Se le contraire n'existe pas il doit rendre la phrase négative.

- |  |  |
|--|--|
| <p>3. A: <u>N'ka</u> <u>kènè</u>.</p> <p><u>A</u> ka <u>dògòn</u>.<br/> <u>Cè</u> ka <u>jan</u>.<br/> <u>Den</u> ka <u>kunba</u>.<br/> <u>Lenburuba</u> ka <u>kumun</u>.<br/> <u>Ji</u> ka <u>gonin</u> (kalan).<br/> <u>Muso</u> ka <u>surun</u>.<br/> <u>Wari</u> ka <u>ca</u>.<br/> <u>So</u> ka <u>bon</u>.<br/> <u>Kuntigi</u> ka <u>nyi</u>.<br/> <u>Mobili</u> ka <u>teli</u>.<br/> <u>A</u> <u>da</u> ka <u>gèlèn</u>.<br/> <u>Karamògò</u> ka <u>farin</u>.</p> | <p>B: <u>N'man</u> <u>kènè</u>.</p> <p><u>A</u> ka <u>bon</u>.<br/> <u>Ce</u> ka <u>surun</u>.<br/> <u>Den</u> ka <u>misèn</u>.<br/> <u>Lenburuba</u> ka <u>timi</u>.<br/> <u>Ji</u> ka <u>suman</u>.<br/> <u>Muso</u> ka <u>jan</u>.<br/> <u>Wari</u> man <u>ca</u>.<br/> <u>So</u> ka <u>dògòn</u>.<br/> <u>Kuntigi</u> ka <u>jugu</u>.<br/> <u>Mobili</u> ka <u>suman</u>.<br/> <u>A</u> <u>da</u> ka <u>nògòn</u>.<br/> <u>Karamògò</u> ka <u>kolon</u>.</p> |
|--|--|

EXERCISES (Continued)

QUESTION/ANSWER

A: Kini ka di (wa)?

B: Òwò, a ka di.

Dègè ka di (wa)?

Òwò, a ka di.

Sogo ka di (wa)?

Òwò, a ka di.

Keyita ka nyi (wa)?

Òwò, a ka nyi.

I ka kènè (wa)?

Òwò, n'ka kènè.

Santiri ka bon (wa)?

Òwò, santiri ka bon.

A ka surun (wa)?

Òwò, a ka surun.

Dutè ka timi (wa)?

Òwò, a ka timi.

Kante ka jan (wa)?

Òwò, a ka jan.

A: To ka di (wa)?

B: Ayi, a man di.

Dolo ka timi (wa)?

Ayi, a man timi.

Woro ka di (wa)?

Ayi, a man di.

Madu ka nyi (wa)?

Ayi, a man nyi.

I ka kene (wa)?

Ayi, n'man kene.

U ka bon (wa)?

Ayi, u man bon.

Wari ka ca (wa)?

Ayi, a man ca.

Santiri ka dogon (wa)?

Ayi, a man dogon.

Biro ka bon (wa)?

Ayi, a man bon.

Aw ka kene (wa)?

Ayi, a man kene.

Dute ka go (wa)?

Ayi, a man go.

Keyita ka jugu (wa)?

Ayi, a man jugu.

A: Sukaro ka kunan wa?

B: Ayi, sukaro man kunun. A ka timi.

Bonbon ka kunan wa?

Woro ka timi wa?

Ji ka gonin wa?

Dute ka suman wa?

Wulu ka jugu wa?

Muso ka jan wa?

Biro ka bon wa?

Santiri ka dògòn wa?

A da ka gèlèn wa?

Keyita ka jugun wa?

Karamogo ka kolon wa?

Segu yòrò ka jan wa?

So ka teli wa?

NOTES

1. Adjectives

This unit has been primarily devoted to adjectives which can be structurally characterized as follows:

Noun phrase      ka/man      Adjective

NOTES (Continued)

2. To be hungry, thirsty, tired

Physical, human sensations like hunger and thirst are expressed in Bambara with the locative construction, using bè/tè followed by a postpositional phrase. The Bambara sentence which means "I am hungry," literally translates as "Hunger is on me." The postposition la is always used in this context. Don't forget that la becomes na after nasals like m and n.

3. Need and desire

In this Unit we also introduced two expressions that fit into the same locative pattern. One means "need, have need of," and the other means "desire, feel like having." Mako is the Bambara noun meaning "need". Nege is the Bambara noun meaning "desire." The Bambara sentence: N'mako b'i la literally translates as "My need is on you" and it means "I need you." The Bambara sentence Dòlò nege bè n'na literally translates as "Beer desire is on me" and it means "I feel like having a beer."

4. X ka di Y ye

A ka di often means "It is nice, pleasant" in Bambara. It is often used to describe consumable items like foods and drinks that are pleasing to the taste. It can also be used to describe other things that are particularly pleasing. Di can also be used with a postpositional phrase (---ye) to mean "--- pleases ---" or "to like."

This is the first time we have seen the postposition ye. Ye has a great variety of uses in Bambara. In many of its uses it can be translated as the English preposition "for" or "with". The sentence Dute ka di ne ye means "I like tea." It might be roughly translated as "Tea is pleasing to (with, for) me."

5. To

To is a typically West-African dish that is served frequently in Mali. It is made from millet flour and has the consistency of a thick hot breakfast cereal. It is often served with an okra sauce, which is either poured onto it, or dipped into.

6. Di

Di is also the root form of the verb "to give" in Bambara. It has the same spelling, the same high tone, and therefore the same pronunciation as the adjectival verb discussed above. The context will always make clear which one is being used. In this Unit you were briefly exposed to the second person (you) singular imperative form which translates as "give it", or, as we saw it, "give it here." It is not as harsh in Bambara as it sounds in English.

A di yan.

Give it here.

## NOTES (Continued)

7. There are several words with the form ni in Bambara. One ni means "and" while another means "if". In the dialogue you may have noticed the expression n'o tè coming from ni o tè. Literally this means "If there isn't that," but it is better translated as "Without that ---."

## VOCABULARY

<u>basi</u> n.	couscous
<u>bilen</u> adj.	red, bright
<u>bɔn</u> adj.	big, large, great
<u>buyaki</u> n.	guava
<u>ca</u> adj.	many, numerous
<u>dêgê</u> n.	a sweet dish
<u>di</u> adj.	good, agreeable, tasty, pleasurable, easy
<u>dôgôn</u> adj.	little, small, young
<u>dôlô</u> n.	beer, alcoholic beverage
<u>dôoni</u> quan.	a little, slightly
<u>dumunifenw</u> (dumuni-fên-w) n.	foods (eating-things)
<u>dun</u> adj.	deep
<u>dutê</u> n.	tea
<u>farin</u> adj.	ardent, strong, audacious, fierce, vident
<u>fanga</u> n.	strength, power
<u>fin</u> adj.	black, dark, obscure
<u>finye</u> adj.	light
<u>fisa</u> adj.	better
<u>funteni</u> n.	heat
<u>gan</u> (form of <u>gôni</u> ) adj.	hot
<u>gêlên</u> adj.	hard, difficult, expensive
<u>girin</u> adj.	heavy
<u>go</u> adj.	bad tasting, stupid, ugly, worthless
<u>gôni</u> adj.	hot
<u>jaba</u> n.	onion
<u>jabibi</u> n.	pineapple
<u>jan</u> adj.	long, tall, far, high
<u>jê</u> adj.	white, clear, light
<u>jêgê</u> n.	fish
<u>ji</u> n.	water
<u>jiriden</u> (jiri-den) n.	fruit (tree-offspring)
<u>jugu</u> adj.	mean, nasty, vicious
<u>kaba</u> n.	corn
<u>kafe</u> n.	coffee
<u>kalan</u> adj.	hot
<u>kan</u> adj.	same, equal
<u>kegun</u> adj.	clever
<u>kênê</u> adj.	well, healthy



## VOCABULARY (Continued)

kini	n.	prepared rice
kisè	adj.	brave, courageous
kojugun	adj.	too, too much
kōngò	n.	hunger
kōrò	adj.	old, ancient
kosèbè	adj.	very
kumun	adj.	sour
kunan	adj.	bitter
kunba	adj.	fat, big, imposing
kura	adj.	new
lenburu kumun	n.	lemon
lenburuba (lenburu-ba)	n.	orange
lenburuji (lenburu-ji)	n.	lemonade (lemon-water)
magan	adj.	soft, loose
mako (ma-ko)	n.	need (essence-thing)
malo	n.	rice
mangoro	n.	mango
manyò	n.	corn
minfènw (min-fèn-w)	n.	drinks (drink-thing-s)
minnògò (min-dògò)	n.	thirst (drink-need)
misèn	adj.	small, thin
mōni	n.	porridge
na	n.	sauce
namasa	n.	banana
nburu	n.	bread
nege	n.	desire
nènè	n.	cold
ni		if
nògòn	adj.	easy, cheap
nōnò	n.	milk
ntomi	n.	tamarin
ntomiji (ntomi-ji)	n.	tamarin juice (tamarin-water)
nyi	adj.	good, nice, perfect
nyò	n.	millet
nzamè	n.	Senegalese rice dish
sani	adj.	clean
sogo	n.	meat
suman	adj.	cold, slow
sunògò	n.	sleep
surun	adj.	short, near
tamati	n.	tomato
teli	adj.	fast
tigadègè (tiga-dègè)	n.	peanut butter
tigadègèna (tiga-dègè-na)	n.	peanut sauce
timi	adj.	sweet
tò	n.	to

ASSIGNMENTS

1. Prepare a description of yourself and the members of your family. Give names, relation, ages, physical description and where each of them is now. Bring a sketch or a photo of your family to class and present your description. (Every time you use one of the adjectival verbs to describe someone, also use the opposite of it in the negative. For instance, if your little brother is short, add also that he isn't tall).
2. Write a short paragraph describing what you need or want when you're hungry, thirsty, sleepy, hot, cold, and when you have a headache as well. Present it to the class.
3. Write a paragraph giving the physical description of first yourself, then two fellow trainees, then two teachers. Present it to the class. Always give the names of the people first and tell if they're teacher or student, and where they are.
4. Describe the tastes of two foods and two drinks. One of each that you like and one of each that you don't like. Present your description to the class.

UNIT IX

Nsiirin:

Gundo jugu\_ye sogo kènè de ye.  
N'a tolila, a kasa\_na bò.

Mun bè sen\_se nyè\_ma,  
ni da ko jugu tè.

Noun modifier form of adjectives

Demonstratives nin and o

Order of noun modifiers

The ordinal numbers

CYCLE 1

Instructeur: Le dessin 8.

- M-1 Mògò nyuman don. He's a nice person.  
 Mògò surun (man) don. He's a short person.  
 Mògò jamanjan don. He's a tall person.
- C-1 A: Den ka nyi wa? Is that child good?  
 B: Òwò, den nyuman don. Yes, she's a good child.  
 A: Muso surun don (wa)? Is she a short woman?  
 B: Ayi, muso jamanjan de don. No, it's the tall woman.

M-2 Ji suma don. It's cold water.

- C-2 A: Ji suma don wa? Is it cold water?  
 B: Òwò, ji suma don.

M-3 Ntomi duman don. It's a sweet tamarin.  
 Ntomi kuman don. It's a sour tamarin.

- C-3 A: Ntomi duman don wa? Is it a sweet tamarin?  
 B: Òwò, ntomi duman don.  
 A: Ntomi kuman don wa? Is it a sour tamarin?  
 B: Òwò, ntomi kuman don.

Instructeur: Les dessins 17, 18

M-4 Wari caman don. It's a lot of money.

- C-4 A: Wari caman don wa? Is it a lot of money?  
 B: Òwò, wari caman don.

M-5 Dulòki kura don. It's a new shirt.  
 Kulusi kòrò don. It's an old pair of pants.

- C-5 A: Dulòki kura don wa? Is it a new shirt?  
 B: Òwò, dulòki kura don.  
 A: Nin kulusi dun? And the pants? Are they new?  
 Kura don wa?  
 B: Ayi, kulusi kura tè.  
 Kulusi kòrò de don.

M-6 Sòngò gèlèn don. It's a high price

- C-6 A: Sòngò gèlèn don wa?  
 B: Òwò, sòngò gèlèn don.

M-7 Santiri belebele don. It's a big center.  
 Biro fitini don. It's a little office.

CYCLE 1 (Continued)

- C-7 A: Santiri belebele don wa?  
 B: Òwò, santiri belebele don.  
 A: Biro fitini don wa?  
 B: Òwò, biro fitini don.
- M-8 Mobili jèman don. It's a/the white car.  
 Mobili finman don. It's a/the black car.  
 Moto bilenman don. It's a/the red mobylette.
- C-8 A: Keyita ka mobili ye jèman Is Keyita's car the white one?  
ye wa?  
 B: Òwò, mobili jèman don.  
 A: Kuntigi ka mobili ye finman  
ye wa?  
 B: Òwò, mobili finman don.  
 A: I ka moto ye bilenman ye wa?  
 B: Òwò, moto bilenman don.

CYCLE 2

Instructeur: Les dessins 7 et 8

- M-1 Mògò nyumanba don. He's a very good person.
- C-1 A: Mògò nyuman don wa?  
 B: Òwò, mògò nyumanba don.
- M-2 Cè belebeleba don. He's a very big man.
- C-2 A: Cè belebele don wa?  
 B: Òwò, cè belebeleba don.
- M-3 ----- ba don.
- C-3 A: ----- don wa?  
 B: Òwò, ----- ba don.

CYCLE 3

- M-1 (Nin) mobili (in) ye Keyita ta ye. This car is Keita's.  
 (Nin) mobili jèman (in) ye Keyita ta ye. This white car is Keita's.
- C-1 A: (Nin) mobili jèman (in) ye jòn ta ye?  
 B: (Nin) mobili jèman (in) ye Keyita ta ye.
- M-2 (Nin) sigilan ninw ye kalandenw ta ye. These chairs are the students'.

CYCLE 3 (Continued)

C-2 A: (Nin) sigilan ninw ye jòn ta ye?  
 B: Sigilan ninw ye kalandenw ta ye.

C-3 A: Nin ---- in ye jòn ta ye? B: Nin ---- in ye ---- ta ye.  
 A: ---- ninw ye jòn ta ye? B: ---- ninw ye ---- ta ye.  
 A: ---- ninw ye jònw ta ye? B: ---- ninw ye ---- (ni ----) ta ye.

C-4 A: Ninw ye jòn ta ye? B: Ninw ye ---- ta ye.  
 A: Oye jòn ta ye? B: O ye ---- ta ye.  
 A: Olu ye jòn ta ye? B: Olu ye ---- ta ye.

M-3 O tabali ye karamògò ta ye. That (referred to) table is the teacher's.  
O ---- ye ---- ta ye.

C-5 A: Tabali ye jòn ta ye? A: O ---- ye jòn ta ye?  
 B: Tabali ye karamògò ta ye. B: O ---- ye ---- ta ye.

M-4 Ò motow ye karamògò ta ye.  
O ---w ye ---- ta ye.

C-6 A: O motow ye jòn ta ye? A: O ----w ye jòn ta ye?  
 B: O motow ye karamògò ta ye. B: O ----w ye ---- ta ye.

CYCLE 4

Instructeur: Enseigner ce cycle en vous servant de votre classeur.

M-1	<u>O ye kalan fòlò ye.</u>	That's the first lesson.
	<u>O ye kalan filanan ye.</u>	That's the second lesson.
	<u>O ye kalan sabanan ye.</u>	That's the third lesson.
	<u>O ye kalan naaninan ye.</u>	That's the fourth lesson.
	<u>O ye kalan duuranan ye.</u>	That's the fifth lesson.
	<u>O ye kalan wòrònan ye.</u>	That's the sixth lesson.
	<u>O ye kalan wolonwulanan ye.</u>	That's the seventh lesson.
	<u>O ye kalan seginan ye.</u>	That's the eighth lesson.
	<u>O ye kalan kòntònnan ye.</u>	That's the ninth lesson.
	<u>O ye kalan tannan ye.</u>	That's the tenth lesson.

C-1 A: Nin ye kalan jumèn ye? Which lesson is this?  
 B: O ye kalan ---- ye.

C-2 A: An bè kalan sabanan na wa?  
 B: Ayi, an tè kalan sabanan na. A: bè kalan kòntònnan de la.  
 A: An bè kalan jumèn na?  
 B: An bè kalan ---- na.

Instructeur: Poser ces questions au début de chaque leçon pour travailler les chiffres ordinaux.

CYCLE 4 (Continued)

- |     |   |   |
|-----|---|---|
| C-3 | A: I ni cè.   | Greetings.  |
|     | B: Nba, i ni cè.  | Greetings.  |
|     | A: Jòn bè biro kònò?                                      | Who's in the office?  |
|     | B: Fanta de bè biro kònò.                                 | Fanta's in the office.  |
|     | A: Fanta ye jòn ye?                                       | Who is Fanta?   |
|     | B: Kuntigi muso de don.                                   | She's the director's wife.  |
|     | A: A bè cogo ui?  | What does she look like?  |
|     | B: Muso finman jamanjan don.<br>A kolo ka kunba ddoni.    | She's a tall, dark woman. She's<br>a little heavy.                  |
|     | A: Mobili b'a bolo wa?                                    | Does she have a car?  |
|     | B: Owò, a ka mobili ye bilenman ye.                       | Yes, her car is the red one.  |
|     | A: O muso in de don wa? A n'a<br>cè ye mògò nyumanbaw ye. | So that's the woman? She and her<br>husband are really good people. |

DIALOGUES FOR PRACTICE

- |    |   |  |
|----|---|--|
| 1. | A: Mobili jèman in ye jòn ta ye?          | Whose is this white car?                         |
|    | B: Keyita ta don.                         | It's Keita's.                                    |
|    | A: Sabara finmanw dun?                    | And what about the black shoes?                  |
|    | B: Bari taw don.                          | They are Barry's.                                |
| 2. | A: Kalan filanan bè mun kan?              | What is the second lesson about?                 |
|    | B: Kalan filanan bè foliw kan.            | The second lesson is on the<br>greetings.        |
|    | A: Kalan seginnan dun?                    | And what about the eighth lesson?                |
|    | B: Kalan seginnan bè cogoya tògòw<br>kan. | The eighth lesson is on the<br>adjectival verbs. |
|    | A: Kalan wòrònan b'i bolo wa?             | Do you have the sixth lesson?                    |
|    | B: Ayi, a tè n'bolo.                      | No, I don't have it.                             |
| 3. | A: Nin moto belebeleba in bè jòn bolo?    | Who owns this big car here?                      |
|    | B: A bè Bari de bolo.                     | Barry owns it. (It's Barry who<br>owns it.)      |
|    | A: Dulòki ninw dun?                       | And what about these shirts here?                |
|    | B: Ninw fana ye Bari ta ye.               | These are also Barry's.                          |
| 4. | A: O mobili ye jòn ta ye?                 | Whose is that car there?                         |
|    | B: O ye kuntigi ta ye.                    | That's the director's.                           |
|    | A: O motow ye jòn ta ye?                  | Whose are those molyettes there?                 |
|    | B: Olu ye karamògòw ta ye.                | Those are the teachers'.                         |

EXERCISES

SUBSTITUTION

1. Ninw y'ale ta ye.  
olu -----  
----- Bari -----  
----- Musa -----  
----- clu -----  
ninw -----  
----- any -----  
----- ne -----  
----- e -----  
----- aw -----  
olu -----  
----- Madu -----  
----- olu -----  
----- ale -----

2. Muso nyuman don.  
----- surun -----  
cè -----  
----- belebele-----  
so -----  
biro -----  
----- fitini -----  
----- jèman -----  
mobili -----  
----- finman -----  
moto -----  
----- bilenman-----  
----- teliman -----  
nègèsò -----

TRANSFORMATION

1. A: Nin mobili jèman in.

Ale ta.  
Olu ta.  
Ne ta.  
So in.  
So belebele.  
Mali duguba.  
Aw ta.  
O sabara.

B: Nin mobili jèman ninw.

Ale taw.  
Olu taw.  
Ne taw.  
So ninw.  
So belebelew.  
Mali dugubaw.  
Aw taw.  
O sabaraw.

2. Nin dute ka gonin.  
Nin muso ka nyi.  
Nin cè ka surun.  
Nin den ka jan.  
Nin ji ka suman.  
Nin namasa ka di.  
Nin nsaban ka kumun.  
Nin woro ka kunan.  
Nin wari ka ca.  
Nin sòngò ka gèlèn.  
Nin biro ka dògòn.  
Nin santiri ka bon.  
Nin dulòki ka sani.

Dute gonin (man) don.  
Muso nyuman don.  
Cè surun don.  
Den jamanjan don.  
Ji suman don.  
Namasa duman don.  
Nsaban kumun don.  
Woro kunaman don.  
Wari caman don.  
Sòngò gèlèn don.  
Biro fitini don.  
Santiri belebelè don.  
Dulòki saniman don.



EXERCISES (Continued) - TRANSFORMATION/COMBINATION

A: N'ka mobili\_bè santiri\_kèrèfè. B: N'ka mobili teliman\_bè santiri  
O mobili\_ka teli. kèrèfè.

Sogo\_bè tabali\_kan.  
O sogo\_ka di.

Sogo duman\_bè tabali\_kan.

Ji\_bè buteli\_kòndò.  
O ji\_ka suman.

Ji suma\_bè buteli\_kòndò.

Sènèkèla\_bè Baginda.  
O sènèkèla\_ka farin.

Sènèkèla fari(man)\_bè Baginda.

Jakuma\_bè sigilan\_ju kòrò.  
O jakuma\_ka dògòn.

Jakuma fitini\_bè sigilan\_jukòrò.

Mògòw\_bè suguba\_la.  
Mògò\_ka ca.

Mògò caman\_bè suguba\_la.

Cè\_bè baara yòrò\_la.  
O cè\_ka bon.

Cè belebeleba\_bè baarakèyòrò\_la.

NOTES

1. The most important new point in this Unit is the noun modifier form of adjectives. In Unit VIII, adjectival verbs were introduced where ka was the auxiliary particle that preceded the adjectival verb. In this lesson, we have seen that some of these adjectives take the suffix -man when they are used to modify a noun:

mobili\_ka teli

mobili teliman\_don

2. When the noun being modified is a plural form, the plural marker -w does not occur after the noun but rather occurs after the modifier. Thus, the plural noun sabaraw "shoes", when modified by finman "black", is:

sabara finmanw

black shoes

3. The demonstratives nin and o. As in English and many other languages, the Bambara demonstratives can be used to modify a noun or may be used as pronouns:

modifier:  
 pronoun:

nin mobili\_ka teli  
nin ka teli

When serving as modifiers, the demonstratives may either precede or follow the noun, or they may both precede and follow the noun, in which case the demonstrative is emphasized (that there, this here.)

Nin mobili  
 Mobili nin or mobili in  
Nin mobili in

This car  
 This car  
 This car here

NOTES (Continued)

When the plural marker -w occurs, nin and o preceding the noun are unaffected:

<u>nin musow</u>	these women
<u>o musow</u>	those women

Only the demonstrative nin can follow the noun when the plural marker w is present, and it cannot occur in its reduced form -in. This is the most common form.

<u>muso ninw</u>	these women
------------------	-------------

The form written: ninw is pronounced in most dialects as if it were written:

<u>ninnu</u>	[ _ \ ]
<u>muso ninw</u>	[ _ ^ _ \ ]

The plural forms of nin and o when they occur as pronouns are:

<u>ninw</u>	[ _ \ ]
<u>olu</u>	[ _ \ ]

The demonstrative slot is at the end of the noun phrase just before the plural marker which is at the very end. Adjectives will then precede the demonstrative.

Noun + Adjective + Demonstrative + Plural

mobili	belebele	<u>nin</u>	<u>w</u>
--------	----------	------------	----------

It is important to not confuse the demonstratives nin and o with "this" and "that" in English. In Bambara, nin is used as a locative demonstrative for situations where in English we would use both "this" and "that". On the other hand, o is used to mark a noun that has already been referred to in the speech context. In this sense, it is similar to some of the uses of "that" in English.

A: Baba bè Fanta fè.	A: Baba likes Fanta.
B: <u>O muso man nyi.</u>	B: That woman is no good.

4. In several instances in this Unit we used the suffix ba on both nouns and noun modifiers. For example:

1. <u>Mali duguba don.</u>	It's Mali's biggest town.
2. <u>Muso nyumanba don.</u>	She's a <u>very</u> pretty woman.
3. <u>Mōgō jamanjanba don.</u>	He (she) is a very tall person.

## NOTES (Continued)

In the first example, ba is used to mean "big" or "biggest". In the second and third examples it intensifies the meaning of the adjective.

5. Ordinal numbers

The ordinal numbers in Bambara are formed by adding the suffix -nan to the regular cardinal numbers. The only exception to this is "first", which is fòlò.

fòlò	first
filanan	second
sabanan	third
naaninan	fourth
duurunan	fifth
wòorònan	sixth
wolonwulanán	seventh
seginnan	eighth
kòntòntònnan	ninth
tannan	tenth

etc.

When used alone, they retain their original tones, but when modifying a noun, they follow the tone rules for noun compounds like other adjectives.

VOCABULARY

bara n.	naval
biyè n.	liver
biyè n.	vagina
bo n.	excrement
boda (bo-da) n.	anus (excrement-mouth)
bolo n.	arm
bolonkòni (bolo-nkòni) n.	finger
bonbon n.	chin
bonbonsi (bonbon-si) n.	beard (chin-hair)
bu n.	boneless flesh
sogobu (sogo-bu) n.	muscle (meat-flesh)
cògò di?	how? in what manner?
A bè cògò di?	What is he like?
da n.	mouth
daji (da-ji) n.	saliva (mouth-water)
dakala (da-kala) n.	jaw (mouth-handle)
dawolo (da-wolo) n.	lips (mouth-skin)
nyèda (nyè-da) n.	face (front-mouth)
dafuruku n.	cheek
dèsè n.	calf
disi n.	chest

## VOCABULARY (Continued)

dorobara	n.	testicles
dusukun	(dusu-kun) n.	heart (heart-head)
fari	n.	the body
fari	farikolo (fari-kolo) n.	the body (body-bone)
fasa		nerve
fiye	n.	bile
fogonfogon	n.	lung
fòrò	n.	penis
galaka	n.	side
gènènkala	n.	shin
joli	n.	blood
jolisira	(joli-sira) n.	vein (blood-path)
jukunan	n.	bottom, buttocks
jumèn		which?
kaari	n.	spit
kamanankun	(kaman-kun) n.	shoulder (shoulder-head)
kamankòròla	(kaman-kòròla) n.	armpit (shoulder-underneath)
kan	n.	neck, voice, language, sound
kilibara	n.	testicles
kolo		bone
kò	n.	back
kòkolo	(kò-kolo) n.	spine (back-bone)
kògò	n.	chest
kònò	n.	stomach
kunbèrè	n.	knee
kuncè	(kun-cè) n.	skull
kungolo	(kun-kolo) n.	head (head-bone)
kunsèmè	(kun-sèmè) n.	brain
kunsi	(kun-sigi) n.	hair (head-hair)
kunsi	jè n.	gray or white hair
nèn	n.	tongue
ngònò	n.	throat
nogo	n.	intestines
nònkònkuru	n.	elbow
nun	n.	nose
nyè	n.	eye
nyèkansi	(nyè-kan-si) n.	eyebrow (eye-on-hair)
nyèkòròsi	(nyè-kòrò-si) n.	eyelash (eye-under-hair)
nyèda	(nyè-da) n.	face (front-mouth)
nyègènè	n.	urine
nyègènèbara	(nyègènè-bara) n.	bladder (urine-gourd)
nyin	n.	teeth
sen	n.	leg
senkòni	(sen-kòni) n.	toe
setègè	(sen-tègè) n.	foot
senkuru		ankle
si	n.	body hair
sin	n.	breast

## VOCABULARY (Continued)

sogobu (sogo-bu) n.	muscle (meat-flesh)
solo n.	hip
sōni n.	finger nail
sugu	kind, type, sort
sumu	dental cavity
sun n.	sole of foot
tègè n.	hand, palm, foot
tègèkònòna (tègè-kònòna) n.	palm (hənd-inside)
ten n.	forehead
tògò n.	pelvis
tulo n.	ear
wolo n.	skin
woro n.	thigh

ADJECTIVEADJECTIVAL MODIFIER

bilen	bilenman, tilen	red
bon	belebele	big, large, fat
ca	caman	many, numerous
di	duman	good, agreeable, tasty
dògòn	fitini, ni, dògòman	little
farin	farinman, farin	ardent, strong, audacious
fin	finman, fin	black
finyè	finyèman	light
fisa		better
gan	gan	hot
gèlèn	gèlènman, gèlèn	hard, expensive, difficult
girin	girinman, girin	heavy
go	goman, go	bad (of food)
goni	goniman, gonin	hot
kalan	kalanman, kalan	hot
kan	kanyaman	same, equal
kegun	kegunman, kegun	clever
kènè	kènèman	well, healthy
kisè	kisè	brave, courageous
kolon	kolon	incapable, worthless
kòrò	kòrò	old
kumun	kumun	sour
kunan	kunanman, kunan	bitter
jan	jamanjan, jan	long, tall, far
jè	jèman, jè	white, clean
jugu	juguman, jugu	bad, mean
magan	maganman, magan	soft, loose
misèn	misènman, misèn	small, thin
nògòn	nògònman, nògòn	easy, cheap
nyi	nyuman	good, nice
suman	suman	cold
surun	surunman, surun	short, near
teli	teliman, teli	fast
timi	timiman, timi	sweet

ASSIGNMENTS

1. Find out what kind of vehicles are owned or used by the various employees of the Peace Corps: cars, mopylettes and bicycles. Report back to class with the person's name, what he owns or uses, and what color it is. For the colors, use the noun modifier form of the adjectival verbs. After presenting your report ask questions of your fellow students on this subject.
2. Write up a physical description of at least four employees of the Peace Corps: teachers and/or workers. Using the noun modifier forms, tell whether they are tall men or short men, fat or skinny, big or little, and hardworking or lazy. Present the results to the class and then ask questions on the subject.
3. Visit 2 or 3 different market places in Bamako. For each market, record whether it's a big or a small one, whether there are lots of people there or not, whether things are expensive or cheap, etc. In short, describe each one of the markets visited. Present the results to the class and then ask questions on the subject.
4. Using a sketch or a photo, give a physical description of the members of your family. Use the noun modifier forms of the adjectival verbs.

UNIT X

Nsiirin: Mògò s'i numanbolo sin i ka so\_da\_ma.  
Mògò\_bè taama, i bè segin ka qunuma

Introduction to the Bambara verb

Present/habitual

A reflexive verb

Transitive and intransitive

Basic command form/imperative

CYCLE 1

Instructeur: le dessin 61

- M-1 ka kalan\_kè to study  
 N'bè kalan\_kè. I study.  
 A bè kalan\_kè. He studies.  
 An bè kalan\_kè. We study.  
 U bè kalan\_kè. They study.
- C-1 A: I bè mun\_kè? What do you do?  
 B: N'bè kalan\_kè.
- A: A bè mun\_kè?  
 B: A bè kalan\_kè.
- A: Aw bè mun\_kè?  
 B: An bè kalan\_kè.
- A: U bè mun\_kè?  
 B: U bè kalan\_kè.
- C-2 A: I bè kalan\_kè (wa)?  
 B: Òwò, n'bè kalan\_kè.
- A: Ale dun? Ale fana bè kalan\_kè?  
 B: Òwò, ale fana bè kalan\_kè.
- C-3 A: I bè kalan\_kè min?  
 B: N' bè kalan\_kè santiri la.
- A: Ale dun? A bè kalan\_kè min?  
 B: A bè kalan\_kè dugu\_kòndò.
- M-3 Ayi, n'tè kalan\_kè dugu\_kòndò. No, I don't study in town.  
 N'bè kalan\_kè santiri la.  
Ayi, a tè kalan\_kè santiri la. No, he doesn't study at the center.  
A bè kalan\_kè dugu\_kòndò.
- C-4 A: I bè kalan\_kè dugu\_kòndò (wa)?  
 B: Ayi, n'tè kalan\_kè dugu\_kòndò. N'bè kalan\_kè santiri la.
- A: A bè kalan\_kè santiri la (wa)?  
 B: Ayi, a tè kalan\_kè santiri la. A bè kalan\_kè dugu\_kòndò.
- M-4 ka baara kè. to work  
 Kuntigi bè baara kè biro la. The director works in the office.  
 Keyita bè baara kè biro la. Keita works in the office.



CYCLE 1 (Continued)

- C-5 A: Kuntigi bè mun kè biro la?  
 B: Kuntigi bè baara kè biro la.  
 A: Keyita dun?  
 B: Keyita fana bè baara kè biro la.
- C-6 A: Keyita bè kalan kè yan (wa)?  
 B: Ayi, Keyita tè kalan kè yan.  
A bè baara (de) kè yan.  
 A: E dun? E fana bè baara kè yan?  
 B: Ayi, n'tè baara kè yan. N'bè kalan (de) kè yan.
- C-7 A: I bè baara kè min?  
 B: N'bè baara kè Mali la.

CYCLE 2

Instructeur: Enseigner ce cycle en vous servant des dessins 30, 34, 61.

- |     |   |                     |
|-----|---|---------------------|
| M-1 | ka <u>bamanankan</u> <u>kalan</u>             | to study Bambara    |
|     | N'bè <u>bamanankan</u> <u>kalan</u> .         | I study Bambara.    |
|     | <u>A</u> bè <u>tubabukan</u> <u>kalan</u> .   | He studies French.  |
|     | <u>U</u> bè <u>kòròbòròkan</u> <u>kalan</u> . | They study Songhai. |
|     | <u>Bari</u> bè <u>fulakan</u> <u>kalan</u> .  | Barry studies Fula. |

- C-1 A: I bè mun kalan?  
 B: N'bè bamanankan kalan.

- A: A bè mun kalan?  
 B: A bè tubabukan kalan.

- A: U bè mun kalan?  
 B: U bè kòròbòròkan kalan.

- A: Bari bè mun kalan?  
 B: Bari bè fulakan kalan.

- C-2 A: I bè tubabukan kalan (wa)?  
 B: Ayi, n'tè tubabukan kalan, n'bè bamanankan (de) kalan.

- A: Ale fana bè bamanankan kalan (wa)?  
 B: Ayi, ale fana tè bamanankan kalan. A bè tubabukan (de) kalan.

CYCLE 3

Instructeur: le dessin 38.

- |     |   |                                   |
|-----|---|-----------------------------------|
| M-1 | ka --- <u>sèbèn</u>                               | to write ---                      |
|     | N'bè <u>lètèrè</u> <u>sèbèn</u> .                 | I write letters.                  |
|     | <u>Karamògò</u> bè <u>bamanankan</u> <u>sèbèn</u> | The teacher writes Bambara on the |
|     | <u>tabulo</u> <u>la</u> .                         | blackboard.                       |

CYCLE 3 (Continued)

- C-1 A: I bè mun sèbèn?  
 B: N'bè lètèrè sèbèn.  
 A: Karamògò dun? A bè mun sèbèn?  
 B: A bè bamanankan sèbèn.  
 A: A b'a sèbèn min?  
 B: A b'a sèbèn tabulo\_la.
- C-2 A: I bè lètèrè sèbèn tabulo\_la (wa)?  
 B: Ayi, n'tè lètèrè sèbèn tabulo\_la.  
 N'bè lètèrè sèbèn sèbèn-fura\_kan.  
 A: Karamògò bè bamanankan sèbèn sèbèn-fura kan (wa)?  
 B: Ayi, a tè bamanankan sèbèn sèbèn-fura kan.  
 A bè bamanankan sèbèn tabulo\_la.
- M-1 ka bò to come from  
 An bè bò Ameriki. We come from America.  
 U bè bò Mali\_la. They come from Mali.
- C-1 A: Aw bè bò Ameriki (wa)?  
 B: Ōwò, an bè bò Ameriki.  
 A: Karamògòw dun? U bè bò min?  
 B: U bè bò Mali\_la.
- C-2 A: Aw bè bò min?  
 B: An bè bò Ameriki.  
 A: Karamògòw bè bò min?  
 B: U bè bò Mali\_la.
- M-2 N'bè bò New York.  
 N'bè bò ---.  
 Ali bè bò Segu.  
 Bari bè bò ----.
- C-3 A: I bè bò dugu jumèn\_na?  
 B: N'bè bò ----.  
 A: Bari dun? A bè bò dugu jumèn na?  
 B: Bari bè bò Los Angeles.

Instructeur: Travailler ce cycle encore avec des noms des gens dans la salle de classe, etc.

CYCLE 5

- M-1 ka ɔ to go  
 N'tè taa I'm not going anywhere.  
 A bè taa ugu\_kõno. He is going into town.

CYCLE 5 (Continued)

- C-1 A: I bè taa min? Where are you going?  
 B: N'tè taa yòrò si.  
 A: Ale dun? A bè taa min? What about him? Where is he going?  
 B: A bè taa dugu kòndò.
- M-2 O kò, an bè taa so. After that, we are going home.  
O kò, u fana bè taa so. After that, they too are going home.
- C-2 A: Bamanankan-kalan kò, aw bè taa min?  
 B: An bè taa so.  
 A: Olu dun? U bè taa min?  
 B: Olu fana bè taa so.
- C-3 A: Bamanankan-kalan kò, karamògòw bè taa min?  
 B: Karamògòw bè taa so.  
 A: Kalandenw dun?  
 B: Olu fana bè taa so.
- C-4 A: Baara kò, Keyita bè taa min?  
 B: Keyita bè taa so.  
 A: Kuntigi dun?  
 B: Ale fana bè taa so.

CYCLE 6

Instructeur: Les dessins 34, 37, 39.

- M-1 k'i sigi to sit down  
 Kamara b'i sigi dèbèn kan. Camara sits down on the mat.  
 N'bè n'sigi duguma. I sit down on the ground.  
 An b'an sigi sigilan kan. We sit down on chairs.  
 Kulubali ni Dunbiya, u b'u Coulibaly and Doumbia sit down on  
sigi dèbèn kan. mats.
- C-1 A: Aw b'anw sigi mun kan? What do you sit down on?  
 B: An b'an sigi sigilan kan.  
 A: E dun?  
 B: N'bè n'sigi duguma.  
 A: Kamara dun?  
 B: A b'i sigi dalan kan.  
 A: Kulubali ni Dumbiya dun?  
 B: U b'u sigi dèbèn kan.
- C-2 A: Karamògò b'i sigi mun The teacher, what does he sit down  
kan kalanso kòndò? on in the classroom.  
 B: Karamògò t'i sigi kalanso The teacher doesn't sit down in the  
kòndò. classroom.

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CYCLE 6 (Continued)

- C-3 A: I b'i sigi --- kan wa?  
B: Owò, n'bè n' sigi --- kan.
- C-4 A: I t'i sigi?  
B: N'bè n'sigi.
- C-5 A: I b'i sigi --- kan wa?  
B: Ayi, n'tè sigi --- kan. N'bè n'sigi --- kan.

CYCLE 7

Instructeur: Tous les élèves doivent jouer le rôle du maître pour bien travailler ce cycle. Vous aurez donc à échanger vos rôles. Exiger les actions commandées. Dessins 34, 61.

- M-1 Wuli!  
N'bè wuli. Get up!  
I'm getting up.
- C-1 A: Wuli!  
B: N'bè wuli.
- M-2 Taa tabulo\_la!  
N'bè taa tabulo\_la. Go to the blackboard!  
I'm going to the blackboard.
- C-2 A: Taa tabulo\_la!  
B: N'bè taa tabulo\_la.
- M-3 I sigi!  
N'bè n'sigi. Sit down!  
I'm sitting down.
- C-3 A: I sigi!  
B: N'bè n'sigi.
- M-4 --- nyininka!  
N'bè --- nyininka. Ask ---- !  
I am asking ----. (I'll ask ----.)
- C-4 A: --- nyininka!  
B: N'bè --- nyininka.
- M-5 A fò tuguni!  
N'b'a fò tuguni. Say it again!  
I'm saying it again. (I'll say it again.)
- C-5 A: A fò tuguni!  
B: N'b'a fò tuguni.
- M-6 Segin a kan!  
N'bè segin a kan. Repeat it!  
I'm repeating it.
- C-6 A: Segin a kan!  
B: N'bè segin a kan.

CYCLE 8

M-1 mèn  
 N'̀bè angilekan\_mèn.  
 N'̀tè bamanankan\_mèn kosèbè.  
 to hear, understand, speak a language  
 I speak English (I hear English).  
 I don't speak Bambara very well.

C-1 A: I bè angilekan\_mèn wa?  
 B: ̀Owò, n'̀bè angilekan\_mèn.  
 A: Bamanankan\_dun?  
 B: N'̀tè bamanankan\_mèn kòsèbè.

C-2 A: Jòn bè angilekan\_mèn yan?  
 B: --- ni --- ni --- bè angilekan\_mèn.

C-3 A: Kamara bè angilekan\_mèn wa?  
 B: ̀Ayi, a t'̀a\_mèn, a bè bamanankan\_ni tubabukan de\_mèn.

DIALOGUE

A: ̀Aw ni ce.	A: Greetings.
B: Nba, i ni ce.	B: Nba, greetings.
A: ̀Aw ka kènè wa?	A: How are you?
B: ̀Tòorò_si_tè.	B: We are fine.
A: An bè mun_kè bi?	A: What are we doing today?
B: An bè kalan_kè.	B: We are going to study.
A: An bè mun_kalan?	A: What are we going to study.
B: An bè bamanankan_kalan.	B: We are studying Bambara.
A: ̀Aw bè bamanankan_mèn?	A: Do you speak Bambara?
B: ̀Owò, an b'̀a_mèn ddoni.	B: Yes, we speak it a little.
A: Bamanankan-kalan_kò, aw bè taa min?	A: After studying Bambara, where are you going?
B: An bè t'an_sigi jirisun_kòrò.	B: We go and sit down under the tree.
A: ̀O kò, aw bè mun_kè?	A: After that, what are you going to do?
B: ̀O kò, an bè lètèrèw_sèbèn.	B: After that, we are going to write letters.

DIALOGUES FOR PRACTICE

1. A: I t'̀i_sigi_yan wa?	A: Won't you sit down here?
B: ̀Owò, n'̀bè n'sigi_yan.	B: Yes, I'll sit down.
A: I terikè_dun? ̀A_tè bamanankan_mèn?	A: And your friend? Does he understand Bambara? Won't he sit down?
̀A_t'̀i_sigi?	
B: ̀A_tè bamanankan_mèn.	B: He doesn't understand Bambara. He'll sit down.
̀A_b'̀i_sigi.	

DIALOGUES FOR PRACTICE (Continued)

- |  |  |
|--|--|
| 2. A: N'bè bamankan <u>kalan</u> .                           | A: I study Bambara.                      |
| B: <u>Segin</u> <u>ε</u> kan? I bè <u>mun</u> <u>kalan</u> ? | B: Go back over that! What do you study? |
| A: N'bè bamanankan <u>kalan</u> .                            | A: I study Bambara.                      |
| B: <u>A</u> ka <u>nyi</u> . <u>A</u> fò <u>tuguni</u> !      | B: Good! Say it again!                   |
| A: N'bè bamanankan <u>kalan</u> .                            | A: I study Bambara.                      |
| B: <u>A</u> ka <u>nyi</u> . Bari <u>nyininka</u> !           | B: That's good! Ask Bari!                |
| A: Bari, i bè <u>mun</u> <u>kalan</u> ?                      | A: Barry, what do you study?             |

TEXT

Bari ni karamògò bè kalanso kònò santiri la. Bari bè kalan kè don o don. Bari bè bamanankan kalan. Karamògò bè Bari nyininka fèn caman na. Karamògò bè Bari dege bamanankan na. U bè kuma caman fò. Karamògò b'a fò: "I sigi"! "Wuli!" "Taa tabulo la!" Bamanankan ka gèlèn Bari ma, nka a hakili ka di. A bè bamanankan mèn sòni.

TRANSLATION

Barry and the teacher are in the classroom at the center. Barry studies every day. Barry is studying Bambara. The teacher asks Barry lots of things. The teacher is teaching Barry to speak Bambara. They do a lot of talking together. The teacher says: "Sit down!", "Stand up!", "Go to the blackboard!" Bambara is difficult for Barry but he is smart. He will understand Bambara very soon.

QUESTIONS

- |   |   |
|---|---|
| 1. Bari ni <u>karamògò</u> bè min?                      | 5. <u>Karamògò</u> bè <u>jòn</u> <u>dege</u>              |
| 2. Bari bè <u>tubabukan</u> <u>kalan</u> ( <u>wa</u> )? | <u>bamanankan</u> <u>na</u> ?                             |
| 3. Bari bè <u>mun</u> <u>kalan</u> ?                    | 6. Bari <u>hakili</u> <u>ka</u> di <u>wa</u> ?            |
| 4. Bari bè bamanankan <u>mèn</u> <u>wa</u> ?            | 7. Bari bè <u>mun</u> <u>kè</u> <u>don</u> o <u>don</u> ? |

EXERCISES

SUBSTITUTION

- |                                       |  |
|---------------------------------------|--|
| 1. N'bè taa <u>dugu</u> <u>kònò</u> . | 2. N'bè n' <u>sigi</u> <u>sigilan</u> <u>kan</u> . |
| --bò -- -- -- --                      | <u>a</u> -- -- -- -- --                            |
| -- -- -- --santiri <u>la</u> .        | <u>u</u> -- -- -- -- --                            |
| - taa -- -- -- --                     | <u>i</u> -- -- -- -- --                            |
| -- -- -- so.                          | an -- -- -- -- --                                  |
| -- -- -- <u>kalanso</u> <u>kònò</u> . | <u>aw</u> -- -- -- -- --                           |
| - n' <u>sigi</u> -- -- -- --          | <u>i</u> -- -- -- -- --                            |
| - bò -- -- -- --                      | <u>a</u> -- -- -- -- --                            |
| -- -- -- <u>biro</u> <u>la</u> .      | <u>u</u> -- -- -- -- --                            |
| - baara <u>kè</u> -- -- --            | <u>aw</u> -- -- -- -- --                           |
| - lètèrè <u>sèbèn</u> -- --           | an -- -- -- -- --                                  |
| - -- -- <u>kènèma</u> .               | <u>a</u> -- -- -- -- --                            |
| - <u>kalan</u> <u>kè</u> -- -- --     | n' -- -- -- -- --                                  |
| - -- -- <u>kalanso</u> <u>kònò</u>    | <u>a</u> -- -- -- -- --                            |

## EXERCISES (Continued) TRANSFORMATION

1. A: U bè taa dugu\_kònò.  
B: U tè taa dugu\_kònò.
- N'bè bò Mali la.  
A bè baara\_kè Segu.  
An bè kalan\_kè biro\_la.  
A bè bamanankan\_mèn.  
I bè sèbènni\_kè tabulo\_la.  
Karamògò bè bò Bamakò.  
A muso\_bè taa so.  
Kalandenw bè taa Moti.  
Keyita b'i sigi tabali\_kan.  
N'bè n'sigi duguma.  
U b'u sigi kalanso\_kònò.  
Karamògò bè Bari nyininka.
2. A: I bè bò Bamakò.  
B: I bè bò Bamakò (wa)?
- Aw t'aw sigi.  
A b'i sigi.  
Aw bè bamanankan\_fò.  
I tè bamanankan\_mèn.  
I bè lètèrè sèbèn.  
A muso\_bè bò yan.  
Keyita bè baara\_kè.  
I bè taa dugu\_kònò.  
Karamògòw bè taa kalanso\_kònò.  
Keyita muso\_tè bò Ameriki.  
Nin takisi\_bè taa dugu\_kònò.  
Karamògò b'i nyininka.

## QUESTIONS

1. I bè bamanankan\_kalan (wa)?  
I bè bamanankan\_fò wa?  
I bè bamanankan\_mèn wa?  
Karamògò b'i dege bamanankan\_  
na wa?  
I bè bò Ameriki wa?  
Keyita bè bò Ameriki (wa)?  
Keyita bè bamanankan\_kalan wa?  
I terikè\_bè bò Ameriki wa?  
I ka karamògò bè bò Ameriki wa?  
I bè fulakan\_kalan wa?  
Aw bè baara\_kè Mali la wa?  
Karamògò b'i sigi kalanso  
kònò wa?  
I b'i sigi tabali\_kan wa?
2. I bè mun kalan santiri\_la?  
I b'i sigi min kalanso\_kònò?  
I bè mun fò kalanso\_kònò?  
I bè lètèrè sèbèn min?  
I bè kalan\_kè min?  
Keyita bè baara\_kè min?  
I bè bò min?  
Keyita bè bò min?  
Karamògòw bè bò min?  
I bè bò dugu jumèn na?  
Karamògò bè jòn\_nyininka kalanso  
kònò?  
Karamògò bè mun sèbèn tabulo\_kan?  
Keyita b'i sigi mun kan?  
Jòn bè taa dugu\_kònò bamanankan\_  
kalan\_kò?

## NOTES

1. In the first nine units, we examined types of sentences in which there was no verb. In this unit, we see the two major sentence types that contain verbs: transitive sentences in which an object precedes the verb and intransitive sentences in which no object precedes the verb.

Transitive: Noun + Auxiliary + Noun + Verb  
Intransitive: Noun + Auxiliary + Verb

In Bambara, every verb can occur in intransitive constructions. Some verbs do not occur commonly in transitive constructions.

NOTES (Continued)

2. Reflexive verbs are those which have both subjects and objects referring to the same person. In reflexive constructions in English we use special object pronouns: myself, yourself, herself, etc. In Bambara, the only difference between reflexive and ordinary transitive verbs is that sometimes the third person object noun can be i in reflexive constructions.

A b'i sigi.

He sat (himself) down.

All of the verbs that can occur in transitive reflexive constructions can also occur with very closely the same meaning in intransitive constructions.

A b'i sigi.

He sits down.

A bè sigi.

3. Imperatives (commands) were also introduced in this Unit. Imperatives are formed by simply omitting the subject of the sentence. No auxiliaries are used.

4. Bè/tè is the auxiliary element for the present in Bambara. This should be very easy for you since it is identical to the auxiliaries used with locative constructions.

What we refer to as the present in Bambara can be used in a variety of ways. Some of the most important uses:

1. Present actions that are either in process or about to be done.
2. Habitual actions, things done regularly or all the time.
3. Immediate and near future actions.

You will be exposed to all of these uses of the bè/tè form in the units to come. You may have already noticed that even in this Unit, the bè/tè form does not always translate into the same tense in English. This should serve as another reminder not to rely too heavily on translation.

5. The verb kè has many meanings: "to do, make, cause, happen, occur." In this unit it was used as a transitive verb, meaning "do". For example:

ka kalan kè.

"to do studying", to study

ka baara kè

"to do work", to work

The particle ka is in some ways equivalent to the "to" in English which makes infinitives. In the above two examples kalan is a noun meaning "studying" and baara is a noun meaning "work". Both are direct objects



NOTES

of the verb kè. In Bambara, the direct object occurs before the verb and not after it as in English. Thus, the ordering of the elements in a simple transitive Bambara sentence with a verb is as follows:

SUBJECT	AUXILIARY	DIRECT OBJECT	VERB
Ali	bè/tè	baara_	kè

"Ali works / Ali doesn't work"

6. The verb ko that appeared once in the text means "to say". It is a defective verb (one which does not have all tenses) very frequently used in Bambara. It does not take any auxiliary elements.

7. The verbs of motion in Bambara are somewhat different in meaning from their counterparts in English. Expressions like "come out, go out, bring out, take out" not only refer to a particular action, but they also refer to the position of the speaker in relation to the motion. In Bambara most verbs of motion are not speaker-oriented. Bò for example can mean "come out" or "go out" when used intransitively. When used transitively it can mean "take out" and "bring out".

VOCABULARY

baara	n. and v.	work
bamanankan (bamana-kan)	n.	Bambara language (Bambara-sound)
bò	v.	leave, go out, come from, come out, go out
dege	v.	to teach ---; to learn ---
N'bè bamanankan_dege.		I'm learning Bambara.
don o don		every day
fò	v.	say, speak, tell
fulakan (fula-kan)	n.	Peulh language
hakili	n.	mind, spirit, thought
kalan	n. and v.	study, learn, read
kè	v.	do, make
kòròbòròkan	n.	Songhai language
kuma	n. and v.	speech, speak
lètèrè	n.	letter
sèbèn	v.	write
sèbènfura	n.	sheet of paper (write-leaf)
sèbènni (seben-ni)	n.	writing (write-ing)
segin	v.	return, go back
segin X kan		repeat X, do X again
tubukan (tubabu-kan)	n.	French language (European-sound)
tuguni		again
wuli	v.	get up, rise up

ASSIGNMENTS

1. Interview at least 3 employees of the Peace Corps, teachers and office people. Report back to the class in your best Bambara, the following information on each person:

name	what languages he speaks
where he comes from	how well he speaks each one

2. Do the same thing as in 1. above, only with 3 of your fellow trainees. Add to your report also: what languages he studies.

3. Write a paragraph describing:

1. your name
2. your profession
3. where you work
4. what languages you're learning
5. what languages you already speak
6. how well you speak all of the languages mentioned in 4) and 5).

UNIT XI

Nsiirin: Jirikurun mana mèn ji\_la cogo o cogo,  
a tè kè bama ye.

Mògò\_na kun\_ka isa i yèrè ye.

Habitual expressions

Mana: the hypothetical future

Infinitival ka: conjoining verb  
phrases

Ka sòrò

Sòrò

X o X: "whatever" constructions

Tila X la

A note on passives

CYCLE 1

Instructeur: En vous servant des dessins 32, 33, 34, 35, 39, enseigner ces cycles.

- M-1 N'bè kunun lèrè wolonwula la. I wake up at 7:00.
- C-1 A: I bè kunun lèrè jumèn? What time do you get up?  
B: N'bè kunun lèrè 7 la.
- M-2 N'mana kunun, n'bè n'kò. As soon as I get up, I wash.  
A mana kunun a b'i kò. As soon as he gets up, he washes.
- C-2 A: I mana kunun, i bè mun kè? As soon as you get up, what do you do?  
B: N'mana kunun, n'bè n'kò.  
A: Musa dun? A mana kunun,  
a bè mun kè?  
B: A mana kunun, a b'i kò.
- M-3 O kò, n'bè dumuni kè. After that, I eat.  
N'bè furufuru kè daraka ye. I eat fritters for breakfast.
- C-3 A: O kò, i bè mun kè? After that, what do you do?  
B: O kò, n'bè dumuni kè.  
A: I bè mun dun? What do you eat?  
B: N'bè furufuru kè daraka ye.
- C-4 A: Aw bè kunun lèrè jumèn na? What time do you get up?  
B: An bè kunun lèrè 6 la.  
A: Aw mana kunun, aw b'aw  
ko wa? As soon as you get up, do you wash?  
B: Òwò, an mana kunun, an b'an  
ko.  
A: O kò, aw bè dumuni kè wa? After that, do you eat?  
B: Òwò, o kò, an bè dumuni kè.  
A: Aw bè furufuru kè daraka  
ye wa? Do you eat fritters for breakfast?  
B: Òwò, an bè furufuru dun.  
A: Aw mana daraka dun, aw bè  
taa min? As soon as you eat breakfast, where  
do you go?  
B: An mana daraka dun, an bè  
taa kalanso kònò.  
A: Aw bè mun kè kalanso kònò? What do you do in class?  
B: An bè kalan kè.  
A: Aw bè mun kalan? What do you study?  
B: An bè bamanankan kalan.

Instructeur: Refaire dans la troisième personne.

CYCLE 2

- M-1 Sògòma o sògòma n'bè kalan\_kè. Every morning I study.  
 Tilegan o tilegan, n'bè taa Every noon, I go to eat.  
 dumuni\_kè.  
 Wula o wula, n'bè segin Every afternoon I go back to the  
 ka'anso\_kònò. classroom.  
 Su o su, n'bè sunògò joona. Every night I go to sleep early.  
 Don\_bèè\_bè\_tèn. Every day is like that.  
 N'bè nin de kè don o don. That's what I do every day.  
 (whatever day).
- C-1 A: Sògòma o sògòma i bè mun kè? Every morning, what do you do?  
 B: Sògòma o sògòma, n'bè  
 kalan\_kè. What do you study?  
 A: I jè mun kalan? What do you study?  
 B: N'bè bamanankan kalan.  
 A: Tilegan o tilegan i bè Every noon what do you do?  
 mun ke?  
 B: Tilegan o tilegan n'bè  
 taa dumuni\_kè.  
 A: Wula o wula i bè mun kè? Every afternoon you get up to do what?  
 B: Wula o wula n'bè segin  
 kalanso\_kònò.  
 A: Su o su i bè sunògò Do you go to sleep early each night?  
 joona wa?  
 B: Su o su n'bè sunògò joona.  
 A: Don\_bèè\_bè\_tèn wa? Are all the days like that?  
 B: Òwò, don\_bèè\_bè\_tèn.  
 N'bè nin de kè don o don.
- C-2 A: Sògòma fè, i bè kunun k'i In the morning, do you get up and wash?  
 ko wa?  
 B: Òwò, sògòma fè, n'bè kunun  
 ka n'ko.  
 A: I man'i ko, i bè daraka\_ As soon as you wash do you eat  
 dun wa? breakfast?  
 B: Òwò, n'mana n'ko, n'bè  
 daraka\_dun.  
 A: O kò, i bè taa mun kè? After that, what do you go do?  
 B: O kò, n'bè taa kalan\_kè.

Instructeur: Refaire ce cycle dans la troisième personne en vous servant des noms des stagiaires qui ne sont pas dans la classe.

CYCLE 3

- M-1 N'bè se kalanso\_kònò lèrè 8 na. I arrive in class at 8:00.  
 Karamògò\_fana\_bè se kalanso\_ The teacher also arrives in class  
 kònò lèrè 8 na. at 8:00.

CYCLE 3 (Continued)

- C-1 A: I bè se kalanso kònò lèrè  
jumèn na?  
 B: N'bè se kalanso kònò lèrè  
8 na.  
 A: Karamògò dun?  
 B: Karamògò fana bè se kalanso  
kònò lèrè 8 na. What time do you arrive in class?  
 And what about the teacher?
- M-2 An mana se, an bè bamanankan  
dègè.  
Karamògò mana se, a b'an dege  
bamanankan na. As soon as we arrive, we learn  
 Bambara.  
 As soon as the teacher arrives, he  
 teaches us Bambara.
- C-2 A: Aw mana se, aw bè mun kè?  
 B: An mana se, an bè bamanankan  
dege.  
 A: Karamògò mana se, a bè  
mun kè?  
 B: Karamògò mana se, a b'an  
dege bamanankan na. As soon as you arrive, what do you do?  
 As soon as the teacher arrives, what  
 does he do?
- M-3 Karamògò bè n'dege.  
N'bè bamanankan dege. The teacher teaches me.  
 I learn Bambara.
- C-3 A: Jòn b'i dege?  
 B: Musa bè n'dege.  
 A: I bè mun dege?  
 B: Olu dun? Jòn b'u dege?  
 A: Bakari b'u dege. Who teaches you?  
 What do you learn?  
 And them? Who teaches them?
- M-4 Midi mana se, an bè taa  
tilelafana dun.  
Midi mana se, n'tè to kalanso  
kònò. As soon as it's noon, we go eat lunch.  
 When it's noon, I don't stay in the  
 classroom.
- C-4 A: Midi mana se, i bè to  
kalanso kònò wa?  
 B: Ayi, midi mana se, n'tè  
to kalanso kònò.  
 A. Midi mana se, aw bè taa  
min?  
 B: Midi mana se, an bè taa  
tilelafana dun.  
 A: Karamògò dun?  
 B: Alé fana bè taa tilelafana  
dun. When it's noon, do you stay in the  
 classroom?  
 When it's noon, where do you leave for?  
 And the teacher?

Instructeur: Refaire ce cycle à la troisième personne, singulier  
 et pluriel.

CYCLE 4

Instructeur: les dessins 33, 35, 37, 39

- M-1 Dumuni kò, n'bè n'da ka sunògò. After eating, I lie down to sleep.  
Ni sunògò tè n'na, n'bè n' If I'm not sleepy, I just rest.  
lafinyè.
- C-1 A: Dumuni kò, i b'i de wa? After eating, do you lie down?  
B: Òwò, dumuni kò, n'bè n'da  
ka sunògò.  
A: Ni sunògò t'i la, i b'i If you're not sleepy, do you rest?  
lafinyè wa?  
B: Òwò, ni sunògò tè n'na,  
n'bè n'lafinyè.
- M-2 N'bè n'lafinyè fo lèrè 3. I rest until 3:00.  
3 mana se, n'bè wuli ka segin As soon as it's 3:00, I get up and  
kalanso kònò. return to class.  
N'bè to kalanso kònò fo lèrè 6. I stay in the classroom until 6:00.
- C-2 A: I b'i lafinyè fo lèrè You rest until what time?  
jumèn na?  
B: N'bè n'lafinyè fo lèrè 3.  
A: Lèrè 3 mana se, i bè wuli When it's 3:00, what do you get  
ka mun kè? up and do?  
B: Lèrè 3 mana se, n'bè wuli  
ka segin kalanso kònò.  
A: I bè to kalanso kò: fo lèrè You stay in the classroom until what  
jumèn na? time?  
B: N'bè to kalanso kònò fo  
lèrè 6.
- M-3 Ò kò, n'bè n'ko tuguni. After that, I wash again.  
N'bè n'ko ka taa suròfana\_dun. I wash and go eat dinner.
- C-3 A: Ò kò, i bè mun kè? What do you do after that?  
B: Ò kò, n'bè n'kò tuguni.  
A: I b'i ko ka taa min? You wash and go where?  
B: N'bè n'ko ka taa suròfana\_  
dun.
- M-4 Tuma dòw, n'bè taa dugu kònò. Sometimes, I go into town.  
N'bè taa ntclatan lajè. I go into town to watch a soccer game.  
Tuma dòw, n'bè to yan (ka baro\_ Sometimes, I stay here (and chat.)  
kè.)  
N'ni n'teriw bè baro\_kè\_. I chat with my friends.

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CYCLE 4 (Continued)

- C-4 A: Suròfana kò, i bè to yan  
wala i bè taa dugu kònò?  
B: Tuma dòw n'bè to yan.  
Tuma dòw, n'bè taa dugu kònò.  
A: I bè taa dugu kònò, i bè taa mun ke yèn?  
B: N'bè taa ntolatan lajè.  
A: I bè to yan, i bè mun kè?  
B: N'bè baro kè.  
A: I ni jòn bè baro kè?  
B: N'ni n'teriw bè baro kè.

M-5 N'bè taa sunògò lèrè 11. I go to sleep at 11:00.

- C-5 A: I bè taa sunògò lèrè jumèn na?  
B: N'bè taa sunògò lèrè 11.

Instructeur: Refaire à toutes les personnes, singulier et pluriel, mais éviter les questions à la première personne.

CYCLE 5

- M-1 Sògòma, lèrè 8 bè ne sòrò  
kalanso kònò. 8 in the morning finds me in the  
classroom.  
Tilegan, midi bè ne sòrò  
dumuni na. Noon finds me eating.  
Wula bè, lèrè 4 bè ne sòrò  
kalanso kònò tuguni. 4 in the afternoon finds me in the  
classroom again.  
Lèrè 9 bè ne sòrò dugu kònò  
su fè. 9 o'clock finds me in town at night.  
Su dòw fè, lèrè 9 bè ne sòrò  
ntolatan na. Some nights 9 o'clock finds me  
playing soccer.
- C-1 A: Sògòma, lèrè 8 b'i sòrò min?  
B: Sògòma, lèrè 8 bè ne sòrò kalanso kònò.  
A: Tilegan, midi b'i sòrò min?  
B: Tilegan, midi bè ne sòrò dumuni na yan.  
A: Wula fè, lèrè 4 b'i sòrò min?  
B: Lèrè 4 bè ne sòrò kalanso kònò tuguni.  
A: Su b'i sòrò min?  
B: Su bè ne sòrò dugu kònò.
- M-2 Sògòma fè, i tè n'sòrò yan. In the morning, you won't find me here.  
Tilegan fè, i bè ne sòrò yan. At noon you will find me here.  
Wula fè, i bè ne sòrò yan. In the afternoon you will find me here.  
Su fè, i tè ne sòrò yan. At night you won't find me here.



CYCLE 5 (Continued)

- C-2 A: Sògòma fè, n'b'i sòrò yan wa.  
 B: Ayi, sògòma fè i tē ne sòrò yan.  
 A: Tilegan fè dun?  
 B: Òwò, tile fè, i bè ne sòrò yan.  
 A: Wula fè dun?  
 B: Òwò, wula fè i bè ne sòrò yan.  
 A: Su fè dun?  
 B: Ayi, su fè i tē ne sòrò yan.
- M-3 K'a ta tilegan fè, From noon until late afternoon you  
 i bè ne sòrò yan. will find me here.
- C-3 A: N'b'i sòrò yan tuma jumèn?  
 B: I bè ne sòrò yan k'a ta  
tilegan fè fo wula fè.

CYCLE 6

- M-1 Kafe ni nburu bè kè daraka Coffee and bread are prepared for  
ye santiri la. breakfast at the center.
- C-1 A: Mun bè kè daraka ye  
santiri la?  
 B: Kafe ni nburu bè kè daraka ye.
- M-2 Mali la, mòni ni seri bè kè In Mali millet or rice porridge are  
daraka ye. prepared for breakfast.  
Mali la, kini bè kè tilelafana In Mali, rice is prepared for lunch.  
ye.  
Mali la, to bè kè suròfana ye. In Mali, 'to' is prepared for dinner.
- C-2 A: Mali la, mun ni mun bè kè daraka ye?  
 B: Mali la, mòni ni seri bè kè daraka ye.  
 A: Mali la, mun bè kè tilelafana ye?  
 B: Mali la, kini de bè kè tilelafana ye.  
 A: Mali la, mun bè kè suròfana ye?  
 B: Mali la, tò de bè kè suròfana ye.

DIALOGUE - TRANSLATION

Instructeur: Les dessins 32, 33, 34, 37, 39

- A: Aw bè kunun lèrè jumèn na yan? A: What time do you get up here?  
 B: An bè kunun lèrè 6 la. O kò, B: After that, we wash and eat  
an bè daraka dun lèrè 7 la. breakfast at 7.  
 A: Ɔ mana daraka dun, i bè taa min? A: After you've eaten breakfast,  
 where do you go?  
 B: N'mana daraka dun, n'bè taa B: When I've eaten breakfast, I  
kalansò kòhò. N'bè taa go to class. I go to study  
bamanankun kalan. Bambara.

## DIALOGUE (Continued)

- A: Midi mana se, i bè to kalanso kòndò wa?  
 B: Ayi, midi mana se, n'tè to kalanso kòndò. N'bè taa tililafana dun. O kò, n'bè taa n'da ka sunògò. Ni sunògò tè n'na, n'bè da ka n'lafinyè.  
 A: Wula b'i sòrò kalanso kòndò tuguni (wa)?  
 B: Òwò, n'bè wulí lèrè 3 ka sègin kalanso kòndò. N'bè to yen fo lèrè 6.  
 A: O kò, i bè mun kè?  
 B: O kò, n'bè taa dugu kòndò. N'be taa n'nyènjè. N'bè dumuni kè dugu kòndò. Ni sunògò ye n'minè, n'bè taa n'da n'bara.
- A: When it reaches noon, do you stay in the classroom?  
 B: No, when it reaches noon, I don't stay in the classroom. I go eat lunch. After that, I go lie down and sleep. If I'm not sleepy, I just lie down and rest.  
 A: Does the afternoon find you in the classroom again?  
 B: Yes, I get up at 3 PM and return to class. I stay there until 6 PM.  
 A: After that, what do you do?  
 B: After that, I go into town. I go to amuse myself. I eat in town. If I'm sleepy, I go home to bed.

## TEXT - TRANSLATION

## Dumuniw

Sògòmada fè, mògòw bè daraka dun: dòw bè m̀ni walima seri rin, dòw bè tosira walima basisira dun. Tilegan fè, mògòw bè tilelafana dun: dòw ka tilelafana ye nyènyènkini ye, dòw bè to kè tilelafana ye. Kini fana bè kè tilelafana ye dòw fè: nsamè wala kininama. Su fè, to bè kè suròfana ye. Dòw fana bè basi k'a ye. Basina bè kè nyugu ye wala tigadege. Mali musow bè fèn caman tobi.

## Meals

In the morning, people eat breakfast: some have moni or seri porridge, others eat the to or the couscous left over from the night before. At midday, people eat the noon meal: some people's noon meal is nyènyènkini and it's sauce, others make to for the noon meal. Rice also is fixed for the noon meal by some people: either Senegalese rice (riz au gras), or rice à la sauce. At night, to is made for dinner. Some also make couscous for that meal. The sauce for the couscous is made either with nyugu (green leaves), or with peanut paste (butter). The women of Mali cook many things.

## QUESTIONS

1. Mògòw bè mun dun sògòmada fè?
2. Mun ni mun bè kè daraka ye?
3. Tilegan fè, mògòw bè mun dun?
4. Mun ni mun bè kè tilelafana ye?
5. Su fè, mògòw bè mun dun?
6. Mun ni mun bè kè suròfana ye?

EXERCISES

## SUBSTITUTION

1. N'bè baara\_kè.  
 - - kalan\_ --.  
 - - dumuni\_ --.  
 i - - - - - .  
 - - baro\_ -- .  
 - - baara\_ -- .  
 u - - - - - .  
 a - - - - - .  
 - - dumuni\_ -- .  
 - - foli\_ -- .  
 an - - - - - .  
 aw - - - - - .  
 - - kalan\_ -- .  
 n' - - - - - .
2. A bè taa kalanso\_kònò.  
 - - - - lakòli\_la.  
 - - -bò - - - - .  
 - - - - - - - so.  
 - - -segin- - - - .  
 - - - -lèrè 6 la.  
 - - kunun - - - - .  
 - - taa - - - - .  
 - - - - lèrè 6 la.  
 - - - - santiri\_la.  
 - - se - - - - .  
 - - to - - - - .  
 - - - - biro\_la.  
 - - - - kalanso\_kònò.
3. Kafe\_bè kè daraka\_ye.  
 mòni\_ - - - - - .  
 - - - - suròfana\_ -- .  
 basi\_ - - - - - .  
 to\_ - - - - - .  
 - - - - tilelafana\_ -- .  
 kini\_ - - - - - .  
 tigadege\_ - - - - - .  
 - - - - suròfana\_ .  
 na\_ - - - - - .  
 seri\_ - - - - - .  
 dute\_ - - - - - .  
 - - - - daraka\_ -- .  
 kafe\_ - - - - - .
4. N'bè n'ko.  
 - - - da.  
 a - - - - .  
 - - -sigi.  
 an - - - - .  
 i - - - - - .  
 u - - - - - .  
 n' - - - - - .  
 aw - - - - - .  
 - - -lafinyè.  
 a - - - - - .  
 - - - da.  
 n' - - - - .  
 - - - ko.

## TRANSFORMATION

- A: I bè dumuni\_kè.      B1: I bè dumuri\_kè (wa)?  
 B2: I tè dumuni\_kè (wa)?

- A bè bamanankan\_kalan.  
 U bè ji\_min.  
 Aw bè baro\_kè.  
 Ali bè baara\_kè.  
 I bè taa\_santiri\_la.  
 T bè bò\_dugu\_kònò.  
 U bè taa\_Baginda.  
 T bè segin\_so.  
 Aw bè ji\_min.  
 I bè sigarati\_min.  
 I bè to\_dun.  
 A bè se\_lèrè\_6\_la.
- A bè kunun\_sògòma\_joona\_fè.  
 Aw b'aw\_ko\_sògòma\_o\_sògòma.  
 A b'i\_sigi\_kalanso\_kònò.  
 A b'i\_da\_sisan.  
 A bè bò\_Ameriki.  
 I bè baara\_kè\_Mali\_la.  
 I b'i\_lafinyè\_wula\_fè.  
 I bè sunògò\_tilegan\_fè.  
 An bè dumuni\_kè.  
 Musa bè taa\_dugu\_kònò.  
 Keyita bè bò\_biro\_kònò.  
 An b'an\_lafinyè\_bì.

EXERCISES - TRANSFORMATION (Continued)

A: An bè to dun.

An bè ji min.

An bè lètère sèbèn.

U bè bamanankan kalan.

I bè fulakan kalan.

Aw bè daraka dun (wa)?

U tè tubabukan kalan.

N'tè to dun.

An tè sigarati min.

I tè basi dun?

N'bè bamanankan sèbèn.

B: An bè dumuni kè.

An bè min ke.

A bè sebènni kè.

U bè kalan kè.

I bè kalan kè.

Aw bè dumuni kè (wa)?

U tè kalan kè.

N'tè dumuni kè.

An tè min kè.

I tè dumuni kè?

N'tè sèbènni kè.

COMBINATION

A: N'bè daraka dun.  
N'bè taa kalanso kòndò.

B: N'mana daraka dun,  
n'bè taa kalanso kòndò.

1. N'bè n'lafinyè.  
N'bè baara kè.
2. A bè tila baara la.  
A bè taa baro kè.
3. U bè daraka dun.  
U bè taa sugu la.
4. Midi bè se.  
U bè segin santiri la.
5. An bè taa so.  
N'bè n'ko.
6. N'bè sunògò ddoni.  
O'bè n'sègèn lafinyè.
7. An bè tila dumuni la.  
An bè taa sunògò.

- N'mana n' lafinyè, n'bè baara kè.  
A mana tila baara la, a bè taa baro kè.  
U mana daraka dun, u bè taa sugu la.  
Midi mana se, u bè segin santiri la.  
An mana taa so, n'be` n'ko.  
N'mana sunògò ddoni, o bè n'sègèn lafinyè.  
An mana tila dumuni a, an bè taa sunògò.

A: A bè taa.  
A bè sunògò.

B: A bè taa sunògò.

1. Madu bè taa.  
Madu b'i da.
2. A bè dumuni kè.  
A b'i lafinyè.
3. N'bè n'ko.  
N'bè daraka dun.
4. Ali bè kunun.  
Ali b'i ko.
5. An b'an sigi.  
An bè lètèri sèbèn.
6. A bè wuli.  
A bè taa sugu la.
7. A bè to yan.  
A bè dumuni kè.

- Madu bè t'i da.  
A bè dumuni kè k'i lafinyè.  
N'bè n'ko ka daraka dun.  
Ali bè kunun k'i ko.  
An b'an sigi ka lètère sèbèn.  
A tè wuli ka taa sugu la.  
A bè to yan ka dumuni kè.

QUESTIONS

I bè mun kè Jaraka_ye?	I bè mun kè dugu_kònò?
Mun bè kè òaraka_ye Mali_la?	I mana òaraka_dun, i bè taa min?
Su fè, i bè taa min?	I bè mun kè kalanso_kònò?
I bè baara_kè min?	I bè to kalanso_kònò fo lèrè jumèn?
I bè kunun lèrè jumèn_na?	I bè mun kè Mali_la?
Midi mana se, i bè taa min?	I bè segin ka sunògò lèrè jumèn_na?
I bè taa dugu_kònò takisi_la wa?	

NOTES

1. Mana is the auxiliary that marks what is called the hypothetical future in Bambara. It is often used like a conditional sentence with "if", "when", or "whenever" in English. Mana is always found in a subordinate clause in Bambara.

Midi mana se, n'be taa so.	When noon arrives, I go home.
N'mana kunun, n'be n'ko.	When I get up, I wash.
I mana segin, an bè kalan_kè.	Whenever you return, we will study.

Mana is found predominantly in the dialects of the areas to the north of Bamako. Its use is rare in Maninka and Dyula.

2. To express series of actions or simultaneous actions English allows verbs to be conjoined by "and".

John left and went to bed.  
John stayed and sang a song.

In Bambara, the same meanings are conveyed using ka.

Ali b'i da ka sunògò.	Ali lies down and sleeps.
Ali bè to ka baro_kè.	Ali is staying and chatting.

Notice that this use of ka is only possible when the subject of the second verb is understood as being the same as that of the preceding verb. That is, whereas in English "and" can be used to conjoin the following sentences:

John is staying and Mary is leaving.

In Bambara this is not possible using ka. The meaning would have to be expressed by two separate sentences.

Ali bè to yan.	Fanta bè taa.
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Verbs or verb phrases are never conjoined with ani or ni.

When ka links two verbs or verb phrases in this manner, it always has a low tone. This will be referred to as "infinitival ka."

NOTES (Continued)

3. In Bambara, the only verbs that allow conjunction without using ka are taa "go" and more rarely na "come". Taa is almost always found without ka, e.g.:

N'bè taa dumuni_kè.	I go (and) eat.
<u>A</u> bè <u>na</u> dumuni_kè.	He comes and eats.

4. In English, there is a slight difference in meaning between the two following sentences:

He stays to chat.	He stays and chats.
-------------------	---------------------

In Bambara, ka is frequently used to express both of these meanings.

<u>A</u> bè to <u>yen</u> ka <u>baro</u> _kè.	He stays here to chat. <u>or</u>
	He stays and chats.

Notice that:

A bè na dumuni\_kè.

can thus mean:

He comes to eat.

Bambara has many more determinate ways of expressing these differences in meaning if it is important, but usually it is clear in the context which meaning the speaker has in mind.

5. One of the means of making the difference in meaning more precise is to use the expression ka sòrò, which translates roughly as "and then." For example:

A y'i sigi ka baara\_kè.

means either:

He sat down and worked. or He sat down to work.

By using ka sòrò, we can make the meaning more precise:

A y'i sigi ka sòrò ka baara\_kè. He sat down and then worked.

Although it is possible to analyse ka sòrò as ka followed by the verb sòrò, it will perhaps be simpler just to learn this as a fixed expression.

6. Sòrò is one of the most frequently used and important verbs in Bambara. Here are some examples we have seen in this unit.

## NOTES (Continued)

I bē ne sòrò <u>yan</u> don <u>o</u> don.	You (will) find me here every day. or I am here every day.
N'bē wari <u>sòrò</u> <u>bi</u> .	I (will) get money today.
Wula <u>bē</u> ne sòrò <u>yan</u> .	The afternoon finds me here. or I'm here in the afternoon.
Keyita bē sòrò <u>biro</u> <u>kònò</u> .	Keyita is (can be) found in the office.
<u>A</u> bē dumuni <u>kè</u> ka sòrò <u>k'a</u> da.	He eats and then he lies down.

Many more expressions using sòrò will be introduced in later lessons.

7. In this Unit, we observed kè in intransitive constructions. Intransitively, it translates "to be done", "to be made", "to transpire", "to occur" or "to happen", as the following examples illustrate:

Nin baara bē <u>kè</u> cogo di?	How is this work done?
Mòni <u>bē</u> <u>kè</u> sògòma o sògòma.	<u>Mòni</u> is made every morning.
Mun <u>bē</u> <u>kè</u> <u>yan</u> bi?	What is done here today? or What's being done here today?
Foyi tē <u>kè</u> <u>yan</u> <u>bi</u> .	or What's happening here today? Nothing's happening here today.

8. The expression kè ... ye can often be translated "become" as in:

<u>A</u> tē <u>kè</u> <u>bama</u> ye.	It doesn't become a crocodile.
<u>Numu</u> tē <u>kè</u> <u>dugutigi</u> ye.	A smith doesn't become village chief.

With inanimate objects, it can be seen how this expression could be translated as "make for" and by extension "have for".

<u>Basi</u> <u>bē</u> <u>kè</u> suròfana <u>ye</u> .	Couscous is made for (becomes).
--	---------------------------------

It can be pointed out here that the ye ... ye construction can only be used for asserting or denying a past or present state as, for example:

<u>A</u> ye <u>karamògò</u> <u>ye</u> .	He is the teacher.
<u>A</u> <u>tun</u> ye <u>karamògò</u> <u>ye</u> .	He was the teacher.
<u>A</u> tē <u>karamògò</u> <u>ye</u> .	He isn't a teacher.
<u>A</u> <u>tun</u> tē <u>karamògò</u> <u>ye</u> .	He wasn't a teacher.

For any other meaning, as for example, an expression of habit, a hypothetical future, or a change of state, the kè ... ye construction must be used, e.g.

<u>A</u> bē <u>kalan</u> ka <u>kè</u> <u>karamògò</u> <u>ye</u> .	He is studying to be a teacher.
<u>A</u> bē <u>kè</u> <u>dugutigi</u> <u>ye</u> .	He isn't being chief. He will not be chief. He won't become chief.

9. In Bambara, the equivalent of expressions using "ever" in English can be expressed in constructions in which two repetitions of a noun are linked together by -o-, e.g.

NOTES (Continued)

<u>m</u> uso o <u>m</u> uso	whatever woman
<u>t</u> uma o <u>t</u> uma	whatever time, whenever
<u>c</u> ogo o <u>c</u> ogo	whatever manner, however
<u>y</u> òrò o <u>y</u> òrò	whatever place, wherever

10. The N-o-N construction discussed in 9 can be translated as "every" or "each" only when used with adverbials like sògòma, tilegan, su.

<u>sògòma</u> o <u>sògòma</u>	each morning, every morning
don o don	each day, every day

The tone patterns with the N-o-N constructions are rather unique. If the word has a low tone, the pattern is as follows:

<u>m</u> uso o <u>m</u> uso	( _ - - - _ )
<u>c</u> è o <u>c</u> è	( _ - - )

If the word has a high tone, the pattern is as follows:

cogo o cogo	( - - - - - )
jiri o jiri	( - - - - - )

The second instance of the high tone word occurs on a level of pitch lower than the original. This is often called a stepped-down high tone.

11. The expression used to capture the meaning of the English "to finish doing" is ka tila ... la, e.g.

<u>A</u> bè tila baara_la joona.	He finishes work quickly.
<u>A</u> tè tila dumuni_na joona.	He doesn't finish eating quickly.

12. In English, there are several types of intransitive verbs which can be distinguished by the semantic function of their subjects. We can distinguish, for example, between the doer of an act (AGENT) and the person or thing undergoing the act (PATIENT).

A verb like "eat" can be used in both transitive and intransitive constructions. When used transitively as in:

John ate the mango

we can say that "John" functions as the AGENT and "the mango" functions as the PATIENT. When used intransitively, the verb "eat" only allows nouns functioning as AGENT in subject position. That is, I can say:

John ate                      but not                      \*The mango ate

with the sense that "the mango" is undergoing the action of the verb.



## NOTES (Continued)

With a verb like "break", the situation is quite different. Transitivity, as in:

John breaks the dish.

"John" functions as the AGENT and "the dish" as the PATIENT, but intransitively "break" only allows nouns functioning as PATIENTS in subject position. That is, we can say:

The dish breaks. but not: John breaks.

with the sense that John was the AGENT of the activity.

As it turns out, there are no Bambara verbs like "eat", but all Bambara verbs are like "break". That is, all Bambara verbs can be used intransitively, but when they are used intransitively, the noun functioning as PATIENT must be in subject position. This is completely regular and in reality much simpler than English. The only problems arise when English grammar or English translations get in the way. For example, many English verbs can only be used transitively, whereas their Bambara counterparts can be used in both constructions. The verb "kill" for example can only be used transitively, but faga, its Bambara counterpart, can be used either transitively or intransitively. Since English has no intransitive counterpart, a problem of translation arises. You will often find yourself translating these particular cases with an English passive, e.g.

Jara tè faga.  
Kitabu bè san.

The lion is not (to be) killed.  
The book is (to be) bought, for sale.

Remember that this is a problem of translation and therefore has nothing to do with the grammar of Bambara.

VOCABULARY

balo v.	live, exist
Ala ka Bari balo.	May God grant Bari (a long) life.
<u>baro</u> n.	conversation, casual talk, chatting
<u>basi</u> n.	couscous
<u>bì</u> n., adv.	today
<u>cè</u> <u>ganan</u> n.	bachelor
<u>da</u> v.	lie down, go to bed, lay down
<u>A</u> <u>b'i</u> <u>da</u> .	He lies down.
<u>A</u> <u>bè</u> <u>fini</u> <u>da</u> <u>dugu</u> <u>ma</u> .	He rests his tiredness.
<u>daraka</u> n.	breakfast, morning meal
<u>don</u> n.	day
don o don (dongodon)	every day
<u>dun</u> v.	eat
<u>N'tè</u> <u>to</u> <u>dun</u> .	I don't eat <u>to</u> .
<u>fo</u> conj.	until, to
<u>furufuru</u> n.	breakfast cake, pancake
<u>joona</u> adv.	early, quickly
<u>kabini</u> conj.	from, since

## VOCABULARY (Continued)

kini n.	rice
kininama (kini-nama) n.	rice with sauce (rice-saucy)
ko v.	to wash, bathe
An b'an ko.	We bathe.
An bè Musa ko.	We wash Musa.
kunun v.	wake up, get up in the morning
N'kununna.	I woke up.
Ali bè n'kunun.	Ali awakens me.
lafinyè v.	repose, to rest
N'bè n'lafinyè.	I rest (myself).
A b'a sègèn_lafinyè.	He rests his tiredness.
lèrè (fr) n.	hour, time
midi (fr) n.	noon
min v.	drink, smoke, eat a liquid food like porridge
N'tè sigarati min.	
mòni n.	a porridge, usually of millet
na n.	sauce
nburu n.	bread
ntola n.	soccer
nyènajè (nyè-lajè) n.	amusement, recreation (eye-watch)
nyènyènkini n.	millet dish
nyugu n.	a variety of leaf used in sauce
nzamè	Senegalese rice, riz au gras
se v.	arrive, reach, be able
N'bè se lakoli_la lèrè 8.	I arrive at school at 8 H.
segin v.	return, come back
N'bè segin so.	I return home.
N'bè wari_segin.	I return the money.
seri n.	a porridge, usually of rice
sisan n., adv.	now
sòrò v.	find, get, obtain
N'b'i sòrò kalanso_kònò.	I'll find you in the classroom.
Sogo_bè sòrò suguba_la.	Meat is found in the central market.
sunògò	sleep
A bè sunògò.	He is sleeping.
surofana (su-rò-fana) n.	dinner, evening meal (night-at-meal)
taa v.	go
N'bè taa sò.	I go home.
teri n.	friend
tigadege n. (tiga-dege)	peanut butter (peanut-paste)
tigadegenà (tiga-dege-na)	peanut butter sauce (peanut-paste-sauce)
tila...la v.	finish
A bè tila baara_la.	He finishes the work.
tilegan (tile-gan) n.	the heat of the day
tilelafana (tile-la-fana) n.	lunch, noon meal (sun-at-meal)
to v.	stay, remain, leave (alone)
N'tè to kalanso_kònò.	I don't stay in the classroom.
tobi v.	cook
A bè to tobi.	She cooks to.
tosira (to-sira) n.	leftover to from night before

VOCABULARY (Continued)

tuḡuni adv.

again

tuma n.

time

ye v.

see

N'b'i ye.

I see you.

ASSIGNMENTS

1. Describe what you habitually do every day, i.e. the activities of a typical day of your life thus far in Mali. Use both the Bambara present and the hypothetical future. Report to the class.
2. Describe a typical day in the life of your Peace Corps Director or Deputy Director. Interview him in Bambara if you can and report to the class.
3. Do the same as in (2) above for one of your Bambara teachers.
4. Do the same as in (2) for one of the Peace Corps employees that you know fairly well.
5. Using the intransitive verb ka kè --- ye, describe some typical American breakfasts, lunches and dinners.

UNIT XII

Nsiirin:

Mògò\_tè se ka daga\_kòndòfèn\_dòn  
a kòfèla\_fè.

Bolonkòni kelen tè bèlè\_ta.

se

X bè se ka Y

X bè se Y la

kan

X ka kan ka Y

fè

X b'a fè ka Y

fòlò

X bè fòlò ka Y

daminè/dabila

ni X ye

Verb + li

Agentive nouns -la

## CYCLE 1

- M-1 N'bè se. I can.  
N'tè se. I can't.
- C-1 A: I bè se ka mobili\_boli wa? Can you drive a car?  
B: Owò, n'bè se. Yes, I can.  
A: I bè se ka so\_boli wa? Can you ride a horse?  
B: Ayi, N'tè se. No, I can't.
- M-2 Kamara bè se ka nègèso\_boli. Kamara can ride a bike.  
Kamara tè se mobili\_boli\_la. Kamara can't drive a car.
- Sidibe bè se ka so\_boli. Sidibe can ride a horse.  
Sidibe tè se poponi\_na. Sidibe can't (ride) a motorbike.
- C-2 A: Kamara bè se ka mobili\_boli wa?  
B: Ayi, Kamara tè s'a la, a tè se.  
A: Moto dun?  
B: A bè se o la kosèbè.  
A: Sidibe bè se ka so\_boli wa?  
B: Owò, a bè se. (k'a kè)  
A: E dun?  
B: E! Ne tè s'a la.
- M-3 N'tè se ka taa\_dugu\_kòndò sisan. I can't go into town now.  
N'ka kan ka to yan ka kalan\_kè. I have to stay here and study.
- C-3 A: I bè se ka taa\_dugu\_kòndò sisan wa? Can you go into town now?  
B: Ayi, n'tè se ka taa\_dugu\_kòndò sisan.  
A: Mun na? Why?  
B: N'ka kan ka to yan.
- C-4 A: Karamògò bè se ka taa\_dugu\_kòndò sisan wa? Can the teacher go into town now?  
B: Ayi, a tè se ka taa\_dugu\_kòndò sisan.  
A: Mun na? Why?  
B: A ka kan ka to yan. He has to stay here.
- M-4 N'ka kan ka bamanankan\_kalan bi. I have to study Bambara today.  
An ka kan ka bamanankan\_kalan bi. We have to study Bambara today.
- C-5 A: Aw ka kan ka mun kè bi? What do you have to do today?  
B: An ka kan ka bamanankan\_kalan bi.  
A: Karamògò dun? A ka kan ka And the teacher? What does he have to do today?  
mun kè bi?  
B: A ka kan ka baara\_kè.

CYCLE 2

- M-1 N' b'a fè ka taa Segu nka n'tè I want to go to Segou but I can't go  
se ka taa sisan. now.  
Bakari b'a fè ka taa Kayi nka Bakari wants to go to Kayes, but he  
a tè se ka taa sisan. can't go now.  
U b'a fè ka taa Moti nka u tè They want to go to Mopti but they  
se ka taa sisan. can't go now.
- C-1 A: I b'a fè ka taa min? Where do you want to go?  
B: N'ba fè ka taa Segu,  
nka n'tè se ka taa sisan.  
A: Bakari dun? A b'a fè ka And Bakari? Where does he want to go?  
taa min?  
B: Bakari b'a fè ka taa Kayi  
nka a tè se ka taa sisan.  
A: Olu dun? U b'a fè ka And them? Where do they want to go?  
taa min?  
B: U b'a fè ka taa Moti nka  
olu fana tè se ka taa sisan.
- M-2 N'ta fè ka taa "New York", I don't want to go to New York. I  
n' b'a fè ka to yan. want to stay here.  
Keyita b'a fè ka taa Washing- Keita wants to go to Washington.  
ton, a t'a fè ka to yan. He doesn't want to stay here.
- C-2 A: I b'a fè ka taa New York Do you want to go to New York?  
B: Ayi, n't'a fè ka taa New  
York, n' b'a fè ka to yan.  
A: Keyita b'a fè ka taa Does Keita want to go to Washington?  
Washington wa?  
B: Owò, Keyita b'a fè ka taa  
yan. A t'a fè ka to yan.
- M-3 N'mana se bamanankan na, n'bè As soon as I can speak Bambara, I  
taa baara kè. will go to work.  
Sidibe mana se angilekan na, As soon as Sidibe can speak English,  
a bè taa Ameriki. he will go to America.

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant des dessins 57, 58, 59, 60.

- M-1 Nin cè ye numu ye. This man is a blacksmith.  
A bè se ka fèn caman dila He is able to make many things.  
A bè muru ni daba ni jele dila. He makes knives, hoes, and axes.  
A b'u dila ni nègè ni jiri ye. He makes them from iron and wood.  
N'i ka daba mana tinyè, a bè If your hoe gets broken, he can  
se k'a dila. repair it.

CYCLE 3 (Continued)

- C-1 A: Nin cè bè mun baara kè? What work does this man do?  
 B: Nin cè ye numu ye.  
 A: A bè se ka fèn caman dila wa? Is he able to make many things?  
 B: Òwò, a bè se ka fèn caman dila.  
 A: Mun ni mun? What all?  
 B: A bè muru ni daba ni jele dila.  
 A: A b'u dila ni mun ye? What does he make them out of?  
 B: A b'u dila ni nḡgè ni jiri ye.  
 A: Ni n'ka daba mana tinyè, a bè se ka dila wa? If my hoe is broken, can he fix it?  
 B: Òwò, a mana tinyè, a b'a dila. Yes, if it breaks, he'll fix it.
- M-2 Nin cè in ye sènèkèla ye. This man is a farmer.  
A bè nyò sènè a ka foro la. He cultivates millet in his field.  
A bè sènè kè ni daba ye. He cultivates with the hoe.  
A bè nyò sènè samiya tuma (na). He cultivates millet in the rainy season.
- C-2 A: Nin cè in bè mun baara kè? What work does this man do?  
 B: Nin cè in ye sènèkèla ye.  
 A: A bè mun sènè a ka foro la? What does he cultivate in his field?  
 B: A bè nyò sènè a ka foro la.  
 A: A bè sènè kè ni mun ye? What does he cultivate with?  
 B: A bè sènè kè ni daba ye.  
 A: A bè nyò sènè tuma jumèn? When does he cultivate millet?  
 B: A bè nyò sènè samiya tuma (na).
- M-3 Nin cè in ye garanke ye. This man is a cobbler.  
A bè sabara dila He makes shoes.  
A b'u dila ni wolo ye. He makes them from leather.
- C-3 A: Nin cè in bè mun baara kè? What work does this man do?  
 B: Nin cè in ye garanke ye.  
 A: A bè mun dila? What does he make?  
 B: A bè sabara dila.  
 A: A b'u dila ni mun ye? What does he make them from?  
 B: A b'u dila ni wolo ye.
- M-4 Nin cè ye mōnnikèla ye. This man is a fisherman.  
Mōnnikèla caman ye Boso ye. Many fishermen are Bozo.  
A bè jègè minè. He catches fish.  
A b'u minè ni jò ye. He catches them with nets.  
A bè tilen ba kan. He passes the day on the river.

CYCLE 3 (Continued)

- C-4 A: Nin cè ye mun ye? What is this man?  
 B: Nin cè ye mōnnikèla ye.  
 A: A bè mun kè? What does he do?  
 B: A bè jègè minè.  
 A: A b'u minè ni mun ye? What does he catch them with?  
 B: A b'u minè ni jò ye.  
 A: A bè tilen min? Where does he pass the day?  
 B: A bè t̄ilen ba kan.

Sènèkèla bè tilen min?  
Numukè bè tilen min?  
Karamògò bè tilen min?  
Morikè bè tilen min?  
 I bè t̄ilen min?

- M-5 Nin cè ye gesedala ye. This man is a weaver.  
A bè finikònò dila. He makes strips of cloth.  
A bè dali kè ni gaari ye. He weaves with thread.  
Gaari bè bō kòori la. The thread comes from cotton.

- C-5 A: Nin cè bè mun baara kè? What work does this man do?  
 B: Nin cè ye gesedala ye.  
 A: A bè mun da? What does he weave?  
 B: A bè fini da.  
 A: A bè dali kè ni mun ye? What does he weave with?  
 B: A bè dali kè ni gaari ye.  
Gaari bè bō kòori la.

CYCLE 4

- M-1 N'mana kunun, n'bè fòlò ka As soon as I've woken up, I begin  
 n ko. by washing.  
 C-1 A: I man'i ko, i bè fòlò ka As soon as you bathe, what do you  
 mun kè? begin by doing?  
 B: N'mana n'ko, n'bè fòlò ka  
 bamanankan kalan.  
 A: I b'a dabila tuma jumèn? When do you stop?  
 B: N't'a dabila fo wula fè.

Instructeur: Poursuivre l'emploi de ka fòlò ka dans d'autres phrases et contextes.

- |                                       |                     |                     |
|---------------------------------------|---------------------|---------------------|
| <u>A</u> bè fòlò ka bamanankan kalan. | An tè baara dabila. | An ye baara daminè. |
| ka baara l                            | baro                | baro                |
| k'i ko                                | dumuni              | dumuni              |
| ka jègè minè                          | ntolatan            | ntolatan            |
| k'i da                                | kalan               | kalan               |
| ka daraka dun                         | lakalanni           | lakalanni           |
| ka foli kè                            |                     |                     |



DIALOGUE

Instructeur: Le dessin 58

- A: I bè taa yòrò\_jumèn?  
 B: N'bè taa baarayòrò\_la.  
 A: I bè mun baara\_kè?  
 B: No ye numu\_ye. N'bè daba ni  
 muru ni jele\_dila.  
 A: O ka nyi. I bè se ka n'ka daba\_  
 dila?  
 B: N't'a dòn. T'a ta ka na!  
 N'b'a lajè ni n'bè se k'a\_dila.  
 A: N'bè t'a ta ka na sisan. I ka  
 baarayòrò bè min?  
 B: N'bè baara\_kè nin ga de kòrò.  
 K'an sòni fòlò.  
 A: K'an sòni.
- A: Where are you going?  
 B: I'm going to my work site.  
 A: What work do you do?  
 B: I'm a blacksmith. I make hoes,  
 knives and axes.  
 A: That's good. Can you fix my hoe?  
 B: I don't know. Go get it and come  
 back. I'll see if I can fix it.  
 A: I'll go and come back with it  
 now. Where do you work?  
 B: It's under that hanger that I  
 work, See you in a while.  
 A: See you.

DIALOGUES FOR PRACTICE

1.  
 A: I bè baara jumèn\_kè?  
 B: N'bè sènè\_kè. N'ye sènèkèla\_ye.  
 A: I bè mun sènè i ka foro\_la?  
 B: N'bè nyò de sènè.  
 A: I bè sènè\_kè tuma jumèn?  
 B: N' bè sènè\_kè don o don.  
 A: Bakari dun? A bè sènè\_kè wa?  
 B: Ayi, a tè sènè\_kè. A bè nkòni  
 de fò.
- A: What work do you do?  
 B: I farm. I'm a farmer.  
 A: What do you farm in your field?  
 B: It's millet that I farm.  
 A: When do you farm?  
 B: I farm every day.  
 A: What about Bakari? Does he farm?  
 B: No, he doesn't farm. He plays  
 the "nkòni".
2.  
 A: I bè dòlò\_min (wa)?  
 B: Ayi, n'tè dòlò\_min. N'ye  
 silamè\_ye. E\_dun?  
 A: Ne b'a\_min.
- A: Do you drink beer (alcoholic  
 beverages)?  
 B: No, I do not drink beer. I'm  
 a Moslem. And you?  
 A: I drink it.
3.  
 A: I bè bò; i b'a fè ka taa min?  
 B: N'b'a fè ka taa sugu\_la.
- A: You're going out; where do you  
 want to go?  
 B: I want to go to the market.
4.  
 A: Ngolo bè se mun na?  
 B: Ngolo ye donso\_ye. A bè se  
 fèn caman na.  
 A: Fèn\_jumèn?  
 B: A bè se ka sogo\_nyènama minè.
- A: What is Ngolo good at?  
 B: Ngolo is a hunter. He is good  
 at many things.  
 A: Which things?  
 B: He is able to catch wild animals  
 alive.

## DIALOGUES FOR PRACTICE (Continued)

5.

- A: I mana wuli, i bè fòlò ka mun kè? A: When you get up, what do you start out by doing?  
 B: N'bè fòlò ka n'ko. B: I start out by bathing.  
 A: Seku dun? A: What about Sekou?  
 B: Ale bè fòlò ka sigarati min. B: He starts out by smoking a cigarette.

6.

- A: Dugumògò bèe bè sènè kè wa? A: Do all the people of the village farm?  
 B: Baara sugu ka ca dugu kònò. B: There are many kinds of work in the village. Some herd cows. Some catch fish. Some build houses. Some weave cloth.  
 Dòw bè misi gèn. Dòw bè jègè minè. Dòw bè bon jò.  
 Dòw bè gese da.

TEXTSTEXT 1

Ngolo ye donso ye. A bè taa yaala kungo kònò don o don. A bè sogow dòn kosèbè. A bè se donsoya la. Sogo kènè caman bè sòrò a bolo a ka so kònò.

QUESTIONS 1

- Ngolo bè mun baara kè? A bè se mun na?  
 A bè yaala min? Mun bè sòrò a ka so kònò?

TRANSLATION 1

Ngolo is a hunter. He wanders in the bush every day. He knows the animals very well. He is good at hunting. You can find a lot of fresh meat in his house.

TEXT 2

Salifu ye gesedala ye. Baara ka ca a bolo. Fajiri fè, a bè geseda daminè. A tè baara dabila fo fitiri. A bè dali kè ni gaari ye. Gaari bè bò kòori la.

QUESTIONS 2

- Salifu bè mun baara kè? Salifu bè dali kè ni mun ye?  
 A bè geseda daminè kabini tuma jumèn? Gaari bè bò mun na?  
 A bè baara dabila tuma jumèn?

TRANSLATION 2

Salifu is a weaver. He has a lot of work to do. At dawn, he begins weaving. He doesn't stop working until dusk. He does weaving with thread. The thread is made from cotton.

TEXTS (Continued)

TEXT 3

Amadu ye garankè ye. A bè wolo baara ka sabara ni bòre dila. A bè wolo tigè k'a kala k'a nòrò. Wo mana bò i ka bòre la, a bè se k'o kala. A bè tilen a ka baara yòrò lɛ suguba kèrèfè.

QUESTIONS 3

Amadu bè <u>mun</u> <u>baara</u> <u>kè</u> ?	I ka <u>bòre</u> <u>mana</u> <u>tinyè</u> <u>jòn</u> <u>bè</u> <u>se</u>
<u>A</u> bè <u>mun</u> <u>dila</u> ?	<u>k'a</u> <u>dila</u> ?
<u>A</u> bè <u>sabaraw</u> <u>dila</u> <u>cogo</u> <u>di</u> ?	<u>A</u> <u>b'a</u> <u>dila</u> <u>cogo</u> <u>di</u> ?

TRANSLATION 3

Amadou is a cobbler. He works leather to make sandals and bags. He cuts the leather and sews it and glues it. When a hole opens in your bag, he can sew it. He spends the day in his workshop by the big market.

TEXT 4

Musa ye numu ye. A bè nègè baara ka muruda ni dabakisè ni jelekisè dila. A b' olu kalaw dila ni jiri ye. I ka marifa mana tinyè, a bè se k'o dila nka a dilali man d'a ye bawo a ka gèlèn.

QUESTIONS 4

Musa bè <u>mun</u> <u>baara</u> <u>kè</u> ?	<u>A</u> bè <u>se</u> <u>ka</u> <u>marifa</u> <u>fana</u> <u>dila</u> <u>wa</u> ?
Musa bè <u>mun</u> <u>ni</u> <u>mun</u> <u>dila</u> ?	<u>Mun</u> <u>na</u> , <u>marifa</u> <u>dila</u> <u>man</u> <u>d'a</u> <u>ye</u> ?
<u>A</u> <u>b'u</u> <u>dila</u> <u>ni</u> <u>mun</u> <u>ye</u> ?	

TRANSLATION 4

Musa is a blacksmith. He works iron to make knife blades and hoe blades and ax blades. He makes their handles with wood. When your rifle gets broken, he can fix it, but he doesn't like fixing them because it is difficult.

TEXT 5

Solo ye mònnikèla ye. Mònnikèla caman ye Boso ye. Solo fana ye Boso ye. A bè jègè mòn ni jò ye. A tè mònni kè ni dolen ye. A mana jègè minè, a muso bè taa a feere sugu la. Solo bè tilen a ka kurun kònò ba kan.

QUESTIONS 5

Solo ye <u>mun</u> <u>ye</u> ?	<u>A</u> bè <u>jègè</u> <u>minè</u> <u>ni</u> <u>mun</u> <u>ye</u> ?
<u>A</u> bè <u>mun</u> <u>kè</u> ?	<u>A</u> <u>mana</u> <u>jègè</u> <u>minè</u> , <u>a</u> <u>bè</u> <u>mun</u> <u>k'a</u> <u>la</u> .
<u>A</u> bè <u>tilen</u> <u>min</u> ?	

## TEXTS (Continued)

TRANSLATION 5

Solo is a fisherman. Many fishermen are Bozo. Solo too is a Bozo. He catches fish with nets. He doesn't catch them with a hook. When he catches fish, his wife sells them in the market. Solo spends the day in his canoe on the river.

TEXT 6

Umaru ye misigèna ye. Misigèna caman ye Fula ye. U bè misi dòn ka tèmèn bèe kan. I mana misi sòrò, i b'a kalifa Umaru la. A bè tilen kungo kòndò don o don n'a ka baganw ye.

QUESTIONS 6

Umaru bè mun baara kè? I mana misi sòrò, i bè mun kè (n'a ye?)  
Fulaw bè mun dòn ka temen bèe kan? Umaru bè tilen min?

TRANSLATION 6

Umaru is a cattle herdsman. Many herdsmen are Fula. They know cow better than anyone. When you get a cow, you let Umaru care for it. He spends every day in the bush with his animals.

EXERCISES

## SUBSTITUTION

- |                           |                             |
|---------------------------|-----------------------------|
| 1. N'bè se bamanankan na. | 2. Ali bè se ka baara kè.   |
| - - - - angilekan - - -   | - - - - - baro kè.          |
| - - - - tubabukan - - -   | - - - - - bamanankan fò.    |
| - - - - fèn caman - - -   | - - - - - taa dugu kòndò.   |
| - - - - baara - - - -     | - - - - - na ni wari ye.    |
| - - - - kalan - - - -     | - - - - - taa Segu.         |
| - - - - dumuni - - - -    | - - - - - fèn caman kè.     |
| - - - - sèbènni - - - -   | - - - - - gesè da.          |
| - - - - fèn caman - - - - | - - - - - daba dila.        |
| - - - - sènè - - - -      | - - - - - jègè minè.        |
| - - - - baara - - - -     | - - - - - taa sugu la.      |
| - - - - foii - - - -      | - - - - - to dun.           |
| - - - - murudila - - - -  | - - - - - a kè.             |
| - - - - geseda - - - -    | - - - - - fen caman ye.     |
| - - - - kalan - - - -     | - - - - - taa ni Fanta ye.  |
| - - - - sènè - - - -      | - - - - - sogo faga.        |
| - - - - dumuni - - - -    | - - - - - baara kè.         |
| - - - - baro - - - -      | - - - - - na yan.           |
| - - - - foli - - - -      | - - - - - sòrò kungo kòndò. |

EXERCISES (Continued) SUBSTITUTION

3. An ka bamanankan kalan.  
 - - - dumuni kè.  
 - - - to yan.  
 - - - taa so.  
 - - - ji min.  
 - - - taa sugu la.  
 - - - baara kè.  
 - - - sogo sòrò.  
 - - - na ni wari ye.  
 - - - tubabukan fè.  
 - - - foli kè.  
 - - - sènè kè.  
 - - - kalan kè.  
 - - - fèn caman kè.  
 - - - kafe min.  
 - - - bamanankan sèbèn.  
 - - - bamanankan dege.  
 - - - taa kalanso kònò.  
 - - - taa dugu kònò.  
 - - - An jò ye  
 - - - An ko.
4. U b'a fè ka taa dugu kònò.  
 Ali - - - - -  
 Bari - - - - -  
 - - - - - dumuni kè.  
 - - - - - baro kè.  
 - - - - - taa santiri la.  
 n' - - - - -  
 an - - - - -  
olu - - - - -  
ale - - - - -  
 - - - - - bamanankan mèn.  
 - - - - - ji min.  
 - - - - - foli kè  
 Keyita - - - - -  
 Sidibe - - - - -  
 - - - - - gese da.  
 - - - - - angilekan fè.  
 - - - - - na yan.  
 - - - - - dute min.  
 i - - - - -  
a - - - - -

TRANSFORMATION

1. A: Ali ka kan ka dòlò min.  
 B: Ali man kan ka dòlò min.  
 Bari b'a fè ka taa Sikasso.  
 An bè se ka bamanankan fò.  
U b'a fè ka to dun.  
 N'bè se ka sènè kè.  
 An ka kan ka tubabukan fò.  
 Musa bè se angilekan na.  
A b'a fè ka baro kè.  
 Bari bè se gese da.  
 Keyita b'a fè ka dumuni kè  
dugu kònò.  
 Musa ka kan ka taa ni Fanta ye.  
 Kante bè se ka taa Kayi.  
 Solo bè se ka sogo faga  
 I bè se ka to yan.  
 Ali bè se baara la.  
 An b'a fè ka taa so.  
U b'a fè ka taa Ameriki.
2. A: N'bè taa so.  
 B-1: N'ka kan ka taa so.  
 B-2: N'b'a fè ka taa so.  
 Bari bè dòlò min.  
 Ali bè bamanankan fò.  
 An bè dumuni kè yan.  
U bè baro kè.  
 An bè bò biro la.  
 An bè na ni wari ye.  
 N'bè to dun.  
 N'bè n'da lèrè 8 na.  
A b'i ko lèrè 7 la.  
U b'u sigi kalanso kònò.  
Aw b'aw ko sisan.  
 N'bè n'jò santiri la dònì.  
 N'bè segìn santiri la.  
 An bè bamanankan fò.  
 Olu bè taa dugu kònò.

EXERCISES (Continued) TRANSFORMATION

3. A: A b'i ko. 4.  
 B1: A bè fòlò k'i ko.  
 B2: A mana kunun, a b'i ko.

A bè sigarati min.  
A bè taa nyègèn na.  
U bè dumuni kè.  
 Ali bè kafe min.  
Karamògò bè taa kalanso kònò.  
U bè baara kè.  
 An bè daraka dun.

N'bè ramanankan kalan.  
Ale bè ji min.  
Aw b'aw ko.  
 I bè sigarati min.  
U bè dutè min.  
 N'bè taa kalanso kònò.  
 N'bè sèbènni kè.  
A bè kalan kè.  
 I bè lètèrè sèbèn.

QUESTIONS WITH KEY WORDS

A: I bè na ni mun ye? (wari) B: N'bè na ni wari ye

A bè fini da ni mun ye? (gaari)  
 Garankè bè sabara dila ni mun ye? (wolo)  
 I bè sènè kè ni mun ye? (daba)  
Numu bè daba dila ni nègè ni mun ye? (nègè ni jiri)  
Bosow bè jègè minè ni mun ye? (jò)  
Karamògò bè sèbènni kè ni mun ye? (lakèrè)  
 I bè lètèrè sèbèn ni mun ye? (biki)  
 I b'i ko ni mun ye? (safirè ni ji)  
Mògòw bè dumuni kè ni mun ye? (i bolo)  
 I bè taa so ni mun ye? (liburu)  
Aw bè sènè kè ni mun ye? (daba)

A: I b'a fè ka mun kè? (dumuni) B: N'b'a fè ka dumuni (de) kè.

<u>A</u> b'a fè ka mun kè? (foli)	<u>A</u> b'a fè ka foli de kè.
Bari b'a fè ka mun kè? (baara)	Bari b'a fè ka baara de kè.
<u>U</u> b'a fè ka mun kè? (baro)	<u>U</u> b'a fè ka baro de kè.
<u>Aw</u> b'a fè ka mun kè? (sènè)	An b'a fè ka kalan de kè.
Madu b'a fè ka mun kè? (baara)	Madu b'a fè ka baara de kè.
<u>A</u> b'a fè ka mun kè? (sèbènni)	<u>A</u> b'a fè ka sèbènni de kè.
<u>Aw</u> b'a fè ka mun kè? (kuma)	An b'a fè ka kuma de kè.

NOTES

1. In earlier Units, you were introduced to the expressions for "to want" or "to like", using the postposition fè as in the following examples:

N'b'a fè.	I want it.
N't'a fè.	I don't want it.

The postposition fè can also take an infinitival complement as follows:

N'b'a fè ka taa sugu la.	I want to go to the market.
Bari t'a fè ka taa dugu kònò.	Barry doesn't want to go into town.

NOTES (Continued)

2. In Unit XI you were introduced to the verb se, "arrive". In this unit, se is used with an infinitival complement in which case it can be translated as "can, be able to", as in the following examples:

N'bè se ka bamanankan kalan. I can read Bambara.  
N'tè se k'a bè. I can't do it.

The same meaning can be expressed with a postpositional phrase with la, e.g.:

A bè se o la. He can do that.  
N'tè se nin na. I can't do this.

This expression is often used with the meaning of playing an instrument.

A bè se nkòni na. He can (play) the nkòni.  
A tè se jèmbè la. He can't (play) the jembe drum.

The verb fò "speak, say" is usually used for playing instruments, e.g.:

A bè se ka nkòni fò. He can play the nkòni.  
A bè jèmbè fò. He plays the jembe-drum.

When the object of the postposition la is animate, it usually can be translated as "to be able to beat, to master someone."

N'bè se i la. I can beat you.  
I tè se n'na. You can't master me.  
Donso bè se jara la. The hunter can master (vanquish) the lion.

3. Kan is formed in the verbal adjective construction. When followed by a ka infinitival clause, it is translated as "must", e.g.

A ka kan ka taa. He must go.  
I man kan ka na. You must not come.

4. Fòlò is a verb, related historically to the ordinal number fòlò, meaning "first". Its meaning as a verb is "start out by ..., begin by ...".

A bè fòlò dumuni na. He begins by washing himself.  
A bè fòlò k'i ko.

Fòlò can also be followed by the postposition la, e.g.

A bè fòlò koli la. He begins by washing.

The verb meaning "start" or "begin" is daminè. This verb takes an action noun as its object, e.g.

## NOTES (Continued)

<u>A</u> b̄ baara_daminè.	He begins work.
<u>A</u> b̄ baro_daminè.	He begins chatting.
<u>A</u> b̄ s̄enè_daminè.	He begins farming.
<u>A</u> b̄ foli_daminè.	He begins the greeting.

The verb corresponding to "stop" is dabila. This verb also takes an action noun as its object.

An b̄ m̄onni_dabila.	We stop fishing.
An b̄ b̄era_dabila.	We stop working.
An b̄ dilali_dabila.	We stop repairing.
<u>A</u> b̄ geseda_dabila.	He stops weaving.

5. Agentive nouns, that is, nouns that refer to the doers of actions, are formed in Bambara by compounding the object and the verb and adding the suffix -la, e.g.

baara_kè	do work	baarakèla	worker
s̄enè_kè	do farming	s̄enèkèla	farmer
gese_da	weave thread	gesedala	weaver
m̄onni_kè	do fishing	m̄onnikèla	fisherman

This process of word formation is very productive in Bambara. It can be used without exception to make an agentive noun out of any verb and its object.

The rules governing the tone of words compounded with a suffix are slightly different from simple compounds. Remember that the tones of non-initial words in compounds are lost. The tone of the first word in the compound dominates. When the compound is ended by a suffix such as -la, this suffix acts like another syllable of the word, and the last word of the compound never goes to high tone.

gese-da-la kelen ( \_ \_ \_ \_ \_ )

gese-da-la fila ( \_ \_ \_ - \_ \_ )

Note that the high tone which occurs on da when it is used alone is lost when it occurs in this compound.

6. Many meanings of "with" in English can be represented by the ni...ye phrase in Bambara, e.g.

<u>A</u> b'a_kè ni daba_ye.	He does it with a hoe.
<u>A</u> b'a_dila ni n̄gè_ye.	He makes it with iron.
<u>A</u> b̄ taa ni Raba_ye.	He goes with Raba.
<u>A</u> b̄ taa ni kitabu_ye.	He goes with the book. (He takes the book.)
<u>A</u> b̄ n̄a ni kitabu_ye.	He comes with the book. (He brings the book.)



NOTES (Continued)

Note that the representation of "take" and "bring" in Bambara is equivalent to "go with" and "come with".

The ni...ye expression is never to be interpreted as doing something with someone. For example:

A taara ni Fanta ye.

cannot be translated as "he and Fanta came together." It can be translated as "he took Fanta." When ni...ye is used with verbs other than ta and na, it is usually translated as an instrumental, "with".

7. Another very productive process for forming new words in Bambara is the one by which action nouns are formed from verbs by adding the suffix -li.

da	weave	dali	weaving
dila	repair	dilali	repairing
taa	go	taali	going
fo	greet	foli	greeting

There are a number of exceptions to this rule which must be memorized. A few of the most common are:

<u>kalan</u>	study	kalan	studying
baara	work	baara	work
<u>min</u>	drink	<u>min</u>	drinking
baro	converse	baro	conversing
<u>sènè</u>	grow, farm	<u>sènè</u>	farming

Since the suffixation of -li to verbs is very general, we will not give these forms in the dictionary, unless there is special reason to do so. If no action nominal form of a verb is given, it can be assumed that the form is verb + li. All exceptions to this will be cited as follows:

<u>sènè</u>	v.	farm, grow
<u>sènè</u>	n.	farming

8. When the object of the verb is not stated in English, the equivalent Bambara form would use the action nominal form of the verb plus the verb kè, e.g.

Mary cooks.	Mari bè tobili <u>kè</u> .
John eats.	John bè dumuni <u>kè</u> .
Harry writes.	Harry bè sèbenni <u>kè</u> .
Baba greets. (does the greeting)	Baba bè foli <u>kè</u> .
Amy chats.	Ami bè baro <u>kè</u> .

## VOCABULARY

baaranyini (baara-nyir-) n.	main-ouvre; laborer (work-look for)
bawo conj.	because
boli v.	run, ride, drive
<u>a</u> b <sup>è</sup> <u>boli</u>	he runs (away)
<u>a</u> b <sup>è</sup> <u>so boli</u>	he rides horses
<u>a</u> b <sup>è</sup> <u>mobili_boli</u>	he drives a car
bòrò/bòrè n.	sack, bag
boso n.	race of fishermen, Bozo
cikèla (ci-kè-la) n.	farmer (farmwork-do-er)
da v.	create, weave
dabakisè (daba-kisè) n.	hoe blade (hoe-core)
dolen n.	hook
dôn v.	know
<u>A</u> b <sup>è</sup> <u>dônsoya_dôn.</u>	He knows hunting.
donso n.	hunter
<u>dônsoya</u> n.	hunting (hunter-ness)
	the art of the hunter
dila v.	make, create, prepare, repair
dugutigi (dugu-tigi) n.	village chief (village-chief)
fajiri n.	prayer at dawn, dawn
finikônò (fîni-kônò) n.	strip of cloth
fitiri n.	prayer at dusk, dusk
fôlò v.	start out, begin by/with
<u>A</u> b <sup>è</sup> <u>fôlò ka dumuni_kè</u>	He begins with eating.
gaari n.	string, thread
ga r.	stand built in shade for men to sit on
garankè n.	cobbler
gese n.	cotton thread
<u>gese_da</u>	weave (thread, create, put down)
<u>A</u> t <sup>è</sup> <u>se ka gese_da.</u>	He can't weave.
<u>gesedala (gese-da-la) n.</u>	weaver (thread-create-er)
jelekisè (jele-kisè) n.	axe blade (axe-core)
jeli (-ke, muso) n.	bard, griot
jô v.	stop, stand up, erect, build (as house)
<u>Mobili_tè jo_yan.</u>	The car doesn't stop here.
<u>A</u> t' <sup>i</sup> <u>jô fo fitiri.</u>	He doesn't stop until dusk.
<u>A</u> b <sup>è</sup> <u>so_jô.</u>	He builds houses.
kala n.	handle
<u>jelekala</u>	axehandle
kalifa (...la) v.	care for, consign (to...)
<u>A</u> b <sup>è</sup> <u>misiw_kalifa ne na.</u>	He put the cows in my care.
kan adj.	obliged to, to have to
<u>N' ka kan ka taa so.</u>	I must go home.
<u>N man kan ka to yan.</u>	I must not stay here.
karamôgò (karan-môgô) n.	teacher (study-person)
kôori n.	cotton
kungo n.	the bush, the woods
kuntigi (kun-tigi) n.	boss, director (head-chief)
kurun n.	canoe, train (means of transportation)
marifa n.	gun
<u>marifadilala (marifa-dila-la)</u>	gunsmith (gun-repair-er)

## VOCABULARY (Continued)

<u>minè</u> v.	catch, grab, take, seize
<u>misigèna</u> ( <u>misi-gèn-la</u> ) n.	cattle herdsman (cow-chase-er)
<u>na</u> v.	come
A <u>bè na yan tuma</u> bèe.	He comes here all the time.
<u>na ni X ye</u>	come with X, to bring X
<u>Na ni wari ye!</u>	Bring the money!
<u>nègè</u> n.	iron
<u>nka</u> conj.	but
<u>nòrò</u> v.	glue
A <u>bè wolo nòrò</u> .	He glues the leather.
<u>numu</u> n.	blacksmith
<u>sabara</u> n.	sandal
<u>se</u> v.	arrive
se X la	be able (to do), be capable of X
Mama <u>u</u> bè se fèn caman na.	Mama <u>u</u> is capable of many things.
N' <u>bè</u> se i la.	I can beat you.
Fanta tè se ka taa <u>dugu kòndò</u> .	Fanta can't go to town.
<u>sènè</u> v.	cultivate, farm, grow
A <u>bè nyò sènè samiya tuma na</u> .	He grows millet in the rainy season.
<u>sènè</u> n.	farmwork, growing
A <u>bè sènè kè don o don</u> .	He does farmwork every day.
<u>sènèkèla</u> ( <u>sènè-kè-la</u> ) n.	farmer (cultivate-do-er)
<u>sogo</u> n.	meat, flesh, wild game
<u>sogo kènè</u>	fresh meat
<u>tilen</u> v.	pass, spend the day
<u>tinyè</u> v.	spoil, ruin, break, bust
Marifa <u>bè tinyè</u>	The rifle will break.
Baara <u>bè tinyè</u> .	The work will be ruined.
<u>wo</u> n.	hole (as in a wall or bag)
<u>wolo</u> n.	leather, animal's skin
<u>yòrò</u> n.	place
baarayòrò	place of work, workshop
sigiyòrò	place to sit, residence

ASSIGNMENTS

1. Write a paragraph describing the following:

- |   |                                       |
|---|---------------------------------------|
| 1. Two things you're good at.           | 5. Two things you want to go in Mali. |
| 2. Two things you can't do.             | 6. Two places you don't want to go.   |
| 3. Two things you have to do in Mali.   |                                       |
| 4. Two things you shouldn't do in Mali. |                                       |

Present this to the class. Try to avoid having to read it.

2. Interview a Malian or an American friend, finding out the answers to the six questions in (1) above. Present it to your class, again, avoiding having to read it.

UNIT XIII

Nsiirin:

Duniya<sub>ye</sub> sògòmada caman ye.

Mògò<sub>tò</sub>nò<sub>t'i</sub> jugu<sub>fa</sub>.

dòròn

sell X to Y

X feere Y ma

emphatic particles: kè, dè

fara...kan, bò...la

days of week

more bargaining

more action nouns

transitive and intransitive drills

imperatives: a ye..., -ka-aux

note on tigi

CYCLE 1

Instructeur: Les dessins 27, 28, 40 peuvent être employée pour l'élaboration.

- M-1 Tamati bè sòrò sugu la. Vegetables are found in the market.  
Sigarati bè sòrò tabalitigi fè. Cigarettes are found at the table merchant's.
- C-1 A: Tamati bè sòrò min? Where are tomatoes found?  
 B: Tamati bè sòrò sugu la.  
 A: Sugu bè min?  
 B: Sugu bè misiri kòfè.  
 A: Sigarati bè sòrò min? Where are cigarettes found?  
 B: Sigarati bè sòrò tabalitigi fè.
- M-2 Dòlò tè sòrò yan. A bè sòrò Beer isn't found here, it's found  
dugu kòndò. in town.  
Fini tè sòrò yan. A bè sòrò Cloth isn't found here, it's found  
suguba la. at the big market.
- C-2 A: Dòlò bè sòrò yan wa?  
 B: Ayi, dòlò tè sòrò yan, a bè sòrò dugu kòndò.  
 A: Fini dun? Fini bè sòrò yan?  
 B: Ayi, fini tè sòrò yan, a bè sòrò suguba la.  
 A: Suguba bè min?  
 B: A bè misiri kèrèfè.

CYCLE 2

- M-1 N'bè safinè san butigi la. I buy soap at the shop.  
A bè sigarati san butigi la. He buys cigarettes in the shop.  
An bè tiga san tabalitigi kèrèfè. We buy peanuts next to the table merchant's.  
U bè dute san butigi la. They buy tea in the shop.
- C-1 A: I bè safinè san min? Where do you buy soap?  
 B: N'bè safinè san butigi la.  
 A: A bè sigarati san min? Where does he buy cigarettes?  
 B: A bè sigarati san butigi la.  
 A: Aw bè tiga san min? Where do you buy peanuts?  
 B: Aw bè tiga san tabalitigi kèrèfè.  
 A: U bè dute san min? Where do they buy tea?  
 B: U bè dute san butigi la.
- M-2 Safinè bè san butigi la. Soap is bought at the shop.  
Sigarati bè san butigi la. Cigarettes are bought in a shop.  
Tiga bè san tabalitigi kèrèfè. Peanuts are bought next to the table merchant's.  
Dute bè san butigi la. Tea is bought in a shop.

CYCLE 2 (Continued)

- C-2 A: Safinè bè san min? Where is soap bought?  
 B: Safinè bè san butigi la.  
 A: Sigarati bè san min? Where are cigarettes bought?  
 B: Sigarati bè san butigi la.  
 A: Tiga bè san min? Where are peanuts bought?  
 B: Tiga bè san tabalitigi kèrèfè.  
 A: Dute bè san min? Where is tea bought?  
 B: Dute bè san butigi la.
- M-3 Mògò caman bè sanni kè suguba la. Lots of people shop in the central market.  
N'bè sanni kè suguba la. I shop in the central market.
- C-3 A: Jòn bè sanni kè suguba la? Who shops in the central market?  
 B: Mògò caman bè sanni kè suguba la.  
 A: I bè sanni kè min? Where do you shop?  
 B: N'bè sanni kè suguba la.
- M-4 N'tè dute san suguba la wa? I don't buy tea in the central market.  
N'b'a san butigi la. I buy it in a shop.  
A tè safinè san suguba la. He doesn't buy soap in the central market. He buys it at the shop.  
A b'a san butigi la.
- C-4 A: I bè dute san suguba la wa? Do you buy tea in the central market?  
 B: Ayi, n'tè dute san suguba la. N'b'a san butigi la.  
 A: A bè safinè san suguba la wa? Does he buy soap in the central market?  
 B: Ayi, a tè safinè san suguba la. A b'a san butigi la.

CYCLE 3

- M-1 Musow dòròn de bè tamati feere sugu la. Only women sell tomatoes at the market.  
Cèw ni musow bè feere kè suguba la. Men and women sell at the central market.  
N'tè feere kè, n'bè sanni dòròn de kè. I don't sell, it's only buying that I do.
- C-1 A: Jòn bè tamati feere? Who sells tomatoes?  
 B: Musow dòròn de b'o feere.  
 A: Jòn bè re kè suguba la? Who sells at the central market?  
 B: Cèw i musow bè feere kè suguba la.  
 A: I bè feere kè wa? Do you sell?  
 B: Ayi, n'tè feere kè, n'bè sanni dòròn de kè.

CYCLE 3 (Continued)

- M-2 Alimèti bè feere tabalitigi fè. Matches are sold at the table merchant's.  
Tabalitigi bè alimèti feere The table merchant sells matches  
saba saba. at 15 francs a piece (box).  
Tabalitigi bè bònbòn feere The table merchant sells candy to  
denw ma. the children.
- C-2 A: Alimèti bè feere min? Where are matches sold?  
 B: Alimèti bè feere  
tabalitigi fè.  
 A: Tabalitigi bè alimèti How much does the table merchant sell  
feere joli joli? matches for?  
 B: Tabalitigi bè alimèti  
feere saba saba.  
 A: Tabalitigi bè mùn feere What does the table merchant sell to  
denw ma. children?  
 B: Tabalitigi bè bònbòn  
feere u ma.
- M-3 Ayi, n't'a feere i ma. A tè No, I won't sell it to you, it's not  
feere. for sale.  
Ayi, a t'a feere Madu ma. A No, he won't sell it to Madou,  
tè feere. it's not for sale.
- C-3 A: I b'i ka rajo feere no ma Will you sell your radio to me?  
wa?  
 B: Ayi, n't'a feere i ma.  
A tè feere.  
 A: A b'a ka rajo feere Madu Will he sell his radio to Madou?  
ma wa?  
 B: Ayi, a t'a feere Madu ma.  
A tè feere.
- M-4 I b'a san joli (1a)? How much will you buy it for?  
N't'a feere i ma I won't sell it to you!
- C-4 A: A feere ne ma! Sell it to me!  
 B: I b'a san joli (1a)?  
 A: N'b'a san kàmè fila (1a). I'll buy it for 1000 francs.  
 B: N't'a feere i ma.
- M-5 N'b'a fè kè! Of course I want it!  
I b'a feere joli (1a)? How much are you selling it for?  
N't'a san o sòngò (1a). I won't buy it at that price.

## CYCLE 3 (Continued)

- C-5 A: I bè nin fè wà? Do you want this?  
 B: N'b'a fè kè!  
 A: I b'a san wà? Will you buy it?  
 B: Owò, i b'a feere joli (la)?  
 A: N'b'a feere waa fila de la. I'm selling it for 10.000 francs.  
 B: N't'a san o (sòngò) la.  
 A: I b'a san joli?  
 B: N'b'a san --- .

Instructeur: Revoir les structures des cycles 1. à 3. avec les objets dans la salle de classe. Faire les achats et les ventes avec vos élèves dans la classe.

## CYCLE 4

- M-1 A sòngò ka gèlèn dè! Hey that price is too high!  
 I tè dò bò a la? Won't you lower it some?  
 Dò bò a la!  
 A barika! Please!
- C-1 A: Nin tabali pè feere waa This table is being sold for 15.000  
saba (la). francs.  
 B: A sòngò ka gèlèn dè!  
dò bò a la!  
 A: Foyi tè se ka bò a la. Nothing can be knocked off of that.  
 B: A barika!
- M-2 I tè se ka dò bò a la? Can't you lower it some?  
 N'b'a san kèmè duuru. I'll buy it for 2500 francs.  
 Ne tè se ka foyi far'a kan. I can't add anything on to it.
- C-2 A: N'bè nin sigilan feere i I'm selling this chair to you for  
ma kèmè segin (na). 4000 francs.  
 B: A barika, dò bò a la.  
 A: I b'a san joli?  
 B: N'b'a san kèmè duuru.  
 A: I tè foyi far'o kan? Can't you add something on to that?  
 B: Ne tè se ka foyi far'a kan.
- M-3 N'b'a san dòròmè tan. I'll buy it for 50 francs.  
 N'bè dòròmè duuru far'a kan. I'll add 25 francs on to that.  
 Ayiwa. O.K.
- C-3 A: N'bè nin feere dòròmè I'm selling this for 100 francs.  
mugan (na).  
 B: N'b'a san dòròmè tan.  
 A: N'bè dòròmè duuru bò a la. I'll lower it 25 francs.  
 B: N'bè dòròmè duuru far'a kan.  
 A: A ka nyi. That's good.  
 B: Ayiwa.



CYCLE 5

- M-1 Bi ye --- ye. Today is --- .  
Sini ye --- ye. Tomorrow is --- .  
Sininkènè ye --- ye. The day after tomorrow is --- .
- M-2 Ntènèn (don) Monday  
Tarata (don) Tuesday  
araba (don) Wednesday  
alamisa (don) Thursday  
juma (don) Friday  
sibiri (don) Saturday  
kari (don) Sunday
- C-1 A: Bi ye don jumèn ye? What day is it today?  
 B: Bi ye --- ye.  
 A: Sini dun? Sini ye don And what about tomorrow? What day  
jumèn ye? is tomorrow?  
 B: Sini ye --- ye.  
 A: Sinikènè dun? Sinikènè And what about the day after tomorrow?  
ye kari ye wa? Is the day after tomorrow Sunday?  
 B: Ayi, sinikènè tè kari (don)  
ye. Sinikènè ye --- de ye.
- M-3 N'bè baara dònì kè sibiri don. I do a little work on Saturday.  
 N'tè foyi kè kari (don). I don't do anything on Sunday.  
 N'bè taa yaala (yaala). I go and walk around.
- C-2 A: I bè baara kè sibiri don wa? Do you work on Saturday?  
 B: Owò, n'bè baara dònì kè sibiri don.  
 A: Kari don dun? I bè baara And what about Sunday? Do you work?  
kè wa?  
 B: Ayi, n'tè foyi kè kari don. N'bè taa yaala (yaala).
- M-4 Baara tè kè yan kari don. Work isn't done here on Sunday.
- C-3 A: Baara bè kè yan kari don? Is work done here on Sunday?  
 B: Baara tè kè yan kari don.
- M-5 An tè to santiri la kari don bèe. We don't stay at the center every  
 An bè taa dugu kònò wala an Sunday. We go into town or we go  
 bè taa yaala yaala yòrò wèrè. walk around somewhere else.
- C-4 A: Kari o kari aw bè to Do you stay at the center every  
santiri la wa? Sunday?  
 B: Ayi, an tè to santiri la kari  
si. An bè taa dugu kònò  
wala an bè taa yaala yaala  
yòrò wèrè.

CYCLE 5 (Continued)

- M-6 An bè kalan\_kè don o don, fo sibiri don ni kari don. We study every day except Saturday and Sunday.  
 An bè kalan\_kè k'a ta ntènè don fo juma don. We study from Monday to Friday.
- C-5 A: Aw bè kalan\_kè don jumèn? Which day do you study?  
 B: An bè kalan\_kè don o don fo sibiri don ni kari don\_.  
 A: O tuma, aw bè kalan\_kè k'a ta ntènè don fo Then you study from Monday to Friday?  
 juma don wa?  
 B: Òwò, an bè kalan\_kè k'a ta ntènè don fo juma don.
- M-7 Siniman\_bè bò araba don. The movie is held on Wednesday.  
 Sugu\_bè jò ntènè don\_Segu. The market is held on Monday in Segou.
- C-6 A: Siniman\_bè bò don jumèn? What day is the movie held?  
 B: Siniman\_bè bò araba don.  
 A: Sugu\_bè jò don jumèn Segu.  
 B: Sugu\_bè jò ntènè don Segu.

DIALOGUE

- A: I ni ce. A: Greetings.  
 B: Nba, a ni ce. B: Nba, greetings.  
 A: An bè sanni\_kè bi. Tamati ye joli joli ye? A: I'm shopping today. How much is each pile of tomatoes?  
 B: Sara kelen dòròmè segin. B: They're 40 francs (8 dòròmè) a (segin segin)  
 A: A barika, a sòngò ka gèlèn de! A: But please, that's a high price! Lower it a little! We're buying a lot.  
Dò bò a la! An bè caman san.  
 B: N'bè dòròmè dòròmè bò a la. B: I'll take 5 francs (1 dòròmè) off the price of each pile.  
 A: A to wòrò la! An bè (dòròmè) A Make it 30 francs (6 dòròmè). We'll buy 240 francs (48 dòròmè) worth. That's 8 piles.  
binaani ni segin na de san.  
O ye sara 8 ye.  
 B: A ye na ni wari ye. B: Give me the money.  
 A: Kèmè filè! I bè se k'a A: Here's 500 francs (100 dòròmè)! Can you change it?  
falen?  
 B: N'bè se kè! Hòn! Bi duuru B: Of course I can! Here! Take 260 francs (52 dòròmè)!  
 ni fila filè!  
 A: Jaba\_b'i bolo? A: Do you have onions?  
 B: Ayi, jaba tè n'bolo dè! Nka B: No, don't have any onions. But there's some beautiful lettuce for sale here today.  
salati nyuman\_bè yan.bi.  
 A: An tè salati san bi, dò bè A: I'm not buying lettuce today, there's some at home. Where are the onions to be found?  
so. Jaba bè sòrò min?  
 B: A ye taa nyèsè! Aw bè dò B: Go forward! You'll get them from my friend.  
sòrò n'terimuso\_bolo.

## DIALOGUE (Continued)

A: O ka nyi. An taara.  
 B: A n'u fo.  
 A: U n'a mèn.

A: Good. We're going.  
 B: Greet everybody.  
 A: They'll be here it.

DIALOGUES FOR PRACTICE

1. A: Feerekèla, i bè 'di?  
 B: N'bè hère la.  
 A: Nin ye joli ye?  
 B: A sòngò ye dörömè muga ye.  
 A: A da ka gälèn dè! N'tè se ka san. N'bè taa yörò wèrè.  
 B: Kana taa. N'b'a d'i ma da duman na. I b'a san joli?  
 A: N'b'a san dörömè biwörò.  
 B: A tè fèere o la. Dò far'a kan! A barika.  
 A: N'bè tan far'a kan.  
 B: O t'a sörò. Na ni bisegin ye.  
 A: O ka di. Wari filè!
  2. A: I bè nin fè wa?  
 B: N'b'a fè kè! A bè feere joli la?  
 A: A sòngò ye binaani ye. I tè se k'a san o sòngò la?  
 B: N'bè se kè!
  3. A: Nin kasa sòngò ye joli ye?  
 B: Waa fila.  
 A: A barika. I kari-kari ye joli ye?  
 B: Waa kelen ani kè mè duuru.  
 A: N'tè se k'a san.
- A: How are you?  
 B: I'm fine.  
 A: How much is this?  
 B: Its price is 500 francs.  
 A: Its price is too high. I can't buy it. I'm going to another place.  
 B: Don't go! You should stay here! I'll sell it to you at a good price. How much will you pay for it?  
 A: I'll buy it for 300 francs.  
 B: It won't be sold at that price. Add a little on! Please.  
 A: I'll add 50 francs on.  
 B: That won't do. Give me 400 francs.  
 A: That's a reasonable price. Here's the money.
- A: Do you want this?  
 B: Of course I want it. How much is it selling for?  
 A: Its price is 200 francs. Can't you buy it at that price?  
 B: Of course I can.
- A: How much is this wool blanket?  
 B: 10.000 francs.  
 A: Please, How much is your final price?  
 B: 7.500 francs.  
 A: I can't buy it.

TEXT

1.

Sugu

Alamisa o alamisa, dögò bè jò Fulabugu. Bi ye dögòdon ye. Kabini sògòma joona, sennamögòw ni falitigiw bè bò fan bèe fè ka sugu magèn. Fulabugu n'a lamini bèe bè n' Fulabugu dögò jò. Julaw bè bò dugubaw kòndò ka na Fulabugu dögò jò. U bè na fènw san ka taa u jago duguba kòndò, k'u ka tònò sörò a la. Fèn jumèn bè sörò Fulabugu dögò la?: shèw, saḡaw, baw, misiw, nyò, kaba, finikisè, ani jiridenw; nin bèe bè sörò Fulabugu dögò la. Sugu bè fa fo fitiri.

TEXT (Continued)

TRANSLATION

1. sugu

Every Thursday, the weekly market takes place in Fulabugu. Today is the day of the market. From early in the morning on, people on foot, and on donkeys come from all over to take part in the fair. All of the inhabitants of the neighbouring villages of Fulabugu come to help put on the market. Merchants leave the larger towns and come to be in the market. They come and buy things and go market them in the big cities, and make their profit from it. The things which are found in the Fulabugu market are: chickens, sheep, goats, cows, millet, corn, fonio and fruits. All this is found in the Fulabugu market. The market is always filled with people until sunset.

1. QUESTIONS

- |                                    |  |
|------------------------------------|--|
| 1. Fulabugu sugu bè jò don jumèn?  | 6. Julaw bè mun feere?                 |
| 2. Jòn bè taa Fulabugu sugu la?    | 7. Mun na julaw bè fèn caman san?      |
| 3. U bè sugu magèn tuma jumèn?     | 8. Fèn jumèn bè sòrò Fulabugu dògò la? |
| 4. Olu dòn bè Fulabugu dògò jò wa? | 9. Mògò caman bè taa sugu la wa?       |
| 5. Jònw bè bò duguba kònò ka na?   |  |

2. TEXT

Nin cè tògò Bakoroba, a jamu Jirè. Jagokèla don. Butigiba b'a fè suguba la misiri kèrèfè. A bè bagi dòn de feere o butigi kònò. A bè cèbagi ni musobagi feere. A ka bagiw da ka gèlèn. Mògò caman tè se ka sanni kè yen. Butigi wèrèw bè Bakoroba fè dugu kònò.

2. TRANSLATION

This man's name is Bakoroba. His family name is Jirè. He's a merchant. He has a large shop in the central market near the mosque. Cloth is the only thing he sells in the shop. He sells cloth for both men and women. The prices on his cloth are quite high. Not many people can buy there. Bakoroba has other stores in town as well.

EXERCISES

SUBSTITUTION

- |                           |                      |
|---------------------------|----------------------|
| 1. Tamati bè sòrò yan wa? | 2. Musa bè duumi kè. |
| salati - - - - - ?        | - - - - feere - - .  |
| - - - - san - - - - ?     | - - - - dali- - - .  |
| kaba - - - - - ?          | - - - - dilali- - .  |
| jaba - - - - - ?          | - - - - min - - - .  |
| - - - - feere - - - ?     | - - - - kalan - - .  |
| malo - - - - - ?          | - - - - sèbènni - .  |
| jègè - - - - - ?          | - - - - sanni - - .  |
| - - - - sòrò - - - - ?    | - - - - tērēmèli- .  |
| sògo - - - - - ?          | - - - - dilali- - .  |
| kògò - - - - - ?          | - - - - min - - - .  |
| shè - - - - - ?           | - - - - feere - - .  |
| ba - - - - - ?            |                      |

## EXERCISES (Continued)

3. Muso b'a feere i ma.  
 - - - - - a - - -  
 - - - - - u - - -  
 - - - - - aw - - -  
 - - - - - Musa - - -  
 - - - - - Ali - - -  
 - - - - - e - - -  
 - - - - - an - - -  
 - - - - - ne - - -  
 - - - - - Kalilu - -  
 - - - - - Kariba - -  
 - - - - - n' - - -  
 - - - - - ale - - -  
 - - - - - an - - -  
 - - - - - aw - - -  
 - - - - - olu - - -  
 - - - - - u - - -  
 - - - - - Madu - - -  
 - - - - - Fanta - - -  
 - - - - - a - - -  
 - - - - - u - - -  
 - - - - - Bari - - -

4. N'bè taa kè!  
a - - - - -  
 - - - na - - -  
 - - a ta - -  
 - - bò - - -  
 - - dò bò - -  
u - - - - -  
 - - segin-  
 n' - - - - -  
 an - - - - -  
 - - taa - - -  
a - - - - -  
 - - san-  
 - - sòrò - -  
 - - yan-  
olu - - - - -  
ale - - - - -  
 - - na - - -

## TRANSFORMATION

Instructeur: Refaire 2ème fois avec les formes négatives.

A: N'bè tamati san.

B: N'bè sanni kè.

A bè salati feere.  
U bè bamanankan kalan.  
Bari bè lètère sèbèn.  
Karamògò bè bamanankan sèbèn.  
U bè kinì dun.  
A bè gese da.  
Garankè bè sabaraw dila.  
Kalandenw bè ji min.  
Ali bè to dun.  
Keyita bè gese da.  
Numu bè muruw dila.  
Waye bè sogo feere.  
U bè sòngò tètèmè.  
Ali b'a sòngò tètèmè.  
Fanta bè salati san.  
Madu bè gese da.  
Numu bè daba dila.  
Musow bè sòngò tètèmè.  
Cè in bè malo feere.  
Sènèkèla bè foro sènè.

A: A bè shè san.

B1: Shè bè san yan.

B2: Shè tè san yan.

Muso bè tamati feere.  
Jula bè wari sòrò.  
Madu bè salati san.  
Ali bè sòngò tètèmè.  
Musa bè baara kè.  
Musow hè jabaw feere.  
Waye bè sogo feere.  
N'bè kaba sòrò.  
Muso bè sòngò tètèmè.  
An bè lenburu san.  
U bè salati feere.  
Musa bè wari sòrò.  
Ali bè ba feere.  
Madu bè saga san.  
U bè tètèmèli kè.  
N'bè sanni kè.  
A tè foyi san.  
U bè feere kè.  
An bè wari wòrò.  
U bè sanni kè.  
A bè shè san.

## EXERCISES (Continued) TRANSFORMATION

Instructeur: Faire dans les deux sens affirmatif et négatif.

A: I bè taa sugu\_la.  
B: I ka taa sugu\_la dè!

A bè sogo\_san.  
An bè dumuni\_kè.  
A bè dōrōmè fila bò a la.  
I bè dōrōmè tan far'a\_kan.  
I bè bò yan.  
U bè dō far'a\_kan.  
I bè nin\_san.  
An bè nin\_feere.  
Ali bè taa so.  
I b'a\_san.  
I b'a\_feere.  
U bè nègèsow\_san.  
I bè dō bò a la.  
An bè dōw\_san.

A: A bè na\_wa?  
B: A bè na\_kè!  
A: Musa bè baara\_kè wa?  
B: A bè baara\_kè\_kè.

I bè sogo\_feere wa?  
Ali bè taa wa?  
An b'a\_san wa?  
I bè misi\_dōn wa?  
I bè s'a la wa?  
An bè dumuni\_kè sisan wa?  
I bè bamanankan\_mèn wa?  
I bè tubabukan\_mèn wa?

A: A ka kan ka nin\_san.  
B: A ka nin\_san.  
A: A man kan ka nin\_san.  
B: A kana nin\_san.

I ka kan ka wari\_di\_yan.  
I ka kan ka taa so.  
Ali ka kan ka sènè\_kè.  
Aw ka kan ka dōlō\_min.  
U ka kan ka dumuni\_kè.  
A ka kan ka orajo\_feere.  
Bari ka kan ka lètèrè\_sèbèn.  
I ka kan ka bò yan.  
I ka kan ka nin biye\_falen.  
I ka kan k'a ta fōlō.

A1: N'tè se ka fèn bò a la.  
A2: N'tè se ka fèn far'a\_kan.  
B1: Fèn tè se ka bò a la.  
B2: Fèn tè se ka far'a\_kan.

A tè se ka foyi bò a la.  
An tè se ka dōrōmè bò a la.  
U tè se ka tan bò a la.  
N'bè se ka duuru bò a la.  
A bè se ka fila bò a la.  
U tè se ka kēmè fila bò sōngò\_la.  
A bè se ka binaani bò a la.  
U bè se ka biduuru bò a la.  
I tè se ka dōrōmè kelen bò a la.  
I tè se ka dō bò a la.  
A tè se ka foyi hō a sōngò\_la.  
I bè se ka joli bò a la?  
N'bè se ka caman bò a la.  
N'bè se ka dōrōmè kelen bò a la.  
Aw bè se ka kēmè naani ani biduuru bò a la.  
I tè se ka dōrōmè mugan bò a la.  
Ne bè se ka dō bò a la.

NOTES

1. Up to now, we have been working with the long form of the second person plural (you-all) aw. It is extremely common to find this shortened to simply a, which is differentiated from the third person singular "he, she, it" only by the tone (and of course the context). The short form is used almost all the time in the greetings, e.g.

a ni sōgōma

a ni cè

a ni baara

NOTES (Continued)

In rapid speech, even the /i/ in ni tends to disappear leaving only:

n' cè                      a n' baara                      a n' su

In other environments in which aw occurs, the high tone a form is used all the time in the Segou dialect and other northern regions. Both the aw and a forms are used in Bamako. Further to the south one finds other variants, e.g. ai in the Wasulu region.

2. In this unit we introduced the emphatic particles: dè and kè. They are not readily translatable into English. You will therefore have to gain a feeling for the contexts in which they are appropriate. The particle dè is not to be confused with the emphasis particle de which we have seen in many units placed after a noun. The two are pronounced differently and used differently. Dè is only found at the end of a sentence and means roughly "really" or "at all" in negative sentences. It can be used to express surprise and to give warnings. For example when a merchant gives you a price that is higher than you want to pay, you can respond, with a surprised look on your face: A ka gèlèn dè! which is sort of like saying: "that's really too much!" If someone asked you to go somewhere that you don't want to go, you could respond with: N'tè taa dè! "I won't go at all!" Dè when used in negative imperatives is quite strong and takes on the value of English "better not". I kana taa dè. "You better not go."

3. The particle kè is also used at the end of sentences. It usually means something like "obviously" or "of course". It is often used when answering a wa question, i.e. a yes-no question, when the person answering thinks that the answer should be obvious. For instance, if someone should ask you an obvious question like whether or not you want money, you can answer: N'b'a fè kè! which means "Of course I want it!"

4. The second person plural imperative (you-all) is frequently formed by using the short form of the pronoun a and the auxiliary ye, e.g.:

Come!	A ye <u>na</u> .
Do the work!	A ye baara <u>kè</u> .
Buy it!	A y' <u>a</u> <u>san</u> .
Leave!	A ye bō <u>yan</u> .

This construction is used only with the second person plural imperatives.

5. Bambara has a verb form called by grammarians the hortative, which is used for making polite requests, suggestions or commands, for making indirect commands (Let him go, Have him come in, etc.). This is formed by using the auxiliary ka in the affirmative and kana in the negative.

## NOTES (Continued)

i ka <u>na</u>	come you should come	i <u>kana</u> <u>na</u>	don't come
<u>a</u> ka <u>na</u>	let him come have him come he should come	<u>a</u> <u>kana</u> <u>na</u>	don't let him come don't have him come he shouldn't come
		<u>a</u> <u>kana</u> <u>bin</u>	he shouldn't fall

This is the only form available for making first person plural requests or imperatives.

an ka taa	let's go	an <u>kana</u> taa	let's not go, we shouldn't go
an k'an <u>sigi</u>	let's sit down	an kan'an <u>sigi</u>	let's not sit down

6. The negative hortative form is the only means of expressing negative commands, regardless of the particular affirmative form one might commonly use, e.g.

	AFFIRMATIVE	NEGATIVE
1st person	n ka b̀	n kana b̀
2nd person	b̀ <u>yan</u> i ka b̀ <u>yan</u>	i <u>kana</u> b̀ <u>yan</u> <u>kana</u> b̀ <u>yan</u>
3rd person	<u>a</u> ka b̀	<u>a</u> <u>kana</u> b̀
1st pers. pl.	an ka b̀	an <u>kana</u> b̀
2nd pers. pl.	<u>aw</u> ka b̀ <u>yan</u> a ye b̀ <u>yan</u>	<u>aw</u> <u>kana</u> b̀ <u>yan</u>
3rd pers. pl.	<u>u</u> ka b̀ <u>yan</u>	<u>u</u> <u>kana</u> b̀ <u>yan</u>

7. The word tigi might be described as meaning in its most abstract sense "the person responsible for". It sometimes will mean "chief" or "leader" as in:

dugutigi	village chief
kuntigi	headman, leader, boss

Sometimes it can be translated as "owner" or "master", e.g.

sotigi	houseowner, master of the house
mobilitigi	car owner



## NOTES (Continued)

Sometimes it can be more abstract and translate as "man" in the sense of someone in charge of something, e.g.

taxitigi	taximan
tabalitigi	tableman
misitigi	cowman

It can be used with a possessive modifier in which case it can mean "the person responsible for," or "the author of a particular deed," e.g.

A tigi tè ne ye.	I didn't do it. (I am not its author)
------------------	--

VOCABULARY

ba n.	goat
bagi n.	cloth
bò --- la v.	take out or off of, remove from
Foyi tè bò a la.	Nothing will be taken off of it.
N'bè wari dō bò.	I'll take out some money.
A bè kēmè dōròn de bò a sòngò la.	He will reduce the price by 500 francs.
A bè dō bò a la.	He will lower it some.
dōgō n.	market, weekly fair, weekly market
duguba (dugu-ba) n.	big city
fa v.	fill
N'b'a fa ji la.	I'll fill it with water.
A tè fa.	It doesn't fill. or
	It isn't fillable.
fali n.	donkey
falitigi (fali-tigi) n.	owner of donkeys, donkey seller, donkey rider (donkey-man)
fan (fan bèe) n.	side, direction (all sides, all over)
fara (--- kan) v.	add (on to ---)
Dō far'a kan?	Add some on to it.
Dōròmè fila bè far'a kan.	Ten francs will be added on to it.
feere --- (ma) v.	sell (--- to)
A b'a feere kè!	Of course he'll sell it.
N'b'a feere aw ma.	I'll sell it to you.
Tamati bè feere yan.	Tomatoes are sold here.
feere n.	selling
Musow bè feere kè.	Women sell.
finikisè (fini-kisè) n.	fonio (fonio-grain)
galama n.	ladle, large spoon
jabigi n.	pineapple
jago n.	commerce, trade, marketing, trading
U bè jago kè duguba kèrò.	They market in big towns.
jago v.	market, trade (in)
U bè ba jago.	They market goats.
jègè n.	fish

## NOTES (Continued)

jiriden (jiri-den) n.

jò

Dògò bè jò alamisa o alamisa.

jula n.

kaba n.

kari (kari) n.

kògò n.

lamini n.

magèn v.

U bè sugu magèn.

malo n.

rìsi n.

nanayɔ n.

nyò n.

poti n.

saga n.

san v.

N'b'a san.

segi n.

sennamògòw (sen-na-mògò) n.

shè n.

sogo n.

sugu n.

suguba (sugu-ba) n.

ta v.

I k'a ta!

tèrèmè v.

U bè sòngò tèrèmè don o don.

tònò

waye n.

wècè n.

falen v.

I bè se ka nin falen?

fruit (tree-offspring)

see Unit XII, əls used to express idea of holding an event.

The fair (market) is held every Thursday.

merchant, trader

corn

last price, final price

salt

surrounding area, suburbs

go to (a place), flock to

They will attend the market.

rice

cow, beef

mint

millet

cup (a market measure)

sheep

buy

I'll buy it.

basket (a market measure)

pedestrians, those who walk (foot-on-person)

chicken

meat

market

central market (market-big)

take, carry

Take it!

bargain, discuss the price

They bargain the price every day.

gain, profit

butcher

change

change (as with money), exchange

Can you change +his?

## DAYS OF THE WEEK

ntènèn (don)

tarata (don)

araba (don)

alamisa (don)

juma (don)

sibiri (don)

kari (don)

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

ASSIGNMENTS

1. From your teacher or friend, find out the Bambara word for one of the following items that is handmade in Mali. Try to choose one of these that you want to buy for yourself or a friend. Find out a rough approximation of what the price should be; then go and bargain for the item you have chosen and buy it.

leather wallet	wooden mask
mudcloth or mudcloth poncho	wooden statue
tie-dyed cloth	Touareg purse
batik cloth	leather sandals
blanket (wool)	cross of Agadez
blanket (cotton)	necklace
silver or gold ring	snakeskin wallet
silver or gold earrings	copper or bronze jewelry
silver or gold bracelet	calabash (gourd) bowl and spoon
handwoven cloth	tie-dyed T-shirt
shirt	beaded bracelets
boubou	hammock

Bring the item to class and reenact the dialogue that took place between you and the seller. You sell the item to one of your classmates or teachers.

2. Buy a piece of cloth and take it to a tailor who has been recommended to you. Have a shirt or something made and then report back to the class.
3. Find out the prices of five items that the table merchant sells and report back to the class.
4. Compare the street prices of 3 brands of cigarettes with the "Bureau de Tabac" prices for the same 3 brands and report back to the class.
5. Find out the names of 3 different kinds of locally made cloth and the average price per "pagne" for each. If you have samples of them, bring them when you report back to the class. Sell them to your classmates.
6. Compare the "Legumes" prices for 4 fruits and/or vegetables with the street prices for the same four. Report back to the class.

UNIT XIV

Nsiirin: Bêe\_ka nyi i bara.

Indirect object

--- ma

--- la

Directions

kini fê

numan fê

Past participles

V + len don

CYCLE 1

- M-1 N'bè lakèrè d'i ma. I'll give chalk to you.  
N'bè lakèrè d'a ma. I'll give chalk to him.
- C-1 A: Lakèrè di n'ma! Give me chalk!  
B: N'bè lakèrè d'i ma.  
A: Lakèrè d'a ma! Give him chalk!  
B: N'bè lakèrè d'a ma.
- M-2 Keyita bè wari di ne ma. Keita gives me money.  
Keyita bè wari di karamògòw ma. Keita gives money to the teachers.
- C-2 A: Jòn bè wari d'i ma? Who gives you money?  
B: Keyita bè wari di ne ma.  
A: Jòn bè wari di karamògòw ma? Who gives money to the teachers?  
B: Keyita bè wari di karamògòw ma.
- M-3 Kalo o kalo a bè waa tan ni Every month he gives me 60.000  
ni fila di ne ma. francs.  
Kalo o kalo a bè waa mугan Every month he gives the teachers  
di karamògòw ma. 100.000 francs.
- C-3 A: Kalo o kalo, a bè joli Every month, how much does he give  
d'i ma? you?  
B: Kalo o kalo, a bè waa  
tan ni fila di ne ma.  
A: Kalo o kalo, a bè joli Every month, how much does he give  
di karamògòw ma? the teachers?  
B: Kalo o kalo, a bè waa  
mугan di karamògòw ma.
- M-4 Kalo o kalo n'bè waa saba di Every month I give 15.000 francs  
boyikè ma. to the houseboy.
- C-4 A: Kalo o kalo i bè joli di Every month how much do you give  
boyikè ma? to the houseboy?  
B: Kalo o kalo n'bè waa  
saba di boyikè ma.

CYCLE 2

- M-1 Polisi bè sira jira ne na. The policeman shows me the way.  
N'i tununnen don, polisi bè If you're lost, the policeman will  
sira jira i la. show you the way.
- C-1 A: Jon bè sira jira i la? Who shows you the way?  
B: Polisi bè sira jira ne na.  
A: Ni n'tununnen don, jèn bè If I'm lost, who will show me the way?  
sira jira ne la?  
B: N'i tununnen don, polisi  
bè sira jira i la.

## CYCLE 2 (Continued)

Instructeur: Dessiner un plan du centre et bureau au tableau.

- M-2 N'b'a jira aw la. I'll show it to you.  
I mana don santiri\_kònò, biro\_ When you enter the center, the office  
b'i kinin fè. is to the right.
- C-2 A: Taa tabulo\_la ka biro\_jira Go to the blackboard and show us  
an na! the office!  
I mana don santiri\_kònò When you enter the center, where is  
biro\_bè min? the office?  
B: N'b'a jira aw la. I mana  
don santiri\_kònò, biro\_bè  
i kinin fè.
- M-3 I mana don santiri\_kònò, When you enter the center, the  
kalanso\_b'i numan fè. office is to the left.  
Bibliotèki\_bè kinin fè, The library is to the right,  
waranda\_kòfè. behind the veranda.  
Gabugu\_bè numan fè. The kitchen is to the left.
- C-3 A: Kalanso dun? I mana don And what about the classroom?  
santiri\_kònò, kalanso\_ When you enter the center,  
bè min? where is the classroom?  
B: I mana don santiri\_kònò,  
kalanso\_b'i numan fè.  
A: Bibliotèki dun? And what about the library?  
B: Bibliotèki\_b'i kinin fè,  
waranda\_kòfè.  
A: Gabugu dun? And what about the kitchen?  
B: Gabugu\_b'i numan fè.

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant de la carte de Bamako ou bien d'un plan dessiné au tableau. Jouer la rôle du policier d'abord et ensuite le rôle du perdu. Le stagiaire sera le perdu d'abord et ensuite le policier.

- M-1 N'tununnen don. I am lost.  
N'b'a fè ka taa suguba\_la. I want to go the central market.  
N'tè se k'a yòrò\_labò. I can't find the place.
- M-2 A ka jan wa? Is it far?  
Nin yòrò\_tògò ko di? What's this place called?  
Suguba\_sira\_bè min? Where's the road to the central market?

## CYCLE 3 (Continued)

- C-1 A: I tununnen don wa? Are you lost?  
 B: Owò, n'tununnen don.  
 A: I bè taa min? Where do you want to go?  
 B: N'b'a fè ka taa suguba la.  
 A: I bè se k'a yòrò labò wa? Can you find the place?  
 B: Ayi, n'tè se k'a yòrò labò. A ka jan wa?  
 A: Ayi, a man jan. No, it's not far.  
 B: Nin yòrò tògò ko di?  
 A: Nin yòrò tògò ko Bosola. This place is called Bosola.  
 B: Suguba sira bè min?  
 A: I mana se o siraba la, When you reach that paved road, you  
     i bè fara i kinin fè. turn to your right. You go straight  
     I b'i tilen o sira fè. on that road.  
     I bè kare kelen tèmè. I You go one block. When you've gone  
     mana kare kelen tèmèn, one block, you'll arrive at the  
     i bè suguba la. central market.  
 B: N'y'a faamuya. I ni baraji.  
 A: Nba.

Instructeur: Refaire la même sorte de construction de dialogue pour d'autres situations. En faire plusieurs avant de renverser les rôles. Procéder lentement.

Situations: 1. Quelqu'un au centre veut aller à la boulangerie pour acheter du pain. 2. Quelqu'un au centre veut aller à l'ambassade de la Chine. 3. Quelqu'un perdu à l'artisanat veut aller au centre du Corps de la Paix. 4. Quelqu'un à l'artisanat veut aller à Badalabougou. 5. Un stagiaire veut aller du centre à l'ambassade américaine. 6. Créer d'autres situations.

DIALOGUE

- A: I ni ce. A: Greetings my friend.  
 B: Nba, i ni ce. B: Nba, greetings.  
 A: I bè di? A: How are you?  
 B: Tòorò tè. B: Fine.  
 A: N'terikè, hakè to, n'tununen A: My friend, excuse me, I'm lost.  
     don. I tè nyè n'ma ka dugutigi Won't you come to my aid and  
     ka so yòrò jira n' na wa? show me where the Peace Corps is?  
 B: Ayiwa. N'tè se ka t'i bila B: O.K. I can't accompany you, but I  
     nka n' bè se k'a yòrò f'i ye. can show you the way. You go  
     I tilen nin sira fè f'i ka se straight ahead on this road until  
     bamansunba ma. I mana tèmèn you come to a big banan tree.  
     banansun na, i bè fara i kinin As soon as you pass the banan  
     fè. I b'i tilen f'i ka kare tree, you turn to your right.  
     saba tèmèn. Da naaninan don You go straight for three  
     i numan fè. blocks. It's the fourth door  
     on your left.  
 A: A man jan? A: It's not far?  
 B: A ka jan dooni. B: It's fairly far.  
 A: I ni ce. I ni baraji. A: Thank you. I appreciate it.  
 B: Nba. I n'u fo. B: Nba. You'll greet them!  
 A: U n'a mèn. A: They'll hear it.

DIALOGUES FOR PRACTICE

1.  
A: Kòri i bè taa Segu bi? A: Are you going to Ségou today?  
(with doubt in voice)  
B: Ne kòni bè taa. B: No matter what, I'm going.  
(In any event I'm going.)
2.  
A: Wari b'i kun wa? I jija ka A: Do you have any money on you? Do  
kèmè fila d'an ma. your best and give me 1000 francs.  
B: N'tè foyi d'i ma. B: I won't give you anything.

TEXT

Bari ye Amerikèn ye. A bè sugu la. A b'a fè ka taa biro la nka a t'a yòrò dòn. Ni Bari tununna, a bè mun kè? A bè taa polisi dò nyininka. O b'a fò a ye k'ale tè se ka t'a bila nka a bè se ka sira fòlò jir'a la k'a tò nyèfò a ye. O man'a nyèfò Bari ye, a bè sira minè. A bè kòlòsili kè sira la kosèbè. A tè fili tuguni.

TRANSLATION

Barry is an American. He is at the market. He wants to go to the Peace Corps but he doesn't know where it is (the way). He is lost. What does Barry do? He goes and asks a policeman. He (the policeman) says to him that he can't accompany him, but that he can show him the first road and explain the rest to him. As soon as he (the policeman) explains it to him, Barry takes to the road. He observes the road carefully. He won't be mistaken again.

QUESTIONS

1. Bari tununnen dòn wa?
2. Bari b'a fè ka taa min?
3. Bari tununnen bè min?
4. Bari bè taa jòn nyininka?
5. Polisi bè mun fò Bari ye?
6. Polisi bè se ka t'a bila wa?
7. Polisi bè sira jumèn jir'a la?
8. Polisi mana sira fòlò jir'a la,  
a bè mun nyèfò a ye?
9. Bari bè mun kè sira la?
10. Mun na?

EXERCISESSUBSTITUTION

1. N'bè wari di Fanta ma. (N'bè wari di Fanta ma.)
- |                              |                              |
|------------------------------|------------------------------|
| - - - - - <u>u</u> - - - - - | - - - - - <u>a</u> - - - - - |
| - - - - - Ali - - -          | - - - - - aw - - -           |
| - - - - - <u>a</u> - - - - - | - - - - - aw - - -           |
| - - - - - aw - - - - -       | - - - - - Musa - - -         |
| - - - - - -olu - - - - -     | - - - - - Kariba- - -        |
| - - - - - ale - - - - -      | - - - - - i - - - - -        |
| - - - - - i - - - - -        | - - - - - <u>u</u> - - - - - |
| - - - - - e - - - - -        | - - - - - <u>a</u> - - - - - |
| - - - - - Mariam - - -       | - - - - - den - - -          |
| - - - - - Madu - - -         |                              |



EXERCISES (Continued) SUBSTITUTION

- |  |  |  |
|--|--|--|
| <p>2. Ali b'a jira mōgò la.<br/>         - - - - - a - - -<br/>         - - - - - u - - -<br/>         - - - - - ne - - -<br/>         - - - - - aw - - -<br/>         - - - - - Musa - -<br/>         - - - - - an - - -<br/>         - - - - - i - - -<br/>         - - - - - ale - - -<br/>         - - - - - olu - - -<br/>         - - - - - Fanta -<br/>         - - - - - n' - - -<br/>         - - - - - a - - -<br/>         - - - - - u - - -<br/>         - - - - - ale - - -<br/>         - - - - - e - - -<br/>         - - - - - ne - - -<br/>         - - - - - Ali - - -<br/>         - - - - - muso - -</p> | <p>3. A b'a f'i ye.<br/>         - - - - - a - - -<br/>         - - - - - u - - -<br/>         - - - - - an - - -<br/>         - - - - - Ali -<br/>         - - - - - Animata -<br/>         - - - - - ne - - -<br/>         - - - - - e - - -<br/>         - - - - - aw - - -<br/>         - - - - - Amadu -<br/>         - - - - - n' - - -<br/>         - - - - - olu - - -<br/>         - - - - - ale - - -<br/>         - - - - - an - - -<br/>         - - - - - i - - -</p> | <p>4. Bari tununnen don.<br/>         - - sigilen - - -<br/>         - - jōlen - - -<br/>         - - kōlen - - -<br/>         - - nalen - - -<br/>         - - donnen - - -<br/>         - - selen - - -<br/>         - - kununnen - - -<br/>         - - wulilen - - -<br/>         - - tununnen - - -<br/>         - - bōlen - - -<br/>         - - taalen - - -<br/>         - - sigilen - - -<br/>         - - sōrōlen - - -<br/>         - - dalen - - -</p> |
|--|--|--|

TRANSFORMATION

- |  |  |
|--|--|
| <p>A: N'b'a d'i ma.<br/>         B: N'b'a jir'i la.<br/>         A: A di ne ma!<br/>         B: A jira ne na!</p> <p>Keyita bè wari d'u ma.<br/>         A tè foyi di n'ma.<br/>         A b'a di ale ma.<br/>         A bè tamati di mōgò ma.<br/>         Karamōgò bè lakèrè di.<br/>         Kalanden ma.<br/>         N'b'a d'aw ma.<br/>         U b'a d'i ma.<br/>         A bè wari d'a muso ma.<br/>         A bè tiga di denw ma.<br/>         A d'a ma!<br/>         A d'u ma!<br/>         Taa wari di Fanta ma!<br/>         A d'olu ma!<br/>         Kēmè naani d'u ma!<br/>         Salati di Bari ma!<br/>         N'bè mangoro d'a ma.</p> | <p>A: Bari bè don.<br/>         B: Bari dōnnen don.</p> <p>Bari bè se.<br/>         Bari bè taa.<br/>         Bari bè na.<br/>         Bari b'i da.<br/>         Bari bè sōrò.<br/>         Sogo bè san.<br/>         Bari b'i sigi.<br/>         Bari b'i ko.<br/>         Bari bè bō.<br/>         Bari bè kunun.<br/>         Bari bè wuli.<br/>         Bari b'i jō.<br/>         Bari bè segin.</p> |
|--|--|

Instructeur: Le stagiaire doit vous renseigner sur la meilleure façon d'aller où vous voulez aller. Il peut se servir de la carte.

## EXERCISES (Continued)

1. N'tununnen don. N'bè dugu\_kòfè, n'b'a fè ka taa dugutigi\_ka so.  
sira\_nyèfò n'ye.
2. N'bè fèrè\_la, n'b'a fè ka taa kube\_la. N'bè taa sira jumèn fè?
3. N'bè kube\_la, n'b'a fè ka taa dugutigi\_ka so. Sira\_nyèfò n'ye dè.
4. N'bè fèrè\_la, n'b'a fè ka taa Kariba ka fèrè\_la.
5. A bè suguba\_la, a'b'a fè ka taa siniman\_na. I bè se ka sira\_nyèfò  
a ye wa?
6. Bala bè bada\_la, a b'a fè ka taa suguba\_la. I b'a yòrò\_dòn wa?  
A yòrò\_fò a ye.

NOTES

1. In Bambara the present tense is often used for giving instructions or directions. In such a situation, the person giving the instructions or directions will use the pronoun i, the second person singular pronoun. This is sort of an impersonal "you" much as we might use in English in the same situation. You've probably heard policemen say: "You go two blocks that way and you turn left and ---". In French, "tu", "vous" and "on" are used for this purpose. The people you work with will use this impersonal i to give you instructions and you will naturally have need of it yourself in a great many situations. The hypothetical future of Unit XII of course also comes into play, especially when giving directions.

2. In Unit XIII we looked at the transitive verb ka --- feere --- ma, meaning "to sell --- to ---". This can be referred to as a three-place verb having subject, a direct object and an indirect object. With feere the indirect object is expressed as the object of the postposition ma. The following three-position verbs were also introduced.

- |    |                                  |                              |
|----|----------------------------------|------------------------------|
| a. | di --- <u>ma</u>                 | give --- to ---              |
|    | N'bè wari_di n'muso_ <u>ma</u> . | I give money to my wife.     |
| b. | <u>jira</u> --- la               | show --- to ---              |
|    | A bè so_ <u>jira</u> Fanta la.   | He shows the horse to Fanta. |

As can be seen, the student must learn which postposition to use with the indirect objects. It should be clear that they are not all the same as English.

3. The translation for a number of Bambara verbs changes depending on the nature of the noun filling the object position, e.g.

- |    |                                |                        |
|----|--------------------------------|------------------------|
| a. | <u>dege</u>                    | learn                  |
|    | N'bè bamanankan_ <u>dege</u> . | I am learning Bambara. |

In this case, the thing being studied is in object position and dege is translated as "learn".

- |    |                                |                               |
|----|--------------------------------|-------------------------------|
| b. | <u>dege</u>                    | teach, instruct               |
|    | Karamògò bè Bari <u>dege</u> . | The teacher is teaching Bari. |

In this case, the person being taught is in object position and dege translates as teach.

## NOTES (Continued)

- c. dege --- la instruct --- in ---  
U b' an dege bamanankan\_na. They instruct us in Bambara.

For this verb it is apparent that the position of the object affects its translation into English. The verb dege is used for both learning and teaching.

4. In this unit you have been briefly introduced to the Bambara past participle. In the text the following sentence occurred: Bari tununnen don which means "Barry is lost." Tunun is the root of the verb "lose". Tununnen is a past participle. Here are some more examples.

<u>Bari sigilen don.</u>	Barry is seated.
<u>Bari jōlen don.</u>	Barry is standing.
<u>Bari bōlen don.</u>	Barry is out.
<u>Bari kununnen 'on.</u>	Barry is awake.
<u>Baara_kēlen don.</u>	The work is done.

Past participles are not used to describe actions, but to describe the state achieved upon completion of the action. The past participle is formed for all verbs without exception with the verb root plus the suffix -len (which becomes -nen in nasal environments.)

## VOCABULARY

<u>bila</u> v.	leave ---, put down ---, let go of
N'tè se k'i <u>bila</u> sira.	I can't accompany you. (put you on the road)
<u>A bila!</u>	Leave it! (Put it down!)
<u>daba</u> n.	large door
<u>donda</u> n.	entryway, entry door
<u>fara</u> v.	turn off, branch off, rip off, tear, divide
<u>O kò, i bè fara i numan fè.</u>	After that, you turn to the left.
<u>fili</u> v.	make a mistake, be mistaken, err
<u>A tè fili tuguni.</u>	He won't be mistaken again.
<u>gudōrōn (fr.)</u> n.	paved road
<u>jira</u> --- la v.	show (something) to (someone)
N'b'a <u>fè</u> ka n ka so <u>jir</u> 'i la.	I want to show you my house.
N'bè <u>sira</u> <u>jir</u> 'i la.	I'll show you the road.
<u>kare</u> n.	block
<u>kinin</u>	right
<u>kininbolo</u> n.	right hand
<u>kininfè</u> adv.	to the right
<u>kòlòsi</u> v.	look after---, look out for, watch out (for)
<u>A bè misiw kòlòsi kosèbè.</u>	He looks after cattle closely.
<u>A b'i kòlòsi musow</u> la.	He watches out for women.
<u>A ye kòlòsili_kè sira</u> la.	He observed (carefully) along the road.
<u>labò</u> v.	find (a place), discover
<u>numan</u>	left
<u>numanbolo</u>	left hand
<u>numanfè</u>	to the left

## VOCABULARY (Continued)

nyè --- ma (nyi - ya) v. I tè se ka nyè n'ma? nyèfò --- ye v. Karamògò bè ko nyèfò an ye.	come to the aid of --- Can't you help me? to explain (something) to (someone) The teacher explains the affair to us.
sira sira kelen n. tèmèn v. I mana tèmèn o yòrò_la, i b'a ye.	path, road straight go past, to pass up/by, surpass When you've passed that place, you'll see it.
tigè I bè guđòròn fila tigè. I bè sogo_tigè ni muru_ye.	cut, traverse, cross You'll cross 2 paved roads. You cut meat with a knife.
tilen I b'i tilen nin sira_fè.	straighten, go straight You go straight on this road.
tunun N'tununnen don.	get lost, lose I am lost.

## EXPRESSIONS

Hakè to! --- kòni Ne kòni bè taa. Kòri ---? Kòri i bè taa? kilomètri kelen kè don fila kè san fila kè	Excuse me! no matter what No matter what I'm going. yes-no question marker; like wa? Are you going? do (to go) 1 kilometer do (to spend) 2 days do (to spend) 2 years.
--	---

ASSIGNMENTS

1. Go into downtown Bamako and try to get lost. It may not be difficult. Once lost, ask for directions on how to get back to the Peace Corps office in Niarela (on the Sotuba road). If you don't succeed in getting lost, then pretend you're lost and ask for directions anyway. In either event, report back to the class with the results of your adventure.
2. Write up a set of directions telling someone how to get from the American Embassy to the Peace Corps office. You may need to do some research on this. Report your set of directions to the class.
3. Do the same as in (2), providing directions for getting from the Peace Corps office to the "Gondole Restaurant".
4. Do the same as in (2) for getting from the Peace Corps office to the director's home.

UNIT XV

Nsiirin.

Don\_ka jan; a sebali tè.

Taa n'bara. n'ka taa i bara,  
o de bè dugu\_diya.

Past tense

Transitive  
Intransitive  
Negative

Reciprocals

Ka ngògòn V  
Ka X kè nyògòn

Some time adverbs

Fòlò  
Kaban  
Kelen

More on 3 slot verbs

Mèn (to stay a while)

CYCLE 1

- M-1 I ye mun kè kunun? What did you do yesterday?  
 I ye baara kè wa? Did you (do the) work?  
 N' ma Fanta ye fòlò. I haven't seen Fanta yet.  
 A ma dugutigi fo. He didn't greet the chief.
- C-1 A: I ye mun kè kunun?  
 B: N'ye baara kè n' birankè fè.  
 A: Aw ye mun baara kè yen? What work did you do there?  
 B: An ye ci kè a ka foro la. We did farm work in his field.  
 A: I y'a muso ye wa? Did you see his wife?  
 B: Ayi, n'm'a ye. U y'a No, I didn't see her. They said  
     fò ko a b'a ba ka sisan. that he was at her mother's house.
- M-2 Salon, n'ye kalan kè. Last year I studied.  
 N'ye kalan kè Ameriki. I studied in America.  
 N'ma tubabukan ni bamanankan I didn't study French and Bambara.  
     kalan.
- C-2 A: Salon, i ye mun kè?  
 B: Salon, n'ye kalan kè.  
 A: I ye kalan kè min?  
 B: N'ye kalan kè Ameriki.  
 A: I ye tubabukan ni bamanankan kalan wa?  
 B: Ayi, n'ma tubabukan ni bamanankan kalan.  
 A: I ye mun kalan?  
 B: N'ye --- kalan.

CYCLE 2

- M-1 An ye nyògòn sòrò santiri We met (found each other) at the  
     la kunun. center yesterday.  
 An ye nyògòn ye. We saw each other.  
 An bè nyògòn fo tuguni. We greet each other again.
- C-1 A: Aw ye nyògòn sòrò santiri la kunun wa?  
 B: Òwò, an ye nyògòn sòrò santiri la kunun.  
 A: Aw ye nyògòn fo wa?  
 B: Òwò, an ye nyògòn fo.  
 A: Aw bè nyògòn ye tuguni wa?  
 B: An bè nyògòn ye tuguni.

Instructeur: Elaborer ce cycle avec d'autres réciproques.

EXERCISES

## TRANSFORMATION

1. fana A: A ye ci kè. B: Ale fana ye ci kè.

A ye gese da.  
I ye baara kè  
 Fanta ye Ami ye.  
 Baba ye dugutigi fo.

An ye jègè mòn.  
Aw ye so boli.  
 Sidi ye tubabukan kalan.

## EXERCISES (Continued) TRANSFORMATION

2. negation      A: A ye ci\_kè.      B. A ma ci\_kè fòlò.

A ye gese\_da.  
I ye baara\_kè.  
 Fanta ye Ami ye.  
 Baba ye dugutigi\_fo.  
 An ye jègè\_mòn.  
 Aw ye so\_boli.

## QUESTION-ANSWER

A: Aw ye baara\_kè wa?

B: Òwò, an y'a kè kaban.

A ye dumuni\_tobi wa?  
A ye dugutigi\_fo wa?  
I y' i bolotègè\_ko wa?  
I ye wari\_di Musa ma wa?  
U ye malo\_feere wa?

DIALOGUE (Instructeur: le dessin 1 ou 2)

A: I ni ce.

A: Greetings.

B: Nba, i ni ce, i bisimila!  
 I bõra min?

B: Nba, greetings. Welcome.  
 Where are you back from?

A: N'bõra Musa bara sisan,  
 n'taara bõ Musa ye.

A: I just left Moussa's house.  
 I went to visit Moussa.

B: Musa ka kènè?

B: How is Moussa?

A: Tòorò t'a la, a b'i fo.

A: He is fine. He greets you.

B: I taara yen tuma jumèn?

B: When did you go there?

A: N'taara yen kabini selifana.  
 An tora baro dumanba de la fo  
 ka su\_ko. An ye dute\_wuli k'a  
 min.

A: I've been there since ---. It  
 was a great conversation that  
 kept us there until nightfall.  
 We fixed tea and drank it.

B: I ye jòn\_ni jòn\_ye yen?

B: Who all did you see there?

A: N'ye Musa yèrè n'a ka denbaya\_  
 n'a terikè\_fila ye.

A: I saw Moussa himself and his  
 family and two of his friends.

B: I ye surõfana\_dun yen wa?

B: Did you eat dinner there?

A: Ayi, n'ma surõfana\_dun fòlò.

A: No, I haven't eaten dinner yet.

Yan ta\_s'gira wa?

Is it ready here?

B: Ayi, a ma zigì fòlò. I y'i ko?

B: No, it's not ready yet. Have  
 you washed?

A: Ayi, n'ma n'ko fòlò. N'bè taa  
 n'ko ka na.

A: No, I haven't washed yet. I'll  
 go wash and come back.

B: N'i nana, an bè dumuni\_kè.

B: When you come, we'll eat.

DIALOGUES FOR PRACTICE

1.

A: Madu bè yan wa?

A: Is Madu here?

B: Ayi, a tè yan. A bõra.

B: No, he's not here now. He has  
 gone out.

A: A taara min?

A: Where did he go?

B: A taara dugu\_kònò.

B: He went into town.

A: A bè segin ka na dumuni\_kè wa?

A: Is he coming back to eat?

B: Ayi, a ye dumuni\_kè kaban.

B: No, he has already eaten.

## DIALOGUES FOR PRACTICE (Continued)

2.

A: N'bè taa (n'taara).

A: I'm going.

B: Kelen?

B: Already? (so soon?)

A: Owò, n'bè taa. Sunògò bè n'na.

A: Yes, I'm going. I'm sleepy.

B: Ala ka sini jir'an na!

B: May God show us tomorrow.

A: Amiina.

A: Amen.

3.

A: I bè bamanankan mèn dè!

A: Hey, you really understand Bambara!

B: N'b'a mèn ddoni.

B: I understand it a little.

A: I mènna yan?

A: Have you been here a long time?

B: N'ye san kelen kè kaban.

B: I've already done one year here.

4.

A: I na-tuma mènna wa?

A: Was your arrival a long time ago?

B: Owò, a mènna. N'mènna yan kosèbè.

B: Yes, it was a long time ago.

I've been here a long time.

A: I na-kun ye mun ye?

A: What's the reason for your coming?

B: N'na-kun ye sènè de ye.

B: The reason I came is agriculture (farming).

5.

A: Aw ye nyògòn ye kunun wa?

A: Did you get to see each other yesterday?

B: Ayi, an ma nyògòn ye, ni bi tè.

B: No, we didn't see each other except today.

A: Aw bèna nyògòn ye tuguni wa?

A: Are you going to try to see each other again?

B: Owò, n'Ala sònna, an bè nyògòn ye sini.

B: Yes, if God is willing, we'll see each other tomorrow.

6.

A: A kèra di?

A: What's happening?

B: Foyi ma kè.

B: Nothing's happening at all.

TEXT

Bari taara bò Musa ye.

Bari taara Musa bara. A taara bò Musa ye. A donnen so kòndò, Musa y'a fo ka kurun d'a ma. A y'i sigi. Bari ni Musa muso ye nyògòn fo. O kò Musa muso nana ji d'a ma. A y'i min. A ye muso nyininka denw kibaruya la. Muso ko tòorò si t'a la. Musa muso temenna baara fè. Bari ni Musa tora baro la fo ka su ko. Su kolen, Bari ko k'a bè taa so. Musa ma sòn a ka taa so. Musa ko a ka to yen u ka to dun nyògòn fè. A ye taali min kè Musa bara, o diyara Musa n'a ka somògòw ye kosèbè. U y'a nyini Bari fè a ka to ka na so kòndò. A sònna. A y'o lahidu ta u ye.

## QUESTIONS

1. Bari taara min?
2. Bari taara bò jòn ye?
3. Bari donnen so kòndò, Musa y'a fo ka mun d'a ma?
4. A y'i sigi kurun kan wa?



## TEXT (Continued) QUESTIONS

5. Musa muso ye mun di Bari ma?      10. Bari sõna ka na tuma ni tuma wa?  
 6. Bari ni jõn ye nyõgõn fo?      11. A nali diyara Musa ye wa?  
 7. Bari ye muso nyininka mun na?      12. A diyara Bari fana ye wa?  
 8. Musa sõna Bari ka taa so wa?      13. Bari ye lahidu ta u ye wa?  
 9. U ye mun nyini Bari fè?

## TRANSLATION

## Barry's visit to Moussa

Barry went to Moussa's house. He went to visit Moussa. Having entered the house, Moussa greeted him and gave him a stool. He sat down. Barry and Moussa's wife greeted each other. After that, Moussa's wife continued with her work. Barry and Moussa continued talking until nightfall. After sundown, Barry said he was going home. Moussa said he should stay there so that they could eat "to" together. His visit that he made to Moussa's house pleased Moussa and his family very much. They hoped that Barry would keep coming to their home. He agreed. He promised them he would do it.

EXERCISES

## TRANSFORMATION

1. A: A bè bò lakòli la.      2. A: N'b'a san sugu la.  
 B: A bõra lakòli la.      B: N'y'a san sugu la.
- An bè taa kalanso kõnò.      A bè tamati feere.  
An bè na i ka so.      A bè daraka dun.  
Namasa bè sõrò suguba la.      A bè ji min.  
Mõni bè kè daraka ye.      U bè to dun.  
To bè kè surõfana ye.      Ali bè dumuni kè.  
U bè bò so.      N'bè sigarati min.  
A bè na sisan.      A bè gese da.  
N'bè segin santiri la.      Numu bè daba dila.  
U bè to santiri la.      N'bè wari d'u ma.  
Bala bè bò kayi.      A bè sukaro feere n'ma.  
A bè taa Ali bara.      A bè nburu san.  
N'bè na baarayõrò la.      A b'a san kèmè duuru.  
A bè feere butigi la.      N'bè n' sigi yan.  
Kilo bè feere kèmè segin segin na.  
N'bè segin lèrè 6 la.  
Karamõgò bè to kalanso kõnò.
3. A: A bè taa.  
 B: A ma taa fõlò.
- U bè na.      A bè wari sõrò.      Mõni bè kè daraka ye.  
A b'i da.      A bè gese da.      Ali bè foli kè.  
Fanta b'a san.      U bè to dun.      Musa bè Fanta fo.  
N'bè dumuni kè.      A bè bò Abijan.      A b'a feere ne ma.  
I bè taa so.      U bè segin kalanso kõnò.      N'b'a d'i ma.  
An bè ji min.      Tamati bè feere yan.      U b'a jir'an na.  
A bè se yan.      Salati bè sõrò yan.      A b'i min.

EXERCISES (Continued)

QUESTIONS

A: I taara yen kaban?      B1: Òwò, n'taara yen kaban.  
 B2: Ayi, n'ma taa yen fòlò.

I ye <u>dumuni_kè wa?</u>	<u>A</u> <u>sunògòra wa?</u>
I ye <u>suròfana_dun wa?</u>	<u>Ali</u> <u>bòra wa?</u>
I <u>y'a ye wa?</u>	I ye <u>to_dun wa?</u>
I ye <u>bamanankan_kalan wa?</u>	I taara <u>bò Musa ye wa?</u>
I ye <u>ji_d'a ma wa?</u>	<u>Aw</u> ye <u>nyògòn ye wa?</u>
I <u>y'a jiri a la wa?</u>	<u>Aw</u> ye <u>tèrèmèli_kè wa?</u>
I ye <u>sira_sòrò wa?</u>	I <u>y'a fa ji_la wa?</u>
I ye <u>sogo_sen wa?</u>	I <u>fara wa?</u>
I <u>y'i ka rajo_feere wa?</u>	<u>A</u> ye <u>dò bò a la wa?</u>
I <u>y'i ko wa?</u>	I <u>mènna yan wa?</u>

COMBINATION

A: I <u>bè kare kelen tèmèn.</u> I <u>bè fara i kini fè.</u>	B: N'i ye kare kelen <u>tèmèn</u> , i <u>bè</u> fara i <u>kini fè.</u>
I <u>bè taa.</u> I <u>bè segin tuma_jumèn?</u>	N'i taara, i <u>bè segin tuma_jumèn?</u>
I <u>bè dumuni_kè.</u> I <u>bè taa dugu_kòndò wa?</u>	N'i ye <u>dumuni_kè</u> , i <u>bè taa dugu_kòndò wa?</u>
N' <u>bè taa sugu_la.</u> An <u>bè nyògòn ye.</u>	Ni n'taara <u>sugu_la</u> , an <u>bè nyògòn ye.</u>
<u>A</u> <u>bè tilelafana_dun.</u> <u>A</u> <u>bè dutè_min wa?</u>	N' <u>a</u> ye <u>tilelafana_dun</u> , <u>a</u> <u>bè</u> <u>dutè_min wa?</u>
<u>U</u> <u>bè taa bò Musa ye.</u> <u>U</u> <u>bè mèn yen.</u>	N' <u>u</u> taara <u>bò Musa ye</u> , <u>u</u> <u>bè</u> <u>mèn yen.</u>
N' <u>bè taa so.</u> N' <u>bè sunògò dòròn.</u>	Ni n'taara so, n' <u>bè sunògò dòròn.</u>
I <u>bè se suguba_la.</u> I. <u>b'a sòrò.</u>	N'i sera <u>suguba_la</u> , i <u>b'a sòrò.</u>
<u>A</u> <u>bè ji_min.</u> <u>A</u> <u>tè fen wèrè fè.</u>	N' <u>a</u> ye <u>ji_min</u> , <u>a</u> <u>tè fen wèrè fè.</u>
N' <u>bè taa baarayòrò_la.</u> N' <u>bè tèmèn baara_fè.</u>	Ni n'taara <u>baarayòrò_la</u> , n' <u>bè</u> <u>tèmèn baara_fè.</u>
I <u>bè tèrèmèli_kè kosèbè.</u> I <u>b'a sòrò sòngò duman_na.</u>	N'i ye <u>tèrèmèli_kè kosèbè</u> , i <u>b'a sòrò sòngò duman_na.</u>
I <u>bè dumuni_kè.</u> I <u>bè ji_min wa?</u>	N'i ye <u>dumuni_kè</u> , i <u>bè ji_min wa?</u>

## EXERCISES (Continued)

## SENTENCE CONSTRUCTION

1. A: Musa ni Fanta ye baara\_kè.      2. A: Ali ye Fanta fo.  
 B: Musa ni Fanta ye baara\_kè      B: Ali ni Fanta ye nyògòn fo.  
     nyògòn fè.

Olu kumana.  
Madu ni Awa taara.  
Ne ni Musa bōra.  
Bari ni Jo ye baara\_kè.  
An ye dumuni\_kè.  
I ni Bari dugutigi\_fo.  
Aw sera.  
Olu nana.  
An ye sènè\_kè.

Ne ye Madu sòrò.  
Ne y'i ye.  
Ami ma Babā famu.  
Miso\_bè cā dēmè.

En vous servant du dessin 33, décrire la partie de thé en employant les temps déjà vus. Ensuite demander aux stagiaires de décrire une partie de thé à laquelle ils ont assisté.

## NOTES

1. In this unit you have been introduced to the Bambara tense, often called past, perfect, or completive. It is most often used to describe completed actions. In transitive constructions the past is indicated by the auxiliary ye. In intransitive constructions the auxiliary is the suffix -ra (or na or la) attached to the verb. In the negative, the past is formed in the same way for both transitive and intransitive constructions: the auxiliary is ma in regular auxiliary position.

Past Transitive Construction:  
 (affirmative)

noun	ye	noun	verb
an	ye	dumuni_	kè
Fanta	ye	baara_	kè

Past Intransitive Construction:  
 (affirmative)

noun	verb - ra
<u>a</u>	taara
<u>a</u>	nana

Past Negative Construction:

noun	ma	(noun)	verb
<u>a</u>	ma	baara	kè
<u>a</u>	ma	taa	

2. There are three forms of the past tense suffix. -ra is the basic form. It becomes -na after nasal consonants and vowels. It becomes -la if the consonant immediately preceding is an /r/ or /l/, e.g.:

a wulila      he got up  
a bolila      he ran  
a farala      he turned off

a nana      he came  
a donna      he entered  
a famana      he was away a long time

## NOTES (Continued)

3. You have also been introduced to Bambara reciprocals in this unit. Reciprocals are usually translatable in English by "each other" in sentences like "We saw each other this morning." In Bambara they are marked by the word nyògòn occurring in the direct object slot. The reciprocal formula plus some examples are presented below:

## BAMBARA RECIPROCALLS

Subject	Aux	Dir. Object	Verb	
Bari ni Muso	ye	nyògòn	fo	Barry and the woman greeted each other.
an	bè	nyògòn	ye	We will see each other.
an	ye	nyògòn	faamu	We understand each other.
Ali ni Musa	ma	nyògòn	sòrò	Ali and Moussa didn't find each other.
u	ma	nyògòn	ye	They didn't see each other.
an	ka	nyògòn	ye	Let's see each other.

Nyògòn is also used in the postpositional phrase nyògòn fè to mean "together". For example:

An ye baara kè nyògòn fè.	We worked together.
U bōra nyògòn fè.	They went out together.
Bari ni Musa ye to dun nyògòn fè.	Barry and Moussa ate (to) together.
A m' u ye nyògòn fè.	He has not seen them together.

4. Fòlò can be used after the negative past to mean "not yet", as in the following examples:

A ma taa fòlò.	He hasn't gone yet.
An ma dumuni kè fòlò.	We haven't eaten yet.
An ma nyògòn ye fòlò.	We haven't seen each other yet.

5. Kaban can be used after the affirmative past to mean "already" as in the following examples:

A bōra kaban.	He has already gone out.
N'y'a ye kaban.	I've already seen him.
An ye dumuni kè kaban.	We've already eaten.
U taara kaban.	They've already gone.

6. Kelen can be used to mean "already" when used with the affirmative tense, as in the following examples:

I bè taa kelen?	Are you already leaving?
Kelen?	Already? (So soon?)
Aw ye dumuni kè kelen.	Have you eaten already?

## NOTES (Continued)

7. In earlier units, we saw the verb mèn meaning "to hear" or "to understand a language." The verb meaning "to stay a long time," "to endure", or "to last" is a homophone. Both are high tone. The latter is primarily used intransitively. When people find that you speak some Bambara they will sometimes ask:

I mènna yan wa?                      Have you been here a long time?

This verb is also used to say "a long time ago" in sentences like the following:

<u>A</u> <u>bòra</u> <u>a</u> <u>mènna</u> .	We went out a long time ago.
<u>An</u> <u>sera</u> <u>a</u> <u>mènna</u> .	We arrived a long time ago.
<u>U</u> <u>taara</u> <u>a</u> <u>mènna</u> .	They went a long time ago.

8. Returning to the uses of the past tense in Bambara, it is important to point out that in certain contexts it can also be translated as a present or present perfect. For example:

N'i y' <u>a</u> ye, i k' <u>a</u> fò.	If/When you see him, you should greet him.
N'i ye kare <u>fila</u> <u>tèmèn</u> , i bè fara i kini <u>fè</u> .	When you've gone two blocks, you turn to the right.

In this use, it overlaps with the hypothetical future. Using the hypothetical future, the above sentence would be:

I mana kare <u>fila</u> <u>tèmèn</u> , i bè fara i kini <u>fè</u> .	As soon as you've gone two blocks, you turn to the right.
---	---

VOCABULARY

kibaruya or kibarun	news
kurun	stool
<u>n</u> <u>ali</u> (na + li)	coming
na-tuma	arrival time, coming time
nyògòn	each other, together
An ye nyògòn ye.	We saw each other.
<u>U</u> ye nyògòn <u>sòrò</u> .	They found each other.
<u>U</u> taara nyògòn <u>fè</u> .	They went together.
<u>s</u> <u>i</u> <u>g</u> <u>i</u>	be seated, sit, set, set down, set, be placed
Dumuni <u>s</u> <u>i</u> <u>g</u> <u>i</u> <u>r</u> <u>a</u> .	The food is served.
N'y' <u>a</u> <u>s</u> <u>i</u> <u>g</u> <u>i</u> <u>tabali</u> <u>kan</u> .	I put it down on the table.
<u>t</u> <u>a</u> <u>a</u> <u>l</u> <u>i</u> ( <u>t</u> <u>a</u> <u>a</u> + <u>l</u> <u>i</u> )	going, trip, departure
to --- la	remain at ---, to keep doing ---
An tora <u>b</u> <u>a</u> <u>r</u> <u>o</u> <u>l</u> <u>a</u> .	We kept on talking.

VOCABULARY (Continued)

EXPRESSIONS

na b̀̀ --- ye

U nana b̀̀ ne ye.

taa b̀̀ --- ye.

Bari taara b̀̀ Musa ye.

come visit ---

They came to visit me.

go visit ---

Barry went to visit Moussa.

Ko is a verb which occurs only intransitively and for which su "night" is the only possible subject.

su kolen

su kōra

fo ka su ko (fo su ka ko)

night fallen ---

night has fallen

until nightfall

ASSIGNMENTS

1. Describe in as much detail as possible, a visit that you have made to the home of one of your Malian teachers or other Malian friends. Present your description to the class.

2. Describe in as much detail as possible, a visit that you made to the home of a friend in the States. Describe what you did during the visit and how much time you spent with your friend. Present your description to the class.

UNIT XVI

Nsiirin:

N'i bolo n'i sen y'i don kola,  
i bè se ka bò a la, nka n'i nèn  
y'i don min na, i tè b'o la dè!

Ko bèe ye waati ye.

Sènè de fòlòla dinyè na.

Sènè de bè laban.

Past Aux particle

tun

Days of the week

kunun

bi

sinin

sininkènè

kunasini

Years

nyinan

salon

Nominal forms of adjectives

Adj + ya

Seasons

Continuous -la

CYCLE 1

- M-1 Bi ye --- ye. Today is ---.  
Kunun tun ye - - ye. Yesterday was ---.
- C-1 A: Bi ye don jumèn ye?  
B: Bi ye --- ye.  
A: O tuma, kunun tun ye don jumèn ye?  
B: Kunun tun ye --- ye.
- M-2 Ni bi ye ntènèn ye, kunun tun ye kari ye. If today is Monday, yesterday was Sunday.  
Ni bi ye ntènèn ye, kunasini tun ye sibiri ye. If today is Monday, the day before yesterday was Saturday.
- C-2 A: Ni bi ye ntènèn ye, kunun tun ye don jumèn ye?  
B: Ni bi ye ntènèn ye, kunun tun ye kari ye.  
A: Ni bi ye ntènèn ye, kunasini tun ye sibiri ye.
- M-3 Ni bi ye --- ye, sini ye --- ye. If today is ---, tomorrow is ---.  
Ni bi ye --- ye, sinikènè ye --- ye. If today is ---, the day after tomorrow is ---.  
Ni bi ye --- ye, kunun tun ye --- ye. If today is ---, yesterday was ---.
- C-3 A: Ni bi ye --- ye, sini ye don jumèn ye?  
B: Sini ye --- ye.

CYCLE 2

- M-1 Salon tun ye san 197\_ ye. Last year was 197\_.  
Nyinan ye san 197\_ ye. This year is 197\_.
- C-1 A: Nyinan ye san jumèn ye? What year is this year?  
B: Nyinan ye san 197\_ ye.  
A: Salon tun ye san jumèn ye? What year was last year?  
B: Salon tun ye san 197\_ ye.
- M-2 Salon n'tun bè Ameriki. Last year I was in America.  
N'tun bè kalan kè yen. I was studying there.  
N'tun tè baara kè yen. I wasn't working there.
- C-2 A: Salon i tun bè min? Where were you last year?  
B: Salon n'tun bè Ameriki.  
A: I tun bè baara kè yen? Were you working there?  
B: Ayi, n'tun tè baara kè yen.  
A: I tun bè mun kè yen? What were you doing there?  
B: N'tun bè kalan kè yen.
- M-3 Salon, karamògò tun bè yan. Last year, the teacher was here.  
A tun bè kalandenw dege He was teaching students in French.  
tubabukan na.



## CYCLE 2 (Continued)

- C-3 A: Salon karamògò tun bè min?  
 B: Salon karamògò tun bè yan.  
 A: A tun bè mun kè yan?  
 B: A tun bè kalandenw dege  
tubabukan na.

- M-4 N'tun tè Mali dòn. I didn't know Mali.  
 N'tun b'a fè ka na yan. I wanted to come here.  
A tun b'a fè ka taa Sènègali. He wanted to go to Senegal.

- C-4 A: I tun bè Mali dòn wa?  
 B: Ayi, n'tun tè Mali dòn.  
 A: I tun b'a fè ka na yan wa?  
 B: Òwò, n'tun b'a fè ka na yan.  
 A: Ale dun?  
 B: A tun b'a fè ka taa Sènègali.

- M-5 N'tun ma taa yòrò si fòlò. I hadn't gone anywhere yet.  
A tun yaalala dòni. He had travelled some.  
A tun taara Faransi. He had gone to France.

- C-5 A: I tun taara yòrò la wa?  
 B: Ayi, n'tun ma taa yòrò si fòlò.  
 A: Ale dun? A tun taara yòrò la wa?  
 B: Òwò, a tun yaalala dòni.  
 A: A tun taara min?  
 B: A tun taara Faransi.

CYCLE 3

Instructeur: En vous servant des dessins 23, 24, 25 et 26, enseigner les saisons et les termes reliés.

DIALOGUE

- |   |  |
|---|--|
| A: N' <u>kòrò</u> , e bè <u>mun</u> <u>baara</u> <u>kè</u> ?  | A: My brother, what work do you do?  |
| B: Ne ye <u>cikèla</u> ye.  | B: I'm a farmer.   |
| A: <u>Sènè</u> ka <u>d'i</u> ye <u>wa</u> ?   | A: Do you like farming?  |
| B: <u>Òwò</u> , <u>sènè</u> <u>ka</u> <u>di</u> n ye <u>kòsèbè</u> .  | B: Yes, I like farming very much.  |
| A: <u>Mun</u> <u>na</u> ?   | A: Why?  |
| B: N' bè <u>sènè</u> <u>kè</u> ka n' <u>ka</u> <u>denbaya</u><br><u>balo</u> . N' b' <u>a</u> <u>tò</u> <u>feere</u> . <u>Ò</u><br><u>tò</u> bè <u>kè</u> <u>mògò</u> <u>wèrèw</u> <u>balo</u> ye.<br><u>U</u> b' <u>a</u> <u>fò</u> ko an bè <u>kòri</u> <u>min</u><br><u>sènè</u> <u>k'o</u> bè <u>kè</u> <u>bagi</u> ye. <u>Ò</u><br><u>fana</u> <u>kòsòn</u> , n' <u>bè</u> <u>sènè</u> <u>kè</u> . | B: I farm to feed my family. I sell<br>the remainder. The remainder<br>becomes someone else's food.<br>They say that the cotton we plant<br>becomes cloth. And for that<br>reason too, I am farming. |
| A: I ye <u>sòrò</u> <u>kè</u> <u>nyinan</u> <u>kòsòbè</u> <u>wa</u> ?   | A: Did you produce much this year?   |
| B: <u>Ayi</u> . N' <u>ka</u> <u>sòrò</u> <u>binna</u> <u>dòni</u><br><u>nyinan</u> .  | B: No, my production fell a bit this<br>year.  |

DIALOGUE (Continued)

- |   |   |
|---|---|
| A: <u>Mun</u> y'i ka <u>sòrò</u> <u>bin</u> ?   | A: What made your production fall?  |
| B: <u>Ja</u> <u>de</u> <u>kèr'</u> <u>a</u> <u>sababu</u> ye.   | B: The drought was the reason.  |
| A: <u>Dònnikèlay</u> ko ko <u>ja</u> <u>bèna</u> <u>san</u><br><u>wòro</u> <u>kè</u> .  | A: The learned men say that the<br>drought will last seven years.   |
| B: <u>N'o</u> ye <u>tinyè</u> ye, <u>mògò</u> ka kan ka<br><u>fèere</u> <u>nyini</u> <u>sòròko</u> <u>la</u> .  | B: If that's true, someone must find<br>a solution to this production<br>matter.  |
| A: E <u>hakili</u> <u>bè</u> <u>fèere</u> <u>jumèn</u> na?  | A: What solution are you thinking of?   |
| B: <u>Ni</u> <u>hakili</u> <u>la</u> , <u>an</u> ka kan ka do n<br>" <u>fara</u> <u>an</u> ka <u>nyòforo</u> ni <u>maloforo</u><br><u>kan</u> , <u>ani</u> <u>an</u> ka <u>kòriforo</u> . <u>N'</u><br><u>hakili</u> <u>bè</u> <u>fana</u> ka <u>fèn</u> <u>wèrèy</u> <u>sèrè</u> . | B: I think we must add to our millet<br>field and rice field and cotton<br>field. I am thinking also<br>about growing other things. |
| A: <u>O</u> ye <u>hakili</u> <u>nyuman</u> ye. I <u>jija</u> i<br><u>k'o</u> ke.  | A: That's a good idea, try to do that.  |

DIALOGUES FOR PRACTICE

1.

A: Ne <u>fòra</u> i <u>kò</u> <u>kunun</u> . I <u>tun</u> <u>taara</u> <u>min</u> ?	A: I missed you yesterday. Where had you gone?
B: <u>N'tun</u> ma <u>taa</u> <u>yòrò</u> <u>jan</u> . <u>N'tun</u> <u>taara</u> <u>kèrèfè</u> - <u>so</u> <u>kò</u> <u>kòndò</u> .	B: I hadn't gone far. I had gone next door to a certain house. I was in a house nearly.
2.

A: <u>N'y'i</u> ye <u>dugu</u> <u>kòndò</u> <u>kunun</u> . I <u>tun</u> <u>bè</u> <u>taa</u> <u>min</u> ?	A: I saw you in town yesterday. Where were you going?
B: <u>N'tun</u> <u>bè</u> <u>taa</u> <u>sugu</u> <u>la</u> .	B: I was going to the market.
A: I <u>tun</u> <u>bè</u> <u>taa</u> <u>mun</u> <u>kè</u> <u>sugu</u> <u>la</u> ?	A: What were you going to do in the market?
B: <u>N'tun</u> <u>bè</u> <u>taa</u> <u>sogo</u> <u>san</u> .	B: I was going to buy meat.
3.

A: I <u>tun</u> ye <u>n'wele</u> , <u>mun</u> <u>tun</u> <u>don</u> ?	A: You were calling me, what was it?
B: <u>Mògò</u> <u>de</u> <u>tun</u> <u>b'i</u> <u>makòndò</u> .	B: There was someone waiting for you.
A: <u>Jòn</u> <u>tun</u> <u>don</u> ?	A: Who was it?
B: <u>N'hakili</u> <u>bòra</u> <u>a</u> <u>tògò</u> <u>kò</u> .	B: I've forgotten his name.
A: <u>Cè</u> <u>surunman</u> <u>tun</u> <u>don</u> <u>wa</u> ?	A: Was it a short man?
B: <u>Owò</u> .	B: Yes.
A: <u>Kariba</u> <u>tun</u> <u>don</u> . <u>A</u> <u>tun</u> <u>y'a</u> <u>fò</u> <u>n'ye</u> , <u>k'a</u> <u>tun</u> <u>tè</u> <u>na</u> .	A: It was Kariba. He had told me he would come.
4.

A: <u>Kini</u> <u>tun</u> ka <u>di</u> <u>wa</u> ?	A: Was the rice good?
B: <u>Owò</u> , <u>a</u> <u>tun</u> ka <u>di</u> . <u>A</u> <u>diya</u> <u>tè</u> <u>se</u> ka <u>fò</u> ka <u>ban</u> .	B: Yes, it was good. It was indescribably delicious.
A: <u>A</u> <u>tun</u> ka <u>ca</u> <u>wa</u> ?	A: Was there a lot of it?
B: <u>Ayi</u> , <u>a</u> <u>tun</u> <u>man</u> <u>ca</u> . <u>N'ma</u> <u>fa</u> <u>fòlò</u> . <u>Kòngòba</u> <u>tun</u> <u>bè</u> <u>n'na</u> . <u>or</u> : <u>Owò</u> , <u>a</u> <u>caya</u> <u>fana</u> <u>tè</u> <u>se</u> ka <u>fò</u> ka <u>ban</u> .	B: No, there wasn't much. I'm not full yet. I was really hungry. <u>or</u> : Yes, I can't tell you how much there was.

## DIALOGUES FOR PRACTICE (Continued)

5.  
A: Ni n'taara n'bè sigiyòrò sòrò wa? A: If I go, will I find a place to sit?  
B: Ówò, n'i taara i bè sigiyòrò sòrò, B: Yes, if you go you will find a place  
nka n'i ma taa joona i b'i sigi to sit, but if you don't go early,  
duguma. you will sit on the floor.
6.  
A: I b'òra kunun wa? A: Did you go out yesterday?  
B: Ówò, n'b'òra ka taa dugu kòndò B: Yes, I went out and into town,  
nka n'ma mèn yèn. N'seginna but I didn't stay there long.  
joona. I came back early.
7.  
A: N'mana taa, i bè n'nadon wa? A: When I go will you let me in?  
B: Ówò, i mana taa, n'b'i ladon. B: Yes, when you go, I'll let you in.
8.  
A: San tun mana jò, aw tun bè mun A: When the rain came, what were  
kè? you doing?  
B: San tun mana jò, an tun bè taa B: When the rain came, we were  
yaala. going out to walk around.
9.  
A: Ne tun ka kan ka mun kè? A: What was I supposed to do?  
B: E tun ka kan ka tobili kè. B: You were supposed to do the  
cooking.  
A: O tun ma fò ne ye. Ne tun A: I wasn't told that, I thought  
hakili la n'tun ka kan ka daga I was supposed to fill the jar.  
fa de.  
B: Ayi, o tun òra Nyèba de ye. B: No, Nyèba was told that. She  
Ale de tun ka kan ka ji ta ka was supposed to get water and  
daga fa. fill the jar.

## TEXT

Bakari ye sènèkèlaba ye. A bè se ka sènè kè k'a ta sògòmo fo fitiri. A tun bè se ka nyòbòrè tan ni malòbòrè segin ni kòori tóni saba sòrò samiya kelen na. Nka ja nana kè. A san fòlò la, a ma se k'a ka hakè kòròw si sòrò. Ja san filanan fana, Bakari ma foyi sòrò k'a da a ka hakè kòròw kan. A ko: "mògò bè baara kè de ka dò fara i ka sòrò kan, ni fèn tè far'a kan, i ka kan ka fèerè wèrè nyini." O kò Bakari ye dò fara a ka kènè kòròw kan, n'olu ye malòforo kènè ye, ani nyòforo kènè, ani kòoriforo kènè. A ye foro kuraw bò. A ko: "foro kòròw sòrò ni foro kuraw sòrò mana fara jamana ka nafa b'ò la. Ja nana, o ye tinyè, nka ja man kan ka cè fèere bée bò a kòndò. An t'a fò bamanankan na wè ko cè fèere mana ban, a ka cèya banna?"

## QUESTIONS

1. Bakari bè mun baara kè?
2. A bè se ka sènè kè tile bèe wa?
3. A tun bè hakè jumèn sòrò a ka fòròw la?
4. Ja san fòlò, a sera ka hakè kòròw sòrò wa?
5. A san filanan dun?
6. Bakari ko mògò bè baara kè mun kòsòn?
7. Ko ni fèn tè fara i ka sòrò kan, i ka kan ka mun kè?
8. Bakari ye mun kè?
9. Bakari mana sòrò caman kè, jòn ka nafa b'ò la?
10. Bakari ko ko cè bè mun bolo?

## TRANSLATION

Bakari is a farmer. He is able to farm from morning till dusk. He could get 10 sacks of millet, eight sacks of rice and three tons of cotton a year. But the drought came. The first year, he was not able to get his former quantities. The second year, Bakari did not get any more than he got the first year. He said: "One works to increase one's yields; if they do not increase, you ought to look for another solution." After that, Bakari added to his old surfaces, which are the surface of the millet field, the surface of the rice field, the surface of the cotton field. He said: "If the yields of the old fields and the yields of the new ones are added, I think I will not be short of my old yields. I benefit from that; the country benefits from that. It is true the drought came, but the drought must not make a man forget all his flexibility. Don't we say in Bambara that when a man loses his flexibility, he loses his manhood?"

EXERCISES

## SUBSTITUTION

Instructeur: la deuxième fois le stagiaire doit mettre le suffixe lui même.

<u>A</u> diya tè se ka fò ka ban.	A diya tè se ka fò ka ban.
- <u>janya</u> - - - - -	- <u>jan</u> - - - - -
- <u>juguya</u> - - - - -	- <u>jugu</u> - - - - -
- <u>bonya</u> - - - - -	- <u>bon</u> - - - - -
- <u>teiya</u> - - - - -	- <u>teli</u> - - - - -
- <u>diya</u> - - - - -	- <u>di</u> - - - - -
- <u>jèya</u> - - - - -	- <u>jè</u> - - - - -
- <u>timiya</u> - - - - -	- <u>timi</u> - - - - -
- <u>caya</u> - - - - -	- <u>ca</u> - - - - -
- <u>kènèya</u> - - - - -	- <u>kènè</u> - - - - -
- <u>juguya</u> - - - - -	- <u>jugu</u> - - - - -
- <u>diya</u> - - - - -	- <u>di</u> - - - - -

## TRANSFORMATION

1. A: Wari\_ka ca n'kun.  
B: Wari\_tun ka ca n'kun,  
nka sisan a man ca.

Fanta ka dōgōn.  
Kulubali ka kisè.  
Ali ka kolon.  
Bari ka surun.  
Mobili ka ca.  
Muso ka nyi.  
So\_ka dōgōn.  
Amadu ka moto ka teli.  
Musa ka bon.  
Balo sōngō ka jugu.  
Ji\_ka suman.  
Dutè\_ka kalan.  
Dumuni\_ka di.

2. A: N'tun bè taa so.  
B: N'tun taara so.

A tun bè bō yan.  
An tun bè sunōgō.  
A tun bè ji min.  
A tun bè kalan kè.  
N'tun bè bo kè.  
Ali tun bè kalan kè.  
U tun bè lètèrè sèbèn.  
A tun bè daraka dun.  
Olu tun tè baara kè.  
Fanta tun bè kasi.  
Keyita tun tè mobili boli.  
Madu tun bè sènè kè.  
Aw tun bè bō kalanso kònò.

## COMBINATION

- A: Sidibe bè taa. A ma taa.

Ali bè yan.  
A bōra sisan.

Bari b'a fè ka taa.  
A ma taa fòlò.

An ka kan ka nyōgōn ye.  
An ma nyōgōn ye fòlò.

Musa tun ka kan ka na.  
A ma na fòlò.

A bè baara kè yan.  
A bōra ka taa yōrō wèrè.

N'bè gese da.  
N'y'a dabila.

N'bè se mobili la.  
N' man farin a nyè sisan.

N'bè anglèkan fò.  
N'tè se sisan.

A bè Fanta fè.  
A t'a fè sisan.

Musa tun bè sènè kè.  
A bè gese da sisan.

- B: Sidibe tun bè taa nka a ma taa.

Ali tun bè yan nka a bōra sisan.

Bari tun b'a fè ka taa, nka a  
ma taa fòlò.

An tun ka kan ka nyōgōn ye,  
nka an ma nyōgōn ye fòlò.

Musa tun bè na, nka a ma na fòlò.

A tun bè baara kè yan, nka a  
bōra ka taa yōrō wèrè.

N'tun bè gese da, nka n'y'a  
dabila sisan.

N'tun bè se mobili la, nka  
n'man farin a nyè sisan.

N'tun bè anglèkan fò, nka n'tè  
se sisan.

A tun bè Fanta fè, nka a t'a fè  
sisan.

Musa tun bè sènè kè, nka a bè  
gese da sisan.

NOTES

1. The seasons in Mali are quite different from those that most Americans are used to. There are two major seasons: rainy and dry. The rains begin in southern Mali, for example, in the latter part of May. They continue fairly regularly through September and there may be a few more rains in October. The months of December and January mark the cold season and in most areas of Mali, a warm wool sweater or jacket is a necessity in the evening. In February, the heat starts building up. There may be a brief one day or two day rain, referred to as the mango rain. Then the hot season begins. March, April and May are often very hot months with the temperature in the 90's or the 100's. It is not only the farmers who look forward to the beginning of the rains.

2. The major grammatical point in this unit is the auxiliary particle tun. Tun occurs before the auxiliary (if there is one), e.g.

<u>A tun</u> ye karamògò_ye.	He was the teacher.
<u>A tun</u> bè taa.	He was going.
<u>A tun</u> y'a kè.	He had done it.
<u>A tun</u> ber'a kè.	He would have done it.
<u>A tun</u> bolila.	He had run off.

In all instances, tun means generally past time. If we think of the auxiliaries of Bambara as referring not to the time (tense) of the action, but rather to the state of completion of the action (aspect) we might better understand the role of tun.

If we consider the auxiliary bè as referring to an aspect of action that is incomplete or noncompletive, we can understand how its combination with tun can be used to refer to a past state, e.g.

noncompletive: <u>A bè</u> yan.	He is here.
past, noncompletive: <u>A tun</u> bè yan.	He was here.
noncompletive: <u>A bè</u> dumuni_tobi.	She is cooking.
past, noncompletive: <u>A tun</u> bè dumuni_tobi.	She was cooking.

The auxiliary ye that we have referred to as the past auxiliary can be thought of as referring to the completed aspect of an action. Obviously something that is completed is also past. When combined with tun, the meaning refers to an action which was completed prior to some other action.

<u>A ye</u> baara_kè.	He did the work.
<u>A tun</u> ye baara_kè.	He had done the work.

Notice in addition that the completive aspect is used for cases in which the action is hypothetically completed. In conditional sentences, where English uses the present (and where in French the future perfect is used), Bambara uses the completive aspect, e.g.

N'è ye baara\_kè, a bè taa. When he has done the work, we will go.

When combined with the future auxiliary, the meaning is translatable as a conditional Perfect.

<u>A tun</u> bèna baara_kè.	He would have done the work.
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## NOTES (Continued)

3. In most cases, the name of the day may be used by itself or it may be compounded with the word for "day", don, without any difference in meaning.

4. Many of the Bambara and Maninka dialects have a verbal aspect formed with the auxiliaries bè/tè and a suffix -la placed on the verb. The meaning of this aspect is on-going action, e.g.

<u>A</u> bè taala.	He is (in the act of) going.
<u>A</u> bè baara_kèla.	He is (in the act of) working.

Many speakers can use interchangeably either the present or this form of the verb which we will call the continuous. In many uses the continuous is preferred because it is more precise. Many speakers would therefore prefer to use in Cycle 2 of this lesson the following:

I <u>tun</u> bè <u>mun</u> kèla <u>yen</u> .	What were you doing there?
<u>N</u> <u>tun</u> bè <u>kalan</u> kèla <u>yen</u> .	I was studying there.

5. Adjectives are used exclusively to characterize the state that something is or was in, e.g.

<u>A</u> ka di.	It is good, pleasant.
<u>A</u> <u>tun</u> ka di.	It was good, pleasant.

Adjectives cannot be used to characterize the process which brought that state about. In order to be able to talk about the action, rather than the state, the suffix -ya is added to most adjectives.

<u>A</u> bè <u>bonya</u> .	It becomes big, enlarges.
* <u>A</u> <u>bonyana</u> .	It became big, enlarged.

Fanta <u>y'a</u> <u>bonya</u> .	Fanta enlarged it.
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\*(Note: by extension, bonya also means "praise, respect."  
Dògòya means "belittle, insult" as well as "diminish, reduce.")

The adjectives nyi "good" and di "pleasant, nice" have, in most dialects, slightly irregular forms when -ya is added to them.

<u>Nyi</u> + <u>ya</u> becomes in Bambara	<u>nyè</u>
in Maninka	<u>nya</u>

di + ya is often pronounced in Bambara ja although it is written diya.

The adjective plus -ya is in most cases the same form that is used for the noun counterparts of the adjectival verb. This is the form that is used to characterize, for example, abstract qualities like "redness, heat, slowness, stupidity, and beauty."



## NOTES (Continued)

The adjective nyi has the noun counterpart nyumanya.

When functioning as active verbs, some adjectives do not require -ya. The following chart lists the adjectival verbs and the active verbal and nominal counterparts:

Adjective	Verb	Noun	Kòrò
ca	caya	caya	many/abundance
di	diya	diya	nice/pleasantries
bon	bonya	bonya	big/agrandisement
jan	janya	janya	long, far/length, distance
nyi	nya	nyumanya	good/improvement
jugu(n)	juguya	juguya	mean/meanness
jè	jèya, jè	jèya	light, clear/clarity, whiteness
fin	fin, finya	finya	dark, obscure/obscurity, blackness
bilen	bilen, bilenya	bilenya	red, bright, fierce/redness
goni	goniya	goniya	hot/heat
kalan	kalaya	kalaya	hot (water)/heat (water)
fisa	fisaya	fisaya	better/improvement
girin	girinya	girinya	heavy/weight
finyè	finyèya	finyèya	light/lightness
gèlèn	gèlèya	gèlèya	hard/difficult
kènè	kènèya	kènèya	healthy/health
kura	kuraya	kuraya	new/newness
kòrò	kòrò	kòròya	old/agedness
kunba	kunbaya	kunbaya	large/largeness
misèn	misènya	misènya	small/smallness
kisè	kisèya	kisèya	spirited/ spirit
timi(n)	timiya	timiya	sweet/sweetness
kumu(n)	kumun	kumunya	bitter/bitterness
kunan	kunaya	kunaya	sour/sourness
nògòn	nògòya	nògòya	easy/easiness, improvement
surun	surunya	surunya	short/shortness
suman	sumanya	sumaya	cool, slow/coolness, slowness
go	goya	goya	stupid, dull/stupidity
magan	magaya	magaya	fluid, soft, supple/softness
dògòn	dògòya	dògò	small, young/smallness, insult

## VOCABULARY

ban v.

A banna?

A tun ye baara\_ban.

bana v.

A banana.

bi

bò --- la v.

N'ye bòrè tan bò foro\_la.

finish

Is it finished?

He had finished the work.

get sick

He got sick.

today

get --- out of ---

I got ten sacks out of the field.



## VOCABULARY (Continued)

bòrè\_ n.  
 caya n.  
 dabila v.  
 N'ye baara dabila.  
 diya (di + ya) n.  
 dōgōya v.  
 A ka wari dōgōyara.  
 Fanta ye Umu dōgōya.  
 fa v.  
 N'fara tewu!  
 A ye lampa fa taji la.  
 fonēnē  
 fō --- kō  
 N'fōra i kō kunun.  
 funteni\_ n.  
 hakili bō --- kō  
 N'hakili bōra a tōgō kō.  
 k'a fō ko ---  
 A y'a fō ko Fanta bē na.  
 kunasini n.  
 kunun n.  
 ladon (la + don) v.  
 I ka ne ladon siniman na!  
 makōnō v.  
 N'tun b'i makōnō yen.  
 nōgōya v.  
 A nōgōyara.  
 nyinan n.  
 salon n.  
 samiyè, samiya n.  
 sini n.  
 sinikēnē n.  
 sisan n.  
 taa yaala  
 A taara yaala.  
 tilema n.

sack  
 abundance (muchness)  
 quit ---, cease --- (from ---bila -  
 put down)  
 I quit work.  
 goodness (pleasantness)  
 get small, reduce in size, quantity  
 to insult  
 His money became less.  
 Fanta insulted Umu.  
 fill, get full, be full  
 I'm completely full.  
 He filled the lantern with kerosene.  
 cold season  
 miss --- (someone)  
 I missed you yesterday.  
 heat  
 forget ---  
 I forgot his name.  
 to say that ---  
 He said that Fanta is coming.  
 day before yesterday  
 yesterday  
 make --- enter, let --- in (from don -  
 to enter)  
 You should get me into the movie!  
 to wait for ---  
 I was waiting for you there.  
 get easier, get better  
 He got better (well).  
 this year  
 last year  
 rainy season  
 tomorrow  
 day after tomorrow  
 now  
 wander around, go walking  
 He went out to walk around.  
 hot season

ASSIGNMENTS

1. Get in touch with a farmer either through a teacher, a volunteer, or another Malian friend. Find out from him how he did during the last two rainy seasons. Present a report to the class containing at least the following information:

The farmer's name.  
 Where his house is.  
 Where his field is.  
 How big his field is.

How many sacks or kilos of millet and peanuts he got from his field during the last two rainy seasons.  
 For each of the two rainy seasons, include how much of each crop he wanted or had expected to get.

UNIT XVII

Nsiirin: Furu<sub>ye</sub> wajibi<sub>ye</sub>.  
Ka sen<sub>ni</sub> bolo<sub>bò</sub> a<sub>a</sub> la.

Some derivational morphology

causatives

la + verb

instrumentals verb + lan

without

noun + ntan

people of X

X + ka

V - able

V + ta

un-V-able

V + bali

## CYCLE 1

Instructeur: Demander à un des stagiaires de jouer le rôle d'un malade, couché, qui est tellement faible, qu'on doit l'aider à tout faire. En jouant le rôle de son infirmier, travailler les verbes avec les préfixes la-, ma-, et les verbes avec suffixes -ya en vous inspirant des exemples suivants. Echanger les rôles après.

- M-1 An ka kan ka to yan k'a ladon. We have to stay here to take care of him.
- C-1 A: An ka kan ka mun kè?  
B: An ka kan ka to yan k'a ladon.
- M-2 Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin. If he's thirsty, I raise his head to have him drink.  
Ni kòngò b'a la, n'b'a lawuli k'a ladumuni. If he's hungry, I get him up to have him eat.  
O kò, n'b'a lada dilan kan tuguni. After that I make him lie back down on the bed.
- C-2 A: Ni minnògò b'a la i bè mun kè?  
B: Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin.  
A: Ni kòngò b'a la dun?  
B: Ni kòngò b'a la, n'b'a lawuli k'a ladumuni.  
A: O kò i bè mun kè?  
B: N'b'a lada dilan kan tuguni.

## DIALOGUE

- A: Farima i ni sògòma. A: Good morning, Farima.  
B: Nse, musokòròba, i ka kènè wa? B: Nse, musokoro. How are you?  
A: Tòrò tè. I cè n'i denw ka kènè wa? A: I'm fine. How are your husband and your children?  
B: Tòrò si t'u la. B: They're fine.  
A: Ayiwa Farima, n'nana i ka wele lamèn. A: Good (o.k.) Farima, I came in response to your call. (to listen to your call).  
B: Baasi tè. N'y'i lana k'a d'a kan n'denmuso kòròba ka kònyò bèna kè. B: All right. I had you come because my eldest daughter's wedding is coming up.  
A: O yè hère ye. A: Well then, that's a good thing.  
B: Hère don nka i yère b'a dòn ko denmisèn nyuman don. A taali bè gan n'na kosèbè B: Eh, it's a good thing, but you know that she's a good child. Her leaving will be very hard for me.  
A: Furu ye wajibi ye. A tè to kè-bali ye, o tuma na, an k'an labèn ka kònyò in kè! A: Marriage is an obligation. It's without recourse, therefore let's prepare ourselves for this marriage.  
B: I ye tinyè fò. Furunafolo dira, fabonya ni babonya fana dira. B: You're right (You have said the truth). The dowry has been given, the gifts to the relatives have been given.  
A: O ka nyi. A: That's good.

## DIALOGUE (Continued)

B: Fèn kelen tora. O de ye i  
welekun ye. N'i ye ntènèn  
sògòma masòrò, an bè taa  
minanw san sugu la.

B: There's one thing left. That's  
the reason for my calling you.  
If you have the time Monday  
morning, let's go get the  
housewares at the market.

A: O tè baasi ye. Ala ka ntènèn  
jir'an na.

A: That's no problem. May God show  
us Monday.

B: Amina.

B: Amen.

DIALOGUES FOR PRACTICE

1.

A: I ye bòrè ladon wa?

A: Did you have the sack put in?

B: Òwò, n'y'a ladon.

B: Yes, I had it put in.

2.

A: I ye n'ka ci lase wa?

A: Did you deliver my message?

B: Òwò, n'y'a lase.

(Did you make my message arrive?)  
B: Yes, I delivered it. (Yes, I  
made it arrive.)

3.

A: Nin fèn in ye n'tòrò kosèbè.  
An k'a lajè nyògòn fè!

A: This thing has troubled me a lot.  
Let's look at it together!

B: I ni jòn? Ne kòni tè, bawo  
ne tè foyi dòn a la.

B: You and who? Surely not me,  
because I know nothing about it.

4.

A: Mun y'i lana yar?

A: What made you come here?

B: Dugutigi ye ne lana yan.

B: The chief made (had) me come here.

TEXT

Ngolo b'a muso ladon bi. A fòra siginyògònw ni balimaw bée ye. U bè yòrò o yòrò, wele bilala u ma. Kabini konyò-don tò tora tile saba, u bè konyòmuso labènni daminè fo ka taa se a kèdon yèrè ma. O b'a sòrò balimaw bée nana. A bè kè mankanba ye. Nyamakalaw bè tilen fòli ni dònkilida la. Dòn bè kè fan bée fè i n'a fò selidon. Mògò bée nisòn ka di fo konyomuso yèrè. A bè tilen ka kasi k'a d'a kan a bèna a ka du bila ka taa sigi du wèrè kònò.

TRANSLATION

Ngolo will have his wife brought home today. All the neighbors and relatives have been told. Wherever they are, the message was left for them. They began preparing the bride three days before the wedding day and continued right up to the wedding day. By now all the relatives have arrived. There is a lot of noise. The casted people will spend the day greeting and singing songs. Dancing will take place all around just like on festival day. Everyone is very happy except the bride herself. She will cry all day because she is leaving her home to settle in another home.

TEXT (Continued)

QUESTIONS

- |  |  |
|--|--|
| 1. Ngolo bè <u>mun</u> kè <u>bi</u> ?  | 5. Kònyòm <u>uso</u> nisòn ka di <u>wa</u> ?                         |
| 2. <u>A</u> fòra jòn <u>ye</u> ?   | 6. <u>Mun</u> na kònyòm <u>uso</u> bè tilen ka <u>kasi</u> ?         |
| 3. <u>U</u> ye kònyòm <u>uso</u> labènni <u>daminè</u><br>don <u>jumèn</u> ? | 7. <u>Mun</u> na <u>a</u> ka kan ka taa <u>sigi</u> du<br>wèrè kònò? |
| 4. Nyamakalaw bè <u>mun</u> kè?  |  |

EXERCISL3

TRANSFORMATION

Instructeur: Faire deux fois.

1. A: Ali ka kisè. B: Ali kisèyara.

Musa ka bon.  
A sòngò ka gèlèn.  
Woro ka kunan.  
Bana ka jugun.  
Juru ka surun.  
Na ka timin.

Malo ka go.  
Mògo ka ca Bamakò.  
Go ka dògòn.  
Ji ka suman.  
Nburu ka magan.  
Dute ka kalan.

2. A: A bòra so kònò.  
I donna siniman na.  
U jiginna ka bò jirisun na.  
Aw yèlènna kulu kan.  
I siranna kosèbè.  
A nana joona.  
U bolila.  
A sera bamanankanfò la.  
U y'u pan.  
U y'u dege.  
A tsara sisan.  
U binna.  
A fara ji la.  
A munumununa.

- B: N'y'a labò so kònò.  
N'y'i ladon siniman na.  
N'y'u lajigin ka bò jirisun na.  
N'y'aw layèlèn kulu kan.  
N'y'i lasiran kosèbè.  
N'y'a lana joona.  
N'y'u laboli.  
N'y'u lase bamanankanfò la.  
N'y'u lapan.  
N'y'u ladege.  
N'y'a laten sisan.  
N'y'u labin.  
N'y'a lafa ji la.  
N'y'a lamunumunu.

COMBINATION DRILL

N'ye n'sigi.  
N'tun bè baara kè.

N'sigilen tun bè baara kè.

N'tununna.  
N'tun bè suguba la.

N'tununnen tun bè suguba la.

N'taara.  
N'ma foyi sòrò.

N'taalen ma foyi sòrò.

N'kununna.  
N'ye daraka nyini.

N'kununnen ye daraka nyini.

## EXERCISES (Continued) COMBINATION DRILL

N'ye'n da. N'dalen tun bè ka miiri n'somògòw la.  
 N'tun bè ka miiri n'somògow la.

A sera. A selen ye ci\_fò a ye.  
 A ye ci\_fò a ye.

Ci\_fòra. Ci\_fòlen a seginna Bamakò.  
 A seginna Bamakò.

A y'a jo. A jòlèn bè se ka maga tufa\_la.  
 A bè se ka maga tufa\_la.

N'ye lètèrè\_sèbèn. N'ye lètèrè\_sèbènnen\_ci n'fa\_ma Ameriki.  
 N'y'a ci n'fa\_ma Ameriki.

NOTES

1. In Bambara any verb can take the prefix la-, giving the verb a causative or indirect agency meaning, e.g.

A ye den\_lataa. He caused the child to go.  
 He had the child go.

Many verbs, however, have developed specialized meanings in the causative which cannot be predicted as the sum of their parts, e.g.

lamèn	listen	mèn	hear
ladege	imitate	dege	teach
laminè	answer	minè	seize, take
lagosi	despise, denigrate	gosi	beat
labèn	prepare	bèn	meet
ladiya	reward	diya	please

In these cases, the verb forms with la- have to be learned as if they were not at all related to other verb forms.

2. As we saw previously, past participles of verbs are formed by adding the suffix -len, e.g.

sigi	'sit'	sigilen	'seated'
taa	'go'	taalen	'gone'

In English participial phrases either past or present usually come at the end of the sentence regardless of the noun they modify. For example,

John painted the picture eating popcorn.  
 John wrote the book seated at the window.

In each case, the underlined participial phrase describes the state or condition of John.

NOTES (Continued)

In Bambara participial phrases must immediately follow the nouns that they modify, e.g.

Cè sigilen ye baara\_kè.      The man, seated, did the work.    or  
The man did the work seated.

Note that the placement of the definite article distinguishes this construction from that in which the past participle is used as an adjective, e.g.

Cè sigilen\_ye baara\_kè.      The seated man did the work.

[ \_ - - - - - \_ ]

In this case the tone of sigilen is subject to the compound tone rule, becoming high as the last element in a compound.

3. The causative la- cannot be used for English expressions containing more than two arguments or positions. That is, in English, we can say:

I had Bill go      (two positions: I, Bill)  
I had Bill wash the car.      (three positions: I, Bill, car)

In Bambara only the two-positions constructions can be expressed with la-.

A ye daga\_laci.      He had the pot broken.

but not: He had Baba break the pot.

According to the rules of Bambara grammar, this means that the objects of causative verbs will always be the things that are undergoing the action (PATIENT) rather than the AGENT. The only exception to this is the rather defective quasi-causative form, laduuni, which means "make eat, feed".

4. There are also verbs that appear to have a prefix ma-. The function of this prefix seems to have been lost, and the meaning can no longer be predicted:

mada	submit to, to calm down
makasi	complain, whine
mabò	remove, take away
majigin	go along with ---, conform with ---
makòndò	wait for
magèrè	approach
madon	approach
masòrò	have the time

## NOTES (Continued)

5. -lan is a suffix that can be placed on a verb to derive the instrument that performs the action described by the verb. If the verb ends with a nasalized consonant or vowel, this suffix becomes -nan. For example:

<u>gosi</u>	to beat, hit	<u>gosilan</u>	a beater
<u>munun</u>	to turn, stir	<u>mununan</u>	stirrer
<u>susu</u>	to grind (in mortar)	<u>susulan</u>	pilon, pounder
		<u>jiminnan</u>	water drinker
		<u>jiritigèlan</u>	tree cutter

6. -ka is a suffix which can be added to all nouns of place to express the meaning 'person of/from ---, people of ---.'

<u>yan</u>	here	<u>yankaw</u>	people from here
<u>yen</u>	there	<u>yenkaw</u>	people from there
		<u>Bamakòkaw</u>	people of Bamako

Names of families can be changed to nouns of place by adding the postposition la. This then may be subject to the addition of ka.

<u>Keyitèla</u>	at Keita's
<u>Keyitalakaw</u>	Keita's people

7. -ntan is a suffix roughly equivalent to '-less' or 'without' in English.

<u>kun</u>	head	<u>kunntan</u>	headless, mindless, stupid
<u>wari</u>	money	<u>warintan</u>	moneyless, impoverished
<u>den</u>	child	<u>denntan</u>	childless

8. -ya is a suffix which functions to create abstract nouns. It is roughly equivalent to '-ness' or 'hood' in English.

<u>cè</u>	man	<u>cèya</u>	manliness
<u>den</u>	child	<u>denya</u>	childhood
<u>hadamaden</u>	child of Adam, human	<u>hadamadanya</u>	humanity

-ya can be added to already derived forms, e.g.

<u>kunntan</u>	stupid	<u>kunntanya</u>	stupidity
<u>denntan</u>	childless	<u>denntanya</u>	childlessness

-ya can also be added to noun-adjective combinations, e.g.

<u>tulo gèlèn</u>	hard ear, stubborn	<u>tulogèlènya</u>	stubbornness
<u>cè kolon</u>	worthless man	<u>cèkolonya</u>	cowardice



## NOTES (Continued)

9. -ta is a suffix added to verbs which is roughly equivalent to '-able' in English; that is the thing in question is subject to or able to undergo the action of the verb, e.g.

<u>san</u>	buy	<u>santa</u>	buyable, for sale
<u>dun</u>	eat	<u>dunta</u>	edible
<u>jeni</u>	burn	<u>jenita</u>	burnable
<u>min</u>	drink	<u>minita</u>	drinkable

10. -bali is a suffix added to verbs which is roughly equivalent to 'un...able' in English; that is, the thing in question is NOT subject to or able to undergo the action of the verb, e.g.

<u>faga</u>	kill	<u>fagabali</u>	unkillable
<u>jò</u>	stop	<u>jòbali</u>	unstoppable
<u>fa</u>	fill	<u>fabali</u>	unfillable
<u>sa</u>	die	<u>sabali</u>	immortal
<u>dun</u>	eat	<u>dunbali</u>	inedible
<u>malo</u>	shame	<u>malobali</u>	shameless

VOCABULARY

baasi	n.	problem
<u>bilen</u>	v.	to get red, redden
<u>A</u> da <u>bilenna</u> .		His mouth got red.
Woro ye n'da <u>bilen</u> .		The kola made my red mouth.
<u>bonya</u> (bon-ya)	v.	get big, increase, show respect for
<u>A</u> ka denbaya <u>bonyana</u> .		His family increased (grew).
<u>A</u> bè mògò bèe <u>bonya</u> .		He respects everyone.
An y'an ka so <u>labonya</u> .		We enlarged our house.
<u>caya</u> (ca-ya)	v.	grow in member, increase, become plentiful
Mobili cayara Bamakò.		Cars have increased in Bamako.
<u>A</u> ye ji la caya daga kòndò.		She increased the water in the jar.
denmusokòròba (den-muso-kòrò-ba)	n.	eldest daughter
<u>diya</u> (di-ya)	v.	please
<u>A</u> diyara ne ye.		It pleased me.
la diya		make good, happy
<u>A</u> y'a den la diya.		He made his child happy.
<u>fabonya</u> (fa-bonya)	n.	gift to a parent or relative at wedding time
<u>fin</u>	v.	get black, dark
San finna.		The sky darkened.
<u>fin</u>		dye (indigo)
Musò ye fini <u>fin</u> .		The woman dyed the cloth.
<u>finyèya</u> (finyè-ya)	v.	to get light (weight)
<u>A</u> doni <u>finyèyara</u> .		His load lightened.
I ka ñ'doni <u>finyèya</u> !		You should lighten my load!
<u>fisaya</u> (fisa)	v.	be better, do better, prefer, improve
E <u>fisayara</u> ne ye.		You did better than I.
<u>A</u> b'a musò fòlò <u>fisaya</u> n'a.		He prefers his first wife over his second.

## NOTES (Continued)

furunafolo (furu-nafolo) n.  
gan --- la v.

A taali bē gan ne na.  
gēlēya (gēlèn-ya) v.

A sōngò gēlēyara.

Jula ye bagi sōngò gēlēya.

girinya (giriñ-ya) v.

A muso girinyara.

Dumuni ye ne (la) giriya.

goniya (gonin) v.

Ji gonyara.

Muso bē ji goniya don o don.

janya (jan-ya) v.

Musa janyana.

la janya

Y'an kasira lajanya.

jēya v.

So kōndōna jēra sisan.

A y'i jēya n' ye.

A y'a ka mobilī ko k'a jēya.

juguya v.

Wulu juguyara.

I kana wulu lajuguya!

kalaya (kalan) v.

Ji kalayara.

A bē ka ji kalaya.

kōnyō n.

labèn v.

An k'an labèn

lamèn v.

N'bē i lamèn. (N'tulo b'i la)

lamō v.

Jōn y'i lamō?

lanya v.

A y'a ka so lanya.

minan n.

nison n.

nyē (nyi-ya) v.

Kalan bē ka nyē sisan.

sōn v.

I ka kan ka sōn o ma.

dowry

to heat, to be difficult for, to be hard for

Her leaving will be hard for me.

become hard, expensive, difficult

The price became expensive.

The Dyula raised the price of cloth.

get heavy, become heavy

His wife got heavy.

Eating made me heavy.

get hot

The water got hot.

The woman heats water every day.

get tall, get long

Moussa grew tall.

lengthen

You lengthened our way.

get white, whiten, clean, purify, clarify

The house is clean now.

He was honest with me.

He cleaned his car.

get mean, get worse.

The dog got mean.

Don't make the dog worse! (i.e.

provoke, tease)

to get hot

The water got hot.

He is heating water.

marriage

to prepare

Let's prepare ourselves.

to listen to

I'm listening to you.

to bring up, to raise

Who brought you up?

to improve

He improved his house. (He had his house improved).

utensils, household articles

humor, mood

become good, pretty

Studying is getting better now.

to accept, to resign oneself to

You have to accept that.

UNIT XVIII

Nsiirin: Mgò tè muso nyini selidon (fè).

Future

Counterfactual

Defective verb ko

Subordinate clauses with ka

Ko - clauses

Time adverbs

CYCLE 1

Instructeur: dessins 32, 33, 34, 35, 36, 37.

M-1	Sibiri <u>nata</u> n' (bè) <u>na</u> <u>kunun</u> <u>lèrè</u> 7 <u>la</u> .	Next Saturday I'll wake up at 7:00.
	N'mana <u>kunun</u> n' (bè) <u>na</u> n' <u>ko</u> .	When I've gotten up, I'll bathe.
	N'mana n' <u>ko</u> , n' (bè) <u>na</u> n' <u>bonbonsi</u> ( <u>bonsi</u> ) <u>di</u> .	When I've bathed, I'll shave.
	N'mana n' <u>bonbonsi</u> <u>di</u> , n' (bè) <u>na</u> <u>taa</u> <u>daraka</u> <u>dun</u> .	When I've shaved, I'll go eat breakfast.
	N'mana <u>daraka</u> <u>dun</u> , n' (bè) <u>na</u> <u>sigarati</u> <u>min</u> .	When I've eaten breakfast, I'll smoke a cigarette.
	N'mana <u>sigarati</u> <u>min</u> , n' (bè) <u>na</u> <u>taa</u> <u>bò</u> <u>Musa</u> <u>ye</u> .	When I've smoked a cigarette, I'll go visit Moussa.
	N'mana <u>se</u> <u>Musa</u> <u>ka</u> <u>so</u> , <u>an</u> (bè) <u>na</u> <u>dute</u> <u>wuli</u> .	When I get to Moussa's house, we will make tea.
	<u>An</u> <u>mana</u> <u>dute</u> <u>wuli</u> , <u>an</u> (bè) <u>na</u> <u>baro</u> <u>kè</u> <u>fo</u> <u>tilegan</u> <u>fè</u> .	When we've made tea, we will talk until noon.
	<u>Tilegan</u> <u>mana</u> <u>se</u> , n' <u>tèna</u> <u>to</u> <u>yen</u> .	When noon arrives, I won't stay there.
	N' (bè) <u>na</u> <u>segin</u> <u>so</u> <u>ka</u> <u>dumuni</u> <u>kè</u> <u>ka</u> n' <u>da</u> .	I'll go back home and eat and lie down.

C-1	A: Sibiri <u>nata</u> i (bè) <u>na</u> <u>kunun</u> <u>lèrè</u> <u>jumèn</u> <u>na</u> ?	What time will you get up next Saturday?
	B: S'birì <u>nata</u> n' (bè) <u>na</u> <u>kunun</u> <u>lèrè</u> 7.	
	A: I mana <u>kunun</u> , i (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: N'mana <u>kunun</u> , n' (bè) <u>na</u> n' <u>ko</u> .	
	A: I mana i <u>ko</u> , i (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: N'mana n' <u>kò</u> , n' (bè) <u>na</u> n' <u>bonbonsi</u> ( <u>bonsi</u> ) <u>di</u> .	
	A: I mana i <u>bonsi</u> <u>di</u> , (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: N'mana <u>a</u> <u>di</u> , n' (bè) <u>na</u> <u>taa</u> <u>daraka</u> <u>dun</u> .	
	A: I mana <u>daraka</u> <u>dun</u> , i (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: N' mana <u>daraka</u> <u>dun</u> , n' (bè) <u>na</u> <u>sigarati</u> <u>min</u> .	
	A: I mana <u>sigarati</u> <u>min</u> , i (bè) <u>na</u> <u>taa</u> <u>min</u> ?	
	B: N'mana <u>sigarati</u> <u>min</u> , n' (bè) <u>na</u> <u>taa</u> <u>bò</u> <u>Musa</u> <u>ye</u> .	
	A: I mana <u>se</u> <u>Musa</u> <u>ka</u> <u>so</u> , <u>aw</u> (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: N'mana <u>se</u> <u>Musa</u> <u>ka</u> <u>so</u> , <u>an</u> (bè) <u>na</u> <u>dute</u> <u>wuli</u> .	
	A: <u>Aw</u> <u>mana</u> <u>dute</u> <u>wuli</u> , <u>aw</u> (bè) <u>na</u> <u>mun</u> <u>kè</u> ?	
	B: <u>An</u> <u>mana</u> <u>dute</u> <u>wuli</u> , <u>an</u> (bè) <u>na</u> <u>baro</u> <u>kè</u> <u>fo</u> <u>tilegan</u> <u>fè</u> .	
	A: <u>Tilegan</u> <u>mana</u> <u>se</u> , i (bè) <u>na</u> <u>to</u> <u>yen</u> <u>wa</u> ?	
	B: <u>Ayi</u> , <u>tilegan</u> <u>mana</u> <u>se</u> , n' <u>tèna</u> <u>to</u> <u>yen</u> . N' (bè) <u>na</u> <u>segin</u> <u>so</u> <u>ka</u> <u>dumuni</u> <u>kè</u> <u>ka</u> n' <u>da</u> .	

Instructeur: Revoir ce cycle ou des parties de ce cycle à la troisième personne. Varier les événements de la journée selon le stagiaire.

## CYCLE 2

- M-1 Ni Musa nana, an (bè) na taa siniman na.  
 Siniman (bè) na bò kènèma.  
 Ni sanji nana, an (bè) na boli ka don dòlòso kònò.  
 Ni sanji ma na, an (bè) na to siniman kònò.  
 When Moussa comes, we'll go to the movie.  
 The movie will be held outside.  
 If it rains, we'll run into the bar.  
 If it doesn't rain, we'll stay at the movie.
- C-1 A: Aw (bè) na mun kè su in na. (su nin na)? What will you do tonight?  
 B: Ni Musa nana, an (bè) na taa siniman na.  
 A: Siniman bèna bò kènèma wa?  
 B: Òwò, siniman (bè) na bò kènèma.  
 A: Ni sanji nana, aw bè mun kè.  
 B: Ni sanji nana, an (bè) na boli ka don dòlòso kònò.  
 Ni sanji ma na, an (bè) na to siniman kònò.
- M-2 Ni kalan ma kè yan sini, a (bè) na taa Kati.  
 Ne fana (bè) na taa dugu kònò.  
 Ni baara ma kè yan sini, a (bè) na diya ne ye kosèbè.  
 If class isn't held here tomorrow, he will go to Kati.  
 I'm sure to get into town.  
 If work isn't (to be) done here tomorrow, it will please me very much.
- C-2 A: Ni kalan ma kè yan sini, a (bè) na taa min?  
 B: Ni kalan ma kè yan, a (bè) na taa Kati.  
 A: E dun? I (bè) na mun kè?  
 B: Ne fana (bè) na taa dugu kònò.  
 A: Ni baara ma kè yan sini, a (bè) na diya i ye wa?  
 B: A (bè) na diya ne ye kosèbè!
- M-3 Ni n'y'a sòrò ka taa dugu kònò, n' (bè) na fèn dòw nyini suguba la.  
 N' (bè) na bògòlanfini ni dulòkiba san.  
 N' (bè) n'u ci n'ka denbaya ma.  
 O kò, u (bè) na Ameriki fèn w ci ne ma.  
 If I get to go into town, I'll look for some things at the central market.  
 I'll buy mudcloth and a grand boubou.  
 I'll send them to my family.  
 After that they'll send me some things from America.
- C-3 A: N'i y'a sòrò ka taa dugu kòrò, i (bè) na mun kè?  
 B: Ni n'y'a sòrò ka taa dugu kònò, n' (bè) na fèn dòw nyini suguba la.  
 A: I (bè) na kasa san wa? Will you buy a wool (Mopti) blanket?  
 B: Ayi, n' (bè) na bògòlanfini ni dulòkiba san.  
 A: I (bè) na mun kè olu la? What will you do with those?  
 B: N' (bè) n'u ci n'ka denbaya ma.  
 O kò, u (bè) na Ameriki fèn w ci ne ma.

DIALOGUE

- A: I ni ce.  
 B: Nba, i ni ce.  
 A: Hèrè bè?  
 B: Hèrè dòròn.  
 A: I bè boli ka taa min?  
 B: Seli surunyara. N'bè n'teliya ka taa garibali la ka taa selisaga san.  
 A: O tuma, o fana la f'i ka taa joona wa?  
 B: Ònhòn kè! Ni n'ma taa joona, n'tèna saga sòrò da duman na.  
 A: Ni saga da duman tè yen dun? O bè mun tinyè?  
 B: I t'o dòn? O bè fènba tinyè, k'a d'a kan, wari caman tè n'kun.  
     Ni ne ka denbaya ma sagaso, dun seli don, an tèna seli diyabò.  
 A: N'y'a faamu(ya) sa! F'i ka selisaga san de. O tuma na, ne  
     yèrè na taa dò san.  
 B: An ka taa sisan. An k'an teliya.  
 A: Ayiwa.

## DIALOGUE - TRANSLATION

- A: Greetings.  
 B: Nba. Greetings.  
 A: How's everything?  
 B: Everything's fine.  
 A: Where are you running off to?  
 B: The festival is approaching. I'm rushing to go to the sheepseller's  
     to buy a sheep for the festival.  
 A: Then for that too you have to go early?  
 B: Of course! If I don't go early I won't get a sheep at a good price.  
 A: And what if there aren't any sheep there at a good price?  
     What difference will it make (What does that spoil)?  
 B: Don't you know? That makes a big difference (That spoils a big thing),  
     because I don't have much money. If my family doesn't eat for the  
     festival, we won't enjoy the festival.  
 A: Oh, I understand. So you have to buy a sheep for the festival? Then,  
     I (myself) will go buy one too.  
 B: Let's go now! Let's hurry!  
 A: O.K.

DIALOGUES FOR PRACTICE

- A: N' ye wari sòrò. N' ye so san. N'i tun ye wari sòrò i tun na mun kè?  
 B: Ni n'tun ye wari sòrò, (n'tun na mobili san).  
     (n'tun bè mobili san).
- A: I ye n' wele mun na de?  
 B: N'ko n'b'a f'i ye, (k'a daminè bi la), mògò si kara tubabukan fò yan tugun.  
     (k'a ta bi la )
- A: Seli (bè) na kè tuma jumèn?  
 B: A (bè) na kè dògòkun nata.  
 A: I ka taali dun? O bilala tuma jumèn na?  
 B: O bilala juma nata la.

4. A: I den laben\_wolola san jumèn?  
B: A wolola salon.

## DIALOGUES FOR PRACTICE - TRANSLATION

1. A: I got some money. I bought a house. If you had gotten money, what would you have done?  
B: If I had gotten money, I would have bought a car.
2. A: Why was it that you called me?  
B: I said (I'll say it to you) that from now (today) on, no one should speak French here again.
3. A: When will the festival be held?  
B: It will be held next week.  
A: And what about your trip? That's put off until when?  
B: That's put off until next Friday.
4. A: Which year was your last child born?  
B: It was born last year.

## DIALOGUES FOR PRACTICE

5. A: Mun b'i la?  
B: Farigan (mura) de bè n'na.  
A: O y'i minè tuma jumèn?  
B: A ye n'minè surò.  
A: Ala ka nògòya kè.  
B: Amiina. Ala ka dugawu minè.
6. Aw ka kalan bè ban tuma jumèn?  
An (bè) na tila kalan na kalo nata\_\_.
7. A: I ko n' ka mun kè?  
B: N'ko i kan'a bèè ta. I ka dò bila i dògòniw nyè.
8. A: E ko k'i tè bamanankan kalan. O tuma, e ni sènèkèlaw bèna baara kè cogo di?  
B: N'bè baara k'u nyana. N'b'a fò u ka segin a kan.  
A: O t'i ka baara kè cogo ye.
9. A: I ye n'ka ci fò a ye (wa)? I y'a fò a ye ko ne de ko ten?  
B; Òwò. N'kèlen k'a fò k'e ko ten, a y'i kanto (jaabi, laminè) k'a tè na.

## DIALOGUES FOR PRACTICE - TRANSLATION

5. A: What's the matter with you?  
B: I have a fever (cold).  
A: When did you catch it?  
B: I caught it last night.  
A: May God make it better.  
B: Amen (so be it). May God accept the benediction.

DIALOGUES FOR PRACTICE (Continued) - Translation

6. A: When does your study finish?  
 B: We'll finish studying next month.
7. A: What did you say I should do?  
 B: I said you should not take it all. You should leave the rest in front of your younger brothers and sisters.
8. A: You said that you won't study Bambara. Then how will you and the farmers work (together)?  
 B: I'll do work before their eyes (in front of them). I'll tell them to do the same.  
 A: That's not the way you should do your job.
9. A: Did you tell him my message? Did you tell him that it was I who said so?  
 B: Yes, (and) having told him that you said so, he answered you (back) that he's not coming.

TEXT

Seliba Fulabugu

Dògòkun tèmènnen ni nin dògòkun in, cèw ni musow y'u labèn Fulabugu. U ye bagi tigè ka taa n'a ye kalaliyòrò. O finiw bèna don selidon. Cèw y'u kunw di. Musow y'u kunw da (dila).

Seli sògòma, mògòw na taa seli. U mana bè seliyòrò, dutigi bèe na saga faga. Sogoba na tobi bèe ka so. Mògòw na taa balimaw ni buranw ni siginyògònw fò.

Wula da fè an' su fè mògòw bèna nyògòn dalajè ka tulon sugu bèe kè. Jeliw na dònkili da ka dòn kè. Seli nyògòn don duman tè.

TEXT - TRANSLATION: The Big Festival of Fulabugu.

Last month and this week, the men and the women of Fulabugu prepared themselves. They measured and bought cloth and took it to the tailor's. The men shaved their heads. The women had their hair done.

On the morning of the festival, the people will go pray. When they leave the prayer place, all the heads of families will slaughter sheep. Lots of meat will be cooked in everyone's houses. People will go to greet brothers, in-laws and neighbors.

In the afternoon and the evening people will gather together for all sorts of amusement. Griots will sing songs and do dances. There's no other day like the festival.



TEXT (Continued) QUESTIONS

1. Dògòkun tèmènnen ni nin dòòòkun in, Fulabag mògòw ye mun kè?
2. U y'u labèn mun na?
3. Seli surunyara wa?
4. Seli sògòma fè mògòw na mun kè?
5. U mana bò seliyòrò la, u bè mun kè?
6. Jòn na saga faga?
7. Mògòw na taa jòn ni jòn fo?
8. Su fè, mògòw bè nyògòn dalajè ka mun kè?
9. Jòn na dònkili áa ka tìla ka dòn kè?

EXERCISES

SUBSTITUTION

- |   |   |
|---|---|
| <p>1. N'bèna taa sugu la.<br/> <u>a</u> - - - - -<br/>         - - - - - dumuni kè.<br/>         - - - - - taa ka na.<br/> <u>u</u> - - - - -<br/>         - - - - - taa bò Musa ye.<br/>         - - - - - wari sòrò.<br/>         an - - - - -<br/>         i - - - - -<br/>         - - - - - bamanankan kalan.<br/>         - - - - - di ne ma.<br/>         aw - - - - -<br/>         - - - - - sukaro san.<br/>         n' - - - - -</p>                        | <p>2. A na Fanta nyini.<br/> <u>u</u> - - - - -<br/>         - - - - - u kunw di.<br/>         - - - - - ji ta.<br/>         - - - - - se ka bamanankan fò.<br/>         n' - - - - -<br/>         - - - - - rajo feere i ma.<br/>         - - - - - sigarati san.<br/>         - - - - - to yan.<br/>         i - - - - -<br/>         an - - - - -<br/>         - - - - - taa so.<br/>         - - - - - baara kè.<br/>         - - - - - san fila fè.</p>  |
| <p>3. N'tèna taa sini.<br/> <u>a</u> - - - - -<br/>         - - - - - baro kè.<br/> <u>u</u> - - - - -<br/>         - - - - - a j'an ma.<br/>         n' - - - - -<br/>         - - - - - fò i ye.<br/>         - - - - - rajo feere a ma.<br/> <u>u</u> - - - - -<br/>         - - - - - na bò ne ye.<br/>         - - - - - wari di mògò ma.<br/>         - - - - - a feere o sòngò la.<br/> <u>a</u> - - - - -<br/>         - - - - - sukaro san k'a di ne ma.</p> | <p>4. N'mana n'ko n'bèna daraka dun.<br/>         N'mana kunun - - - - -<br/>         - - - - - n'bèna n'ko.<br/>         - - - - - n'bèna áa kalanso kòndò.<br/>         N'mana daraka dun - - - - -<br/>         - - - - - n'bèna n'bonbonsi di.<br/>         - - - - - n'bèna taa n' da.<br/>         N'mana tìla baara la - - - - -<br/>         N'mana dumuni kè - - - - -<br/>         N'mana tìla kalan na - - - - -<br/>         - - - - - n'bèna bò kalanso kòndò.<br/>         - - - - - n'bèna dumuni kè.<br/>         - - - - - n'bèna n'lafinyè.<br/>         - - - - - n'bèna sunògò.</p> |

## EXERCISES - TRANSFORMATION

Instructeur: cet exercice peut se faire dans les deux sens.

- A. N'k' i ka taa n'a ye.  
 N'k' i k'a to yan.  
 N'k' aw ka na n'a ye.  
 N'k' aw ka bô yan.  
 N'k' i k'a fô bamanankan na.  
 N'k' i ka taa tabulo la.  
 N'k' i k'a di n' ma.  
 N'k' i ka lètèrè ci i ba ma.  
 N'k' i ka bamanankan dōrōn fô.  
 N'k' aw ka dute wuli bi.  
 N'k' i ka to dun bi.  
 N'k' i ka segin a kan.  
 N'k' i ka to ka dumuni kè.
- B. N' (bè) na taa n'a ye sa.  
 N' (bè) n'a to yan sa.  
 An (bè) na na n'a ye sa.  
 An (bè) na bô yan.  
 N' (bè) n'a fô bamanankan na sa.  
 N' (bè) na taa tabulo la sa.  
 N' (bè) n'a d'i ma.  
 N' (bè) na lètèrè ci n'ba ma sa.  
 N' (bè) na bamanankan dōrōn fô sa.  
 N' (bè) na dute wuli bi.  
 N' (bè) na to dun bi.  
 N' (bè) na segin a kan.  
 N' (bè) na to ka dumuni kè.

- N'ko aw kana tubabukan fô yan.  
 N'ko i kana wari bila tabali kan.  
 N'ko aw kana ne nyininka tubabukan na.  
 N'ko i kana dōlō min sōgōma fè.  
 N'ko aw kana sèbènni kè yan.  
 N'ko i kana taa dugu kōndō sisan.  
 N'ko i kana na yan, ni wari tē yen.  
 N'ko aw kana baro kè kalanso kōndō.  
 N'ko i kana lètèrè sèbèn yan.  
 N'ko aw kana angilèkan fô santiri la.  
 N'ko i kana dumuni kè kalanso kōndō.  
 N'ko i kana taa sô fo (ka su kō)  
 (su ka kō).  
 N'ko aw kan'a bô kalanso kōndō.  
 N'ko i kan'a kè tuguni.
- An tēna tubabukan fô yan.  
 N'tēna wari bila tabali kan.  
 An tēn'i nyininka tubabukan na.  
 n'tēna dōlō min sōgōma fè.  
 An tēna sèbènni kè yan.  
 N'tēna taa dugu kōndō sisan.  
 N'tēna na yan, ni wari tē.  
 An tēna baro kè kalanso kōndō.  
 N'tēna lètèrè sèbèn yan.  
 An tēna angilèkan fô santiri la.  
 N'tēna dumuni kè kalanso kōndō.  
 N'tēna taa sô fo (ka su kō)  
 (su ka kō).  
 An tēn'a bô kalanso kōndō.  
 N'tēn'a kè tuguni.

## EXERCISES - COMBINATION

- A: N'b'i ye.  
 A: N'bè wari d'i ma.
- A: A bè taa so.  
 A: A bè baara kè.
- A: N'bè se ye.  
 A: A bè na bô ne ye.
- A: A b'a fô ne ye.  
 A: N'b'a kè.
- A: I b'a fô a ye bamanankan na.  
 A: A b'a faamu jona.
- A: I b'a san fila kè yan.  
 A: N'bè taa Ameriki.
- B: N'man'i ye, n'bèna wari d'i ma.
- B: A mana taa so, a bèna baara kè.
- B: N'mana se yen, a bèna na bô ne ye.
- B: A man'a fô ne ye, n'bèn'a kè.
- B: I man'a fô a ye bamanankan na,  
 a bèn'a faamu jona.
- B: N'mana san fila kè yan, n'bèna  
 taa Ameriki.

## EXERCISES (Continued)- COMBINATION

- A: A bè se ka bamanankan\_fò.                      B: A mana se ka bamanankan\_fò, a bèna  
 A: A bè baara nyuman\_kè.                                      baara nyuman\_kè.
- A: An bè dumuni\_kè.                                      B: An mana dumuni\_kè, an bèn'a lajè  
 A: An b'a lajè ka taa so.                                      ka taa so.
- A: N'bè tila baara\_la.                                      B: N'mana tila baara\_la, n'bèna taa  
 A: N'bè taa bò i ye.    bò i ye.
- A: I bè na ni wari\_ye.                                      B: I mana na ni wari\_ye, n'bèna rajo\_  
 A: N'bè rajo\_feere i ma.                                      feere i ma.

## NOTES

1. In this unit you have been introduced to the future tense in Bambara. You will find that it is not as widely used as many other tenses since the Bambara present is very often used in its place. You remember that the same was true for the Bambara present progressive. The Bambara future is formed by adding the particle -na to the auxiliary component of the Bambara present. Thus the auxiliary for the future affirmative is bèna and for the negative it is tèna. Throughout this unit we have written the affirmative auxiliary as follows: (bè)na. This is because the bè is optional. The future affirmative can be indicated by either the auxiliary bèna or just by na alone. You will hear both and have to be able to recognize and use both. Whether used with bè or not, na always has low tone.

## AFFIRMATIVE

subject	auxiliary (bè) na	(dir. obj.)	verb	(ind. obj.) place, time	
n'	<u>na</u>	lètèrè	ci	n'ba ma	I'll send a letter to my mother.
<u>a</u>	<u>bèna</u>	----	taa	so	He will go home.
an	<u>bèna</u>	dumuni_	kè	sòoni	We'll eat soon.
<u>u</u>	<u>na</u>	wari	di	ne ma	They'll give me money.
Fanta	<u>bèna</u>	----	bò	yan	Fanta will leave here.

## NEGATIVE

subject	auxiliary tèna	(dir. obj.)	verb	(ind. obj.) place, time	
i	<u>tèna</u>	wari	sòrò	sini	You won't get money tomorrow.
an	<u>tèna</u>	dumuni_	kè	yan	We won't eat here.
<u>a</u>	<u>tèna</u>	----	taa	sugu_la	He won't go to the market.
<u>u</u>	<u>tèna</u>	----	<u>na</u>	<u>yan</u> bi	They won't come here today.
Fanta	<u>tèna</u>	----	so	Segu sini	Fanta won't arrive in Segou tomorrow.
<u>u</u>	<u>tèna</u>	wari_	ci	a ma	They won't send me money.

The Bambara future is often used in the second part of complex sentences like the following:

Bari <u>mana</u> na, an (bè) na taa nyògòn fè.	As soon as Barry arrives, we'll go together.
Ni Bari <u>nana</u> , an (bè) na taa nyògòn fè.	When Barry has arrived, we'll go together.
Ni <u>sanji nana</u> , an tènà to <u>yan</u> .	If it rains, we won't stay there.

In all three of the above examples, we have used the future tense in the second part of a complex sentence. If the Bambara present were used in the place of the future in these examples, the meaning would be exactly the same. In a complex sentence, after a first clause in the hypothetical future marked by mana, the second clause can also be either in the present or the future. When the past occurs with ni in the first clause, it is not referring to a past action but rather to something that will have happened in the future. In this context, the past functions like a future perfect or like the French "futur antérieur".

In counterfactual conditional sentences that involve tun plus the completive in the first clause, the second clause can be completed with the future auxiliary na or tènà preceded by tun. It sounds complicated, but here are some examples to clear it up.

N'e TUN YE wari sòrò, i TUN NA mun kè?	If you had gotten money, what would you have done?
Ni n'TUN YE wari sòrò, n'TUN NA mobili san.	If I had gotten money, I would have bought a car.
Ni n'TUN M'a sòrò ka taa, n' TUN NA to yan.	If I hadn't gotten to go, I would have stayed here.
Ni n'TUN taara, an TUN TÈNA nyògòn ye.	If I had gone, we wouldn't have seen each other.

The defective verb ko always occurs in the affirmative. To express the negative, one has to use the verb fò, which takes all the normal auxiliaries, both affirmative and negative.

In this unit we have seen ko followed by various subordinate clauses, e.g.:

<u>A</u> ko n' ka taa.	He said I should go.
<u>A</u> ko ne kana dumuni kè yan.	He said I shouldn't eat here.
I ko ne ka mun kè?	What did you say I should do?

Ko may also be used to introduce certain kinds of complement sentences in Bambara.

<u>A</u> ko <u>ko</u> Ali tè na.	He said <u>that</u> Ali isn't coming.
<u>A</u> m'a fò <u>ko</u> Fanta bè na.	He didn't say <u>that</u> Fanta is coming.
<u>A</u> y'a fò ko mògò si kana angilekan fò yan.	He said that no one should speak English here.

In the last two examples, the pronoun a which is the direct object of fò is always necessary, even though it is not translated.

VOCABULARY

bagi	cloth
bagi tigè	to buy cloth
U ye bagi caman tigè.	They bought a lot of cloth.
bi	today
bila ... la	to be left to ..., to be postponed or abandoned until ...
N'ka taali bilala juma nata la.	My trip is put off to next Friday.
boli	to run, flee
A bolila.	He ran.
... boli	to drive (a) ...
A bè mobili boli.	He drove a car.
ci	message, commission
di	to shave
A di	to shave (oneself)
A y'a bobonsi di.	He shaved (his beard).
I kun da: i kun dila	to have one's hair done
A muso y'i kun da.	His wife had her hair done.
... diyabò	to enjoy
I na seli diyabò.	You will enjoy the festival.
dògòkun	week
dògòkun in na	this week
dògòkun nat..	next week
dògòkun tèmènnen	last week
don	day
don o don	every day
sinyè filà don o don	twice a day
don dòw	some days
ntènèn (don) tèmènnen	last Monday (or any day)
... don	to wear
A ye dulòkiba don.	He wore a "grand boubou".
don	to be worn, to enter
dulòkiba bè don seli don.	The "grand boubou" is worn on festival day.
dòn	dancing
dòn kè	to dance
dòngili, dònkili	song
dònkili da	to sing
dònòn kasi tuma	cock crowing time
dutigi	head of family
... faamu (ya)	to understand ...
n'y'a faamu (ya)	I understand (it).
... fagu	to kill, to slaughter ...
Bèe ye saga faga.	Everyone slaughtered a sheep.
saga fagara.	The sheep was slaughtered.
fajiri (da)	daybreak
fama	quite a while
da fila	long absence
fitiri	sunset
fo	until
fòlò (fòlò)	at first, long ago, formerly

garbali  
 joona  
 ... jaabi (laminè)  
 A ma ne jaabi (laminè) folò.  
 ka kòrò  
 kabini; k'a ta ...  
 kabini sisar.  
 kalali  
 kalaliyòrò  
 kalanciriye  
 kalo  
 kalo in na  
 kalo nata, kalo kura  
 kalo o kalo  
 kalo tèmènnen  
 ... kanto  
 A y'i kanto ko Fanta tè na.

kènèbòdafè  
 ko  
 n'ko i ka to yan.  
 i ko mun?  
 i ko di?

kunasini  
 kunasini kò  
 kunun  
 laansara  
 laban  
 i labèn  
 U y'u labèn.  
 lèrè  
 a mènna  
 mtènèn (don) nata, ntènèn (don)  
 nata  
 midi fè  
 nali  
 ntènèn o ntènèn  
 nyamakala  
 nyinan  
 nyògòn dalajè  
 mògò caman ye nyògòn dalajè  
 kènèma.

saafò  
 sagasogo  
 salon  
 san  
 san fila o san fila  
 san o san  
 san wèrò  
 seli  
 selifana

sheep selling place  
 early  
 to answer  
 He hasn't answered me yet.  
 in the past, of old  
 since, from  
 from now on, hereafter  
 sewing  
 tailor's, sewing place  
 calendar  
 month  
 this month  
 next month  
 every month  
 last month  
 to retort, to answer ... back  
 He answered you back that Fanta isn't  
 coming.  
 dawn; daybreak  
 to say (defective)  
 I said you should stay here.  
 What did you say? Pardon?  
 What did you say? Pardon?  
 day before yesterday  
 three or more days ago  
 yesterday  
 late afternoon  
 last  
 to prepare oneself  
 They prepared themselves.  
 hour (time telling)  
 quite a while ago  
 next Monday (for any day)

at noon  
 coming, arriving, arrival  
 every Monday (for any day of week)  
 griot (entertainer caste)  
 this year  
 to gather together, to assemble  
 Lots of people assembled outside.

late evening, night  
 meat of sheep, mutton  
 last year  
 year  
 every two years  
 every year  
 next year  
 festival, prayer  
 early afternoon

selisaga  
 ka si  
 siginyògòn  
 sini  
 sinikènè  
 sinyè  
 sisan  
 sògòma; sògòma fè  
 sògòma da fè  
 sògòma in na  
 sògòma o sògòma  
 su; su fè  
 su in na  
 su kora  
 su o su  
 sugu  
 surò  
 surunya  
 seli surunyara.  
 taali  
 i teliya  
 A b'i teliya ka taa saga\_san.  
 tila ... la  
 an tilala baara\_la.  
 tile; tile fè  
 tile damadòw  
 tile in na  
 tile o tile  
 tilegan fè  
 ka tilen  
 ... tinyè  
 A ye ne ka rajo tinyè.  
 tuguni  
 tulon  
 tulon kè  
 U bè tulon\_kè.  
 tuma  
 A tuma ma mèn.  
 tuma bèe  
 tuma dòw  
 tuma o tuma  
 tuma ni tuma  
 waati  
 walaha .  
 wolo  
 n'den laban wolola salon.  
 wula; wula fè  
 wula da fè  
 wula in na  
 wula o wula

sheep for a festival  
 to pass the night  
 neighbor  
 tomorrow; in the future  
 day after tomorrow  
 time  
 now  
 morning; in the morning  
 early in the morning  
 this morning  
 every morning  
 evening, night, night time; at night  
 this evening, this night  
 night has fallen  
 every night  
 type, sort  
 last night  
 to approach (time or distance)  
 The festival is approaching.  
 trip, voyage, going, departure  
 to hurry, to rush  
 He's rushing to go and buy a goat.  
 to finish (with) ...  
 We've finished (with) the work.  
 heat of day; in the heat of the day  
 some days  
 during this day  
 every noon (heat of day)  
 in the heat of the day  
 to pass the day  
 to spoil ..., to ruin ..., to break ...  
 He ruined my radio.  
 again  
 game, recreation, play  
 to play, to do games, etc.  
 They play.  
 time, moment  
 It hasn't been a long time; recently  
 all the time  
 sometimes  
 all the time, any time  
 from time to time  
 time, moment  
 midmorning  
 to be born  
 My last child was born last year.  
 afternoon; in the afternoon  
 early in the afternoon  
 this afternoon  
 every afternoon

DAYS OF THE WEEK

mtènèn (don)	Monday
tarata (don)	Tuesday
araba (don)	Wednesday
alamisa (don)	Thursday
juma (don)	Friday
sibiri (don)	Saturday
ḱari (don), dimasi (don)	Sunday

MONTHS

zanwuye kalo	January
fewuruye kalo	February
marisi kalo	March
awirili kalo	April
mè kalo	May
zuèn kalo	June
zuluye kalo	July
uti kalo	August
sètanburu kalo	September
òkutoburu kalo	October
nòwanburu kalo	November
desanburu kalo	December



UNIT XIX

REVIEW READINGS

Sènèkèla min ye jina nambara

Donsokè ni kungo-kòndò-so<sup>o</sup>g<sup>o</sup>w

Sungurun ye jòn ta ye?

REVIEW READINGS

Sènèkala min ye jina nambara

Sènèkala dò tun b'a ka foro cikè. O tuma, jinakè nana ko. "i bè mun kè yan? Nin foro in t'i ta ye. Ne ta don. Diyèn forow bèe ye ne de ta ye. Jòn ko i k'a cikè?"

Sènèkala ko, "Hakè to!" N'tun t'a dòn ko i ta ye foro ye, nga n'ka kan ka cikè walasa n'bè balò."

Jinakè ko, "O tè baasi ye. N'an bèna, i bè se ka foro cikè."

Sènèkèla ko, "An bè bèn mun na?"

Jinakè ko, "N'i ye foro dan, n'a mònna, min bè san fè, e b'o ta. Min bè dugu jukòrò, ne bè o ta. I sònna wa?"

Sènèkèla ko, "Ònhòn, n'sònna."

Sènèkèla tun ka kegun kòsòbè. A ye nyò dan k'a kan k'a tèntèn ka ta'a feere sugu la. Jinakè n'a denw ye nyò diliw bò k'u bè t'o feere sugu la, nga mògòw bèe yèlèla u la. Jinakè diminna kòsòbè. A ye sènèkèla wèle ko, "I ye n'janfa nin siyèn in na. Siyèn wèrè, an bè sanfèla ta. I bè dugumala ta. I y'a faamu wa?"

Danni selen, sènèkèla ye woso bò. U fila bèe taara sugu la nyògòn fè. Sènèkèla y'a ka woso bèe feere, nga ni jinakè ko a b'a ka fura feere, bèe bè yèlè a la. I dimina ka dimi. A ko, "Sènèkèla ka kegun kojugu!"

Jinakè tununna. Kabini o kéra, mògò si ma jina ye tugun.

Vocabulary

<u>balò</u>	v.	live	<u>kan</u>	v.	cut (a plant), harvest
<u>bèn</u>	v.	meet, agree	<u>mòn</u>	v.	ripen, be ready, be cooked
<u>cikè</u>	(ci + kè) v.	do farmwork (farming + do)	<u>namara</u>	v.	to fool (someone), (var. <u>nambara</u> ) trick (someone)
<u>dan</u>	v.	plant, sew	<u>siyèn</u>	n.	occasion, time moment (var. <u>sen</u> , <u>shèn</u> , <u>shiyèn</u> )
<u>dili</u>	n.	root	<u>èntèn</u>	v.	winnow
<u>dimi</u>	v.	hurt, irritate, become angry	<u>tunun</u>	v.	lose, disappear
<u>diyèn</u>	n.	world	<u>walasa</u>	conj.	in order that, so that
(var. <u>dinya</u> , <u>dinyè</u> , <u>dyèn</u> , <u>jèn</u> )					
<u>faamu</u>	v.	understand			
<u>fura</u>	n.	leaves (ext. medicine)			
<u>janfa</u>	v.	betray			
<u>jina</u>	n.	spirit of the bush, 'diable' in West African French			

## READINGS (Continued)

## Donsokè ni kungo-kòndò-sogow

Donsokè dò n'a ba tun sigilen bè dugu dò la. A ba tun kòròlen don kòsòbè. Donsokè tun tégè ka di kòsòbè. N'a ye sogo bon, a t'a jè. Kungo-kòndò-sogow bée diminna a kòrò sabu a y'u caman faga. Don dò, sonsan y'a yèrè yèlèma ka kè muso ye ka na donsokè ka so. A tun cè ka nyi kòsèbè.

A ko, "Ne bè bò kungo-la. N'y'i tógò mèn yòrò bée. N'b'a fè i ka n'furu. Muso ka cènyè n'a ka sara ma kun donsokè la. A ye muso-furu o yòrò bée. Hali a m'a sara a somògòw la. A ba y'a mèn tuma min ko a ye muso furu, o dusu kasira. A y'a dòn ko a ko laban ye nyani ye.

Kalo dama dò tèmennen, sonsan ko, "Nin ye an furulen kalo fila ye. N'b'a fè an ka taa i ka t'i nyè da n' somògòw kan."

Donsokè ko, O tè baasi ye."

Sani u ka taa, a muso ko, "I ka wulu siri! I kana i ka marafa ta, sabu foyi t'i sòrò sira la."

A ba ko, "Kana taa k'i ka marafa to!"

Nga donsokè sònna a muso ka kuma de ma. U janyalen kungo kòndò, a muso y'a ka file fiyè. Kungo-kòndò-fènw y'u kooli. U tun b'a fè ka donsokè faga, nga a y'i pan ka jiri minè k'a yèlèn. A kulela k'a ba wele. O y'a dòn min kèra. O ye wuluw fooni. U bolila ka t'a nò fè.

Kungo-kòndò-fènw ye wuluw gongon ye tuma min, u bée bolila ka donsokè to jiri kan. A jiginna ka taa so, a n'a ka wuluw. A ko a ba ma, "N'muso y'a yèrè yèlèma ka kè sogo ye. A tun b'a fè k'an faga. N'y'a furu sa. N'tè taa kungo kòndò, ni marafa tè n'bolo tugun."

Kabini o kèra, donsow tè taa kungo kòndò ni u ka marafa ni u ka wuluw t'u fè.

## VOCABULARY

bon	v.	shoot, throw (a spear)	laban	aúj.	last
cènyè	n.	beauty	marafa	n.	gun, rifle, shotgun
dama	quan.	few	nyani	n.	misery
dusu	n.	heart	sa	n.	charm
file	n.	flute	siri	v.	tie, tie up, attach
fiyè	v.	blow	tégè	n.	hand
fooni	v.	untie, unleash	wulu	n.	dog
gongon	n.	dust	yèlèn	v.	climb, go up
janya	v.	be far	EXPRESSIONS:		
jè	v.	miss, fail	tege ka di		(lit.) have a good hand
jigin	v.	descend, go down			be a good shot
kooli	v.	surround	o yòrò bée		right away
ku	v.	fit, be suitable	(m'gò) dusu		(lit.) (someone's) heart is
ku (mogo) la		to be fitting	bè kasi		crying,
		for someone			to be unhappy, distressed
kule	v.	shout			

## READINGS (Continued)

Sungurun ye jòn ta ye?

Kamalen saba tun bè to ka kè nyògòn fè. U nana sungurun kelen sòrò. Dò ko, "An bè taga yaala. N'an ye wari sòrò, an bèna fini sar k'a don sungurun kan na. U taara yaalayaala.

Dugalen tun bè dò fè. Sabara tun bè dò fè. Fura tun bè dò fè.

Tile dama tèmènnen kò, dugalen'igi y'a fò ko, "Ne bè flèli kè n'ka dugalen na."

A ye flèli kè k'a ye ko sungurun sara. A ko, "Sungurun sara."

Sabaratigi ko, "A ye na sisan. An bè jen ka senw don sabara la. An bèna se yen sisan, janko an bèna sungurun su sòrò k'a don."

Furatigi ko, "N'an sera yen sisan, a bèna kunu." U jènna ka senw don sabara la. U sera sungurun ka dugu la.

Furatigi taara sungurun lakunu. A nyènamayara kokura ka kè mògò ye. Dugalentigi ko k'ale ta don. Sabaratigi ko k'ale ta don. Furatigi ko k'ale ta don.

O mògò saba la, sungurun ye jòn ta ye?

## VOCABULARY

don	v.	enter, go/put in, by extension, to bury (a body)	sabara	n.	sandal
dugalen	n.	mirror	sungurun	n.	young girl, maiden
flèli		lit. looking, by extension, (flè + li) to look for signs, omens, to do divination	yaala	v.	walk around, stroll, amble
janko	conj.	so that, in order that			
jen	v.	agree			
kamalen	n.	young man			
kokura	adv.	again			
kunu	v.	awaken, by extension, resurrect			
nyènama		alive			
	adj.				
nyènamaya		be alive, come to life,			
	v.	come back to life			

UNIT XX

Grammatical Review

The Bambara Verb Phrase

The Auxiliaries

The Bambara Noun Phrase

Demonstratives

The Plural Marker

The Emphatic Marker

Numerals

Quantifiers

Possessives

Adjectival Modifiers

GRAMMATICAL REVIEW1. The Bambara Verbal System

The Bambara verbal system is relatively simple and straightforward. Basically, there is one major pattern:

Subject      Auxiliary      (Object)      Verb

That is, there is a subject noun phrase (a noun plus its modifiers) followed by an auxiliary, which, in turn, is optionally followed by an object noun phrase. This is in turn followed by the verb. The auxiliaries that fit into this pattern are the following:

A. Non-completive

		<u>Intransitive</u>	<u>Transitive</u>
bè	Affirmative	<u>a</u> bè na	<u>a</u> b'a kè
tè	Negative	<u>a</u> tè na	<u>a</u> t'a kè

The non-completive, sometimes referred to as the present, can be used to represent an on-going action, a habitual action or a future action. All of the following translations are appropriate.

<u>A</u> bè <u>na</u> .	He is coming. (on-going)
	He comes. (habitual)
	He will come. (future)

The non-completive is not used in conditionals where the English present tense is used, e.g.

If (when) he comes, I will leave.

In Bambara, the tense of the if-clause must be completive.

N'a nana, n' bè taa.

The non-completive is often used where English would use the modal can, e.g.

<u>A</u> bè ci.	It can break.
<u>A</u> bè <u>boli</u> .	He can run.

B. The Completive

		<u>Transitive</u>	<u>Intransitive</u>
ye	Affirmative	<u>a</u> ye <u>nin</u> kè	
ma	Negative	<u>a</u> ma <u>nin</u> kè	<u>a</u> ma <u>na</u>

The only exception to the placement of the auxiliary before the verb is in the affirmative intransitive form of the completive, in which case, the suffix -ra, or its variants -na, -la, will be attached to the verb, e.g.

a taa-ra  
a na-na (after nasal consonants and verbs)  
a boli-la (after the liquids r and l.  
a kari-la.

In some dialects, auxiliaries occupying the normal position are used to express the completive, e.g.

A bara na            Wasulu dialect    Maninka  
 he aux come  
 "He came."

The completive, sometimes called the past, refers to an action that either has been completed in the past, or will have been completed in the future prior to some subsequent action. It can be translated, depending, of course, on the context, as the simple past, the past perfect, the present (in conditional), or (with tun) the pluperfect, e.g.

A nana            He came.  
                       He has come.  
 N'a nana.        If he comes.  
A tun nana.      He had come.

### C. The Future

		<u>transitive</u>	<u>intransitive</u>
<u>bèna</u> affirmative		<u>a</u> <u>bèna</u> <u>nin</u> <u>kè</u>	<u>a</u> <u>bèna</u> <u>na</u>
<u>tèna</u> negative		<u>a</u> <u>tèna</u> <u>nin</u> <u>kè</u>	<u>a</u> <u>tèna</u> <u>na</u>

The future aspect translates exactly as its English counterpart with the modal will.

A bèna nin kè.                    He will do this.

Dialects using this form also allow the dropping of bè, thus producing:

A na nin kè.                    He will do this.  
A na taa.                        He will go.

The future aspect is often replaced by the simple non-completive, which also can be used to refer to the future, e.g.

A na taa sini.  
 or A bè taa sini.                    He will go tomorrow.

It is fairly clear that the na used in the future auxiliary is derived historically from the verb na "come". It is however clear that the future na no longer functions as a verb. There is, for example, a difference in pronunciation between the following sets:

<u>na</u> future	<u>A</u> <u>bèna</u> <u>dumuni</u> <u>kè</u> .	He will eat.
<u>na</u> verbal	<u>A</u> <u>bè</u> <u>na</u> <u>dumuni</u> <u>kè</u> .	He comes to eat.
<u>na</u> future	<u>A</u> <u>bèna</u> <u>baro</u> <u>kè</u> .	He will chat.
<u>na</u> verbal	<u>A</u> <u>bè</u> <u>na</u> <u>baro</u> <u>kè</u> .	He comes to chat.

In the verbal use of na, the vowel is usually pronounced longer and when preceding a low tone word, it will usually rise in pitch. The auxiliary use of na is shorter and it does not rise in pitch before low tones.

As with many languages of the world, the future tense is somewhat unstable. It does not follow the regular auxiliary paradigm and shows considerable dialect variation, e.g.

<u>A</u> di taa.	He will go.	(Wasulu dialect)
<u>A</u> si taa.	He will go.	(Gambian Mardinka)

#### D. The Subordinate and Infinitival Auxiliaries

The infinitival auxiliary in Bambara and all other B-M-D dialects is low tone ka.

ka taa	to go
<u>A</u> b'a fè ka taa	He wants to go

There is no negative infinitival auxiliary. Remember that an infinitive in Bambara is a verb phrase predicate without an expressed subject. When the subject is present, we have a subordinate clause, called by some scholars, the subjunctive. This is characterized by the high tone affirmative auxiliary ka, and its negative counterpart kana.

<u>a</u> ka taa	that he go
	that he should go
	for him to go
<u>a</u> kana taa	that he not go
	that he should not go
	for him not to go

The subordinate auxiliary is used for polite imperatives or hortatives. The negative kana is the only form used for negative imperatives, e.g.

<u>A</u> ka na	He should come	I kana bò.	Don't go out.
I ka na	You should come	I kan'a kè.	Don't do it.

#### E. The Hypothetical Future

In the Bambara dialects extending from Bamako to the north of Segou, one finds a hypothetical future auxiliary, mana. This auxiliary is only found in the affirmative form, and it only occurs in subordinate clauses, e.g.

<u>A</u> mana na, Fanta bè taa.	Were he to come, Fanta will go.
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In other dialects, this form is replaced by a hypothetical ni clause, e.g.

N'a nana, Fanta bè taa.	If he comes, Fanta will go.
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## 2. The Bambara Noun Phrase

We use the term noun phrase to refer to the noun and all its possible modifiers.

### A. Demonstratives

Demonstratives can be preceding or following the noun. o is used mainly for previous reference. Nin covers most of the special uses of "this, that".

o daba	that hoe
daba o	that hoe
nin daba	this hoe
daba nin	this hoe
nin daba nin	this hoe here

In most dialects, when the demonstrative nin follows the noun, it can be shortened to a nasalized vowel in, e.g.

muso in	this woman
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### B. The Definite Article

The definite article occupies the same position as the following demonstrative. In Bambara, the definite article is the effect of a low tone, as described in the first lesson. We represent the definite article by the underline following the noun, e.g.

so_	the house
-----	-----------

In the western dialects, e.g. Mandinka, the definite article is expressed as the low tone o, which often replaces the word-final vowel, e.g.

keo	the man
falo (<falito)	the donkey

### C. The Plural Marker

The plural marker is the last element that can occur in the noun phrase. It is represented in the official Malian orthography by w, although it is pronounced /u/. In most southern Maninka dialects, the plural marker is pronounced /i/ rather than /u/. In some western dialects, the plural marker is lu.

Bambara:	musow
Southern Maninka:	musoi
Gambian Mandinka:	musolu

In Bambara, when the definite article precedes the plural marker, the low tone of the article moves over into the plural. When the article is not present, the plural marker acts like a suffix, taking the tone of the preceding noun. In Bambara, we find the plural marker -lu retained in the form olu, 'those'.

The plural marker is written w to avoid confusion with words ending in n representing a nasalized vowel. For example, in the word kan, "voice", the final n is not pronounced, other than representing the nasalization of the preceding vowel. When pluralized, the n is still not pronounced, resulting in a diphthong (a sequence of two vowels), e.g.

kanw      kan + w is pronounced      [kãu]      where the tilde /~/ over  
the vowel represents  
nasalization.

If we were to write the plural as /u/, we would not know whether to pronounce the /n/ or not. For example, we would not be able to differentiate the following:

kanu              "love, adore"              kanw              "voices"

The /n/ in kanu is pronounced, whereas in kanw it is not.

It may in fact be that linguistically the plural marker acts like a separate word, rather than a suffix, but orthographic conventions have been established to treat it as a suffix, and therefore it is necessary to differentiate it from /u/ in some manner.

For those dialects where the plural marker is pronounced [i] rather than [u], the convention has been extended by Cissé (1976) to represent the plural marker as the suffix /-y/. Soumaoro et al. (1975) have chosen to use the representation of a hyphen plus the letter i, e.g.

musoy              (Cisse, 1976)  
muso-i              (Soumaoro, et al)

#### D. The Emphatic Marker

In Bambara, de marks emphasis, in much the same way as stress is used in English. New information in a sentence is frequently marked by de, e.g.

A. I ye mun ye?              What did you SEE?  
B. N ye sa de ye.              I saw a SNAKE

Most dialects of B-M-D have the form le rather than de. Some dialects preserve the oldest form of this marker te.

Emphatic pronouns in Bambara seem to contain evidence of the incorporation of the emphatic marker. Notice however that these forms can also occur with the regular emphatic marker, e.g.

Ale (de) y'a kè.              HE's the one who did it.  
Ninnelu (de) ka girin kojugu.      It's THESE ones that are too heavy.  
Annelu ma boli.              WE didn't run.

Note that negative sentences do not introduce new information, but rather contradiction.

### 3. Numerals

Numerals can function in two syntactic positions in the noun phrase: in head noun position or in the numeral position. When occurring in the numeral position, there is no definite article in the noun phrase and there is no plural marker, e.g.

Cè naani taara. [ \_ - - - - ]  
 man four go-past  
 "Four men went."

In these constructions, the head noun is always semantically indefinite.

This noun phrase can be modified to a definite one by moving the numeral naani to head noun position, and moving the noun cè to possessive modifier position, e.g.

Cè\_ naani\_ taara. [ / - - - - ]  
 man the four the go-past  
 "The four men went." or "The four of the men went."

This can also occur with cè in its plural form, e.g.

Cèw naani taara.  
 "The four of the men left."

When used alone as head nouns, numerals are always indefinite, e.g.

Naali taara. [ - - - - ]  
 "Four left."

To minimally express the definite, a pronoun possessor can be used, e.g.

U naani taara. [ \_ - - - - ]  
 they four go-past  
 "The four of them went."

### 4. Quantifiers

The term 'quantifier' refers to the set of items bèe "all", si "none", dò "some", wèrè "other", and min "which". Different from English quantifiers, Bambara quantifiers only function as head nouns. There is no syntactic position other than that for quantifiers.

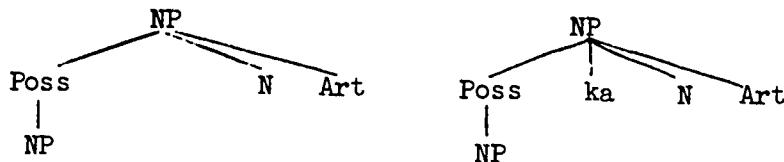
Nouns in English modified by quantifiers would be expressed by the possessive constructions in Bambara, as in:

u bèe	all of them
muso dò	a certain of the women (some woman)

5. Possessives

There are two possessive constructions in R-M-D which have been referred to in the literature as alienable and inalienable. This terminology refers to the fact that one of these constructions is used to express most kinship and body part relations.

The two constructions are characterized by the presence or absence of the possessive marker ka (Bambara), la (Maninka, Dyula), ta (Mandinka) which separates the possessor noun phrase from the possessed head noun. These two constructions might be represented as follows:



The construction with the possessive marker ka is the one referred to as alienable.

<u>alienable</u>	n ka so_	my house
	<u>a</u> ka baara_	his work
	<u>a</u> ka jiri_tigeli_	his cutting the tree
<u>inalienable</u>	n ba	my mother
	n bolo	my arm
	jara_fagali	the killing of the lion
	tabali_sen	the leg of the table

Besides body parts, partitives and kinship terms, inalienable possessives are those used to express the object of a nominalized verb, whereas alienable constructions are used to express the agents of nominalized verbs, e.g.

jara_ka_fagali_	the lion's killing
	i.e. done by the lion
jara_fagali_	the killing of the lion
	i.e. done to the lion

6. Adjectival Modifiers

The term adjectival modifier is used to characterize the form of adjectives when they are used to modify nouns. There are two positions in which adjectives can modify nouns, and the form of the adjective is sensitive to the position in which it occurs. In the adjunctive position, the adjective follows and is compounded to the noun. In this position, the form of the adjective may be its short form. For example, the adjective fin, 'black' has two adjectival modifier forms: fin and finman. As an adjunctive adjectival modifier, either the short or the long forms may be used, e.g.

black cow	misi fin	[ _ _ - ]
black cow	misi finman	[ _ _ - - ]

The long form of the adjective is the same form used when the adjective is nominalized as follows:

Finman bè yen.

The black one is there.

The other position for adjectival modifiers has been referred to as 'appositional'. Adjectives functioning in this position always have their long form.

cè janmanjan  
so bilenman

the man, the tall one  
the horse, the red one

As the above translations indicate, it may well be that the so-called appositional forms of the adjectives are in reality nouns. For our purposes, resolution of this problem is not necessary.

What is important, however, is to understand that certain types of modifiers only occur in either one or the other positions.

	Adjunctive	Apposition
Short form Adjective	yes	no
Long form Adjective	yes	yes
Verb + len (past participle)	yes	yes V + len
Verb + tò (present participle)	no	yes
N + tò (e.g. konkotò)	no	yes
N + ma lan + di/go	yes	yes

## GLOSSARY

This glossary is based on vocabulary used in An ka bamanankan kalan: Introductory Bambara. It is not intended to represent an extensive, basic or in any way complete inventory of Bambara words. The definitions given serve likewise more as reminders to the expressions used in the lessons than as definitions covering the meaning of these terms.

The alphabetical order follows standard English usage with the following exceptions:

1. Vowels without grave accents within a series will precede those with accents; e.g.  
     e comes before è
2. High tones within a series will precede low tones; e.g.  
     e comes before e
3. 1 and 2 combined produce the following order:  
     e, e, è, è
4. Prenasalized consonants are alphabetized directly with the letter n; e.g.  
     na precedes nb which precedes nd which precedes ne
5. ny and ñ are considered separate nasal consonants and are alphabetized in the order given.

## GLOSSARY

## A

<u>a</u>	n.	he, she, it
Abubak	n.	male first name
Abudu	n.	male first name
Adama	n.	male first name
alamisa (don)	n.	Thursday
Ali	n.	male first name
Alima	n.	female first name
alimèti ('Fr.)	n.	match
Amadu	n.	male first name
Amat (mohamat)	n.	male first name
embasadi ('Fr.)	n.	embassy
Ami (Aminata)	n.	female first name
Amidu	n.	male first name
an	n.	we
anglopu ('Fr.)	n.	envelope
araba (don)	n.	Wednesday
artizana ('Fr.)	n.	"artisanat": artisans' center
Asan	n.	male first name
Asitan (Asetu)	n.	female first name
atayi	n.	tea
aw	n.	you (plural)
Awa (hawa)	n.	female first name
awirili-kalo	n.	April-month, usually does not occur without <u>kalo</u> .

## B

ba	n.	mother/no definite article/
Ba (Bâ)	n.	family name
<u>ba</u>	n.	goat
baara	n.	work
baara	v.	work
baaranyini (baara-nyini)	n.	main-oeuvre; laborer (work-look for)
baasi	n.	evil, bad trouble
Baba	n.	male first name
<u>baba</u>	n.	affectionate term for father, also nickname given to someone bearing his grandfather's last name.
Bagayògò (Bagayoko)	n.	family name
bagi	n.	cloth
bagi_tigè	v.	buy cloth
u ye bagi_caman tigè		They bought a lot of cloth.
Bakari	n.	male first name
balima	n.	kin of same generation
balimakè	n.	brother
balimamuso	n.	sister
balo	v.	live, exist
Aia kâ Bari balo.		May God grant Bari (a long) life.
balolen	adj.	be living

Balo (Ballo)	n.	family name
bamanankan (baman-kan)	n.	Bambara language (Bambara-sound)
ban	v.	finish
<u>a</u> banna?		Is it finished?
<u>a</u> tun ye baara_ban.		She had finished the work.
<u>ba</u> na	v.	get sick
<u>a</u> <u>ba</u> nana.		He got sick.
<u>ba</u> nanku	n.	manioc
banbugu (ban-bugu)	n.	south (palm-town)
banki ('Fr.)	n.	bank
<u>ba</u> ra	n.	navel
Bari (Barry)	n.	family name
<u>ba</u> ro	n.	conversation, casual talk, chatting
Baru (Umaru)	n.	male first name
<u>ba</u> si	n.	couscous
<u>ba</u> sisira (basi-sira)	n.	leftover couscous from night before
<u>ba</u> wc	conj.	because
belebele	adj. mod.	big, large, fat, great
bēnkē	n.	maternal uncle (mother's brother)
<u>bi</u>	n. and adv.	today
<u>bi</u> la	v.	leave ..., put down ..., let go of
n' tē se k'i <u>bi</u> la sira.		I can't accompany you (put you <u>cā</u> the road).
<u>a</u> <u>bi</u> la!		Leave it! (Put it down!)
<u>bi</u> la ... la	v.	to put off, be put off; to be left to ...;
		to be postponed or abandoned until ...
n ka taali <u>bi</u> lala juma nata_la.		My trip is put off to next Friday.
<u>da</u> bi <u>la</u> (da-bila)	v.	quit ...; cease...
<u>bi</u> len	adj.	red, bright
<u>bi</u> lenman; <u>bi</u> len	adj. mod.	red, bright
<u>bi</u> len	v.	to get red, redden
<u>bi</u> len	v.	to get red, redden
<u>a</u> da <u>bi</u> len <u>na</u> .		His mouth got red.
woro ye n'da <u>bi</u> len.		The kola made my mouth red.
binyè	n.	liver
<u>bi</u> ro ('Fr.)	n.	office
biye ('Fr.)	n.	bill, note
<u>bi</u> yè	n.	vagina
<u>bo</u>	n.	excrement
<u>bo</u> da ( <u>bo</u> -da)	n.	anus (excrement-mouth)
<u>bo</u> li	v.	run, ride, drive, flee
<u>a</u> bè <u>bo</u> li.		He runs (away).
<u>a</u> bè so <u>bo</u> li.		He rides horses.
<u>a</u> <u>bo</u> li <u>la</u> .		She ran.
bolo	n.	arm
bolonkōni (bolo-nkōni)	n.	finger
bon	n.	bedroom, hut, room
bonbon	n.	chin
bonbonsi (bonbon-si)	n.	beard (chin-hair)
<u>bon</u>	adj.	big, large, great, rat
<u>be</u> le <u>be</u> lc	adj. mod.	
<u>bo</u> nya	v.	
<u>bo</u> nya (bon-ya)	v.	get big, increase, show respect for
<u>u</u> k <u>u</u> denbaya <u>bo</u> nyana.		Her family increased (grew).
<u>u</u> bè mōgō bēcē <u>bo</u> nya.		He respects everyone.
an y'an ka so <u>la</u> bo <u>nya</u> .		We enlarged our house.
<u>fa</u> bo <u>nya</u> (fa-bonya)	n.	gift to a parent or relative at wedding time



bò v.  
bò ... la v.

foyi tè bò a la.  
n' bè wari d<sup>à</sup> oò.  
a bè kēmè dōròn de bò a sòngò la.  
a bè dō bò a la.  
n' ye bōrè tan bò foro la.  
hakilili bò ... kò v.

boso n.  
bōnbōn ('Fr) n.  
bōrō/borè n.  
bu n.  
Buba n.  
Burama n.  
buyaki n.

ca adj.  
caman adj. mod.  
caya v.  
caman adj. mod.  
camancè n.  
caya n.  
caya (ca-ya) v.  
mobili cayara Bamakò.  
a ye ji lacaya daga kōnò.  
cè p.  
mobili bè jirisun ni kōgò cè.  
camancè n.  
cè n.  
cè ganan n.  
cènyè n.  
cènyi adj. mod.  
X cè ka nyi adj.  
cènyi adj. mod.  
cènyè n.  
X cè ka nyi adj.  
ci n.  
cikèla (ci-ke-la) n.  
cogo n.  
a bè cogo di?  
cogo di?

da n.  
dakala (da-kala) n.  
dawolo (da-wolo) n.  
dafuruku (da-furuku) n.  
dabila (da-bila) v.  
da-lajè v.  
da-tugu v.  
dakènyè v.  
da n.

leave, go out, come from, come out, go out  
take out or off of, remove from, act out  
of ...

Nothing will be taken off of it.

I'll take out some money.

He will reduce the price by 500 francs.

He will lower it some.

I got ten sacks out of the field.

forget

race of fishermen, Bozo

candy

sack, bag

boneless flesh

male first name

male first name

guava

## C

many, numerous

many, numerous

middle

abundance (muchness)

to grow in number, increase, grow plentiful

Cars have increased in Bamako.

She increased the water in the jar.

between

The car is between the tree and the wall.

middle

man, husband/no definite article when  
meaning husband/

bachelor

beauty

pretty, beautiful

message, commission, farmwork

farmer (farmwork-do-er)

manner, way, style

What is she like?

How? In what manner?

## D

mouth

jaw (mouth-handle)

lips (mouth-skin)

cheek

quit ...; cease

gather (together), assemble

shut, close, imprison

level

price

da	n.	door
da	v.	create, weave
da	v.	lie down, go to bed, lay down
a b'i da.		He lies down.
a bè fini da dugu ma.		She lay the cloth out on the ground.
daba	n.	hoe
dabakisè (daba-kisè)	n.	hoe blade (hoe-core)
daba	n.	large door
dabila (da-bila)	v.	quit...; cease... (from...bila - put down)
n' ye baara dabila.		I quit work.
dafuruku (da-furuku)	n.	cheek
daji (da-j'i)	n.	saliva (mouth-water)
dakala (da-ala)	n.	jaw (mouth-handle)
dakènyè	v.	level
da-lajè	v.	gather (together), assemble
(nyògòn) da-lajè		
mògò caman ye nyògòn dalajè kènèma.		Lots of people assembled outside.
dàlilu	n.	secret force
dàn	n.	limit, boundary
dàn tèmè	v.	pass the limits, exaggerate
dan-matèmèn	v.	exceed the limit
Danba (Damba)	n.	family name
dan-matèmèn	v.	to exceed the limit
a bè baro kè fo k'a dan-matèmèn.		He chats too much.
Davite (Dantè)	n.	family name
daraka	n.	breakfast, morning meal
da-tugu	v.	shut, close, imprison
dawolo (da-wolo)	n.	lips (mouth-skin)
den	n.	child
denkè (den-kè)	n.	son (child-male)
denmuso (den-muso)	n.	daughter (child-female)
denbaya (den-ba+ya)	n.	family (child-motherness)
denmusokòròba (den-muso-koro-ba)	n.	eldest daughter
denbaya (den-ba+ya)	n.	family, (child-motherness)
a ka denbaya		(is possessed alienably)
dešanburu-kalo	n.	his family
		December-month (not usually used without -kalo)
dege	v.	teach X; learn X
n' bè bamanankan dege.		I'm learning Bambara.
deli	v.	to have the experience of
n delila k'a kè.		I have done that
a bè deli k'a kè.		He has the habit of doing that.
dèrè		emphasis partial
n' bè na dèrè.		I really am coming.
dèbèn	n.	mat
dègè	n.	a drink, often made with a base of flour and milk
dèsè	n.	calf
dí	adj.	good, agreeable, tasty, pleasurable, easy
duman	adj. mod.	
dì,	v.	
dí	int. adv.	how?
dí	v.	shave
a y'a bonbonsi dí.		He shaved (his beard).

dila	v.		make, create, prepare, repair
disi	n.		chest
diya (di+ya)	n.		goodness, pleasantness
duman	adj. mod.		
diya	v.		please, make good, happy
diyabò (diya-bò)	v.		enjoy (pleasure-out)
diya (di-ya)	v.		please
a diyara ne ye.			It pleased me.
diya	v.		make good, happy
a y'a den la diya.			He made his child happy.
diyabò (diya-bò)	v.		enjoy (pleasure-out)
i na seli diya-bò.			You will enjoy the festival.
dolen	n.		hook
don	n.		day
don dōw			some days
don ka sigi	v.		predict (set the day)
dōn o don (dōngodon)			every day
don wèrè			another day, some other day
don	v.		wear
a ye dūlòkiba don.			He wore a boubou.
dūlòkiba bè don seli-don.			The boubou is worn on festival day.
don	v.		enter, come/go in, insert
donda (don-da)	n.		entry, entrance
donda (don-da)	n.		entry, entrance (en-er-door)
donso	n.		hunter
donsoya	n.		hunting (hunter-ness); art of the hunter
dorobara	n.		testicles
dògò	n.		market, weekly fair, weekly market
dògòkun (dogo-kun)	n.		week
dògò	n.		younger sibling, younger member of same generation
dògòkè (dògò-kè)	n.		younger brother
dògòmuso (dògò-muso)	n.		younger sister
dògòkun (dògò-kun)	n.		week
dògòkun nata			next week
dògòkun tēmènnen			last week
dògòn	adj.		little, small, young
dògòman; fitini; ni	adj. mod.		
dògòya	v.		get small, reduce in size, quantity, belittle, insult
dògòya	v.		His money became less.
a ka wari dògòyara.			Fanta insulted Umu.
Fanta ye Umu dògòya.			beer, alcoholic beverage
dòlò	n.		bar (beer-house)
dòlòso (dòlò-so)	n.		know
dòn	v.		He knows hunting.
a bè donsoya dòn.			dancing
dòn	n.		dance
dòn kè	v.		song
dònkili/dònggili	n.		sing (song-create)
dònkili da	v.		a little, slightly
dòni	quan.		five francs
dòròmè (kelen)	n.		only
dòròn	adv		

du	n.		concession, compound, home
dukènè (du-kènè)	n.		court, courtyard compound-clearing
dutigi	n.		head of family
dugu	n.		town, city
duguba (dugu-ba)	n.		big city
ugutigi (dugu-tigi)	n.		village chief (village-chief)
duman	adj. mod.		good, agreeable, tasty, pleasurable, easy
ɔi	adj.		
diya	v.		
dumunifènw (dumuni-fèn-w)	n.		foods (eating-things)
dun	v.		eat
n'tè tɔ dun.			I don't eat tɔ.
dun	adj.		deep
Dunbuya (Dumbia)	n.		family name
dusukun (dusu-kun)	n.		heart (heart-head)
dute ('Fr.)	n.		tea
dutigi	n.		head of family
duuru	num.		five
duurunan			fifth

## E

egilizi ('Fr.)	n.		church
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## F

fa	v.		fill, get full, be full
n' b'a fa ji_la.			I'll fill it with water
a tè fa.			It doesn't fill. (or) It isn't fillable.
n' fara tewu!			I'm completely full.
fa	n.		father/no definite article/
fabonya (fa-bonya)	n.		father's older brother
fa kòròba	n.		pot
faa	n.		big pot
faaba	n.		understand
faamu/faamuya	v.		I understand it.
n'y'a faamu.			I understand it.
n'y'a faamuya.			gift to a parent or relative at wedding time
fabonya (fa-bonya)	n.		kill ...; slaughter...
faga	v.		Everyone slaughtered a sheep.
bèe_ye saga faga.			prayer at dawn, dawn, daybreak
fajiri	n.		change (as with money), exchange
falen	v.		Can you charge this?
i hè se ka nin falen?			donkey
fali	n.		owner of donkeys; donkey seller; donkey rider (donkey-man)
falitigi (fali-tigi)	n.		to be absent a long time
fama	v.		a long absence
fama	v.		side, direction
fan	n.		all sides, all over
fan bèe			family name
Fanè (Fané)	n.		strength, power
fanga	n.		female first name
Fanta (Fatumata)	n.		

fara v.  
 o kò, i bè fara i numan fè.  
 fara ( --- kan) v.  
 dō far'a kan?  
 dōrōmē fila bè far'a kan.  
 fari n.  
 farigan (fari-gan) n.  
 farikolo (fari-kolo) n.  
 farin adj.  
 farinman; farin adj. mod.  
 fasa n.  
 Fayi (Faye) n.  
 fè p.  
 a bè kofè.  
 a bè so kòfè.  
 a bè nyèfè.  
 u bè Musa nyèfè.  
 awiyòn bè sanfè.  
 kòndòni bè so sanfè.  
 Ali bè kèrèfè.  
 Fanta bè Musa kèrefè.  
 mobili bè Kante fè.  
 Ali bè wari fè.  
 Ali taara Fanta fè.  
 feere ... (ma)  
 a b'a feere kè!  
 n' b'a feere aw ma.  
 tamati bè feere yan.  
 feere n.  
 musow bè feere kè.  
 fèn n.  
 fèn wèrè  
 fewuruye-kalo n.  
 fila num.  
 filanan  
 fili v.  
 a tè fili tuguni.  
 fin adj.  
 finman adj. mod.  
 fin v.  
 fin v.  
 san finna.  
 muso ye fini rin.  
 finfin n.  
 finikisè (fini-kisè) n.  
 fini n.  
 finikòndò (fini-kòndò) n.  
 finyè adj.  
 finyèman adj. mod.  
 finyèya v.

turn off, to branch off, rip off, tear,  
 divide

After that, you turn to the left.  
 add (on to ---)

Add some on to it?

Ten francs will be added on to it.

body

fever (body-heat)

the body (body-bone)

ardent, strong, audacious, fierce

nerve

family name

He is in back. (He is out back).

He is in back of the house (behind the  
 house).

She is in front (out front).

They are in front of Moussa.

The plane is in the sky (up high).

The bird is above the house (on top of  
 the house).

Ali is nearby (out at the side).

Fanta is next to Musa (beside Musa).

Kante has a car (a car is with Kante).

Ali wants/likes money.

Ali went to Fanta's.

sell (...to)

Of course he'll sell it.

I'll sell it to you.

Tomatoes are sold here.

selling

Women are selling.

thing

another thing, something else

February (not usually used without kalo)

two

second

made a mistake, be mistaken, err

He won't be mistaken again.

black, dark, obscure

get black, dark; dye (indigo)

The sky darkened.

The woman dyed the cloth.

charcoal

fonio (fonio grain)

cloth

strip of cloth

light

finyèya (finyè-ya)	v.	to get light (weight)
a doni finyèyara.		His load lightened.
i ka n'doni finyèya!		You should lighten <del>my</del> load!
fisa	adj.	better
fisaya (fisa)	v.	be better, do better, prefer, improve
e fisayara ne ye.		You did better than I.
a b'a muso fòlò fisaya n'a muso filanan ye.		He prefers his first wife over his second.
fitini	adj. mod.	little, small, young
fitiri	n.	prayer at dusk, dusk, sunset
fiye	n.	bile
fo	conj.	until, to, up to, except
fò	v.	say, speak, tell
fò ... kò	v.	miss ... (someone)
n'fòra i kò kunun.		I missed you yesterday.
fogonfogon	n.	lung
fòlò (fòlò)		first, at first, long ago, formerly
fòlò	v.	start out, begin by/with
a bè fòlò ka dumuni kè		He begins with eating.
fonènè	n.	cold season
fòrò	n.	penis
foyi (in negative sentence)	n.	nothing
fula	n.	Fula, Fulani people
fulakan (fula-kan)	n.	Fula language
funteni	n.	heat
furu	n.	marriage
furu	v.	marry (a woman)
furu	n.	marriage
furufuru	n.	breakfast cake, pancake
furunafolo (furu-nafalo)	n.	dowry

## 3

ga	n.	stand built in shade for men to sit on
gɛ	n.	kitchen, hearth
gɛ bugu (gɛ-bugu)	n.	kitchen (hearth-hut)
gaari	n.	string, thread
galala	n.	side
galala	n.	ladle, large spoon
gan	n.	okra
gan (var. gwan/gòni)	adj.	hot
gan	adj. mod.	
gan	v.	
gan ... la	v.	to heat, to be difficult for, to be hard for
a taali bè gan ne na.		Her leaving will be hard for me.
garabali	n.	sheep selling place
garanke	n.	cobbler, leather worker
gèlèn	adj.	hard, difficult, expensive
gèlènman: gèlèn	adj. mod.	
gèlèya	v.	
a ka gèlèn.		It's hard, expensive, difficult
a da ka gèlèn.		Its price is expensive.
a m'li gèlèn.		It is not hard, expensive, difficult.

gèlèya (gèlèn-ya) v.  
 a sòngò gèlèyara.  
 jula ye bagi sòngò gèlèya.  
 gènènkala (gènèn-kala) n.  
 gèrè v.  
 gese n.  
 gese da v.  
 a tè se ka gese da.  
 gesedala (gese-da-la) n.  
 girin adj.  
 girinman; girin adj. mod.  
 girinya v.  
 girinya (girin-ya) v.  
 a muso girinyara.  
 dumuni ye ne (la)girinya.  
 go adj.  
 goman, go adj. mod.  
 goya v.  
 goman; go adj. mod.  
 goni adj.  
 goniman; gonin adj. mod.  
 goniya v.  
 goniya (gonin) v.  
 ji\_goniyara.  
 muso bè ji goniya don o don.  
 gudòròn ('Fr.) n.

become hard, expensive, difficult  
 The price became expensive.  
 The Dyula raised the price of cloth.  
 shin  
 to approach, get close to  
 cotton thread  
 weave (thread, create, put down)  
 He can't weave.  
 weaver (thread-create-er)  
 heavy  
  
 get heavy, become heavy  
 His wife got heavy.  
 Eating made me heavy.  
 bad tasting, stupid, ugly, worthless  
 bad (of food)  
  
 bad (of food)  
 hot  
  
 get hot  
 The water got hot.  
 The woman heats water every day.  
 paved road

## H

hākè n.  
 hākè to!  
 hākè-to n.  
 hākè-to b'a la.  
 hakili n.  
 hakili bò ... kò  
 hère n.

sin, guilt  
 Excuse me!  
 forgiveness, mercy  
 We ask your mercy.  
 mind, spirit, thought  
 forget  
 good luck, happiness, peace

## I

i  
 Isa n.  
 Isiaka n.

you (sing.)  
 male first name  
 male first name

## J

jaabi (laminè) v.  
 a ma ne jaabi fòlò.  
 jabi n.  
 jaba n.  
 Jabate (Diabaté) n.  
 jabibi n.  
 jago n.  
 u bè jago kè duguba kòndò.  
 jago v.  
 u bè ba jago.

answer  
 He hasn't answered me yet.  
 answer  
 onion  
 family name  
 pineapple  
 marketing, trading, commerce  
 They market in big towns.  
 market, trade (ir)  
 They market goats.

Jakite (Diakité) n.	family name
Jalo (Diallo)	family name
jamanjan (var. jan) adj. mod.	long, tall, far, high
jan adj.	
janya v.	
jamu n.	last or family name
Jamusa n.	male first name
jan adj.	tall, long, far, high
jamanjan/jai adj. mod.	
ja, ja v.	
janya v.	lengthen, get tall, get long
y'an kasira lajanya	You lengthened our way.
Musa janyana.	Moussa grew tall.
jan adj.	
jan, jamanya adj. mod.	
Jara (Diarra) n.	family name
Jawara (Diawara) n.	family name
jè adj.	white, clear, light, clean
jèman; jè adj. mod.	
jè, jèya v.	
jègè n.	fish
jele n.	axe
jelekise (jele-kisè) n.	axe blade (axe-core)
jeli n.	bard, griot
jeikè n.	male bard
jelimuso n.	female bard
jèman adj. mod.	white, clear, light
jè adj.	
jè, jèya	
Jènèba n.	female first name
Jenfa n.	male first name
jèya v.	get white, whiten, clean, purify, clarify
so konona jera sisan.	The house is clean now.
a y'i jeya n' ye.	He was honest with me.
a y'a ka mobilu ko k'a jèya.	He cleaned his car.
jè adj.	
jè/jèman adj. mod.	
jè/jèya v.	
ji n.	water
Jibirilu n.	male first name
jira ... la v.	show (something) to (someone)
n'b'a fè ka n'ka so jir'i la.	I want to show you my house.
n'bè sira jir'i la.	I'll show you the road.
jiri n.	tree
jiriden (jiri-den)	fruit (tree-offspring)
jè v.	stand up, erect, build (as house),
	hold an event
mobili tè jò yan.	The car doesn't stop here.
a t'i jò fo fitiri.	He doesn't stop until dusk.
a bè so jò.	He builds houses.
dògò bè jò alamisa o alamisa.	The fair (market) is held every Thursday.
joli n.	blood
jolisira (joli-sira) n.	vein (blood-path)



joli n.  
joli joli  
jōnmaya n.  
joona adv.  
jugu adj.  
jugu/juguman adj. mod.  
juguya v.  
j guya v.  
wulu\_juguyara.  
i kana wulu\_lajuguya!  
  
ju n.  
jukunan n.  
jula n.  
juma (don) n.  
jumèn int.  
mobilu\_jumen bè santiri\_la?

How much?  
 How much each (a piece)?  
 offense  
 early, quickly  
 mean, nasty, vicious  
  
 get mean, get worse  
 The dog got mean.  
 Don't make the dog worse! (i.e.  
 provoke, tease)  
 base, bottom, source  
 bottom, buttocks  
 merchant, trader  
 Friday  
 which?  
 Which car is at the center?

## K

kaari n.  
kaari\_tu v.  
ka kōrō adv.  
kaba n.  
kabini conj.  
kabini sisan  
kafe n.  
Kaja (Kajatu) n.  
kala v.  
kalali n.  
kalali-yōrō n.  
kala n.  
jelekala  
murukala  
kalan v.  
kalan n.  
kalanden (kalan-den) n.  
kalanso (kalan-so) n.  
kalandiriye n.  
kalaya (kalan) v.  
ji\_kalayara.  
a bè ka ji kalaya.  
kalan adj.  
kalan/kalanman adj. mod.  
kali v.  
kalifa (...la) v.  
a bè misiw kalifa ne na  
Kalilu n.  
kalo n.  
kalo nata, kalo kura n.  
kalo in na r.  
kalo o kalo n.  
kalo tēmènnen n.

spit  
 to spit  
 in the past, of old  
 corn  
 from, since  
 from now on, hereafter  
 coffee  
 female first name  
 sew  
 sewing  
 tailor's, sewing place  
 handle  
 axehandle  
 knifehandle  
 study, learn, read  
 study; learning; reading  
 student (study-child)  
 classroom (study-house)  
 calendar  
 to get hot  
 The water got hot.  
 He is heating water.  
 hot (restricted to liquids)  
  
 swear  
 care for, consign (to...)  
 He put the cows in my care.  
 male first name  
 month  
 next month  
 this month  
 every month  
 last month

kaman	n.		area of shoulder, shoulder, wing
kamankòròla (kaman-kòròla)	n.		armpit (shoulder-underneath)
kamankun (kaman-kun)	n.		shoulder (shoulder-head)
Kamara (Camara)	n.		family name
Kamisògò (Kamissoko)	n.		family name
kan	n.		neck, throat, upper extremities
kan	n.		voice, language, sound
kan-to	v.		retort, answer back
kan	adj.		same, equal
kanyaman	adj. mod.		
kanya	v.		
kan	adj.		obliged to, to have to
n' ka kan ka taa so.			I must go home.
n man kan ka to yan.			I must not stay here.
kan	p.		on
lakèrè bè tabali kan.			There is chalk on the table
a dògòmuso bè dèbèn kan.			Her little sister is on the mat.
Kante (Kantè)	n.		family name
kan-to	v.		retort, answer back
a y'i kan-to ko Fanta tè na.			He answered you back that Fanta isn't
Kanute (Kanoute)	n.		family name
kanyaga	n.		coming.
kanyaman	adj. mod.		south
kan	adj. mod.		same, equal
karamògò (karan-mògò)	n.		teacher(study-person)
kare	n.		block
kari	n.		last price, final price
kar, kari	n.		very last price
kari (don), dímasi(don)	n.		Sunday
Kariba	n.		male first name
kasò, kasobon (kaso-bon)	n.		prison (jail-house)
kè	v.		to do, make, spend, happen, occur, tran-
kilomètri kelen kè			do (to go) 1 kilometer
don fila kè			spire
san fila kè			do (to spend) 2 days
kegun	adj.		do (to spend) 2 years
kegunman; kegun	adj. mod.		clever
kèlè	n.		fight, battle, struggle, war
kèlè	v.		fight, make war
kèlèbolo	n.		battalion (war-arm)
kelen	num.		one
kènè	adj.		well, healthy
kènèran	adj. mod.		
kènèya	v.		
kènèbòdafè	n.		dawn, daybreak
kèrè	n.		side
kèsu ('Fr.)	n.		cash box
Keyita (Keita)	n.		family name
kìbaruya or kìbaru	n.		news
kilibara	n.		testicles (egg-gourd)
kini	n.		prepared rice
kininama (kini-nama)	n.		rice with sauce (rice-saucy)
kinin	n.		right, righthand
kininbolo			right hand
kininfè			to the right

kiriyon ('Fr.) n.  
 kisè adj.  
   kisè adj. mod.  
 ko v. (irregular)  
   n ko i ka to yan.  
   i ko mun?  
   i ko di?  
 ko v.  
   an b'an ko.  
   an bè Mus. ko.  
 ko v.  
  
   su kolen  
   su kora  
   fo ka su ko (fo tu ka ko)  
 kò n.  
   kòkolo (kò-kolo) n.  
 kò p.  
   a/o kò  
  
 kogo n.  
 kògò n.  
 kògò n.  
 kojugun adv.  
 kòkolo (kò-kolo) n.  
 kolo n.  
   kòkolo n.  
   kunkolo n.  
 kolon adj.  
   kolon adj. mod.  
 kòlòsi v.  
  
   a bè misiw kòlòsi kosèbè.  
   a b'i kòlòsi musow la.  
   a ye kòlòsili kè sira la.  
 Konare (Konaré) n.  
 Konate (Konaté) n.  
 Kònè (Koné) n.  
 kòngò n.  
 kòni  
   ne kòni be taa.  
 kònò p.  
   b'a kònò.  
   a muso bè so kònò.  
 kònò n.  
   kònò tu  
   kònòma  
 kònò, kònòni n.

pencil  
 brave, courageous  
  
 say  
   I said you should stay.  
   What did you say? Pardon?  
   What did you say? Pardon?  
 to wash, bathe  
   We bathe  
   We wash Musa.  
 fall (of night)  
 Ko is verb which occurs only intransitively and for which su "night" is the only possible subject.  
   night fallen  
   night has fallen  
   until nightfall  
 back  
   spine (back-bone)  
 after, beyond, in addition to  
   after it/that, beyond it/that, addition to it/that  
 wall  
 chest  
 salt  
 too, too much  
 spine (back-bone)  
 bone  
   backbone  
   head, skull  
 incapable, worthless  
  
 look after ..., look out for, to watch out (for)  
   He looks after cattle closely.  
   He watches out for women.  
   He observed (carefully) along the road.  
 family name  
 family name  
 family name  
 hunger  
 no matter what  
   No matter what, I'm going.  
 in, inside  
   It's inside it.  
   His wife is in the house.  
 stomach  
   (take belly) become pregnant  
   pregnant  
 bird

kòṇòntòn	num.	nine
kòṇòntònṇan		ninth
kònyò	n.	marriage
kòori	r.	cotton
kòri		yes-no question marker
kòri i bè taa?		Are you going?
kòrò	p.	under, near, underneath
a bè tabali kòrò.		It's under the table.
Musa bè jukòrò.		Moussa is down below (underneath).
kòrò	n.	significance (may be related to "underneath")
kòrò	n.	elder of same generation, older brother or sister, cousin
kòròkè (kòrò-kè)	n.	older brother
kòròmuso (kòrò-muso)	n.	older sister
kòrò	adj.	old, ancient
kòrò	adj. mod.	
kòrò	v.	
kòròbòròkan	n.	shanghai language
kòròn	n.	east
Korotumu	n.	female first name
kosèbè	adv.	very
Koyita (Koita)	n.	family name
Kulu'ali (Coulibaly)		family name
kuma	n.	speech, speaking
kuma	v.	speak
kumun	adj.	sour
kumun	adj. mod.	
kun	n.	head, upper extremities
kun da	v.	do, have one's hair done
kuncè (kun-cè)	n.	skull
kungolo (kun-kolo)	n.	head (head-bone)
kunsèmè (kun-sèmè)	n.	brain
kunsigi (kun-sigi)	n.	hair (head-hair)
kunsigi jè	n.	gray or white hair
kuntigi (kun-tigi)	n.	boss, director (head-chief)
kunan	adj.	bitter
kunanman; kunan	adj. mod.	
kunasini	n.	day before yesterday
kunasini kò	n.	3 or more days ago
kunba	adj.	fat, big, imposing
kunbèrè	n.	knee
kungo	n.	the bush, the wood
kùntaa		length of time
a fanga kùntaa		length of time of his power
kunun	n.	yesterday
kunun	v.	wake up, get up in the morning
n'kununna		I woke up.
Ali bè n'kunun.		Ali awakens me.
kura	adj.	new
kura	adj. mod.	
kurun	n.	canoe, train (means of transportation)
kurun	n.	stool
Kuyate (Kouyate)	n.	family name

## L

la (na after m, n, etc.)  
a bè lakoli la.  
a bè kasobon na.  
a bè Mali la.  
 laansara n.  
 labèn v.  
 ar k'an labèn  
 u y'u labèn.  
 labò v.  
 ladiya v.  
 a y'a den la diya.  
 ladon (la plus don) v.  
  
 i ka ne ladon siniman na!  
 lafinyè v.  
 n'be n'lafinyè.  
 a b'a sègèn lafinyè.  
 lajanya v.  
 y'an kasira lajanya.  
 lakali v.  
 lakèrè n.  
 lakoli ('Fr.) n.  
 Lala n.  
 lamèn v.  
 n' be i lamèn.  
 (n'tulo b'i la)  
 lamini n.  
 lamò v.  
 jòn y'i lamò?  
 larya v.  
a y'a ka so lanya.  
  
 lasa v.  
 lenburu n.  
 lenburuba n.  
 lenburuji (lenburu-ji) n.  
 lenburukumun (lenburu-kumun) n.  
 lèrè ('Fr.) n.  
 lètèrè n.  
 Li (Ly) n.  
 liburu n.

at, in  
 He is at school.  
 He is at the prison.  
 She is in Mali.  
 late afternoon  
 to prepare (oneself)  
 Let's prepare ourselves.  
 They prepared themselves.  
 find (a place, discover)  
 make good, happy  
 He made his child happy.  
 make ... enter, let ... in (from don-  
 to enter)  
 You should get me into the movie!  
 repose, to rest  
 I rest (myself).  
 He rests his tiredness.  
 lengthen  
 You lengthened our way.  
 to tell  
 chalk  
 school  
 female first name  
 to listen to  
 I'm listening to you  
  
 surrounding area suburbs  
 to bring up, to raise  
 Who brought you up?  
 improve  
 He improved his house. (He had his  
 house improved)  
 keep in memory  
 citrus fruits  
 orange (big citrus)  
 lemonade (lemon-water)  
 n. lemon (sour citrus)  
 hour, time  
 letter  
 family name  
 book

## M

ma p.  
 n' ye wari di a ma.  
 i den bè duguma.  
 Musa bè kènèma.  
 magan adj.  
 maganman; magan adj. mod.  
 magèn v.  
u bè sugu magèn.

to, on, at (dative)  
 I gave her the money.  
 Your child is on the ground.  
 Musa is outside.  
 soft, loose  
  
 go to (a place), flock to  
 They will attend the market.

Makalu (Macalou)	n.	family name
mako (ma-ko)	n.	need (essence-thing)
makòndò	v.	to wait for ...
n'tun b'i makòndò yèn.		I was waiting for you there.
malo	n.	rice
Mama (Maramu)	n.	female first name
Mamadu (Madu, Seyba)	n.	male first name
mangoro	n.	mango
manyò	n.	corn
mara	v.	to keep
marifa	n.	gun
marifadilala (marifa-dila-la)	n.	gunsmith (gun-repair-er)
Mariko	n.	family name
marisikalo	n.	March
masa	n.	king
masaw	n.	relatives
masiri	v.	make up
mèkalo	n.	May
mèn	v.	last a long time, be a long time, stay/pass a long time
a mènna		It's been a long time.
a tuma ma mèn.		It hasn't been a long time; recently
midi ('Fr.)	n.	noon
midi fè		at noon
min	v.	drink, smoke, eat a liquid food like porridge
n' tè sigarati min.		I don't smoke (cigarettes).
minfènw (min-fèn+w)	n.	drinks (drink-thing-s)
minndògò (min-dògò)	n.	thirst (drink-need)
minan	n.	utensils, house-hold articles, tools
minè	v.	catch, grab, take, seize
minè o ma	v.	to hold against
minndògò (min-dògò)	n.	thirst (drink-need)
misèn	adj.	small, thin
misènlan, misèn	adj. mod.	
misì	n.	cow, beef
misigènna (misì-gèn-la)	n.	cattle headsmar 'cow-chase-er)
misiri	n.	mosque
mò	n.	person of alternate generation, grandparent, grandchild, always used in compound with kè, muso, den
mòkè	n.	grandfather
mòmuso	n.	grandmother
mòden	n.	grandchild
mògò (mògòw)	n.	person (people)
mògò dō		someone (a certain person)
mògò si		no one
mòni	n.	a porridge, usually of millet
moto	n.	mobylette, motor bike
mun	int. n.	what
Musa	n.	male first name
muso (i m'iso)	n.	wife, woman (your wife)/no definite article meaning wife/

## N

n'	short form of ne emphatic form <u>nne</u>	
na	n.	
na	v.	
	<u>a</u> <u>bè</u> <u>na</u> <u>yan</u> <u>tuma</u> <u>bèe</u> .	
	<u>na</u> <u>bò</u> ... <u>ye</u> v.	
	<u>u</u> <u>nana</u> <u>bo</u> <u>ne</u> <u>ye</u> .	
	<u>na</u> <u>ni</u> <u>X</u> <u>ye</u> v.	
	<u>na</u> <u>ni</u> <u>wari</u> <u>ye!</u>	
	<u>na-tuma</u> n.	
	<u>nali</u> ( <u>na+li</u> ) n.	
naani	num.	
naaninan		
nafalo	n.	
	<u>furunafalo</u> ( <u>furu-nafalo</u> ) n.	
nàgasi	v.	
nali	( <u>na+li</u> ) n.	
namasa	n.	
	<u>namasatigi</u> ( <u>namasa-tigi</u> ) n.	
nanaye, nana	n.	
nba		
nburu	n.	
nege	n.	
nègè	n.	
nègèsò	( <u>nègè-so</u> ) n.	
nèn	n.	
nènè	n.	
Ngolo	n.	
ngòndò	n.	
ni	diminutive suffix	
	<u>musoni</u> n.	
	<u>denni</u> n.	
ni	sub. conj.	
ni	conj.	
	long form: <u>ani</u>	
nin	dem. or pro	
	<u>ninw</u> dem. or pro	
nisòn	n.	
nka	conj.	
nogo	n.	
nògòn	adj.	
	<u>nògònman</u> ; <u>nògòn</u> adj. mod.	
	<u>nògòya</u> v.	
nògòya	v.	
	<u>a</u> <u>nògòyara</u> .	
	<u>nògòn</u> adj.	
nònkònkuru	n.	
nòndò	n.	
nòrò	v.	
	<u>a</u> <u>bè</u> <u>wolo</u> <u>nòrò</u> .	

## I

sauce	
come	
	He comes here all the time.
	come visit
	They came to visit me.
	come with X, to bring X
	Bring the money!
	arrival time, coming time
	coming, arriving, arrival
four	
	fourth
wealth	
	dowry
destroy	
coming, arriving, arrival	
banana	
	bananaseller (banana-owner)
mint	
male response to greeting	
bread	
desire	
iron	
bicycle (iron-horse)	
tongue	
cold	
male first name	
throat	
little, small, young	
	little woman
	small child
if, when	
and (noun conjunction)	
this	
these	
humor, mood	
but	
intestines	
easy, cheap	
get easier, get better	
	He got better (well).
elbow (elbow-protuberance)	
milk	
glue, stick	
	He glues the leather.

nowanburu kalo	n.	November
nse		female response to greeting
ntènèn (don)	n.	Monday
ntènèn o ntènèn		every Monday
ntènèn (don) nata	n.	next Monday (any day)
ntènèn (don) tēmènnen	n.	last Monday (or any day)
ntola	n.	soccer
ntomi	n.	tamarin
ntomiji (ntomi-ji)	n.	tamarin juice (tamarin-water)
numar		left
numanbolo	n.	left hand
numanfe		to the left
numu	n.	blacksmith
nun	n.	nose
nyamakala	n.	casted person
(?nyama-kala)		
Nyarè (Niaré)	n.	family name
nyè (nyi-ya)	v.	become good, pretty
kalan bè ka nyè sisan		Studying is getting better now.
nyè ... ma (nyi ... ya)	v.	come to the aid of ...
i tè se ka nyè n'ma?	v.	Can't you help me?
nyè	n.	eye, face, front, fore, forward
nyèda (nyè-da)	n.	face (front-mouth)
nyèkansi (nye-kan-si)	n.	eyebrow (eye-on-hair)
nyèkòròsi (nyè-kòrò-si)	n.	eyelash (eye-under-hair)
nyèfò ... ye	v.	to explain something (to someone)
(‘nyè+fò)		
karamògò bè ko nyèfò an ye.		The teacher explains the affair to us.
nyègèn	n.	urinal, W.C.
nyègènèbara (nyègènè-bara)	n.	bladder (urine-gourd)
Nyele	n.	female first name
nyènajè (nye-laje)	n.	amusement, recreation
nyènyènkini	n.	millet dish
nyi	adj.	good, nice, perfect
nyuman	adj. mod.	
nyè	v.	
nyinan	n.	this year
nyin	n.	teeth
nyò	n.	millet
nyògòn		each other
an ye nyògòn ye.		We saw each other.
ù ye nyògòn sòrò.		They found each other.
nyuman	adj. mod.	good, nice, perfect
nyi	adj.	
nyè	v.	
nzamé	n.	Senegalese rice dish (riz au gras)
qaniya	n.	desire, envy
kèlè qaniya		envy of war



<u>o</u> dem. or pro		0	
<u>olu</u> plural			that
òkutoburu kalo n.			October
<u>olu</u> dem. or pro			those
<u>o</u> singular			
<u>òwò</u>			yes
		P	
pan v.			jump, fly
poponi n.			mobylette, motorbike
pòsiti ('Fr.) n.			post office
poti ('Fr.) n.			cup (a market measure)
		R	
Rokiya (Rokiyatu) n.			female first name
		S	
saafò n.			late evening, night
saba num.			three
<u>sabanan</u>			third
sababu n.			cause, reason
sabara n.			sandal
sàòati v.			reinforce, uphold
Safi (Safiatu) n.			female first name
safine n.			soap
saga n.			sheep
<u>sagasogo</u> n.			meat of sheep, mutton
saheli n.			north
Sajo n.			female first name
Sakiliba (Sakiliba) n.			family name
Salifu n.			male first name
salon n.			last year
Samaseku (Samassekou) n.			family name
samiyè, samiya n.			rainy season
san n.			sky, high, top, heavens
<u>san</u> v.			buy
n' b'a san.			I'll buy it.
<u>san</u> n.			year
<u>san</u> <u>fila</u> o <u>san</u> <u>fila</u>			every two years
<u>san</u> o <u>san</u> n.			every year
<u>san</u> wèrè n.			next year
Sanba n.			male first name
sani adj.			clean
Sankare (Sangare) n.			family name
santiri ('Fr.) n.			(training) center
sara n.			pile, measure, bunch
se v.			arrive, reach, be able (to do), be capable of

n'bè se lakoli la lèrè 8 na.		I arrive at school at 8 o'clock.
Mamadu bè se fèn caman na.		Mamadou is capable of many things.
Fanta tè se ka taa dugu kònbò.		Fanta can't go to town.
se X la v.		to beat somebody
se mógò dò la		to beat somebody
n'bè se i la.		I can beat you.
segin v.		return, come back, go back
n' bè segin so.		I return home.
n' bè wari segin.		I return the money.
segin X kan		repeat, do again
sèbèn v.		write
sèbèn fura (write-leaf) n.		sheet of paper
sèbènni (seben-ni) n.		writing (write-ing)
Sedu n.		male first name
segi n.		basket (a market measure)
segin num.		eight
seginnan		eighth
Seku n.		male first name
seli v.		pray
seli n.		prayer, festival
seli-saga n.		sheep for a festival
selifana n.		early afternoon
sen n.		leg; foot
a taara a senna.		He went on foot.
senkòni (sen-kòni) n.		toe
senkuru n.		ankle
sennamògòw (sen-na-mògò) n.		pedestrians, those who walk (foot-on-persons)
setègè (sen-tègè) n.		foot
sènè n.		farmwork, growing
a bè sènè kè don o don.		He does farmwork every day.
sènè v.		cultivate, farm, grow
a bè nyò sènè samiya tuma na.		He grows millet in the rainy season.
sènèkèla (sènè-kè-la) n.		farmer (cultivate-do-er)
seri n.		a porridge, usually of rice
sèsi n.		chair
sètanburu kalo n.		September
Seyba (Mamadu) n.		male first name
shè n.		chicken
(var. sè, sisè)		
si n.		hair
kunsi		head hair
si v.		to pass, spend the night
sira		passed the night (past tense)
sibiri (don) n.		Saturday
sigarati n.		cigarette
sigi v.		sit, set, be seated, set down
dumuni sigira		The food is served.
n' y'a sigi tabali kan.		I put it down on the table.
don ka sigi v.		predict (set the day)
sigilan n.		chair (sitting down place)
sigin-nyògòn n.		neighbor
sin n.		breast
are n.		family name

sini	n.	tomorrow
sinikènè	n.	day after tomorrow
siniman ('Fr.)	n.	movie, movie theatre
sinyè	n.	time, occasion
a nana sinyè saba.		He came three times.
sinyè fila don o don		twice a day
sira	n.	path, road
sira kelen		straight (one road)
sira	n.	tobacco
siramugu	n.	snuff (tobacco-powder)
Sira	n.	female first name
Siriman	n.	male first name
sisan	n.	now
sisan	adv.	now
Sise (Cissé)	n.	family name
Sisòkò (Cissoko)	n.	family name
so	n.	house, compound, living area
somògò (somògòw)	n.	family person (family)
so	n.	horse
sogo	n.	meat, flesh, wild game
sogo kènè		fresh meat
sogobu (sogo-bu)	n.	muscle (meat-flesh)
sògòma	n.	morning
sògòma fè		in the morning
sògòma da fè		early in the morning
sògòma in na	n.	this morning
sògòma o sògòma	n.	every morning
solo	n.	hip
sòn	v.	to accept, to resign oneself to
i ka kan ka sòn o ma.		You have to accept that.
sòngò	n.	price
sòni	n.	finger nail
sòrò	v.	find, get, obtain
n' b'i sòrò kalanso kònò.		I'll find you in the classroom.
sogo bè sòrò suguba la.		Meat is found in the central market.
su	n.	evening, night, night time
su fè		at night
surò	n.	last night
su in na		this evening, this night
su o su	n.	every night
su	v.	to dip
sugu	n.	market
suguba (sugu-ha)	n.	central market (Market-big)
sugu	n.	kind, type, sort
sukaro ('Eng./Fr.)	n.	sugar
Suko (Souko)	n.	family name
suman	adj.	cold, slow
suman	adj. mod.	
Sumaoro	n.	family name
Sumare (Soumaré)	n.	family name
sumu	n.	dental cavity
sun	n.	sole of foot
sunògò	v.	sleep
a bè sunògò.		He is sleeping.
surò	n.	last night

suròfana (su-rò-fana) n.  
 surun adj.  
 surunman, surun adj. mod.  
 surunya v.  
 seli surunyara.

dinner, evening meal (night-at-meal)  
 short, near

approach (time or distance)  
 The festival is approaching.

## T

ta v.  
 i k'a ta.  
 taa v.  
 n' bè taa so.  
 taa bò ... ye  
 Bari taara bò Musa ye.  
 taa yaala  
 a taara yaala.  
 taali n.  
 tabali n.  
 tabalitigi (tabali-tigi) n.

take, carry  
 Take it!

go  
 I go home. (I am going home.)  
 go visit

Barry went to visit Moussa.  
 wander around, go walking  
 She went out to walk around.  
 going, trip, departure, voyage

table  
 table merchant, merchant selling goods  
 from a table (table-owner)

tabulo n.  
 takisi n.  
 tamati n.  
 Tambura (Tamboura) n.  
 tan num.  
 tannan  
 tarata (don) n.  
 Tarawele (Traore) n.  
 tègè n.  
 tègèkòndna (tègè-kòndna) n.  
 teli adj.  
 teliman; teli adj. mod.  
 teliya v.

blackboard

taxi

tomato

family name

ten

tenth

Tuesday

family name

hand, palm, foot

palm (hand-inside)

fast

teliya v.  
 a b'i teliya ka taa saga san.  
 ten n.  
 tèmèn v.  
 i mana tèmèn o yòrò la, i b'a ye.

hurry, rush

He's rushing to go and buy a goat.

forehead

go past, to pass up/by, surpass

When you've passed that place, you'll see it.

She is better than all.

paternal aunt (father's sister)

bargain

bargaining

friend

friend (male)

peanuts

peanut butter

peanut sauce

a ka nyi ka tèmèn bèe kan.  
 tènènmuso n.  
 tèrèmè v.  
 tèrèmèli n.  
 teri n.  
 terikè n.  
 tiga n.  
 tigadègè n.  
 tigadègèna (tiga-dègè-na) n.  
 na-tiga  
 tigatigi (tiga-tigi) n.  
 tigè n.  
 u ye bagi caman tigè.  
 tigè v.  
 i bè gudòròn fila tigè.  
 i bè sogo tigè ni muru ye.

peanutseller (peanut-owner)

cloth

They bought a lot of cloth.

cut, traverse, cross

You'll cross two paved roads.

You cut meat with a knife.

tila ... la v.  
 a bè tila baara\_la.  
 an tilala baara\_la.  
 tile n.  
 tile  
 tile fè  
 tile damadòw  
 tile in na  
 tile o tile n.  
 tilebin (tile-bin) n.  
 tilegan (tile-gan) n.  
 tilegan fè n.  
 tilelafana (tile-la-fana) n.  
 tilema n.  
 tilen v.  
 i b'i tilen nin sira\_fè.  
 tilen v.  
 timi adj.  
 timiman, timi adj. mod.  
 tinyè v.  
 marifa\_bè tinyè  
 baara\_bè tinyè.  
 a ye ne ka rajo tinyè.  
 to v.  
 n'tè to kalanso\_kònò.  
 to ... la  
 an tora baro\_la.  
 to n.  
 tosira. (to-sira) n.  
 tobi v.  
 a bè to\_tobi.  
 tógò n.  
 tógò n.  
 tònò n.  
 tóorò n.  
 tubabu n.  
 tubabukan (tubabu-kan) n.  
 tufa n.  
 tuguni adv.  
 tulon n.  
 tulon\_tè kèlè\_sa.  
 tulon\_kè v.  
 u bè tulon\_kè.  
 tuma n.  
 tuma dòw  
 tuma ni tuma  
 tuma o tuma  
 tuma\_bèe  
 Tunkara (Tounkara) n.  
 tunun v.  
 n'tununnen don.  
 Ture (Touré) n.

finish with  
 He finishes the work.  
 We've finished with the work.  
 sun, day  
 heat of day  
 in the heat of the day  
 some days  
 during this day  
 every noon (heat of day)  
 west (sun fall)  
 the heat of the day (sun-hot)  
 in the heat of the day (hottest part)  
 lunch, noon meal (sun-at-meal)  
 hot season  
 straighten, go straight  
 You go straight on this road.  
 to pass the day, spend the day  
 sweet  
 spoil, ruin, break, bust  
 The rifle will break.  
 The work will be ruined.  
 He ruined my radio.  
 stay, remain, leave (alone)  
 I don't stay in the classroom.  
 remain at ..., to keep doing ...  
 We kept on talking.  
 to (dish made from millet flour)  
 leftover to from the night before  
 cook  
 She cooks to.  
 first name  
 pelvis  
 gain, profit, benefit  
 trouble, problems, etc.  
 Frenchman, whiteman  
 French language (European-sound)  
 roof  
 again  
 game, recreation, play  
 Games don't put an end to war.  
 play, to do games, etc.  
 They play.  
 time, moment  
 sometimes  
 sometimes, from time to time  
 every time, all the time, anytime  
 all the time  
 family name  
 get lost, lose  
 I am lost.  
 family name

## U

<u>u</u>		they
Umaru	n.	male first name
Umu	n.	female first name
uti kalc	n.	August

## W

<u>wa</u>	sentence final particle	question marker
waati	n.	time, moment
walaha	n.	midmorning
Waraba	n.	female first name
waranda	n.	veranda, covered terrace
wari	n.	money
warimisèn (misèn)	n.	small change, coins
Wasa	n.	female first name
waye	n.	butcher
wècè	n.	change
wele	v.	call
jòn tun bè ne wele?		Who was calling me?
n'welera Fanta fè.		I was called by Fanta.
wo	n.	hole (as in a wall or bag)
wòlo	v.	bear ( a child)
n den laban wolola salon.		My last child was born last year.
wolo	n.	skin
wolo	n.	leather, animal's skin
wolonwula	num.	seven
wolonwulanan		seventh
wòrò	num.	six
wòrònan		sixth
woro	n.	thigh
woro	n.	kola
worodugu (woro-dugu)	n.	south (kòla-lanà)
wòsi	v.	perspire, sweat
wòsiji (wòsi-ji)	n.	sweat, perspiration (sweat-water)
wula	n.	afternoon until sundown
wula fè		in the afternoon
wula da fè		early in the afternoon
wula in na		this afternoon
wula o wala	n.	every afternoon
wuli	v.	get up, rise up

## Y

yan	adv.	here
Yaya	n.	male first name
ye	v.	see
n'bi ye		I see you
yiriwa	v.	increase, augment
yòrò	n.	place
baarayòrò		place of work, workshop
sigiyòrò		place to sit, residence

Z

zanwuye kalo      n.  
zuèn kalo        n.  
zuluye kalo      n.

January  
June  
July