Introductory 
Bambara Language 
Training Program
Acknowledgements

This Bambara book is designed in the behalf of the Peace Corps Trainees learning Bambara to help them meet the needs of Peace Corps Mali in terms of their linguistic and cultural training as Volunteers.

As this manual will be mostly used during the training that happens among the village communities, its contents are based upon the CBT style.

We hope then, dear PCTs, that the use of this book could contribute efficiently not only to your training in Bambara language, but also to culturally guiding you, future volunteers. The success of this book in both fields will depend on its use relating on the realities of your training sites.

This trainee book "Kalanden ka Gafe" is designed as follows:

I - COMMUNICATIVES TASKS

- Objectives
- Pictures
- Cultural Notes
- Safety and Security Notes
- Personal health Notes
- Dialogs
- Texts
- Vocabulary
- Grammar
- Exercises
- TDAs
- Self Evaluation

II - APPENDIX

- Grammatical Notes
- Proverbs
- Translation
- Stories

We render a huge tribute to the Peace Corps/Mali Country Director, Doctor Michael J. Simsik, who constantly supported and fostered the Language Program in the elaboration of these books.

Ours sincere acknowledgments also to the whole Training Team, particularly to Mamadou Doudou NDoye (Assistant Language Coordinator and Project Manager), Bocar Bocoum (Language and Technical Training Coordinator), Moussa Camara, Abdallah Ag Mohamed Assaleh (Language and Cross Culture Facilitators) and all those who took part in the elaboration of these books.

Thanks for your permanent endeavors and herein expecting your advises and suggestions that will be, indeed, helpful for future language books.

Bocar BOCOUm
Language and Technical Coordinator
July, 2009
Welcome to Mali and our language training program! Our language training program, already proven highly effective in its ability to teach trainees language acquisition in a very short amount of time, continues to seek ways to broaden the language skills needed by Volunteers. Discussions and reflections among Peace Corps Staff and Volunteers about how we can improve the effectiveness of the language program focused on the integration of language and technical skills acquisition for the purpose of improving Volunteer performance in the field. The genesis of this reflection involves the following question: “What are the knowledge, skills, and attitudes (KSAs) that Trainees need in order to become highly effective Volunteers?” This manual is, in part, an answer to this question as its purpose is to provide you, as a Peace Corps Trainee, useful vocabulary and terminology based on real situations that you should expect to encounter as a Volunteer in Mali. This manual also represents a big step in the direction of implementing the new training design and evaluation process, whereby all training activities are driven by clearly defined competencies, KSAs, learning objectives and teaching methods.

As a Trainee, you have a very limited amount of time to acquire a new language. However, the adequate acquisition of your new language will be vital for you if you are to become an effective Volunteer. You can best use your precious language learning time by employing effective language learning strategies to improve your language skills. One such strategy that has proven successful is to use technical vocabulary and dialogues from real situations that you will encounter in your work.

Learning languages also requires a sense of adventure and a certain amount of experimentation on the part of the learner. As the learner, you need to also be willing to make mistakes. You are highly encouraged to do so, as your language trainers are a very sympathetic and friendly audience with whom to make mistakes. They will guide you and correct you as needed, helping you to build your skills along the way. We also ask that you practice often with the vocabulary and phrases in this manual, and even use role plays with your language instructors to improve your mastery of the content. It will only help to ease your comfort level and build your confidence, so that once you are a Volunteer using these technical vocabulary and phrases in real situations with your counterparts, colleagues, and fellow villagers, you will not be intimidated (or at least, a little less so!). Note that the material in this manual is included because other Volunteers have found it useful to their work and other aspects of their service in Mali. So give it a try and see how it can help you to improve your acquisition of local language as well as your understanding of the technical aspects of the work you anticipate doing as a Volunteer.

I would also like to give a big “thank you” to Mamadou N’Doye (Doudou) and Abdallah Ag Mohamed, who have labored hard to produce these manuals. Their diligent work and dedication are acknowledged, and Peace Corps-Mali is grateful for their service and commitment to Trainees and Volunteers alike. They strive to insure that Trainees and Volunteers attain a comfort level in the language in which they will work. With such a comfort level, Volunteers will be able to work productively, integrate culturally, live happily, and leave Mali with a successful legacy of service to their communities.

Good luck and again, welcome to Mali!

Dr. Michael J. Simsik
Programming and Training Officer
U.S. Peace Corps - Mali
July 1st, 2009
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| ★ Locate, at least, two (2) places.  
★ Use, at least, three (3) expressions to ask and give directions. | ★ Name of place  
★ Terms of locating and giving direction  
★ Cardinal points  
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★ Expressions for blessings | ★ The Future tense  
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<td>Travel expressions</td>
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<td>The suffix ta</td>
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<td>The suffix bali</td>
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<td>The suffix ka</td>
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<td>Use of stories and proverbs in training activities</td>
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Communicative Task: **FOLI - M gbc jie jira M gbc were LA - FOLI BILA**
**GREETING - INTRODUCING ONESELF - SAYING GOODBYE**

**Objectives:**

1. Each trainee will be able to greet alone in appropriate ways according to the different moments of the day, in the community.
2. Without his/her notes, each trainee will be able to tell with precision his/her first name, his family name and where he/she comes from.
3. Each trainee will be able to use at least three (3) expressions to say goodbye in a real situation.
4. Each trainee will be able to use, at least, three (3) types of questions to know the name of some objects in a real situation.

Guess what are they saying?

**Amadu:** ______________________

**Sali:** ________________________

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## Cultural Notes:

1. **Greeting is very important in Mali. The one(s) who arrive(s) initiate(s) the greeting.**
2. **Never greet people in the morning before washing the face.**
3. **The family name is very significant because it allows you to identify the joking cousins, the ethnic group and the origin of the identified person.**
4. **Always announce where you are going and when you will probably be back.**
5. **The host should always accompany the visitor to the gate.**

### 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 as 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.
b) - 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 (segama),
2- the heat of the day - around noon (tile),
3- the afternoon (wula) and
4- the evening and night (su).

There is a greeting for each of these divisions of the day. The greeting ini segama would be literally translated as meaning “you and the morning”, but really corresponds with the English “Good morning” and the French “bonjour”.

c) - 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.

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<th>Greetings</th>
<th>Responses</th>
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<td>i ni segama nba (male)</td>
<td></td>
</tr>
<tr>
<td>aw tile nse (female)</td>
<td></td>
</tr>
<tr>
<td>(name) wula</td>
<td></td>
</tr>
<tr>
<td>su</td>
<td></td>
</tr>
<tr>
<td>i ka kene (wa) ? tɔɔɔ (si) te n na</td>
<td></td>
</tr>
<tr>
<td>somwɔw t’ u la</td>
<td></td>
</tr>
<tr>
<td>i ci /muso t' a la</td>
<td></td>
</tr>
<tr>
<td>i be di? n be here la</td>
<td></td>
</tr>
<tr>
<td>here diɔɔɔn</td>
<td></td>
</tr>
</tbody>
</table>

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. 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.
**I- DIALOG**

*Amadu:* I ni sɔgɔma, n balimamusɔ!

*Sali:* Nse i ni sɔgɔma, n balimake! Hɛɛ sira?

*Amadu:* Hɛɛ dɔɛran! I ka kɛne?

*Sali:* TEMPLI ɛ! I ɛŋ?

*Amadu:* N ɛŋ Amadu Jara. E dun?

*Sali:* N ɛŋ Sali Tarawele. I Jara!

*Amadu:* Nba! Tarawele musɔ, i bɛ bɔ min?

*Sali:* N bɛ bɔ Segu. Jaraŋ, i fana bɛ bɔ Segu?

*Amadu:* Eh, ayi! N bɛ bɔ yan.

*Sali:* O ka ɲi! Ala ka tile hɛɛ caya!

*Amadu:* Amiina! K’an b’u fo!

*Sali:* U n’a men!

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**Safety and Security Notes:**

1. Greeting facilitates the integration and guarantees respect, personal and material security in the community.
2. The joking cousin plays the role of an icebreaker and a social stabilizer between Malian communities.
II-

VOCABULARY

i ka kene?  how are you?  tene te:  I'm fine  tana te:  are you fine?
x ka kene  x is healthy (fine)  tene t'ula  they're fine  x be di?  how are x?
a be ten  it's so so  here be?  is there peace? (How are you?)
here diken  peace only (fine)  here sira?  how was your night?
here tilenna?  how was your day?  jamu duman?  what's your last name?
x dun?  and x? (what about x)?  i + family name  acknowledging your family name (a form of greeting)

to  name  jamu  last name
bangebaaw  parents  fa  father
ba  mother  kara  older sibling
dobo  younger sibling  ce  husband/man
muso  wife/woman  teri  friend
terice  male friend  terimusuo  female friend
kalanden  student  karam  teacher
kuntigi  chief  nemgo  leader
jamana  country  jamanatigi  president
dugu  city  dugutigi  chief of village
Ameriki  America (U S A)  Farafinna  Africa
ka bo  to come from  x sigilen don + place x is settled in... (live)
x filie  here's x  min?  where?
jumen?  which?, what?  jon?  who?
x don  it's x
nin ye x ye  this is x

lakoli  school  butigi  shop
kalanso  classroom  dasoro  hospital
dumunikyu  restaurant, eating place.  ka na  to come
ka taa  to go  ka x fo  to greet x
ka sunu  to sleep  ka wuli  to get up
ka x men  to hear x  ka x caya  to increase x
ka x kun ben  to meet x  k'i da  to lay down
k'i lafinu  to rest  k'i miiri  to think
k'i ko  to wash oneself.  k'i sigi  to sit down
k'i yaala  to take a walk  k'i nenaje  to have fun.
**COMMON EXPRESSIONS**

To take leave of someone at different moments of the day: usually there is a leave taking expression followed by the answer.

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<th>I am sleepy.</th>
<th>I am tired.</th>
</tr>
</thead>
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<td>I am leaving</td>
<td>already</td>
</tr>
<tr>
<td>Say we greet them</td>
<td>they will hear it</td>
</tr>
<tr>
<td>Say we greet him/her</td>
<td>She/he will hear it</td>
</tr>
</tbody>
</table>

**DUGAW**

<table>
<thead>
<tr>
<th>See you soon</th>
<th>Ala ka tile here caya May god increase the peace of the day (Have a nice day)</th>
</tr>
</thead>
<tbody>
<tr>
<td>good night.</td>
<td>ka dugu numan je good night.</td>
</tr>
<tr>
<td>see you.</td>
<td>k'an si (here la) May we spend the night in peace (Good night)</td>
</tr>
<tr>
<td>May we get up one</td>
<td>ka taa ni ka segin nọọyaa Have a nice trip by one (Good night)</td>
</tr>
<tr>
<td>May you come back safe.</td>
<td>amen.</td>
</tr>
</tbody>
</table>

**SOME TIME EXPRESSIONS**

<table>
<thead>
<tr>
<th>In the morning</th>
<th>tile fe/tilegan fe</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the afternoon (12: am – 3 pm)</td>
<td></td>
</tr>
<tr>
<td>In the afternoon (12: am – 3 pm)</td>
<td></td>
</tr>
<tr>
<td>In the evening</td>
<td></td>
</tr>
<tr>
<td>Later</td>
<td></td>
</tr>
</tbody>
</table>

**SUPPLEMENTARY VOCABULARY**

<table>
<thead>
<tr>
<th>please</th>
<th>you are excused</th>
</tr>
</thead>
<tbody>
<tr>
<td>no problem</td>
<td>what did you say?</td>
</tr>
<tr>
<td>I did not understand it</td>
<td>I did not hear it</td>
</tr>
<tr>
<td>repeat it</td>
<td>say it again</td>
</tr>
</tbody>
</table>

---

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III- GRAMMAR

THE PRESENT TENSE:

a) Translations for “to be”
   As will become apparent to you, there are a number of forms in Bambara that translate the English verb “to be.” In this lesson we have been briefly exposed to two of these.

1- be in the sentence here be: “There is happiness.”
   te in the sentence bɔɔɔ te: “There is no trouble.”
   This form is used to express existence, location, and state. The negative of this form is indicated by the word te, 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.

2- ka in the question: i ka kene (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. Remember that ka is the sign of this form and that kene meaning “healthy” is an adjective.
   Adjectives will be more closely examined in Communicative Task: Describing a person, an object, a place.

3- To describe somebody or something in order to translate the English to be, the ye... ye is used.
   e.g: John ye kalanden ye. John is a student.
       New-York ye ameriki dugu ye. N.Y. is an American city.
       Mali ye jamana ye. Mali is a country.
   N.B: a- The descriptive adjective is placed between the two ye.
   b- The negative form is constructed as follow:
       te ... ye
   e.g: John te karamɔŋɔ ye. John isn’t a teacher.
       Los Angeles te jamana ye. L.A. isn’t a country.
b) The transitive verbs:

eg: I bɛ mun kalan? What do you study?

N bɛ Bamanankan kalan. I study Bambara.

NB: • bɛ/tɛ is the auxiliary element for the present in Bambara.
• In Bambara, the direct object occurs before the verb.

eg: ka__kalan ka__dun ka__seben ka__tobi ka__fo

Affirmative form: Subj + bɛ + Direct Object + V

N bɛ Bamanankan kalan.
I study Bambara

Negative form: Subj + tɛ + Direct Object + V

N tɛ Bamanankan men kɔsɛbɛ.
I don’t speak Bambara very well.

Interrogative form:

Subj + bɛ + Direct Object + V (wa)? Subj + tɛ + Direct Object + V (wa)?

I bɛ Tubabukan men wa? Do you (hear)understand/speak French?

Aw tɛ bamanankan fɔ?
You don’t speak Bambara?

c) The reflexive verbs:

NB: • Reflexive verbs or pronominal verbs always have an object pronoun that refers to the same person as the subject. The object pronoun occurs before the verb.

eg: N bɛ n ko. I wash myself

• But in Bambara, the third person object noun can be ɓi in reflexive constructions.

eg: A bɛ a sigi = A b’i sigi. He sits down.

Karamɛγɔ t’i sigi kalanso kɔna. The teacher doesn’t sit down in the classroom.

eg: k’i ko k’i da k’i sigi k’i lafɛ k’i yaala k’i ɓenaje

Affirmative form: Suj + bɛ + Pron + V

N bɛ n ko sɔgɔma ni sufɛ.

Negative form: Suj + tɛ + Pron + V

N tɛ n da joona sufɛ.

Interrogative form:

Suj + bɛ + Pron + V (wa)? Suj + tɛ + Pron + V (wa)?

I b’i ko sɔgɔma ni wula fɛ (wa)? Aw t’aw da joona sufɛ?

NB: • The reflexive pronoun always immediately precedes the reflexive verb in the infinitive:

N bɛ taa n yaala. I am going to take a walk.

Aw bɛ taa aw ɓenaje. You are going to amuse yourself.
d) The intransitive verbs:

**e.g:**

I be bɔ min?  Where are you from?

N be bɔ Ameriki.  I come from Amerika.

I be taa min?  Where are you going?

N be taa sugu la.  I am going to the market.

**NB:** • In Bambara, the indirect object (object + postposition) occurs after the verb.

**e.g.:**

ka bɔ  ka taa  ka segin  ka kuma  ka suŋğ  ka wuli  ka yaala

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suj + bɛ + V + indirect Obj + postp</td>
<td>Suj + tɛ + V + indirect Obj +postp</td>
</tr>
<tr>
<td>Sali bɛ taa sugu la.</td>
<td>Sali tɛ segin joona so.</td>
</tr>
</tbody>
</table>

**Interrogative form:**

<table>
<thead>
<tr>
<th>Suj + bɛ + V + indirect Obj + postp (wa)?</th>
<th>Suj + tɛ + V + indirect Obj +postp (wa)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amadu bɛ kuma kalandenw fɛ wa?</td>
<td>I ba tɛ taa sugu la don go don?</td>
</tr>
</tbody>
</table>

**e)- The verb ke**

The verb ke has many meanings: to do, cause, happen, occur.

Here, it was used as a transitive verb, meaning “do”.

**e.g:**

ka kalan ke (ka kalanke)  to do studying (to study)

ka baara ke (ka baarakę)  to do work (to work)

**NB:** • In the above two examples kalan is a noun meaning “studying” and baara is a noun meaning “work”. Both are direct objects of the verb ke.

<table>
<thead>
<tr>
<th>Affirmative form</th>
<th>Negative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suj + bɛ + Vke + Obj + postp</td>
<td>Suj + tɛ + Vke + Obj +postp</td>
</tr>
<tr>
<td>N be baarakę kɔridelape la</td>
<td>U tɛ sɛnke e don go don.</td>
</tr>
</tbody>
</table>

**Interrogative form:**

<table>
<thead>
<tr>
<th>Suj + bɛ + Vke + Obj + postp (wa)?</th>
<th>Suj + tɛ + Vke + Obj +postp (wa)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A be bareke a somɔgɔw fɛ su o su wa?</td>
<td>I tɛ sebɛnni ke kalanso kɔŋ?</td>
</tr>
</tbody>
</table>

f) The verb ko

**e.g:**

I ko mun?  What do you say?

N ko, n bɛ taa so.  I say, I am going home.
The verb *ko* that appeared in these sentences 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 in Present tense.

g) **The postposition “la”**

*La* is a preposition used for a place. It comes always after the place in the sentence. Therefore, it is called a postposition.

\[ S \ + \ bɛ \ + \ Verb \ + \ Place \ + \ la \]

*e.g.*

N \ bɛ \ taa \ lakɔli \ la.

A bɛ kalankɛ University la.

*La* become *na* in front of nasal sounds.

*e.g.*

An bɪ taa nɐn ɔnana.

*La* is not used in front of *so* (specific place)

*e.g.*

N bɛ taa so.

*La* is not used with geographical names (except for Mali).

*e.g.*

An bɛ bɔ Ameriki.
U tɛ taa Bamako.
A bɛ bɔ New-York.

**But**

U bɛ na Mali la.
IV- **EXERCISES**

1- Write the possible answers:

   I ni sogoma  ______________

   I ka kene?  __________ / __________ / __________

   I be di?  __________ / __________ / __________

   Here be?  ________________ / ________________

   Somagaw be di?  ________________ / ________________

   I fa n'i ba be di?  ________________ / ________________

   Here sira?  ________________

2- Create a conversation between Amadu and Bakari.

Amadu: _______
Bakari: _______
Amadu: _______
Bakari: _______
Amadu: _______
Bakari: _______
Amadu: _______
Bakari: _______
3- Match the words in A with those in B.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- n bɛ taa</td>
<td>a- amen</td>
</tr>
<tr>
<td>2- lakɔli</td>
<td>b- see you</td>
</tr>
<tr>
<td>3- k'an b'u fo</td>
<td>c- they will hear it</td>
</tr>
<tr>
<td>4- amiina</td>
<td>d- I leave</td>
</tr>
<tr>
<td>5- u n'a mɛn</td>
<td>e- have a nice day</td>
</tr>
<tr>
<td>6- ka tile ɛre caya</td>
<td>f- school</td>
</tr>
<tr>
<td>7- k'an sɔɔni</td>
<td>g- see you soon</td>
</tr>
<tr>
<td>8- k'an bɛn</td>
<td>h- tell them hello</td>
</tr>
</tbody>
</table>

**TDA**

1- Greet at least two (2) to three (3) persons on your way:
- Observe the acts and gestures;
- Get informed on their identity and where they are from;
- Use at least three (3) expressions to take a leave in this real situation;
- Note down the new expressions.

2- With a family member’s help:
- Identify at least 5 objects of your choice in the court yard;
- Identify at least 5 objects in your room;
- Identify at least 5 objects in the kitchen.

**SELF EVALUATION**

I can:
- Greet in an appropriate way according to the moment and situation: YES: ___ NOT YET ___
- Introduce myself: YES___ NOT YET ___
- Introduce someone: YES ___ NOT YET ___
- Say goodbye in a real situation: YES ___ NOT YET ___
**Communicative Task:** *FëNW TòGo JìnInkali*

ASKING THE WORD FOR SOMETHING

**Objectives:**

1. Without his/her notes, each trainee will be able to ask, at least, three (3) types of questions to find out the name and the use of five (5) different objects in a real situation.
2. Without his/her notes, each trainee will be able to identify, at least, five (5) different objects in his/her sector.
3. Without his/her notes, each trainee will be able to tell the use of, at least, five (5) different objects in his/her community.
4. Without his/her notes, each trainee will be able to use three (3) expressions of possession.

**Cultural Notes:**

1. Always greet people before asking them.
2. It is not advised to name intimate body parts.
I-

kalanso  classroom
duloki  shirt
kulisi  shorts
tabulo  chalkboard
saki (bọọ)  bag
takiye  chalk
segi  basket
lakere  chalkboard
talaji (pitaali)  kerosene
so  house
sasi (sigion)  chair
palan (shiyo)  bucket
deben  mat
biki  pen
kaye  copy book
furalan  broom
birifini  blanket
dilan (dalan)  bed
li  bed
gafe (liburu/kitabu)  book
kiriyon  pencil
sange (sanke)  mosquito net
pili  battery
kesu  trunk
safine  soap
te (dute)  tea
sukaro  sugar
butiki  shop
finfin (saribon)  charcoal
alimeti  matches
fini  cloth
samara  shoes
salidaga  kettle
fifalan  fan
lanpan  kerosene lamp
ka furannike  to sweep
ka x furan  to sweep x
ka x fifa  to fan x
ka x ko  to wash
ka x don  to wear x
ka x mene/ka x tug  to light
ka x ta  to take x
ka x ke y konj/la  to put x(liquid) in y
ka x seben  to write x
ka x kapa  to put off (light)
ka x siri  to tie x/to fasten x
ka x (da) yeje  to open x
k'i fifa  to fan one self
ka x tige  to cut x
ka x jaabi  to answer x
ka x jajje  to look at x/to watch x
ka x pininka  to ask x
ka x neshe  to explain x
k'i biri ni x ye  to cover oneself with x

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 COMMON EXPRESSIONS

a tōgɔ? what is its name?
nin tōgɔ? what is the name of this?
nin bɛ fɔ cogodi bamanankan na? how do you say this in bambara?
nin kɔɔ? what is the meaning of this?
nin bɛ wele cogodi? how do you call this?
 n m’ɑ faamu I didn’t understand it
a fɔ tuguni say it again.
segin a kan repeat it ( again )
i ko di/?i ko mun?/i ye mun fɔ? what did you say?
n m’a men I didn’t hear it
i y’a men wa? did you hear it?
i y’a faamu? did you understand it?
x don it is x
x tɛ it is not x
nin laje look at this/watch this
mun don? what is it?
ʃon don? who is it?
nin ye mun ye? what is that?
nin ye ʃon ye? who is this?
nin ye x ye this is x / that is x
nin tɛ x ye this is not x
ʃɛn jumɛn? what (thing)?
a fɔ dɔɔni dɔɔni say it slowly
a fɔ ka perɛn say it loudly
pininkali be n fɛ I have a question

SectorNotes:
Knowing the names of your sector tools and items makes your work easier.
II- Grammar

The possessive case: The only Bambara word “ka” translates the possessive adjectives my, your, his, her, its, our, your, their in English.

E.g:

i-

<table>
<thead>
<tr>
<th>S + ka + obj.</th>
<th>Subj’s obj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N ka saki</td>
<td>my bag.</td>
</tr>
<tr>
<td>John ka so</td>
<td>John’s house</td>
</tr>
<tr>
<td>U ka kalanso</td>
<td>Their classroom</td>
</tr>
</tbody>
</table>

ii-

<table>
<thead>
<tr>
<th>S + ka + obj. + don</th>
<th>It’s Subj’s obj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N ka duloki don</td>
<td>It’s my shirt.</td>
</tr>
<tr>
<td>A ka sigilan don</td>
<td>It’s his chair.</td>
</tr>
</tbody>
</table>

iii-

<table>
<thead>
<tr>
<th>Nin ye + S + ka + Obj. ye</th>
<th>This is Subj’s Obj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin ye jәn ka saki ye?</td>
<td>Whose bag is this?</td>
</tr>
<tr>
<td>Nin ye n ka saki ye.</td>
<td>This is my bag.</td>
</tr>
</tbody>
</table>

N.B.: “Ka” never varies. It is the possessed object which takes the plural form.

E.g:

<table>
<thead>
<tr>
<th>A ka sigilanw</th>
<th>His chairs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>An ka sakiw</td>
<td>Our bags.</td>
</tr>
</tbody>
</table>

N.B.: We don’t use “Ka” with the family or intimate relations and the parts of the body.

E.g:

<table>
<thead>
<tr>
<th>N fa don</th>
<th>It’s my father.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin ye n ba ye.</td>
<td>This / that is my mother.</td>
</tr>
<tr>
<td>A terice don.</td>
<td>It’s his/her friend.</td>
</tr>
<tr>
<td>I da</td>
<td>Your mouth.</td>
</tr>
</tbody>
</table>
The possessive pronoun “ta”

The word “ta” replaces the object possessed. It translates the English words: mine, yours, his, hers, its, ours, yours, theirs according to the subject.

i-

<table>
<thead>
<tr>
<th>Subj. + ta + don</th>
<th>It is Subj.’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subj. + ta + tε</td>
<td>It is not Subj.’s</td>
</tr>
</tbody>
</table>

**e.g:**

N ka saki don. It is my bag.

N ta don It is mine.

Aw ta tε. It’s not yours.

ii-

<table>
<thead>
<tr>
<th>Nin + ye + Subj.+ta + ye</th>
<th>This is Subj.’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin + tε + Subj.+ta + ye</td>
<td>This is not Subj.’s</td>
</tr>
</tbody>
</table>

**e.g:**

Nin ye n ka samara ye. This is my shoe.

Nin ye n ta ye This is mine.

Nin tε John ka samara ye. This is not John’s shoe.

Nin tε John ta ye. This is not John’s.

**N.B.:** “ta” “always replaces an object possessed which we mentioned before.

When objects possessed are many, “ta” becomes “taw” (plural form.).

**e.g:**

John ka bikiw don.

A taw don.

The emphatic personal pronouns

**Simple pronouns**

<table>
<thead>
<tr>
<th></th>
<th>Emphatics</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td>ne I me</td>
</tr>
<tr>
<td>i</td>
<td>e you</td>
</tr>
<tr>
<td>a</td>
<td>ale he, him; she, her; it</td>
</tr>
<tr>
<td>an</td>
<td>anw we us</td>
</tr>
<tr>
<td>aw</td>
<td>aw you</td>
</tr>
<tr>
<td>u</td>
<td>olu they them</td>
</tr>
</tbody>
</table>
**The emphatic “de”**

It is used when we want to insist on the situation. It always goes with the emphatic pronouns.

* e.g.:   
  Jàn ka biki don? Whose pen is it?  
  Ne de ka biki don. It is *my* pen.  
  Ne de ta don. It is *mine*.  

_N.B.: The emphatic pronouns can be subjects too whenever we put an emphasis on a factor or situation._

* e.g.:   
  Ne de bɛ de Ameriki. It’s *me* who comes from USA.  
  Ale de bɛ taa Bamako. It’s *him* who goes to Bamako.

**Using the structure:**

<table>
<thead>
<tr>
<th>Subj. + bɛ + Obj. + V + ni + x + ye</th>
<th>Subj. + V + with the Obj.</th>
</tr>
</thead>
</table>

* e.g.:   
  N bɛ so furan ni furalan ye. I sweep the house with the broom.  
  A bɛ ji ta ni shiyo ye. He/she takes water with the bucket.  

_N.B.: This structure can be used only with the objects we can take easily with our hands work with._

**The above structure is used to answer to the question below**

<table>
<thead>
<tr>
<th>Subj. + bɛ + mun + kɛ + ni + x + ye?</th>
<th>What does Subj. do with x?</th>
</tr>
</thead>
</table>

* e.g.:   
  I bɛ mun kɛ ni alimɛti ye? What do you do with the matches?  
  N bɛ lanpan mɛɛ ni alimɛti ye. I light the kerosene lamp with the matches.  

**But when the object is not taken to work with the question is:**

<table>
<thead>
<tr>
<th>Subj. + bɛ + mun + kɛ + Obj. + la/na?</th>
</tr>
</thead>
</table>

* e.g.:   
  I bɛ mun kɛ taji la? What do you do with the kerosene?  
  N bɛ taji kɛ lanpan kɛɛ. I put the kerosene in the kerosene lamp.  

**Safety and Security Notes:**

* When in trouble, knowing the names of things may be helpful.*

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III- EXERCISES

• Translate the following sentences in Bambara:

1. No it is not his. _________________________________
2. It is ours. _________________________________
3. No they are mines. _________________________________
4. It is mine. _________________________________
5. It’s me who comes from USA. _________________________________
6. It’s him who goes to Bamako. _________________________________

• Ask your brother or sister the name of things you want to know.

TDA With a family member’s help:

• Identify at least five (5) objects of your choice in the court yard;
• Identify at least five (5) objects in your room;
• Identify at least five (5) objects in the kitchen.

SELF EVALUATION I can:

• Formulate questions to find out the name and the use of different objects in a real situation: YES __ NOT YET __
• Give the name of certain current objects: YES __ NOT YET __
Communicative Task: DENBAYA/SOMGW
TALKING ABOUT THE FAMILY

Objectives:

1. Without help, each trainee will be able to cite six (6) family relationships in his/her host family.
2. Without his/her notes, each trainee will be able to tell exactly the profession of three (3) family members and where they live.
3. Without help, each trainee will be able to tell the social status and the age of, at least, three (3) family members in the target language.

Amadu ka denbaya filɛ.
A muso tɔŋɔ Assa
A denw tɔŋɔ Fanta, Madu, Awa ani Seku.
Cultural Notes:

1. In Mali, when we talk about family, we refer to the extended one.
2. Cousins are considered as siblings and there is a joking relationship between them as well as between sisters-in-law and brothers-in-law, or grand parents and grand children.
3. Parents can beat their children, just to discipline them; also some husbands beat their wives.

I-

**VOCABULARY**

**FAMILY MEMBERS**

- bangebaa/mansa: parent
- ba: mother
- muso: woman/wife
- denc/denkɛ: son
- balima: sibling
- balimamuso: sister
- kɔrɔɛ/kɔrɔkɛ: older brother
- đɔgɔ: younger
- đɔgmuso: younger sister
- mmuso: grandmother
- bɛnkɛ: uncle

**SOME EXPRESSIONS**

- x sigilen don + place/x sigilen bɛ + place: x is settled + place
- n tɛ n bangebaaw bara: I don’t live at my parent’s
- x balolen don: x is alive
- x balolen tɛ: x isn’t alive
- x sara/x bana: x is dead
- x furulen don: x is married
- x furulen tɛ: x isn’t married
- x furu salen don: x is divorced
- x ye cɛganan ye: x is a bachelor/single
- x ye musoganan ye: x is single
- x kɔrɔlen don: x is old
- x san ye + number ye/x ye san + number: x is number year old

Safety and Security Notes:

1. The concept of privacy is restricted in Malian families.
2. Belongings are considered as common. (Beware: take care of your stuff)
II-

**GRAMMAR**

*Possessive “Fe“*

i- Possessive “have“ in English is commonly expressed in Bambara by what we call a locative construction. These constructions do not contain verbs. They consist of a noun (or noun phrase) followed by the auxiliary bɛ or tɛ, fɛ 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:**


ii- The most common postposition for expressing possession is Fe, which translates very roughly into English as "with". But here it means have. e.g.:

a) **Affirmative form:**

<table>
<thead>
<tr>
<th>Object + bɛ + Subject + fɛ</th>
<th>Subject have the Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biki bɛ n fɛ.</td>
<td>I have a pen.</td>
</tr>
</tbody>
</table>

b) **Negative form:**

<table>
<thead>
<tr>
<th>Object + tɛ + Subject + fɛ</th>
<th>Subject have not the Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Den tɛ n fɛ.</td>
<td>I have not a child.</td>
</tr>
</tbody>
</table>

c) **Interrogative form:**

<table>
<thead>
<tr>
<th>Object + bɛ + Subject + fɛ (wa) ?</th>
<th>Do you have a child?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Den bɛ i fɛ?</td>
<td></td>
</tr>
</tbody>
</table>
III-

EXERCISES

• Answer the following questions in full sentences.
  1- Balima joli b’i fɛ? ______________________________________
  2- Den joli b’i bangebaw fɛ? _______________________________
  3- I balimaw bɛ min? _______________________________________
  4- I balima jumɛn sigilen b’i bangebaw bara? __________________
  5- I bangebaw bɛ mun baarakɛ? ______________________________
  6- Jɔn ye kalanden ye ekɔliba la aw ka so? ____________________
  7- Jɔn bɛ sokɔnɔbaara ke aw ka so? __________________________
  8- I balimaw ye san joli ye? _________________________________
  9- I n’i mɛke ani i mɛmuso sigilen bɛ dugu kelen kɔnɔ wa? ________

• Translate into Bambara.
  1- My sister has a daughter. _________________________________
  2- They have too many children. ______________________________
  3- My brother is not yet married. ______________________________
  4- His father is a teacher. ____________________________________
  5- My mother works at the hospital. ____________________________
  6- Their sisters live in England. ________________________________
  7- She has ten brothers and five sisters. ________________________
  8- We have good trainers. ___________________________________
  9- You’re my brother. _______________________________________
 10- My aunt is divorced. ______________________________________

• Get the family tree of your host family by asking a member. You may have to report to the class.

TDA  1- Get informed the identity and profession of some of your host family members.
     2- Draw your host family tree.

SELF EVALUATION I can:

• Describe my family: YES___ NOT YET__
Communicative Task: SANNI SHOPPING

Objectives:

1. Each trainee will be able to use efficiently the local money in a Malian market without his/her notes.
2. Without his/her notes or any other help, each trainee will be able to buy two (2) or three (3) items in a market or a shop.

Cultural Notes:

1. In Mali, prices are not fixed in the markets, so, bargaining is practiced.
2. People get informed about prices before going to the market.
3. Sellers are often aggressive in marketing their goods.
Samba: Kiliyan! Kiliyan! Na yan! Bagi Ṽumanw bɛ yan!

Amadu: I ni sɔgɔma! N bɛ bagi Ṽumanw fɛ, nka da duman!

Samba: Ola, i sera a Ṽarɔ la. Ne ka bagiwbɛ da ka Ṽagɔn. U laje.

Amadu: Nin ðëtiri ye joli ye?

Samba: N b’o da diya i la! O ðëtiri ye kɛmɛ saba ni bi duuru ye.
     Kɔm i e don, barika b’a la

Amadu: Ayiwa! A barika, caman bɔ a la.

Samba: A ka ni forokiyə la. I b’a san joli?


Samba: A kari kari ye kɛmɛ saba ye. Nka, i bɛ se ka kɛmɛ filə ni bi duuru sara.


Samba: Fini ni warimisen filə. I kɛnɛ k’a kɔrɔ!

Amadu: Amiina! Ka sugu diya!
**VOCABULARY**

**MONEY SYSTEM:**

In malian monetary system the unity is dărme kelen. It equals five francs.

<table>
<thead>
<tr>
<th>e.g.</th>
<th>5F =</th>
<th>dărme kelen</th>
<th>10F =</th>
<th>dărme fila</th>
</tr>
</thead>
<tbody>
<tr>
<td>25F =</td>
<td>(dărme) duuru</td>
<td>50F =</td>
<td>(dărme) tan</td>
<td></td>
</tr>
<tr>
<td>100F =</td>
<td>(dărme) mugan</td>
<td>250F =</td>
<td>(dărme) biduuru</td>
<td></td>
</tr>
<tr>
<td>500F =</td>
<td>(dărme) keme</td>
<td>1000F =</td>
<td>(dărme) keme fila</td>
<td></td>
</tr>
<tr>
<td>2500F =</td>
<td>(dărme) keme duuru</td>
<td>5000F =</td>
<td>(dărme) waa kelen</td>
<td></td>
</tr>
<tr>
<td>10.000F =</td>
<td>(dărme) waa fila</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>butigi</th>
<th>the shop</th>
<th>butigiti</th>
<th>the shop keeper</th>
</tr>
</thead>
<tbody>
<tr>
<td>sugu</td>
<td>the market</td>
<td>feerekela</td>
<td>the seller</td>
</tr>
<tr>
<td>sannikela</td>
<td>the buyer</td>
<td>war</td>
<td>money</td>
</tr>
<tr>
<td>warimisen</td>
<td>change/coins</td>
<td>sango da</td>
<td>price</td>
</tr>
<tr>
<td>sanni</td>
<td>shopping</td>
<td>feere</td>
<td>selling</td>
</tr>
<tr>
<td>falen</td>
<td>change</td>
<td>tere meli</td>
<td>bargaining</td>
</tr>
</tbody>
</table>

**BUTIGI KONE: NW (THINGS IN THE SHOP)**

<table>
<thead>
<tr>
<th>safinë</th>
<th>soap</th>
<th>safinë mugu</th>
<th>soap powder</th>
</tr>
</thead>
<tbody>
<tr>
<td>kafe</td>
<td>coffee</td>
<td>alimeti</td>
<td>matches</td>
</tr>
<tr>
<td>tulu</td>
<td>oil</td>
<td>sigereti</td>
<td>cigarette</td>
</tr>
<tr>
<td>te</td>
<td>tea</td>
<td>buru</td>
<td>bread</td>
</tr>
<tr>
<td>shokola</td>
<td>chocolate</td>
<td>pili</td>
<td>battery</td>
</tr>
<tr>
<td>buru kala (kelen)</td>
<td>loaf of bread</td>
<td>letiriforoko</td>
<td>envelop</td>
</tr>
<tr>
<td>sukar</td>
<td>sugar</td>
<td>pati</td>
<td>tooth paste</td>
</tr>
<tr>
<td>kaye</td>
<td>note book</td>
<td>borsi</td>
<td>tooth brosh</td>
</tr>
<tr>
<td>bɔnbɔn</td>
<td>candy</td>
<td>biki</td>
<td>pen</td>
</tr>
<tr>
<td>nɔnɔ</td>
<td>milk</td>
<td>nɔnɔ mugu</td>
<td>milk powder</td>
</tr>
<tr>
<td>nɔnɔ jiman</td>
<td>concentrated milk</td>
<td>shɛfan</td>
<td>eggs</td>
</tr>
</tbody>
</table>

**SUGULAF: NW (THINGS IN THE MARKET)**

<table>
<thead>
<tr>
<th>yiriden</th>
<th>fruit</th>
<th>lenburukumun</th>
<th>lemon</th>
</tr>
</thead>
<tbody>
<tr>
<td>lenburuba</td>
<td>orange</td>
<td>namasa</td>
<td>banana</td>
</tr>
<tr>
<td>mangoro</td>
<td>mango</td>
<td>jabibi</td>
<td>pine apple</td>
</tr>
<tr>
<td>manje</td>
<td>papaya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**INGREDIENTS**

- sogo  
  meat

- jaba  
  onion

- tigadege  
  peanut butter

- namasa  
  banana

- foronto  
  pepper

- ngayu  
  egg plant

**OTHER THINGS**

- bagi  
  material

- tafe  
  pagne

- duloki  
  a shirt

- mőnturu  
  a watch

**MEASURES**

- sara  
  pile (tiga sara/a pile of peanut)

- litiri tilance  
  a half of litre

**SOME EXPRESSIONS FOR BARGAINING**

- ayiwa  
  o.k.

- ka x san  
  to buy x

- ka x falen  
  to make change

- ka x segin  
  to give back x

- x ye joli ye?  
  how much is x

- x + be + place (la)  
  x is at place

- a barika  
  reduce or increase it

- a di yan x (la)  
  give it to me at ... price

- i kari kari ye joli ye?  
  what is your last price?

- x da/songa ka ngon /ka di/man gelen  
  x is cheap

- x + be + Pers + bolo/x + be Pers + fe  
  to have

- objet + be songa place (la)  
  object is found at place
**Safety and Security Notes:**

1. Take care of your handbags and pay attention to people who get too close to you in the market.
2. “Don't put all your eggs in one basket”. Avoid exposing a lot money and check your change after buying.
3. Don't accept any help except you know the person.

**Personal health Notes:**

Avoid buying unprotected market food and drink because of sanitation conditions.

### III-

**GRAMMAR**

**THE PAST DEFINITE**

The past in bambara is grouped into categories: Regular verbs and irregular Verbs.

All verbs requiring an object, all verbs ending by ke and all reflexive verbs are regular.

In transitive constructions the past is indicated by the auxiliary ye.

In the negative, the past is formed in the same way for both transitive and intrasitive constructions: the auxiliary is ma in regular auxiliary position.

Here are their structures:

1. **Regular Verbs**

   **Transitive Constructions:**
   
   - Ex: Don go dông sɔgɔma, n be kafe min. (*Present tense*)
   - Ex: Bi sɔgɔma, n ye mɔni min. (*Past definite*)
   - Ex: Kunun, n taara sugu la.

   i) **Affirmative form:**

<table>
<thead>
<tr>
<th>Subj + ye + Obj + V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi sɔgɔma, n ye safin san butigi la.</td>
</tr>
</tbody>
</table>

   **Negative form:**

<table>
<thead>
<tr>
<th>Subj + ma + Obj + V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi sɔgɔma, n ma safin san butigi la.</td>
</tr>
</tbody>
</table>

   This morning I bought soap in the shop. This morning I didn't buy soap in the shop

   **Interrogative form:**

<table>
<thead>
<tr>
<th>Subj + ye + Obj + V (wa)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi sɔgɔma, i ba ye ji kalaya joona wa?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subj + ma + Obj + V (wa)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surɔ i ma dute min wa?</td>
</tr>
</tbody>
</table>

   Did your mom heat water earlier this morning? Didn’t you drink tea last night?
ii) **Affirmative form:**

Subj + ye + Vₖε + Obj + postp

A ye baarakε koridelape la

**Negative form:**

Subj + ma + Vₖε + Obj + postp

U ma seneke foro la.

**Interrogative form:**

Subj + ye + Vₖε + Obj + postp (wa)?

I ye baroke i somogw fe surɔ wa?

Subj + ma + Vₖε + Obj + postp (wa)?

I ma sebennike kalanso koɔ?

iii) **Affirmative form:**

Subj + ye + Pron + V

N ye n ko bi sogɔma.
I washed myself this morning

**Negative form:**

Subj + ma + Pron + V

N ma n da joona surɔ.
I did not lie down early last night.

**Interrogative form:**

Subj + ye + Pron + V (wa)?

I y’i ko bi sogɔma (wa)?

Subj + ma + Pron + V (wa)?

Aw m’aw da joona surɔ?

2- **Irregular Verbs**

**Intransitive Constructions:**

In intransitive constructions the auxiliary is the suffix ra or na or la attached to the verb.

a) **Suffix Ra**

ra is the basic form

**Affirmative form:**

Subj + Vra + Compl + postp

Kunun, n taara sugu la
Yesterday I went to the market.

**Negative form:**

Subj + ma + V + Compl + postp

Aw ma taa sugu la kunun.
Yesterday I didn't go to the market.

**Interrogative form:**

Subj + Vra + Compl + postp (wa)?

Aw sunogra joona surɔ?
Did you sleep early last night?

Subj + ma + V + Compl + postp (wa)?

Aw ma sunogjoona surɔ?
Didn’t you sleep early last night?

b) **Suffix Na**

na: after nasal consonants

**Affirmative form:**

Subj + Vna + Compl + postp

An kununnna joona

**Negative form:**

Subj + ma + V + Compl + postp

Aw ma kuma u fe.
Interrogative form:

\[
\text{Subj + Vna + Compl + postp (wa)?} \quad \text{Subj + ma + V + Compl + postp (wa)?}
\]

Aw kumana u fe wa?
Did you talk to them?

Aw ma kuma u fe?
Didn’t you talk to them?

c)- Suffix \text{La} 
\text{la: if the consonant immediately preceding is an l}

Affirmative form:

\[
\text{Subj + Vla + Compl + postp}
\]

Kunun wula fe an bolila dagu sira kefe.
Yesterday afternoon we ran by the road.

Negative form:

\[
\text{Subj + ma + V + Compl + postp}
\]

Aw ma bi s\text{ogma}.
You did not run this morning.

Interrogative form:

\[
\text{Subj + Vla + Compl + postp (wa)?} \quad \text{Subj + ma + V + Compl + postp (wa)?}
\]

Aw wulila joona bi s\text{ogma}?
Did you wake up early this morning?

Aw ma bi s\text{ogma}?
Didn’t you run this morning?

3- Time expressions

Here are some time expressions going with the past definite.

\text{surc} \rightarrow \text{last night} \quad \text{kunun} \rightarrow \text{yesterday} \quad \text{kunasinin} \rightarrow \text{the day before yesterday}

\text{dag\text{akun t\text{em\text{enen}}} } \rightarrow \text{last week} \quad \text{kalo t\text{em\text{enen}}} \rightarrow \text{last month} \quad \text{salon} \rightarrow \text{last year}
IV- EXERCISES

- Do the following matching game:
  1- kɛmɛ  a- 9355F
  2- kɛmɛ saba  b- 5500F
  3- kɛmɛ wɔʁ ni biduuру c- 70F
  4- wa kelen ni kɛmɛ segin ni biwolonfila ni kelen d- 110F
  5- wa kelen ni kɛmɛ e- 45F
  6- mugan ni fila f- 3250F
  7- tan ni naani g- 500F
  8- dɔɾmɛ  kɔŋɔntɔŋ h- 1500F

- Do the following matching game:
  1- do ɓɔ a la/a barika a- what do you have on you?
  2- i b’a san joli? b- what’s your last price?
  3- o t’a sɔŋ c- how much is the shirt?
  4- i kari kari ye joli? d- have it.
  5- hɔn. e- how much do you pay for it?
  6- safine banna. f- reduce the price.
  7- duloki ye joli ye? g- that cannot afford it.
  8- wari di yan. h- give the money.
  9- safine bɛ sɔŋ butigi la. i- give the change back.
  10- ṣaŋ ɓanna. j- can you change 500F?
  11- buru t’e yan. k- you can find soap in the shop.
  12- tiga dɔɾmɛ tan na di yan. l- there is no bread.
  13- kɛmɛ falen b’i bolo wa? m- soap is finished.
  14- warimisen segin. n- give me peanut for 50F.
  15- mun b’i kun? o- milk is finished

- Change the following sentences into the past definite
  • N bɛ namasa san sugu la. ______________________________________
  • An bɛ na kalanyɛɛ la sɔŋɔma joona. __________________________
  • A tɛ sannike bì. __________________________________________
  • N bɛ wuli joona ka boli. ____________________________________
  • I tɛ fɔyi ke nako la. ________________________________________
  • An bɛ dumunike yan dimasi. ________________________________
Refering to this picture complete this dialogue between Amadu and Samba.

Amadu: ________  Samba: Nba i ni sogoma
Amadu: ________  Samba: fini metiri ye wa kelen ye
Amadu: ________  Samba: I b'a san joli?
Amadu: ________  Samba: O t'a soro
Amadu: ________  Samba: Keme segin
Amadu: ________  Samba: Wari di
Amadu: ________  Samba: Kan b'u fo
**TDA 1-** In the host village, identify at least five (5) products of your choice from the places below:

- At the market;
- In a shop;
- From a street seller.

**NB:** *Use the board below:*

<table>
<thead>
<tr>
<th>Shop items</th>
<th>Market items</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fruits/jiridem</td>
</tr>
</tbody>
</table>

2- Buy two (2) or three (3) items of your choice in a shop or in the market.

- Observe the sellers attitudes before and during buying;
- Bargain the prices of items (what were the proposed prices and the ones at which you bought your articles?)

**SELF EVALUATION**

I can:

- Use efficiently the local money: YES: _ NOT YET: _
- Ask about the availability of something: YES: _ NOT YET: _
- Buy in a market or a shop: YES: _ NOT YET: _
Communicative Task: Yɔrò Tamaserecogo
ASKING/GIVING DIRECTIONS

Objectives:

1. Without his/her notes, each trainee will be able to locate, at least, two (2) places.
2. Without any help, each trainee will be able to use, at least, three (3) expressions to ask and give directions.

Cultural Notes:

1. Greet people before asking them for directions.
2. In small villages, people prefer leading you to the place rather than giving you directions.
3. People refer to common well-known places to indicate directions instead of referring to the cardinal points.

I-

DIALOG

Umaru: A’ ni sɔŋɔma!
Amadu: Nba, a’ ni sɔŋɔma! Dɔ di!
Umaru: Baası te! A’ be hake to! N be dugutigi ka so de ɲinin.
Amadu: Dutigi ka so be an kerefe, An be se ka taa ɲagɔn fe.
Umaru: I ni ce! A sira nɛf n ye, n yere kelen be se ka taa.
Amadu: Ayiwa! I tilen nin sira kelen in fe. I be kare saba temen,ɔ kɔ, fara i numan fe. Da naaninan don i kini fe. Mangorosunba be soda la.
Umaru: I ni baraj! K’an bɛn!
Amadu: K’an be! Ka se ni ɲuman ye!
Umaru: Amiina!
There are some places people refer to locate a given point (common or public places or buildings, well-known people...)

dugujumi hospital
yirisunba the big tree
dugugyi ka so the chief of the village’s house
siraba the main road
dunjoli ka so the chief of the village’s house
worodugu south
dugu north
kor the east
dugu west
fan side of x
yan here

The following expressions are used to lead someone to a certain point.

i tilen ka taa. (fo...) Go straight. (until...)
fara i kini fe. Turn left.
temən so la. Pass over the house

These other expressions are very polite used by someone who wants a help to find his/her way.

jε n ma! Please, help me!
haketo! Excuse me!
x yrr ka jan wa? Is x far?
a ka ja dugu It’s fairly far
i b’i tilen nin sira fe You go straight on this road.

Here are some useful prepositions for giving or receiving directions.

x jεfe in front of x
x kan in x
x duguma on the ground
x kerefe next to x
x kuna above x
x sanfe above x

The are other common words you meet in the context of giving or receiving directions.

ka x jirap. la/na to show x to pers.
The Ordinal numbers are built on the cardinal numbers by adding nan, except for fil (first) and laban (last). Here are some examples:

<table>
<thead>
<tr>
<th>Cardinal numbers</th>
<th>Ordinal numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>kelen</td>
<td>fil</td>
</tr>
<tr>
<td>fila</td>
<td>filanan</td>
</tr>
<tr>
<td>saba</td>
<td>sabanan</td>
</tr>
<tr>
<td>naani</td>
<td>naaninan</td>
</tr>
<tr>
<td>x laban</td>
<td>laban</td>
</tr>
</tbody>
</table>

Safety and Security Notes:

1. In big cities, people hesitate to indicate somebody's house. (Because of security issues)
2. Always double-check when you are given a direction.
3. “He who asks doesn't get lost”.

III - Grammar

The Imperative

a) The Imperative in Bambara is used for making polite requests, suggestions or commands.

**Affirmative form:**

\[(obj) + \text{Verb}\]

e.g: - Ji min! (Drink water!)
      - I ko! (Wash!)
      - Taa! (Go!)

**Negative form:**

\[\text{kana} + (obj) + \text{Verb}\]

b) This is formed by using the auxiliary *ka* in the affirmative and *kana* in the negative.

**Affirmative form:**

\[\text{Suj} + \text{ka} + (obj) + \text{Verb}\]

e.g: An ka ji min! (Let’s drink water!)
     An k’an ko! (Let’s wash!)
     An ka taa! (Let’s go!)

**Negative form:**

\[\text{Suj} + \text{kana} + (obj) + \text{Verb}\]

e.g: Aw kana kəlmənəji min!
     I kan’i ko kəji la!
     An kana taa!
c) The second person plural imperative (you all) is frequently formed by using the pronoun a and the auxiliary ye.

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suj + ye + (obj) + Verb</td>
<td>Suj + kana + (obj) + Verb</td>
</tr>
</tbody>
</table>

e.g: A(w) ye ji min!  
A(w) y’aw ko!  
A(w) ye taa!

Aw kana koɔnnaji min!  
Aw kan’aw ko koji la!  
Aw kana taa!

**IV-**

**EXERCISES**

- **Translate the following sentences into Bambara**
  1- Come here. ___________________________
  2- Turn left. _____________________________
  3- Go straight. __________________________
  4- Cross the third road. __________________
  5- Come and eat. __________________________
  6- Don’t speak English. ___________________
  7- Speak Bambara. _______________________
  8- Don’t laugh. ___________________________

- **Translate the following sentences into Bambara**
  1- We are in the classroom.____________________
  2- The blackboard is in front of us.______________
  3- My book is on the wall.______________________
  4- The mosque is in the center of village __________
  5- My house is near the shop.___________________
  6- The book is under the table.________________
  7- Segu is between Bamako and Mopti.____________
  8- Sometimes we study outside._________________
  9- The bag is on the floor.______________________
• Translate these sentences into bambara.

1- Excuse me. Can you show me the way to Bamako.

2- Good morning brother. I am lost. Do you know where the hospital is?

3- It is not far from here

4- Go straight. Cross the fifth road and turn right

5- Yes, I know him. Do you see the big house other there? It is behind that one.

6- Is Segou far from Bamako?

7- Turn around over this red car then turn left and go straight. The mosque is in front of you.

• Use the command or the imperative form of these sentences below. Please follow the modeles.

Modeles: I bɛ taasugu la. taa sugu la.  
         An bɛ mangoro dun. An ka mangoro dun.  
         Aw tɛ biyɛrɛ min. A kana biyɛrɛ min.

1- Aw bɛ lɛtersɛ ci aw teriw ma. ______________________

2- Aw t’av ko baji la. ______________________

3- I bɛ barokɛ i somɔgwɛ fɛ. ______________________

4- Aw bɛ kuma bamanankan na tuma bɛɛ ______________________

5- I tɛ kuma Angilɛkan na. ______________________

6- Aw t’av sigi duguma ______________________

7- I b’i ko don o don ______________________

8- I tɛ mɔgwɛ neni dugu kɔnɔ. ______________________

9- I bɛ taas dute min i teriw bara ______________________

10- Aw bɛ na kalanso la joona ______________________
**TDA** 1- Make a map of your town and show:
- Your family;
- Every trainee’s family in this town;
- Public places.

2- Ask directions to two (2) or three (3) persons to find out the house of the chief of the village.
- With the chief, get informed about the geographic location of the neighbouring villages.

3- Or, ask for directions to find out the house of a village chief’s consellor.
- Get informed from him about different public interest places and their location in the village.

4- From the school master/a pupil, get informed about the geographic location of the bordering countries with Mali.

5- With a younger sister/brother’s help:
- Identify at least 10 body parts.

**SELF EVALUATION**

I can:
- Indicate a place to someone by using appropriate expressions: YES __. NOT YET __
- Thank someone after he gives me indications: YES __. NOT YET __.
Objectives:

1. Without his/her notes, each trainee will be able to name, at least, ten (10) parts of human body.
2. Without assistance, each trainee will be able to describe a person by pointing out, at least, five (5) physical and five (5) moral traits.
3. Each trainee will be able to describe, in five (5) correct sentences, his/her training site without notes.
4. Each trainee will be able to describe an object by giving two (2) or three (3) characteristics without his/her notes.

I-

Cultural Notes:

1. In public, talking about/touching intimate body parts is culturally inappropriate in Mali.
2. In general, we don't talk about a woman's pregnancy in front of her.
3. Talking about someone's physical and mental infirmities is embarrassing for him/her.
4. Being fat is a sign of wealth and good health; but being skinny is a sign of problems.

VOCABULARY

PARTS OF THE BODY:  FARIKOLO:

<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>nose</td>
<td>kóna</td>
</tr>
<tr>
<td>2</td>
<td>chest</td>
<td>senkala</td>
</tr>
<tr>
<td>3</td>
<td>neck</td>
<td>kamankun</td>
</tr>
<tr>
<td>4</td>
<td>arm</td>
<td>bolo(kala)</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
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<tr>
<td>7</td>
<td></td>
<td></td>
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<td>8</td>
<td></td>
<td></td>
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<tr>
<td>9</td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

nun  mouth
disi  leg
dan  arm
woro  thigh  pe  eye  bolokon  finger
teqe  hand  senkur  ankle  unkolo  head
senteeqe  foot  tulo  ear  nonkon  elbow

QUALIFIERS (PHYSICAL)
The following adjectives are used to describe physical traits.

x ka jan  x is tall
x ka surun  x is short.
x ka bon  x is big/fat
x ka dagan  x is small
x ka kunba  x is strong
x ka misen  x is thin.
x ka kor  x is old
x ka fin  x is black
x ka je  x is light (complexion)
x ka girin  x is heavy
x cekani  x is beautiful (handsome)
x cekajugu  x is ugly

QUALIFIERS (MORAL)
These adjectives are used to portray moral state.

x ka jugu  x is bad/mean
x ka ni  x is good.
x ka farin  x is courageous
x ka kisi  x is devoted/hard working
x ka kegun  x is clever
x nison ka di  x is happy/glad
x nison man di  x is sad
x hakili ka di  x is intelligent
x hakili ka go/ (man di)  x is stupid (not intelligent)

QUALIFIERS (TASTE)

x ka di  x is good  ... e.g.: Namasa ka di/Namasa duman don
x ka kunan  x is bitter  ... e.g.: Woro ka kunan/Woro kunanman don
x ka kumun  x is sour  ... e.g.: Lenmuru ka kumun/Jiriden kumun don
x ka timi  x is sweet  ... e.g.: Jabibi ka timi/Jiriden timiman don
x ka farin  x is hot  ... e.g.: Foronto ka farin/Foronto farinman don
x ka go  x is bad  ... e.g.: Nin jiriden ka go/Jiriden goman don

SOME EXPRESSIONS:

x be cogodi?  How is x?  (What is x like?)
x pe be cogodi?  What color is x?
x furen don.  x is spacious/roomy/comfortable
x korilen don.  x is round.
x ka magan.  x is smooth.
x ka gelen.  x is hard/tough
x ka golin  x is hot
x ka kalan  x is hot
x ka di n ye  x is good to me (x likes)
COLORS

Please note the different forms of expressing colors in Bambara.

- **Jéman** --- nin ye jéman ye ---- nin jélen don ----- a ka jé white
- **Finman** --- nin ye finman ye ---- nin finnen don --- a ka fin black
- **Bilenman** --- nin ye bilenman ye ----- nin bilennen don
- **Bulaman** ------ nin ye bulaman ye -------- x bulaman don
- **Binkénéman/ŋugujiman** -- nin ye ŋugujiman ye -- ŋugujima don
- **Nérémuğuman** ---- nin ye nérémuğuman ye ---- nérémuğuman don
- **Lankiriman** ----- nin tè bilenman ye ----- lankiriman don
- **Worojima**
- **Sikołma**
- **baga**

**NB:** In Mali for most people, mainly with old, rural or illiterate people there are only two concepts of colors: WHITE (for bright) and BLACK (for dark).

**Safety and Security Notes:**

Touching or naming intimates parts in front of opposite sex can expose to harassment.
III- **GRAMMAR**

1. **ka auxiliary**

The *ka* auxiliary is used to express the English *is/are* in the affirmative.

The *man* is the negative form of *ka* and it expresses *is/are not*.

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject + <em>ka</em> + adj</td>
<td>Subject + <em>man</em> + adj</td>
</tr>
</tbody>
</table>

*E.g:* Mike Tyson *ka* surun. 
Mike Tyson is short.

Magic Johnson *man* surun. 
Magic Johnson is not short.

**Chart of exception**

As the title indicates, these are exceptions to the formation of adjectives in Bambara

<table>
<thead>
<tr>
<th>S</th>
<th>V</th>
<th>Adj</th>
<th>S</th>
<th>V</th>
<th>N</th>
<th>Adj. (man)</th>
<th>S</th>
<th>Adj. (man)</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bob</td>
<td>Ka</td>
<td>bon</td>
<td>Bob</td>
<td>ye</td>
<td>den</td>
<td>belebele(ba)</td>
<td>ye</td>
<td>magga</td>
<td>belebele</td>
</tr>
<tr>
<td>a</td>
<td>Ka</td>
<td>dɔγɔn</td>
<td>a</td>
<td>ye</td>
<td>ce</td>
<td>fitini</td>
<td>ye</td>
<td>ce</td>
<td>fitini</td>
</tr>
<tr>
<td>i</td>
<td>Ka</td>
<td>jan</td>
<td>i</td>
<td>ye</td>
<td>---</td>
<td>jamanjan</td>
<td>ye</td>
<td>---</td>
<td>jamanjan</td>
</tr>
<tr>
<td>a</td>
<td>Ka</td>
<td>ni</td>
<td>a</td>
<td>ye</td>
<td>---</td>
<td>ṭuman</td>
<td>ye</td>
<td>---</td>
<td>ṭuman</td>
</tr>
<tr>
<td>n</td>
<td>Ka</td>
<td>kunba</td>
<td>n</td>
<td>ye</td>
<td>---</td>
<td>kunbaba</td>
<td>ye</td>
<td>---</td>
<td>kunbaba</td>
</tr>
<tr>
<td>a</td>
<td>Ka</td>
<td>di</td>
<td>a</td>
<td>ye</td>
<td>---</td>
<td>duman</td>
<td>ye</td>
<td>---</td>
<td>duman</td>
</tr>
<tr>
<td>---</td>
<td>Ka</td>
<td>---</td>
<td>---</td>
<td>ye</td>
<td>---</td>
<td>--------</td>
<td>ye</td>
<td>---</td>
<td>--------</td>
</tr>
</tbody>
</table>

When you used a substantive (noun) to express *is*, the following is used:

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject + <em>ye</em> + noun + adj(man) + <em>ye</em></td>
<td>Subject + <em>tɛ</em> + noun + adj(man) + <em>ye</em></td>
</tr>
</tbody>
</table>

*E.g:* Mike Tyson *ye* ce suruman *ye*. 
Mike Tyson is a short man.

*E.g:* Amerik *tɛ* maga jiman *ye*. 
Mike Tyson is not a white person.

**NB:** The *ye... ye* is negated in *tɛ... ye*.

2. The *don* is used to express *is/are* (or it is, they are) as in the following examples:

*E.g:* Mobili bilenman *don* ________ It is a red car.
Amerik *tɛ* maga jiman ________ He/She is a black American.

**NB:** The negative of *don* is *tɛ*.

*E.g:* Mobili jiman *tɛ* __________ It is not a white car.
Muso juguman *tɛ* __________ She is not a mean woman.
3. **Passive voice “len/nen”**

In this Communicative Task you have been briefly introduced to the Bambara Passive voice. In the following sentence occurred: “Karamọ jọlen don kalanṣo kọn”. Jọ is the root of the verb “stand”. Jọlen is a Passive voice.

Passive voice are not used to describe actions, but to describe the state achieved upon completion of the action. The Passive voice is formed for all verbs without exception with the verb root plus the suffix len (which becomes nen in nasal environments.)

*e.g.*: ka jọ __ jọlen

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject + Verb + len/nen + don</td>
<td>Subject + Verb + len/nen + tẹ</td>
</tr>
<tr>
<td>Karamọ jọlen don kalanṣo kọn.</td>
<td>Kalandenw sẹgønne tẹ.</td>
</tr>
</tbody>
</table>

**Interrogative Form:**

<table>
<thead>
<tr>
<th>Subject + Verb + len/nen + don (wa)?</th>
<th>Subject + Verb + len/nen + tẹ (wa)?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalandenw jọlen don kalanṣo kọn wa?</td>
<td>Kalandenw sẹgønne tẹ?</td>
</tr>
</tbody>
</table>

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IV.

**EXERCISES**

- Identify each part of the body according to the following indications:

1. bolokala
2. senkala
3. bolokan
4. nɔŋkɔn
5. tulo
6. nun
7. kunbere
8. kamankun
9. senkɔniw
10. woro
11. da
12. pe
13. senkuru
14. bolonkɔni
15. kɔnɔ
16. kɔ
17. senteqew
18. tæɡkɔ
19. ten
20. kan
• **Do as in these examples** (using the modified adjectives).

**EX:** Nin dute ka gonin. ___ Dute gonin (man) don

1-Nin muso ka ni ______________________________
2-Nin ce ka surun ______________________________
3-Nin jiri ka jan. ______________________________
4-Nin ji ka suman ______________________________
5-Nin namasa ka di ______________________________
6-Nin jiriden ka kumun __________________________
7-Nin sagen ka ca ______________________________
8-Nin so ka bon _________________________________
9-Nin mobili ka dogon ____________________________
10-Nin ce ka kunba ______________________________

• **Do as in these examples** (using the passive voice).

**EX:** A fa ka kor ___ A fa kore don.
Bob kunsigi man fin ____ A kunsigi finnen te.
1.I ka mobili ye bilenman ye wa? ______________________________
2.A ce man kor. _________________________________
3.Madu fari ka fin.____________________________________
4.Umaru kunsigi man je. ______________________________
5.Nin lenmuru ka kumun wa? __________________________
6.Nin so man fere. _________________________________
7.N nison ka di bi.____________________________________

• **Translate these sentences into bambara.**

1-She's a tall, dark woman. __________
2-She and her husband are really good people. __________
3-They have a blue car. _____________________________
4-They are always happy. ___________________________
• Describe your charming prince/the lady you dream of.

• Describe a person of your choice. Then, draw him/her respecting your description.

• Make the portrait of the following persons:
  - The chief of the village or the iman, or the women’s or youth’s leader;
  - One or more trainers of the pre-service training.

• 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.

• Visit 2 or 3 different places in Bamako. For each place, record whether it's a big or small one, whether there are lots of people there or not. In short, describe each one of the places visited. Present the results to the class and ask questions on the subject.

**TDA**

With the help of a family member:

• Identify at least two (2) or three (3) child frequent sicknesses in this season.

**SELF EVALUATION**

I can:

• Name some parts of the body: YES___ NOT YET ___
• Describe a person, using both physical and moral aspect: YES__ NOT YET _
• Name the main characteristics of an object or a thing: YES__ NOT YET __
• Describe a place: YES___ NOT YET ___
Communicative Task: FARIKOLO LAHALAW
DESCRIBING ONE’S MENTAL AND PHYSICAL STATE

Objectives:

1. Each trainee will be able to cite, at least, five (5) common sicknesses in Mali without his/her notes.
2. Each trainee will be able to ask, at least, one accurate question to get information about someone's physical state without help.
3. Without his/her notes, each trainee will be able to formulate two (2) or three (3) blessings to a sick person.

_Cablo ni Musa bè min?
_Cablo ye jɔn ye?
_Cun bè Musa la?

Cultural Notes:

1. We care about sick people and say them blessings. It’s very important to pay visit to a sick person like a friend, a relative, a colleague or a neighbour.
2. Usually we don’t talk openly about sexual diseases and we talk about pregnancy only with women we joke with.
3. Gaining weight is a sign of wealth and health while loosing weight is a sign of problems.
4. We generally use natural/traditional medicine before going to the health centre.
DIALOG

1-

Fanta: I ni sɔgɔma, Bakari. I nisɔn man di, mun b'i la?
Bakari: N fari man di n na.
Fanta: I yɔŋ jumən b'i dimi?
Bakari: N pin de bε n dimi kojugu bi.
Fanta: I ye fura ta wa?
Bakari: Ayi, n bɛn taa ɗɔɡɔʁɔsɔ la.
Fanta: Ala ka nɔŋyake, k’a ban pewu!
Bakari: Amiina. Ala ka dugaw mίnε.
Fanta: Amiina.

2-

Fanta: I ni sɔgɔma, Bakari. Munna an m’i ye surɔ?
Bakari: N tun man kẹne.
Fanta: Ee! Mun tun b’i la?
Bakari: N kungolo ye n dimi kojugu kunun wulada.
      Sufɛ, n ma se ka sunɔŋɔ, n fari bɛɛ tun ka kalan.
Fanta: O bɛ sɔrɔ sumaya ye de?
Bakari: N hakili la, a bɛ sɔrɔ o ye. N bɛn taa ɗɔɡɔʁɔsɔ la.
Fanta: I ka kan k’i yɛrɛ tanga sosow ma.
Bakari: Tiŋe! N bɛn sange sulen damadɔ niɔn n ka denbaya ye.
      Ola, sumaya ni bana misɛnɛ tɛnɛ an ʨɔrɔ.
Fanta: Ala ka nɔŋyake, ka ʨɔrɔ dɔŋyɛ!
Bakari: Amiina. Ala ka dugaw mίnε.
Fanta: Amiina.
**Vocabulary**

*bana* Sickness/disease  *banabagat* (banabaat)  a sick person  
*kenya* (Good) health  *bolodimi* sore-arm  *kodimi* backache  
*kandimi* stomachache  *kandimi* stiffneck  *nedimi* sore-eye  
*pindimi* toothache  *sendimi* sorefoot  
*kungolodimi be x la/na* x has a headache  

*NB:* In these expressions it says: sickness is at the person  

*dimi* translates - ache  

*kungolo be a dimi* x head is aching him/her  
*N pin be n dimi* my tooth is aching me  

*NB:* This means person’s part of body is hurting: him/her  

**Most Common Diseases:**  
*kandobili* diarrhea  *bekbakoni* dysentery  *sumaya* malaria  
*murafarigan* flu  

<table>
<thead>
<tr>
<th><em>Sagasa</em></th>
<th><em>Mura</em></th>
<th><em>Kungolodimi</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>be Paul la</td>
<td>be Tom la</td>
<td>be John la</td>
</tr>
<tr>
<td>Paul has a cough</td>
<td>Tom has a cold</td>
<td>John has a headache</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><em>Kandimi</em></th>
<th><em>Farigan</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>be Lucie la</td>
<td>be Sarah la</td>
</tr>
<tr>
<td>Lucie has stomachache</td>
<td>Sarah has a fever</td>
</tr>
</tbody>
</table>
n man kənɛ
i yərɔ jumən b’i dimi?
i fan jumən b’i dimi?
mun b’i la?
kɔŋə bɛ x la/na
salaya
n səgənnen don
n ɓɔŋəlen don
n degunnen don
n dusukasilen don
n nisɔn ka di
n nisɔn diyalen te
fosi/Foiy te x la

I am sick
Which part of your body is hurting you?
Which part of your body is hurting you?
What is the matter with you?
x is hungry
lazy
I am tired
I am pained
I am suffering
I am sad
I am happy
I am not happy
x has nothing

SOME EXPRESSIONS OF PHYSIOLOGICAL STATES:

kɔŋə hungry
mɪŋə thirsty
funtəni hot
nɛnɛ cold

DUGAW

Ala ka nəgəyake
Ala k’a tɔrɔ dɔɡɔya ...
Ala ka sini fisaya ni bi ye
Ala k’i segin i yɛrɛ ma
Ala k’a ke jurumu kafari ye
Ala ka dugaw jabi

May God grant relief.
May the pain lessen.
May tomorrow be better than today
May you come back to yourself
May it be a sin expiator.
May God answer the blessings
SUPPLEMENTARY VOCABULARY:

banakisε  microbe
banaba  leprosy
banakunbεn  prevention
kεnyaji  oral rehydration water
kεnyacya(ga)ε  a healthy person
dusukundimi  palpitation
kumabin  migraine
sumu  dental decay
sumuni  boil
joli  a wound
nε  pus
kankanndimimimi  sore throat
kaba  ring worm
fa  madness
jawuli  scatted brain
hakiliwuli  mental fatigue
x kosalen (don)  x is energy less
x walakalen (don)  x open, extravert
mun ye x sεε  what happened to x
mun binna/cunna x kan?  what struck x?
mun geregere ye x sεε  what unexpected thing (mishap) happened to x
k‘i mun  to apply an ointment
k‘i digidigi  to get a massage
k‘i wusu  to transpire through smoke or vapour
k‘i furakε  to cure oneself
ka sogolike  to get an injection
ka biŋturw  to give an injection
(muso) jiginninso  maternity
d𝚘ք𝚍ε  doctor
d𝚘ք𝚍রεso  hospital
ka furatε  to take pills
ka furakwε kεnun  to take a pill
ka furajiyi min  to drink (a drinkable)
k‘i boloci  to get vaccinated
k‘i bolici  to get an injection
ka pikiriwε  

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III- Grammar

• Here are some ways to say that someone is (not) sick.

Affirmative form: 
Part of body + dimi + be + Pers. + la/na
Kungolo dimi be John la.

Negative form: 
Part of body + dimi + te + Pers. + la/na
Kodi dimi te Sarah la.

Interrogative Form:
Part of body + dimi + be + Pers. + la (wa)?
Kungolo dimi b’i la wa?

Part of body + dimi + te + Pers. + la (wa)?
Mura te Tom la?

• The Imperfect Tense: 
Tun be

NB: • tun be/tun te is the auxiliary element for the Imperfect tense in Bambara.

Affirmative form: 
Suj + tun be + obj + Verb
Soso tun be Bakari cin su o su.
Kalandenw tun be kalanké don go don.

Negative form: 
Suj + tun te + obj + Verb
Bakari tun te sange sulen siri.
U tun te baaraké san’u ka na Mali la.

Interrogative Form:
Suj + tun be + obj + Verb (wa)?
Soso tun be Bakari cin su o su?
Kalandenw tun be yaala Ameriki kóké be wa?

Suj + tun te + obj + Verb (wa)?
Bakari tun te sange sulen siri wa?
U tun te sunqóo joona sufé?

NB: • tun ka/tun man is the auxiliary element for the Imperfect tense with adjectives in Bambara.

Affirmative form: 
Suj + tun ka + Adj
A tun ka di It was good/pleasant.

Negative form: 
Suj + tun man + Adj
A tun man di.
• *Here are some ways to say that someone was sick.*

**Affirmative form:**

Part of body + dimi + †un be† + Pers. +la/na

Part of body + dimi + †un te† + Pers. +la/na

Kungolo dimi tun be John la.

Kèdimi tun te Sarah la.

**Interrogative Form:**

Part of body + dimi + †un be† + Pers. + (wa)?

Part of body + dimi + †un te† + Pers. + (wa)?

Kungolo dimi tun b‘i la wa?

Mura tun te Tom la?

**THE FUTURE TENSE:**

*ben†a† (be)*

NB: *ben†a† (be)†tena†(te)† is the auxiliary element for the Future tense in Bambara.*

**Affirmative form:**

Suj + ben†a† + obj + Verb

Suj + ten†a† + obj + Verb

Soso ben†a† Bakari cin su o su.

Bakari ten†a† sange sulen siri.

Suj + ben†a† + Verb + Obj

Suj + ten†a† + Verb + Obj

Kalandenw ben†a† kalanke don go don.

U ten†a† yaala ñar?n Mali la.

**Interrogative Form:**

Suj + ben†a† + obj + Verb (wa)?

Suj + ten†a† + obj + Verb (wa)?

Soso ben†a† Bakari cin su o su?

Sumaya ben†a† Bakari mine?

Bakari ten†a† sange sulen siri?

Bakari ten†a† ñeneyä soro (wa)?

Suj + ben†a† + Verb (wa)?

Suj + ten†a† + Verb (wa)?

Kalandenw ben†a† baroke dugum†gow fe wa?

U ten†a† taa Ameriki sisan?

• *Here are some ways to say that someone will be sick.*

**Affirmative form:**

Sickness/disease + ben†a† + Pers. +mine

Sickness/disease + ten†a† + Pers. +mine

Farigan ben†a† Tom mine barisa mura b‘a la.

Sumaya ben†a† Bakari mine.

**Interrogative Form:**

Sickness/disease + ben†a† + Pers. +mine (wa)?

Sickness/disease + ten†a† + Pers. +mine?

Farigan ben†a† Tom mine wa?

Sumaya ten†a† Sarah mine?
EXERCISES

- Translate these sentences into bambara.

A: Are you sick? ________________?
B: Yes, I am sick. ________________.
A: What do you have? ________________?
B: I have a cold. ________________.
A: Do you need pills? ________________?
B: No, thank you. ___________ I am tired. ___________. I am sleepy. ____________.
A: May the pain lessen. ________________.
B: Amen. ________________.

- Refering to the picture make a dialog between Fanta and Ablo

Ablo: I ni sɔgɔma, Fanta. I ni sɔn man di, mun bɛ den na?
Fanta: A fari man d’a la.
Ablo: 
Fanta: 
Ablo: 
Fanta: 
Hosted for free on livelingua.com
• Fill in the blanks by using the appropriate auxiliary.

Tuma min, n ______ camance lakol la, n ______ kegun ṭɔɔни.
N ______ marabatiga cimin kalanso ƙɔnɔ.
N ______ (neg) taa farikolo ɲanaje ke yɛɛ la tuma ɓẹẹ.
Ne n teriwa ______ taa kalanso ƙe ke sigareti min.
N ______ basiketi ton na, nka n ______ npogotigininw laje ɗɔɔn.
N ______ (neg) kalanke kɔsebe nka n ______ ƙo di karamagɔ ye.
N ______ karamagɔw deme ke kalansow laben. O kɔnɔ, u hakili la n ______ kalanden ɲuman ye.

• Fill in the blanks by using the appropriate auxiliary.

Surɔ n ___ dakaɓana sogo ke. N ___ mobili kura ṣe boli la.
N ___ ɛɛkɔrnin dɔ ye sira kan n ɲe ɛɛ. A ______ ka sira tige fali kan.
ɛɛkɔrnin ___ n ye nka a temen_ a ka sira ɛɛ.
N ___’autnin ka mobili laj nka a ɛɛrɛn _____ (neg) sɔn.
N ___ _’a ɛɛ ka kule nka n da ___ (neg) se ke ɣele.
Mobili _____ ka girin. N ____ ___ ɛɛkɔrnin faga wa?
Yarinin kelen, mobili ɲendem_.
N ____ yɛɛ re sɔɔn, n sigilen dugumakolo kan; mobili walan ____ n bolo ƙɔnɔ.
ɛɛkɔrnin ____ n laje i n’a fɔ foyi ____ (neg) ke.
A ___ n nininka, “ E ___ taa min tan?”
Say how the person in each of these picture is feeling.

1. ______________________________________________________________
2. ______________________________________________________________
3. ______________________________________________________________
4. ______________________________________________________________
5. ______________________________________________________________
6. ______________________________________________________________
7. ______________________________________________________________
8. ______________________________________________________________
9. ______________________________________________________________
10. ______________________________________________________________
• Refering to the picture do the following matching:

1. Sange su ji la, a yelema sipe caman f’a ka ji min mimiti 5 kɔmɔ.
2. I tegw ni tasaba ko k’u je ni safine ye.
3. Sange fensɛn sumaman yarɔ la, k’a laja.
4. San’i k’a damine, ganw don.
5. Ji tɔ ni ganw ke dinge kɔmɔ, walima u fili nɛsɛn kɔmɔ.
6. I ka sange sulen siri, i ka sunɛŋi i lakananen.
7. Ji litiri 1 ke tasaba kɔmɔ.
8. Bulɔku kise ke ji la, a ka yelen.
**TDA**  With the help of a family member:

- Identify at least four (4) activities of a man and five (5) activities of a woman during day time.

**SELF EVALUATION**  I can:

- Name some diseases: **YES** ___ **NOT YET** ___
- Describe the state of my health. **YES** ___ **NOT YET** ___
- Talk about my mental state. **YES** ___ **NOT YET** ___
- Give blessings to a sick person. **YES** ___ **NOT YET** ___
Communicative Task: DELINAKOW
TALKING ABOUT DAILY ACTIVITIES

Objectives:

1. Each trainee will be able to cite, at least, four (4) daily activities of a man and four of a woman according to the different periods of the day without his/her notes.
2. Each trainee will be able to cite five (5) activities of his/her own by him/herself.
3. Each trainee will be able to cite, at least, five (5) daily or seasonal activities according to the gender, and the age without assistance.
4. Each trainee will be able to tell his/her daily timetable to his/her host family without help.

Cultural Notes:

1. In Mali, people refer to periods of time rather than precise hours.
2. Habitual activities are related to places and seasons according to gender and age.
Musow ka baara dugumisənw kɔnɔ.

Mali dugumisən musow segønnen!

**Vocabulary**

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dawn (sunrise)</td>
<td>fajiri</td>
<td>selifana</td>
</tr>
<tr>
<td>the heat of the day</td>
<td>tilegan</td>
<td>(g)ansara</td>
</tr>
<tr>
<td>dusk (sunset)</td>
<td>fitiri</td>
<td>saafo</td>
</tr>
<tr>
<td>club</td>
<td>gerɛn</td>
<td>k’I lafiŋɛ</td>
</tr>
<tr>
<td>to have a walk</td>
<td>k’i yalayala</td>
<td>ka taa foro la</td>
</tr>
<tr>
<td>to farm</td>
<td>ka señeke</td>
<td>ka so jɔ</td>
</tr>
<tr>
<td>to make tea</td>
<td>ka te wuli</td>
<td>ka marasi bɔ</td>
</tr>
<tr>
<td>to play football.</td>
<td>ka balɔn tan</td>
<td>ka mɔnnike</td>
</tr>
<tr>
<td>to swim.</td>
<td>ka nɔnnike</td>
<td>k’i ɔn</td>
</tr>
<tr>
<td>to have fun</td>
<td>k’i ɲenajɛ</td>
<td>ka soli ka</td>
</tr>
<tr>
<td>to begin by/with</td>
<td>ka fɔlɔ ka</td>
<td>ka laban ka</td>
</tr>
<tr>
<td>after it/that</td>
<td>o kɔ</td>
<td>k’a ninin ka</td>
</tr>
<tr>
<td>then</td>
<td>ka sɔɔɔ ka</td>
<td>ka tila ka</td>
</tr>
<tr>
<td>since</td>
<td>kabini</td>
<td>fo</td>
</tr>
<tr>
<td>before, since</td>
<td>sani (yani)</td>
<td>ʃɔlɔ/ʃɔlɔ ʃɔlɔ</td>
</tr>
<tr>
<td>Monday</td>
<td>ntɛnɛn</td>
<td>tarata</td>
</tr>
<tr>
<td>Wednesday</td>
<td>arabɛa</td>
<td>alamisa</td>
</tr>
<tr>
<td>Friday</td>
<td>juma</td>
<td>sibiri</td>
</tr>
<tr>
<td>Sunday</td>
<td>kari/dimasi</td>
<td>don o don/don go don</td>
</tr>
<tr>
<td>every morning</td>
<td>ʃɔgɔmɔ o ʃɔgɔmɔ</td>
<td>joona</td>
</tr>
<tr>
<td>every morning</td>
<td>joona</td>
<td>early, quickly</td>
</tr>
</tbody>
</table>
**III- GRAMMAR**

- **THE HYPOTHETICAL FUTURE**: with *mana*

  **NB:** • *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.

  **E.g.:**
  
  N bɛ taa n ka dugu la, n bɛ baara damine.
  
  N *mana* taa n ka dugu la, n bɛ baara damine.

  **Affirmative form:**
  
  Subj + *mana* + (obj) + Verb + Subj + bɛ(na) + (obj) + Verb...

  Fanta *mana* daraka dun, a bɛ(na) minan ɲɔɡw ko.
  If Fanta eats breakfast, she will wash the dishes.

  **Negative form:**
  
  Ni + Subj + *ma* (obj) + Verb (Past tense)+ Subj + tɛ(na) + (obj) + Verb...

  Ni Fanta *ma* minan ɲɔɡw ko, a tɛ(na) i lafi. If Fanta does not wash the dishes, she will not take a rest.

  **THE CONDITIONAL TENSE**: with *ni*

  **NB:** • When the past occurs with *ni* in the first clause, it is not referring to past action but rather to something that will have happened in the future.

  **Affirmative form:**
  
  Ni + Subj + (obj) + Verb (Past tense)+ Subj + bɛ(na) + (obj) + Verb...

  Ni Fanta ye daraka dun, a bɛ(na) minan ɲɔɡw ko..
  If Fanta eats breakfast, she will wash the dishes.

  **Negative form:**
  
  Ni + Subj + *ma* (obj) + Verb (Past tense)+ Subj + tɛ(na) + (obj) + Verb...

  Ni Fanta *ma* minan ɲɔɡw ko, a tɛ(na) i lafi. If Fanta does not wash the dishes, she will not take a rest.
**CONTREFACTUAL CONDITIONAL:**

NB: In contrefactual conditional sentences that involve *tun* plus the completive in the first clause. The second clause can be completed with the future auxiliary *bena* or *tena* preceded by *tun*.

\[
\text{Ni} + \text{Subj} + \text{tun} + (\text{obj}) + \text{Verb (Past tense)} + \text{Subj} + \text{tun} \text{bena/tena} + (\text{obj}) + \text{Verb}...
\]

Ni n tun ye wari sor, n tun *bena* mobili san
If I had gotten money, I would have bought a car.

Ni n tun taara, an tun *tena* ṭogān ye.
If I had gone, we wouldn’t have seen each other.

**IV**

**EXERCISES**

• Arrange the scrambled words in the boxes to form complete sentences:

<p>| | | | |</p>
<table>
<thead>
<tr>
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<tr>
<td>n</td>
<td>n</td>
<td>fajiri</td>
<td>ka</td>
</tr>
<tr>
<td>bɛ</td>
<td>kabini</td>
<td>wuli</td>
<td>ko</td>
</tr>
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<p>| | | | |</p>
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<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Don o don</td>
<td>Fanta</td>
<td>Daraka</td>
<td></td>
</tr>
<tr>
<td>fɔɓ</td>
<td>tobi</td>
<td>bɛ</td>
<td></td>
</tr>
</tbody>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>fa</td>
<td>la</td>
<td>soli</td>
<td>Ka</td>
</tr>
<tr>
<td>bɛ</td>
<td>n</td>
<td>baarayɛk</td>
<td>taa</td>
</tr>
</tbody>
</table>

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</thead>
<tbody>
<tr>
<td>n</td>
<td>taa</td>
<td>la</td>
<td>Sani</td>
<td>dun</td>
</tr>
<tr>
<td>ekɔli</td>
<td>bɛ</td>
<td>Daraka</td>
<td>fɔɓ</td>
<td>ka</td>
</tr>
</tbody>
</table>

• Do as indicated in this example:

*e.g.:

N bɛ taa n ka dugu la, n bɛ baara damine.
N mana taa n ka dugu la, n bɛ(na) baara damine.*

1- sibiri bɛ se, an b’an lafiñe.

2- a bɛ nakɔ sene, a bɛ nakɔfɛn caman dun.

3- u bɛ surafana dun, u bɛ dute wuli.

4- an bɛ tila kalan na, an bɛ baroke an somɔgɔw fe.

5- dugu bɛ je, n terike bɛ soli ka na denkundi la.
• Transform the following sentences into the negative form.

e.g.: N be mobili sɔrɔ, n be taa Bamako.
Ni n ma mobili sɔrɔ, n te taa bamako.

1- Baara be jigin, an be marasi bɔ_____________________________
2- N be soli ka wuli, n be fini nɔɡw ko.__________________________
3- Fitiri be se, u be taa misiri la._______________________________
4- “Stage” be ban, an be nisɔndiya._____________________________
5- An be surafana dun, an be te wuli.____________________________

• Do as indicated in this example:

e.g.: n be taa Bamako, n be tilen yen
ni n taara Bamako, n be (na) tilen ye.

1 sanji be na, an te taa yɔrɔ la.___________________________________
2 fitiri be se, u be taa misiri la.___________________________________
3 n be surafana dun, n be tele laje._________________________________
4 a be mankanke, n te se ka sunɔɡ.__________________________________
5 n be mobili sɔrɔ ka ta Bamako, o be diya n ye._____________________

• Complete the following sentences according to the structure of conditional:

1- Fanta mana ji bo kɔbɔ na, a (ka minan nɔɡwko).________________________
2- Fanta mana minan nɔɡw ko, a (k'i lafiɲe dɔɔni)._______________________
3- Fanta man'i lafiɲe dɔɔni, a (ka taa lɔɡ nini).________________________
4- Fanta ka baara mana ban, a (k'i da ka sunɔɡ).___________________________
3- Ni "stage" banna, a (ka taa an ka duguw la )._________________________
4- Ni Fanta denw ye tilelafana dun, u (ka taa lɔɡ nini )._____________________ 

• Turn the following sentences into the negative form:

1- Ni Fanta ye tasuma mene, a be ji kalaya.________________________________
2- A mana wuli joona, a denw be daraka dun joona.________________________
3- N'a banna baara la, a b'i lafiɲe dɔɔni._______________________________
4- A mana litiri sɔrɔ, a bena nisɔndiya kosibɛ.____________________________
• Combine according to the following sentences:
  e.g.: N bε surafana dun, n bε taa dɔŋkɛyeɔŋ la.
  1- N mana surafana dun, n bε taa dɔŋkɛyeɔŋ la.
  2- N n ye surafana dun, n bε taa dɔŋkɛyeɔŋ la.

1- N bε safine san, n bε fini ko.
  2- I bε taa so; i b'i ko.
  3- Sanji bε na; an b'an lafẹẹ gwa kɔɔ.)
  4- Midi bε se, an bε kalan dabila.
  5- Dugu bε je, n bε soli ka taa Bamako.

• Turn the following sentences into the negative form:
  e.g.: Ni n wulila joona, n bε na soli ka taa Bamako
         Ni n ma wuli joona, n tï na soli ka taa Bamako.

1-R Ni i ye wari sɔɔ, n bε na mobili kura san.
  2-R Ni "Stage" banna, an bε naa baara damente.
  3-R Ni i somagw nana bɔ n ye, n bï nisɔndiyawa kɔsebe.
  4-R N'aw ye baarakɛ, aw bï wari sɔɔ.
  5-R Ni n ye bamanankan men kɔsebe, an bε baarokɛ nɔgwɛ.

• Fill in the blanks by using the appropriate auxiliary.


Mali dugumisen musow ___ segennɛn!

• Write a paragraph in which you talk about your activities here:
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
  ____________________________________________
• Describe one of your favourite activities:

____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

TDA

• Talk with your landlord or landlady or any other member of your family about their habitual activities.

• Get informed about the means of transport and their fees in between your training site and Bamako.

SELF EVALUATION

I can:

• Speak about my daily activities: YES___ NOT YET___
• Speak about the activities of men and women in Mali: YES___ NOT YET___
Communicative Task: TAAMAW
TALKING ABOUT TRAVELING

Objectives:

1. Each trainee, alone, will be able to cite the three (3) most used transportation means in Mali.
2. Each trainee will be able to ask three (3) appropriate questions to get informed about the means, the fare and the schedule of transportation regarding his/her trip, in a real situation.
3. Without any assistance, each trainee will be able to use three (3) appropriate expressions to wish welcome or safe trip to a traveler.
Cultural Notes:

1. For a long distance and or period trip, people give blessings to each other and give left hands to say goodbye. (It’s the only time you shake the left hand)
2. Generally when we come back from a travel, we bring gifts to family and neighbours.

I-

TEXT:

1  Taamaw


Mali kɔn, mŋaw ka taama ka suma, barisa siraw man ŋin. Bolimafeñw man ca, ani u te se ka taa yɔrɔ bë. Togodamŋaw bë bɔ dugu ni dugu u sen na, negesow la, wotorow la, wala bagaw kan i n’a fɔ: faliw, sow, misiw, mŋamew.
Mŋaw bë bato ta Kulikoro ni Gao ce, sisikuru bë bɔ Bamako fo kayes.

2  Sirakoro taama

Ne sera Sirakoro ntẽnɛn don, uti kalo tile mugan ni segin san ba fila ni wɔɔ Mobilì donna dugu kɔn ka bɛn ni fitiri ye, o y’a sɔɔ san nana. An taara dugutigi ka so. A y’an bisimila ko numan.

An sira, dugu jelen an sɔrla ka taa dugu maabaw caman fo (Perefe dankan, Mɛrɛ, Dɔwɛnti kunɛti, Muso kunɛti, Alimami, Pasiteɛ, cemisen kunɛti, ani n ka karamŋaw). Wula fɛ, dugutigi ni a ka konseyɛw y’an bisimila a ka so. An y’an nali kun fɔ u ye. A diyara u ye kosebe, u ko an k’an bisimila.
O kɛfɛ ne ni n ka karamŋaw ye kalan damine. Aa! Sisan kɔnì, ne ye bamanankan caman faamu.

Alamisìa don, uti kalo tile bisaba ni kelen, sɔgɔma dizeri waati, dugu musow bëe ni jenbe nana ka donkɛ n jatigiya la, ka ne fo. An ye donkɛ kosebe.
Jɔn ko allah, Sirakoro ka di!!!

Fox Emily

Safety and Security Notes:

1. Use well-known transport companies.
2. Watch out for crooks (coaxers).
3. Try to note the number plate of the vehicle when using the public transport before going aboard.
II-

**DIALOG**  
*duɗi kuni kelen taama*

**A:** N nana n sara i la, n bëna taa *duɗi kuni kelen taama* na sini.

**B:** Eh! Sini ? Ayiwa, ka taa ka segin *nŋọya*.

**A:** A miina, ka *nŋọn yẹ* *nŋọya*, ka *hẹrẹ fọ n kọ*.

**B:** k’an b’u fo! Ka segin n’i *ŋuman yẹ*. I k’an sama. I delila ka se yen wa?

**A:** Ayi, n ma se yen fọ. Ni alah sọnna, n bëna aw sama.

---

**Personal health Notes:**

*During a trip, avoid eating uncovered and unhealthy foods.*

---

III-

**VOCABULARY**

**BOLIMAF**

**NWNW**  
**MEANS OF TRANSPORTATION:**

- *taama*  
  travelling/journey/trip
- *duguta*  
  travelling/journey/trip
- *bolifènw*  
  means of transportation
- *taamaden*  
  traveller
- *mobili*  
  vehicle
- *bato*  
  boat
- *so*  
  horse
- *kurun*  
  dugout canoe
- *fali*  
  donkey
- *moto*  
  motorbike
- *nŋesò*  
  bicycle/bike
- *sisikurun*  
  train
- *ŋọgọmẹ*  
  camel
- *awiyàŋ*  
  airplane
- *ka taa*  
  to travel
- *ka taa dugula*  
  to travel.
- *ka jìgin*  
  to get down.
- *ka taa x kunbẹn*  
  to go meet x.
- *ka biye ta*  
  to take a ticket
- *ka pase sara*  
  to pay the trip fees
- *ka fa*  
  to be crowded
- *ka x sama*  
  to give a trip gift.
- *ka taa x bìla sìra*  
  to accompany x
- *ka taa bọ x ye/la*  
  to pay visit to x.
- *x fara/x falen don*  
  x is full
x tipena
x tipenen don

x broke down.
x is broken down.

BISIMILA WELCOMING

idanse/ i ni se
i (aw) bisimila
saha
kodi/kori i numan nana ?
ka na aw numan are
i ni fama
a kera fama ye
n nana n sara i la

welcome
welcome.
thanks.
did you have a nice trip ?
I had a nice trip
It was a long time.
I came to inform you about my trip.

SAMAW: GIFTS

n sama be min?
i sama file!
i sama be k?

where is my gift?
here is your gift.
I will bring it later.

DUWAWUW/DUGAW: BLESSINGS

ka taa ka segin naga ya
ka nongan ye naga ya
numan taa numan segin
ka here k’i pe
ka sira diya
ka segin n’i numan ye
ka se n’i numan ye
ka here fa n ko

May going and returning be easy
May seeing each other be easy
good trip, good return
May peace be front of you | have a good trip.
May the trip/road be good |
May you return well
May arrive well
May peace come after me.
**IV- GRAMMAR**

- **THE HABIT OF DOING SOMETHING**: *ka deli ka*
  
  **NB**: This structure is used in the present to indicate that the subject has “the habit of doing something” or is used to do something. *ka deli ka* is followed by the infinitive.

### THE PRESENT TENSE

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>S + bɛ + deli ka + V (transitif/intransitif)</td>
<td>S + tɛ + deli ka + V (transitif/intransitif)</td>
</tr>
</tbody>
</table>

- A bɛ deli ka na n ka so.
  - He is used to come to my house.
- A tɛ deli ka taa a sen na baarake yɔrɔ la.
  - He is not used to going to the office on foot.

**Interrogative form:**

\[ S + bɛ/tɛ deli ka + V (transitif/intransitif) ? \]

### THE PAST TENSE

**NB**: “*ka deli ka*” is used in the past tense to indicate that the subject has experience of doing something. It denotes that the subject has done something already or at least once.

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>S + delila ka + V (transitif/intransitif)</td>
<td>S + ma + deli ka + V (transitif/intransitif)</td>
</tr>
</tbody>
</table>

- N delila ka taa Gao bato la.
  - I’ve been to Gao by boat
- A ma deli ka don awiyɛn ɛnɔn.
  - He has never been in a plane.

**Interrogative form:**

\[ S + delila ka + V (transitif/intransitif) ? \]

### THE IMPERFECT TENSE:

<table>
<thead>
<tr>
<th>Affirmative form:</th>
<th>Negative form:</th>
</tr>
</thead>
<tbody>
<tr>
<td>S + tun bɛ + deli ka + V (transitif/intransitif)</td>
<td>S + tun tɛ + deli ka + V (transitif/intransitif)</td>
</tr>
</tbody>
</table>

- A tun bɛ deli ka taa sinema na weekend o weekend
  - A tun tɛ deli ka dumuni san sirada la.

**Interrogative form:**

\[ S + bɛ/tɛ deli ka + V (transitif/intransitif) ? \]

- I tun bɛ deli ka mun kɛ weekend o weekend sani i ka na Mali la?
**EXERCISES**

- **Answer to the following questions:**

1. I taara min site-visit la?
2. I taara don jumën? I seginna don jumën?
3. I taara cogodi? I taara bolifen jumën na? A tun falen don wa?
4. I ni jän taara nγɔn fe?
5. I ye tile joli ke yen?
6. Ka bɔ Bamako ka taa i ka dugu la, i ye joli sara?
7. I ye mun ke tile fɔlɔ?
8. I ka dugu bɛ Mali fan jumën fe?
9. I ka dugu bɛ cogodi?
11. I delila ka nin taara nγɔn ke wa?

- **Readjust the following situations:**

1- *You are coming from a trip.*

A: I danse
A: taayɔɔ nγɔw ka kene?
A: kor’i ɲuman nana?
A: Sira diyara wa?
A: N sama bɛ min?

B: _______________________
B: _______________________
B: _______________________
B: _______________________
B: _______________________

2- *I am going to travel, make some blessings for me.*

A: N nana sara i la, n bɛnə taa dugu la
A: _______________________
A: _______________________
A: _______________________
A: k’ahi ɲe ɲi n ko

B: _______________________
B: _______________________
B: _______________________
B: _______________________

- **Make as in the following example.**

*e.g.:* N bɛ to ka wuli joona
A bɛ to ka n dẹmɛ n ka baara la.
An bɛ to ka nγɔn sɔrɔ yen.
A tɛ to ka n fo.

N bɛ deli ka wuli joona.
• Make as in the following example.

  e.g.:  
  A binna moto la.  
  A delila ka bin moto la.
  An taamana ꞌn gle  
  An ma taa jamana were la  
  A ye nin mobili ꞌn gle dilan.  
  N ma dɔlɔ min fələ.

  ________________

  TDA

• Identify five (5) cooking tools with your mom/sister.
• Identify five (5) meals cooked by your mom/sister at home.

SELF EVALUATION  
I can:

• Cite the most used transportation means in Mali. YES__ NOT YET__
• Ask appropriate questions to get informed about the means, the fare and the schedule of transportation regarding my trip, in a real situation. YES__ NOT YET__
• Use appropriate expressions to wish welcome or safe trip to a traveller. YES__ NOT YET__
Communicative Task: DUMUNIW
TALKING ABOUT MEALS

Objectives:

1. Each trainee will be able to cite, at least, five (5) Malian meals without his/her notes.
2. Each trainee will be able to explain, at least, one recipe to someone using his/her notes.
3. Without any help, each trainee will be able to enumerate four (4) behaviors when eating in Mali and compare them to the American ones.

Nin muso in bëka mun tobi?
Mun ni mun be gabugu kɔŋɔ?

Cultural Notes:

1. It's important to invite people to eat (feel free to say yes or no).
2. Avoid smelling food.
3. Always use your right hand to eat.
4. Generally people eat together in the same bowl but men and women eat separately.
5. Cooking is a women's role.
I-

**TEXT** Dumuniw ani dumunikəyɔɔ ṭadaw.


Dumuniyɔɔ ye kalansoba ye Mali la.

![Image](image.jpg)

Nin muso in bɛka mun tobi?
O dumuni in tobicogo ɲɛfɔ.

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**Personal health Notes:**

*Always remember your PCMO's recommendations before buying or eating any food.*

---

**Tamatinina dilancogo**

- **Dilannifew**
  - tamati mænæba
  - tigatulu
  - jabakæne
  - kæg
  - ji

- **Dilanniminew**
  - barama/fugantasæ
  - furune
  - finfin
  - kutu
  - muru

---

1. Finfin ke furune kænce, tasuma ke finfin na. A fifa.
3. I ðægæ ko k’a je. Tamati ni jaba ko k’u je.
4. Tamati ke ji kalaman na. U kelen kelen ta, u fara b’u la.
5. U bila tasa jelen dç kænce. U ðænce.
6. Barama sigi tasuma kan tuguni. Tulu hakæ min be ben i ka tamati ma, o ke barama kænce.
7. Tulu mana kalaya, tamati dcæni dcæni ke tulu la. To ka kutu ke k’a lamaga.
9. kægæ ke tamati na la, dcæni dcæni. To k’a nene.

---

**Duncogo n’a lamaracogo**

- Nin tamatina in be se ka ke so gö jeninen, jegæ jirannen, woso, wala kæmitæ balabalalen kan, k’u dun. Waa, a ka di kæsebe.
- A lamaracogo man gelen. I b’æ ke butelë dç kænce ka tulu dcæni k’a kan k’a lasago yæc sumannen na.

---

- Tamatina kæfænw ye jumænw ye?
- Kæfænw wæræw be se ka don a dilænni na wa?
- I be se k’a lamara cogo wæræ jumæn na?
### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>dumuni</td>
<td>food</td>
</tr>
<tr>
<td>balo</td>
<td>food.</td>
</tr>
<tr>
<td>daraka</td>
<td>breakfast</td>
</tr>
<tr>
<td>tilelafana</td>
<td>lunch.</td>
</tr>
<tr>
<td>surafana</td>
<td>dinner</td>
</tr>
<tr>
<td>nafɛn</td>
<td>condiment.</td>
</tr>
<tr>
<td>na</td>
<td>sauce</td>
</tr>
<tr>
<td>kefɛnɛw</td>
<td>ingredients</td>
</tr>
<tr>
<td>barama</td>
<td>pot</td>
</tr>
<tr>
<td>galama</td>
<td>ladle.</td>
</tr>
<tr>
<td>filen</td>
<td>calabash</td>
</tr>
<tr>
<td>muru</td>
<td>knife.</td>
</tr>
<tr>
<td>shilan</td>
<td>food mill/reel</td>
</tr>
<tr>
<td>furunɛ</td>
<td>stove</td>
</tr>
<tr>
<td>finfin</td>
<td>charcoal</td>
</tr>
<tr>
<td>fugan tasa</td>
<td>aluminum bowl</td>
</tr>
<tr>
<td>kini/malokini</td>
<td>cooked rice</td>
</tr>
<tr>
<td>basi</td>
<td>cous-cous.</td>
</tr>
<tr>
<td>desɛ</td>
<td>cream made of cereale</td>
</tr>
<tr>
<td>mɔni</td>
<td>porridge.</td>
</tr>
<tr>
<td>to</td>
<td>to (malian food)</td>
</tr>
<tr>
<td>seri</td>
<td>porridge.</td>
</tr>
<tr>
<td>zameɛ</td>
<td>cocked rice with condiments mixed</td>
</tr>
<tr>
<td>furufuru</td>
<td>fritter/doughnut</td>
</tr>
<tr>
<td>tosira</td>
<td>left over to</td>
</tr>
<tr>
<td>basisira</td>
<td>left over cous-cous</td>
</tr>
<tr>
<td>minan</td>
<td>utensil</td>
</tr>
<tr>
<td>kolon</td>
<td>mortar</td>
</tr>
<tr>
<td>kolon-kala</td>
<td>pestle</td>
</tr>
<tr>
<td>kurun</td>
<td>stool.</td>
</tr>
<tr>
<td>kuyɛri/kutu</td>
<td>spoon</td>
</tr>
<tr>
<td>tasa</td>
<td>bowl.</td>
</tr>
<tr>
<td>tobili</td>
<td>cooking</td>
</tr>
<tr>
<td>nɔ</td>
<td>millet</td>
</tr>
<tr>
<td>malo</td>
<td>rice</td>
</tr>
<tr>
<td>fini</td>
<td>fonio.</td>
</tr>
<tr>
<td>kaba</td>
<td>maize</td>
</tr>
<tr>
<td>yiriden mɔlen</td>
<td>ripe fruit</td>
</tr>
<tr>
<td>jaba</td>
<td>onion</td>
</tr>
<tr>
<td>tamati</td>
<td>tomato.</td>
</tr>
<tr>
<td>namasa</td>
<td>banana</td>
</tr>
<tr>
<td>lemuruba</td>
<td>orange.</td>
</tr>
<tr>
<td>lemurukumu</td>
<td>lemon</td>
</tr>
</tbody>
</table>
tiga  
foronto  
layi  
tulu  
x mugu  
tigadεε  
dabilenni  
kɔkɔkɔɔ  
sogo/soko  
siya  
lada  
x sukarotan  
ka barika da/ta  
o n’a ta o ta  
ka x susu  
ka x ko k’a je  
ka x wɔɔ  
ka x kisɛ/koło bɔ  
ka x tige tige  
ka x suma  
ka x daji  
ka x shi  
ka x tobi  
ka x kɛ mine kɔnɔ  
ka x mara  
ka x lasagon  
ka x je  
ka x ɔɔɔni  
ka x tige  
ka x kɛ y la/na  
ka x wele y la  
ka x datugu  
ka x dayɛɛ  

peanut.  
pepper  
garlay  
oil  
the powder of x.  
peanut butter  
hibiscus.  
salt  
meat.  
ethnic group  
costum.  
x without sugar  
to thank.  
despite  
to pound x.  
to wash properly  
to peel  
to take out seed  
slice  
to measure  
to soak  
to grind/crush  
to cook  
to put x in  
to keep  
to keep  
to clean  
to mix  
to cut x.  
to put x in y  
to call x for y  
to cover x  
to open x.
HERE ARE OTHER WORDS AND EXPRESSIONS WHICH CAN HELP YOU TO TALK MORE EASILY ABOUT MEALS.

a barika  
thank you (after a meal)
a barika Ala ye  
you are welcome.
i ni gwa  
thank you
i ni daba  
thank you.
k’a suma i la  
you are welcome
k’a suma i kon  
you are welcome.
a dumuni na  
the meal is ready
n’an ka dumunike  
the meal is ready
n’an ka dumunike  
I’m full
dumuni m’onna  
The meal is ready
dumuni sigira  
I’m full.
n faara  
io am full
n falen don  
io am full.
n faara teu-teu  
io am completely full
n ye dumunike  
I have just eaten.
k’i ni here ben  
good appetite
nabaa/nabaga  
newcomer
mun b’i bolo?  
what do you have?
mun ni mun be yan?  
what do you have here?
a kɔko cayara dɔnini  
there is too much salt
kɔko la  
there is no salt in it.
kan’a caya kosbe  
don’t give too much
dɔnini far’a kan  
add a little bit.

III-

**DIALOG**

**Umaru:** I ni s:bgma!

**Amadu:** Nba. Ce! a kɛra di? An m’i ye gɛrɛn na surɛ dɛ!

**Umaru:** Foyi ma ke! N tun be furusiriɛdɛn yɔrɔ la. A kɛra penajɛba ye.

**Amadu:** A diyara wa?

**Umaru:** Kojugu! Dumuni ma ke foyi ye! An y’an kɔnɔ fa ani ka dɔnke fo ka dugu je.

**Amadu:** Ala ka ke furu ye!

**Umaru:** Amiina!
IV. **Grammar**

- **The Use of Ke**

**NB:** Ke has many meanings but in these structures it means: to be done; to be made; to occur or happen.

Below are the structures and some examples.

- **The Present Tense:**

  **Affirmative form:**
  \[\text{Suj} + \text{be ke} + \text{Compl} + \text{ye}\]

  Məni be ke daraka ye səqəma o səqəma.
  Məni is made for breakfast every morning

  **Negative form:**
  \[\text{Suj} + \text{te ke} + \text{Compl} + \text{ye}\]

  To te ke tilelafana ye an ka so.
  To is not made for lunch at our place

- **The Past Tense:**

  **Affirmative form:**
  \[\text{Suj} + \text{ka} + \text{Compl} + \text{ye}\]

  A ka baara ye!
  A ka dəqərm ye.

  **Negative form:**
  \[\text{Suj} + \text{ma ke} + \text{Compl} + \text{ye}\]

  A ma ke foyi ye!
  Foyi ma ke!

  Aw ma ke wələntəriw ye fəbə.

  **Interrogative Form:**
  Mun ka?  A ka di?

- **The Future Tense:**

  **Affirmative form:**
  \[\text{Suj} + \text{bəna ke} + \text{Compl} + \text{ye}\]

  Aw bəna ke wələntəriw ye səəni.

  **Negative form:**
  \[\text{Suj} + \text{təna ke} + \text{Compl} + \text{ye}\]

  A təna ke foyi ye.
EXERCISES

- Translate the following sentences into bambara.
  1- Sauce is made of peanut butter. _________________________________
  2- The trainee becomes volunteer after nine weeks. _______________________
  3- One should not chat in class. _________________________________
  4- One should not dance in the mosque. _______________________________
  5- John will be a good volunteer. _________________________________
  6- What happened to you yesterday? _________________________________
  7- What will happen if you don’t go? _________________________________

- Explain the recipe of a meal you like to cook.

- Exchange an American recipe you know for a Malian one with a friend.

TDA

With your host mother/sister/neighbour, get informed about:
- The type of meals she cooks
- The recipe of this meals
- The typical meals of her ethnic group.

SELF EVALUATION

I can:
- Talk about meals in Mali and the states yes___ not yet____
- Explain a recipe to someone yes___ not yet____
- Compare the do and don’t while eating yes___ not yet____
Communicative Task: jënalëw
TALKING ABOUT FEASTS AND LEISURE

Objectives:

1. Each trainee will be able, without his/her notes, to cite three (3) religious and three (3) traditional feasts in Mali.
2. Each trainee will be able, without notes, to name, at least, three (3) leisure time activities in his/her community and describe one of them.

- Answer to these questions.

Nin ye mun jënalë ye ?
Dugumgéw y’aw bisimila ka né aw na don wa ?
Aw nisondiyara kæbë wa ?

Cultural Notes:

Generally Malians are tolerant about religious feasts (mainly with Christian and Muslim feasts) but you may still come across some traditional ceremonies/feasts in rural area.
1. **Dialog**

**Umaru:** An ni sɔŋma!

**Amadu:** Nba. Ce! a kɛra di? An m’i ye gɛnɛ na surɔ de!

**Umaru:** Tiŋɛ don. N tun bɛ furusiridɔŋ yɔrɔ la. A kɛra ɔnanjeba ye.

**Amadu:** A diyara wa?

**Umaru:** Tiɗu. N tun bɛ furusiridɔŋ yɔrɔ la. A kɛra ɔnanje ba ye.

**Amadu:** Fɔlifɛn jumɛn tun bɛ yen?

**Umaru:** An ye balani dɔŋ fo k’an sen kari.

2.

**Jelike:** An ni su!

**Den-fa:** Nba , aw ni su!

**Jelike:** Hɛɛ tilenna wa?

**Den-fa:** Hɛɛ dɔrɛn.

**Jelike:** Mɔŋɛ nakun ka fisa i yɛɛ ye.
N’i ye n wulilen ye ka se yan, juguman tɛ.
A kun ye furu sira ye.
Keyitalakaw ye woro tan ni fura siri, k’u ɲɛ bɔra aw denasmus Fanta tɛ.
U dun t’a ɲaniya ni foyi ye n’u denke Bakari furumuso tɛ.
Woro tan file n’a be ben aw ma, o be diy’ən ye kɔsebe.

**Den-fa:** An be woro mine ʃɔb. Den be yan, den baw be yan.
N’an y’olu ɲininka, olu mana jaabi min di, an n’o ʃɔ aw ye.
Nin diyar’an ye, a bɛn’an ma. Hakɛto b’o kan.

**Jelike:** Aw Keyita! Ala k’u ɲɛn k’a d’an ma. N be sira ɲinin.

**Den-fa:** Kuyate! Sira dir’i ma. K’an b’u fo!

**Jelike:** U n’a men! Ka su hɛɛ d’an ma!

### Safety and Security Notes:

Avoid going to traditional ceremonies without invitation, however initiation is sometimes required.
II-

**VOCABULARY**

**SOME INSTRUMENTS**

<table>
<thead>
<tr>
<th>Jenbe</th>
<th>Drum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balani</td>
<td>Xylophone</td>
</tr>
<tr>
<td>Ntamani</td>
<td>Hand-held drum</td>
</tr>
<tr>
<td>Gitari</td>
<td>Guitare</td>
</tr>
<tr>
<td>Ṯɔni</td>
<td>An indigenous guitare</td>
</tr>
<tr>
<td>Kora</td>
<td>Kora</td>
</tr>
<tr>
<td>File</td>
<td>A flute</td>
</tr>
</tbody>
</table>

**SOME FEASTS**

<table>
<thead>
<tr>
<th>Denkundi</th>
<th>Baptism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furusiri/kɔnde</td>
<td>Marriage</td>
</tr>
<tr>
<td>Furasi</td>
<td>Circumcision party</td>
</tr>
<tr>
<td>Seliba</td>
<td>Tabaski</td>
</tr>
<tr>
<td>Selideni/selipinin</td>
<td>Ramadan</td>
</tr>
<tr>
<td>San yelema seli</td>
<td>New year’s day</td>
</tr>
<tr>
<td>Yeɛɛma ɛɛrɛnya seli</td>
<td>Independence day</td>
</tr>
<tr>
<td>Din</td>
<td>Dance</td>
</tr>
<tr>
<td>Marasibɔ</td>
<td>To play cards</td>
</tr>
<tr>
<td>Farikolo ɲɛnajɛ</td>
<td>Sports</td>
</tr>
</tbody>
</table>

**ADDITIONAL VOCABULARY**

<table>
<thead>
<tr>
<th>Gɛɛn</th>
<th>Club</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jama</td>
<td>Crowd</td>
</tr>
<tr>
<td>Jeli</td>
<td>Griot</td>
</tr>
<tr>
<td>Woro</td>
<td>Kola nut</td>
</tr>
<tr>
<td>Bolomafara</td>
<td>Contribution</td>
</tr>
<tr>
<td>Ka.x sɔn</td>
<td>To give a present</td>
</tr>
<tr>
<td>Ka tegɛɛʃɔ</td>
<td>To applaud</td>
</tr>
<tr>
<td>Morike</td>
<td>Marabout</td>
</tr>
</tbody>
</table>
III-

GRAMMAR

THE PASSIVE VOICE:

NB: ● The passive voice is formed by adding ra (na, la) to the infinitive form without ka (or be of course). You can then notice that we get past form of the verb.

Affirmative form:

[Suj (passif)+ Vra/na/la + Compl (suj act) + (fe/bolo)]

Woro dira denfa ma jelik fe. Woro minana denfa fe.
Dumuni sigira Fanta fe The meal has been set by Fanta
Te wulila Tea has been boiled
Mobili kora Musa fe The car has been washed by Moussa

Negative form:

[Suj (passif)+ ma +Verb + Compl (suj act) +(fe/bolo)]

Ayi furu ma siri falo. Ayi weri ma ci ne bolo.
Mobili ma ko Musa fe The car has not been washed by Musa.
IV- EXERCISES

• Make as in the following example.

   e.g.: Bakari ye wari di Musa ma ----------> Wari dira Musa ma Bakari fe.

   1. Fanta ye ji kalaya. ______________________________________
   2. PositiveButton ye fini kuraw don. ____________________________
   3. Jelike ye gitari fa furusiri yaro la. __________________________
   4. An ye don dabila su fe ______________________________________
   5. U ye balani fa kosebe ______________________________________
   6. Jelike ye wari caman sarro _________________________________

• Make as in the following example.

   e.g.: Dumuni sigira ka ban ----------> Dumuni ma sigi fofo.

   1. Furusiri kerat misiri la. ____________________________
   2. An kūnbenja ka pe u fe. ________________________________
   3. Mobili tijena a bolo. _________________________________
   4. Kini dunna ka ban. _________________________________

TDA

• Identify at least three (3) or four (4) traditional or religious feasts at the host village.

• Get informations about the games/leisures activities practiced in the village by the different social groups below:
  • The youth/boys/girls;
  • Kids;
  • Adults.

• Explain a popular game of a group (youth/kids/adults)

• Explain to someone (brother/sister) the following holydays
  • Halloween;
  • Thanksgiving.

SELF EVALUATION

   I can:

• Describe how I spend my free time   yes____ not yet______
• Explain a game to somebody       yes____ not yet______
**Communicative Task: МЃѾ WELELI**
**ACCEPT OR DECLINE AN INVITATION**

**Objectives:**

1. **Without assistance,** each trainee will be able to use, at least, three (3) expressions to invite someone in a real situation.
2. **Without his/her notes,** each trainee will be able to use appropriately three (3) expressions to accept or decline an invitation.

**Cultural Notes:**

1. Formal invitations are not common. People are welcome at any social activities (events) except initiation or ritual ceremonies.
2. When you invite a Malian in a restaurant, you are supposed to pay the bill.

I-

**DIALOG**

1.

*Mamu:* Fanta! i ni fama sa!

*Fanta:* An bεε ni fama.

*Mamu:* I tununna dε!

*Fanta:* O kεrεa! N tun taara dugu la.


*Fanta:* Basi tε, ni Ala sɔnna n bεna n ye.

2.

*Umaru:* I ni wula, Susan!

*Susan:* Nse! Umaru, hεrε tilenna?

*Umaru:* N bε Ala tanu! A bε diŋ’an ye n’i bε se ka n’an ka furusiridɔn ʒɔɔrɔ la bi su in na.

*Susan:* Bi su in na! Haa! N tɛn’a masɔrɔ.

N bolo degunnen don barisɔ ɲɔŋyε kεrɛn kεrɛnnen dɔ bε n bolo.


*Umaru:* N tεn’a jigin i la. Ala ka dugawu mine!

*Susan:* Amiina!
Safety and Security Notes:

1. Do not accept invitations from anyone you don't know unless you talk to your counterpart about it.
2. Do not stay late after an invitation and do not go back alone, especially, at night.
3. Always share foods or drinks with people.

II-

VOCABULARY

EXPRESSIONS TO INVITE SOMEONE

n ba nîn’i fi: I would like you to
n jì gi b’i kan: I count on you.
o bë diya n ye: It will please me
n b’i deli: Please (I am begging you).

EXPRESSIONS TO ACCEPT AN INVITATION

o diyara n ye: It’s my pleasure(pleased me).
i bë n ñasigi: Organize a meal for me (set something for me).
Ala k’àn to ñogon ye: May we count on each other.
i n Ala sònna, i bë n ye: If god pleases, you will see me.

EXPRESSIONS TO DECLINE AN INVITATION

n t’a masar: I won’t have time
n bolo degunnen don: I am busy.
a kàra baara ye: What a pity
kàna jì gi n na: Don’t hold it against me.
III - GRAMMAR

1. THE EMPHATIC SA:

NB: • *Sa* is used in two situations:
   
i- As an emphatic; It means *very*.
   
   I ni fama *sa*!
   It has been a very long time!
   
   Nin cɛ ka jugun *sa*!
   This man is so mean!
   
   ii- It can mean, *please*.
   
   I sigi *sa*!
   Please sit down!
   
   Dumunike *sa*!
   Eat, please!

2. THE EXPRESSIONS OF DESIRE AND OBLIGATION

NB: • The expressions of *desire* and *obligation* require the use of the *infinitive*.

- **k’a fɛ ka** to want

N b’a fɛ aw ka tilen n ka so.
I want you to spend the day at my house.

- **K’a ṭini x fɛ** to ask someone to.

N y’ a ṭini Mamadu n’a muso fɛ u ka na dumuni ƙe.
I asked Mamadou and his wife to come and eat.

- **A ka di x ye** to please to.

A ka di n ye i ka n demɛ toobili la.
I want you to help me to cook.

- **Wajibi don** It’s obligatory.

*Wajibi don* n ka taa nin dekundi ṣọọ la.
I have to go to this baptism.
EXERCISES

- Complete this dialog. Accept the invitation.

A: I ni sogoma. B: __________________________
A: I ni fama. B: __________________________
A: I be taa min? B: __________________________
A: Sini sufe, n be te wuli n ka so. I be se ka na wa? B: __________________________
A: O diyara n ye. B: __________________________

- Complete this dialog. Decline the invitation.

A: N terimuso, i tununna de. B: __________________________
A: N ba fe i ka taa bɔ n ye sini su fe, an be te min ka ba-roke. B: __________________________
A: N bi deli sa! B: __________________________
A: I ba masɔro don jumne. B: __________________________
A: Ayiwa, k’an b’u fo. B: __________________________

- Case study: The trainee Susan is invited by her brother to a wedding party. Her brother’s cousin invites her to dance repeatedly. A bit later she decides to go back home. The following day, she learns her brother and his cousin had a fight. Since then, she feels uncomfortable at home.

- You have a very nice Malian friend. He invites you at his house. Tell him you are busy. Find out 2 or 3 excuses to decline the invitation.

- Invite a village friend or a host family member to a technical activity of your sector in the village and tell him about the goals of that activity.

SELF EVALUATION
I can:

- Use some expressions to invite someone in a real situation Yes___ not yet__
- Use appropriately some expressions to accept or decline an invitation. Yes__ not yet_
Communicative Task:  olduknin
ASKING FOR HELP

Objectives:

Each trainee will be able to use three (3) appropriate expressions to ask for or decline a proposal of help without his/her notes in a given situation.

Nin ce in be mun na kenema?
A ka baara ye mun ye?
Cultural Notes:

1. Offering and/or receiving help is not a sign of weakness or incompetence; it’s just a form of socialization.
2. Both not offering or not accepting assistance can be embarrassing.

I-

**DIALOG**

Sarah: Ee! Mun këra? N ka ngeesso bila!
I be taalen ni n ka ngeesso ye min?
A ye son bën! A’ ye n deme!

Musa: Jôn kulekan bë yan? Mun y’i soro?
Jôn donna i kan?

Sarah: A’ ye na! A’ ye bô!
Son taara ni n ka ngeesso ye.
N b’aw deli. A’y’a kunben! A’ye ne n ma!

Musa: I hakili sigi. A të se ka taa yöro jan.

Passant: Kule dabila n balimamuso. U ye i ka son mine.
A ni ngeesso b’u bolo ka na.

Sarah: O ye Ala tanu ye. Aw ni ce! Aw ni baraji!
Hakato! Musa, n hakili la, n ka kan ka sokolsila dë ninin
min bëna n ka duköona kalbëi, k’ja janto da la.

Musa: O ka ngeon. An bëna mëcë sebo ninin i ye.
Hali ni mëcë ware ôra i kô, ale na soro yan.

Safety and Security Notes:

1. Never hesitate to ask for help if necessary.
2. Never use words or expressions for help if there is no danger.
II-

**VOCABULARY**

**EXPRESSIONS USED TO ASK FOR HELP:**

wooyi! wooyi! wooyi n ba den!  
interjection used to ask for help

a’ye na!  
come over here

a’ye bɔ!  
come out

ɲɛ n ma!  
Please/help me

n ɗɛmɛ!  
help me

a/u bɛ n ɓɛn n ka!  
she/he (they are) is agressing me.

a/u bɛ n ka!  
she/he (they are) is purchasing me.

i bɛ se ka n ɗɛmɛ wa?/a’ye n ɗɛmɛ!  
can you help me?

**EXPRESSIONS USED TO REFUSE HELP:**

i lafiɲɛ (sa)!  
get a rest

n ma jIGIN I la.  
I excuse you

a ka ɲi ten.  
its good enough

**EXPRESSIONS USED IN A CASE OF AGRESSION:**

n bila!/ n bolo bila!  
leave me alone

a ye son bɛŋ!  
thief ! thief !

sabali  
be tolerant (easy)

hìnɛ n na!  
have pity on me

n b’i deli!  
please

n to ala ye (kama/kɔsɔn)  
for god’s sake, leave me.

**EXPRESSIONS USED IN A CASE OF INDESIRED ATTENTION:**

bɔ n kun na!  
leave me alone

n to yen!  
leave me alone

i da bɔ n na!  
leave me alone

fara n na!  
leave me alone

iɲɛ bɔ n na!  
why do you stare at me?

i bɛ n ƙɛjɛ mUNna?  
why do you stare at me?

i bɛ n foto fɛ wɔ?  
Do you want my picture?

i ma n ɲɛŋɛn ye wɔ?  
haven’t you seen anyone like me?

mun kɛrɛ/a kɛrɛ di ?/mUN don?  
what’s the matter?

**EXPRESSIONS USED TO ADDRESS A GUARDIAN/A HOUSEWORKER:**

k’i janto x la/na  
to pay attention to x.

ka x kaɓsi  
to take care of/to look after x.

ka x bila ka don  
to let x get in

ka x ɠɛŋ  
to chase x.

ka x makɔnɔ  
to wait for x.

ka fɔ x kɔ  
to miss.

ka x kalifa  
to give/to look after

ka gɛrɛn x la  
to get close to x.
EXERCISES

• Translate the following sentences and phrases into Bambara.

1- Come early tomorrow. Clean up the courtyard.

2- Don’t leave the door open. Lock it.

3- Watch out the wall behind.

4- Don’t let anyone enter the house.

5- Chase animals and water the trees.

6- If my friend comes while I am not here, tell him/her to wait for me.

TDA

• Explain to someone (PTC/LCF/brother/sister) an incident a trainee or anyone you know has been victim of.
  - Give the circumstances of that incident;
  - The victim’s reaction;
  - The help she/he got from the others.

• With your parents, identify at least two (2) activities according to the seasons and the genre

NB: •Use the board below:

<table>
<thead>
<tr>
<th>1- Cew</th>
<th>1- Fonene</th>
<th>2- Tilema</th>
<th>3- Taratile</th>
<th>4- Samiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>bɛ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- Musow</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bɛ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SELF EVALUATION

I can:

• Use the appropriate expressions to ask for or decline a proposal of help in a given situation: yes_____not yet_____
Communicative Task: **WAATIWI LAHALAW**  
**TALKING ABOUT THE WEATHER**

**Objectives:**

1. Each trainee, without his/her notes, will be able to cite three (3) characteristics of the main seasons in Mali.
2. Without assistance, each trainee will be able to cite, at least, two (2) activities related to the seasons, according to gender.

**Cultural Notes:**

1. Group works are generally organized during the rainy season in public or individual fields in some rural areas.
2. In some places, people perform sacrifices in the beginning of the rainy season for a better harvest.

**Personal health Notes:**

Respect the hygienic rules to avoid getting malaria, diarrhea...
**I- DIALOG**

**John:** Amadu, i ni sogoma.

**Amadu:** Nba, here sira John?

**John:** Here daron. N be taa ba n terike ka foro la ka na.

**Amadu:** Ee! I ti ja dconi. E pe te sanfinnenba la?

**John:** E ko nin san be na sisan?

**Amadu:** Funteni b’a koro cogo min na, ne miiri la a be na.

**John:** Funteni ye sanji tamasere ye aw fe yan wa?

**Amadu:** Ow, nka o daron te de! San tamasere do wersw ye kabangoro, tile bo cogo ani jipe ci cogo ye. Hali kon do w be san kibaruya fo an senekelaw ye.

**John:** Kabako! Ni n be taa, n bena n ka sanji minfini ta. I ni ce. Amadu, n mana segin, an be se ka baroke Mali waatiw ni Ameriki taw kan wa?

**Amadu:** O be diya n ye kosabe. Ola n yere bena faamuya do soro Ameriki kan. K’an ben sconi.

**John:** K’an bén! Ka here fo n ko.

**Amadu:** Amina! K’i numan segin!

---

**Safety and Security Notes:**

1. *Avoid standing under a tree or next to a mud wall when it rains to avoid thunder or the wall falling on you.*

2. *Always lock your room when sleeping out during hot season.*
tilema | dry season
---|---
taratile | hot and dry season
samiya | rainy season
fonene | cold season
funteni waati | hot season
nenen tuman | cold season
gongan | the dust
kabakolo | sky
sanji | rain
san peren | thunder balt
san kulu | thunder
san megereu | lightning
san beleini | the hail
coco | heavy rain
sanfin | the storm
fipere | the wind
funteni | the heat
kawula | hot and humid season
bogode | mud
kabanogde | cloud
tubabu kalo | gregorian calendar
farafin kalo | lunar month
zanwuye (kalo) | January
Feburuye | February
marisi | March
Awirili | April
me | May
Zuwen | June
Zuluye | July
uti | August
Sebutanburu | September
Shkutaburu | October
Nowanburu | November
desanburu | December
dibi donnen don | it is dark
sanba nana | It rained a lot
nenene be ke be sanini | it will be cold soon
funteni be ke be sanini | it will be hot soon
Translate the following sentences:

1. It rained a lot last night.
2. A bad wind blew before the rain.
3. Kids hid themselves behind the big tree.
4. The big Moussa fell into the mud.
5. His clothes are very dirty now.

Talk with your parents in the village in order to get information on their different activities during the different seasons.

**TDA**

Interview some resource persons in your training site to identify:

- The activities according to the seasons and the genre.

**NB:** Use the board below:

<table>
<thead>
<tr>
<th>Sankɔŋ kalo</th>
<th>waati</th>
<th>Baaraw/hajuw</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zanwuye(kalo)</td>
<td>fonem waati</td>
<td>1. m/w.</td>
</tr>
<tr>
<td>Feburuye(kalo)</td>
<td>Marisi(kalo)</td>
<td></td>
</tr>
<tr>
<td>Awirili(kalo)</td>
<td>Ms(kalo)</td>
<td></td>
</tr>
<tr>
<td>Zuwe(kalo)</td>
<td>Zuluye(kalo)</td>
<td></td>
</tr>
<tr>
<td>Utu(kalo)</td>
<td>Səbutanburu(kalo)</td>
<td></td>
</tr>
<tr>
<td>Səkubburu(kalo)</td>
<td>Nowanburu(kalo)</td>
<td></td>
</tr>
<tr>
<td>Desanburu(kalo)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sankɔŋ kalo</th>
<th>waati</th>
<th>Baaraw/hajuw</th>
</tr>
</thead>
<tbody>
<tr>
<td>nako baara</td>
<td>1</td>
<td><em>jiriden tɔma</em></td>
</tr>
<tr>
<td>jago misen</td>
<td>2</td>
<td><em>suma tige</em></td>
</tr>
<tr>
<td>tungalataa/dugubakɔŋtaali</td>
<td>3</td>
<td><em>seginkɔtuma</em></td>
</tr>
<tr>
<td>forobabana</td>
<td>4</td>
<td><em>furusiriw tuma/kaŋow</em></td>
</tr>
<tr>
<td>so dila/jo</td>
<td>5</td>
<td>* suma desso*</td>
</tr>
<tr>
<td>biriki dila</td>
<td>6</td>
<td><em>wari ɔŋ tuma</em></td>
</tr>
<tr>
<td>foro baaraw</td>
<td>7</td>
<td><em>seliw</em></td>
</tr>
</tbody>
</table>

**Man (m)**

**Woman (w)**

**SELF EVALUATION**

I can:

- Talk about the different seasons in Mali: Yes ____ Not Yet ____
- Talk about the different activities of people according to the season: Yes ____ Not Yet ____
Communicative Task: SEKO NI ĐØNKOW
TALKING ABOUT ONE’S SKILLS

Objectives:

1. Each trainee, without help, will be able to explain in detail his/her work to another person.
2. Without notes, each trainee will be able to explain in detail one specific activity related to his/her technical sector.

Cultural Notes:

1. Some people (Maliens) do not want to share their talents with others for the reason of always being a reference.
2. In Mali, a lot of people acquire their knowledge or skills without going to school. Some inherit them.
I- TEXT  Sekow ni bololabaaraw

Bololabaarakele gyno ba bon kɔsabẹ jamana in kɔn. Kabini lawale la, an ka minεn w fanba bεε bε diλan bololabaarakele de fε. Dugu si te ta u kɔ. Ulu de b’an mago caman pe. I bε garaŋke, geseadalaw, numu, sanu ni warije fagalaw, dagadilannaw, kɔlɔnse, sojlaw, jiriđesle, kundigilaw, mekanisijεw, menizenε sɔρε an ka dugu caman kɔn.
Nin seko ni donko mγow fana te ta senekelaw, nakbaarakalaw, bagangennaw, monikelaw, dosow ni jeliw kɔ.

Safety and Security Notes:
In Mali, many handworkers don't use safety tools to protect themselves.

II- DIALOG

Amadu: N teριkε John, e yεrε bε mun bεarakε an ka dugu in kɔn?


Amadu: Ayiwa! Ne hakili la, n y’i ka baara faamu sisan. Ala k’i dεmε.
### VOCABULARY

**PROFESSIONS/WORKERS**

- bololabaarakɛla: hand worker/artisan
- garankɛ: cobbler/shoemaker
- numu: blacksmith
- gesedala: weaver
- baganmarala: cattle breeder
- masɔn: builder/mason
- minize: joiner/carpenter
- mɔnnikɛla: fisherman
- senɛkɛla/cikɛla: farmer
- yiriturubaara: plantation/tree planting
- mekanisipe: mechanic
- baarakɛden: servant/domestic
- baarapini: laborer
- nakɔbaarala: gardener
- nakɔbaara: gardening
- kɛnɛya ni saniya baara: health educator
- ji ni saniya baara: water sanitary work
- kɔnɔsenna: well digger
- jagokɛla: merchant
- jagomisen layiriwali baarakɛla: "SED" agent

### SOME EXPRESSIONS

- seko ni dɔnko: aptitude
- x dilala: reparman
- x te fosi dɔn: x knows nothing
- x te se foyi la: x can’t do anything
- x ye fugari ye: x is good for nothing
- x baara na ka pi: x does a good job
- x be se baara numan na: x does a good job
- ka x ke ka ne: to do x well
- ka dɔse x la: not to be able to x
- k’i kamana gan: to cause trouble/to puzzle
- k’i konɔna fili: to cause trouble/to puzzle
- ka se ka: can/ to be able to
- ka se x la: to be able to do x
- ka x nɛfo: to explain
Te wulicogo

Wulicogo

1. te  sukaro  nanaye  ji

Temin

2. barada  furun  finfin  wari  pilato

Wulicogo

N’i be te wuli, i be fa ka:
1. tasuma naga, o ko i be te ke barada kon. 
2. I be ji weri ne naani ni tila k’a la.
3. O ko i be barada sigi tasuma kan. I’ba wuli miniti bisaba kon. 
4. Tuma kelen kelen, i’ba jigin ka teji ke barada were kon.
5. O ko, i be sukaro k’a la. I be soro k’a suuru vewi kon walasa ka sukaro yelen teji la.
6. O ko, i’ba nan ni sukaro y’a bo. I be teji yelema barada kon tuguni.
7. I’ba kalaya dön. 
8. Mogo caman be teji do to weri kelen kon walasa ka musi dila n’o ye weri tow kon. 
9. I be tila ka vewi ko sanank. 
10. Te mana kalaya dön, i’ba tila wewi ni ngan ce k’a di mogo ma.
11. Segin be ke ni kan fo sije saba.
12. Sije fila taw la i be se ka nanaye k’a la.
13. Temugu ni ji hake be yelema mogo hake kosön.

SUPPLEMENTARY VOCABULARY

barada  tea pot
ka x ke y la/kon  to put x into y
weri  glass
ka x suuru  to pour x
pilato  plate
ka x fifa  to ventilate x
furun  stove
ka x kalaya  to heat up
finfin/sharibon  charcoal
ka x sumaya  to cool
sukaro  sugar
ka x nene  to taste
te  tea
ka x wuli  to boil
nanaye  mint
ka x naga  to make x alive
hake  the quantity
ka x yelema  to put x in an other recipient
musi/kangaji  the froth
ka x sanankɔ  to clean x
tuma kelen kelen  from time to time
x pɛ + nombre  the number of the content of x
ka x jIGIN  to take out of
ka x yelen  to dissolve x
ka x tila  to share x

**IV.**  

**Grammar**

- **The action noun**

**NB:** • *Action Nouns are formed from verbs by adding the suffix li*

*e.g.*: Bajɔw ni kɔbafiniw dila li t’a kɔnɔna fili.

Ka ___ dila (to repare... )  --------→ dila li (repairing ...)

<table>
<thead>
<tr>
<th>Verb + li -&gt; noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>da weave</td>
</tr>
<tr>
<td>dila reparer</td>
</tr>
<tr>
<td>taa go</td>
</tr>
<tr>
<td>fo greet</td>
</tr>
</tbody>
</table>

*There are a number of exceptions to this rule which must be memorized. A few of the most common are:*

- kalan study  kalan studying
- baara work  baara work
- min drink  min drinking
- baro converse  baro conversing
- sɛnɛ grow, farm  sɛnɛ farming

- **The agentive noun:**

**NB:** • *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 and it literally translates by the "action doer"*

<table>
<thead>
<tr>
<th>Noun + Verbe + la -&gt; Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>geseda weave thread</td>
</tr>
<tr>
<td>baarakɛ do work</td>
</tr>
<tr>
<td>sɛnɛkɛ do farming</td>
</tr>
<tr>
<td>mɔnnikɛ do fishing</td>
</tr>
</tbody>
</table>
**EXERCISES**

- Translate into Bambara.

1- We cannot make tea.

2- Gardening is beneficial.

3- I am going to work with my village women’s association.

4- We must work well with our villagers.

5- I am going to help merchants to improve their business.

6- I will start with knowing my village labor, then I will start working.

7- Some volunteers do good jobs.

8- We are going to help with environment protection.

9- Our job is not to give money to people, but we are going to help them with the country development works.

- Complete the following chart according to the PCV’s profile.

<table>
<thead>
<tr>
<th>PROGRAM</th>
<th>PROFESSION</th>
<th>JOB DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environment (AG/NRM)</td>
<td></td>
<td>-A be yiri \text{foro laben}</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-A be yiri turu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-A be yiriw lakana</td>
</tr>
<tr>
<td>Small Enterprises Development (SED)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>Ekoli karamọọ</td>
<td></td>
</tr>
<tr>
<td>Health Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water Resources Management (WRM)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. ___________ Kante bε ngɛ baara ka _____ ni __________ ni jelekise dila. A b’u kalaw dila ni _____ ye. I ka ngɛmafɛn o fe n mana tiɛ, a bε se k’o labɛn.


- Describe the work you will do as a volunteer by starting it in a three month Action Plan.
- Give the advantages and disadvantages of your work.
TDA

- Demonstrate one of your aptitudes to someone in your host family.
- Interview some resource persons in your training site to identify:
  - The name of the different chiefs who followed another village.
- Interview some resource persons in your training site to identify development partners that heled with:
  - The fundamental school/the community school;
  - The health center;
  - The community well or pump;
  - The community garden;
  - The millet grinder, etc.

SELF EVALUATION  I can:

- Explain in detail my work to another person: yes___ not yet____
- Explain in detail one specific activity related to my technical sector: yes___ not yet____
**Communicative Task: SIGIYŘČ KUNNAFONNIW**
**GETTING INFORMED ABOUT ONE’S AREA**

**Objectives:**

1. Without help, each trainee will be able to ask appropriately, at least, three (3) questions to get informed about his/her site.
2. Each trainee will be able to interview, at least, two (2) resource persons in order to list NGOs and development partners working in his/her commune.

**Cultural Notes:**

1. People scrupulously respect customs and taboos in Mali.
2. People don't appreciate much curiosity.
3. People don’t always give clear answers to questions related to taboos.
4. To get informed about the area, it is better to ask older people.
I-

**DIALOG**

*Musa:* Eh! John, i ni faama!

*John:* Musa, i ni waati. I be di?

*Musa:* Alhamudulilayi! I be dugu jumen na sisan?

*John:* N sigilen don Jitumu mara la, Keleya kerefe.

*Musa:* Keleya lamini duguuw ye dugu korow ye.

*John:* Tihe don! Dugutigi ko: ale ka dugu in tutige tuma menna kesebe.

*Dugu in sigira ka kon Tubabu fanga ne.*

*Musa:* Ha! O ye dugu korow ye. Siya jumenn w be yen?

*John:* Siya caman. Bamananw ka ca ni siya tsw ye Jitumu mara kon. Fulaw ni Maninkaw fana sigilen be yen yen. Siginfew be soro yen, i n’a fi Korokow, Marakaw, Korow, Dongow an siya wew.

*Musa:* O ye siya caman ye. I ye yen magaya kecogo bec faamu ka ban?

*John:* Doni doni. Nka yirikurun meen o men ji la, a te ke bama ye. N be ka ladaw ni korow nenin.

*Musa:* Ayiwa! O de ka ni. Ala k’i de ne.

*John:* Amiina! K’an ben!

**Safety and Security Notes:**

*Before undertaking any activity, ask about the myths and traditions of the area.*
VOCABULARY

LADAW NI KOKOROW

ladaw        customs
kokorow      traditions
furu         marriage
tana         taboo
silame furusiri  religious wedding
dasiri       totem
furu nafolo  dowry
sonni        sacrifice
kenn    wedding
sonnieyem     place for sacrifice
kenn so     nuptial chamber/honey moon
seli          feast
denkundi   baptism
seliba       Tabaski
bolokoli    circumcision/excision
selincini   Ramadan feast
saya/banni  death
sunkalo      fasting month
dine         religion
silame dine  Islam
kerecen dine  Christianity

SIYAW ETHNIC GROUPS

bamanan  maraka  fula  senufo
maninka  bozo  kad  kasɔnka
maninka  burudame  suraka.
You can meet all the ethnic groups everywhere in Mali. But there is a concentration of some ethnic groups in certain regions such as:

<table>
<thead>
<tr>
<th>REGIONS</th>
<th>ETHNIC GROUPS</th>
<th>LAST NAME</th>
<th>OCCUPATIONS</th>
<th>OBSERVATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIKASSO</td>
<td>Senoufo Miniana Peulh/foulani</td>
<td>Bamba/Coulibaly/Sanogo/Bagayogo WonogoCoulibaly/Cissouma/Bengaly Dembélé/Wattara Diallo/Diakité/Sidibé/Sangaré/Bah</td>
<td>Trade/Agriculture Animal rising Craft</td>
<td>Sedentary</td>
</tr>
<tr>
<td>TOMBUKTU</td>
<td>Sonraï/Askofaré Touareg/Arabe Maure</td>
<td>Maïga/Touré/Cissé/Askofaré…. Ag /Ben /Ould</td>
<td>Trade/Agriculture Animal rising/Fishing Craft</td>
<td>Sedentary Nomad Semi-nomad</td>
</tr>
<tr>
<td>GAO</td>
<td>Sonraï/Askofaré Touareg/Arabe Maure</td>
<td>Maïga/Touré/Cissé/Askofaré…. Ag /Ben /Ould</td>
<td>Trade/Agriculture Animal rising/Fishing Craft</td>
<td>Sedentary Nomad Semi-nomad</td>
</tr>
<tr>
<td>KIDAL</td>
<td>Sonraï/Askofaré Touareg/Arabe Maure</td>
<td>Maïga/Touré/Cissé/Askofaré…. Ag /Ben /Ould</td>
<td>Trade/Gardening Animal rising/Fishing Craft</td>
<td>Sedentary Nomad Semi-nomad</td>
</tr>
</tbody>
</table>

**Joking cousin:**
Sarakollé and Sonraï Malinké and Sarakollé Bozo and Dogon Coulibaly, Diarrá and Traoré etc.
_Coulibaly and Traoré/Dembélé_...
III- 

**GRAMMAR**

- **Comparative construction**

**NB:** 
- Comparative constructions can be formed in Bambara with the postpositional phrases according to the following patterns.

1. **Equality**

   \[
   X \text{ ni } Y \text{ ye } kelen \text{ ye}
   \]

   Mali ladaw ni Ameriki ladaw ye *kelen ye* wa?
   Are Malian and American customs the same?

   \[
   X \text{ ni } Y \text{ te } kelen \text{ ye}
   \]

   Mali ladaw ni Ameriki ladaw *te* *kelen ye*.
   Malian customs and American customs are not the same.

   \[
   X \text{ ni } Y \text{ ka kan}
   \]

   Bamanankan ni julakan *ka kan* dɔɔni.
   Bamanan and Jula are a bit similar (the same).

   \[
   X \text{ ni } Y \text{ man kan}
   \]

   Bamanan ladaw ni fula ladaw *man kan*.
   Bambara customs and fulani ones are not the same.

2. **Superiority**

   \[
   X \text{ ka } + \text{ Adj } + \text{ ni } Y \text{ ye}
   \]

   Maninkakan *ka korɔ ni bamanankan ye*.
   The Malinke language is older than the Bambara language.

3. **Inferiority**

   \[
   X \text{ man } + \text{ Adj } + \text{ ni } Y \text{ ye}
   \]

   Fulakan man *nɔɔɔ ni Bamanankan ye*.
   The Fulfulde language is not easier than Bambara language.

4. **Look alike/the same**

   \[
   X \text{ ni } Y \text{ bɔlen don/be/te}
   \]

   Amadu ni a denw bɔlen don
   Amadou and his children look alike.

   \[
   X \text{ bɔlen don/te } Y \text{ fe}
   \]

   Farafina kokɔɔ dɔɔw *bɔlen* don Ameriki ta dɔɔw fe.
   Some African customs look like some American ones.
IV- **EXERCISES**  

- Answer the following questions:

1. Furusiri bë kë cogodi Mali la?  
2. Furu ladaw ye mun ye?  
3. Mun bë kë furusiri don Ameriki?  
4. Munna musow tê furu jôna Ameriki?  
5. Munna muso caman furu dagalen tê Ameriki?  
6. Mun ye furusa caya Ameriki?

**TDA**

- Go to the chief of the village to find out information about:  
  - The village creation;  
  - Its population  
  - People’s activities.

**SELF EVALUATION**

I can:

- ask appropriately, questions to get informed about my site: yes___ not yet______
Communicative Task: JAMA HAKILI JAKAB2
LEADING A COMMUNITY MEETING

Objectives:

1. Each trainee will be able to use, at least, three (3) expressions to ask for the audience's patience during a real meeting.
2. Without help, each trainee will be able to, at least, three (3) appropriate expressions to introduce (open) or to end (close) a meeting in his/her community.
3. Each trainee will be able to ask two (2) questions to get people’s opinions on the subjects in a real situation.

Cultural Notes:

1. Generally people don't come on time to meetings.
2. Generally men and women sit apart and men talk more than women.
3. In a traditional meeting, the speech goes from elders to youngsters.
4. In some cases, there is a griot who says loudly what has been said.
5. Meetings usually happen in the evening or at early night.
I- DIALOG

John: A’ ni wula yankaw, an tienna hēre la, Ala k’an si hēre la.


Jeliba: Dugutigi, ayiwa kuma te! U ko, k’u nana k’an deme ka dugu saniya.

Dugutigi: Jeliba, a fo dunanw ye: k’u nali diyar’an ye. K’u bisimila!

John: Gɛlɛya jumɛn bɛ yan saniyako la?

Amadu: Ne bɛ kuma ɲinin.

Jeliba: Kuma b’i bolo, Amadu.

Amadu: Ne hakili la, ɲaman ani jìnagako gɛlɛya de b’an kan bi.

John: Kuma ɲena! Aw hakili la fɛɛlɛ jumɛnɛw bɛ se ka sɔrɔ olu la?

(makan caman.....)

Jeliba: A ye hakɛto, an ka ɲogɔn lamen!

Bakari: Baasi te, ne hakili la, ni bɛɛ bɛ se ka taa ɲaman bon dugu kɔfɛ ɔɔɛɛ kelen na, o bɛ fisaya. Ani fana, an k’an hakili to ji saniyali la.

John: Yankaw, anw hakili la, bɛɛ ye famuya sɔrɔ bɔnsi in kɔnɔ. Aw ni ce, aw ni baraji! Ala k’an bɛɛ a ɲogɔn were ma. Sisan an b’a fɛ ka sira ɲinin.
II- VOCABULARY

• To welcome:

aw bisimila!
dɔ di/dɔ fɔ
kuma b’i bolo
aw nali diyara anw ye.

• To ask for the speech:

ne bɛ kuma Ꙍninin jama fɛ
kuma ka gelɛn
n’i donna min gasi la, o ka yafa n ma
anw ma na baasi la
juguma tɛ
Ala sago, aw sago

• To approve/to agree with someone:

hate!
nama! tɛːɛ!
a’ ma kuma mɛn!
a’ ma kɔrɛfɔ mɛn!

• To remind people to be quiet:

aw ye hakɛto!
aw ye sabali!
aw ye Ꙍŋɔn lamen!
Ala k’an son sabali la!
n bɛ yafa Ꙍninin jama fɛ.

• To take a leave:

n b’a fɛ ka sira Ꙍninin.

• To think the audience:

aw ni ce! aw ni baraji!
Ala k’aw sara!
Ala k’an to Ꙍŋɔn ye!
Ala k’an kafolen to!
Ala k’an Ꙍɛ k’a d’anw ma!
Ala k’an ben a Ꙍŋɔn were ma.
III- Grammar

• The demonstrative adjective nin

NB: • The demonstrative nin can occur both before and after the noun it modifies:

e.g: nin ce... this man...
    ce nin... this man...

• When following the noun, nin can always have the reduced form:

e.g: nin ce in... this man...
    ce in... this man...

• The relative pronoun min

NB: • Bambara has only one relative pronoun min which corresponds to who, which, that, whose in English.

1. In subject position (Relative clause)

e.g: Jon ye fini san? Who bought the cloth?
    Ce min taara. The man who left.
    Ce min taara, o ye fini san. The man who left, (he) bought the cloth.

    Ce min nana surafana dun, o ye n terike ye.
    The man who came to dinner, that one is my friend.
    The man who came to dinner is my friend.

NB: • In the main sentence, the demonstrative pronoun o is used to refer back to the noun followed by the relative clause marker min.

2. In object position (Relative clause)

e.g: N be ce min fo ... The man whom I greet ...

3. In adverbial phrases

NB: • Adverbial phrases such as those of place, time, and manner can contain relative clauses, equivalent to sentences such as the following:

e.g: I tun be yar min, ne tun be yen. I was at the place that you were/I was where you were.
    I tun be yen tuma min, ne tun be yen o tuma. I was there when you were there.
    I y’a ke cogo min, n y’a ke ten. I did it in the way that you did it.
**IV - Exercises**

- Look for the meaning of this proverb: “I dege mɔnɔ ni, o ka fisa ni don go don jegge deli ye.”
  And try to convince your LCF that a true development is not synonymous of gift.

**Self Evaluation**

- I can:
  - ask questions to get people’s opinions on the subjects in a real situation: yes __ not yet __
  - Express my point of view to someone: yes __ not yet __
Appendix
Boloŋɔnən kelen te se ka bele ta!

Look for the meaning of this proverb and try to use it appropriately

- **The suffix lan**

**NB:** • *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*.

- **e.g.:**
  - sigi to seat/sit (down)  sigi*lan* a chair
  - tigɛ to cut  tigɛ*lan* cutter
  - min to drink  jimim*nlan* water drinker

- **The suffix ntan** (without the property of…) ≠ *ma* (having the property of…)

**NB:** • *ntan* is a suffix equivalent to –less or without in English. *ma* acts much like the suffix –y in English.

- **e.g.:**
  - warintan moneyless  kɔkɔma salty
  - denntan childless  sukaromana sugary
  - kunntan headless  nɔnɔma milky

- **The suffix ta**

**NB:** • *ta* is a suffix added to verbs which is 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.:**
  - san to buy  santa buyable (to sale)
  - dun to eat  dunta edible
  - min to drink  minta drinkable

- **The suffix bali**

**NB:** • *bali* is a suffix added to verbs which is 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.:**
  - jaabi to answer  jaabibali unanswered
  - malo to be ashamed  malobali unashamed
  - dun to eat  dunbali inedible
• The suffix *ka*

*NB:* • *ka/kaw* is a suffix which can be added to all nouns of place to express the meaning person of/from..., people of....

*e.g:* Bamako*kaw* people of Bamako
yanka*ka* person from here

• The suffix *ya*

*NB:* • 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:

*e.g:* bilenya*ya* redness goniya*ya* heat
nalomaya*ya* stupidity sumaya*ya* slowness

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:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca</td>
<td>ka (__) caya</td>
<td>caya</td>
</tr>
<tr>
<td>di</td>
<td>ka (__) diya</td>
<td>diya</td>
</tr>
<tr>
<td>bon</td>
<td>ka (__) bonya</td>
<td>bonya</td>
</tr>
<tr>
<td>jan</td>
<td>ka (__) janya</td>
<td>janya</td>
</tr>
<tr>
<td>jugu</td>
<td>ka (__) juguya</td>
<td>juguya</td>
</tr>
<tr>
<td>ye</td>
<td>ka (__) jeya/jeỹa</td>
<td>jeya</td>
</tr>
<tr>
<td>fin</td>
<td>ka (__) finya/fin</td>
<td>finya</td>
</tr>
<tr>
<td>girin</td>
<td>ka (__) girinya</td>
<td>girinya</td>
</tr>
<tr>
<td>glẽn</td>
<td>ka (__) glẽya</td>
<td>glẽya</td>
</tr>
<tr>
<td>kene</td>
<td>ka (__) kene</td>
<td>kene</td>
</tr>
<tr>
<td>k̄õ</td>
<td>ka (__) k̄õ</td>
<td>k̄õ</td>
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<tr>
<td>kumu</td>
<td>ka (__) kumu</td>
<td>kumu</td>
</tr>
<tr>
<td>ni̠</td>
<td>ka (__) ni̠</td>
<td>ni̠</td>
</tr>
<tr>
<td>d̄oḡan</td>
<td>ka (__) d̄oḡ̃ya</td>
<td>d̄oḡ̃ya</td>
</tr>
<tr>
<td>mis̄en</td>
<td>ka (__) mis̄ya</td>
<td>mis̄ya</td>
</tr>
<tr>
<td>timi</td>
<td>ka (__) timiya</td>
<td>timiya</td>
</tr>
<tr>
<td>etc...</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*NB:* • *ya* is a suffix which functions to create abstract nouns. It is equivalent to –ness or hood in English.

*e.g:* ceỹa manliness denya childhood

• *ya* can also be added to noun-adjective combinations:

*e.g:* tulogelenya stubbornness c̄ekolonya cowardice
**The prefix la**

**NB:** In Bambara any verb can take the prefix la, giving the verb a causative or indirect agency meaning:

**e.g.:**
- A ye kalanden laataa, He/she caused the trainee to go./He/she had the trainee go.
- Many verbs, however, have developed specialized meanings in the causative which cannot be predicted as the sum of their parts.

**e.g.:**
- ka _ mën to hear  
- ka _ deer to teach  
- ka _ mine to take  
- ka _ ben to meet
- ka _ lamën to listen  
- ka _ ladeer to imitate  
- ka _ lamine to answer  
- ka _ laben to prepare

- In these cases, the verb forms with la have to be learned as if they were not at all related to other verb forms.
Communicative Task: **FOLI - Mɔ_ATTRIB JIRA Mɔ_ATTRIB WEYE LA - FOLI BILA**
**GREETING - INTRODUCING ONESELF - SAYING GOODBYE**

**NSANA PROVERB**

*Dɔnin-dɔnin kɔnin b’a pɔga da!*  
Look for the meaning of this proverb and try to use it appropriately

**DIALOG**

Amadu: I ni sɔgɔma, n balimamuso!  
Good morning sister!

Sali: Nse, i ni sɔgɔma, n balimaka! Here sira?  
Good morning, brother! Did you spend the night in peace?

Amadu: Here dɔran! I ka kən?  
Only in peace! How are you?

Sali: Tɔɔr te! I tɔŋ?  
I’m fine! What’s your name?

Amadu: N tɔŋ Amadu Jara. E dun?  
My name is Amadu Jara. And you?

Sali: N tɔŋ Sali Tarawele. I Jara!  
My name is Sali Tarawele. Jara!

Amadu: Nba! Tarawele muso, i bɛ bɔ min?  
Nba! Tarawele. Where are you from?

Sali: N bɛ bɔ Segu. Jara, i fana bɛ bɔ Segu?  
I’m from Segou. Jara, are you from Segou too?

Amadu: Eh, ayi! N bɛ bɔ yan.  
Euh, No! I’m from here.

Sali: O ka ni! Ala ka tile here caya!  
That’s good! May you have a peaceful day!

Amadu: Amiina! K’an b’u fo!  
Amen! Say hi to them!

Sali: U n’a men!  
They will hear it!
Communicative Task: SANNI SHOPPING

Ni sugufiyε girinna, bεε bolo b'i kunna minan na!
Look for the meaning of this proverb and try to use it appropriately

DIALOG

Samba: Kiliyan! Kiliyan! Na yan! Bagi ƙumanwε bε yan!
Customer! Customer! Come here! There are good fabrics here!

Amadu: I ni ƙɔgɔma! N bε bagi ƙumanwε fε, nka da duman!
Good morning! I want good fabrics but cheap!

Samba: Ola, i sera a ƙɔŋa la. Ne ka bagiw bεε da ka ƙɔŋɔn. U lajε.
Then, you are at the right place. All my fabrics are cheap. Look at them.

Amadu: Nin mɛtiri joli ye?
How much is the meter?

Samba: N b’o da diya i la! O mɛtiri ye kɛmε saba ni bi duuru ye.
I give you a good price! The meter is one thousand and seven hundred and fifty.
Kɔmι e don, barika b’a la
I can reduce it for you.

Amadu: Ayiwa! A barika, caman bɔ a la.
Ok! Reduce it, reduce a lot.

Samba: A ka ni forɔkiya la. I b’a san joli?
It’s good for a bubu. How much do you buy it?

Amadu: A to kɛmε fila la. N bε mɛtiri ƙɔŋa san.
Give it at two thousand. I buy six meters.

Samba: A kari kari ye kɛmε saba. Nka, i bε se ka kɛmε fila ni bi duuru sara.
The last price is one thousand and five hundred. But you can pay one thousand and two hundred and fifty.

Thank you! The six meters are ten thousand and five hundred. Take it! Give back the change.

Samba: Fini ni warimisεn file. I kεnε k’a kɔŋa!
Here are the fabrics and the change. May you feel good when it gets older.

Amadu: Amiina! Ka sugu diya!
Amen! May you sell out!
Communicative Task: \textit{Yor\textsuperscript{ow} TamaseRecogo}  
\textbf{Asking/Giving Directions}  

\textbf{NSANA PROVERB}  
\textit{Sen kelen te sira b\textsuperscript{a}}  
\textit{Look for the meaning of this proverb and try to use it appropriately}  

\textbf{Dialog}  

\textbf{Umaru:} A’ ni s\textgreek{o}ma!  
Good morning!  

\textbf{Amadu:} Nba, a’ ni s\textgreek{o}ma! D\textgreek{a} di!  
Good morning! Say something!  

\textbf{Umaru:} Baasi te! A’ be hake to! N be dugutigi ka so de \textgreek{n}inin.  
Nothing bad! Excuse me! I’m looking for the chief’s house.  

\textbf{Amadu:} Dutig\textgreek{i} ka so be an k\textgreek{e}fe, n be se ka taa \textgreek{n}og\textgreek{a}n fe.  
Chief’s house is next to us, we can go together.  

\textbf{Umaru:} I ni ce! A sira \textgreek{e}fe n ye, n ye\textgreek{e} kelen be se ka taa.  
Thanks! Tell me where the road is, I can go by my own.  

\textbf{Amadu:} Ayiwa! I tilen nin sira kelen in fe. I be kare saba \textgreek{e}men, o k\textgreek{a}, fara i numan fe.  
Ok! Go straight on this same road. Pass three streets, then turn left.  
Da naaninan don i kini fe. Mangorosunba be soda la.  
It is the fourth door on your right. There is a big mango tree at the door.  

\textbf{Umaru:} I ni baraji! K’an ben!  
Thank you! See you!  

\textbf{Amadu:} K’an be! Ka se ni i \textgreek{n}uman ye!  
See you! May you get there in peace!  

\textbf{Umaru:} Amiina!  
Amen!
Communicative Task: \textit{M\textsc{g}\textsc{n}i \textsc{f}\textsc{e}n\textsc{w} \textsc{t}\textsc{a}m\textsc{a}s\textsc{e}r\textsc{e} \textsc{c}\textsc{g}o}

Describing a person, an object and a place

\textit{Nsana Proverb}

Don go don tulo be taa kalanso!

Look for the meaning of this proverb and try to use it appropriately

\textit{Text}

Nin muso in man jan, a man surun. A pekisew ka kunba, a pinw jelen don.
A cekepi. A nison ka di tuma be. Mgo sebe don.

This woman is not tall, she is not short. Her eyes are big, her teeth are white.
She is beautiful. She is always happy. She is a good person.
Communicative Task: FARIKOLO LAHALAW
DESCRIBING ONE’S MENTAL AND PHYSICAL STATE

Bana kunben ka fisa ni bana furakeli ye!
Look for the meaning of this proverb and try to use it appropriately

DIAGOG

1-

Fanta: I ni sɔŋɔma, Bakari. I nisɔn man di, mun b’i la?
Good morning, Bakari. You are not happy. What’s wrong?

Bakari: N fari man di n na.
I am not feeling well.

Fanta: I yɔɔ jumɛn b’i dimi?
Which part of your body hurts you?

Bakari: N ɲin de bɛ n dimi kojugu bɪ.
My tooth hurts me so badly.

Fanta: I ye fura ta wa?
Did you take medicine?

Bakari: Ayi, n bɛn taa dɔŋɔtɔŋɔ so la.
No, I am going to the hospital.

Fanta: Ala ka nɔŋɔyɛkɛ, k’a ban pewu!
May you feel better and you entirely recovered.

Bakari: Amiina. Ala ka dugaw mɪŋɛ.
Amen. May God accept the blessings.

Fanta: Amiina.
Amen!
Fanta: I ni sọọma, Bakari. Munna an m’i ye surọ?
Good morning, bakari. Why didn’t we see you last night?

Bakari: N tun man kẹnẹ.
I was sick.

Fanta: Ee! Mun tun b’i la?
He! What was wrong with you?

Bakari: N kungolo ye n dimi kojugu kunun wulada. Sufẹ, n ma se ka sunọgo, n fari bẹẹ tun ka kalan. At night, I couldn’t sleep, my body was hirling me.

Fanta: O bẹ sọrọ sumaya ye de?
That might be malaria.

Bakari: N hakili la, a bẹ sọrọ o ye. N bẹna taa ṣọgbọsọ la. I think that’s it. I shall go to the hospital.

Fanta: I ka kan k’i yẹrẹ tanga susuwa ma. You should prevent yourself against mousquitos.

Bakari: Tiṣẹ! N bẹna sange sulen damadọ ṣinin n ka denbaya ye. Ola, sumaya ni bana misẹw tẹna an ṣẹrẹ. Then we won’t have any problem with sicknesses.

Fanta: Ala ka ṣọọyakẹ, ka ṣẹrẹ ṣọọya! May you feel better!


Communicative Task: DELINAKOW
TALKING ABOUT DAILY ACTIVITIES

NSANA PROVERB

Dugu bila ka fisa lada wuli ye!
Look for the meaning of this proverb and try to use it appropriately

TEXT

Musow ka baara dugumisënw kɔnɔ.

Mali dugumisën musow segennen!

Women’s job/work in small villages.

In small villages, women’s have lot of works. They wake up (early) since dawn. First of all they take water from the well. They make fire to heat washing water. They sweep places and then cook the breakfast. After the breakfast, they wash dishes. They pound, wash laundries, they take care of kids.
In small villages women are tired!
Communicative Task: TAAMAW
TALKING ABOUT TRAVELING

NSANA
PROVERB

Cekɔrɔ ba san tan bulon kɔnɔn
Denmisɛnnin san tan jamana kɔnɔn
Olu de be se ka baroke!

Look for the meaning of this proverb and try to use it appropriately

I-

1. Taamaw

\[
\begin{align*}
\text{Mali } & \text{məɡw bə taama kəsəbə duniya kɔnɔn. U bə taa yərə caman na. I b'u sɛɛ Farafinna jamanaw bɛ la. Mali } \\
& \text{denmisenw bə taama farajɛla jamanaw fana kɔnɔn. } \\
\text{Mali } & \text{kənɔn, məɡw kə taama kə suma, barisa siraw man } \text{nìn. Bolimafɛnɛw man } \text{ca, ani u tɛ } \\
& \text{se ka taa yərə bɛɛ. Togodaməɡw bɛ bɔ dugu ni dugu u sen na, nęgesow la, wotorow la, wala } \\
& \text{bagaw kə n'ɛ ɔ: faliw, sow, misiw, } \text{nəɡəmɛw. } \\
\text{Məɡw bə bato ta Kulikoro ni Gao cɛ, sisikuru bɛ bɔ } \text{Bamako fo kayes.}
\end{align*}
\]

Trips/travels

Mali people travel a lot in the world. They go to many places. You find them in all the countries in Africa. The young Malian people also travel in to European countries.

In Mali, people travel rarely, because roads are bad. There are not enough means of transportation, and they can’t go everywhere. Villagers go from village to village on foot, by bikes, by donkey cars, or by animals like: donkeys, horses, cows, and camels.

People take boat in between Koulikoro and Gao, train leaves Bamako for Kayes.
2. Sirakoro taama

Ne sera Sirakoro ntenen don, uti kalo tile mugan ni segin san ba fila ni wər. Mobilu donna dugu kənə ka bən ni fitiri ye, o y’ar sort san nana. An taara dugutigi ka so. A y’an bisimila koɲuman.

An sira, dugu jelen an sərla ka taa dugu maabaw caman fo (Perefe dankan, Mèri, Dɔŋɔtɔŋ kuntigi, Muso kuntigi, Alimami, Pasiteri, cemisen kuntigi, ani n ka karamɔŋ). Wula fe, dugutigi ni a ka kɔnseuyew y’an bisimila a ka so. An y’an nali kun fo u ye. A diyara u ye kosəɓe, u ko an k’an bisimila.

O kəf ne n ka karamɔŋ ye kalan damiŋe. Aa! Sisan kəni, ne ye bamanankan caman faamu.

Alamisə don, uti kalo tile bisaba ni kelen, sɔŋɔma dizeri waati, dugu musow bεε ni jenbe nana ka donke n jatigiyala, ka ne fo. An ye donke kosəɓe.

Jən ko allah, Sirakoro ka di!!

Fox Emily

The trip to Sirakoro

I got to Sirakoro on Monday, on august 28th 2006. When the car got into the village it was sun set, it rained. We went to the chiefs’ house. He welcomed us well.

We spent the night, and in the next morning we went to greet the village many important people (Sous-prefet, mayor, the health center leader, woman leader, the imam, the pastor, youth president, and our teacher.) In the afternoon, the village chief and his counselors welcomed us in his house. We told them the reason of our visit. They liked it and gave us sit.

After that my tutor and I started learning. Ha! Now I understand lot of Bambara.

On Thursday, august 31st, all the women came in to my host family with drums and danced in the morning around 10 am just to greet me. We dance a lot.

Truly, Sirakoro is good!!!

Fox Emily

II-

DIALOG

ɗɔŋ kən kelen taama
A week trip

A: N nana n sara i la, n bəna taa ɗɔŋ kən kelen taama na sini.
I inform you, I’m going to a week trip tomorrow.

B: Eh! Sini ? Ayiwa, ka taa ka segin nəŋγɔya.
He! Tomorrow? Ok! May you go and come back in peace.

A: A miina, ka nąŋŋə ye nəŋγɔya, ka hɛrɛ fo n kɔ.
Amen, may we see each other, may you have peace after me.

B: k’ar b’u fo! Ka segin n’i ɲuman ye. I k’an sama. I delila ka se yen wa?
Say hi to them! May you come back in peace. Bring me something. Have you been there before?

No, I haven’t yet. I’ll bring you something, god willing.
Communicative Task: DUMUNIW
TALKING ABOUT MEALS

NSANA
PROVERB

Bɛɛ lakolon te ja!
Look for the meaning of this proverb and try to use it appropriately

I-

**TEXT**

Dumuniw ani dumunikeyɔɔ ḋadaw.


Dumunikeyɔɔ ye kalansoba ye Mali la.

Food and eating places customs

Mali is big; there are lot of ethnic groups. Despite that, ethnic groups eating places customs are not so different. Most of the ethnic groups eat tô, couscous, dège, porridge (rice – millet), and rice. They all eat three times a day: breakfast, lunch and dinner. In most of places in Mali, men and women don’t eat together. Men or women eat together in the same common bowl. There are some differences between the ethnic groups. Bambara have rice porridge or the last night left over for breakfast. They also have tô for lunch and dinner. Rice is cooked only during feasts. Sonrhai people eat cakes for breakfast. Most of them have rice for lunch and dinner. Soninke people like couscous. Some ethnic groups thank after meals but some don’t.

Eating-places are great schools in Mali.
**Tamatin dilancogo**

*How to make tomato sauce*

**Dilannifew/Ingredients**

- tamati mënëba: riped tomatoes
- tigatulu: peanut oil
- jabakene: onion
- kog: salt
- ji: water

**Dilanniminew/tools**

- barama/fugantasa: cooking pot/bowl
- furun: stove
- finfin: charcoal
- kutu: spoon
- muru: knife

**Dilancogo/how to make**

1- Finfin ke furune kɔnɔ, tasuma ke finfin na. A fifa.
   Make fire with the charcoal in the stove.

2- Ni tasuma kamina, barama wala kasilɔri sigi tasuma kan. Ji ɗɔ k’a kɔnɔ.
   Put some water in the pot and put it on the fire.

3- I tege ko k’a je. Tamati ni jaba ko k’u je.
   Wash your hands, the tomatoes and the onions.

4- Tamati ke ji kalaman na. U kelen kelen ta, u fara b’u la.
   Put the tomatoes in the boiling water and shell them one by one.

5- U bila tasa jelen ɗɔ kɔnɔ. U ʋɔnɔni.
   Make paste with the tomatoes in a clean bowl.

6- Barama sigi tasuma kan tuguni. Tulu hakɛ min be ben i ka tamati ma, o ke barama kɔnɔ.
   Put your cooking pot on fire and put the quantity of oil you need according to the quantity of your tomato paste.

7- Tulu mana kalaya, tamati ɗɔnì ɗɔnì ke tulu la. To ka kutu ke k’a lamaga.
   When the oil in boiling add the tomato paste little by little and with a spoon stir it regularly.

8- Jaba tîg-tîg. A ke tamati na kan.
   Cut the onions in small pieces and add them to the tomato paste.

9- kog ke tamati na la, ɗɔnì ɗɔnì. To k’a nene.
   Then add some salt and taste it.

**Duncogo n’ɔ lamaracogo**

*How to eat and keep it*

- Nin tamatina in be se ka ke sogo jeninen, jega jirannen, woso, wala kɔmitɛri balabalalen kan, k’u dun. Waa, a ka di kɔsebɛ.
  This tomato sauce can be eaten with fried meat and fish or with sweet potato and french fries.

- A lamaracogo man gelen. I b’a ke buteli ɗɔ kɔnɔ ka tulu ɗɔnì k’a kan k’a lasago yɔɔ sumannen na.
  It is easy to keep. Put in a clean bottle, add some oil and leave it in a cool place.
**II-**

**DIALOG**

**Umaru:**  
I ni sọgọma!  
Good morning!

**Amadu:**  
Nba. Ce! a kera di? An m’i ye gerẹn na surẹ de!  
Nba! What happened? We haven’t seen you last night at the grin.

**Umaru:**  
Foyi ma kẹ! N tun be furusiridẹn yọrọ la. A kera nẹnajẹba ye.  
Nothing happened. I was at a wedding party. It was such a big party.

**Amadu:**  
A diyara wa?  
Was it good?

**Umaru:**  
Kojugu! Dumuni ma kẹ foyi ye! An ọ’ọrọ kọọfa ani ka dọnkẹ fo ka dugu ọ.  
A lot! There was a much food! We ate and danced a lot till the next morning.

**Amadu:**  
Ala ka kẹ furu ye!  
May it be a successful marriage.

**Umaru:**  
Amiina!  
Amen!
Communicative Task: jANAJεW
TALKING ABOUT FEASTS AND LEISURE

Dunun diya tuma y’a fara tuma ye!
Look for the meaning of this proverb and try to use it appropriately

DIALOG

1.

Umaru: An ni sɔgɔma!
   Good morning!

Amadu: Nba. Ce! a kɛrɛ di? An m’i ye gɛrɛn na surɛ dɛ!
   Nba! What happened? We haven’t seen you last night at the grin.

   That’s true. I was at a wedding party. It was such a big party.

Amadu: A diyara wa?
   Was it good?

   A lot! There were a lot of people. We ate and danced till the next morning.

Amadu: Fɔliŋ jumɛn tun bɛ yen?
   Which instruments were there?

Umaru: An ye balani dɔn fo k’an sen kari.
   We danced xalophone till our legs got broken.
2.

**Jelike:** An ni su!
Good afternoon (night)

**Den-fa:** Nba, aw ni su!
Nba, good afternoon (night)

**Jelike:** Hērē tilenna wa?
Did you spend a peaceful day?

**Den-fa:** Hērē dɔrn.
Only in peace.

**Jelike:** Mɔgɔ nakun ka fisa i yɛrɛ ye.
The reason of once’s present is more important than yourself.

N’i ye n wulilen ye ka se yan, juguman tɛ.
If you see me here, it’s nothing bad.

A kun ye furu sira ye.
It’s for a wedding process.

Keıtalakaw ye woro tan ni furu siri, k’u ne bɔra aw denmuso Fanta tɛ.
The Keitas brought ten cola nuts to ask for our daughter Fanta hand.

U dun t’a ɲaniya ni foyi ye n’u denke Bakari furumuso tɛ.
They want her to be their son Bakari’s wife.

Woro tan file n’a bɛn aw ma, o bɛ diy’an ye kɔsebɛ.
Here are the ten cola nuts, if you accept we would appreciate.

**Den-fa:** An bɛ woro mind fɔb. Den bɛ yan, den baw bɛ yan.
We first take the cola nuts. The daughter and the moms are here.

N’an y’olu ɲininika, olu mana jaabi min di, an n’o fɔ aw ye.
We’ll ask them and let you know the answer.

Nin diyar’an ye, a ɓenn’an ma. Hakte b’o kan.
We do appreciate that, and it honour us.

**Jelike:** Aw Keıta! Ala k’a ɲɛn k’a d’an ma. N bɛ sira ɲinin.
Keita! May God help us. We ask the permission to leave.

**Den-fa:** Kuyate! Sira dîr’i ma. K’an b’u fo!
Kouyaté! You can go. Say hi to them!

**Jelike:** U n’a mɛn! Ka su hɛrɛ d’an ma!
They will hear it! May we have a peaceful night!
Communicative Task: **Mɔŋɔ WELELI**

**ACCEPT OR DECLINE AN INVITATION**

**NSANA PROVERB**

*Denmismmin min be yaalabake, o t’a ba su ye!*

*Look for the meaning of this proverb and try to use it appropriately*

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**1. DIALOG**

**Mamu:** Fanta! i ni fama sa!
Fanta! It’s been a long time!

**Fanta:** An bèŋ ni fama.
It’s been a long time for we all.

**Mamu:** I tununna dé!
You got lost!

**Fanta:** O kɛ̀ra! N tun taara dugu la.
That’s true! I was in a trip.

**Mamu:** I nani diyara n ye. TỈŋe don, n dɔŋmuso ka furusiri bèŋ kɛ sibiri don.
It’s a pleasure that you come back. It’s true, my little sister’s wedding is on Saturday.

N’i b’a masɔŋɔ, n b’a fɛ̀ i ka na o la. An bèŋanajɔ̀ba kɛ wula fɛ̀.
If you have time, I want you to come. We’ll have a big party in the afternoon.

**Fanta:** Basi tɛ̀, ni Ala sɔmna i bèŋa n ye.
No problem, you’ll see me god willing.
2.

Umaru: I ni wula, Susan!
Good afternoon, Susan!

Susan: Nse! Umaru, ḥere tilenna?
Nse! Umaru, did you have a peaceful day?

Umaru: N bë Ala tānu! A bë diy’an ye n’i bë se ka n’an ka furusiridɔn Apellido la bi su in na.
I thank God! I would appreciate if you can come to our wedding party to night.

Susan: Bi su in na! Haa! N tëna a masɔrɔ.
Tonight! Ha! I won’t hive time.

N bolo degunnen don barisa ɲagɔnye kərən kərənnen dɔ bë bolo.
I am busy because I have a special meeting.

That’s tricky. Don’t be mad at me. Next time.

Umaru: N tēna jigin i la. Ala ka dugawu mine!
I won’t be mad at you. May God accept our blessings

Susan: Amiina!
Amen!
Communicative Task: *Déme jinjin*

ASKING FOR HELP

**NSANA PROVERB**

Funtine be yeye min, ban kan te yen!

Look for the meaning of this proverb and try to use it appropriately

**DIALOG**

Sarah: Ee! Mun këra? N ka nęsęso bila!
He! What's going on? Leave my bike!

I bę taalen ni n ka nęsęso ye min? A ye son bën! A' ye n dëmë!
Where are you taking my bike? Thief! Thief! Help me!

Musa: Jën kulekan be yan? Mun y'i sër? Jën donna i kan?
Who is yelling here? What happens to you? Who got in your house?

Sarah: A' ye na! A' ye bë! Son taara ni n ka nęsęso ye.
Come over! Come out! The thief took my bike away!

N b'aw deli. A’y’a kunbën! A’ye nę n ma!
I beg you. Catch him! Help me!

Musa: I hakili sigi. A te se ka taa yëc jan.
Calm down. He cannot go far.

Passant: Kule dabila n balimamuso. U ye i ka son minę.
Stop yelling my sister. They got your thief.

A ni nęsęso b’u bolo ka na.
They are come with him and your bike.

Sarah: O ye Ala tanu ye. Aw ni cë! Aw ni barají!
Thanks to God. Thank you! Thank you very much!

Hakëto! Musa, n hakili la, n ka kan ka sokëbsila dënin
Please! Musa, I think, I should look for a guardian

min bëna n ka dukonna këbsi, k’a janto da la.
who will look after my house, to take care of my door.

Musa: O ka ngeën. An bëna mgo sëbë ninin i ye.
That’s easy. We’ll look for a good person.

Hali ni mgo were fëra i ko, ale na sër yan.
Even if someone else comes after you, he will be here.
Communicative Task: *WAATIW LAHALAW*  
TALKING ABOUT THE WEATHER

**NSANA PROVERB**

*I ma min fəi siriya la, kan’o fəi foniya la!*

Look for the meaning of this proverb and try to use it appropriately

**DIALOG**

*John:* Amadu, i ni səgɔma.  
Good morning Amadu.

*Amadu:* Nba, here sira John?  
Nba, did you spend a good night?

*John:* Here dɔrɔn. N bɛ taa bɔ n teriɛ ka foro la ka na.  
Peace only. I’m visiting my friend’s field.

*Amadu:* Ee! I t'i jɔ dɔɔni. E ɲɛ tɛ sanfinnenba la?  
He! Wait a little bit. It is going rain.

*John:* E ko nin san bɛ na sisan?  
Is it going rain?

*Amadu:* Funteni b’a kɔrɔ cogo min na, ne miiiri la a bɛ na.  
It is hot, in my opinion it will rain.

*John:* Funteni ye sanji tamasere ye aw fɛ yan wa?  
Is the heat a sign of rain here?

*Amadu:* ɗwɔ, nka o dɔrɔn te de! San tamasere ɗwɛrɛw ye kabanɔɔ, tile bɔ cogo  
Yeah! But that’s not all! Another sign is the cloud, the way the sun appears

ani finte ci cogo ye. Hali kɔŋɔ dɔw bɛ san kibaruya fo an senekelaw ye,  
and the way the wind blows. We farmers are even told by some birds.

*John:* Kabako! Ni n bɛ taa, n bɛ́ná n ka sanji minɛni ta. I ni ce.  
Amazing! When going, I’ll take my umbrella with me. Thank you.

Amadu, n mana segin, an bɛ se ka baroκɛ Mali waatiw ni Ameriki taw kan wa?  
Amadu, if I come, could we talk about the seasons in Mali and the ones in America?

*Amadu:* O bɛ diya n ye kosɔbe. Ola n yere bèná faamuya dɔ sɔrdɔ Ameriki kan.  
I’ll like it a lot. I’ll know more about America.

K’an bɛn sɔɔni.  
See you soon.

*John:* K’an bɛn! Ka here fɔ n kɔ.  
See you! May you have peace after me.

*Amadu:* Amina! K’i ɲuman segin!  
Amen! May you come back safely!
**Communicative Task:** **SEKO NI DØNKOW**
**TALKING ABOUT ONE’S SKILLS**

**NSANA**
**PROVERB**

*Jirikuru men o men ji la, a te ke bama ye!*
*Look for the meaning of this proverb and try to use it appropriately*

**I-**

**TEXT**

*Sekow ni bololabaaraw*

Bololabaaraklaw jyůr ca bon kɔsbe jamana in kɔnɔ. Kabini lawale la, an ka minenw fanba bɛɛ bɛ dilan bololabaaraklaw de fɛ. Dugu si te ta a ko. Ulu de b’an mago caman pe. I bɛ garankɛw, gesadalaw, numuɛ, sanu ni warijɛ fagalaraw, dagadilannaɛ, kɔlnseɛnaw, sɔjoɛl aw, jirideɛl aw, kundigilaw, mekanisɛnɛw, menizenw sɔɛɛ an ka dugu caman kɔnɔ.

Nin seko ni dɔnko mɔgɔw fana te ta se ɛnɛɔl aw, nakɔbaaralaw, bagangennaw, mɔnikeɛl aw, dosow ni jeliw ko.

*Aptitudes and crafts*

Artisans play an important role in the country. Since the past, craftsmen make lot of our tools. No village can work without them. They meet most of our needs

Shoe makers, blacksmiths, jewelers, potters, well diggers, masons, 
Sculptors, hairdressers, mechanics, carpenters are in most of our villages.

Farmers, gardeners, animal risers, fishermen, hunters and griots are important.

**II-**

**DIALOG**

*Amadu:*
N terikɛ John, e yɛɛ bɛ mun baarakɛ an ka dugu in kɔnɔ?
*John my friend, what do you do as job in our village?*

*John:*
*jinin ki ɲuman! Ne ye yirimɔrow ni kungɔyiri nafamaw lakanabaa wɔlnɛtɛrɛ ye.*
*Good question! I am a natural resource management volunteer.*

N be baarakɛ seɛneklaw ni nakɔtigiv fɛ. N be ladilikan di mɔgɔw ma yirimɔru ni I work with farmers and gardeners. I advice people on good ways of planting and

yirim laɗonkɔ ɲuman kan. N be dugu mɔgɔw dɛmɛ yirimɔnw sɔrɔ cogo n’u turu . taking care of the trees. I help people in finding tree seeds, planting seeds

cogo la ani ɲɔgɔ ni ɲɔgɔdɛnɛw dilɔnni fana la. N be taa nakɔw ni forow kɔnɔ tuma and compost and making compost piles. I go to the fields and gardens from time

ni tuma ka kuma nin fɛnw kan. to time to talk on these.

*Amadu:*
Ayiwa! Ne hakili la, n y’i ka baara faamu sisan. Ala k’i dɛmɛ.
Okay! I think, I understand your job now. May god help you.
Te wulicogo
How to make tea

Wulifnw/Ingredients

*te*  
te leaves

*sukaro*  
sugar

*nanaye*  
mint

*ji*  
water

Teminfnw/Tools

*barada*  
teapot

*furunc*  
stove

*finfin*  
charcoal

*weriw*  
glasses

*pilato*  
plate

Wulicogo/The processes

N’i bε te wuli, i bε fọlọ ka:  To make tea, first:

1- Tasuma ɲaga, o kọ i bẹ te kẹ barada kọọ.  
   Light the fire, then put tea in the tea pot.

2- I bẹ ji wẹrị nẹ naani ni tila k'a la.  
   Put four glass of water and half in it.

3- O kọ i bẹ barada sigi tasuma kan. I b'a wuli miniti bisaba kọọ.  
   Then put the tea pot on the fire and boil it for half an hour.

4- Tuma kelen kelen, i b'a jigin ka teji kẹ barada werẹ kọọ.  
   From time to time pour it in the other tea pot.

5- O kọ, i bẹ sukaro k'a la. I bẹ sọ n'a suuru weriweri kọọ walasa ka sukaro yelen teji la.  
   After that put sugar in it in the second tea pot and pour it in the glasses to it mixt up.

6- O kọ, i b'a nene ni sukaro y'a bọ. I bẹ teji yelema barada kọọ tuguni.  
   Then you taste it if there is enough sugar.

7- I b'a kalaya dọnni.  
   Heat the mixture a little bit.

8- Mọọ caman bẹ teji dọ to weri kelen kọọ walasa ka musi dila n'o ye weri tọw kọọ.  
   Lot of people make foams with the glasses

9- I bẹ tila ka weriweri kọ sanankọ.  
   Clean the external side of the glasses.

10-Te mana kalaya dọnni, i b'a tila weriweri nọ mọọ mọ k'ọla di mọọ wa.  
    When it gets warm then serve it.

11-Segi bẹ kẹ ni kan fo sipe saba.  
    We do the same processes for all the three rounds.

12-Siẹ faa tọw la i bẹ se ka nanaye k'ọla.  
    You can also add mint in it.

13-Temugu ni ji hake bẹ yelema mọọ wa hake kọọ.  
    The quantity of water an tea leaves depends on the number of peple drinking tea.
**Communicative Task: SIGIYØ KUNNAFONNIW**
**GETTING INFORMED ABOUT ONE’S AREA**

*NSANA PROVERB*

*Dugu bila ka fisa lada wuli ye!*
Look for the meaning of this proverb and try to use it appropriately

**DIALOG**

**Musa:** Eh! John, i ni faama! Hey! John, It’s been a long time!

**John:** Musa, i ni waati. I bẹ di? Musa, it’s while. How are you?

**Musa:** Alhamudulilayi! I bẹ dugu jumah na sisan? Thanks to God! In which village are you now?

**John:** N sigilen don Jitumu mara la, Keleya kere. I am in Jitumu area, next to Keleya.

**Musa:** Keleya lamini duguw ye dugu kọwọ ye. The villages around Keleya are old villages.

**John:** Tẹ̀ẹ̀ don! Dugutigi ko: ale ka dugu in tuti: tuma menna kọse. That’s true! The chief said: It’s been a very long time they settled here.

Dugu in sigira ka ọn Tubabu fanga ẹ̀. The village was settled before the white men’s arrival.

**Musa:** Ha! O ye dugu kọwọ ye. Siya jumẹ ni bẹ yen? Ha! That’s an old village. What are the ethnic groups there?

**John:** Siya caman. Bamananw ka ca ni siya tọw ye Jitumu mara kọwọ. Lot of ethnic groups. Bambaras are more than the others in Jitumu.

Fulaw ni Maninkaw fana sigilen bẹ yen. Siginfẹw bẹ sọrọ yen, i n’a ọ Korokow, Fulfuldes and malinkes are there too. Some immigrated like Korokos, Marakaw, Kọwọbọw, Dongwani siya ọrọ. Sarakoles, Sonrais, Dogons and others.

**Musa:** O ye siya caman ye. I ye yen mọẹya kẹcogo bẹ faamu ka ban? That’s a lot of ethnic groups. Did you understand all the ways people behave?

**John:** Dọ̀nì dọ̀nì. Nka yirikurun men o men ji la, a tẹ kẹ bama ye. Little by little. But as long as a piece of wood stays in water, it will never become a crocodile.

N bẹ ka ladaw ni kọwọ ẹ̀pinin. I am still learning some customs.

**Musa:** Ayiwa! O de ka ọ. Ala k’i ìmẹ. Okay! That’s good. May God help you.

**John:** Amiina! K’an bẹn! Amen! See you!
Communicative Task: JAMA HAKILI JAKABɔ
LEADING A COMMUNITY MEETING

NSANA
PROVERB

Jekafɔ ye damu ye!
Look for the meaning of this proverb and try to use it appropriately

DIALOG

John: A’ ni wula yankaw, an tilenna hɛɛ la, Ala k’an si hɛɛ la.
Good afternoon people from here, we spend the day in peace, may we spend the night in peace.

Nba! Good afternoon, welcome! Say something.

John: Saha! An ma na baasi la, an ye Saniya baarakɛlaw ye.
Thanks! We aren’t here for wors, we are sanitation workers.
An nana walasa an ᐯ se ka hakilina falen falen dugu saniya cogo kan.
We are here to exchange ideas about the village sanitation.

Jeliba: Dugutigi, ayiwa kuma ts! U ko, k’u nana k’an dɛmɛ ka dugu saniya.
Dugutigi, so here is the topic! They said, they’re here to help us with the village sanitation.

Dugutigi: Jeliba, a ɛ dunanw ye: k’u nali diyar’an ye. K’u bisimila!
Jeliba (Griotman), tell them we appreciate them being here. Welcome!

John: Geleya jumɛn bɛ yan saniyako la? What are the sanitation problems here?

Amadu: Ne bɛ kuma ɲinin. I ask to talk.

Jeliba: Kuma b’i bolo, Amadu. You have the floor (the speech) Amadou.

Amadu: Ne hakili la, ɲaman ani jingɛko geleya de b’an kan bi.
I think we have problems with dirty water and trash here.

John: Kuma ɲena! Aw hakili la fɛɛ jumɛnw bɛ se ka sɔrɔ olu la? Good! According to you what are the solutions for those?
(makan caman….)
(noise)

Jeliba: A ye hakɛtɔ, an ka ɲɔŋɔ lamen! Please, let’s listen one each other!

Bakari: Baasi ts, ne hakili la, ni bɛɛ bɛ se ka taa ɲaman bɔn dugu kofɛ ɔrɔ kelen na,
Ok, for me, if every one can go put the trash behind the village in the same place
o bɛ fisaya. Ani fana, an k’an hakili to ji saniyali la.
That would be better. And also let’s keep in mind water sanitation.

John: Yankaw, aw hakili la, bɛɛ ye famuya sɔrɔ bɔnsigi in kɔnɔ.
We think, everyone has understood something about the meeting.

Aw ni ce, aw ni baraji! Ala k’an bɛn a ɲɔŋɔ wɛrɛ ma. Sisan an b’a ɛɛ ka sira ɲinin.
Thank you! May we meet again. Now we want to leave.
**NSIIRIN: SUNCURUNNIN YE JIN TA YE?**

**NSIIRIN NAAMU !!!**

_N y'a da kamalennin saba la!_

**Sungurunnnin ye jin ta ye?**

Kamalennin saba tun bɛ to ka ke ñogɔn fe.

_U nana sungurunnin kelen sorɔ._

Dɔ ko, “An bɛ taa yaala. _N’an ye wari sorɔ, an bêna fini san k’a don sungurunnin kan na_.”

_U taara yaalayaala._

_Dugalen tun bɛ dɔ fe._

_Sabara tun bɛ dɔ fe._

_Fura tun bɛ dɔ fe._

_Tile dama temenn en ko, dugalentigi y’a fɔ ko: “Ne bɛ filɛliŋ n ka dugalen na.”_

_A ye filɛliŋ k’a ye ko sugurunnin sara. A ko: “Sugurunnin sara!”_

_Sabaratigi ko:”A ye na sisan. An bɛ j’e k’an senw don sabara la._

_An bêna se yen sisan, janko an bêna sungurunnin su sorɔ k’a don.”_

_Furatigi ko: “N’an sera yen sisan, a bêna kunu.”_

_U jera k’u senw don sabara la._

_U sera sungurunnin ka dugu la._

_Furatigi taara sungurunnin lakunu._

_A ɲɛnamayara kokura ka ke mɔɡɔ ye._

_Dugalentigi ko k’ale ta don._

_Sabaratigi ko k’ale ta don._

_Furatigi ko k’ale ta don._

_O kamalennin saba la, sungurunnin ye jin ta ye?_

_N y’a ta yɛʃ min, n y’a bila yen!_  
_Mamadou Kanté_
**NSIIRIN: DOSOKÒRO BAKÒRIN NI SAGAJIGIBA KA DUGUTAA.**

\[ N y'a da dosokòro bakòrin ni sagajigiba la! \]

Fôle-fôle, dosokòro, bakòrin ni sagajigiba tun ka di kòsèbe.
Su t’u fara, tlen t’u fara.
Don dɔ, barosen fɛ, bakòrin y’a fɔ tɔ fila ye n’u be se ka taa duguyua yaala walasa ka nafolo sɔrɔ.

O yɔranin kelen na, u ye taamadon da.
O don selen, u jera ka dugu taamobili kelen ta.
U selen dugu fɔb min na, dosokòro ko k’ale bɛ jigin ye.
A jiginna, ka wari di mobili bolila ma.

Mobilitigi kɔrdɔ kojugu wulila ni mobili ye ka sɔrɔ a ma warimisɛn segin dosokòro ma.
Dosokòro bolila mobili ko, ka kule ka dɛse. Mobilitigi ma jɔ.
A ɛmɔŋ fila dimina fo k’a dama temɛn.
Dugu fila fala na, bakɔrinin ko k’ale bɛ jigin yen.
Mobili jɔ, bakɔrinin ye fìnɛ minen. A taara, a ma wari sara.
Sagajigiba kelen tora mobili kɔŋ ɲunununu na.
A y’i miiri bakɔrinin ka kewale la.

A ko k’ale bɛ fɛre ninin waasa a kana ke somɔŋ sama ye n’u sera dugu sabanan kɔŋ.
Sow ni kungo ce, sagajigiba ko k’ale sera.
A jiginna, k’ar ka wari sara.
A k’ale na don dugu kɔŋ ṣorɔnyu la barisa mɔŋ ka juru t’ale la.
Kabin jɔ don fo bi:
\[ E dosokòro te mobilitigi temɛn tɔ ye n’ɑ ma kule o la! \]
\[ Bakɔrinin kegunya kojugu te jɔ bolimafɛn pe! \]

Fapa ye sagajigiba bila siraba kan taama na, a te sira bolifen pe, barisa maa ka juru t’ɑ la!

\[ N y’a ta ɔrɔmin, n y’ɑ bila yen! \]

Mamadou Doudou NDOYE
**NSIIRIN: KUNGOSOGOW KA DENKUNDI.**

**NSIIRIN NAAMU !!!

*N y’a da suruguba ni sonsannin la!*

Waraba muso jiginna.
A ye kungosogow b’si fara ṭogon kan denkundi la.
U ko sogo b’aa ka ṭoṣ sensual kelen kelen ke.
Ni min ta ṭena, misi be di o tigi ma.
Misi koṣlẹni, surukuba fora ka wuli k’ale b’ọgbọ be ṭonkẹ.
Suruku y’i ṭon k’i ṭon fo k’a wọsi.
Waraba den ma yele, a ba ma yele.
Suruku ka ṭon ma diya moyi si ye.
Kọnọsogonin fana wulila. O fana y’i ṭon.
O ka ṭon diyara b’ẹẹ ye.
Waraba muso y’ọṣẹla ka yele. U bẹẹ nison diyara.
U ye misi di kọnọsogonin ma.

Misielen kọnọsogonin ma tuma min na, surukuba girinna ka wuli, ko ale denkẹ b’ọgbọ ye kọnọsogonin ye. Beẹ ko: “Ee! Suruku den be se ṭon na! A be se ṭon na!”

O kelen tuma min na, kọnọsogonin y’i sìgi.
Waraba den kasira ko kọnọsogonin ka wuli ka ṭonkẹ tuguni.
Kọnọsogonin wulila, nka a ṭonkẹ ti sen cunna waraba den kan kan, k’a faga.
Waraba muso kulela ko ka kọnọsogonin mine.
O ṭolen, kọnọsogonin ye kẹn mine. U m’ọ sọrọ.

Sonsannin ko: “A ma tipe! Ni kọnọsogonin ma sọrọ, a y’aa fa mine.
O ṭolen, suruku k’ale den tẹ! Barisa kọọ ni wara tẹ kelen yẹ.
Kama b’aa la, kama t’ale la. Kọnọsogonin sen ye fila, sen naani b’ale suruku ẹẹ.
Mun y’ale ni kọnọsogonin ke kelen?
N’u ka misi kama don, u be se k’o mine. ”
Surukuba y’aa ṭon k’a tẹ pe cogo si la n’ale ma mine.
Suruku y’u to mankan na ka fiẹn mine.
A ye ṣẹnọ wuli, ka bobilen kalaman seri waraba muso ńeda la.
U ye surukuba fana ninin ka dẹse.
Sonsannin tẹmẹ tẹ ye kọọ suru ku pe bilen ye tu la.
Sonsannin ko: “Ee, n kọọ, e ni kọnọsogonin tẹ siya kelen, muna e bolila?”
Surukuba y’aa jaabi k’ale taalen, jẹn minẹna ale kọ.

*N y’aa ta yẹẹ min, n y’aa bila yen!*
NSIIRIN: BAMA NI FALI.

NSIIRIN
NAAMU !!!!

N y’a da bama ni fali la!

Don dɔ bama bɔra ji la k’a bɛ taa i senna yaala.
A taara fo ɔɔr jan. A segin tuma, a filila sira ma, a munumununa ka munumunu.
A segennen taara i da jalasunba dɔ kɔrɔ.
Fali nana se bama ma jalasunba kɔrɔ.

Fali kabakoyara, a ko bama ma: “ɛ! N dɔgɔ mun y’i se yan bi? Yan ni baji ka jan dɛ!”
Bama ko fali ma: “N kɔrɔ ne yɛɛ tɛ se ka fɔyɔ fɔ nin ko in na bilen.
N taara n senna yaala, n tununna, n t’a dɔn n bɛ segin so cogo o cogo.”
Fali ko a bɛ taa so tuma min, bama y’ɑ fɔ a ye “n kɔrɔ, kana nin kɛ ne na,
i bɛ taa cogodi ka ne to yan? I b’ɑ laje ka n lase bada la.”
Fali k’o tɛ baasi ye; a gerela bama la, bama yɛlɛnna fali kɔ la.
U selen dankan na fali ko bama ka jigin nga bama y’ɑ fɔ fali ye k’ɑ k’i ji jàa ka se n’a ye ji cɛmance la.
U selen ji cɛmance la bama jiginna, a ɣi da fa fali kɔsen na o ɔɔr bɛɛ.
Fali ko a ma: “Aah e jo don, ne de jalaki don.”
Bama y’ɑ jaabi: “I kɛrɔ jalakiti gi ye o, i kɛrɔ jotigi ye o, nin si tɛ ne ka sira ye, ne bɛ e dun bi.”
K’u to kuma na nsonzanin nana; a ko: “n kɔrɔ fali! Fo ji cɛmance la tan! Mun kɛrɔ?”
Fali y’ɑ jaabi ko: “Ne nunan kɛtɔ de kelen bɛ kara ye ne da la.
Bama tununna, ne y’ɑ demɛ ka na ji la.
A selen ji la, a ye ne minɛ k’ɑ bɛ ne dun.”
Nsonzanin y’i min k’i kantɔ fali ma ɔɔr jan ɛɛ: “N kɔrɔ fali, i tɛ se k’i puruti wa?”
Fali ko: “N bɛ se kɛ!”
Fali y’i pan ka bama tan a da la fo ka bama yɛlɛna a kɔ kan.
Fali bolila ka taa so.

N’i ye maa min ka sumun furako, o b’i ka tigasi pɔmi.

N y’a ta ɔɔr min, n y’a bila yen!