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ABSTRACT

A guide to Pulaar is designed for language learning by Peace Corps volunteers. It contains a pronunciation guide to the Pulaar alphabet, 12 language lessons for interpersonal and intercultural communication, and glossaries. The glossaries are in Pulaar, English, and French; all text is in English. The lessons consist of cultural information, a vocabulary list, a dialogue, grammar and pronunciation notes, and exercises suitable for written or oral practice. Lesson topics include greetings, being a guest, local geography and asking directions, meals, bargaining, health, times and seasons, fishermen, self-expression, family rites, social stratification, and saying goodbye. (MSE)

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[Pulaar Language Manual]

Peace Corps, Washington, DC

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## THE PULAAR ALPHABET

In Pulaar each letter has a sound and each letter has its own pronunciation; For conventional reason we will adopt the pronunciation taught at the Dakar University to make it different from the French pronunciation of Pulaar letters. One should pay attention in the pronunciation of the geminated consonants and to the short and the long vowels. Their nature make easy to distinguish the words.

For some words a long practice is required (b, c, y, n...).

In Pulaar we distinguish:

### 1- Vowels

#### a) Short

i  
u  
o  
a  
e

#### b) Long

ii  
uu  
oo  
aa  
ee

#### Examples

hirde --- hiirde  
hurde --- huurde  
horde --- hoorde  
harde --- haarde  
selde --- seelde

### 2- Consonants:

b (ba)  
b̄ (b̄a) as in "boggol"  
c (ca) as in "chat"  
d (da)  
d̄ (d̄a) as in "dadi"  
f (fa)  
g (ga)  
h (ha) is always aspirated  
j (ja)  
k (ka)  
l (la)  
m (ma)  
n (na)  
ñ (ñ) as in "ñalawma"  
n̄ (n̄a) as in "meeting"  
p (pa)  
q (qa)  
r (ra)  
s (sa)  
t (ta)  
w (wa)  
y (ya)  
ȳ (ȳa) as in "yiyal"

LESSON ONE

A - CULTURAL NOTE:

GREETINGS

Being aware to some greetings already it is necessary to how important are the greeting in the Pulaar society. It takes to a foreigner a lot time. But they are necessary for a settlement in the Haal-Pulaar society. They are all about questions dealing with family, health, work, cattle... But also they depend on the position of the sun which determined the different periods of the day, but also the greetings which go with each period. Doing greetings is a ritual thing which embodies:

- gesture: shaking hands, massage of the arm of the elderly on respected like the "mawbe" the genuflexion if it is a woman in certain places Marabouts or Cherif don't shake hands with women. The assalaa maleykum is the appropriate to greet with the last name of the person. Most of the time, if you are a woman wait till the give you hands.

- the length and the variety of the questions; they are most of the time repetitive because of the emphases on the health, the family. For a foreigner it is a waste of time, but in this society it is necessary to wait till the greeting ends and also they are the key of relationship between people. It is better before asking informations to start by greeting people.

- The intonation and the look the younger people and women don't rise their voice and don't stare at the elderly it is impolite.

- The youngest and the visitors start always the greetings. The greetings are always welcomed at any moment, don't hesitate to greet someone you have seen for the first time in the day. No one is bothered or interrupted by greetings.

They are always welcomed. Use them as much as possible.

Everywhere at the office, asking information,...

The only moment greetings are disturbance when someone is praying. In that case you should wait till the person finishes his prays and greet you. Here are few information that you should have in mind when dealing with your family, village people, counterpart, friends, business in town so then Maaleykum Salaam.

B - LIST OF VOCABULARY WORDS:

Jam

Bisimilla

Mbaa

Mawdum

waalde

Peace

Welcome

O.K.

It's O.K.

To spend a night

Sellude	to be well, healthy
finde	to wake up
joodaade	to sit down
salminde	to greet, salute
A-ada	you
jaaraama	thanks
liggey	work, job
tampere	fatigue, tiredness
Galle	house
nder	in
Koreeji	relatives
jinnaabe	parents
sukaabe	children
janngo	tomorrow
jabde	to agree, accept
nande	to hear
jawkal	livestock
bennude	to pass by
wadde	to do, make
maa	your
mon	yours
ebe	they
on	you (plural)
no	how
sehilaabe	friends

C - DIALOGUE I - GREETINGS ON THE SINGULAR:

- Muusaa e Jim pottii e laawol, be calmendirii  
x Muusaa met Jim on the road, they are greeting each other:

<u>Jim</u> : Asalaa maleykum ?	- Peace on you?
<u>Muusaa</u> : Maaleykum salaam.	- Praise to God.
<u>Jim</u> : Jam waali ?	- Did you spend the night in Peace?
<u>Muusaa</u> : Jam tan. ada selli?	- Peace only. Are you healthy?
<u>Jim</u> : Ko mawdum. A finii?	- It's OK. Did you wake up in peace?
<u>Muusaa</u> : Jam tan de.	- Peace only, thanks to God.
<u>Alhamdulillah</u> ! Bisimilla joodo !	Have a sit please.
<u>Jim</u> : Mbaa. A jaaraama.	- Thanks! thank you very much.
<u>Muusaa</u> : A jaaraama. yoo jam salmine.	- You too. May peace greet you.

3- Nasal consonants:

Mb (mba) as in mbeewa  
Nd (nda) " " daande  
Ng (nga) " " ngaari  
Nj (nj) " " njawdi

- b, d, y, ŋ, , these consonants require a very long practice for the non-native speakers.



xThe first person plural has two kinds of pronouns.

The first one is inclusive (that is to say the person we are talking to his part of the we). En, Eden.

The second one is exclusive. That is to say the person we are talking to is no part of the we) Min, Emin.

x The first person singular of long form pronouns in Pulaar can be seen in many forms such as: mbodo-mbido-mbeda-mido.

- In pulaar first consonants of verbs and nouns are changeable like:

S-----C; mi salminii ----- on calminii  
 F-----P; a finii ----- be pinii  
 W-----mb; o waalii ----- min mbaalii  
 H-----K; Abu hiiri ----- en kiiri

- The imperative form of the verbs ending with "aade" in the singular is formed by adding "o" at the stem of the verb:

joodaade ----- joodo  
hedaade ----- hedo  
lootaade ----- looto

- Maa and Mon are possessives in Pulaar:

	SING	PLUR
1st		
2nd	maa	mon
3rd		

jinnaabe maa; sukaabe mon  
sehilaabe maa; koreeji mon

- Hono is a manner interrogative pronoun. It can be found in two words: Hol no or as a particule: no

Hono mbaɗ-ɗaa e liggey?  
hol no mbaɗ-ɗaa e liggey?  
No mbaɗ-ɗaa e liggey?

- Ma is a future mark in Pulaar; this structure is like this

Ma + short pronoun + 1st person imperative  
 ma mi salmin Garba

- Haa is a time particule which signifies: till or untill.

mi yehii haa jayngo



E - Exercices

I - Build up 10 sentences in the accomplished aspect or in the imperative form with this list of subjects, verbs and objects:

Subjects	Verbs	Objects
MI	waalde	haa jango
A	bennude	e jam
'Be	<u>salminde</u>	Dakar
Odon	<u>fottude</u>	galle Muusaa
O	wadde	sehil maa
sehil maa	sellude	jinnaabe mon
on	jabde	baam-maa
Muusaa	jocdaade	Jim
en	hiirde	Umar
ada	ñallude	<u>Jem Wuro</u>
eden	weetde	Aysata
mbodo		Suley
Ebe		Biraam
Jim		
Omo		
emin		

I - Mi salminii jom wuro.

- 1-----
- 2-----
- 3-----
- 4-----
- 5-----
- 6-----
- 7-----
- 8-----
- 9-----
- 10-----
- 11-----

2 - Prepare a dialogue with your own words of two characters:

- A-----
- B-----
- A-----
- B-----
- A-----
- B-----
- A-----
- B-----

3 - Change the first consonants of these verbs from the singular to the plural:

- 1 Abu finii; on -----
- 2 Mi salminii Umar; be ----- Umar.
- 3 Faati bennii haa janggo; Aysata e Faati ----- haa janggo.
- 4 O waalii Dakar; min ----- Dakar.
- 5 A hiirii galle Muusaa. En ----- galle Muusaa.
- 6 Jim ñallii nder wuro. Min ----- nder wuro.
- 7 A fottii e Aysata. On ----- e Aysata.

4 - Put the verbs into bracket at the accomplished aspect.

Muusaa (fottude) e Jim. Be (salmondirde); Jim (bennude) galle Umar, o (salminde) yimbe galle Umar. Umar (naamndaade) jinnaabe Jim. Jim (wiide) ebe e jam. Jim (nande) Pulaar seeda tan. O (ummaade) Amerik.

5 - Translate these sentences into Pulaar:

- 1- Did you spend the night in Peace?
- 2- Did you wake up in Peace?
- 3- Have a sit please.
- 4- Biram entered in my room.
- 5- How are you with tiredness?
- 6- They are in Peace.
- 7- I greet your father.
- 8- Jim entered in Muusaa's compound.

6 - Put convenient words in the blanket:

- A- Asalaa -----?
- B- Maaleykum -----.
- A- ----- waali?
- B- Jam -----; ad: -----?
- A- Ko -----; ---- finii?
- B- Jam tan de, alhamdulillah; -----. -----!
- A- ----- A jaamaa.
- B- A jaamaa ----- !

Jim naatii galle Muusaa, o salminii:

- A- Jam Kiirdon?
- B- Jam tan. ----- mbaɗ-ɗaa e -----?
- A- Ko mawɗum. No ----- mbaɗi?
- B- ----- e jam. No ----- jinnaabe -----?
- A- Ebe ----- . Alhamdulillah. No sukaabe ----- mbaɗi?
- B- Ebe e jam. ----- e liggey?
- A- Ko mawɗum. ---- jaw kal -----?
- B- Jam ----- . Jettoode ----- !
- A- Mi ----- haa janggo.
- B- ----- salini baam -----.
- A- Ma ----- ran -----.

F - QUESTIONS ON THE DIALOGUES:

- 1 - Hono mbaɗ-ɗaa?
- 2 - Jam waali?
- 3 - Ada selli?
- 4 - No Tname of stagiaireŋ wafi?
- 5 - A ñalli e jam?
- 6 - Hono galle maa wafi?
- 7 - A finii?
- 8 - Usmaan salminii Demba?
- 9 - Jim hiirii e jam?
- 10 - Asalaa Mzleykum?
- 11 - A salminii Aysata?
- 12 - Omo selli?
- 13 - Jam ñallu-ɗon?
- 14 - No mbaɗ-ɗon e liggey?
- 15 - No nanataa jinnaabe maa?
- 16 - A ñallii e jam?
- 17 - Iih on bennii haa kikiide?
- 18 - Hol to Muusaa e Jim potti?
- 19 - Oɗon celli?
- 20 - Muusea e Jim calmondirii?
- 21 - No mbaɗ-ɗaa e galle?
- 22 - No yimbe kees mbaɗi?
- 23 - (name of a stagiaire) salminii (name of professor)?
- 24 - Ebe e jam?
- 25 - A fotti e (name of a stagiaire) hannde?
- 26 - No sehilaabe maa mbaɗi?

G - PROVERBS AND SAYINGS

Try to find out the meaning of the proverb below (you can ask all the professors):

- Muusaa jaɗngoyii salminde.

LESSON TWO  
GUEST IN A COUNTRY

A - CULTURAL NOTE:

THE CONCEPT OF "KODO"

Seen through the rooted african hospitality it is very difficult for a foreigner to catch the real meaning of a kodo in Haal-Pulaar Society. Where everybody is member of the same family, the same country even if they don't have the same mother tongue. Everywhere in Pulaar villages the first thing someone has to do as a kodo is to pay a visit to the chef de village, because he is the only one who knows where a kodo can be put up. If you don't start with him the host will tell you to do so. A kodo is always welcomed at any compound for his food, his shelter. He is also introduced to the whole village therefore he because a member of the village, the community. The kodo must take into account the specific problems of the village such as the castes problems, taking decisions, disprove the villagers ideas on specific attitude, discuss political point of view. So be careful during your stay and also don't forget as it is said in one african saying that "the long stay of a piece of wood in the river does not change it into a crocodile". So then Bisimilla.

B - LIST OF VOCABULARY WORDS

Arde	to come
Innde	surname
yettocde	last name
kodo	foreigner, stranger
lewru	month
lebbi	months
hakkille	mind, wit
denndiraado	cousin
ummaade	to be from
yahde	to go
jeyeede	to be from (place of birth)
sooyde	to have stay a long
dañde	to have, possess
laabde	to be nit
welde	to be clever
yetteede	to be named
jaangude	to learn, read
Hoto	where
miin	me
kono	but
ko	to be
doo	here
alaa/eey	no/yes
wooroo	goodness
harki	yesterday
balde	days
jonte	weeks
yontere	a week
goo	one
didi	two
tati	three
nay	four
joy	five
jeegom	six
jeedidi	seven
jeetati	eight
jeenay	nine
sappo	ten

gaay	here
toon	there
tawo	not yet
wonde	to be at a place

C - DIALOGUE:

Kodo e nder leydi/Guest in a country

- Jim ko dodo. O ummii ko Amerik, jooni o woni ko doo e Senegal.  
 - Jim is a foreigner. He is from America, now he is in Senegal.

Muusaa : Jam fini jim? - Did you wake up in Peace Jim?  
Jim : Jam tan Muusaa. Ada selli? - Peace only Muusaa. Are you in good health?  
Muusaa : Ko mawdum. Jim hoto ngummi-daa? - thank to god. Where are you from?  
Jim : Miin, ngummii-mi ko Amerik. - Me, I'm from America.  
Muusaa : Hoto njeyadaa e Amerik? - Where are you from in the State?  
Jim : Njeyaa-mi ko wuro ene wiyee Seattle. - I'm from a place named Seattle.  
Muusaa : Saatle! Innde maa ko Jim. - Saatle! Your name is Jim.  
Jim : Fey! Kono n'ettetee-mi ko Johnson. - Yes but my last name is Johnson.  
Muusaa : Mande ngar-daa? A booyii foo? - When did you arrive? Have you been here for long?  
Jim : Alaa, mi booyaani. ngar-mi ko e lewru mars, mi dañii foo lebbi tati; - No, I haven't. I came on Mars, I have had here three months.  
Muusaa : A booyaani foo kono Pulaar maa ene laabi. - You were not here so long but your Pulaar is perfect.  
Jim : Ahan! mi janngii Pulaar jontenay kees. - Yes I studied Pulaar for four weeks at Thies.  
Muusaa : Wooroo! ada weli hakkille. A wayaani no dendam Umar nih! - Goodness! You are clever; you are not like my cousin Umar (who is stupid)

D - GRAMMAR:

- in the changes of the first consonants, we can also remark that:  
 j ----- nj, o jeyaa ko Amerik ----- be njeyaa ko Amerik  
 vowels ----- ng, o ummii ko Seattle ----- Min ngummii ko Seattle  
 This change of first consonants exist also in the emphatic form where the subject is infixed to the verbs:

Ngummi-don Ko Amerik  
Njeye-daa ko Seattle

- Ko is a particule which has many usages. Here it makes emphasis on the action or the abject:

Njeyaa-mi ko Boston (abject)  
 Ko Jim salmini Muusaa (subject)

- aani in the mark of the negative form of accomplished action of the verbs ending with -de and -ude.

o booyii - o booyaaani - booyde  
 en njanngii - en njannaani - janngude

- Miin is the first emphatic pronoun in the singular:

	SING	PLUR
1st	Miin	
2nd		
3rd		

- Hoto is a place interrogative pronoun. It can be found in two words: hol to, or as a particule to:

Hoto ngummi-daa?  
Hol to ngummi-daa?  
 To ngummi-daa?

- Doo is an adverb of place which signifies: here  
Toon is an adverb of place which signifies: there

Ko doo kod-mi  
 Ko toon ngummii-mi

- Singular possessive pronouns table

SINGULAR
- am
maa
makko

## E - EXERCISES

- 1 - Put these sentences in the affirmative form of the accomplished aspect:

- a) o (ummaade) ko Amerik.
- b) Jim (janngude) Pulaar jonte nay.
- c) En (booyde) doo no reewi.
- d) Be (arde) gila hanki subaka.
- e) Mi (yahde) Dakar naane kikiide.
- f) On (finde) gila 7h.
- g) Muusaa (dañde) doo balde sappo.

- 2 - Put these sentences above in the negative form of the accomplished aspect (you may use also):

- a) O (ummaade) ko Amerik.
- b) Jim (janngude) Pulaar jonte nay.
- c) En (booyde) doo no feewi.
- d) Be (arde) gila hanki subaka.
- e) Mi (yahde) Dakar naane kikiide.
- f) On (finde) gila 7h.
- g) Muusaa (dañde) doo balde sappo.

3 - Answer these questions as you wish:

- a) No mbiyete-daa? -----
- b) Yettoode maa? -----
- c) No duubi maa poti? -----
- d) Hoto ngummi-daa? -----
- e) Hoto njeye-daa? -----
- f) Mande ngar-daa? -----
- g) A booyii doc?-----
- h) A dañii doo lebbi tati?-----
- i) Hoto njanngu-daa Pulaar? -----
- j) Pulaar ene weebi? -----

4 - Build up 15 sentences of your own with the vocabulary and verbs in this table (negative or affirmative form).

Subjects	Verbs	Subjects
Ada	dañde	Amerik
on	ummaade	doo
odon	yahde	lebbi didi
a	jeyeede	Dakar
be	booyde	Pulaar
Muusaa	finde	subaka law
mi	arde	Jim
emin	sellude	haa janngo
en	janngude	Muusaa
o	fottude	Seattle
Jim	bennude	sehil maa
Aysata	wiyeede	
min		
ebe		
mbido		

5 - Put these sentences in the Plural:

- a) Mi dañaani doo duubi didi; Min -----
- b) O janngi Pulaar jontenay; Be -----
- c) Jim ummii ko Amerik; Jim e Susan -----
- d) A booyaani doo no feewi; on -----
- e) Bob jeyaa ko Chicago; Bob e Kelly -----
- f) A arii gila lewru Mars; En -----
- g) O yehii Dakar hannde; Be -----
- h) Mbofo yettee Jallo; Min -----
- i) Umar woni ko nder suudu; on -----
- j) Omo weli hakkille; ebe -----

6 - Translat these sentences into Pulaar:

- a) I studied Pulaar for two weeks at Thies.
- b) Where are you from?
- c) My last name is Brown.
- d) When did you arrive?
- e) I'm from a place named Chicago.
- f) Have you been here for long?

7 - DIALOGUE:

- M - Jam fini?  
J - ----- . Ada selli?  
M - Ko mawdum, ----- ngummi ----?  
J - -----, ngummii-mi -----  
M - Hoto ----- e Amerik?  
J - ----- mi ko Seatle.  
M - Innde maa?  
J - ----- Robeer. ---- njettete-mi ko -----  
M - A booyii -----?  
J - Alaa! ---- feewi. Mi dañii -----.  
M - A booyii -----?  
J - Alaa! ---- feewi. Mi dañii -----.  
M - A ----- kono Pulaar ----- ene laabi  
J - Eey! Mi ----- Pulaar ----- to Kees.  
M - -----, ada weli hakkille. A ----- e denfam Umar.

F - QUESTIONS:

- 1 - Hoto Jim ummii?
- 2 - Jim booyii e Senegaal?
- 3 - Njeye-ɗaa ko Seatle?
- 4 - A booyii doo e Senegaal?
- 5 - On booyii doo e Senegaal?
- 6 - On njanngii Pulaar Amerik?
- 7 - A salminii sehil maa?
- 8 - Hoto kod-ɗaa?
- 9 - No mbiyete-ɗon?
- 10 - Innde maa?
- 11 - Hoto njanngu-ɗon Pulaar?
- 12 - On ndañii doo lebbi tati?
- 13 - A booyii doo no feewi?
- 14 - A yehii Dɗakar haŋki?
- 15 - Sehil maa hodi ko waawnde?
- 16 - Hono njettete-ɗon?
- 17 - Njettete-ɗaa ko Jallo?
- 18 - Ngummi-ɗon ko Faranse?
- 19 - Ko Amerik njanngu-ɗaa Faranse?
- 20 - Mande nduttoto-ɗaa Amerik?

G - PROVERBS AND SAYINGS

Try to find out the meaning of the proverb below:

- So ada yidi riiwde kodo maa a jooyinat mo e haaye.



LESSON THREE

LOCAL GEOGRAPHY AND ASKING DIRECTIONS

Here, we will give some informations and tips in help you find your way in rural African communities. During the day people evaluate the time according to the position of the sun, using their left hand or right hand or their shadow. For example, midday is supposed to be "naange e hoore" (the sun on head) which means the shadows of the person is directly under his feet. For more orientation people use stars such as the North star to direct themselves. As you may notice are usually given in reference to famous or well known places such as the Jumaa, galle jom wuro, woyndu, ekkol... Parts of the human body, galaxies and famous places are used to direct people everywhere in the Haal-Pulaar Society so keep this in mind when asking the question:

Hoto Developpement Social heediri?

A - LIST OF VOCABULARY WORDS

nokku	place	namndaade	to ask
wuro	town	renndude	to share
banngge	side	ruttaade	to come back
fudnaange	east	rewde	to pass by
hirnaange	west	hakkunde	middle
rewo	north	sara	near
worgo	south	gaay	here
woyndu	well	fof	whole, all, each
jamaa	mosque	nano-naamo	left, right
leegal	block	genaale	
siñcaan	newtown	bitik	shop
dijiral	meeting place	yeeso	in front
sifaneede	to be told	takkadde	to be close to, near to, next to
yifde	to need, want	wofude	to be far
heefude	to be located	selde	to turn
lommaade	to be between	sifade	to explain
yahde	to go	lafele	to be clear
bennude	to pass by/follow	fottude	to meet

B - DIALOGUE:

- Jim woni ko e yahde nder wuro. O fottii e Muusaa, O namdii mo nokku.  
Jim is going to town, he met Muusaa, and ask him about Directions;
- Jim : Jam ñalli? - Good afternoon  
Muusaa: Ñalli e jam! No:ñbad-daa e liŕŕey? - Good afternoon; Did you spend the day in peace; How is the work?  
Jim : Mbodo wonndi heen! No galle mon war'i? - I am on it! How is your family?  
Muusaa: Ebe e jam! Hoto paa-faa? - They are in peace, where are you going?  
Jim : Paa-mi ko nder wuro! A anndaa to bitik Demmba heedti? - I am going in town; Do you know where Demmba's shop located?  
Muusaa: Bitik Demmba heedti ko leegal fudnaange, hedde galle Jeynaba en! Woddaani no feewi. - Demmba's shop is on the east side of the quartier, near Jeynaba's house; It's not too far;  
Jim :Hoto pot-mi rewde? - Which way shall I follow?  
Muusaa:bennu yeeso, celaa banngge nano; maa yih bitik oo ene takkii e galle Jeynaba en. - Go straight, turn on your left you will see the shop. It is next to Jeynaba's compound.  
Jim :A jaaraama. Sifaa maa ene laabi. 17 - Thanks! Your explanation is clear, I am following my way.  
Mi bennii.

Jim: Jam ñalli?

Muusaa: A \_\_\_\_\_ e Jam?

No \_\_\_\_\_ e \_\_\_\_\_ ?

Jim : Mbodo \_\_\_\_\_ heen!

\_\_\_\_\_ galle \_\_\_\_\_ mbadi?

Muusaa: \_\_\_\_\_ e \_\_\_\_\_ ! \_\_\_\_\_ paa-ɗaa?

Jim : Paa-mi nder \_\_\_\_\_ ! A \_\_\_\_\_

to \_\_\_\_\_ Demmba \_\_\_\_\_ ?

Muusaa: Bitik Demmba \_\_\_\_\_ ko \_\_\_\_\_ fudnaange

\_\_\_\_\_ galle Jeynaba \_\_\_\_\_ ' \_\_\_\_\_ no feewi.

Jim : Hoto \_\_\_\_\_ mi \_\_\_\_\_ ?

Muusaa: \_\_\_\_\_ yeeso, \_\_\_\_\_ banɗe \_\_\_\_\_ maa

\_\_\_\_\_ bitik \_\_\_\_\_ ene \_\_\_\_\_ e \_\_\_\_\_

Jeynaba en.

Jim : A \_\_\_\_\_ sifaa \_\_\_\_\_ ene \_\_\_\_\_ mi \_\_\_\_\_ .

DIALOGUE

- To galle Jom Wuro/At the chef de village's.

Jim : Jam mbaaldon?

- How are you spending the night?

Jom Wuro: Jam tan..A finii?

- Peace only. Do you wake up well?

Jim : Ko mawɗum. Tabaari-

- Thanks to God!

kalla.

Jom Wuro: Bisimilla maa. Joodo!

- You welcome. Sit down!

Jim : Mbaa-mbodo yi'ii cifano-

- Thanks. I would like you to tell me

ɗaa mi wuro ngoo.

about the illage.

Jom Wuro: Eey! banɗe fudnaange

- Yes! eastward it is the Mandinka bloc.

ko leegal sebbe. Subalɓe

Fishers men are on the west, the

bee keedti banɗe hira-

well is there; upper so it on the

ange, ko toon woyndu nduu

north it is a new quartier.

woni. Dow mum banɗe worɗo

ko siñcaan.

- Jim : A jaaraama. Hol to ekkol oo woniri? - Thanks you. Where is the school?  
JOM wuro : O woniri ko naatirde wuro banngre rewo - It is located at the entrance of the  
jumaa oo noon lommbii ko hakkunde  
leede dee, sara dijiral doo. village. The mosque is between the  
districts near the meeting place.  
Jim : Seydi Jah! A jaaraama no feewi. - Jah! Thanks a lot.  
JOM wuro : Ko enen ndenndi mande nduttoto-daa - You welcome. When are you going to  
gaay? come back?  
Jim : Inchalla, kikiide fof ma mi rew - Please to God, each afternoon  
doo salminde. I'll drop by to greet you.

D - GRAMMAR:

- Ko as an another usage; here it is used as the auxiliare "to be"; then ko is followed by a short form pronoun:

Ko mi janngoowo  
Ko min ameriknaabe

If the subject pronoun begins with a vowel like: en, on, o, a, there is an assimilation which gives:

ko o --- koo  
ko a --- kaa  
ko on--- kon  
ko en--- ken

- Mi is an object pronoun which goes with some verbs conjugated in the affirmative form with long-form pronouns.

	SING	PLUR
1st	Mi-am kam	
2nd		
3rd		

In the other forms (imperative case, and in the accomplished aspect) mi is replaced by am or kam:

Jim, salmin am  
Jim salminii kam

- The richness of the Pulaar language is the affixes. Here, the affix r has the locative case (besides it has two others usages: instrumental and manner cases). The affix is always between the stem of the verb and the mark of aspect:

ekkol oo heediri ko naatirde wuro (heedirde)  
jumaa oo woniri ko banngre nano (wonirde)

- There exist in Pulaar propositions that locate people and things:

sara	near
caggai	behind
yeeso	in front of
hakkunde	between
dow	on, above
les	under, below
nder	in
boowal	out, outside

- Mande is an interrogative pronoun of time. It can be replaced by Hol nde:

Mande ngar-daa?  
Hol nde ngar-daa?

- There exists in Pulaar three class markers which act as articles (and demonstratives). They refer to four groups: human beings, animals and objects, diminutives, and superlatives. The article is always before the noun, the demonstrative is always after the noun:

<u>articles:</u> neddo oo	demonstratives: oo neddo
wuro ngoo	ngoo wuro
leegal ngal	ngal leegal

oo is the class marker of words borrowed from others languages  
rajo oo  
montoor oo

dam is the liquid and his derivatives class marker:  
ndiyam dam  
lamdam dam

naajo is a suffix of origin and nationality always added at towns and countries names. Its plural is naabe.

Amerik	Ameriknaajo
Senegal	Senegalnaajo
Kees	Keesnaajo

E - EXERCISES:

- 1 - Put the right word into blanket with the following words: sara, dow, baawo, caggal, hakkunde, les, nder, boowal.

Hannde mi yii Buubakar ----- janaa, o salminii jim, be naatii -----  
bitik. Puut woni ko ----- Dakaar e Kees. Deftere Abu nana -----  
taabal. Weccet maa nana fawii ----- siis. Woyndu nduu heedti ko -----  
wuro. Muusaa yaltii -----.

- 2 - Build up 10 sentences of your own asking directions with the vocabulary already studied:

a -  
b -  
c -  
d -  
e -  
f -  
g -  
h -  
i -  
j -

- 3 - Locate these places below according to what you have studied or your wish to build up new sentences:

Jamaa oo, promotion humaine, ekkol oo, suudu (name of stagiaire) Biroo  
Corps de la Paix Dakar, Puut, Tammaa, jeere ndee, posto oo, Bitik Baara,  
Sanngomaar, Kunndaa, Los Angeles:

- a -
- b -
- c -
- d -
- e -
- f -
- g -
- h -
- i -
- j -

4 - Translate these sentences into Pulaar:

- a - Today I want to drink tea.
- b - They want to greet the chief.
- c - He wants to learn Pulaar.
- d - My guest to take a shower.
- e - Where is located the ponds?
- f - Please! Where is the meeting place?
- g - The well is near the mosque.
- h - The cimetry is not on the west side of the village.
- i - Turn on your left, there is the shop.
- j - Is the river not so far?
- k - Each morning I will call on to drink tea.
- l - When will they be back here?
- m - They will return to Richard-Toll on Thursday.
- n - I will go back to Dakar at the end of the month

5 - Building sentences with the words and verbs in this table below (at least 15 sentences).

:	:	:	:
: Mi	: yidde	: yeeso	: maa
: a	: lommbaade	: caggal	: makko
: o	: heedtude	: hakkunde	: woymdu nduu
: mbido	: wonirde	: worgo	: leede dee
: Aysata	: woddude	: ñaamo	: siñcaan
: Jom wuro	: selde	: sara	: bitik oo
: Biraam	:	: les	: jeere ndee
: Galle Muusaa	:	: nano	: gese maaro
: jumaa oo	:	: rewo	: diñiral
: gese liddi	:	: dow	: genaale
: maayo ngoo	:	: baawu	:
: en	:	: hedde	:
: min	:	: hirnaange	:
: emin	:	: baynge	:
: on	:	: fudnaange	:
: ebe	:	:	:
: eden	:	:	:
:	:	:	:

- 1 - -----
- 2 - -----
- 3 - -----
- 4 - -----
- 5 - -----
- 6 - -----
- 7 - -----

- 8 - -----
- 9 - -----
- 10 - -----
- 11 - -----
- 12 - -----
- 13 - -----
- 14 - -----
- 15 - -----

6 - Translate these sentences into English and complete the sentences with blankets as you wish.

- 1 - Mbiyete-mi ko -----  
-----
- 2 - Yettoodam ko -----  
-----
- 3 - Ngummii-mi ko Amerik kononjeyaa-mi ko -----  
-----
- 4 - Sehilam wiyete ko -----  
-----
- 5 - Mi booyii Kees seeda, mi dañii toon jonta nay  
-----
- 6 - Ko Kees njanngu-mi Pulaar.  
-----
- 7 - Ma mi won gaay duubi didi  
-----
- 8 - Foto jeere ndee heediri doo?  
-----
- 9 - Galle jom wuro woniri ko banng'e nano?  
-----
- 10 - Mande nduttoto-daa Kees?  
-----
- 11 - Mbele wuro maa woddaani?  
-----

7 - Put the verbs in this text in the negative form:

Wambaa ene woddi no feewi. Sehilam yettete ko Bah. O ummii ko Faranse. Njeyaa-mi ko Meri. Min ndañii doo duubi joy. Jim waawii Pulaar. Mi meedii yarde gosi. Kees lombii ko hakkunde Dakaar e Rifisk.

8 - Rewrite the dialogue with his missing words and expressions:

Jim : Jam mbaal-don?  
Jom wuro : \_\_\_\_\_ . A fin...?

Jim : Ko mawɗum, \_\_\_\_\_ .  
Jom wuro : Bisimilla maa. \_\_\_\_\_ .  
Jim : \_\_\_\_\_, mbode \_\_\_\_\_ cifano-ɗaami \_\_\_\_\_ .  
Jom wuro : \_\_\_\_\_, banngɗe \_\_\_\_\_ ko leegal \_\_\_\_\_ ;  
subtalbe bee \_\_\_\_\_ hirnaange. \_\_\_\_\_ woyndu  
nduu \_\_\_\_\_. Dow mum, \_\_\_\_\_ ko \_\_\_\_\_ .  
Jim : A jaaraama. to \_\_\_\_\_ woniri?  
Jom wuro : O \_\_\_\_\_ ko naatirde \_\_\_\_\_, banngɗe \_\_\_\_\_ ;  
\_\_\_\_\_ ɗumaa oo noon \_\_\_\_\_ hakkunde leede \_\_\_\_\_ , \_\_\_\_\_  
ɗiɗiral doo.  
Jim : Seydi jah! A jaaraama \_\_\_\_\_ .  
Jom wuro : ko enen \_\_\_\_\_ ; mande nduttoto-ɗaa \_\_\_\_\_ ?  
Jim : \_\_\_\_\_ kikiide \_\_\_\_\_ ma mi \_\_\_\_\_ doo salminde.

F - QUESTIONS ON THE DIALOGUE:

- 1 - Asalaa Maaleykum?
- 2 - Jam nalli?
- 3 - oɗon celli?
- 4 - On booyii doo?
- 5 - Mande ngummi-don nder wuro?
- 6 - Innde maa?
- 7 - Mande nduttoto-ɗaa Amerik?
- 8 - Hol cifaniido Garba wuro ngoo?
- 9 - Hoto leegal sebba heediri?
- 10 - Hoto woyndu nduu woniri?
- 11 - Hol ko lommbii hakkunde leede ɗee?
- 12 - Hoto diɗiral ngal woniri?
- 13 - Mande Jim ruttotoo galle jom wuro?
- 14 - Aljuma maa yah Dakar?
- 15 - Mbele jeere ndee wodɗaani?
- 16 - To suudu maa heedi?
- 17 - Hol gondo banngɗe maa nano?
- 18 - No jom wuro Muusaa en yettete?
- 19 - Jim nanii Pulaar jooni?
- 20 - Hol ko mbaɗaton kikiide fof?

G - PROVERBS AND SAYINGS:

Try to found out the meaning of this proverb:

"Jom hunuko majjataa".

LESSON FOUR

MEALS

A - CULTURAL NOTE:

It is very difficult in rural country to tell the right time meals are served. This depends in general on the season (ndunngu or ceedu). What you must mainly bear in mind concerning meal is that it is served out of one or two large bowls and people gather around the bowl to eat the meal.

Before you start eating of course your meal, a bowl of water (coodordam) is held to you. You always eat with your right hand. Bisimilla is in general the rare over meals. After the meal you are offered some water.

As a Kodo, they will insist on encouraging you to eat more, using expression like: "alaa! Yonii", "mi haarii" are then appropriate answers. Whenever you go, you are welcome to meal time and your agreement will bring a great joy to the family if you share their meal. Even if you do not feel hungry, it is required to have two or three handfuls as a mark of custom just to please the family.

After lunch people have to stay (ethnic group joke Seereer leave the house right after the meal) because other thing can be served: tea for example (fad ataaye), in Peulh compound tufam is serve, sometimes kola nuts are shared with everybody; this is the appropriate moment to talk, laugh, tell jokes, or discuss serious matters.

Bisimilla  
Mbaa

B - LIST OF VOCABULARY WORDS:

Ndiyam	water
junngo	hand
ataaye	tea
waddaade	to be on time
haarde	to be full
wottaade	to take lunch
meedde	to taste
baadaade	to draw near
soodaade	to wash one's hands
defde	to cook
welde	to be delicious
yonteede	to have a turn
naamde	to eat
yaafaade	to excuse
weltaade	to be happy
fadde	to wait
siwde ataaye	to make tea
jabde	to accept

C - DIALOGUE: Bottaari galle Muusaa/Invitation at a lunch at Muusaa's

Jim saangii Muusaa, o hawri e bottaari, be noddii-mo, mbismii mo yoo wottodo e mabbe hannde.

Jim passed by Muusaa's, he met by chance the lunch, they called him and invited him to share with them the lunch of the day.

Jim : Jam ñallie mon?

Muusaa : Bisimilla! ada waddii?

-- How are you spending the day?

-- Peace only, you welcome, just on time



- Jim : mi haari, mi wottiima - I'm full, I have just eaten.
- Muusaa : alaa! wadetaake! ar meed heen - No! I don't do that! come and have a  
tan, ko ñiiri; taste; it is "ñiiri".
- Jim : Kay ne ko mbaroodam - That's it, I love it.
- Muusaa : Sado! ndiyam nani, soodo! - Draw near! here is the water wash  
your hand.
- Jim : Mo defi ndii? omo weli junngo koy. - who cook it? She is a good cook.
- Muusaa : Ko Pennda yontaa: ñaam noon! - It's Pennda turn go head!
- Jim Albarka! Jooni, mi yaafiima - Thanks god. Now apologize. Thank you.  
on; on njaaraama;
- Muusaa : A jaaraama no feewi, min mbeltiima - Thank you very much, we are happy but  
kono fad ataaye! we can wait for the tea.
- Jim : Hol ciwoowo ataaye on: Miin dey - Who is going to make it? For me, at  
mi waawaa tawo defde. this point, I can't make it. He you,  
Ceerno, aan no mbiyete-daa? what's your name?
- Aali : Mbodo wiyee Aali, Aali kah; - My name is Aali, Aali kah; here is  
ndaa kaas maa, aan noon innde maa? your cup of tea. What about you, what  
is your name?
- Jim : Inndam ko Jim Onofrey. - My name is Jim Onofrey.
- Aali : alaa! Jonni, mbiyete-daa - No! Now your name is Garba Sow.  
ko Garba Soh.
- Jim : Eey, mi jabii ndee innde - OK! I accept this name.
- Aali Seydi Soh! - Seydi Soh!
- Jim Seydi Kah! - Seydi Kah!

D - GRAMMAR:

- /iima/ is the mark of the accomplished aspect of the verbs ending aade

mi lootiima (lootaade)  
en ngottiima (wottaade)

- To form the imperative singular in Pulaar you take the stem of the verbs ending with -de:

arde --- ar!  
yahde --- yah!

By adding o to the stem of the verbs ending -aade:

lootaade --- looto!  
joodaade --- joodo!

- The negative form of the verbs ending eede in the inaccomplished aspect is aake which affirmative form is ete:

mi lootete  
mi lootetaake

- aa is the mark of the punctual narrative of passive verbs (ending with eede).

Ko Abu fadaa (fadeede)  
Ko aan lootaa (looteede)

aa is also the negative of certain verbs which accomplished aspect is /i/ or /ii/ :

mbodo waawi --- mi waawaa (waawde) .  
a meedii --- a mcedaa (meedde)

- Here is the complete table of emphatics nronouns:

	SING	PLUR
1st	miin	enen minen
2nd	aan kanko	onen kambe

- Ndaa is a particular imperative form of the verb ndaahde which is replaced by jabde in the others tenses:

Edaa deftere maal

- Nani is a demonstrative particule which determined an object which is near to the speaker, but nana for something a bit for:

defteram nani  
deftere Abu nana

Nani is also used on the present progressive at the 3rd person of singular when the subject is a person name; nana for the 3rd person of plural:

Jim nani naama  
Faati e Aysata nana nduka (dukde)

EXERCISES:

1) Build sentences on your own words

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_

2) Missing words: put the right word into the blanket left into these following sentences.

- 1 \_\_\_\_\_ mi jabii innde \_\_\_\_\_ Pulaar \_\_\_\_\_
- 2 Kambe \_\_\_\_\_ njabaani \_\_\_\_\_ mabbe pulaar \_\_\_\_\_.
- 3 Ceerno \_\_\_\_\_ kaas \_\_\_\_\_
- 4 Hannde \_\_\_\_\_ tampi no feewi.
- 5 \_\_\_\_\_ on \_\_\_\_\_ ciwde ataaye tawo.
- 6 \_\_\_\_\_ ndiyam \_\_\_\_\_ buufto.
- 7 \_\_\_\_\_ no weli \_\_\_\_\_ koy
- 8 Abu \_\_\_\_\_ jallo, \_\_\_\_\_ yettete ko \_\_\_\_\_
- 9 \_\_\_\_\_ jooni, mi \_\_\_\_\_ on.
- 10 Hol \_\_\_\_\_ siwde \_\_\_\_\_ ?

3) Build up sentences with the vocabulary in the table below. At least 15 sentences.

mo mi a o mbodo Emin Jim Abdulaay Pennada En ada omo miin kanko on Ofon Biraam Suley Kc	waddaade haarde wottaade meedde badaade soodaade defde welde yonteede naamde yaafaade weltaade fadde siiwde ataaye jabde	heen tan -ndii junngo koy on ataaye tawo defde ataaye juude haalde pulaar winndude leetar yeewtude e pulaar hannu Innde makko pulaar nde
	suusde + inf. waawde yiidde tampude no feewi	

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_
- 11 \_\_\_\_\_
- 12 \_\_\_\_\_
- 13 \_\_\_\_\_
- 14 \_\_\_\_\_
- 15 \_\_\_\_\_

4 - Put the verbs in the accomplished aspect.

Hanne Abu (wottaade) galle jom wuro, o (fadde) ataaye. Aali (wonde) ciwoowo oo. Bottaari ndii (welde). Abu (naamndaade) hol no (defde) ndi. O (wiide) jom suudu jom wuro (welde junngo) koy. O (jaarde) yimbe galle oo. O (wiide) o (weltaade). O (joodaade), be (yarde) ataaye, be (yeewtude), be (jalde). Abu (naamndaade) kodo wuro ngoo innde mum. Oon (jabde) ko jim o (wiyeede). Be (salmondirde). Yimbe fof (weltaade).

5 - Translate these sentences into Fulaar:

It is lunch time. Jim came accross a lunch at the chief's. They invited him to share with them their lunch. Jim has just eaten. He didn't want to eat, he said that he was full. The chief told him to wash his hands and got near. The chief told him that they were happy and asked jim to wait for the tea. Sour milk was served. Jim was happy, he apologized and went back home.

6 - Give the imperative singular of these verbs, like this:

- joodaade - joodo!
- lotaade -
- janngude -
- yaahde -
- haarde -
- meedde -
- yaafaade -
- siwde -
- soodaade -
- ummaade -
- salminde -
- fooftaade -
- booyde -
- naamde -

7 - Put these sentences into the negative form:

- Hannde emin tampi no feewi;
- Mbodo waawi defde ataaye;
- Miin mbodo waawi yeewtude e Pulaar;
- Kamko omo suusi haalde goonga;
- Mi meedii yaahde Faranse
- On ndaarii gaay jonte sappo;
- Hannde ne wuli no feewi;
- Mi booyii roo seeda;
- Jim nani Pulaar (tawo);
- Dum ne moyyi;
- Ceerno maa arii harki;
- O wiyetee ko Robeer;
- Kambe ebe njabii inde mabbe Pulaar dee.

8 - Missing words:

Jim : \_\_\_\_\_ e mon?

Muusaa : Jam tan, \_\_\_\_\_, ada waddii!

Jim : \_\_\_\_\_ mi wottiima

Muusaa : alaa, \_\_\_\_\_ ar meef hen \_\_\_\_\_; ko fiiri.

Jim : \_\_\_\_\_ ko mbarodam.

Muusaa : \_\_\_\_\_! ndiyam nani \_\_\_\_\_

Jim : Mo defi ndii? Omo \_\_\_\_\_ koy!  
Muusaa : Ko Pennda \_\_\_\_\_, ñaam noon! on \_\_\_\_\_.  
 A jaaraama no feewi; \_\_\_\_\_;  
 konc \_\_\_\_\_ ataaye!

Jim : Hol \_\_\_\_\_ ataaye oo? miin \_\_\_\_\_ mi  
 waawaa \_\_\_\_\_ defde. \_\_\_\_\_ no mbiyete-ɗaa?

Aali : mboɗo \_\_\_\_\_ Aali, \_\_\_\_\_ kah. Ndaa kaas maa. \_\_\_\_\_  
 innde maa?

Jim : \_\_\_\_\_ ko jim Onofrey.

Aali : \_\_\_\_\_ mbiyete-ɗaa ko Garba Soh

Jim : eey, eey, mi jabii ndee innde

Aali : Seydi Soh!

Jim : Seydi Kah!

F -- QUESTIONS:

- 1 - Jam ñalli e mon?
- 2 - Hoto Jim woni?
- 3 - Jim wottiima?
- 4 - Hol ko woni mbaroodi Jim?
- 5 - Hol mo defi bottaari ndii?
- 6 - Omo weli jumngo?
- 7 - Yimbe galle Muusaa mbeltiima?
- 8 - Aan noon a waltiima hannde?
- 9 - Hol ko ngotti-ɗon?
- 10 - Hol ko naamndii Jim?
- 11 - O fadii ataaye?
- 12 - No ciiwoowo ataaye oo wiyetee?
- 13 - Jim ene waawi defde ataaye?
- 14 - Aan noon?
- 15 - No Jim wiyetee jooni?
- 16 - Aan noon a ɗañii innde Pulaar?
- 17 - Hol ko Jim hawri galle Muusaa?
- 18 - On njaarii aaye hannde?
- 19 - Ceerno, aɗa neydi?
- 20 - Hol ko ngonɗu-ɗaa hannde?
- 21 - Aan aɗa waawi yeewtude e Pulaar?
- 22 - Hol jontaaɗo galle Muusaa en?
- 23 - Amy (or one girl) ne waawi defde ñiiri?

G - PROVERBS AND SAYINGS:

Try to found out the meaning of these proverbs or sayings below:

- Kodo feccataa hiraande.
- Ko woni e lahal kala maa juude mjiitu.
- Nokku maa ko to nokkante-ɗaa.

LESSON FIVE

BARGAINING

A - CULTURAL NOTE:

Bargaining is a positive point that should be developed as you read or study Pulaar. It is required in bargaining to begin with greetings. The more you know the procedure, the more you have products cheap because you are considered a relative and then integrated among them. Besides they will feel glad to talk with you in Pulaar their mother tongue. They advertise in general the products they offer you. Articles are sold in different manners. For some of them the price by three - particularly for objects of art. Then in this case you must be aware that you are dealing with tough merchants. So the different aspects at stake are: the product itself, the humour of merchants, your command of the language, the strong need of the salesman to earn money. There is no receipt on bargaining but the first thing as skill you have to develop in that case is to know of what ethnic group belong your merchant; ethnic group relationship will help a lot in that case. Do lot of joke of it is a seereer "maccudo maa". The more you joke the more you will have your product cheap. Coodataa ko bagi?

B - LIST OF VOCABULARY WORDS:

Jom bitik	shop owner
bagi lagoos	lagoos material
meeteer	meter
teemedere	five hundred
ujunere	five thousand
weccet	change
ñootoowo	taylor
jogaade	to have
jarde	to cost
soklude	to need
ustude	to reduce, to law the price
hawruude	to amount
addude	to bring
heewde	to be full
Kaalis	money
dalde	to leave
yobde	to pay
burje	to be better
jolde	to be in fashion
yoodde	to be in pretty
ndaahde	to receive
ruttude	to give back
weccude	to change
seekde	to tear
Iammdaade	to ask

C - DIALOGUE: To Jom Bitik/At the shop

- Jim yehii jeere soodoyde bagi. Omo yidi kadi ñootde wutte e tuuba.
- Jim went to the market to buy a material. He want also to sew up clothes.

Jim : Jam weeti jom bitik?

- Good morning shop owner?

Demmba : Jam tan. no mbaɗ-ɗaa?

- Peace only; how are you?

Jim : Ko mawɗum. Ada jogii bagi lagoos?

- Thanks to God! Have you a lagoos material?

Demmba : eey, meeteer oo jarata ko teemedere e capande joy.

- yes, the meter cost 700 CFA

Jim : Mbodo sokli heen meeteruuji sappo kono ustu.  
Demmba : Hawrata ko ujunere e teemedde joy kono mi ustanii ma carande joy.  
Jim : alaa, ene tiidi haa joni, dal e ujunere e teemedde nay.  
Demmba : yob! kono o burii dum sabu kanko woni joldo jocni oo, omo yoo!i kadi.  
Jim : Ndaa ujunnaaje didi, ruttam!  
Demmba : Weccet maa nani doon fawii; yaa seek e jam?  
Jim : Aamiin! Hol to footoowo baawdo woniri doo?  
Demmba : bennu yeeso haa to rewbe bee njoodii daa, laamndo-daa Saydu Kontee; oon ko baawdo footol no feewi.  
Jim : A jaaraama, mi weltiima haa gongal.

- I need ten meters of it but low your price.  
- It will cost about seven thousand and five hundred but I reduce it to two hundred and fifty.  
- Not, it is still expensive. But I can pay for seven thousand.  
- You can pay! But it worths more than that because it is the new fashion and it is very pretty.  
- Here is ten thousand and give me my change  
- Your change is there. May it tear in Peace?  
- Amen! where a good taylor can be found here?  
- follow this way till where the women are sitting over there and ask about Seydu Kontee, he is a good taylor.  
- Thank you. I'm happy. I shall see you next time.

D - GRAMMAR:

- ata is the mark of the inaccomplished aspect of verbs ending with -de and -ude. It is used to make insist on the subject and the object:

ko bagi Aali soodata  
ko Aali soodata bagi

-/i/ is the mark of accomplished aspect of stative verbs conjugated with long-form pronouns (they generally ending with -de and -ude)

mbodo yidi ataaye (yidde)  
eden cokli kaalis (soklude)

- Here is the complete table of the object pronouns:

	SING	PLUR
1st	mi	en-min
	am-kam	
	ma (maa)	on
	mo (moo)	be

and also the class markers after the verbs:

Mi naamii teew nguu-mi naamii ngu  
o addii taabal ngal-o addii ngal

Ma can be written maa, mo - moo when there is an insistance on the subject :

- ene is a particule which acts as an auxiliary; it is used at the 3rd person singular and plural when the subject is a proper noun; if it is a statement or a declaration:

Mamadou ene yaha Dakar.  
ene wuli !

- We sometimes come across with ene shorten as ne

ne yoodi  
Jim ne yara sanngara

- With the intonation, it can be an interrogative particule:

ne wuli?

E - EXERCISES:

1 - Translate this numbers into Pulaar - Figures

1 : \_\_\_\_\_

35 : \_\_\_\_\_

145: \_\_\_\_\_

1253: \_\_\_\_\_

2480: \_\_\_\_\_

75: \_\_\_\_\_

27: \_\_\_\_\_

Prices (Franc)

1500: \_\_\_\_\_

375: \_\_\_\_\_

2310: \_\_\_\_\_

5490: \_\_\_\_\_

6350: \_\_\_\_\_

15720: \_\_\_\_\_

153200: \_\_\_\_\_

2 - Translate these sentences into Pulaar:

1 - How much does a box of sugar cost?

2 - Jim went to the market to buy a material.

3 - Where a good taylor can be found.

4 - The meter cost 700 CFA.

5 - I need ten meters of lagoos.

6 - It is still expensive lower the price.

7 - I want one packet of sugar and a box of tea.

8 - I want to make sew a caaya.

9 - Your change is there on the table.

10 - We have no tea, we sell only cigarette.



3 - Build up at least 15 sentences with the vocabulary and verbs in the table below:

mbodo mi o jom bitik omo en Faati Jim Aysata Kambe odon ebe Ada Meeteer ko kanko pakket oo liiteer oo weccet maa	jogaade soodde jarde soklude ustude hawrude addude heewde dalde yobde burde jolde yoodde ruttude weccude seekde laamndaade wonde yeeyde ñamlaade yeeytaade	bagi lagoos sigareet buudi joy capande jeepom goro saabunnde leppi padde doon fawii tiidi haa jooni warga jooddo oo moyyi no feewi suukara maaro lamdam
	ene nana (i)	

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_
- 11 \_\_\_\_\_
- 12 \_\_\_\_\_ :
- 13 \_\_\_\_\_
- 14 \_\_\_\_\_
- 15 \_\_\_\_\_

4 - Put the verbs into parentheses in the right aspect:

Nande fof Jim (yahde) jeere. Hannde omo (soklude) bagi.  
 O (naamndaade) to bagi (yeeyeede). Jom bitik (yeeyde) warga e suukara.  
 Abu (yeeytaade) boggu padde. Jeeyoowo (salaade) ustude. Saydu Kontee  
 (waawde) ñootol no feewi. Liiteer nebam (jarde) capande nay e joy.  
 Jim (ñamlaade) butel Golden. Bagi (yoodde) no feewi kono (tiidde).  
 Omo (jogaade) sigareet. Omo (yidde) soodde bagi e ñootde tuuba.

5 - Replace the object by his pronoun as below:

Exp: Abu ñaamii teew nguu  
Abu ñaamii ngu

- O addii taabal ngal --
- Jim yarii kosam ñam --
- Saydu ñootii tuuba baa --
- A soodii pade dee --
- En njanngii deftere ndee --
- Aysata lootii cukalel ngel --

6 - Try to bargain by using the imperative of these verbs:

ustude  
weccude  
yeeyde  
soodde  
beydude  
ruttude  
ñamlude  
yobde  
ndahde  
yeeytaade  
jabde  
subaade  
meetaade  
betde

7 - Build up a dialogue with two characters: a shop owner and a buyer:

A \_\_\_\_\_  
B \_\_\_\_\_  
A \_\_\_\_\_  
B \_\_\_\_\_  
A \_\_\_\_\_  
B \_\_\_\_\_  
A \_\_\_\_\_  
B \_\_\_\_\_  
A \_\_\_\_\_  
B \_\_\_\_\_

8 - Translate these sentences into English

- 1 - Alaa mi jogaaki warga, min njeeyata ko sigareet tan.
- 2 - Hawrata ko ujunere e teemedde tati.
- 3 - Omo yoodi kadi.
- 4 - Ko kaŋko woni jodo oo.
- 5 - alaa mi ñamlaaki saabunnde, ñamlotoo-mi ko sigareet.
- 6 - Ustan min.
- 7 - Weccet maa nani doon fawii.
- 8 - Yon ceek e jam!
- 9 - Ene moyyi no feewi.
- 10 - Dakar ene woddó seeda.

9 - Missing words:

Garba : \_\_\_\_\_ weeti \_\_\_\_\_ bitik?

Demmba : \_\_\_\_\_ no mbaɗ-ɗaa e \_\_\_\_\_?

Garba : Ko mawɗum. Aɗa \_\_\_\_\_ baɗi \_\_\_\_\_?

Demmba : Eey meeteer oo \_\_\_\_\_ ko teemedere e \_\_\_\_\_ joy.

Garba : Mbodo \_\_\_\_\_ heen meeteruuji \_\_\_\_\_ kono \_\_\_\_\_.

Demmba : \_\_\_\_\_ ko ujunere e \_\_\_\_\_ kono addu \_\_\_\_\_ e \_\_\_\_\_.

Garba : Alaa! ene tiidi \_\_\_\_\_ ɗal e ujunere e teemedde nay.

Demmba : \_\_\_\_\_ kono e ɓurii ɗum \_\_\_\_\_ ko kanko wonɗ \_\_\_\_\_ joni oo. Omo \_\_\_\_\_ kadi.

Garba : ndaa \_\_\_\_\_ ɗiɗi. \_\_\_\_\_.

Demmba : Weccet maa \_\_\_\_\_ doon \_\_\_\_\_ yaa \_\_\_\_\_ e jam!

Garba : \_\_\_\_\_ Hol to \_\_\_\_\_ woniri ɗoo?

Demmba : \_\_\_\_\_ yeeso \_\_\_\_\_ rewbe bee \_\_\_\_\_ daa,  
laamɗo-ɗaa Saydu Kontee, \_\_\_\_\_ ko baawɗo \_\_\_\_\_ no feewi.

Garba : A jaaraama-mi weltiima, \_\_\_\_\_.

F - QUESTIONS ON THE DIALOGUE:

- 1 - No mbaɗ-ɗon?
- 2 - Aɗa jogii almet?
- 3 - Jom bitik ene jogii baɗi?
- 4 - Hol baɗi mo jom bitik joggi?
- 5 - Hol no foti meeteer baɗi lagoos jarata?
- 6 - No kiloo suukara foti?
- 7 - Jom bitik ene yeeya sigareet?
- 8 - Aɗa jogii weccet ujunere?
- 9 - No coggu meeteruuji sappo baɗi lagoos poti?
- 10 - No foti meeteruuji Aali sokli?
- 11 - Jom bitik ustani Aali?
- 12 - Aali yobii jom bitik?
- 13 - To weccet Aali fawii?
- 14 - No foti Aali totti jom bitik?
- 15 - Baɗi Aali oo ene yoodi?
- 16 - Hol baɗi joldo jooni?
- 17 - Hol mo Aali naamndii jom bitik?
- 18 - Hol to baawɗo ñootol oo heedi?
- 19 - No baawɗo ñootol oo wiyetee?
- 20 - Aali weltiima?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Hay tanɗa mi alaa.
- Ko dañde wadi cuurel dawaadi.

LESSON SIXHEALTHA - CULTURAL NOTE:

This occasion is taken to present the Haal-Pulaar (or Fulbe) as great healers with medical herbs (lekki) or to display the marabout services (seernaabe). In traditionnal AFRICA, diseases were treated from the elements of the nature more precisely with leaves, barks and roots.

When someone falls ill, he is generally cured with the first elements of the available herbs. If not, a specialised healer is consulted and who is famous for that and whose speciality goes to a disease he locates from symptoms and from the sick person's behaviour. Usually the parents of the sick person are ready to go kilometers in order to consult a specialist. More often they consult a marabout for health prevention or for protection. This one recommends some medecine (gris-gris) (talkuru) or a bottle of water that blesses (nassiaaye) from the sacred book: the coran - Beside this traditionnal practice, people go nowadays to Hospital. Even if they are in death agony, the sick person always say: Ko mawdum (God is almighty). Always answer in a positive way "ko mawdum" when visiting a sick you will lot of people around him because in the Pulaar Society a sick person is not left alone. If you are sick saying that your health is getting worse is surprising so be careful at that point we always answer ko mawdum. Ada selli,

B - LIST OF VOCABULARY WORDS:

banndu	body
paawngal	fever
jontinooje	malaria
podde	medecine
woddude	to be sick (to be together)
tuutde	to vomish
hulbinaade	to be fear ful
faamde	to understand
fuuynude	to improve
sikkude	to believe
moomde	to caress, to touch

C - DIALOGUE:

Cellal Banndu/Health

- Muusaa sellaanii, o wonndi ko e jontinooje. O yehii dispanseer safroyaade:
- Muusaa is not well, he got Malaria. He went to see the doctor at the medical center:

- |  |  |
|--|--|
| <u>Muusaa</u> : Jam fini gaay?   | - Did you spend a good night here?   |
| <u>Umar</u> : Jam bolo. Iih! ada selli ne?   | - Peace only. What, are you sick?  |
| <u>Muusaa</u> : alaa, banndam welaani.   | - No my body is aching.  |
| <u>Umar</u> : Ko ngonndu-daa?  | - What do you have?  |
| <u>Muusaa</u> : Mbodo sikki tan ko paawngal  | - I think it is a fever.   |
| <u>Umar</u> : Bado gaay!   | - Get near!  |
| (Muusaa badii: Umar moomi hoore<br>ndee e nde wuli jaw)  | (Muusaa got near: Umar caresses<br>his head, his head is too hot.)   |
| <u>Umar</u> : A tuuti?   | - Did you vomish?  |
| <u>Muusaa</u> : Eey, mi tuuti e subaka hee.  | - Yes, I vomished this morning.  |
| <u>Umar</u> : Hulbinaaki! ngonndu-daa ko e<br>jontinooje. Ndaa podde<br>niwaakiniin, yar didi subaka,<br>didi kikiide. | - It is not worth worrying! It's<br>just Malaria. Have this Niwaakiniin<br>tablets, take two in the morning<br>and two in the afternoon. |
| <u>Muusaa</u> : Mi faamii; a jaaraama mi hootii  | - I understood. Thank you very much!<br>I'm leaving.   |

Umar : Yoo alla fuuynu!  
Muusaa : Aamin. A jaaraama.

- May God help you!  
- Amen. Thanks a lot!

D - GRAMMAR:

- The negative form of inaccomplished aspect of the verbs ending with aade is the stem of the verb + aaki:

mi lootaaaki (lootaaade)  
Muusaa joodaaaki (joodaaade)

- Yo is a particule used for wishes, maledictions, benedictions:

Yoo jam salmine!  
Yoo alla fuuynu!  
yaa maay!

Yo is always followed by a short subject pronoun; if it begins with a vowel there is an assimilation.

yo a -- yaa  
yo o -- yoo  
yo on-- yon  
yo en-- yen

- Here ko as an another usage; it is here an interrogative pronoun:

ko ngonndu-daa?  
ko njid-daa

- Ne is an insistance particule which expresses doubt (with a nuance of hope in the answer); it is used in the interrogative form:

a'a selli ne?  
o ñaamii ne?

- ne (ene) used at the 3rd persons (singular and plural) to precede proper noun as subject (Abu ene jaeina) is different from ne insistance particule which expresses doubt:

Abu ne jaawina?  
Abu ne jaawina ne?

- E + class marker is subject pronoun which replaces things and animals (when the result is determined):

Hoore ndee ene wuli - e nde wuli  
puccu nguu ene tampi - e ngu tampi

E - EXERCISES:

- 1 - Build up in your own words sentences (at least 12)

1 \_\_\_\_\_  
2 \_\_\_\_\_  
3 \_\_\_\_\_  
4 \_\_\_\_\_  
5 \_\_\_\_\_  
6 \_\_\_\_\_  
7 \_\_\_\_\_  
8 \_\_\_\_\_  
9 \_\_\_\_\_

- 10 \_\_\_\_\_  
 11 \_\_\_\_\_  
 12 \_\_\_\_\_

2 - Translate these sentences into Fulaar:

- 1 - I'm not well, my body is aching.
- 2 - I think it is only Malaria.
- 3 - The foreigner is not well, he got Diarrhea.
- 4 - Are you feeling well?
- 5 - Did you vomish?
- 6 - Did your body aching?
- 7 - No, I didn't vomish but I felt dizzy.
- 8 - My friend cough a lot yesterday night.
- 9 - May God help you!
- 10 - The Chief went to Dakar to see the doctor.

3 - Put the verbs of the text below into the accomplished aspect (affirmative and negative).

Muusaa (sellude), o (wonndude) e jontinooje : o (yahde) dispenseer safroyaade. Mi (sikkude) ko paawngal. Muusaa (tuutde) e subaka hee. O (yarde) podde Niwaakiniin. O (fotde) kadi fooftaade. Niiye Aysata (muusde), o (daanaade) no feewi hanke jamma. Mi (fooftaade), bannam (muusde). Abu (wonndude) e dojjo, o (safraade). Naw jim nguu (bulbinaade) sabu ene safroo. A (moomaade) lekki kii.

4 - With the words in the table make at least 15 sentences:

:	:	:	:	:	:	:
:	Jungo	:	makko	:	ne	:
:	Koyngal	:	am	:	yahde	:
:	gite	:	mabbe	:	muusde	:
:	bannu	:	maa	:	sikkude	:
:	hoore	:	won	:	wonndude	:
:	reedu	:	men	:	tuutde	:
:	niiye	:	Uma	:	moomde	:
:	mbode	:	Kaaliidu	:	yarde	:
:	A:fa	:	Aysata	:	moomaade	:
:	mi	:	Aliw	:	safraade	:
:	en	:	Muusaa	:	dojju	:
:	Alasen	:	:	:	ko	:
:	Kajjaa	:	:	:	hanke	:
:	Jom wuro	:	:	:	hanke jamma	:
:	A	:	:	:	niiye muusooje	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:

5 - Translate these sentences into English:

- 1 - Cukalel ngel ene dojja no feewi
- 2 - Jim sellaanii, o wonndi ko e jontinooje
- 3 - Min njehii wurosoogi safroyaade.
- 4 - En njahaani galle cerno safroyaade
- 5 - Bibbe Penndaa cellaani, he ngonndi ko e maŋbo
- 6 - Be liggaaki hannde, balli mabbe mbelaani
- 7 - O wottaaki hanke, niiye makko ene Muusaa.
- 8 - Mi daanaaki, mbode wonndi e reedu doganndu.
- 9 - Lanke jamma mi tuuti no feewi.
- 10 - Yoo Allah lomtini cellal!

6 - Ask questions by using the particule ko

- 1 -
- 2 -
- 3 -
- 4 -
- 5 -
- 6 -
- 7 -

7 - Make sentences with the particule "ne"

- 1 -
- 2 -
- 3 -
- 4 -
- 5 -
- 6 -
- 7 -
- 8 -
- 9 -
- 10 -

8 - Missing words:

Muusaa : \_\_\_\_\_ finii \_\_\_\_\_?

Umar : Jam \_\_\_\_\_. \_\_\_\_ ada selli \_\_\_\_\_?

Muusaa : Alaa \_\_\_\_\_ welaami.

Umar : Ko \_\_\_\_\_?

Muusaa : m̀bodo \_\_\_\_\_ tan ko \_\_\_\_\_

Umar : \_\_\_\_\_ gaay!

(Muusaa \_\_\_\_\_, Umar \_\_\_\_\_ hoore ndee,  
nde wuli \_\_\_\_\_!)

Umar : A \_\_\_\_\_?

Muusaa : \_\_\_\_\_ mi tuutii e \_\_\_\_\_.

Umar : \_\_\_\_\_ Niwaakinin \_\_\_\_\_ didi subaka, didi \_\_\_\_\_.

Muusaa : mi faamii. A jaaraama ; mi \_\_\_\_\_.

Umar : \_\_\_\_\_ Allah \_\_\_\_\_!

Muusaa : \_\_\_\_\_ a jaaraama.

F - QUESTIONS ON THE DIALOGUE:

- 1 - Odon celli?
- 2 - Muusaa ne selli?
- 3 - Hol koo wonndi?
- 4 - O safroyiima?
- 5 - Hoto e yehi safroynade?
- 6 - No cafroowo oo wiyetee
- 7 - Ijjam ! Muusaa ne selli ne?
- 8 - Hol koo sikki o wonndi?
- 9 - Hono hoore Muusaa wayi?
- 10 - Hol ko Muusaa wadi e subaka hee?
- 11 - Hol koo wonndi tiggi rigi?
- 12 - Aan hol ko ngonndu-daa?
- 13 - Hol ko (nawe of stagiaire) wonndi?

- 14 - Aan ada dojja?
- 15 - Hol gonduo doo e dojja?
- 16 - Aan dey ngondu-daa ko e mabfo?
- 17 - A yarii podde taynelol?
- 18 - Hol podde Muusaa foti yarde?
- 19 - No foti o yarata subaka e kikiide?
- 20 - Muusaa faamii cafroowo oo?
- 21 - Aan noon a faamii jangincowo oo?
- 22 - Mande cafroowo mon oo arata?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko mawdum wari heewbe.
- Ko gaynaako paabi anndi layocji mum.



LESSON SEVEN  
TIMES AND SEASONS

A - CULTURAL NOTE:

In rural country men do not hurry to their businesses; that is the reason why it is difficult to speak of time but rather of the period of the day which essentially depend on the position of the sun as it is already seen in the chapter of greetings. These periods are: subaka - kikiide - jarma (ñalawma). Beside these periods are those brought by the five prayers of Islam: fajar-Tiisubaar - Takkusaan - Futuro - Geeye - This latest allow villagers to plan their daily labor. Next to these divisions we have the seasons: the dry-season. Ceedu - that lasts the longest, period in which the Harmattan wind blows; the rainy season - ndunngu - The life in the village is subject to these periods and climate variations. Once in the village you will find the "ceedu" too long and people doing nothing. But most of the time it is during this period that roof of the ceedu are rebuild, new huts build, artisanal works done, people migrate a lot during that period, so: ceedee e jam!

B - LIST OF VOCABULARY WORDS:

ngesa	field
golle	works
jalo	hoe
gawri	millet
ndunngu	rainy season
ndiyam	water (rain)
jaawle	guinea, fowls
sooño	dry, arid
jihe	squirrels
sawdi	seed
coñal	crop; harvest
muk	not at all; never
dawdude	to go to work (in the morning) with someone
remirde	to cultivate with
ekkaade	to learn
jaangol	cold
buubol	cold
Dabbunde	cold season
Nguleeki	heat
ceedu	dry season
ladde	bush, forest
hokkere	dry, drought
wulde	to be hot
jaande	to be cold
wuleede	to feel hot
jaangeede	to feel cold
juutde	to be long
hulde	to be afraid
tobeede	to have rain
yodde	to be beautiful
fudde	to grow
jabde	to dig up
wirnude	to hide
leppude	to be wet, watered
aastaade	to dig, to hole
mettude	to be hard
jejde	to possess, to belong
ruumoyde	to settle, to nomade, to migrate
woddude	to be far
daminaade	to expect

C - DIALOGUE:I

Dawol gese/In the field

- Garba dawdii e Muusaa gese. Omo yidi ekkaade remirde jalo.
- Garba went earlier with Muusaa in the field. He wants to know how to cultivate with the hoe.

- |  |  |
|--|--|
| <u>Garba</u> : On pini? No mbaɗ-ɗon e liggey gese?   | - Good morning? How the work goes in the fields?   |
| <u>Muusaa</u> Ko mawɗum, konc tan ko golle mawɗe.  | - Thanks to God! But also it is a hard work.   |
| <u>Garba</u> : Hannde, mi dawdan e mon.  | - Today I'm going with you.  |
| <u>Muusaa</u> : Bisimilla! Njehen! aɗa waawi remirde jalo?   | - OK! Let's go! can you cultivate with hoe?  |
| <u>Garba</u> : Alaa! mi ekkoto tan.  | - No, I will learn then!   |
| <u>Muusaa</u> : Gawri ndii fuɗaani no feewi sabu nduɗngu hikka moyyaani, ndiyam alaa.  | - The millet didn't grow well because this rainy season was not that, it hasn't rained.  |
| <u>Garba</u> : A sikkaani on leel jabbude?   | - Do you think it is not because you dig up late?  |
| <u>Muusaa</u> : muk! nii rawane tawi gawri ndii wirnii jaawle; ko socɗo, leydi ndii leppaani, te jihe dee ngaastiima aawdi ndii fof. | - Not at all! Last year, at this time the millet has grown. It is dry, the land was not watered and the squirrels had dig out all the seeds. |
| <u>Garba</u> : Ndeen dey, coñal mon hikka maa mettu! Hol jeyde baa too ngesa?  | - Then your harvest this year will be bad! To whom this field belongs to?  |
| <u>Muusaa</u> Ko Usamaan. O ruumoyii hedde Tammbaa-Kunndaa.  | - It is Usamaan's. This year, he migrates around Tambacounda.  |
| <u>Garba</u> : Oo dey woɗɗii!  | - Oh! we went so far!  |

DIALOGUE:II

Hirde galle Muusaa/In evening talk at Muusaa's

- Dabbunde arii, jaangol ene heewi. Garba yehii jamma yeewtoyde galle Muusaa en, o tawi ebe ngitoo:
- It is the cold season, it is too cold. Garba went to chat at Muusaa's at night, he found them warning themselves:

- |  |  |
|--|--|
| <u>Garba</u> : Jam kiir-ɗon baandiraabe?   | - Are you spending a good evening everybody?   |
| <u>Muusaa</u> : Jam tan, no mbaɗ-ɗaa e liggey?                                     | - Peace only. How is the work?   |
| <u>Garba</u> : Ko mawɗum, no mbaɗ-ɗon e buubol?                                    | - It is going well, how do you feel with the cold?                                     |
| <u>Muusaa</u> : Emin ngonndi heen, hannde ene jaangi no feewi;                     | - It is alright; it is freezing today  |
| <u>Garba</u> : Wadde jammaaji dɗi ene njuuta                                       | - That's why the night are too long.   |
| <u>Muusaa</u> : Ahan! Ko dabbunde; mate a jaangaaka?                               | - Oh yes, it is the cold season. Don't you feel cold?                                  |
| <u>Garba</u> : Alaa, miin ko nguleeki kul-mi.                                      | - No, me I'm afraid of heat.   |
| <u>Muusaa</u> : Kori ceedu mon jutaani?  | - Is your summer too long?   |
| <u>Garba</u> : Alaa, emin tobee fodde lebbi nay; e oon sahaa ladde amen ene yooda; | - No, it isn't. It rains there for four months. At this time, our forest is very nice. |
| <u>Muusaa</u> : Minen dey, dɗi duubi fof ko min hokkaabe.                          | - But us, all these years there is a drought here.                                     |
| <u>Garba</u> : Eey, mi nanii hadde Maali e Niiseer hokkere nani tcon.              | - Oh! Yes, I heard in Mali and Niger too.  |

D - GRAMMAR:

- In the affixes, we have also:

/d/ which expresses an associative nuance (to do something together, with somebody).

/r/ already seen, here, it express an instrumental nuance (to do something with something).

/oy/ which express a displacement nuance (to go to do something).

janngude - janngidde : Susan e Bob njanngi dii Pulaar  
remde - remirde : Muusaa remirii jalo  
soodde - soodoyde : Garba soodoyii bagi laḡoos

- The imperative form in Pulaar has two persons in the plural, these are: en and ee; en for the first person plural (inclusive), ee for the second person plural; to form the imperative plural we add to the root of the verb en or ee for the verbs ending with -de or -ude:

salminde: calrinen jom wuro  
calminee Abu

For the verbs ending with aade we add to the imperative singular den or dee.

lootaade: looto  
looto-den  
looto-dee

- The imperative form in Pulaar doesn't applied to the verbs ending with eede, those verbs being passive verbs:

- The negative of the imperative form (singular and plural) is obtained as follow:

woto + imperative verb  
ñaam - woto ñaam  
liggo-dee - woto liggo-dee

For the first person of the negative form of the imperative plural, we have:

woto + en + imperative singular  
ñaamen - woto en ñaam

In Pulaar, when two verbs follow each other, the second one is in the infinitive form:

omo waawi remirde jalo  
ada yidi yarde ataay

- oto is one of the marks of the unaccomplished aspect of the verbs ending with aade. It expresses an insistence on the verb. But, also it can be used to the habitual imperative:

Garba ekkoto remirde jalo;  
loototo subaka fof!

- Fof has many usages:

It can be an indefinite adjective; it signifies then each. In this case, it is preceded by a noun in the singular:

subaka fof mbodo lootoo

or an indefinite pronoun, it signifies then all, in this case, it is preceded by a noun in the plural:

yimbe fof ko maayoobe!

- Hedde and too are adverbs of place which signifies:

Hedde: toward, to, near

too: there, over there

Rifisk woni ko hedde Dakar

Hol jeydo ngee too nagge?

- too is generally preceded by a class marker and it is the opposite of the adverbs of place doo and daa:

ndee deftere - ndee doo deftere

ndee daa deftere

ndee too deftere

- Heen is a preposition of quantity and place; it signifies some (quantity) and in (place)

o soodii heen (gerte)

o wadii heen ndiyam (e mbalka kaa)

- aaka is the mark of the negative form of the accomplished aspect of the verbs ending with eede (The accomplished affirmative form being aama):

Jim nuldaama manndaa

Jim nuldaaka manndaa

- Kori is an interrogative particule which brought a positive answer;

kori a naamii?

The answer can be negative, in that case it surprises.

- ee is one of the marks of inaccomplished aspect of the verbs ending eede, it expresses an insistance on the verb:

ebe lootee kikiide fof

Hol ko be mbadetee?

E - EXERCISES:

1 - build up in your own words sentences about the weather (at least 15)

1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

4 \_\_\_\_\_

5 \_\_\_\_\_

6 \_\_\_\_\_

7 \_\_\_\_\_

- 8 \_\_\_\_\_  
 9 \_\_\_\_\_  
 10 \_\_\_\_\_  
 11 \_\_\_\_\_  
 12 \_\_\_\_\_  
 13 \_\_\_\_\_  
 14 \_\_\_\_\_  
 15 \_\_\_\_\_

2 - Put the verbs between parenthesis in the inaccomplished aspect:

Garba (dawdude) e mabbe gese. Usmaan (remde) maaro hikka. 'Be (soñde) hikka law. Abu (yahde) gese maaro hannde kikiide. O (aawde) ñebbe dee. Min (jabbude) ngesa baa. Muusaa waawaa remirde masin, o (ekkaade) tan. Alaska walaani, (jaande) tan. Sehil maa (ligaade) mowuuri. Senegaal (tobeede) hikka no feewi. Hikka, o (ruumtoyde) hikka hedde koldaa. Jom wuro (yeewtitde) e mon ko faati e gese maaro. Yontere arcore, en (fuddaade) jabbude. Hade men remde, en (soppude) ledde dee, (sumde), (fittude) ngesa baa. So coñal hikka moyyi, mi (soodde) masin demmowo.

3 - Put these verbs into the imperative form (affirmative and negative all persons) by adding an object (as you wish):

remde -  
 ekkaade -  
 jabbude -  
 aastaade -  
 remirde -  
 daminaade -  
 ruumoyde -  
 liggaade -  
 fuddaade -

4 - Add the following affixes (d, r, oy) to the verbs below and make sentences with the news verbs:

remde  
 jangude  
 ñaamde  
 soodde  
 liggaade  
 ruumde  
 daanaade  
 asde  
 hodde  
 wunde  
 waañde

5 - Put the convenient word into blanks: doo, hedde, too, caggal, fof, gacy, daa:

----- ko kees. Sonadis oo woni ko ----- jere. Yimbe ----- ko maayoobe. Artisanal nana ----- . Siis alaa ----- . Nduu ----- suudu ko suudu Bob. Omo dogo kikiide ----- . Puut woni ko ----- Kees. Aljumaa ----- Al Najji ene yaha jumaa. Kambe ----- be njarii.

6 - Translate these sentences into English:

- 1 - Jom wurc dawdii e Muusaa gese.
- 2 - Be ndawdii e Abu gese liddi.
- 3 - Janngo subaka Alasa. yahdat e maa jeeri
- 4 - Bisimilla ! puddo-den.
- 5 - Odon mbaawi remirde jalo.
- 6 - Garba ne yidi ekkaade haalde Pulaar.
- 7 - Aysata ene waawi defde maaro e liddi.
- 8 - Gawri ndii fudaani no feewi.
- 9 - Gerte dee pudii hikka no feewi.
- 10 - Coñal waalo rawane moyyi.
- 11 - Muk! min leelaani jabbude.
- 12 - Hol ko tagi maaro koo fudaani?
- 13 - Coñal mon hikka kadi maa mettu.
- 14 - Be daminaaki coñal moyyal.
- 15 - Hikka, o ruumoyi ko Tamma.

7 - With the words in the table make at least 15 sentences:

:	:	:	:
: gawri ndii	:	: fudde	: no feewi
: ndunngu	:	: tobeede	: seeda
: jaawle	:	: wulde	: tan
: coñal	:	: jaangced	: remirde jalo
: mi	:	: jaande	: coñal moyyal
: a	:	: juutda	: nguleeki
: min	:	: yoodde	: buubol
: o	:	: ekkaade	: gawri
: Garba	:	: jabbude	: gese
: Hannde	:	: remde	: ladde
: sehilem	:	: ruumoyde	: Jolof
: arfa	: ene	: soñde	: Hikka
: odon	:	: dawde	: jeeri
: kees	:	: daminaade	: rawane
: Alaska	:	: heewde	: aawii
: St-Louis	:	: leelde	: mowuuri
: Kowlak	:	: suusde	: haa leppi
: ladde	:	: aastaadc	:
: tobo	:	:	:
: henndu	:	:	:
: jihe	:	:	:
:	:	:	:

- 1 -
- 2 -
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- 6 -

- 7 -
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- 11 -
- 12 -
- 13 -
- 14 -
- 15 -

8 - Translate these sentences into Pulaar:

- 1 - It is too hot today.
- 2 - I don't feel cold today.
- 3 - No, it doesn't rain a lot in Senegal.
- 4 - It is the Harmattan that blows in the dry season.
- 5 - It is cold this morning isn't it?
- 6 - Can you cultivate with a hoe?
- 7 - Not at all we were not late to dig up.
- 8 - Today I will go with you to the field.
- 9 - The millet grew very well this year.
- 10 - Why the rice didn't grow well?

9 - Missing words I

- Garba : ----- pinii? No mɓad-don e -----?
- Muusaa : Ko mawɗum. ----- tan ko golle -----.
- Garba : Hannde, mi ----- e mon
- Muusaa : ----- njeheh. Ada ----- jalɔ?
- Garba : Alaa! mi ----- tan.
- Muusaa : ----- ndii ----- no feewi sabu ----- hikka ----- ndiyam -----.
- Garba : A ----- on ----- jabbude?
- Muusaa : ----- nih rawane ----- gawri ndii ----- jaawle; ko -----.
- leydi ndii ----- te jihe dee ----- aawdi ndii -----.
- Garba : ----- coñal mon ----- maa mettu!
- Hol ----- baa ----- ngesa?
- Muusaa : Ko Usamaan. Hikka o ----- Tammbaa-Kunndaa.
- Garba : Oo dey ----- !

Missing words II

- Garba : ----- kiir-don banndiraabe?
- Muusaa : Jam ----- mbaɗ-ɗaa e -----?
- Garba : Ko ----- No ----- e -----?
- Muusaa : Emin ----- heen. Hannde ene ----- no -----.
- Garba : ----- jammaaji dii ----- njuuta.
- Muusaa : Ahan! ko ----- a jaanguaka?
- Garba : Alaa! ----- ko nguleeki -----.
- Muusaa : ----- ceedu mon -----?
- Garba : Alaa, emin ----- fodde ----- nay;
- e ----- sahaa ----- amen ----- yooda.
- Muusaa : ----- dey, dii ----- fof ----- min -----.
- Garba : eey, mi ----- hedde ----- e ----- hokkere nani -----.

F - QUESTIONS ON THE DIALOGUE I:

- 1 - No mbaɗ-ɗon e liggey?
- 2 - Garba ene waawi remirde jalo?
- 3 - Aan noon, aɗa waawi remirde jalo?
- 4 - Hol mo Garba dawdata gese?
- 5 - Muusaa ene waawi remirde jalo?
- 6 - Gawri ndii fufii no feewi?
- 7 - Ndunngu Muusaa en leel jabbude?
- 8 - Oɗon ɗaminii coɗal moyyal?
- 9 - A sikkaani Muusaa en leel jabbude?
- 10 - Hol ko aastii aawdi ndii?
- 11 - Coɗal Muusaa en maa mettu hikka?
- 12 - Hol mo jeyi ngesa yonɗa sara ngesa Muusaa en baa?
- 13 - Hol to jom ngesa baa ruumoyi?

QUESTIONS ON THE DIALOGUE II:

- 1 - No mbaɗ-ɗon e golle?
- 2 - Oɗon celli?
- 3 - No mbaɗ-ɗon e buubol? (nguleeki)
- 4 - Hannde ene jaanɗi?
- 5 - Ko e ceedu ngon-ɗen?
- 6 - Mate a wulaaka?
- 7 - Hol ko Garba huli?
- 8 - Aan noon, hol ko cuus-ɗaa?
- 9 - Dabbunde mon ene juuti?
- 10 - Ceedu mon no foti lebhi?
- 11 - Oɗon tobee no feewi?
- 12 - Senegaal ene tobee ko juuti?
- 13 - Mande ladde mon yoodata?
- 14 - Hennɗu ene wutta to mon?
- 15 - Ada suusi majje?
- 16 - Oɗon kokkee e sahaaji?
- 17 - Hoto yocri e Amerik?
- 18 - Dii duubi fof Senegaal ene hokkaa?
- 19 - Hol leyɗeele kokkaade e Afrik?
- 20 - Amerik ene tobee foɗde lebhi sappo?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko ndiyam booyi jeeri fof maa artu e waalo.
- Ko baadel-baadel hebbini maayo.
- Hade ñaaltintooɗo mahde faawru yootaw o nanndirii e jom gese en.



LESSON EIGHT

A - CULTURAL NOTE:

THE FISHERMEN

They form a cast in the Toucouleur Society. They deal with artisanal fishing. They possess an extraordinary gift that enables them to have the command of water and its living creatures. Besides, the other elements of the Society fear them because they are capable thanks to their power to punish someone by forbidding him to touch the water. The "fiifiire" is a ceremony occasion during which fishermen show their ability and learning through miraculous: for example, to withdraw a living crocodile from water.

The "Pekaan" is a song of pride for them but also of glory for those who had bravely defeated the most dangerous crocodiles in the river; whereas the "Daay-daayre" is a feast for young people during which youngmen undergo a physical ordeal through boat-races.

B - LIST OF VOCABULARY WORDS:

Yeewtitde	to talk with, shat
golle	works
nehgol liddi	fishery
ganndal	knowledge, technic
nakkeede	to lack for
rentude	to gather
fedde	committee, organisation
faamondirde	to understand each other
subaade	to choose, elect
ardiibe	leaders
fuddaade	to begin
fotde	must
dijiral	peace of land
jokkondirde	to collaborate
asde	to dig
doorumaaru	pond
siforaade	to be
leydi	land
safde	to taste
hollalde	clay
jaggude	to cath
mahrude	to build with
mbalka	pond
gaawol	canal
regginde	to canalize
yaltinde	to drain
iwde	to come from
nehde	to breed
toppitaade	to take care of
wuurnude	to feed
saaño	bran
weleede	to want
ñolde	to go bad

C - DIALOGUE:

Nehgol liddi/Fishery

- Garba ko jannqinoowe nehgol liddi. Omo yidi faamnude yimbe wuro makko no deen golle ci forii mbele ebe ndaana ngesa liddi; e nder dum o noddi be batu:
- Garba is a fish volunteer. He is explaining to the people of his village how is job go for them to obtain a fish pond; for that occasion he called for a meeting:

Garba : Jam fialli e mon banndiraabe?

- Good afternoon everybody?

Dental : Jam tan.

- Peace only!

Garba : Hannde mbofo yidi yeewtitde e mon ko faati e gollam, hono nehgol liddi.

- Today I would like talk to you about my job as breeding fish.

Jom wuro: Bisimilla! Emin kedi ma.

- You welcome! We are listening to you.

Garba : Ko adii fof, nehgol liddi ko ganndal kesal; te odon nganndi dii duubi fof maayo ngoo ene nakkaa liddi sabu hokkere ndee. En ndentat e fedde, paamondiren cuboden ardiibe, buddo-den golle dee. E nder dum, eden poti dañde dijiral moyval, njokkendiren e SAED asana en dooramaaru e saraaji gese maaro dee mbele eden mbaawa dañde ndiyam...

- What comes first is that fishery here is a new technic and you know that all these years the river has no fish became of the drought. We must have a committee and chat, choose leaders and then start the work. Adding to that we must have a good piece of land and collaborate with SAED which will dig for us the pond near the rice fields to have water brought through the ditch...

Aliw : Garba njaafodaa seefa! Hol no dijiral moyyal e nehgol liddi sifortoo?

- Garba excuse-me! But how a good piece of land for fishery can be? A good piece of land is land.

Garba : Dijiral moyyal ko leydi cafdi lamfam, tiidndi tawa ko hollalfe mbaewndi jagrude ndiyam. Ko ndiin leydi mahretee mbalka kaa, ka jokkondira e gaawi di ne ndegeina ndiyam dam, njaltina dam.

- A good piece of land is land with a bit of salinity, hard and which is clayery which can sustain water. It is that kind of land that the pond is built of. The pond will be linked then to the canalization and drained the water out.

Samba : Dii liddi neheteedi e mbalka ko maayo di ngiwatene?

- Will the fish to breed in the pond be pick up from the river?

Garba : Alaa! di ngaddoytee ko iisaa toon ene wadi nokku do bikkon liddi neheteedi. Ko koon noon mbadetee e nder mbalka ndiyam, tawi dubeeje e hudo folko ene lookaa heen haa ndiyam dam wayi no haako ñebbe nii. Sodum bennii, eden poti toppitaade dee gede e kala sahaa:

- No, they will be from Richard Toll. There are ponds where fingerlings are breed. It is those that will be put in the pond after the cow pat and the bad grass been place until the water became green. After that we must take care of the pond. From time to time we must:

- tiidinde gaawi dii woto difusde
- wuurnude liikon kon, kon ñamminee tamaate ñolde, saano, walla rekkal. Sodi mawnii, coñen di sen mbelaama dii ñaamen, dii njeeyen, walla kadi heen liiren.

- Harden the canals
- to feed the fingerlings with bad tomatoes and bran of millet or rice and peanut cake . When they grow we will harvest them if we want will eat them sell them, or dry them.

Jom wuro: Seydi Soh! A jaaraama, yeewtere maa welii min, so Allah jabii men mbad heen doole men fof.

D - GRAMMAR:

- In the affixes series, here, we have:

/t/ which expresses three nuances: repetitive, reversive, and reflexive:

mi haaltii (haaltude)

o udditii baafal (udditde)

Aysata ndaartindiima (ndaartindaade)

/ondir/ which expresses a reciprocal action:

Be calmondirii (salmondirde)

/in-n/ which expresses a factitive (or causative) nuance:

Abu tampinii kam (tampinde)

Beside the affixes already seen, we have the affixe Kin which expresses a simulation or pretending nuance:

o daan kiniima (daankinaade)

In some cases, we can come across with a verb with two nuances expressed by two affixes:

addude

addande

addoyde

addanoyde

mi addanoyii dental ngal kiikon

- So is a conjunction which expresses in Pulaar condition

So mi sellii ma mi ar galle mon

So is always followed by a subject; when this one is a subject pronoun beginning with a vowel, there is an assimilation:

so	a	---	saa	!	so	ada	---sada
so	o	---	soo	!	so	omo	---somo
so	en	---	sen	!	so	eden	---seden
so	on	---	son	!	so	o'on	---sodon

- Mbele in the affirmative form signifies: For

toppito-den liikon mbele eden coña law

Mbele is also an interrogative pronoun when it is used in the interrogative form; it signifies then: How

Mbele a suwaa tawo yah?

- Hono which is an interrogative pronoun signifies in the affirmative form "that is to say" or "as" or "like" (comparative):

Liggeyam ko pisikiltiir, hono nehgol liiddi.  
Oo simis ko hono simisam oo.

E - EXERCISES

I - Build up sentences with your own words at least ten

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 : \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_

2 - Add to the verbs the following affixes t - ondir - kin - in and conjugated the verbs at the appropriate aspects:

Muusaa (haalde) goonga. O (uddude)baafal suudu ndum. Aysata (buucaade) e Abu. Mi (tampude) mo no feewi. On (ɗaanaade). Aɗa (ñaamde) sabu e heyɗaani Eɗen poti (faamde) e yimbe wuro ngoo. Be (arde) two gese. Hannde, liikon kon (ñaamde) ko tamaate ñolde. Be (heɗaade) ko liigotoodo osee-foree-eɗen (fuddaade) nehɗol liddi.

3 - With the words in the table make at least 15 sentences:

:	:	:	:	:
: Golle	:	:	: yeewtitde	: Jom wuro
: Nehɗol liɗɗi	:	:	: asde	: SAED
: fedde	:	:	: nehde	: gese maro
: doorumaaru	:	:	: fudɗzade	: ganndal kesal
: liikon	:	:	: suhaade	: gaawol
: mbalka	:	:	: rentude	: taamaate ñolde
: gaawol	:	:	: toppitaade	: saano
: leydi	:	:	: yaltinde	: ndiyam
: ardiibe	:	:	: ñamminde	: liɗɗi
: Jom wuro	:	:	: soñde	: ardiibe
: eɗen	:	:	: yeeyde	: golle
: Garba	:	:	: jokkondirde	: doorumaaru
: ebe	:	:	: faamondirde	: mbalka
: mi	:	:	:	:
: a	:	:	:	:
: Omo	:	:	:	:
:	:	:	:	:

- 1 -
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- 12 -
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- 14 -
- 15 -

4 - Translate these sentences into Pulaar:

- 1 - The fish are feed with bad tomatoes, millet or rice bran and peanut cake.
- 2 - Each week we should take care of the water, add and mix the cow pat and the grass, cut the grass near the pond.
- 3 - What kind of water is good the fishes in the pond?
- 4 - The machines are going to dig and nivel the pond.
- 5 - The pond has no water.
- 6 - We must collaborate with the chief.
- 7 - We will harvest them in six months.
- 8 - At Richar<sup>2</sup> Toll there is a place where fingerfishes are bred.
- 9 - The committee must choose leaders.
- 10 - The fish didn't grow yet.

5 - Put all the text in the negative form:

Garba ko jannjinoowo nehgol liɗɗi. O noddii yimbe wuro makka batu. O yeewtii e mabbe ko faati e nehgol liɗɗi. Maayo ngoo ene ɗakkaa liɗɗi dii fof. O wii:ɗenten e fedde. O jabii jokkondirde e yimbe wuro nooo. Eden poti faamondirde e SAED. Liikon kon ngittoytee ko Lisaa, kon ñammintee ko gawri. Gaawi dii ene leppi. Liikon kon mawnii, kon coñete, kon njeeyee walla kadi kon ndefae, ñaamee. Bikkon liɗɗi ene keddii. Coñal men hikka moyyii.

6 - Translate these sentences into English:

- 1 - Liikon kon ñammintaake ñebbe.
- 2 - Sen mbelaama ñaamen di walla liiren si.
- 3 - So Garba ene arta Lisaa, o addorat liikon kon.
- 4 - Osee-Forcee ene wadi nokku do likkon liɗɗi nehete.
- 5 - Ndiyam moyyam e nehgol liɗɗi wayata ko no haako ñebbe nih.
- 6 - Garba wonaa nehoowo liɗɗi.
- 7 - MBalka kaa luggisani.
- 8 - Nehgol liɗɗi ko ganndal kesal.
- 9 - Hol no dijiral wooyal e nehgol liɗɗi sifortoo?
- 10 - Eden poti toppitaade gaawi dii.

7 - Write a dialogue where you present your program to the villagers:

- A -
- B -
- A -
- B -
- A -
- B -
- A -
- B -
- A -
- B -
- A -
- B -

F - QUESTIONS ON THE DIALOGUE:

- 1 - Jam ñalli e mon?
- 2 - Hol ko woni golle Garba?
- 3 - Hol ko Carba yiɗi wadde hannde?
- 4 - Ko e hol duum yeewtere makko faati?
- 5 - Nehgol liɗɗi ko ganndal kesal?
- 6 - Ko tagi dii cuubi fof maayo ngoo ene ñakkaa liɗɗi?
- 7 - Hol sarwiis asata doorumaaru nduu?
- 8 - Ko tagi mbalka kaa mahretee?
- 9 - Hol leydi mbalka kaa mahretee?
- 10 - Mbalka kaa ene jokkondirde e gaawi?
- 11 - Liikon neheteekon kon ko maayo kon ngittetee ne?
- 12 - Hol no dubuuje dec e hudo ko mbadirtce e mbalka hee?
- 13 - Hol to liikon kon ngittoytee?
- 14 - Hol fothe toppitaade ngesa liɗɗi baa?
- 15 - Hol gedeeɗe fedde ndee foti toppitaade?
- 16 - Hol ko liikon kon ñammintee?
- 17 - Ko tagi dii ne poti tiidtineede?
- 18 - So liɗɗi dii mawnii, hol ko di mbadetee?
- 19 - Hol ko yimbe bee mbadata di so mbelaama?
- 20 - Hol ko njid-daa wadde so liɗɗi dii coŋaama?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Liingu woyndu njaajeendi maayo
- Wote liingu koyngal woppine liingu juŋgo
- Mo suwaa lummbu wote jal foolido.

LESSON NINE

This chapter is special, after the study of few dialogues, this can be used at anytime by the professor to give to the stagiaires the opportunity to express themselves without what the dialogue or chapters offer. For an efficient study of the expressions they are gathered by theme. It is to the professor to choose according to the urgent need of his class to pick up expressions. The point on the expression "How to say no" is not a recipe for the stagiaires but an approach of some situations that may happened to the stagiaires on their first days in "Haal-Pulaar" culture.

A - How to say no?

water

- Mi domdaani;
- Ko jooni-jooni njar-mi;
- A jaaraama, ndiyam ene wonndi e lekki ko dam njarat-mi;
- Ko mi korfo! Feedam woowaani ndiyam mon tawo;

Clothes:

- Mi nanii, mani totte!
- Ma mi yeewane hono makko.

Travel

- Nde par-daa fof njehen!
- Miin, mi hootaani, ko soo kor-mi jooni.

Meals

- Tidno yaafo-mi, ko jooni naam-mi;
- yonii! mi sellaaani, mbodo ha'aa lamdam;
- ko mbaroodam dey, mi meeda heen, kono mi

B - Expressions with human body:

Bawlude reedu	----	to be unkind
suusde reedu	----	to be courageous
Hulde reedu	----	to fear, to be afraid
Laabde reedu	----	to be kind, nice
seebde yitere	----	to have a good sight
yoorde gite	----	to be curious
faadde yitere	----	to be short minded
welde tiinde	----	to be lucky
welde hakkille	----	to be intelligent
welde nofru	----	to hear very well
welde daande	----	to sing very well
welde demugal	----	to gossip
welde junngo	----	to cook very well
welde yiiyam	----	to be kind, friendly
Feewde junngo	----	to be adroit, deft, clever
Buubde junngo	----	to be not hot tempered
Mawnude daande	----	to have a loud voice
Fam'dude daande	----	to have a calm voice

Heccinde bernde	--	to be sensible
Yoorde bernde	--	to be senseless
Tiidde junngo	--	to be avarious
Tiidde bernde	--	to be a nasty
Tiidde hocre	--	to be stubborn, mulish
wulde hunuko	--	to be insolent
mettude yiyam	--	to be nervous, irritable

C - DESCRIPTIVES WORDS

Koo butto	--	He's big
" dabbe	--	" short
" njool	--	" tall
" cewdo	--	" thin, slin
" pooydo	--	" skinny
" bodeejo	--	He has a light complexion
" baleejo	--	He has a dark complexion
" naawo	--	
" fenkelde	--	He's squat stocky
" mawdo	--	" old
" suka	--	" young
" nayeejo	--	" old

D - COLOURS:

ene	bawli	--	It's black	!	ko	makka	--	It's yellow
"	wojji	--	" red	!	"	puro	--	
"	ranwi	--	" white	!	"	cooyo	--	
"	ooldi	--	" yellow	!	"	baka	--	
"	buldi	--	" blue	!	"	haako fiebbe	--	" green
"	jalba	--	" glinter	!	"	rombal	--	" purple

Insistances particules:

wojji	--	coy
ranwi	--	tal
bawli	--	kurum
ooldi	--	buy
buuldi	--	buy

F - USUAL ADJECTIVES WITH THEIR INSISTANCE PARTICULES

ene	heccidi	delep	----	It's	fresh
"	yoori	kos	----	"	dry
"	lenpi	cebec (ceten)	----	"	watered
"	tiidi	ken	----	"	hard, difficult
"	luubi	dus	----	"	nauseating
"	buubi	reyum (job)	----	"	cold, fresh
"	wuli	jaw	----	"	hot
"	haadi	rok	----	"	acid, sharp
"	heewi	tep (dak)	----	"	full
"	laabi	cer	----	"	neat
"	lammi	tot (par)	----	"	sour, sharp
"	moyyi		----	"	good



"	boni bonos	---	"	bad
"	soofi	---	"	tasteless, insipid
"	daati nep	---	"	smooth
"	naadi kas	---	"	hard
"	yoodi	---	"	beautiful, nice
"	weebi	---	"	easy, cheaper
"	sadi	---	"	difficult, rare
"	teddi lit	---	"	heavy
"	hoyi	---	"	light
"	weli	---	"	sweat, delicious
"	metti	---	"	shoking, fade
"	haammii	---	"	boring

Omo selli wen (Kes)

F - EXPRESSIONS OF TIME

\*The days of the week

Altine	---	Monday
Talaata	---	Tuesday
Alarba	---	Wednesday
Alkamisa	---	Thursday
Aljuma	---	Friday
Aset	---	Saturday
Alet	---	Sunday

\*Praying time

Salaatu	---	dawn
Tiisubaar	---	around 2 pm
Takkusaan	---	" 5 pm
Futuro	---	" 7 pm
Geeye	---	" 8:30 pm

*Hannde	---	Today
janngo	---	Tomorrow
Baawo janngo	---	the day after
(faddi _____)	---	tomorrow
Hanki	---	Yesterday
Hecci-Hanki	---	day after yesterday
Nande	---	the day
Nanneen	---	that day
Maayirde lewru	---	End of the month
Subaka	---	morning
Kikiife	---	Afternoon
Jarma	---	night
Beetawe	---	around 10 am
Fajiri	---	dawn

\*Expressions of time:

Naange	---	Midday (around lunch time)
Mutal naange	---	sunset
Pudal naange	---	daybreak
wenndoogo	---	early in the morning
feccere jamma	---	midnight (middle of the night)
subaka law	---	early in the morning
nalawma kellew	---	In the middle of the day
kikiife kiirde	---	late in the afternoon

*Jannai	---	It's night
Hirrii	---	" late in the afternoon
Bawlii	---	" late in the day
weetii	---	" daylight
Hibbidii	---	" dark
*Dawde	---	to go work early in the morning
Hirndaade	---	to go work in the afternoon
Huudaade	---	to leave early in the morning
Peccude naange	---	to leave between midday and 2 o'clock
Hirndude	---	to leave late in the afternoon
Wenndorde (weetorde)	---	to wake up late
Hirde	---	to spend a night (drinking tea, shating, dancing...)
waaldude	---	to spend a night with (hunger, anger...)
*Kcorka	---	Ramadan
Hejjade	---	to eat before dawn (in Ramadan)
Huntaade	---	to break the fast
Tayde	---	to stop fasting
Hoorde	---	to fast
juulde koorka	---	Korité
Juulde Taaske	---	Tabaski
Naaflude	---	to pray in order to fast
Bottaari	---	Lunch
Hiraande	---	Dinner
Kejjaari	---	special meal for the fast
Kumtaari	---	Special meal to break the fast
Kaccitaari	---	breakfast

G - SURPRISE EXPRESSIONS:

It is to the professor to do these expressions into situations:

- Iih!
- Iskey
- Haan
- Haagoram
- Cey
- Ndeysaan
- Ijjam
- Feeram bonii
- Haayoo
- Woy heege yoo
- Alaa, ittu
- laayilaa-Ilallaa
- Wooroo
- Cem
- Yaa
- Mor

H - USUAL EXPRESSIONS OF CEREMONIES:

I - Baptism

A- Eey, mi dadii.

Q- A dadii ?

A- Aamin, a jaaraama  
Q- Yoo Allah wade mai ni barke ?  
A- Ko hidfo debbo.  
Q- Ko Allah rokku maa.

2 - Death

A- Yoo Allah winndane baraaji  
Q- Yoo Allah yurmo mo, yaafoo-mo  
A- Yoo ndee fiamaande juut yofaaka  
Q- Yoo Allah haarnu mo Aljanna

3 - Health

A- Ngonndu-mi ko e reedu muusooru  
Q- Ijjam! Ko ngonndu-daa ?  
A- Aamin, a jaaraama  
Q- Yoo Allah lomtin cellal  
- yoo Allah fuuynu  
- yoo Allah rokku jam

4 - Travel:

A- Aamin  
Q- yaa tawoy jam!  
- yaa yettoy e jam!  
- yoo koyde ndeftu doo ndawnoo!

5 - Return of travel:

A- Aamin  
Q- A arii e jam?  
- Ko jam taw-daa?  
- Ko jam dal-daa?

6 - Expressions of thanks:

A- Aamin - ko enen ndenndi  
A- A jaaraama  
- Yoo Allah yobe  
- Kaa moyfo

7 - Wishes:

A- Aamin  
Q- Yoo Allah wale  
- Yootaw fiamaade maa ene heen

8 - Religions feast:

A- Yen njuul mo keewde!  
Q- Yen njuul mo wuuri!  
A- Yoo Allah rokku en taweede co sahaa mowuuri-  
Q- Yoo Allah wad on mawbe (sukaabe) e jeese amen-

9 - Meals

- A- Yaa dole jam
- Ko enen ndenndi
- Q- Ar ñaam!
- Tidno waay!

*Duwaade	---	to wish, pray
sakkaade	---	to give alm
yelaade	---	to beg
yurmaade	---	to simpathize with someone
duwanaade	---	to wish, to pray for someone
Aljanna	---	Paradise
Jeynge	---	Hell
Hajju	---	Pilgrimage
Hajjoyde	---	to do the pilgrimage
Al-Hajji	---	A man who want to Mecca
Hajje	---	A woman who went to Mecca

I - ORIENTATION EXPRESSIONS:

- Dum no wiyetee e Pulaar? This is called what in Pulaar?
- Hol ko firti \_\_\_\_\_ e Pulaar? What does \_\_\_\_\_ signifies in Pulaar?
- X et Y ko gootum? Are X e Y the same?
- Oo ko holi oon? Who is this?
- To laawol \_\_\_\_\_ woni? Where is the road to \_\_\_\_\_?

J - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Mo yiñi yulbe muñatuurki.
- Dogdu dow hubeere juutataa.
- Wonaa ko ranwi fof muudee.

LESSON TEN

A - CULTURAL NOTE:

THE FAMILY RITES

The village is a very small area so that a family meeting is noticed by everyone. Among the various ceremonies you may attend, there is the baptism which occurs seven days after the baby was born. During this period the baby and his mother stay in the hut. The day of the naming, a cheep is sacrificed, millet or corn cakes offered to people, the baby is named by Ceernc after someone (whether a member of the family, an ancestor, a friend, or sometimes the baby bears the name of a kodo during his stay). This one is the Tokara of the baby, he has responsibilities during the day of the baptism.

Beside this baptism ceremony, there is one conneted with marriage (dewgal) with takes different steps: some pourparlers "namal", the very marriage or "kurtungu" (rite during which the bride joined his husband's house), this festivities bring a great joy in the family, everyone is happy.

Beside these two named ceremonies there is also the alternance of joy and sorrow ; and thus we will mention that of death which concerns the whole village and stops all the activities in the village till the dead person is buried. The mourning is symbolized with a white or black veil worn by woman (kesniido). She must stop all her activities outside of the house for four months and ten days. The Mourning ceremony takes many forms such as: the third, the seventh, the fourtyth days ceremonies, during these days prayers and charity "sadak" have to be done.

B - LIST OF VOCABULARY WORDS:

Innde	baptism, naming ceremony
goro	kola nut
buudi	cake
besdo	woman who had delivered
tiggu	baby, newborn
Mballudi	presents
mbiskit	biscuit, cracker
cukalel	child
doftude	to accompany, go with someone
meedde	to do something once, taste
taweede	to assist, to be many
heewde	to be used to something, to full
labeede	to be shaved
innude	to name
sakkaade	to give alms to someone, to serve
njawdi	sheep
hirsude	to kill, slit
yimde	to sing
naagaade	to beg, fish
wallitde	to help
faandaade	to be near
sooynaade	to see at a distance
aada	custom

C - DIALOGUE: Innde Galle/A baptism at Sehil Muusaa/  
Muusaa's friend.

.Garba meedaa tawtoreede innde. Omo na dofta Muusaa to innde sehil mum.  
Garba never attend to a baptism. How, he is going at Muusaa's friend  
baptism with hin.

- |   |   |
|---|---|
| <u>Muusaa</u> : Jam waali Garba?  | - Good morning Garba?   |
| <u>Garba</u> : jallo! jam tan; a finii?   | - Jallo! Peace only. Did you wake up in peace?  |
| <u>Muusaa</u> : Ko mawdum, Garba doftaa kam   | - Fine! Can you go with me to my friend's baptism.  |
| <u>Garba</u> : Njehen! mi meeda taweede innde mon.  | - Let's go. I had never met a naming here.  |
| <u>Muusaa</u> : Ko goonga, nde sammba wadi innde mum ndee kaa jahnoodo Dakar.   | - That's right! When Sammba was doing his baptism you had gone to Dakar.  |
| <u>Garba</u> : Hol ko keew-son wadde nannde innde?  | - What do you usually in such ceremony?   |
| <u>Muusaa</u> : Nande innde; cukalel ngel labete, ceerno inna ngel. Goro e buufi cakkee, njawdi hirsee. Bottaari defee, naamee, neenbe njima, naagoo. | - In that day ; the child is shaved, the marabout named him, kola nuts and cake will be given, a sheep is killed. A lunch is cooked and eaten, griots will sing and ask for presents. |
| <u>Garba</u> : Hol ko besdo oo wadata nande heen?   | - What the woman who delivered will do that day?  |
| <u>Muusaa</u> : O loototo, o naantoo; o joofoo nder suudu makke; sehilaabe makko ngara salminde mo, ngadanora mo mballudi.                            | - She will wash up and dress up, and sit down in her room. Her friends will come and bring her presents.  |
| <u>Garba</u> : Miin noon, hol ko pot-mi wadde?  | - me what am I supposed to do?  |
| <u>Muusaa</u> : Ada waawi salminde mo e wallitde jom galle makko; njoodo-daa, naldaa e yimfe bee, ngottododon so hiirii kootaa.                       | - You can greet her and give help (presents) to her husband, sit down and spend the day with the people, eat with them, later in the afternoon you can leave.                         |
| <u>Garba</u> : Eey, mi nanii. A jaaraama. En naandaaki tawo?  | - Ok! That's fine, I understand. Why are not about to arrive?   |
| <u>Muusaa</u> : Iih! Mate a socynaaki beya yimbe?   | - Come on! Haven't you seen the people over there?  |
| <u>Garba</u> : Aah! ko sara galle Faati en. Dum kay wolfaani.   | - Ok! Yes, it's near Faati's. It is not far.  |

D - GRAMMAR:

- /no/ is a particule which expresses an action that definitely occurred in the past. It is generally put after the tense marker of the verb. It can be found in the form noo when the subject is infixed or when there is an insistance:

mi rewiino doo hanki salminde  
naamnoo-mi ko teew  
Abu lootinooma

-/ngel/ is the diminutive class marker. Its plural is kon:

Puccu nguu  
Puccel ngel  
Puccon kon

\*Particular for the noun of quantifiable and measurable objects (liquid and foodstuffs) their diminutive class marker is kal, the plural kon:

neham jam  
nehal kal  
nehon kon

-/ee/ is one of the mark of the narrative form of the inaccomplished aspect of the verbs ending eede:

Bottaari ndii defee, ñaamee

-/heen/ is a particule that acts as a neutral pronoun. It is generally found in the form of hee; it follows a noun preceded by the preposition e. It signifies then: this or that (e + noun + hee)

O arii e subaka hee

\*Heen is particulary preceded by ñande (adverb of time) it signifies then: that or this. In the Hee form it signifies in always preceded by a noun:

ñande heen mi yiyii Garba  
o wadii e baseq hee ndiyam  
wad heen ndiyam (e mbalka hee)

- an is one of the affixes in Pulaar. It got an benefactive nuance and signifies then: "to do something for someone"

addude -- addande  
Garba addanii mo mballudi

- Tawo is a preposition which signifies "not yet." In the affirmative it becomes kadi which signifies "again, yet".

Cukalel ngel innaaka tawo  
o artii kadi

- Mate is an interrogative pronoun. Its equivalent depends on the context:

Mate o liggaaki?  
Mate a sooynaaki beya yimbe?

- Dum has many usages: it can be a class marker for words created from verbs:

buubɗum ɗum (Suubde)

\*It can be a demonstrative pronoun, it signifies then: this or that:

ɗum ko siis

\*It can be found also as a neutral pronoun which signifies: this, it. It is then preceded by a conjugated verb which expresses qualities and description:

ɗum ne yoodi  
ɗum ne wuli

E - EXERCISES:

I - Build up sentences with your own words at least ten:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

2 - Put this text into the definite past:

Hanƙi mi rewii galle Sarriba en. O yehii innde sehil Muusaa. Jom suudu Abu jibinii e lewru raayndu nduu, o saangii doo tintinde ma, kono tawi a yaltii. Cukal i ngel inniraaka Usumaan. Nande heen, mi yiyaani Abu, o suudi ñeeñbe bee, o woni ko galle sehil makko. Min njooɗii haa booyi, min ngottiima, min njari ataaye, con ñalawma, min mbeltiima; ñeeñbe bee tan ngoni ko mbeltaaki sabu be kebaani kinde mañbe.

3 - With the words belows put the convenient word into the blanks:

ɗum - mate - tawo - kaɗi - heen - hee

Wad e baraade \_\_\_\_\_ suukara. Mi meedaa \_\_\_\_\_ taweede innde. \_\_\_\_\_ a suwaa hootde wuro mon? Nande \_\_\_\_\_ mi tarrɗii no feewi sabu ene \_\_\_\_\_ wulnoo. O artii Dakaar, kono o ruttiima \_\_\_\_\_. O suwaa semorde ko \_\_\_\_\_ tagi o safroyiima. Aysata jibinii e subaka hee. O dañi ko dewel ko \_\_\_\_\_ Abu ñaagotonoo, innde ndee \_\_\_\_\_ ko Aljumaa.

4 - Give the diminutives nouns and class markers of the nouns below (singular and plural)

- suka
- puccu
- liingu
- neddo
- yitere
- kosam
- Demmba
- deftere
- leggal
- hoore

5 - Put the affixe an to the verbs below and make ten sentences at least with the new verbs:

- addude
- soodoyde
- nabborde
- janngude



hoccude  
innude  
haalde  
remoyde  
defde  
ñaamde

6 - Translate these sentences into Pulaar:

- 1 - She delivered on Friday night and the newborn will be named by the marabout.
- 2 - During the naming day a sheep will be killed.
- 3 - I had never met a naming ceremony here.
- 4 - As a guest you can greet the chief of the family and give him presents.
- 5 - What the woman who delivered will do that day?
- 6 - Her friends will come and bring her presents.
- 7 - What do you do usually in such ceremony?
- 8 - When Samba was doing his naming ceremony, you went to Dakaar.
- 9 - The newborn is named after one of his relatives.
- 10 - That day a big lunch is cooked.

7 - Put the verbs between parenthesis into the narrative form of the inaccomplished aspect:

Ñande innde, cukalel ngel (labeeede), ngel (inneede), goro e buufi (sakkeede), njawdi (hirseede), bottaari (defeede), (ñaamceede), atazy (siweede), ñeeñbe (noddeede), fijirde (wa'eede), (yimeede), (ameede), kaalis (rokkeede), arbe hee (weltineede). Kono, ñande heen, hes'oo oo (walliteede), hoñbe hee (teddineede).

8 - Make at least 15 sentences with the words on the table below:

:	:	:	:
:	Debbe oo	:	innude
:	cukalel ngel	:	hirsude
:	hesde oo	:	meede
:	Jom suudu makko	:	jibinde
:	Karjatu	:	taweede
:	O	:	wallitde
:	Ñande innde	:	hirseede
:	mi	:	labeeede
:	sehilaabe makko	:	defeede
:	be	:	inneede
:	njawdi	:	sakkaade
:	ñeeñbe	:	ñaamceede
:	ceerno	:	rokkeede
:	goro	:	yimbe
:	bottaari	:	amee
:	arbe	:	addude
:	hoñbe	:	tintinde
:	:	:	:

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_

- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_
- 11 \_\_\_\_\_
- 12 \_\_\_\_\_
- 13 \_\_\_\_\_
- 14 \_\_\_\_\_
- 15 \_\_\_\_\_

9 - Missing words

Muusaa: Jam \_\_\_\_\_ Garba?

Garba : Jallo! \_\_\_\_\_ tan. \_\_\_\_\_ finii?

Muusaa: \_\_\_\_\_ mawdum, Garba \_\_\_\_\_ kam \_\_\_\_\_ sehilam \_\_\_\_\_.

Garba : \_\_\_\_\_ ! mi \_\_\_\_\_ taweede innde mon

Muusaa: ko goonga, \_\_\_\_\_ Samba \_\_\_\_\_ innde mun ndee \_\_\_\_\_  
\_\_\_\_\_ Dakaar.

Garba: \_\_\_\_\_ ko \_\_\_\_\_ wadde \_\_\_\_\_ innde?

Muusaa: \_\_\_\_\_ innde: cukalel \_\_\_\_\_ labete, ceerno \_\_\_\_\_ nɛɛl;  
\_\_\_\_\_ e \_\_\_\_\_ cakkee, njawdi \_\_\_\_\_ : botteari \_\_\_\_\_, \_\_\_\_\_  
\_\_\_\_\_ ñeeñbe \_\_\_\_\_ ñaaroo.

Garba: Hol \_\_\_\_\_ \_\_\_\_\_ oo wa fata ñande \_\_\_\_\_ ?

Muusaa: O \_\_\_\_\_, \_\_\_\_\_ ñaantoo: o joodoo \_\_\_\_\_ suudu \_\_\_\_\_ :  
\_\_\_\_\_ makko \_\_\_\_\_ salminda \_\_\_\_\_, \_\_\_\_\_ mo \_\_\_\_\_.

Garba: Miin \_\_\_\_\_, hol ko bot-mi \_\_\_\_\_ ?

Muusaa: Afa \_\_\_\_\_ salminda \_\_\_\_\_ e \_\_\_\_\_ jom \_\_\_\_\_ makko:  
njoofo-ɗaa, \_\_\_\_\_ yimbe \_\_\_\_\_, ngottodo-ɗon, \_\_\_\_\_  
niiri \_\_\_\_\_.

Garba :Eey, mi nanii. A \_\_\_\_\_ . En \_\_\_\_\_ tawo?

Muusaa:Iih! \_\_\_\_\_ a \_\_\_\_\_ bɛya yimbe?

Garba Aahi ko \_\_\_\_\_ galle \_\_\_\_\_ en. \_\_\_\_\_ kay woɗaani.

F - QUESTIONS ON THE DIALOGUE:

- 1 - Asalaa Maaleykum?
- 2 - Jam waali?
- 3 - Aan kea janneenoowo nehgol liɗɗi?
- 4 - Garba meedii tawtoreede innde?
- 5 - Aan noon a meedi tawtoreede innde?
- 6 - Hol jibindo?
- 7 - ko tagi Garba tawanooka innde Samba?
- 8 - Mande cikku-ɗaa jom suudu sehil Muusaa heɗtii?
- 9 - Hol mo innata cukalel nɛɛl?
- 10 - Hol ko jeyaa e aada oo kaɗi?
- 11 - Hol ko sakkete ñande innde?
- 12 - Begafo ene valta ñande innde?

- 13 - Hol koo waɗata?
- 14 - Hol ko sehilaafɛ makko ngaddanta mo?
- 15 - Hol ko Garba foti waɗɗe?
- 16 - Hol ko Garba naarndii Muusaa?
- 17 - Mate galle sehil Muusaa ene woɗɗi?
- 18 - Ko sara galle Faati en?
- 19 - Faati ko sehil Garba walla ko sehil Muusaa?
- 20 - Aan noon hol sehil maa debbo?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Won ke mawɗo yiyata so ene lelii suka hay so dariima yiyataa.
- Ko jooɗngal anndi ko woni e keccal kono keccal anndaa ko woni e jooɗngal.
- Ko toɗngu daasi foɗ maa artu e koyɗe joomun.

Here are the common names and surnames among the Haal-Pulaar:

1 - Surnames:

Ayda	Mammadu	Binfa	Saadu	Koli
Kaaliidu	Aamadu	Huley	Saydu	Elimaan
Jeynaba	Garba	Raamata	Ayuba	Gellaay
Dawuuda	Usumaan	Andama	Kacala	Idiriisa
Abdullaay	yero	Hawwaa	Tijjaan	Maalik
Mayram	Banaa	Siley	Buubu	Mansuur
Faatimata	Aminota	Alasan	Abu	Soogi
Biraam	Lamiin	Ummu	'Apsatu	Mustafa
Bockar	Fati	Kuro	'Abii	Seegaa
Demmba	Jiibo	Ibraahiima	Alhuseyni	Wopnaa
Paate	Jibi	Jankee	Abdul	Maymuna
Sira	Jaariyatu	Safiyetu	Naaña.	Yaasin
Siidi	Rugi	Haamidu	Wuuri	Yero
Dalannda	Yaayaa	Yuusuf	Faadel	Hammad
Buubakar	Kuumba	Dabi	Muusaa	Jofo
Umar	Samba	Salimata	Pennda	Duura
Aliw	Karjatu		Haaruuna	
Aysata				

2 - Last Names:

Aaw	Jallo	Tuute	Caam
Añ	Jaw	Sek	Wadd
Aan	kan	Sok	Siisee
Acc	Kah	Sumaare	Kontee
Bah	Lih	Taraawore	Kebe
Bari	Faal	Jiira	Ngor
Buso	Gey	Sannroot	Samb
Balde	Saar	Karara	Sidibee
Baal	Joon	Wan	Taal
Rey	Mbooc	Woon	Ñon
Baccili	Cubbu	Wat	Njaac
Basum	Sal	Kanndee	
Bookum	Jah	Kontee	
Dem	Komc	Konnaate	
Dembele	Nan	Kulibali	
Daat	Sillaa	Suwaare	
Cogngaan	Gay	Jon	
Sih	Wele	Njonng	
Soh	Maal	Mhow	
Cise		Mbuup	

LESSON ELEVEN

SOCIAL STRATIFICATIONS: CORPORATIONS

The Haal-Pulaar Society, particularly the Toucouleur Society (Fuuta Tooro) is divided into casts. First come the nobles (rimbe) composed of:

- Fulbe
- Toorofbe, ancient warriors
- Subalbe, fishermen

Afterwards we found the group of craftsmen (ñeeñbe) divide as follows:

- waylufe, black smiths and jewelers: They are specialized in the work of iron, gold and silver;
- sakkeefe, shoemakers, they treat the leather;
- Maabufe, weavers and earthenware, they work cotton and do earthenware.

The waylufe, sakkeefe, and maabufe skilled craftsmen who work and shape objects. But others are the masters of the verb and speech:

- wambaaé, musicians, guitar players
- jaawanbe, the king's councilors
- awlufe, they possess genealogy and wisdom

Finally, at the lower rank are the slaves (moccube). One important thing is that each cast is hermetically firm in relation to the other; the marriage between two persons of different casts is impossible. Let us mention that this stratification might date back from 1000-1300 at the time when the "Jaa-Oogo" dynasty was ruling the Fuuta Tooro.

B - LIST OF VOCABULARY WORDS:

Fitiram golle	artisan, craftsman
maabo	weaver
sakke	shoemaker
baylo	blacksmith
njamndi	metal, iron
gollal	working
ñeeñal	art
mece	works
leppi	materials
Sañde	to weave
dātde	to work with leather
tafde	to forge
heeroraade	to specialize, to be specialized in
feewnude	to build, to make
diɗɗinde	to know, to master
kaalis	silver, money
nguru	leather
gaaraaji	thread

C - DIALOGUE:

To fitiram golle en/At the artisanal village

- Garba yahdi e Muusaa yeebooyde ñeeñal fitiram golle en.
- Garba went with Muusaa to admire the skills of the craftsmen.

- Garba : Muusaa, sifono mi liggey bee doo fitiram golle en.
- Muusaa: Oo ko maabo, o sañata ko geese, oya ko sakke, o datat, oga ko baylo njammi ndaneeri, o tafata ko kanje e kaalis.
- Garba : Gooto fof won ko heerorii?
- Muusaa: Eey, tawi ko gollal naamndigal ñeeñal!
- Garba Ko he peewnata koo ene yoodi no feewi!
- Muusaa: Ahan! sabu eba ñiggini meece mafbe!
- Garba Ko dum tapi ebe tiidi coggu no feewi.
- Muusaa: Kala ko yoodi ene tiidi coggu, a ustondirte tan'haa do nann-dirdon fof.
- Garba : Hannde mi addoraani kaalis, njehe haa ñande wodnde.
- Daawuuda: Alaa, Ceerno sood e leppam hee, mi ustan maa.
- Garba : Mboodo yidi kono faafo mi haa balde garooje, na mi sood heen so Allah jafii.
- Daawuuda: Eey! mi nani, nde ngardaa fof naamndo-gaa Daawuuda Gise.
- Muusaa, tell me about the work of these artisans.
- This one is a weaver, he weaves clothes, the other one is a shoemaker, this one over here is a jeweler he works on gold and silver.
- Each one with his job?
- Yes, if it is a work that requires skill.
- What they are making is too lovely!
- Yes, because they knew well their jobs.
- That why their prices are too high.
- What is beautiful is always expensive but you can always bargain till they reduce the price.
- Today I have brought money, let's us go till next time.
- No! Gentlemen, buy from my material, I'll reduce for you.
- I would like to excuse me till this coming days. I'll buy if it please so God.
- OK! I understood, whenever you came ask about Daawuuda Gise.

D - GRAMMAR:

- oowo is an nominal suffix which has an aptitude and habit nuance; it is generally used for working groups. To obtain the noun, we add it to the root of the verb that design action. There is a consonant alternance for the first letter of the verb, its plural is oobe:

rende	---	demoowo
tafde	---	tafoowo
sañde	---	cañoowo

- The demonstratives already seen can express distance nuance (nearer-away) when they are associated at adverbs of place:

oo : doc - daa - too - tooyenna  
 oodoo - oodaa - ootoo - octooyenna  
 oodoo ko koo e nder saare hee  
 ootoo garoowo ko Abu

- \*This is valid for all the class markers:

nduudaa rawaandu  
 ngeltoc naggel  
 ngaldoo cuural

- Fof already seen as an indefinite pronoun signifies after verbs expressing reciprocal nuance: "till" and "until"; but when it is preceded by verbs that do not express that nuance it signifies then: "at each time":

A ustondirte tan haa do nannondirdon fof. 70  
 Nde ngar-daa fof ene moyyi.

- \* "Haa..... fof" signifies : until or till
- \* "Nde..... fof" signifies : at each time.

E - Exercises:

1 - Build up sentences with your own words at least ten;

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_

2 - Translate these sentences into English:

- 1 - Gooto fof won ko heerori;
- 2 - ko fitiram golleebe fee peawnata koo ene yoodi no fecwi;
- 3 - Ebe diggini meece mabbe;
- 4 - Mbodo yidi cifano-daa kam liggey mabbe;
- 5 - Yaafu-mi haa balde garooje;
- 6 - Be liigortoo ko neenial;
- 7 - Hannde mi addoraani kaalis;
- 8 - Nde ngar-daa fof naamdo--daa kam;
- 9 - Jawo kaalis ene tiidi coggu;
- 10 - Daawuuda Gise ko safoowe;

3 - Add to the following verbs the nominal suffix owo and give the word of the noun.

- datde
- awde
- remde
- yimde
- sañde
- defde
- tafde
- siwde
- janngude
- safrude

4 - Put the right class marker after these demonstratives in the following sentences:

- 1. \_\_\_\_\_ daa rawaandu ene gata;
- 2. Ko Sammba hodi e \_\_\_\_\_ too galle;
- 3. Rewbe bee njoodii ko sara \_\_\_\_\_ tooyenna leppal;
- 4. Hol mo ruti \_\_\_\_\_ daa ndiyam?
- 5. \_\_\_\_\_ gaa jawo ene tiidi coggu;
- 6. \_\_\_\_\_ yatoo tafoowe ko sehil Garba;
- 7. \_\_\_\_\_ doo baafal soketlako;

- 8. Mo ñooti \_\_\_\_\_ doc tuuba?
- 9. Wonaa Bob addi \_\_\_\_\_ daa lckki
- 10. Ko jom wuro lubii \_\_\_\_\_ too masinaaji.

Fitiram golle	yaahde	ñeeñal
maabo	gollaade	coogu
sakke	tafde	no feewi
baylo	sañde	pafe
Gollal	datde	leppi
mecce	soodde	kcotone
leppi	tiidde	jawo
jawo	faewnude	kaynge
nauru	fecwnireede	geese
Garba	naamndaade	njamndi
Daawuuda	yee;taade	gollal
O	liggaade	mecce
a-mi	weeroraade	mo
be	dippinde	kam
Artisanal	yocdde	
	ustondirde	

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
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- 14 \_\_\_\_\_
- 15 \_\_\_\_\_

6 - Missing words:

Garba : Muusaa! \_\_\_\_\_ mi liggey \_\_\_\_\_ fitiram \_\_\_\_\_ en.  
Muusaa: \_\_\_\_\_ ko \_\_\_\_\_, o \_\_\_\_\_ ko geese, oya ko \_\_\_\_\_ o \_\_\_\_\_,  
 \_\_\_\_\_ ko \_\_\_\_\_ njamndi \_\_\_\_\_ o \_\_\_\_\_ ko kaynge e \_\_\_\_\_.  
Garba :Gooto \_\_\_\_\_ won \_\_\_\_\_ ?  
Muusaa: \_\_\_\_\_ tawi ko \_\_\_\_\_ naamndingal \_\_\_\_\_.  
Garba : ko \_\_\_\_\_ peewnataa \_\_\_\_\_ ene \_\_\_\_\_ no \_\_\_\_\_.  
Muusaa: Ahan! \_\_\_\_\_ ebe \_\_\_\_\_ mañbe.



Garba : Ko \_\_\_\_\_ tagi ebe \_\_\_\_\_ coggu.

Muusaa: Kala \_\_\_\_\_ yoodi \_\_\_\_\_ tiidi \_\_\_\_\_, a \_\_\_\_\_ tan  
\_\_\_\_\_ do \_\_\_\_\_ fof.

Garba : \_\_\_\_\_ mi addoraani \_\_\_\_\_, njeheh \_\_\_\_\_ ùannde \_\_\_\_\_;

Daawuuda: Alaa, ceerno \_\_\_\_\_ e leppam \_\_\_\_\_, mi \_\_\_\_\_ maa.

Garba : Mbodo \_\_\_\_\_ kono \_\_\_\_\_ mi haa \_\_\_\_\_ garooje, ma \_\_\_\_\_  
sood \_\_\_\_\_ so \_\_\_\_\_ jabii.

Daawuuda: \_\_\_\_\_ mi nanii, \_\_\_\_\_ ngar-ɗaa \_\_\_\_\_ naamndo-ɗaa  
Daawuuda Gise.

F - QUESTIONS ON THE DIALOGUE:

- 1 - No mbaɗ-ɗon?
- 2 - Hol to Garba e Muusaa njahdi?
- 3 - Hol bee fitiram golle en be Muusaa sifii?
- 4 - Hol ko woni liggey maabo?
- 5 - Hol ko baylo njamndi ndaneeri tafata?
- 6 - A meedii yiide fitiram golle en?
- 7 - Ko fe peewnata koo ene yoodi?
- 8 - Mate ebe diggini meece mafbe?
- 9 - Ko tagi fitiram golle en ene tiidi coggu?
- 10 - Neddo ene waawi ustondireede?
- 11 - A meedii ustondireede?
- 12 - Won ko Garba soodi?
- 13 - Ko tagi Garba soodaani?
- 14 - Kaaldudo e Garba oo ko fitiram golle?
- 15 - Ko woni liggey lakko?
- 16 - No maabo oo wiyetee?
- 17 - Aan noon no mbiyete-ɗaa?
- 18 - Mande Garba ruttotoo to fitiram golle en?
- 19 - Soo ruttiima hol noo naamndotoo?
- 20 - A meedii yahde to fitiram golle en doo e kees?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Ko jom boru loɗpata boru mum.
- Ko majjere humi mbeewa e laaci.
- Janɗe yawtataa.
- k. la ko ekkaaka waawetaake.

LESSON TWELVE

SAYING GOOD BYE

A - CULTURAL NOTE:

After being a long time in the village you became a member of the community, therefore member of the village. When learning don't forget to say good bye to the whole villagers, especially the "jom wuro", your "sehilaabe" and don't be surprised learning people saying "woto yejjit min", "Ndeysaan a hootii", "A nawortaa-kadam". These are the last sentences you will hear from your friends, sometimes it is very hard to say good bye. Tell them that you will always send them letters and that one that one day you will be back to visit because they were so kind to you, so then:

Yaa tawoy jam!

B - LIST OF VOCABULARY WCPDS:

Teddungal	Honor
Yeeweende	Nostalg
Mbayniigu	saying good bye
Jiidal	meeting
sehil	friend
woppitde	leave or abandon with something
yeewnude	to miss
wayrude	to be ages since, it's been long
yoomde	to be sad
muusde	to heurt
tawoyde	to find
waasde	not to do something, to be poor
yejjitde	to forget
tintinde	to inform
sahaa e sahaa	from time to time
Hankadi	Now, on then
wadde	That's why, it is the reason why

C - DIALOGUE:

MBayniigu/Saying good bye

- Garba woni ko e mbayniigu sabu booyataa o hoota Amerik.
- Garba is saying good bye because he's going back to the State soon.

<u>Garba</u> : Asalaa Maaleykum! Jar fialli e mon?	- Asalaa Maaleykum! Are you spending the day in peace?
<u>Muusaa</u> : Ko jam tan! hanc mbaad-ɗaa e tampere?	- Peace only; how are you with tiredness
<u>Garba</u> : Ko dawɗum, teddungal maa jannoo jannoo ko mi kootowo leydi amen.	- That's fine, I have the great honor to tell you that I'm leaving tomorrow.
<u>Muusaa</u> : Ijjam! Ada woppida min o yeeweende.	- Oh! Garba you are leaving us!
<u>Garba</u> : Iih! a yih day, mi yeeynii jinneabam hankadi, sabu ni wayrii Amerik duubi tati.	- Yes as you may see, I miss my family a lot now because I haven't been to the State for three years.
<u>Muusaa</u> : Wadde ada yoomi hannde.	- That's why you are so sad today.
<u>Garba</u> : Ko goonga sabu mbayniigu ene muusi.	- That's right because also it is painful to say good bye.
<u>Muusaa</u> : Yaa tawoy jam! mbaasaa noon yejjitde min.	- May you find peace there! But don't forget us.
<u>Garba</u> : Mi sikkaani, so Allah jabii ma mi winnde sahaa e sahaa	74 I don't! Please so God I will write you from time to time, you are my good

kala, kaa sehilam moyyô.  
Muusaa: A tintinii jom wuro, koo  
 sehil maa o wonnoo dey?  
Garba : Eey, ko toon paa-mi nih so  
 mi ummima galle Faati en.  
Muusa : Ndeen noon, jiidal jam! min  
 calminii koreeji maa.

- friend.  
 - Did you tell it to the chief, he was  
 your good friend too?  
 - Yes, I am going there right now after  
 saying good bye to Faati's  
 - In that case, see you next in peace!  
 We greet your family.

D - GRAMMAR:

- sabu is a conjunction which signifies: "because".

Mbofo foti fooftaade sabu mi tampii

- Ndeen is a conjunction used for reference for a period in the past, it  
 signifies then : "in that time".

Ndeen r' jaawintaano sigareet

\*ndeen noon is a conjunction which signifies : "in that case, therefore,"

Mi alaa tawo kaalis, ndeen fad haa lewru maaya.

- wadde is another form of ndeen noon. Meanwhile, wadde can be translated  
 by : "It is the reason why, that's why".

Abu araani tawo wadde njehen (ndeen noon)  
 Garba ko kootoowo janngo Amerik wadde omo yoomi.

- Nih is a particule that expresses with the verbs infixed with r a manner  
 nuance in the explicative and counseling formulas, it can be also found  
 in the resemblance judgements:

Liikon kon ko nii fanninirtee  
 Galle makko ko hono nii wayi

\*nih can be translated by "like this". It can be found before or after the  
 verb in these two cases:

E - EXERCISES:

1 - Build up sentences with your own words at least ten.

- 1 -
- 2 -
- 3 -
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- 5 -
- 6 -
- 7 -
- 8 -
- 9 -
- 10 -

2 - Put the convenient words in the blanks of the sentences below: sabu - ndeen -  
 nih - ndeen noon - wadde.

- 1 - Liggotoobe bee ene poti fooftaade \_\_\_\_\_ be tawpi no feewi;
- 2 - Abu yakkataano goro \_\_\_\_\_; jooni omo duudee;
- 3 - Liikon kon ngaraani tawo \_\_\_\_\_; toppito-daa mbalka kaa;

- 4 - \_\_\_\_\_ rawane kaasamaas ene tobee no feewi.
- 5 - Dee balde fof o sellaanoo \_\_\_\_\_ omo fooyi.
- 6 - Suudu ko \_\_\_\_\_ darnirtee.
- 7 - Cafroowo oo araani hannde \_\_\_\_\_ eden mbaawi hootde.
- 8 - O haaytii defde ataay \_\_\_\_\_ wargaa gasii.
- 9 - Caaya makko ko hono \_\_\_\_\_ ñootiraa.
- 10 - Liddi ngalaa jooni kono \_\_\_\_\_ maayo npoo ene liwnoo

3 - Translate these sentences into Pulaar:

- 1 - May you find peace at home! But don't forget us!
- 2 - I will write you from time to time.
- 3 - You are my good friend.
- 4 - I am not going back to States yet.
- 5 - They are leaving tomorrow.
- 6 - He is right! It is painful to say Good bye.
- 7 - I haven't been to the State for three years, now I miss my family a lot.
- 8 - You are leaving! That's why you are so sad today.
- 9 - When did you arrive in this village?
- 10 - When are you going back to the State?

4 - Translate this sentences into English:

- 1 - Sehil maa woni ko e mbayniigu.
- 2 - Bccyataa bee koota wuro mabbe.
- 3 - Jannoo ko min soñoyocbe liikon kon.
- 4 - Garba wayrii wuro mum duubi tati.
- 5 - A yeeynii jinnaabe maa hankadi.
- 6 - Aysata ko sehil makko wonnoo.
- 7 - Woto yejjit jom wuro dey.
- 8 - Ndeen omo jaawinatnoc simeet.
- 9 - O wayniina hotdiibe makko fof.
- 10 - Mbayniigu ene muusi.

5 - Make at least 15 sentences with the words on the table below:

Garba	:	waynaade	:	leydi makko
Mbayniigu	:	hootde	:	jinnaabe
Jiidal	:	muusde	:	mbayniigu
Koctol	Ko	yoomde	:	duubi tati
sehil	:	uramaade	:	yontere
Jinnaabe	:	tawoyde	:	maayirde lewru
O	:	waasde	Ko	hankadi
de	:	yejjitde	:	Amerik
mbodo	:	tintinde	:	Jannoo
Jom wuro	Ene	wayrude	:	hannde
mi	:	yeeynude	:	yeeweende
On	:	woppitde	:	Galle jom wuro
A	:	ruttaade	:	jom wuro
Jaango	:	wonde	:	bataake
:	:	wayrude	:	min
:	:	Winndude	:	:
:	:	:	:	:
:	:	:	:	:

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6 - Missing words:

Garba : Asalaa Maleykum! \_\_\_\_\_ ñalli e mon?

Muusaa: \_\_\_\_\_ jam tan, hono mbad-daa e tampere?

Garba : Ko mawdum, \_\_\_\_\_ maa janngo ko mi \_\_\_\_\_ leydi \_\_\_\_\_.

Muusaa: \_\_\_\_\_ ada \_\_\_\_\_ min e \_\_\_\_\_.

Garba : \_\_\_\_\_ a yiy \_\_\_\_\_ mi yeeyni jinnaabe amen \_\_\_\_\_ sabu mi \_\_\_\_\_  
Amerik duubi tati.

Muusaa: \_\_\_\_\_ ada yoomi hannde.

Garba : \_\_\_\_\_ sabu \_\_\_\_\_ ene muusi.

Muusaa: Yaa tawoy jam! \_\_\_\_\_ yejjitde min.

Garba : Mi sikkaani, so Allah jabii ma mi winnde \_\_\_\_\_  
\_\_\_\_\_ kaa sehilam \_\_\_\_\_

Muusaa: A \_\_\_\_\_ jom wuro, ko sehil maa o \_\_\_\_\_.

Garba : \_\_\_\_\_ 'ko toon naa-mi \_\_\_\_\_ so mi ummaima galle Faati en.

Muusaa: \_\_\_\_\_ noon, \_\_\_\_\_ jam, min calminii koreeji maa.

F - QUESTIONS ON THE DIALOGUE:

- 1 - Asalaa Maleykum?
- 2 - No mbad-don e tampere?
- 3 - Garba woni ko e mbayniigu?
- 4 - Hol ko Garba teddiniri Muusaa?
- 5 - Hol ko Garba woppitda Muusaa en?
- 6 - Hol be sehil Muusaa yeeyni?
- 7 - No foti duubi o wayri Amerik?
- 8 - Ko tagi Garba ene yoomi hannde?
- 9 - Cikku-daa mbayniigu ene muusi?
- 10 - Nde ngumotono-daa Amerik a wayniima?
- 11 - Hol ko Muusaa naamndii Garba?
- 12 - Garba tintinii jom wuro?
- 13 - Jom wuro ko sehil Muusaa?

- 14 - Aan hol sehil maa?
- 15 - Hoto Garba fay so ummiima galle Faati en?
- 16 - Mande Garba ruttotoo Senesaal?
- 17 - Hol kotoowo Amerik jango?
- 18 - Mande nduttoto-daa Amerik?
- 19 - Hol ko Muusaa naagii Garba?
- 20 Hol be Muusaa salmini?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko jahoowo woni jikoowo.
- Mo wuuri andaani oon aldaani.

MOTS ABSTRAITS/ABSTRACT WORDS:

PULĀAR

Keewal  
 Ukkere  
 Ballal  
 Ballondiral  
 Fittaandu  
 Cilli  
 Ngañgu  
 Barke  
 Yurmeende  
 Halu  
 Moyyere  
 Cuusal  
 Jikku  
 Suno  
  
 Sadak  
 Sekre  
 Hoolaare  
 Gamdal  
 Waaju  
 Weltaare  
 Kulol  
 Ella  
 Luural  
 Dantindaare  
 Salaare  
 Yidde (tuuyo-sago)  
 Musiba (halkaare)  
 Muusc  
 Mette  
 Tuuyo (muuyo-duudo)  
 Yaafuya  
 Kaaweesi  
 Jinnogol  
 Jettugol (butgol)  
 Kaadi  
 Mannu  
 Ngañgu  
 Hañaare (haaccaare)  
 Teddungal  
 Baasal  
 Bon-needaagu  
 Anniya  
 Kiram  
 Weltaare (welo-welo)  
 Yettoore (manoore)  
 Bone  
 Miskinaagu  
 Yankinaare  
 Feere  
 Doftaare  
 Haawtaare  
 Jejji (jejjitgol)  
 Faayre (kulol)  
 Ngaameela  
 Muñal  
 Baasal

ANGLAIS

Abundance  
 Flow-Flood  
 Aid-Help  
  
 Soul-Spirit  
 Love  
 Aversion-Dislike  
 Benedictine  
 Benevolence  
 Happiness  
 Goodness  
 Courage-Pravery  
 Character  
 Grief  
 Chance-Luck  
 Charity  
 Anger  
 Confidence  
 knowledge  
 Advice  
 Contentment  
 Fear  
 Defect  
 Discord  
 Despair  
 Disobedience  
 Desire-Wish  
 Distress  
 Pain  
  
 Envy  
 Excuse  
 Extravagance  
 Favour  
 Flattery  
 Madness  
 Size  
 Hate  
 Haste-Hurry  
 Honour  
 Misfortune  
 Insolence  
 Intention  
 Jealousy  
 Joy  
  
 Evil  
 Misery  
 Modesty  
 mean  
 obedience  
 pride arrogance  
 forgetting, missing  
 panic  
 laziness idleness  
 Patience  
 Poverty

FRANCAIS

Abundance  
 Affluence  
 Aide  
 Aide-mutuelle  
 Ame  
 Amour  
 Aversion  
 Bénédiction  
 Bienveillance  
 Bonheur  
 Bonté  
 Bravoure  
 Caractère  
 Chagrin  
 Chance  
 Charité  
 Colère  
 Confiance  
 Connaissance  
 Conseil  
 Contentement  
 Crainte  
 Défaut  
 Désac . .  
 Désespoir  
 Désobéissance  
 Désir  
 Détresse  
 Douleur (physique)  
 Douleur (morale)  
 Envie  
 Excuse  
 Extravagance  
 Faveur  
 Flatterie  
 Folie  
 Grandeur  
 Haine  
  
 Honneur  
 infortune  
 Insolence  
 Intention  
 Jalousie  
 Joie  
 Louange  
 Mal  
 Misère  
 Modestie  
 Moyen  
 Obéissance  
 Orgueil  
 Oubli  
 Panique  
 Paresse  
 Patience  
 Pauvreté

Miijo	thought	pensée
kasaara	lose, losing	perte
Yurmeende	nity	pitié
Peewnitapol	preparations	préparatifs
Hejre (yaajeende)	prosperity	prospérité
Reentaare	care, prudence	prudence
Mbelnaari	reward	récompense
Miijo	thought, reflexion	réflexion
Salaare	refusal	refus
Njettoor	Thanks	Remerciements
Nimsa	remorse	remords
Njobtaagu	revange	revanche
Kiram	rivalry, jalousie	rivalité
Teeyre (needi)	wisdom, polite	Sagesse
Deeyre	calm, sang froid	Sang-froid
Teskuya	memory, recollection	souvenir
Muukeende	stupidity	stupidité
Wun-	success	succès
Kulol	terror, feav	terreur
Njurum	sadness, gloominess	tristesse
Pellital	will, wish	volonté
Hoddiro	divin will	volonté (divine)
Himme	zeal	zèle
Dille	trouble, tumult	trouble
Fodde	duty	Devoir
Droit	Hujja	right, law
Dignitaire	koohoowo	dignitary
Kawral	agreement	Accord
Mudda	duration, lenght	durée
Lajal	time limit	délaï
Dañal (faggudu)	economy, wealth	économie
Taço	nature	nature
Yooro	aridity	aridité
Pudi	flora	flore
Fatar	calamity	calamité
Pinal	culture	culture
Ganndal	science	science
Waylirde	factory	Usine
Aada	tradition	tradition
Neesu	habit/customs	habitude
Yiidere	century	siècle
Ngoodaandi	resources	ressources
Goowaadi	morals	moeurs
Oogaandi	ore	Mineral
Njanu	invasion	invasion
Sariya (laawol)	law	loi
Haayre jeynge	volcano	volcan
Yerbannde leydi	earthquake	tremblement de terre
leñol	race	race
Laamu	power	pouvoir
Dumbo	pressure	pression
Leydi (ngenndi)	country, region	Pays



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Maama	Ancestors	Aïeul
Maama gorko	grand father	grand père
Maama debbo	grand mother	grand mère
Debbo	woman	femme
Gorbo	man	homme
Biddo	son	fil(s)/fille
Kaawiraado (kaaw)	Uncle	oncle
Gorgilaado (gorgol)	aunt	tante
Esiraado	father or mother-in-law	beau-parent
Dendirraado	cousin	cousin
Miñiraado gorko (walla debbo)	brother	petit frère (ou soeur)
Mawniraado gorko (walla debbo)	sister	grand frère (ou soeur)
Afo	Elder	aîné
Kodda	junior-cadet	cadet
Jom-suudu	wife	épouse
Jom-galle	husband	époux
Mawliraado		co-épouse
Yam-yamo	fiance	fiancé
Mboomri	girl	jeune fille
Sapata	youngerster	jeune garçon
Diwo	Bachelor	célibataire (femme)
Surga	"	célibataire (homme)
Tiggu	baby	bébé
Funeebe	twin	jumeaux
Aliyaatiimu	Orphan	Orphelin (de père)
Baaye	"	orphelin (de mère)
Luuti	posthumous	fil(s)/fille posthum
Nayeejo	older	vieillard
Dimaro	stérile woman	femme stérile
Sehil	friend	ami(e)
Kodo	strange	étranger
Giyiraado	companion-Fellow	compagnon d'âge
Fedde	Generation	Génération

II - PARTIES DU CORPS HUMAIN:

Banndu	body	corps
Hoore	head	tête
Sukundu	Hairs	cheveux
Tiinnde	forehead	front
Yeeso	face	face
Yitere	eye	oeil
Nofru	ear	oreille
Tonndu	lip	lèvre
ñiiyre	tooth	dent
demngal	tongue	langue
Waare	beard	barbe
Daande	Neck	cou
Goddol	throat	gorge
Walabo	shoulder	épaule
Junngo	Arm	bras-main
Fedeendu	Finger	doigt
Segeae	Nail	ongle
Folonturu	Elbow	coude
Koyngal	leg	jambe-pied
Buhal	thigh	cuisse
Keesi	back	dos
Bernde	heart	coeur
Reedu	abdomen	ventre
Ñecce	breast	poitrine
Wuudu	Navel	Nombril
Dadorde	haunch	hanche
Rotere	buttock	fesse
Hofru	Knee	genou
Heeñere	liver	foie
Jofe (bumsudi)	lung	poumons
Enndu	breast	sein
Hewre	palm	paume
Teppere	heel	talon
Nguru	skin	peau
Yiiyam	blood	sang
Mbordi	matter	pus
Tuute	spittle	salive
Yiyal	bone	os
Wirngo	rib	côte
Teew	Meat	chair
Ngaanndi	Brain	cerveau
Gemene	mustache	moustache
Gaabgal	jaw	mâchoire
Booye	kidney	reins
Haafki	armpit	aisselle

III - LES MALADIES:

Doyyo hecce	Astma	asthme
Roosu	Miscariage	avortement
Fido		blennorrhagie
Gaanannde	wound	blessure
Cumram	burn	brûlure
Dokko	one-eyed	bronchite
Naw gite	conjunctivite	borgne
Teko	whooping-cough	conjunctivité
Jaddo	cramp	coqueluche
buutanduru	constipation	crampe
battanande	scar	constipation
Ndogy-reedu	diarrhea	cicatrice
Boccitei	dysentery	diarrhée
Muuseeki	pain	dysenterie
Sefo	diphtheria	douleur
Unugel		dyphterie
Fekkoro	fainting	Elephantiasis
Raabo-raabo	epidemic	évanouissement
Tampere	fatigue - tiredness	épidémie
Paawngal	fever	fatigue
Kaadi	madness	fièvre
Forñere	fracture	folie
Bannginte	infirm	fracture
Cafroowo	attendant	infirm
Pinngu	injection	infirmier
Mbaras	leprosy	injection
Naw	illness	lèvre
Naw ndaaboowu		maladie
Raabo	contagion	maladie contagieuse
Lekki safaara	medicament	contagion
Joorngal	meningitis	médicament
Maayde	dead	méningite
Jontinooje		mort
ñawannde	wound	raludisme
Tooke-posone	poison	plaie
Mabbo	cold	poison
Tuyyam	bleeding	rhume
Pahr	deaf	saignée
Nemsaado	deaf-mute	sourd
Yakko		sourd-muet
Danawel		syphilis
Cane	measles	maladie du sommeil
Doyru	tuberculosis	rougeole
Nokobe		tuberculose
Buubri		poliomyélite
Feso	vaccination	bilharziose
Happati	chicken-pox	vaccination
Bade	small-pox	varicelle
Jalbi	verse-line	varirole
Nguurdam	life	vers intestinaux
		vie

IV - LES SAISONS ET LE TEMPS QU'IL FAIT:

Ndunngu	Summer	Eté (hivernage)
Kawle	Autum.	Automne
Dabbunde	Winter	Hiver
Ceedu	dry season	saison sèche
Denminaare	Spring	Printemps
Nguleeki	Heat	Chaleur
Jaangol	freshness	fraîcheur
Henndu	wind	vent
Tobo	rain	pluie
Gijaango	thunder	tonnere
Duleendu	whirlwind	tourbillon
Majje	flash of lightning	éclair
Kammu (asamaan)	sky	ciel
Lewru	moon	lune
Hoodere	star	étoile
Nanngal naange		éclipse solaire
Rowte	Hail	grêle
Mbooy	harmattan	harmattan
Higgu	mist	brume
Ruulde	cloud	nuage
tintimoi	rainbow	arc-en-ciel
Naange	sun	soleil
Buubri	shadow	ombre
Nibhere	Twilight	obscurité
Fajiri	dawn	aurore
Wenndoogo	daybreak	aube
Subaka	morning	matin
Kikiide	afternoon	après-midi
Jamma	night	soir (nuit)
	evening	
Futuro	twilight-dusk	crépuscule
Nalawma	day	jour
Yontere	week	semaine
Lewru	month	mois
Hitaande	year	année
Waktu	hour	heure
Pudal naange	sunset	lever du soleil
Mutal naange		coucher du soleil
Nalngu	day	journée
Naange e hoore	midday	midi
Feccere jamma	midnight	minuit
Sahaa	moment	moment
Jamaanu	epoch	époque (ère)
Jookli	cardinals points	points cardinaux
Hewo	north	nord
Worgo	south	sud
Funnaange	east	est
Hirnaange	west	ouest
Yonta	generation	génération
Wis-wis		petite pluie
Yiiwoonde	storm	orage
Mereere	mirage	mirage
Suruuro		pluie avec vent

V - THEMES GEOGRAPHIQUES:

Fonngo (noral)	Bank	Berge
Bakkere	Mud	boue
Ladde	bush	brousse
Tulde	hill	colline
Waraago		courant
Maayo	river	fleuve
Ladde sukkunde	forest	forêt
Dunndu	bush-hedge	buisson
Juude	ford	gué
Duunde	island	Ile
Weendu	lake	lac
Geec	sea	mer
Haayre	mountain	montagne
Nadde	plain	plaine
Foonde	Tray	plateau
Caanngol	brock	ruisseau
Ceenal	sand	sable
Leydi	ground	sol
Mbaaiwaalndi		sol infertile
Nduuf-nduufoldi		sable pulvérulent
Leydi	ground	terre
Loopal		vallée humide
Gambol	barrinç	barrage
Ilam	inundation	inondation
Doornde	dung	fumier
Hokkere	dryness	sécheresse
Ndema	weeding	sarclage
Sammeere/Wutaandu	Cob-ear	épis
Wafdu	sickle	faucille
Ngessa	field	champ
Nammbu	garden	jardin
Liige		cotonneraie
Abbe e	grain-seed	grain
Basalal	stem-tige	tige
Demoowo	farmer-cultivator	cultivateur
Mukka	maize	maïs
Buudol	courd-pumpkin	courge
Deunde	water-melon	pastèque
Jayeere	melon	melon
Faawru	granary	grenier
Coñal/kelal	crop-harvest	récolte
Faataata	sweet-patato	patate
Follere	sorrel	oseille
Kaänje		Gombo

LEXIQUE DE QUELQUES ADJECTIFS USUELS :

Jooddo	beautiful	beau
Coofdo	ugly	vilain
Daneejo	white	blanc
Jalbudo	brightness	brillant
Dabbo	short	court
Mawdo	big	grand
Juutdo	long	long
Bodeejo	red	rouge
Baleejo	black	noir
Tiidi	hard-difficult	dur
Mawni (kakkalaari)	enormous	énorme
Forcifi	straight	droit
Daati		doux
faadi	narrow	étroit
Yaaji	large-broad	large
Luggidi	profound	profond
Sadi-tiidi	difficult	difficile
weebi	easy	facile
Buubi-juangi	fresh-cool	frais
wuli	hot	chaud
Leeli	slow	lent
Yaawi	rapid-fast	rapide
Teddi	heavy	lourd
hoyi	light	léger
toowi	height	haut
lesdi	bottom-low	bas
faayodini	important	important
Furdi	dusty	poussiéreux
Boni	bad	mauvais
Moyyi	good	bon
sewi	thin	mince
Benndi	ripe	mûr
Buttidi	big	gros
Famdi	small-little	
Nibbidi	dark	obscur
Leefi	weak	faible
Murlidi	round	rond
Tunwi	dirty	sale
Yoori	dry	sec
leppi		mouillé
Deeyi	silent-quite	silencieux
Nafa	useful	utile
Yoni	sufficient	suffisant
Naywi	old	vieux
Heccidi	wet	humide
Taati	sliding	glissant
Laabi	clean	propre
Leeri	clear	clair
Safi		doux (goût)
Haadi	bitter	amer
Lammri	Acid	acide
Weli	..	sucré
weltfi	glad	content
Mettini	discontented	mécontent
Keydudo	hungry	affamé
Domdudo	thirsty	assoifé
Tampudo	tired	fatigué

LES ADJECTIFS (SUITE) :

ñawdo  
nondo  
Jurminiido  
baasdo  
Galo  
pooydo  
Luuki  
uuri  
tiidi  
sadi  
seebi

sick  
sad  
noor  
rich  
lean  
stinking  
odorous  
expensive  
rare  
pointed

malade  
sommeilleux  
triste  
pauvre  
riche  
maigre  
puant  
odorant  
cher (prix)  
rare  
pointu

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Fadde	Generation	Génération



Awde	to go fishing	pêcher
Asde	to dig	creuser
Defde/Sagginde	to cook	cuisiner
Mahde	to build	bâtir/construire
Diidde	to trace/to draw	tracer
Humde	to lie	mettre au piquet
Hirsude	to kill	égorger
Warde	to kill	tuer
Huttude	to cut up	dépêcer
Weelnaade	to carry in hand	porter à la main
Wakkaade	to carry on one's back	porter en bandoulière
Roondaade	to carry on one's head	porter sur la tête
Rusde	to convey transport	transporter
Fittude	to clean	balayer
Fasde/Wulde	to boil	bouillir
Fasnude/Wulnude	to make boil	faire bouillir
Judde	to grill/to toast	griller
Unde	to pound/crush	piler
Hasitaade	to take breakfast	prendre le petit déjeuner
Wottaade	to take lunch	prendre le déjeuner
Hirtaade	to dinner	prendre le dîner
Hoorde	to fast	jeûner
Goobde	to dye/to tint	teinter
Hefnaade	to hurry	se précipiter
Hepude	to be in a hurry	se presser
Limde	to count	compter
Ustude	to lower	diminuer
Reydude	to increase	augmenter
Foccude	to share/to split wood	diviser/partager
Sowde	to multiply	multiplier
Wostaade	to exchange	échanger
Luukde	to shout	crier
Safrude	to treat	soigner
Gaanāade	to be hurt/wounded	se blesser
Weddaade	to throw	lancer
Liggude	to hang	accrocher
Momtude	to erase	effacer
Winndude	to write	écrire
Weltaade	to be happy	être content
Mettinde	to set angry	se fâcher
Salaade	to refuse	refuser
Jabde	to agree	être d'accord
Jabde/Hebde	to receive	recevoir
Naawde	to judge	juger
Sokde	to prison	emprisonner
Yaltude	to go out	sortir
Nastde	to enter	entrer
Nabbude	to climb/to go up	monter
Yinaade	to swim	nager
Taccude	to cross	traverser
Dartaade	to stop	s'arrêter
Soppinaade/Diccaade	to squat/crouch	s'accroupir
Tukkaade	to bend (down)	se courber
Reende	to keep	garder
Rokkude/Hokkude	to give	donner
Hootde	to sow	coudre
Seekde	to tear	déchirer
Renndinde/Jiibde	to mix	mélanger

Yaminde	to discourage	décourager
Sellinde	to argue	argumenter
Yernude	to compare	comparer
Janngude	to learn	apprendre
Jannginde	to teach	enseigner
Natde	to draw/to design	dessiner
Sehde	to sculpt	sculpter
Fidde	to dictate	dicter
Reftaade	to revise/to look over	reviser
Heblaade/Feewnitaade	to prepare oneself	se préparer
Wernaade	to say good bye	dire aurevoir
Dannaade	to travel	voyager
Yillaade	to visit/to foresee	visiter
Yeebde	to admire	admirer
Fijde	to play	jouer
Habde	to fight	se battre
Woftude	to accompany	accompagner
Addude	to bring	amener
Nawde	to take away	emmener
Hoccude	to pick up	ramasser
Lootaade	to wash oneself	se laver
Remde	to cultivate	cultiver
Maayde	to die	mourir
Jibineede	to give birth	naître
Mawnude	to grow up	grandir
Fudde	to grow (plant crop)	pousser
Sofde	to harvest	récolter
Daraade	to stand up	être debout
Woyde	to cry	pleurer
Modde	to swallow	avaler
Memde	to touch	toucher
Muuynde	to feed	allaier
Dofjude	to cough	tousser
Warnde	to sweat	suer
Jalde	to laugh	rire
Wuttude	to blow	souffler
Foofde	to respire/breathe	respirer
Fahde	to blow/wind	s'essouffler
Fesde	to vaccinate	vacciner
Nawde	to be sick	être malade
Faawngude	to be feverish	avoir la fièvre
Foojde	to lose weight	maigrir
Fooftaade	to rest	se reposer
Tuutde	to vomit	vomir
Islude	to sneeze	éternuer
Tujjude	to bleed	saigner
Sellude	to recover	guérir
Wuurde	to live/be alive	vivre
Yarnude kolce	to water	abreuver
Nehde	to rear/breed	élever
Birde	to milk/draw	traire
Waalde	to spend the night	passer la nuit
Nallude	to spend the day	passer la journée
Ruumde	to spend the rainy season somewhere	passer la saison des pluies
Tobde	to rain	pleuvoir
Rentude	to unite with	s'unir
Sowde/Danndude	to save	sauver
Faabaade	to help	secourir
Wallude	to help	aider
Yidde	to love/like	aimer
Añde	to hate	détester