This text is aimed at those interested in learning the Wolof language, the most widely used language in Senegal, spoken by more than 80% of the Senegalese and Gambian people. This manual can be best used under the following conditions: (1) the instructor is Wolof born or speaks the language fluently, (2) the course is taught in intensive or semi-intensive sessions (a minimum of 3 hours per day), (3) the audio-aural method of teaching is used (with exclusive use of Wolof in the classroom), and (4) the class is small with a maximum of seven students. This manual can also be used by those who would like to learn Wolof individually or with the help of an informant or tutor. The chapters are organized in "themes" which allows students who already have some knowledge of the language to skip chapters and go directly to the lessons they are interested in. A typical chapter includes an introduction of new material, presentation of dialogue, grammar, cultural information, written exercises, and vocabulary words. A Wolof-English glossary of 2,500 words is appended. (NCR)
An Audio-Aural Approach
PRACTICAL COURSE IN

WOLOF

An audio-aural approach

STUDENT'S MANUAL

Pape Amadou Gaye

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<th>Description Phonétique</th>
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<td>a</td>
<td>avoir</td>
<td>absorber</td>
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<td>Cette voyelle est plus fermée que le a français mais plus ouvert que e sauf en position finale où elle se prononce de la même façon. This vowel is higher than the French a but lower than e except in the final position where the two are in free variation (i.e., one can be used for the other).</td>
</tr>
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</table>
| à       | parler une langue au lieu de parler | avoir | avoir | Ouverte  
Low |
| e       | danser | pére | bell | Ce son est le même que celui qu'on trouve dans â ou è en Français. Il n'est jamais prononcé central comme dans petit.  
As in the French è or é, but never realized like the central vowel in petit |
| e      | jour   | guéri | As in the French "guéri" (to be cured) | Voyelle fermée  
High vowel |
| è       | maison | boguf | As in the French "boguf" | Voyelle centrale  
Central vowel |
| i       | avoir froid | ici | illusion | Même valeur que le i français.  
The same value as the English i. |

*When there is no obvious correspondence with English, the French example (if available) will be given.
**VOYELLES LONGUES/LONG VOWELS**

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<th>As in English*</th>
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| o       | fo=     | jouer            | moment         | Comme le o ouvert Francais.  
As the low vowel of the same value in English. |
| ò       | tox=    | fumer            | tot            | Comme le ò fermé dans peau, eau.  
As the o sound in to go. |
| u       | ub=     | fermer           | ou             | Même valeur qu'en Francais  
Same as the English vowel u as in book, pull, wood. |

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<th>As in English*</th>
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| aa      | laal=   | toucher          | art            | Note que contrairement à la voyelle courte la voyelle longue aa n'a qu'une seule qualité.  
The long vowel aa has only one quality as opposed to the short one. |
| ee      | neex=   | être bon         | faire          | where                  |
| êé      | weêr=   | pencher          | feriê          | as in the French feriê (holiday) |
| ii      | liir=   | bébé             | tire           | deal                   |
| oo      | tool=   | champs           | nord           | nor                    |
| ëë      | dôor=   | frapper          | chose          | phone                  |
| uu      | suuf=   | sable            | lourd          | goof-off               |

*Voir description de la voyelle courte correspondante  
See description of short counterpart vowel.*
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<th>Description Phonetique</th>
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<tr>
<td>b</td>
<td>benn=</td>
<td>un/e one</td>
<td><em>boton:</em></td>
<td>boy</td>
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</table>
|          |         |                   |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| c        | cere=   | cous-cous de millet cous-cous | _tiens_ | _change_ |
|          |         |                   |              | Legerement plus fort que le son Francais dans _tiens_. |
| d        | dars=   | rien nothing      | _adult_     | _door_                |
|          |         |                   |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| f*       | for     | ramasser          | _faire_     | _family_              |
|          |         | to pick up        |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| g        | géér   | _garçon_          | _agony_     |                       |
|          |         |                   |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| j        | jaay    | vendre            | _diamètre_  | _joy_                 |
|          |         | to sell           |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| k        | kër     | _école_           | _like_      |                       |
|          |         |                   |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| l        | lamím=  | langue            | _lit_       | _salt_                |
|          |         | tongue            |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |
| m        | xam     | _maison_          | _game_      |                       |
|          |         |                   |              | Même valeur qu'en Francais  
|          |         |                   |              | Same value as in English  |

*Ce consonne ne se redouble pas.*
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<td>animal</td>
<td>name</td>
<td>Même valeur qu’en Francais Same value as in English</td>
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<td>ñ</td>
<td>ñaw = coudre to sew</td>
<td>agneau</td>
<td>as in the French agneau (lamb)</td>
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<td>ã</td>
<td>ãam = machoire jaw</td>
<td>le son final dans le mot anglais - parking</td>
<td>parking</td>
<td>Contrairement au Français et à l’Anglais, cette consonne se trouve aussi bien en position initiale, médiane et finale. Unlike in English and French this sound is also found in the initial, middle and final position.</td>
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<td>japp = attraper to catch</td>
<td>père</td>
<td>piece</td>
<td>Même valeur qu’en Francais Same value as in English</td>
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<td>q*</td>
<td>ñaq = sueur sweat</td>
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<td>Ce son n’existe pas en Français. This sound doesn’t exist in English</td>
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<td>radio</td>
<td>the ‘r’ is like the Spanish ‘r’</td>
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<td>s*</td>
<td>bees = nouveau new</td>
<td>sol</td>
<td>sea</td>
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<tr>
<td>t</td>
<td>tool = champs field</td>
<td>table</td>
<td>table</td>
<td>Même valeur qu’en Francais Same value as in English</td>
</tr>
</tbody>
</table>

*Ces consonnes ne se redoublent pas.*

xv
<table>
<thead>
<tr>
<th>Consonne</th>
<th>Exemple</th>
<th>Comme en Francais</th>
<th>As in English</th>
<th>Description Phonétique</th>
</tr>
</thead>
<tbody>
<tr>
<td>w</td>
<td>waaw=oui</td>
<td>oui</td>
<td>war</td>
<td>Même valeur qu'en Francais Same value as in English</td>
</tr>
<tr>
<td>x*</td>
<td>xam=</td>
<td>savoir</td>
<td>to know</td>
<td>Ce son est proche au 'r' Francais comme dans marcher mais il est plus fortement prononcé. This sound doesn't exist in English.</td>
</tr>
<tr>
<td>y</td>
<td>you=</td>
<td>vous/toi</td>
<td>yes</td>
<td>Même valeur qu'en Francais Same value as in English</td>
</tr>
</tbody>
</table>

Toutes les consonnes sauf q, s et x se redoublent aussi bien en position médiane que finale et dans ce cas indique un sens complètement différent. Il faut donc bien faire attention à la distinction entre ces consonnes dites fortes et les autres.

All the consonants except q, s and x can be realized long and in the middle and final positions. In these cases, they indicate words with different meanings. Watch for this distinction between strong consonants and the others.
<table>
<thead>
<tr>
<th>Wolof Letter</th>
<th>English Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>å</td>
<td>å</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>é</td>
<td>é</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>j</td>
<td>j</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
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<tr>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>ñ</td>
<td>ñ</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>q</td>
<td>q</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
</tr>
<tr>
<td>v</td>
<td>v</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
</tr>
</tbody>
</table>

**Example Text:**

xam sa arofi làkk, xamme sa arofi làkk, xamle sa arofi làkk.
PREFACE

This course is a revision and expansion of the text "yeên-nëpp" created by Cary Engelberg and published under the Training Center which was located in the Virgin Islands by Gary Engelberg and Pape A. Gaye. It is aimed at those interested in learning the Wolof language, the most widely used language in Senegal, spoken by more than 80% of the Senegalese and Gambian people. Wolof is also used by some very important Senegalese populations in neighboring Mali, Guinee Bissau and a large section of the Mauritanian population north of Senegal.

This manual would be best exploited if the following conditions existed:

- The instructor is Wolof born or speaks the language fluently.
- The course is taught in intensive or semi-intensive sessions (a minimum of 3 hours per day).
- The audio-aural method of teaching is used (the emphasis is on the speaking and the exclusive use of Wolof during classes is respected).
- The class is small with a maximum of seven students.

This manual can also be used by those who would like to learn Wolof individually or with the help of an informant or tutor. The chapters are organized in "themes" and this will allow those students who already have some notions in the language to skip chapters or go directly to the lessons they are interested in. For the grammar content, a methodical progression is followed and for that reason I recommend that beginners follow the order suggested by the text.

The complete manual is composed of a teacher's book and a student's book, which can also be used as a note book/workbook. A Wolof-English lexicon of 2,500 words is attached at the end of the student manual. This lexicon contains, in addition to all the words used in this text, the 1,500 mostly used words of the language according to the survey done by the "Centre de Linguistique Appliquée de Dakar" (C.L.A.D.). It also contains the totality of the "fundamental" vocabulary as collected and published by the same, C.L.A.D.

For practical (exclusive use of the target language) as well as budgetary reasons, the lexicon is only from Wolof to English. I hope to soon be able to have the opportunity to offer an English-Wolof and French-Wolof version as well.

The composition of the lexicon is almost entirely the work of my wife, Irene, who also spent long hours at the typewriter, preparing this book.
About 150 hours of classes taught at a medium speed will be necessary to complete the book from beginning to end. For maximum exploitation of this material, I recommend the following minima suivants for each chapter:

Cycles: 1 hours; Dialogue: 4 hours; Drills: 1 1/2 hours; exploitation of written work: 1 1/2 hours. Such a division could, for example, be used when teaching an intensive session and when the available time is limited to 3 to 4 weeks. Used in a university course, this text could serve as an introduction to the language and culture of Wolof and used with the now available intermediate text (See Felipe Tejeda and Ablaay Jaan, "Intermediat Wolof Text" Indiana University, Bloomington, Indiana), would allow up to 6 quarters (or 4 semesters) of Wolof.

The present manual was produced under contract with the Regional Training Resource Office (R.T.R.O.) in Lome, Togo. It is designed for Peace Corps Trainees and Volunteers. For that reason I had to concentrate all my efforts to the English version of the student's manual. I hope to soon have the opportunity to offer a French version for the French speaking students. The Teacher's book is trilingual except for the exercises (Drills).

With their suggestions, feedback or simply moral support, several people contributed in putting the book together. I thank Bill Hanson for giving me the opportunity to realize this project, Arthur Schwartz and Jean Marie Hambert at the University of California-Santa Barbara (U.C.S.B.) for their advise in the linguistic area, Felipe Tejeda for his many suggestions and his constant interest in the project. I also thank Birame Ndoye Diallo and Peace Corps - Senegal Language Instructors who were the first to implement the course, all the Volunteers that are too numerous to list here who have answered my questionnaire and who serves as "guinee pigs" for the field testing of this material. To Gary Engelberg and my friends and collegues of the "Centre d'Enseignement de Langues" (C.E.L.), Seydou Dieye, Zator Toukara, Rudy Gomez, Mangone Ndiaye, Ousmane Sarr, Abou Diallo, Yoro Diallo, Moise Ndiaye et Abdou Sarr are, in my opinion, the pioneers of the teaching Wolof using the "audio-aural" approach. For that and for reasons that are obvious to them, I say to each and every one of them "jerejef".

Mabasu Niang, illustrator at the "Service de l'alphabetisation" is the artist who did the visual aids and my friends, Tim and Marie Hellene (Jeff) Rake, contributed the calligraphy and the composition of the cover through the "Jonas House".

Putting the book together would not have been so exciting without
the complete collaboration of Irene, with whom I shared all the joys and frustrations experienced when doing the project.

Los Angeles, California
December 30, 1980

Pape Amadou Gaye
ALPHABET AND TRANSCRIPTION

The alphabet used in this book is based on the official one adopted by the Senegalese government. The following table is a list of correspondences with the English and French sounds. Nevertheless, it is assumed that the instructor using this book is familiar with the Wolof alphabet as it is used by the "Bureau de l'Alphabetisation". If this is not the case, we suggest that a workshop or an initiation to the alphabet be organized with the assistance of that office.

The alphabet can be taught to the students during the first days of the course. Nevertheless its teaching should not take up too much time. (Your ultimate goal is to develop conversational skills in Wolof, not written skills.) For example, during an intensive session, the last hour or period can be used for the alphabet presentation.

To give the trainees/students the opportunity to practice the alphabet, written exercises are provided at the end of each chapter.

In the following table of correspondences, the English and French equivalents are given if and when they exist.

ALPHABETICAL ORDER

To make things a little easier for the French and English speaking students, the lexicon at the end of the student's manual was organized following the Latin alphabet. For that reason, some consonants which have different values are placed in the same list. For example, the consonants n, ñ, and ng are in the same list. This is also true if the compound consonants like mb, mp, ne, nd, ng, nj, nk, ng, and nt are considered distinct and separate consonants.

In this book, although we recognize linguistic values, we do not make the distinction in listing consonants in the lexicon. Only the initial consonants were used to list words.

WORD SEPARATION

For word separation, the rules used in this book are totally arbitrary. For the official system of word separation see the conclusion of the "Commission Consultative pour le decoupage des mots en Wolof".
CHAPTER I

Section I: GREETINGS

In this first section, the lesson will be on greetings. Greetings are very important in the Wolof culture and can be quite lengthy. For those reasons and to make their study a little less cumbersome, we will spread them throughout the first two chapters.

The method your instructor will be using in this section is based on the techniques of cycles. Cycles are a series of question and answer exercises designed to make you learn right from the beginning the correct pronunciation, intonation and usage without the use of detailed grammar explanations that can be confusing for a beginning Wolof language student.

A key to a successful language learning experience, is the ability of the student to "accept" and learn the target language structures as they are. DO NOT TRY TO TRANSLATE EVERYTHING INTO ENGLISH AND FRENCH. Languages around the world use different "concepts" to express ideas. For example:

ENGLISH: I have a headache.

becomes;

FRENCH: J'ai mal à la tête.
I have pain in the head

and in,

WOLOF: Sama bopp defay metti.

my head emphasis marker to hurt

There will be grammar explanations furnished (See Section III) and you may always refer to them.

In the cycles in this section, pay close attention to the following points:

1. Asalaa-maalkeum! Greetings! From Arabic this expression translates into English "I greet you all!"
   Maalekum-salaam! Greetings! This is the response to the above.

This form of salutation is usually the first in the sequence of greetings. It is used when you are approaching a group of people and is used as a means of announcing oneself upon entering a home. This greeting is a direct borrowing from Arabic and should be considered as the standard beginning of the greeting procedure.

2. Naka ngë def? How are you (doing)?
   how you do
   Mangi fii rekk. I'm fine.
   I am here only
Note that Naka ngé def? is almost all the time rendered as Nanga-def? This form of greeting is rather casual and should only be used with peers, friends, and people you know very well.

Naka ngé fanaane? How did you spend the night?
Naka ngé yéndóó? How did you spend the day?

The answer to these expressions is Mangi fi rekk, but notice the use of Maa-ngi sant. in rural areas.

3. Naka waa kér ñé. How's everybody at the house?
They're fine.

This form of greeting shows the importance of inquiring about relatives and town or village friends. Inquiring about as many members as you can will be a nice way of showing consideration and closeness to your interlocutor. This is particularly true in rural areas and if that is your destined post or area of interest, take the time to memorize some or all of the following expressions:

- sa baay            your father
- sa ndey/yaay      your mother
- *njaatige          superior
- *soxna             wife
- *boree kér         husband
- *njaboot           family
- *kilifé            head of household
- *surgé             dependant
- dekkéndóó          neighbor
- maam               grand parents or blood relatives of grand parents
- generation
- waa dekk bé        people of the village/town

4. Jamm ngé am? Pronounced -- Jamm ngaam?
peace you have      Do you have peace?

Jamm rekk, alhandulilaay. Peace only, thanks be to God.

The expression *mbaa which can be roughly translated into English by "I hope" is often put at the beginning of questions yielding:

Mbaa, Jamm ngé am?

Notice the importance of the use of the word Jamm = peace as in the leave taking expression Jamm ag Jamm.

1 In the answer Jamm rek', the expression "laam" is implied. This structure will be discussed in more detail in Chapter III.
2 With mbaa one expects a positive answer.
These cycles are designed to allow you to be able to use them to acquire vocabulary. They are particularly useful when your language informant does not speak your language. Use them outside of class to learn new vocabulary or learn the right pronunciation of words.
SECTION II: DIALOGUES

Section II of each chapter will be the study of a dialogue and the main elements have been introduced in the cycles. The purpose of the dialogue study is to give you the opportunity to learn the proper context and how to use expressions. All the dialogues represent realistic situations in which you will find yourself.

For each chapter, two dialogues will be presented and your instructor will assign you the proper one to study. Of course, you are free to learn both especially if you need both the urban and rural forms. You should not be consulting your dialogue when the instructor is presenting it in class. This will distract you from concentrating on the lesson. In fact, you should refer to the Dialogues only after it is presented in class.

The dialogue for this chapter will begin on the following page.
SECTION II: DIALOGUES

Waxtaan wu jëëkk
First Conversation
Première Conversation

Samba Ndiaye, benn waa Senegal, ag John Brown, been Americain, ŋungi
toog ci kër gë. Ibou, xarit-u Moustapha, ñëw-në.

Samba Ndiaye, a Senegalese fellow, and John Brown, an American, are sitting
at the house. Ibou, a friend of Moustapha, has arrived.

Samba Ndiaye, un Sénégalais et John Brown, un américain sont assis à la
maison. Ibou, un ami de Moustapha, est arrivé.

IBOU: Asalaa-maalekum!
SAMBA: Malekum-salaam!
IBOU: Tapha, nanga def?
SAMBA: Waay, suma xarit, mangi fi rekk.
IBOU: (Kanaa,) kii sa gan le?
IBOU: Dégg-në Wolof?
SAMBA: Dégg-në tuuti!
IBOU: John, nanga def?
JOHN: ..Mangi..Mangi fi rekk! ..I'm fine!
IBOU: Naka waa kër gë?
JOHN: Ñunga fa!
IBOU: Laaylaa, tubaab bi dégg-në Wolof.

Greetings!
Greetings!
Tapha, how are you?
Oh, my friend, I'm fine.
He must be your guest?
Yes, he's my American friend. His name is John.
Does he speak (hear) Wolof?
...a little!
John, how are you?
How's your family?
Fine!
Good lord, this white person speaks Wolof!

Salutations!
Salutations!
Tapha, comment ça va?
Oh, mon ami, ça va bien.
C'est votre invité?
Oui, c'est un ami américain. Il s'appelle John.
Il parle (comprend) Wolof?
...un peu!
John, comment ça va?
Ça va bien!
Comment va la famille?
Bien!
Mon Dieu, ce blanc parle wolof!

John est arrivé au village. Il est assis avec Samba dans la cour. Ibou, le fils du chef de village est arrivé.

John arrived in the village. He is sitting with Samba in the courtyard. Ibou, the village chief's son, arrived.

IBOU: Asalaa-maalékum! Greetings! Salutations!

SAMBA: Maalékum-salaam! Greetings! Salutations!

IBOU: Samba, jamm ngé' fanaane? Samba, did you spend the night in peace? Samba, avez-vous passé la nuit en paix?

SAMBA: Jamm rekk, alhandulíciaay. In peace, thanks be to God. (peace only) En paix, Dieu merci. (paix seulement)

IBOU: Kii kan lë, gan-u dékk bi? Who's this, the town/village guest? Qui est-ce que c'est, l'invité du village (de la ville)?

SAMBA: Waaw, mungi tudd John. Yes, his name is John. Oui, il s'appelle John.

IBOU: Mbaa dégg-né Wolof? I hope he speaks Wolof? J'espère qu'il parle Wolof?

SAMBA: Mmm! mungi gór-góörlu, dégg-né tuuti. Mmm! He's trying. He understands a little. Mmm! Il se débrouille. Il parle un peu.

IBOU: Saa waay², nanga def? Good buddy, how are you? Mon gars, comment vas-tu?

JOHN: Mangi sant yalla! I thank God! Je remercie Dieu!

IBOU: Naka waa Amerik? How are people in America? Comment vont les gens en Amérique?

JOHN: Ñunga fé di lë muyu!³ They are fine and say hello! Ils vont bien et vous saluent! hello!

IBOU: Tubaab bi kay dégg- This "tubaab" does speak Ce "tubaab" parle Wolof! Wolof!

1Remplacer par Lisa si vous avez des étudiantes rurales.
2Remplacer l'expression "saa waay" par "ndaw si" ou "sonna si" si vous avez des étudiantes femmes.
3Cette expression signifie: "Ils vont bien et ils envoient leur salutations. Elle montre l'importance qu'il y a de transmettre les salutations à la famille et aux amis.
In class, there will be very little formal grammar discussion. New grammar structures will be taught to you through the use of drills which are rapid repetition and substitution exercises. These exercises are designed to allow you mechanical assimilation of the new structures. The main grammar points you should concentrate on in this chapter are:

1. **Subject Pronouns and Presentative**

There are basically three main groups of pronouns in Wolof:

- **The subject pronouns** - They are usually the subject of a verb.
- **The object pronouns** - They are usually the object of a verb.
- **The possessive pronouns** - They are usually modify a noun.

The subject pronouns and the object pronouns only occur in constructions with a verb, while the possessive pronouns occur only in constructions with a noun or a noun substitute. (This point will be discussed in later chapters.) In this chapter we will be treating the subject pronoun.

There are two sets of subject pronouns; the first one is a series of pronouns that are grammatically independent of nouns and verbs. These pronouns can be called independent pronouns and you can glance at the notes in Chapter II if you want to know what they look like. The second set are pronouns that can be called dependent subject pronouns because they are always used with verbs or with the presentative "engi".

There are several forms of dependent pronouns but for now, it will suffice to recognize the following:

**SUBJECT DEPENDENT PRONOUNS:**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>maa-</td>
<td>ñú-</td>
</tr>
<tr>
<td>2nd person</td>
<td>yaa-</td>
<td>yeen-</td>
</tr>
<tr>
<td>3rd person</td>
<td>nu-</td>
<td>ñú-</td>
</tr>
</tbody>
</table>

It is difficult to give a semantic interpretation or specific meaning (at least for now) of these particles other than of number (singular/plural) and person. You will see these dependent pronouns in many combinations with verbs and pronouns in later chapters but the forms in which they appear in this chapter are in forms like:
Maa-ngitudd Abdoulaye.
1st per. s. to be to call Abdoulaye.

Mungi toog ci kër gé.
3rd per. s. to be to sit prep. house class determinant to be seated in/at

Tungi fe.
3rd per. p. to be there

These forms, as they appear in this lesson, are part of a classification as in the chart below:

**SUBJECT INDEPENDENT PRONOUNS:**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>mungi/é</td>
</tr>
<tr>
<td>2nd person</td>
<td>yëngi/é</td>
</tr>
<tr>
<td>3rd person</td>
<td>mungí/é</td>
</tr>
</tbody>
</table>

These forms are the combinations of the dependent pronouns (see page 7) and the presentative -ëng. Ëng has the meaning of the English here is or there is and this distinction is marked by attaching the determinants i or é at the end of it yielding ëngi/ëngé. i marks the proximity of the speaker to the object or person spoken about, and é marks distance.

There are other "location" determinants and we will study them later.

The presentative ëngi, ëngé can also be used with nouns and names without any other verbs or class determinants. In all cases it always follows the noun. Some examples are:

Kër ëngi. Here is a house.
Nëégû-hax ëngé. There is a hut.
Mel ëngi. Here is Mel.

2. **Word Order in Question Formation**

A. **Intonation** In Wolof, just like in English or French, intonation can be used to change a declarative sentence into a question without changing the word order. Example:

Mungí toog ci kër gé. vs Mungí toog ci kër gi?
Nëngi dem Dakar. vs Nëngi dem Dakar?
Inbou, ñëw në. vs Inbou, ñëw në?

The sentences on the left are declarative sentences and are pronounced with a slight fall in the intonation at the end. The sentences on the right, on the other hand (no pun intended) are pronounced by raising the intonation.

1The study of class determinants will be introduced in Chapter II.

2Some people make the distinction between ñungí and mungí as being respectively 1st person and 3rd person plural. This is a dialectal difference and in my dialect we do not make the distinction and mostly use mungí for both 1st and 3rd persons plural. This will obviously be reflected in this text.
B. Questions with Interrogative Words  These interrogative words correspond to the English wh words like: what, where, who, when and also how. How much, etc... The interrogative words used in this lesson are:

Naka  how
Lan  what
Kan  who

For now, it might be useful to notice that:

Lan is for things.
Kan is for humans.
Fan is for places.

Also notice the expressions:

Lii - this
Kii - this one (human)
Fii - here

To form questions involving the use of these interrogative words, the order is:

<table>
<thead>
<tr>
<th>(Pronoun)</th>
<th>Interrogative Word</th>
<th>lē</th>
<th>verb</th>
<th>(adverbs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(moom)</td>
<td>naka</td>
<td>lē</td>
<td>def</td>
<td></td>
</tr>
<tr>
<td>him</td>
<td>how</td>
<td></td>
<td>to do</td>
<td></td>
</tr>
</tbody>
</table>

3. Completion Marker   "-né"

The particle -né as in ṅew-né is an aspect marker and indicates that an action is completed. It is convenient to translate it as the past (preterit) but the idea has more of a completeness sense than of a past/present distinction.

But also when the particle -né is used with some kinds of verbs it does not translate a past tense. For example: am-né, does not mean he had but he has. These verbs are stative verbs and behave differently than the active verbs. The distinction active/stative will be dealt with in greater length in coming lessons.

1optional

2The complement and object predicator can have different forms like ṅgë. Its use and description will be given later.
4. **The Particle 

"-u"**

The particle -u (-i for plural in certain dialects) is a linker that expresses a possessive relationship between one noun and another.

- Xarit-u Tapha  
  Tapha's friend
- Doom-u seef bi  
  The chief's son

5. **Possessive 

"sama/suma" and "sa"**

Sama/suma is the equivalent of the English my and sa is the equivalent of your.
SECTION IV: QUESTIONS

This section will mainly comprise of questions based on the vocabulary learned and the dialogues. These will serve as a test and are the best way for you to find out whether you have assimilated the material. For practice, try and answer them yourself.

ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

Nangë-def?
Naka ngë def?
*Naka sa baay?
Naka sa boroom kër?
*Naka sa soxna?
Naka xale yi?
Lii lan lë?
Sa xarit dégg-në Wolof?
Kii Americain lë?
Kii waa corps de la paix lë?
*Sa baay dégg-në Wolof?

REFER TO THE DIALOGUE AND ANSWER THE FOLLOWING QUESTIONS

Samba, Wolof lë?
John, Americain lë?
Samba, Americain lë walla Wolof lë?
Ibou, xarit-u Samba lë?
John ag Samba, ñungi tooog ci kër gë?
Ibou, Americain lë walla Wolof lë?
Ibou, xarit-u Samba lë walla xarit-u John?
John, gan lë ci Senegal?
Mel, dégg-në Wolof?
Sa xarit, dégg-në Wolof?
Nanga-def?
Naka ngë tudd?
Sa rakk naka lë tudd?
Sa mag naka lë tudd?
Sa baay naka lë tudd?

QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi tooog ci pënc më?
Samba, mungi tooog ci pënc më?
John ag Samba, ñungi tooog ci pënc mi walla ci ètt bi?
Samba, gan lë?
Jamm ngë fanaane?
Mbëa sa xarit dégg-në Wolof?
Saa waay, nanga-def?
Soxna si, naka ngë tudd?
Naka waa dékk bë?
SECTION V: GAME AND PROVERB

The game for this chapter will be to learn some body parts. After the lesson you should be able to give the English translations for the following:

**ENGLISH**

1. tangk
2. loko
3. nopp
4. bakkan
5. baat
6. bêt
7. génmin

**PROVERB:**

**ENGLISH:**

KU MŬN, MUŬN.
Here is a list of selected words and expressions from the chapter we just completed. You should use this list to test your vocabulary acquisition and to practice writing using the official alphabet. If you are going to work in the rural area or if you are a social worker, knowing how to write Wolof could be very helpful.

Greetings!
Oh my friend, how are you?
I understand a little.
How's your family?
Is he your guest?
How's your wife?
How's your njaboot
How did you spend the night?
Who is this?
My name is ____.
There is a house.
I'm going to Dakar.
What is this?
Do you speak Wolof?
ana?
benn
husband
door
wife
grand parents
ndaw si
nuyoo'
pénc (m.)
## VOCABULARY FOR CHAPTER I

### WOLOF

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ag</td>
<td>and/with/plus</td>
</tr>
<tr>
<td>agsi</td>
<td>to arrive at</td>
</tr>
<tr>
<td>Alhamdulilaay'</td>
<td>Thanks be to God! Arabic Expression</td>
</tr>
<tr>
<td>Allaaaji (b.)</td>
<td>A man who's been to Mecca</td>
</tr>
<tr>
<td>all (b.)</td>
<td>countryside/bush</td>
</tr>
<tr>
<td>am (st.)</td>
<td>to have</td>
</tr>
<tr>
<td>Amerik</td>
<td>America</td>
</tr>
<tr>
<td>ana</td>
<td>where is/how is</td>
</tr>
<tr>
<td>Asalaa-maalekum'</td>
<td>Greetings! Arabic Expression</td>
</tr>
<tr>
<td>b-</td>
<td>class determiner</td>
</tr>
<tr>
<td>baaat (b.)</td>
<td>neck</td>
</tr>
<tr>
<td>baay (b.)</td>
<td>father</td>
</tr>
<tr>
<td>bâjjan (b.)</td>
<td>aunt -- father's sister</td>
</tr>
<tr>
<td>bakkan (b.)</td>
<td>nose</td>
</tr>
<tr>
<td>ban (b.)</td>
<td>bench</td>
</tr>
<tr>
<td>baykat/beykat (b.)</td>
<td>farmer</td>
</tr>
<tr>
<td>bern</td>
<td>one/an/a</td>
</tr>
<tr>
<td>bêt (b.)</td>
<td>eye</td>
</tr>
<tr>
<td>bopp (b.)</td>
<td>head</td>
</tr>
<tr>
<td>boroom (b.)</td>
<td>owner</td>
</tr>
<tr>
<td>boroom-kér (g.)</td>
<td>head of household/husband</td>
</tr>
<tr>
<td>boroom-taksi</td>
<td>taxi owner/driver</td>
</tr>
<tr>
<td>boroom-taabal</td>
<td>table owner/vendor</td>
</tr>
<tr>
<td>bunt (b.)</td>
<td>door</td>
</tr>
<tr>
<td>çammi'n (1.)</td>
<td>brother (used only by women to a man who is not a relative)</td>
</tr>
<tr>
<td>ci</td>
<td>in/on</td>
</tr>
<tr>
<td>def</td>
<td>to do/to put</td>
</tr>
<tr>
<td>degg</td>
<td>to hear/to understand a language</td>
</tr>
<tr>
<td>degg (g.)</td>
<td>truth</td>
</tr>
<tr>
<td>deggoô</td>
<td>to hear</td>
</tr>
<tr>
<td>deglu</td>
<td>to listen</td>
</tr>
<tr>
<td>dékk (b.)</td>
<td>village, town</td>
</tr>
<tr>
<td>dékk</td>
<td>1. to live, to originate</td>
</tr>
<tr>
<td>dékkèndôô (b.)</td>
<td>2. to challenge</td>
</tr>
<tr>
<td>dem</td>
<td>neighbor</td>
</tr>
<tr>
<td>di</td>
<td>to go</td>
</tr>
<tr>
<td>doom (j.)</td>
<td>progressive particle</td>
</tr>
<tr>
<td>-e</td>
<td>child (off-spring) (see Chapter V)</td>
</tr>
<tr>
<td>-ëngi/-ëngë/-angë</td>
<td>with</td>
</tr>
<tr>
<td>ëtt (b.)</td>
<td>here is/there is</td>
</tr>
<tr>
<td></td>
<td>courtyard</td>
</tr>
</tbody>
</table>
fan?
fan (w.)
fanaan
fé
fii/fi

where?
day
to spend the night/to sleep
there
here

g-
gan (g.)
gémmin (g.)
gőör (g.)
gőör-gőörlu
class determiner
foreigner/visitor/guest
mouth
man
to try hard

jåbar (j.)
jåmm (j.)
jékkér (j.)
jigéén (j.)

wife
peace
husband
woman

kan
kay
kér (g.)
kii
kilife/kilifa (g.)
 klaas (b.)

who
emphasis marker
house
this (person)
head of household/family
class

Laaylaa!
lan
lé
lii
loxo (b.) (y.)

God is great! (Arabic Expression)
what
3rd pers. sing. complement & object predicator
to be
this
hand/arm

maa-
Maalékum-salaam!
maam (j.)

1st pers. sing. subject dependent pronoun
Greetings! Arabic Expression
grand parents or blood relative of
grand parent's generation
1st pers. sing. subject independent pronoun
I'm fine! (I'm here only!)

At the beginning of a question it has
the meaning of "I hope"
to hurt
3rd pers. sing. subject dependent pronoun
3rd pers. sing. subject independent pronoun
3rd pers. sing. subject independent pronoun

mangi/menge/maa-ngi
Mangi fi rekk!
 mbaa

metti (st.)
mu-
munga/mungi
mungi/mungé/

1st pers. sing. subject dependent pronoun
1st pers. sing. subject independent pronoun
1st pers. sing. subject independent pronoun
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naka</td>
<td>How are you doing?</td>
</tr>
<tr>
<td>Nanga-</td>
<td>How're doing? (short form of</td>
</tr>
<tr>
<td>def</td>
<td>Naka ngé def?)</td>
</tr>
<tr>
<td>ndaw</td>
<td>straw, herbs</td>
</tr>
<tr>
<td>ndawsi</td>
<td>madam</td>
</tr>
<tr>
<td>ndey</td>
<td>mother</td>
</tr>
<tr>
<td>yaay</td>
<td>aspect marker completion (see page 12)</td>
</tr>
<tr>
<td>-në</td>
<td>room</td>
</tr>
<tr>
<td>nëeg</td>
<td>to come</td>
</tr>
<tr>
<td>nëegu</td>
<td>2nd per. sing. complement &amp; object predicator</td>
</tr>
<tr>
<td>ñax</td>
<td>uncles¹ (mother's brother, maternal uncle)</td>
</tr>
<tr>
<td>ndaw</td>
<td>counterpart, colleague, superior</td>
</tr>
<tr>
<td>ndey</td>
<td>family/household</td>
</tr>
<tr>
<td>-né</td>
<td>ear</td>
</tr>
<tr>
<td>ngee</td>
<td>to come</td>
</tr>
<tr>
<td>ngi/ngè</td>
<td>1st &amp; 3rd pers. pl. subject independent pronouns</td>
</tr>
<tr>
<td>nijaay</td>
<td>to greet someone</td>
</tr>
<tr>
<td>njaatige</td>
<td>greetings</td>
</tr>
<tr>
<td>njaboot</td>
<td></td>
</tr>
<tr>
<td>nopp</td>
<td></td>
</tr>
<tr>
<td>new</td>
<td></td>
</tr>
<tr>
<td>nganga</td>
<td>meeting place in the village</td>
</tr>
<tr>
<td>nungë</td>
<td></td>
</tr>
<tr>
<td>nungu</td>
<td></td>
</tr>
<tr>
<td>nyeo</td>
<td></td>
</tr>
<tr>
<td>nuyu</td>
<td></td>
</tr>
<tr>
<td>penc</td>
<td></td>
</tr>
<tr>
<td>rakk</td>
<td></td>
</tr>
<tr>
<td>rekk</td>
<td></td>
</tr>
<tr>
<td>sa/së</td>
<td>your</td>
</tr>
<tr>
<td>saa waay</td>
<td>good buddy</td>
</tr>
<tr>
<td>sama/suma</td>
<td>my</td>
</tr>
<tr>
<td>sant</td>
<td>family name</td>
</tr>
<tr>
<td>seef</td>
<td>chief</td>
</tr>
<tr>
<td>seef de wilaas</td>
<td>village chief</td>
</tr>
<tr>
<td>siis</td>
<td>chair</td>
</tr>
<tr>
<td>soxna</td>
<td>woman/madam/wife</td>
</tr>
<tr>
<td>suma/sama</td>
<td>my</td>
</tr>
<tr>
<td>surge</td>
<td>dependant/follower²</td>
</tr>
<tr>
<td>tagk</td>
<td>leg/foot</td>
</tr>
<tr>
<td>teen</td>
<td>well</td>
</tr>
<tr>
<td>têérê</td>
<td>book/amulets</td>
</tr>
<tr>
<td>toog</td>
<td>to sit</td>
</tr>
<tr>
<td>tubaab</td>
<td>white person, European</td>
</tr>
<tr>
<td>tudd</td>
<td>to be named</td>
</tr>
<tr>
<td>tuuti</td>
<td>small/little</td>
</tr>
<tr>
<td>-u</td>
<td>of (possessive particle)</td>
</tr>
</tbody>
</table>

¹also used to refer to one's husband in traditional/rural families, for example, a young woman married to a man much her senior in age.
²a young person who lives in a household but is not a blood relative. In exchange for room and board the child usually helps with household chores.
waa (j.)
waa dëkk bë/bi
waa kër gë
waajur (w.)
waaw
waay
waay (s.)
walla
wanag (w.)
waal (b.)
waxtaan (w.)
waxtaan

xale (b.) (y.)
xanaa!
xarit (b.)

yaa-
yas (j.)/ndey (j.)
yalla (j.)
yëen-
yenddu
yendo
yumpaan (b.)

the people of
people of the village/town, citizens
household, family
relatives
yes
emphasis marker
buddy, pal, someone
or
toilet
village
conversation
to converse/to chat

child
interrogative particle
friend

2nd pers.sing. subject dependent pronoun
mother
God
2nd pers. pl. subject dependent pronoun
to spend the day
to spend the day with
aunt - one's uncle's wife
CHAPTER II

SECTION I: GREETINGS

In this chapter, we continue the study of greetings and introduce leave-taking expressions.

1. Using Family Names

Using the family name is the formal way of greeting people you don't know as well as older people. This is especially true in rural areas. When you meet someone for the first time, you ask them what their last name is. The expression for asking is:

Naka ngë sant?  
how you to be named (last name)  
What's your last name?

or more commonly used:

Sant wë?

This second form is more polite and is used when speaking to older people. It is used right after Asalaam-maalekum! Maalekum-salaam! Once you know each other's last name, a common practice is to repeat them back and forth as a means of greeting. It is also customary to add your interlocutor's last name to all the greetings and leave-taking expression. A typical exchange of formal greetings could go as follows:

A: Asalaam-maalekum!  
B: Maalekum-salaam!  
A: Sant wë?  
B: Ndiaye laa sant! or, Ndiaye laa sant!  
Sant wë?  
A: Diop laa sant!  
B: Diop!  
A: Ndiaye!  
B: Diop!  
A: Ndiaye!  
B: Diop!, and so on...

2. Sa yaram jamm?  
your (sing) body peace  
Are you in peace/good health?

Jamm rekk alhamdulilaay!  
peace only thanks be to God

The answer can also be: Jamm rekk + family name, as explained in 1. above.

Notice that in the questions "Sa yaram jamm?", you can substitute other nouns and expressions for yaram that you have already acquired in order to expand the greeting process. Remember the importance of inquiring about family members and friends. This would give you expressions like:

\{ sa \} waa kër jamm?  
Waa dëkk bë jamm?
3. **Mbaa kern feebar-ul?** (I hope no one is sick?)

    **Tabaarkall, alhamdulilaay!** (I thank God!)

    *Naka waa dékk bi?* How are people in the village?

    *Nungé fë di sant yalla!* They are fine and they thank God!

In both these pairs of greetings notice the reference to God and the direct borrowing of Arabic words like:

- **Tabaarkall**
- **Asalaam-maaalekum**
- **Inchallah** (see below)
- **Alhamdulilaay**

Both show the importance of the Muslim faith in the Wolof culture. (See no. 4 below.)

4. **Leave Taking**

Expressions mostly used for leave taking are:

- **Jàmm ag jàmm**
- **Fanaan-al ag jàmm**
- **Ci jàmm**
- **Mangi dem**

It is also customary to use expressions like:

Ngé nuyul më waa kër gë! You to greet for me household Say hello to your family!

In place of waa kër gë you may substitute: sa jabar, sa mag, Tapha, etc.

The answer is:

Di-në (Di-nënu) ko dégg. future 3rd per. sing. plur. it hear I'll tell them.

He will hear it -- meaning I will transmit your message. Notice the use of the expression *Bu soobee yalla! (If God is willing!)* especially in rural areas or by formal and religious people. The expression is used when referring to events in the future. It shows the importance of the impact of the Muslim religion on the Wolof people. Other Muslim cultures use the same expression or the Arabic expression Inchaalla! which is also used in Wolof. Other expressions used invariably with Bu soobee yalla! are:

- **Bu neexe yalla!** If it pleases God!
- **Su**

- **Bu neexe suñu boroom!**
- **Bu neexe sëriñ Tuba!**
This last expression Seri'n Tuba is the title of the religious chief of the Mburides. The Mburides, a totally Senegalese brotherhood, are important in the religion as well as economic and political life of Senegal. If you are going to live or work in the Diourbel region, you will hear this expression a lot as it is in that area that Tuba the capital of the Mburides is located.

The word serin is a title which can be equated to teacher or master. It is also a first name. The expression boroom tuba is also used.

Other leave taking expressions are:

- Dem -al (dem-leen - plural) ag jamm!
  to go-imperative marker with peace
- Dem-al té ñew! (meaning: Go, but come back!)
  to go and come
- Bé beneen! (Until next time!)

5. Use of Short Forms in Questions

<table>
<thead>
<tr>
<th>Naka ngé tudd?</th>
<th>=</th>
<th>Noo tudd?</th>
<th>=</th>
<th>What's your first name?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fan ngé dëkk?</td>
<td>=</td>
<td>Fëk dëkk?</td>
<td>=</td>
<td>Where do you live?</td>
</tr>
<tr>
<td>Lan ngé am?</td>
<td>=</td>
<td>Loo am?</td>
<td>=</td>
<td>What do you have?</td>
</tr>
</tbody>
</table>

In regular conversation, the short forms are preferred. There are short forms for all the different persons and we will study them later. For now, try to memorize or learn these forms for the second person singular since it's the form you will be most likely to use in the beginning.

6. Negative (It's not!)

As you will recall in the last chapter, we introduced the questions Lii lan lë? and the corresponding response Lii _ lë. In this chapter we introduce the negative response with the use of du.

Lii du siis. This is not a chair.
* Lii du teen. This is not a well.
* Kii du suma baay. He's not my father.
 Fii du Dakar, Thies lë. This is not Dakar, this is Thies.

Du is a negative particle that means is not. It is the negative counterpart of the form lë as in Lii siis lë, in other words, when du is not followed by a verb. Notice though that du precedes the complement while lë follows it. This difference in order can be seen in the following pairs of sentences:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lii simis lë. (This is a shirt.)</td>
<td>Lii du simis. (This is not a shirt.)</td>
</tr>
</tbody>
</table>
* Kii, suma njaatigé lë. (He is my colleague/superior.) | Kii du suma njaatigé. (He is not my colleague/superior.) |
| Fii, Kaolack lë. (It's Kaolack.)                | Fii du Kaolack. (It's not Kaolack.)           |
Du is only the third person singular marker. The other persons will be presented in Chapter 4.

7. *Special Vocabulary for Rural Focus*

Parts or all of the following vocabulary will be introduced during the study of this chapter. Use the expressions you now know (example: Lii lan lë? or Lii (noun) lë?) to study the vocabulary or to test yourself on whether or not you have acquired the words. Test yourself by covering the Wolof part and see if you know it. Check your pronunciation with an instructor if you are not sure.

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>garab</td>
<td>tree</td>
<td>arbre</td>
</tr>
<tr>
<td>satalë</td>
<td>kettle</td>
<td>bouillouire</td>
</tr>
<tr>
<td>ndës</td>
<td>mat</td>
<td>natte</td>
</tr>
<tr>
<td>basan</td>
<td>pants/bloomers</td>
<td>pantalon/ample</td>
</tr>
<tr>
<td>caaya</td>
<td>robe</td>
<td>boubou</td>
</tr>
<tr>
<td>mbubb</td>
<td>hat</td>
<td>chapeau</td>
</tr>
<tr>
<td>xaftaam</td>
<td>fisherman</td>
<td>pecheur</td>
</tr>
<tr>
<td>mbaxane</td>
<td>cow</td>
<td>vache</td>
</tr>
<tr>
<td>laafa</td>
<td>horse</td>
<td>cheval</td>
</tr>
<tr>
<td>nappkat</td>
<td>weaver</td>
<td>tisserand</td>
</tr>
<tr>
<td>mool</td>
<td>field</td>
<td>champs</td>
</tr>
<tr>
<td>nag</td>
<td>cous-cous from millet</td>
<td>cous-cous de millet</td>
</tr>
<tr>
<td>fas</td>
<td>fish</td>
<td>poisson</td>
</tr>
<tr>
<td>rabbkat</td>
<td>bird</td>
<td>oiseau</td>
</tr>
<tr>
<td>tool</td>
<td>sarong</td>
<td>pagne</td>
</tr>
<tr>
<td>cere</td>
<td>baobab tree</td>
<td>baobabs</td>
</tr>
<tr>
<td>jën</td>
<td>mortar</td>
<td>mortier</td>
</tr>
<tr>
<td>picc</td>
<td>pestle</td>
<td>pilon</td>
</tr>
<tr>
<td>sér</td>
<td>skin</td>
<td>peau</td>
</tr>
</tbody>
</table>
CULTURAL NOTES

ETIQUETTE ON MEETING AND GREETING PEOPLE


2. Forms of Address.
   - for formal situations: use last name (sant)
   - to a friend: (suma xarit, rakk, mag)
   - to an unknown man: gōor-gi, saa waay
   - to an unknown woman-used by a man only: sama jigēen, soxna si, ndawsi
   - to an unknown man-used by a woman only: sama cāmmīn
   - to a child: xalq bi
   - to a man who has been to Mecca: Allaaji
   - to a woman who has been to Mecca: Ajaratu or simply Ajaa
   - to an older man: baay, pappē, or pappē ji, nijaa + first name
   - to an older woman: yaay (or yaay ji), tante + first name
   - to a young woman: janq bi

Response: The usual way of responding to being called is by saying the word naam which is an Arabic word having the meaning of yes, here, present, etc. A very traditional way is also to respond by calling out ones own sant (last name). It is also customary to respond by calling out the name of ones serīf (example: Mbacke). This is done especially among the Mourides (see note 4 above).


Shaking hands is part of the greeting process. While in the US, this is a fairly formal way to greet people you meet for the first time, among Wolof people this is a very common practice. People shake hands as often as they see each other during different times of day.

In rural areas you might find that some men do not shake hands with women, especially older women. In this case Asalama-maalekum plus the last name of the person to be greeted would be adequate. You will notice in Dakar, kissing on the cheeks has become the rule rather than the exception among "educated" young men and women. This obviously is part of the very strong French influence present in Sénégal.

4. Some Common Wolof Names.

The following is a list of last names and first names. As the last name is very important in greetings, you should try to become familiar with their pronunciation. If you are a teacher, calling the role will be one of your daily activities and you can avoid laughs from your students by learning to properly pronounce their names. The name on the left indicates the names as they are usually written and the name in parentheses indicates the way they would have been written using the official alphabet. According to the law, the official Wolof alphabet is not used for names of people and places.
### LAST NAMES (SAN1)

<table>
<thead>
<tr>
<th>First Name</th>
<th>Second Name</th>
<th>Third Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>An (aan)</td>
<td>Diokhane</td>
<td>Mbaye</td>
</tr>
<tr>
<td>Ba (ba)</td>
<td>Dione</td>
<td>Mbengue</td>
</tr>
<tr>
<td>Babou</td>
<td>Diop</td>
<td>Mboj</td>
</tr>
<tr>
<td>Badjane</td>
<td>Diouf</td>
<td>Mbojup</td>
</tr>
<tr>
<td>Bathily</td>
<td>Doukhoure</td>
<td>Mbow</td>
</tr>
<tr>
<td>Bitey</td>
<td>Drami</td>
<td>Ndaw</td>
</tr>
<tr>
<td>Boffory</td>
<td>Fall</td>
<td>Ndirse</td>
</tr>
<tr>
<td>Bousso</td>
<td>Faye</td>
<td>Ndour</td>
</tr>
<tr>
<td>Boye</td>
<td>Fofana</td>
<td>Ndong</td>
</tr>
<tr>
<td>Camara</td>
<td>Gadiaga</td>
<td>Ndongo</td>
</tr>
<tr>
<td>Cisse</td>
<td>Gisam</td>
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### FIRST NAMES (TUR)

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-23-
<table>
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<th>Female Names</th>
<th>Alternative Names</th>
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<tr>
<td>Abibatou (abibatu)</td>
<td>Gnagna (ñaagna)</td>
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<td>Lala (lallé)</td>
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<td>Ndiema (njëëme)</td>
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<td>Diodio (joojo)</td>
<td>Ndiouma (njëmë)</td>
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<td>Diouma (jumé)</td>
<td>Ndoumbé (ndumbé)</td>
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<td>Fama (faama)</td>
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<td>Fary (fari)</td>
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<td>Fatou (faatu)</td>
<td>Omou (umu)</td>
</tr>
<tr>
<td>Fily (fili)</td>
<td>Oumy (ummi)</td>
</tr>
</tbody>
</table>
SECTION II: DIALOGUES

NUNGI DEM NDAKAARU

Naareel-u waxtaan
Second Conversation
Deuxième Conversation

Samba ag John nungi dem Ndakaaru. Ci yoon wi gis-nênu Allaaji Fall. Samba et John vont à Dakar. Sur le chemin, ils voient El Hadji Fall. Samba and John are going to Dakar. On the way they see Allaji Fall.

ALLAAJI: Jam ngeen am? Do you have peace? Avez-vous la paix?
SAMBA: Jam rekk Fall! Peace only, Fall! La paix seulement, Fall!

ALLAAJI: Ndiaye, seen yaram jamm? Ndiaye, do your bodies have peace? (Are you in good health?) Ndiaye, est-ce que votre corps est en paix? (Etes-vous en bonne santé?)
SAMBA: Jam rekk, alhambulilaay! Peace only, thank God! La paix seulement, Dieu merci!

ALLAAJI: Alhambulilaay, Ndiaye! (à John) Sant wa? Thank God, Ndiaye! (to John) What's your last name? Dieu merci, Ndiaye! (à John) Quel est votre nom de famille?


SAMBA: Moon am-u-l sant-u Wolof! Him, he does not have a Wolof name. Lui, il n'a pas de nom Wolof!

JOHN: Dëgg-ë, am-u-më sant-u Wolof! It's true, I don't have a Wolof name! C'est vrai, je n'ai pas de nom Wolof!

ALLAAJI: Leegi, Samba Gueye le tudd. Am-ne sant-u Wolof. Now, his name is Samba Gueye. He has a Wolof family name. Maintenant, il s'appelle Samba Gueye. Il a un nom de famille Wolof.

JOHN: Ngë ne lan? What do you say? Qu'est-ce que vous dites?

ALLAAJI: Ma-ne, léegi Gueye ngë sant. I say, now, your name is Gueye. Je dis, maintenant, tu t'appelles Gueye.

MIJOHN: Baax-në, kon boog, Gueye laa sant ci Wolof. Good, so my Wolof last name is Gueye. Bien, donc mon nom de famille Wolof est Gueye.
ALLAJI: Waaw, waaw, jamm ngë-am Yes, yes, greetings Yes, yes, salutations
Gueye? Gueye? Gueye?

JOHN: Jamm rekk, Fall! Greetings, Fall! Salutations, Fall!

ALLAJI: Gueye, waay.

JOHN: Fall, waay.
*Special Dialogue for Rural Focus
Naareel-u waxtaan
*Dialogue Special pour Milieu Rural
DAJE-NÉNU CI YOON-U TOOL YI

Samba et John rencontrent El Hadji Mor Thiam sur le chemin des champs.
Samba and John meet Allaaji Mor Thiam on the way to the fields.

ALLAAJI: Jamm ngeen am? Do you have peace?
SAMBA: Jamm rekk, Thiam! Peace only, Thiam!
ALLAAJI: Ndîaye, seen yaram jam? Ndîaye, do your bodies have peace? (Are you in good health?)
SAMBA: Tabarkall, Thiam ñungí sant yalla! We thank God!
ALLAAJI: Alhamdülilaay, Ndiaye, Gòôr-gu baax, sant wë?
JOHN: Man, Brown laa sant. Amerik laa jógé.
ALLAAJI: Wante, léègi, Senegal ngé dëkk. But, now, you live in Senegal Naka ngé sant ci Wolof?
SAMBA: Moom, am-u-1 sant-u He does not have a Wolof Wolof.
JOHN: Dëgg le, am-u-mè sant-u Wolof. It's true, I don't have a Wolof name.
ALLAAJI: Léègi, Samba Gueye lè tudd. Am-nè sant-ù Wolof. Now, his name is Samba Gueye. He has a Wolof last name.
JOHN: Ngé-ne lan? What do you say?
ALLAAJI: Ma-ne, léègi Gueye ngé sant. I say, now your last name is Gueye.
JOHN: Baax-nè, kon boog, Gueye laa sant ci Wolof. Good. So my Wolof last name is Gueye
ALLAAJI: Waaw, waaw, jamm ngé-am Gueye?

JOHN: Jamm rekk, Thiam!

ALLAAJI: Gueye!

JOHN: Thiam!

ALLAAJI: Gueye!

JOHN: Thiam!
SECTION III: GRAMMAR

1. Independent Subject Pronouns

These pronouns can be seen as being the equivalents of I, me - you(sing.) - he, him, she, her - it - we, us - you (plural) - they, them. They are used in constructions with one word like in questions and answers. Example: to the question, Who saw it? The answer would be I (did) — Man. The complete set of the independent pronouns can be seen in the chart below:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>MAN</td>
</tr>
<tr>
<td>2nd person</td>
<td>YOW</td>
</tr>
<tr>
<td>3rd person</td>
<td>MOOM</td>
</tr>
</tbody>
</table>

*There is a dialectal variation Nun instead of NUN.

These pronouns are the ones used in constructions of the form: Yow lê. It's you. They are also used after prepositions like ag (and), ci (in/at), be (to), ngir (because of), and pur (for). Another function is to mark emphasis or to clarify the person reference of certain pronouns.

2. Present Tense With "mangi"

As we saw in the last chapter, the forms mangi, yangi, etc. are the combinations of dependant pronouns and the presentative -engi. The present tense can be formed by putting the verb (infinitive) after these pronouns. Examples:

*Nungi dem ci tool yi. We are going to the fields.
Mungi dëkk Thies. He lives in Thies.
Yeën engi ñëw fii. You (pl.) are coming here.

The present tense with this form can be somewhat equated to the English progressive or -ing form. Notice that the sentence, Nungi dem Dakar, is composed of Nun + engi + dem + Dakar, so a literal translation would be: We are going to Dakar.

The construction with the mangi form is mostly used with active verbs. The distinction between active and stative verbs is of great importance in the comprehension of the tense system. Fortunately the stative verbs are limited in number and you will be able to learn them fast. In the next chapter there is a list of stative verbs and the study of this point is taken up in more detail. In addition in the lexicon all stative verbs are marked (st) to allow you to recognize them quickly.
3. **Completion Marker** (see No. 3, page 12) "-nënu"

The form -nënu introduced in this lesson is the plural of -në studied in the last chapter. nënu is both the first and third person plural. Example:

- Ñew-nënu. They (or we) came.
- Am-nënu tur-u Wolof. They (or we) have Wolof names.

It's in cases like this that the use of independent subject pronouns (see No. 1 above) can clarify the sentence.

- Ñoom am-nënu tur-u Wolof. They have Wolof names.

See the following chapter for the use of the completion marker with active and stative verbs.

4. **Negation** "-u-"

The negative particles introduced in this chapter are:

- -u-më 1st person singular
- -u-l 3rd person singular

A more complete set is given later (see Chapter III, Page 49) but for the moment notice that these particles are attached to the end of the main verb. Example:

- Am-u-më sant-u Wolof. I don't have a Wolof name.
- Suma rakk am-u-l kër. My younger brother/sister does not have a house.

There is also the negative du as in:

- Lii du simis, siis lë. It's not a shirt, it's a chair.

Du is the third person singular particle of a special auxiliary verb (di) which can roughly be translated as *to be*. This particle di will be seen later.

5. **The Complement and Object Predicator** "-lé"

In the sentences:

- Man, Americain laa.
- Kii, Ndiaye, lë sant.
- *Lii, née gu max lé.
- Yow, Thies ngé/dëkk.
- Naka ngé sant?
- Sa xarit, fan lë jógé?
- *Suma tool lë.
- Jamm ngeen am?

The words, laa, lë, ngé, ngeen are complement and object predicator. They predicate the noun, pronoun or question word which precedes them. They also make these nouns, pronouns, or question words the complement of their subject. This predicating function of laa, lë, ngé, etc. can be equated to the same one the verb "to be" has in English. In other words, you can take the predicator lë to mean "to be" but it has
many more functions and is not always used in the same order as in English. The totality of the form is seen in the chart below:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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<td>ngē</td>
</tr>
<tr>
<td>3rd person</td>
<td>lē</td>
</tr>
</tbody>
</table>

As indicated earlier (see note 4, page 31), these predictors are used by constructing the sentences in a way just opposite of English. Examples:

American ngē. You are American.
Seydou jangalekat lē. Seydou is a teacher.

It is not necessary to use the independent pronouns with these predictors but sometimes it helps clarify the ambiguity that can exist with lēnu. Thus,

Nun, American lēnu. Us, we are American.
Noom, American lēnu. Them, they are American.

Notice that the third person lē can refer to he, she or it like in the question Li lian lē? What is it? and in sentences like:

Kër lē. It's a house.
Moussa lē. It's Moussa.

These predictors have some other functions, an important one being in the emphasis of the object of a verb. This will be dealt with later.

6. Possessive "seen"

Seen (your pl.) is a possessive pronoun and is used when there are two or more possessors and one possessed.
SECTION IV: QUESTIONS
ANSWER THE FOLLOWING QUESTIONS IN A COMPLETE SENTENCE

Kii, naka lë sant?
Kii, naka lë sant ci Anglais?
Kii, naka lë sant ci Wolof?
Yow, Americain ngé?
Naka ngé sant?
Noo sant?
Kii, sa xarit lë?
Naka lë sant?
Sa xarit bii, naka lë sant?

Yow, naka ngé sant?
Naka ngé tudd?
Kii, naka lë tudd?
Kii, naka lë sant?

Yow, Marie ngé tudd? (Déédéét, (___) laa tudd.)
Ndiaye ngé sant? (Déédéét, (___) laa sant.)

Ndiaye, jàmm ngé-am? Jàmm ñëkk Ndiaye

Naka ngé def?
Naka ngé tudd?
Noo tudd?
Naka ngé sant?
Noo sant?
Poo jógé?
Yow, am-ngé fi kêr?
Yow, am-ngé fi mag?
Poo dëkk?
Dégg-ngé Wolof?
Kii, dégg-né Wolof?
Kii, sa xarit lë?
Sa xarit, naka lë tudd?
Ibou ñew-në.
Irene ag Zator, ñew-ñeu?
Jàmm ngé-am?
Jàmm ngeen-am?
Sa yaram jàmm?
Seen yaram jàmm?
Kii, am-në oto ci Senegal?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

John, mungi dem tool?
Samba, mungi dem tool?
John ag Samba, mungi dem tool?
Allaaji Mor, mungi dem tool yë walla mungi dem dëkk bë?
Yow, yangi dem Amerik?
Gôôr-gu baax, santa wa?
Amerik ngé jógé?
Ndiaye, sa yaram jàmm?
SECTION V: PROVERBS AND SAYINGS

The following proverbs and sayings are often heard in Wolof conversations. Ask your instructors or friends to tell you their meaning. Write down the information in the space provided below. This will be of help to you later.

1. Ndaŋk, ndaŋk mooy japp golo ci ŋaay.

2. Yalla, yalla bay sa tool.


SECTION VI: WRITTEN EXERCISES

Santa wa?
Naka ngé tudd?
Jamm ngé-am?
Póó jógé?
Moom, fan lè dékk?
It's not a door, it's a book.
No, it's not my hand, it's my leg.
Where is your mother?
I hope no one is sick.
Yes, he's my Wolof friend.
Do you speak Wolof?
*I met him on the road.
*I'm fine thanks.
door
chair
*field
*hut
shoe
jigeén
### VOCABULARY FOR CHAPTER II

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<tr>
<th>WOLOF</th>
<th>ENGLISH</th>
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<tbody>
<tr>
<td>-al</td>
<td>imperative marker (sing)</td>
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<tr>
<td>Ajaa/Ajaratu (b.)</td>
<td>a woman who's been to Mecca</td>
</tr>
<tr>
<td>baax</td>
<td>to be good</td>
</tr>
<tr>
<td>baax-në</td>
<td>it's good</td>
</tr>
<tr>
<td>basan (g.) or ndës (m.)</td>
<td>mat (usually made of straw)</td>
</tr>
<tr>
<td>bë</td>
<td>to/until</td>
</tr>
<tr>
<td>beneen</td>
<td>another/next</td>
</tr>
<tr>
<td>bu</td>
<td>if/when</td>
</tr>
<tr>
<td>bu soobee yalla</td>
<td>if it please God</td>
</tr>
<tr>
<td>caaya (j.)</td>
<td>bloomers, traditional full pants</td>
</tr>
<tr>
<td>cere (j.)</td>
<td>cous-cous from millet</td>
</tr>
<tr>
<td>daje</td>
<td>to meet, to reunite</td>
</tr>
<tr>
<td>dall (w.)</td>
<td>shoe</td>
</tr>
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<td>no</td>
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<td>skin</td>
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<td>also animal skin prayer</td>
</tr>
<tr>
<td>der (g.)</td>
<td>skin/also animal skin prayer</td>
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<tr>
<td>du</td>
<td>rug</td>
</tr>
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<td>dugub (j.)</td>
<td>negative (not)</td>
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<td></td>
<td>millet - also food</td>
</tr>
<tr>
<td>fan ngë = foo</td>
<td>where?</td>
</tr>
<tr>
<td>fas (w.)</td>
<td>horse</td>
</tr>
<tr>
<td>feebar (st.)</td>
<td>to be sick</td>
</tr>
<tr>
<td>feebar (b.)</td>
<td>illness</td>
</tr>
<tr>
<td>foo = fan ngë</td>
<td>where - you</td>
</tr>
<tr>
<td>garab (g.)</td>
<td>tree, medicine</td>
</tr>
<tr>
<td>gërn (g.)</td>
<td>mortar</td>
</tr>
<tr>
<td>gerte (g.)</td>
<td>peanuts</td>
</tr>
<tr>
<td>gis</td>
<td>to see</td>
</tr>
<tr>
<td>guy (g.)</td>
<td>baobab tree</td>
</tr>
<tr>
<td>Inchallah</td>
<td>(If it pleases God!)</td>
</tr>
</tbody>
</table>
jangalekat (b.)
janq (b.)
jën (w.)
jöge'
kern
kon
kon-boog
kuur (g.)

lää

laafa (b.) or mbaxane (m.)
laaj
laaj-te (b.)
lan ngë = loo
leegi
lëmu

loo = lan ngë?

mag (j.)
mag (g.)
man
ma-ne
mbaxane (m.), laafa (b.)
mbokk (m.) (g.)
mbubb (m.) or xaftaan (b.)
montar (b.)
mool (b.), nappkat (b.)
moon

mungii
musötät (g.)

naam

ñaareel
nag (w.)
naka ngë = noo
napp, gët
nappkat (b.), mool (b.)
Ndakaaru
ndës (m.), basaj (g.)
ndox (m.)
ne
ncxx (st.)
nëñi
ngeen

leer

a virgin/a young unmarried woman
fish
to come from

so, then
therefore
pestle

1st pers. sing. complement & object
predicator
hat
to ask
question
what are you...?
now
1st & 3rd pers. pl. complement
& object predicator
what are you...?

older sibling/cousin/person
large/big/old
1st person sing. independent object
I say
hat
a relative/family/people
robe
watch
fisherman
3rd pers. sing. independent subject
pronoun
also - to possess
we are
headdress

response when being called, also has
meaning of - what! yes!
1. second, 2. second wife
cow
what/how are you?
to fish
fisherman
Dakar
mat (usually made of straw)
water
to say
to please, to be good

2nd pers. pl. complement & object
predicator

\
<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngir</td>
<td>for/in order to/because of</td>
</tr>
<tr>
<td>noo = naka ngé</td>
<td>what/how are you</td>
</tr>
<tr>
<td>ŋoom</td>
<td>3rd pers. pl. indep. subject pronoun</td>
</tr>
<tr>
<td>ŋun</td>
<td>1st person plural indep. subject pronoun</td>
</tr>
<tr>
<td>ŋungé, ŋungi, ŋunga</td>
<td>1st &amp; 3rd person pl. subject indep. pronoun</td>
</tr>
<tr>
<td>oto (b.)</td>
<td>car</td>
</tr>
<tr>
<td>paapé (j.)</td>
<td>used in addressing an old man</td>
</tr>
<tr>
<td>picc (m.)</td>
<td>1. bird, 2 pimples</td>
</tr>
<tr>
<td>pur</td>
<td>for</td>
</tr>
<tr>
<td>`rabb</td>
<td>to weave</td>
</tr>
<tr>
<td>rabb (b.)</td>
<td>weaving</td>
</tr>
<tr>
<td>rabbkat (b.)</td>
<td>weaver</td>
</tr>
<tr>
<td>`samm(b.)</td>
<td>sheep</td>
</tr>
<tr>
<td>sammkat (b.)</td>
<td>shepherd</td>
</tr>
<tr>
<td>sant yalla</td>
<td>praise God's name, in God's name</td>
</tr>
<tr>
<td>satalé (b.)</td>
<td>kettle</td>
</tr>
<tr>
<td>seen</td>
<td>your (pl.)</td>
</tr>
<tr>
<td>sér (b.)</td>
<td>sarong</td>
</tr>
<tr>
<td>sérín (b.)</td>
<td>religious teacher, husbanc</td>
</tr>
<tr>
<td>simís (b.)</td>
<td>shirt</td>
</tr>
<tr>
<td>sopp (st)</td>
<td>to be pleasing</td>
</tr>
<tr>
<td>su</td>
<td>if/when</td>
</tr>
<tr>
<td>sùnu</td>
<td>our</td>
</tr>
<tr>
<td>suuf (s.)</td>
<td>1. sand, dirt, 2. under</td>
</tr>
<tr>
<td>tanté (j.)</td>
<td>aunt - mother's sister</td>
</tr>
<tr>
<td>te</td>
<td>and</td>
</tr>
<tr>
<td>tool (b.) (y.)</td>
<td>field, garden</td>
</tr>
<tr>
<td>tubaarkäll</td>
<td>Thanks be to God! (Arabic Expression)</td>
</tr>
<tr>
<td>tur (w.)</td>
<td>first name</td>
</tr>
<tr>
<td>-u-</td>
<td>negative particle</td>
</tr>
<tr>
<td>waa</td>
<td>people of the house</td>
</tr>
<tr>
<td>wax</td>
<td>to speak/to say</td>
</tr>
<tr>
<td>wax (j.)</td>
<td>speach</td>
</tr>
<tr>
<td>wante</td>
<td>but</td>
</tr>
<tr>
<td>we</td>
<td>people of the house</td>
</tr>
<tr>
<td>Word</td>
<td>Translation</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------------------</td>
</tr>
<tr>
<td>xaalis (b.)</td>
<td>money</td>
</tr>
<tr>
<td>xaftaan (b.) or mbubb (m.)</td>
<td>robe</td>
</tr>
<tr>
<td>-yangi</td>
<td>you</td>
</tr>
<tr>
<td>yaram (w.)</td>
<td>body</td>
</tr>
<tr>
<td>yê/yi</td>
<td>the (plural)</td>
</tr>
<tr>
<td>yeen-êngi</td>
<td>you (pl.) are here</td>
</tr>
<tr>
<td>yoon (w.)</td>
<td>way, road, time</td>
</tr>
<tr>
<td>yow</td>
<td>2nd pers. sing. independent subject pronoun</td>
</tr>
</tbody>
</table>
CHAPTER III

SECTION I: EATING

The study of the vocabulary for eating is presented in this section. Pay close attention to the following words and expressions:

1. **xiif** = to be hungry
   **mar** = to be thirsty

To express the sentence "I am hungry.", you add the particle -nā, (see Page 9 Note 3). Thus:

- **Xiif-nāa.** = I am hungry.
- **Mar-nāa.** = I am thirsty.

Notice that while in English thirsty and hungry are adjectives, they are verbs in Wolof. They are stative verbs in that they describe a state of being or mind. So any word you would call an adjective in English, generally would be a stative verb in Wolof. The study of the contrast between stative and active verbs appears in Section III of the Grammar section of this chapter.

2. **Mangi lekk.** = I'm eating.
   - naan = drinking
   - am = having lunch
   - reer = having dinner
   - ndekki = having breakfast

**Mangi lekk ceeb.** I'm eating rice.
- mburu = bread

**Mangi naan ndox.** I'm drinking water.
- meew = milk
dee moo = curdled milk (usually consumed with a porridge dish called laax. It can also be diluted with water and served with sugar and ice as a liquid refreshment. This liquid is called njar which literally means to mix or a mixture.
- \\
- attaya

Tea. This can also be a verb = to make tea.

Attaya is Senegal is served at various times of the day, but most usually after lunch. It is served in small glasses consisting of three servings. The first glass is the strongest, the second is served with mint, more sugar than the first glass and is weaker, the third glass is even weaker and has more mint and more sugar than the prior glasses.
3. **Lan ngë-y def?** What are you doing? The short form **Loo-y def?** is almost always used.

Note that while this expression can be very handy in learning vocabulary like verbs of action, its use is somewhat limited. You can ask a child or a very close friend or relative **Loo-y def?** but you would not ask an older person or people you do not know very well. A more common practice in the Wolof culture is to ask what an American would consider an "obvious" question. For example, to someone sitting, you may ask:

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yangi toog?</strong></td>
<td><strong>You're sitting?</strong></td>
</tr>
</tbody>
</table>

and the response would be:

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Waaw, mangi toog.</strong></td>
<td><strong>Yes, I'm sitting.</strong></td>
</tr>
</tbody>
</table>

This is simply a way of acknowledging somebody's presence or avoiding silence. So when you are in the "chaloupe" going to Goree and someone asks you:

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yangi dem Goree?</strong></td>
<td><strong>Are you going to Goree?</strong></td>
</tr>
</tbody>
</table>

You know that they are simply trying to socialize with you.

4. **Inviting Someone to Eat**

It is customary to invite people to join you when you are eating or when you are going to eat. It is considered rude not to ask a guest or visitor to join you. The expression for invitation studied in this lesson are:

<table>
<thead>
<tr>
<th>Expression</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kay lekk.</strong></td>
<td>Come eat. (to one person)</td>
</tr>
<tr>
<td><strong>Kay-leen lekk.</strong></td>
<td>Come eat. (to several people)</td>
</tr>
<tr>
<td><strong>Ayca fiu an.</strong></td>
<td>Let's have lunch.</td>
</tr>
<tr>
<td><strong>Ayca ci ari bi.</strong></td>
<td>Let's have lunch. (dinner)</td>
</tr>
<tr>
<td><strong>Ayca ci ari bi.</strong></td>
<td>Let's have lunch. (breakfast)</td>
</tr>
<tr>
<td><strong>reer</strong></td>
<td>dinner</td>
</tr>
<tr>
<td><strong>nđëkki</strong></td>
<td>breakfast</td>
</tr>
<tr>
<td><strong>reer bi</strong></td>
<td>dinner</td>
</tr>
<tr>
<td><strong>nđëkki bi</strong></td>
<td>breakfast</td>
</tr>
</tbody>
</table>

Notice also the use of interro-negative constructions like:

<table>
<thead>
<tr>
<th>Expression</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dër new lekk.</strong></td>
<td>Won't you come eat?</td>
</tr>
<tr>
<td><strong>Dër lekk.</strong></td>
<td>Won't you eat? or Aren't you eating?</td>
</tr>
<tr>
<td><strong>Du ngeen new reer.</strong></td>
<td>Won't you (plural) come have dinner?</td>
</tr>
</tbody>
</table>

In Wolof this construction indicates a polite way of asking a question. As you will see later it is not only limited to eating but other situations. It roughly corresponds to the English use "would you" as in:

Would you pass me the paper?
It is also considered rude to refuse food and drink in cases where it is evident that you have not yet eaten. When you enter a home when everybody is eating around the bowl, you are expected to nos (taste) by taking one or two handfuls of the food. The same is true with water or any other beverage offered you. To express thanks:

Suur-naa. I'm full.
Doy-né. It's enough (literally).
Na ci jamm bare. This expression literally means "I hope there will be plenty of peace in it (the food)." This expression is only used when you do not intend to eat.

An-naa be' noppi. I have already had lunch.
Reer-. dinner.
Lekk-. eaten.
Naan-. drink.

Notice also the use in rural areas of expressions like:

Jaraw lakk. Hope the food is digested well.
Né rees ag jamm. Hope the food is digested well.

The first one is said to your host after you finish eating. The 2nd one literally means: I hope the food digests in peace.

5. Vocabulary for "Around the Bowl"

As you already know, the traditional way of eating meals in Senegal is around a common bowl. In rural areas and in more traditional households, men eat in a separate bowl and women and children in another. The following terms are all related to eating around the bowl and you can take advantage of the lunch period to learn and practice them.

lekk-e* loxo to eat with one's hand
" " * kuddu " " " a spoon
summi däll take off one's shoes
(also simmi)
raxas to wash
raxasu to wash oneself
woddu wrap the sarong around one's waist
cceeb-u jën rice & fish dish (National dish of Senegal)
ccceeb-u yâpp rice and meat dish
ñaari cin rice and sauce (literally: two pots)
ñdab/bool eating bowl
ñeex sauce
xööf cooked hard rice (from the bottom of the
cooking pot)
tibb when eating w/your hand, the act of taking
xorom a handfull
poobar salt

*e attached to a verb indicates instrumentality.
6. Food

The following are some terms for food, cooking and eating. Try to become familiar with them by going over the list several times. Check with a native speaker for the correct pronunciation if you are not sure. If you want to learn a word or expression not included here, you can do so by asking the French or English word of your instructor plus the expression:

Naka länu-y waxe (huile) ci Wolof?

How do you say (oil) in Wolof?

Notice also the use of the short form:

Nu ñuy waxe (huile)?

Following are new vocabulary words for you to study and learn.
7. **Vocabulary**

### AY NDAB
- taal
- cin
- furno
- matt
- leket
- ndugg
- paaka
- indde (yinde)
- kuddu
- *kook

### LUUM
- nambi/pullox
- pataas
- laaj
- soble
- naaje
- hiebe
- bisaab
  - bisaab bu xonq
- yombb
- salaat
- netetu
- tiga-dege
- gerte
- persi
- xuluñe/jaxatu

### Kaani salaat
- suppone
- batanse
- tamaate
- tamaate luqati
- kanjë

### NAM
- daqar
- yeet
- gejj
- roof
- diw tiir
- ganaar
- xar
- nag

### UTENSILS
- fire
- cooking pot
- habachi
- firewood
- calabash
- provisions
- knife
- steamer
- spoon
- calabash spoon

### USTENSILS DE CUISINES
- feu
- marmite
- fourneau malgache
- bois pour faire du feu
- calebasse
- provisions fraiches
- couteau
- marmite à étuver
- cuillère
- cuillère en calabasse

### VEGETABLES
- manioc
- sweet potatoe
- garlic
- onion
- squash
- blackeyed peas
- local green vegetable
  - also red used to make
    - a soft drink
- cucumber
- lettuce
- local vegetable
- peanut butter
- peanut
- parsley
- local vegetable green,
  - tomato shaped, bitter
  - tasting.

### LEGUMES
- manioc
- patates
- ail
- oignon
- citrouille
- haricot
- légume vert local,
  - Il y a aussi
    - le bisaap rouge à base du
    - quel on prepare une boisson
    - sucrée
- concombre
- laitue
- légume local
- pate d'arachide
- arachide
- persil
- légume local

### FOOD
- green pepper
- cabbage
- eggplant
- tomato
- tomato paste
- okra
- tamarind
- treated conch/shellfish
- dried fish
- stuffing
- palm oil
- chicken
- mutton
- beef

### ALIMENTS
- tamarin
- coquille
- poisson sec
- farce
- huile de palme
- poulet
- mouton
- beuf
<table>
<thead>
<tr>
<th>Msaa ceeb bi neex-në.</th>
<th>Hope the food is good.</th>
<th>J'espère que la nourriture est bonne.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ceeb bi neex-në.</td>
<td>The food/rice is good.</td>
<td>La nourriture/riz est bonne.</td>
</tr>
<tr>
<td>(an) saf</td>
<td>spicy/good</td>
<td>epice/bon</td>
</tr>
<tr>
<td>etc. saf-ul lewat</td>
<td>not spicy</td>
<td>pas epice/bon</td>
</tr>
<tr>
<td>nor xêm tang sedd weseq</td>
<td>bland cooked burnt</td>
<td>fade brulé</td>
</tr>
<tr>
<td>bare-në ñewlin</td>
<td>hot (temperature)</td>
<td>chaud</td>
</tr>
<tr>
<td></td>
<td>dry (only for food)</td>
<td>sec (seulement pour la nourriture)</td>
</tr>
</tbody>
</table>

Il y a trop d'huile.

**MORE EATING TERMS**

<table>
<thead>
<tr>
<th>waan</th>
<th>to make balls</th>
<th>faire des boules</th>
</tr>
</thead>
<tbody>
<tr>
<td>warax</td>
<td>to chew</td>
<td>mâcher</td>
</tr>
<tr>
<td></td>
<td>to swallow</td>
<td>avaler</td>
</tr>
<tr>
<td></td>
<td>to swallow without chewing</td>
<td></td>
</tr>
<tr>
<td>mar macc</td>
<td>to lick</td>
<td>lecher</td>
</tr>
<tr>
<td></td>
<td>to suck</td>
<td>sucer</td>
</tr>
</tbody>
</table>

**COOKING TERMS**

<table>
<thead>
<tr>
<th>talaale</th>
<th>to sauté</th>
<th>sauter, faire sauter</th>
</tr>
</thead>
<tbody>
<tr>
<td>upp furno'</td>
<td>to stir the fire/to fan</td>
<td>attiser le feu</td>
</tr>
<tr>
<td>hulug tay</td>
<td>to add water to the pot</td>
<td>ajouter de l'eau à la marmite</td>
</tr>
<tr>
<td>mos seppi</td>
<td>to steam rice</td>
<td>cuire à la vapeur</td>
</tr>
<tr>
<td></td>
<td>to taste</td>
<td>gouter</td>
</tr>
<tr>
<td></td>
<td>remove cooked vegetables</td>
<td>retirer les legumes, poisson</td>
</tr>
<tr>
<td></td>
<td>fish or meat from the pot</td>
<td>ou viande cuits de la marmite</td>
</tr>
<tr>
<td>yakk</td>
<td>to sauté, to remove from the pot and place in a serving bowl/to decant:</td>
<td>transvaser</td>
</tr>
<tr>
<td>séddële'</td>
<td>to divide prepared food into serving bowls</td>
<td></td>
</tr>
<tr>
<td>naaje</td>
<td>to be late (in the day)</td>
<td>être en retard (dans la journée)</td>
</tr>
<tr>
<td>guddée</td>
<td>to be late (in the evening)</td>
<td>être en retard (le soir)</td>
</tr>
<tr>
<td>soör</td>
<td>to put steamed rice in the sauce</td>
<td>mettre le riz suit à la vapeur dans la sauce</td>
</tr>
</tbody>
</table>
### Special Vocabulary for Rural Focus

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>j`app ndab</td>
<td>tenir le rebord du bol</td>
</tr>
<tr>
<td>jøngkan</td>
<td>s'accouper</td>
</tr>
<tr>
<td>jërejëf yalla</td>
<td>Merci, Dieu.</td>
</tr>
<tr>
<td>sexaw</td>
<td>the local</td>
</tr>
<tr>
<td>njar</td>
<td>mélange de lait caille et eau</td>
</tr>
<tr>
<td>cere mbum</td>
<td>cous-cous avec sauce à base de choux sangle</td>
</tr>
<tr>
<td>laax</td>
<td>sauce pour &quot;laax&quot; mil</td>
</tr>
<tr>
<td>cafaay</td>
<td>semoule de mil son</td>
</tr>
<tr>
<td>dugub</td>
<td>s'agenouiller</td>
</tr>
<tr>
<td>sanqal/sunguf</td>
<td></td>
</tr>
<tr>
<td>cox</td>
<td></td>
</tr>
<tr>
<td>sukk</td>
<td></td>
</tr>
</tbody>
</table>
CULTURAL NOTES

ETIQUETTE ON EATING

1. Inviting and Being Invited

- when eating and a guest arrives during the meal, invite them to join you (see Section I, No. 4.)
- don't ask the question do you want ? of your guest; when serving individual helpings of food or liquid refreshment, just offer it by handing it to your guest
- when people are eating when you enter a house, it is considered proper to wash your hands and "taste"
- when you are invited to lunch or dinner, you are not expected to bring anything. If you do bring something, do not be surprised if it is not served at that particular meal
- when people are around the bowl eating and you walk in, the "Asalama-maalekum!" greeting is appropriate but do not forget to shake hands once you finish eating and after you wash your hands. Failure to do so is considered "gauche", especially in rural areas.

2. Around the Bowl

- take off your shoes before approaching the bowl
- always wash your hands before and after eating
- never eat with your left hand; even if you are left handed -- this is not acceptable under any circumstances
- if you are eating with the boroom kër, do not start before he does; at and bowl, it's usually best to wait for the host or the most senior person at the bowl to begin -- usually the meal is begun by saying "bissimilaay!"
- do not try and smell the food in an indiscreet manner; this might be shocking to your host
- do not walk or jump over the bowl
- hosts and women are expected to distribute ndawal (pieces of meat, fish and vegetables) to the rest of the people around the bowl
- the bowl is invisibly divided -- your part is directly in front of you; there's a lot to learn in eating with your hands but the best advice is to watch and be aware of how others conduct themselves around the bowl
- children, when eating with adults are not supposed to talk during the meal
- children should hold the bowl with their forefinger so that it doesn't move
- contrary to the American culture, appreciation is not shown by openly saying that the meal is delicious, mmm' this is good' and other obvious expressions. Appreciation is shown by telling the cook quietly, but is mostly expressed by the amount one eats.
ARRET CAR
RAPIDE
SECTION II: DIALOGUES

CI BENN ARE KAAR RAPID

Netteel-u waxtaan
Third Conversation
Troisième Conversation

John ag Samba ŋungi taxaw ci benn are kaar rapid.
John et Samba attendant (sont debout) à un arret de "car rapide".
John and Samba are standing at a "car rapid" stop.

APPARANTTI: Dakar! Dakar! HE, fôô Dakar! Dakar! Where Dakar! Dakar! Où allez-
jêm Dakar? are you going, to Dakar? vous, à Dakar?

SAMBA: Taxaw-al! Areet! Stop, Stop! Arretez!

John ag Samba dugg-nëñu ci kaar bi. Leégi ŋungi nuyöö.
John et Samba sont entrés dans le car. Maintenant ils disent bonjour.
John and Samba entered the bus. Now, they say hello.

J/S: Asalaa-maalekum! Greetings! Salutations!

NIT ŇI: Maalékum-salaam! Greetings! Salutations!

SAMBA: Paas-u fii bë marse Tilleen, ñaate lë? How much is the fare from here to Tilleen? Combien coûte le trajet d'ici à Tilleen?

APPARANTTI: Fii bë Tilleen fûkk lë. Ci kanam, seen (Those) in front, (give) your fare.

JOHN: Samba, am-u-më xaalis de! Mbaa yow am-ngë? Samba, I don't have any money. I hope you have (some).

SAMBA: Waaw. Am naa ñaar fûkk. Yes, I have 100 francs. Oui, j'ai 100 francs.

JOHN: Alhamdulilaay! Thanks to God! Merci Dieu!

..ci John ag Samba.. ..to John & Samba.. ..à John et Samba..

APPARANTTI: Seen paas! Your fare! Vos billets!

SAMBA: Am, Areet! Fii lëñu-y wacc. Here. Stop! We are getting off here. (It's here we are getting off.) Tenez. Arretez! Nous de descendons ici. (C'est ici que nous descendons.)

John ag Samba ŋungi wacc ci wet-u marse Tillëen.
John et Samba descendent à côté du marché Tilleen.
John and Samba get off near Tilleen market.
**CI BOOR-U TALI BI**

John et Samba vont à la Promotion Humaine. Ils attendent un taxi au bord de la route. Une 404 arrive.

John & Samba are going to "Promotion Humaine". They are waiting for a taxi at the curb. A "404" has arrived.

**SAMBA:** Kaolack lènu jèm. Am-ngé We are going to Kaolack. Nous allons à Kaolack.

**SOFEER:** Šaaw, Šaaw. Dugg-leen Yes. Get in. There is one seat in front.

**JOHN:** Paas-ū fii bë Kaolack, haasta lë? How much is it from here to Kaolack?

**SOFEER:** Ku nekk, haar-fukk. One hundred francs each. 100 francs chaque.

**SAMBA:** Asalaa-maalekulumbokk yi! Greetings, people! (my relatives)

**NÎT NI:** Maalekul-salaamu! Greetings! (Entrant dans le taxi.)

**JOHN:** Samba, man de am-ū-né xaalis. Mbaa yow am-ngé? Samba, I don't have any money. I hope you have some?

**TAPHA:** Waaw, am-naa ñeent fukk. Yes. I have 200 francs. Oui. J'ai 200 francs.

**JOHN:** Yalla baax-në! God is good! (Thank God.)

**SAMBA:** Promotion Humaine lènu jèm. Ngé may nu ci guy gële ci kanam. We are going to Promotion Humaine. Can we get off at that baobab tree over there in front?

**SOFEER:** Indi-ålëen seen pass. Your fare. Vos billets.


---

1 Remplacer par des noms de femmes si vous avez des stagiaires femelles.
Replace by womes if you have female trainees.

2 La particule -ë is a location marker like i and ë. Il indique un objet ou personne eloiigné(e) mais qui peut être vu(e) des locuteurs. Montrer la difference entre fii, fë, fële et foofu.

The particle -ë is a location marker like i and ë. It indicates an object or person who is in a place; remote but visible by the speakers. Also show the difference among fii, fë, fële and foofu.
SECTION III: GRAMMAR

1. Active vs Stative Verbs

As indicated earlier, the distinction between Active and Stative verbs is very important for the understanding of the verbal system in Wolof.

- **Active verbs** are those that indicate an action or process. Examples of active verbs studied so far are: *dem* = to go, *new* to come, *lekk* to eat, *toog* to sit

- **Stative verbs** are usually verbs that indicate being in a particular state of mind or static condition. Note that there are no adjectives in Wolof and all the words that in English would fall under that category would be stative verbs in Wolof, thus *tang* = hot in English should be translated to be hot, *baax* = to be good, *sedd* to be cold, *nor* = to be cooked.

Besides the English adjectives, there are other stative verbs but there are few of them. See appendix for a more complete list of stative verbs but for now it will suffice to know the following:

<table>
<thead>
<tr>
<th>Verbs</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>am</td>
<td>to have</td>
</tr>
<tr>
<td>bare/bari</td>
<td>to be plenty/a lot</td>
</tr>
<tr>
<td>doy</td>
<td>to be enough</td>
</tr>
<tr>
<td>mar</td>
<td>to be thirsty</td>
</tr>
<tr>
<td>naaje</td>
<td>to be late (in the day)</td>
</tr>
<tr>
<td>nekk</td>
<td>to be located</td>
</tr>
<tr>
<td>neex</td>
<td>to be good</td>
</tr>
<tr>
<td>nor</td>
<td>to be cooked</td>
</tr>
<tr>
<td>xiif</td>
<td>to be hungry</td>
</tr>
</tbody>
</table>

For the moment notice the two major grammatical differences between Active and Stative verbs.

a. **Additional Present Tense With "mangi"**

(see Section III, No. 2, page 29)

Only active verbs can be modified by the presentative -*mangi*. In other words the forms mangi, yangi... can only be used with Active verbs. This can be understood easily as we know that Stative verbs indicate a state of mind or being. So one test you can use to find out if a verb is Active or Stative is to ask your informant if you say Mangi + (verb). However, there are a few cases where it would be possible to use mangi with Stative verb but it's the exception rather than the rule and we will indicate them to you when they occur. The question you might have then is how is the present tense expressed with Stative verbs? This is treated in B. below.

b. **With marker -né**

As you will recall (see Note 3, page 12) the particle -*né* attached to a verb indicates that an action is completed:
The whole paradigm of this completion marker is given below:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-näa</td>
</tr>
<tr>
<td>2nd person</td>
<td>-ngë</td>
</tr>
<tr>
<td>3rd person</td>
<td>-në</td>
</tr>
</tbody>
</table>

This completion marker is a completion marker only when used with Active verbs. When it is used with a stative verb it only indicates a present tense. Compare the following sentences; in the left column are some active verbs and in the right one some stative verbs.

Dem-në. = He is gone. (He went.) Am-nënu xaalis. = We have money.
Nëw-näa. = I came. Ceeb bi neex-në. = The rice is good.
Gis-nënu suma xarit. = We saw my friend. An bi sedd-në. = The lunch is cold.

So the paradigm of naa, ngë, above has two distinct functions according to whether or not the verb is stative or active. For active verbs it's a completion marker and for stative verbs it's a present tense marker.

2. Negative Constructions

To form the negation, the particles in the following paradigm are attached to the verb. With these particles, the difference between stative and active verbs remain.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>-uma/-umë</td>
</tr>
<tr>
<td>2nd person</td>
<td>-ulôô</td>
</tr>
<tr>
<td>3rd person</td>
<td>-ul</td>
</tr>
</tbody>
</table>

Example:
Nëw-ul. = He did not come.
Dem-uma. = I did not go.

but...
am-uma. = I don't have.
Saf-ul. = It is not spicy.

3. Imperative

The imperative in Wolof is formed by adding to the infinitive the particles.

-al = for singular
-leen = for plural

Notice though, the irregular singular forms:

kaay. = Singular for come here.
am. = Singular for here when handing someone something.
It's equivalent of the English here.
These forms do take the regular -leen for the plural.

4. **Emphasis on Object and the Particle** "lê"

In English emphasis on one element of a sentence is done by putting a special kind of stress or tone. The stress is usually intended to draw the listener's attention. The order of words does not necessarily change. Thus, depending on what you want to insist on you can pronounce the sentence:

- We are going to Dakar. in different ways:
  - We are going to Dakar. (not them)
  - We are going to Dakar. (not Kaolack)
  - We are **going** to Dakar. (not coming from)

In Wolof the emphasis is done by completely changing the structure of the sentence. For now, we will concentrate on putting the emphasis on the object of the verb. So, if we take the example above:

- **Mungi dem Dakar.** Dakar is the object of the verb.

If we want to put the emphasis on Dakar, the following construction is required:

- **Dakar lê-y dem.** Object + lê (see page 31 for complete set) + (di) + verb

Other examples of constructions with object emphasis are:

- \`Allaaji mungi joge Kaolack. Kaolack lê \`Allaaji jôgé.
- Mungi tudd Mel. Mel lê tudd.

A more adequate translation of the sentences on the right above would be:

- It's Kaolack that Allaaji is from.
- It's Mel that he is called.
- It's rice that you are cooking.

This construction is used to answer questions like lan ngé-(y) + verb? Fôô jôgé? Naka lê tudd? Which require information contained in the object of the verb. Notice also that the construction with object emphasis has the same order as those questions.

Q: Lan ngé-y lekk?
A: Mburu laa-y lekk.

**Exercise:** to help you practice, try to change the following sentences by putting the emphasis on the object:

---

1Di is an auxiliary verb that has no real meaning of its own in Wolof. In speech its variant -y is used. It is placed before verbs and indicates that the action referred to is incomplete. It is also used to form the future as we will see later. In the present tense it is mostly used with active verbs.
5. Short Forms in Questions

As you have noticed, Wolof, like English, prefer to use short forms of questions. The following forms are the ones that have been presented so far:

2nd Person Singular

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English Dependency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naka ngé</td>
<td>Noo</td>
</tr>
<tr>
<td>Fan ngé-(y)</td>
<td>Foo-(y)</td>
</tr>
<tr>
<td>Lan ngé-(y)</td>
<td>Loo-(y)</td>
</tr>
</tbody>
</table>

3rd Person Singular

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English Dependency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naka le-</td>
<td>Nu mu-</td>
</tr>
<tr>
<td>Fan le-(y)</td>
<td>Fu mu-(y)</td>
</tr>
<tr>
<td>Lan le-(y)</td>
<td>Lu mu-(y)</td>
</tr>
</tbody>
</table>

2nd Person Plural

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English Dependency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naka ngeen</td>
<td>Nu ngeen</td>
</tr>
<tr>
<td>Fan ngeen-(di)</td>
<td>Fu ngeen-(di)</td>
</tr>
<tr>
<td>Lan ngeen-(di)</td>
<td>Lu ngeen-(di)</td>
</tr>
</tbody>
</table>

If you wish to learn the other forms now, ask your teacher(s) and write them down on the space provided below:

1st Person

2nd Person

3rd Person
6. Articles in Wolof

A. Indefinite Articles

In the singular there are no indefinite articles like a and an in Wolof as there are in English. Instead, Wolof uses the numeral benn (one). This numeral is placed before the noun just like in English, thus:

\[
\begin{align*}
\text{benn kër} & = \text{a house} \\
\text{benn xale} & = \text{a child}
\end{align*}
\]

In most cases, the numeral benn can be omitted. In the plural the particle ay is placed before the noun, so:

\[
\begin{align*}
\text{Am-në ay kër.} & = \text{He has houses} \\
\text{Gis-naa ay xale.} & = \text{I saw some children}
\end{align*}
\]

B. Definite Articles

In Wolof there is not a single definite article like "the" in English or le/la in French. What corresponds to the definite article "the" is a set of consonants that are combined with the particles -i, -ë (See Page 10, note 1). So you can have:

\[
\begin{align*}
xale bi & = \text{the child (here)} \\
xale bë & = \text{the child (there)} \\
kër gi & = \text{the house (here)} \\
kër gë & = \text{the house (there)}
\end{align*}
\]

There are a total of eight classes for the singular and two for the plural. While there exist some phonetic explanations, they are not consistent enough to make general rules out of them. Furthermore, it is difficult to offer any semantic groupings. Just like in French where you have to learn the right gender le or la, you will have to memorize the consonant that goes with the new nouns you learn. To help you do this, in the lexicon, all nouns will be given with their consonant following in parenthesis. You will notice that in the Dakar Wolof, the consonant b is the most commonly used. This is due to the fact that all borrowings from the languages usually take that class. For more details on this subject, you can consult Dakar Wolof by Nussbaum, Gage and Warre, Washington, D. C. 1970. The different classes of consonants are given below. Use the space provided to fill out with different words you have learned so far. Check with your teacher or your informant for accuracy.

Singular

\[
\begin{align*}
b- \\
g-
\end{align*}
\]
j-

l-

m-

s-

w-

k-

Plural

ñ-

y-
SECTION IV: QUESTIONS

Try to answer the following questions on your own.

John ag Samba, Ṯungi toog ci Kër-gë?
Yow, yângi toog?
John ag Samba, Ṯungi toog ci Kër gi walla
 Ṯungi taxaw ci benn are kaar?
John ag Samba, luñu-y def?
Samba, lu muy def?
John, lu muy def?
Yow, loo-y def?
Lu ngéen di def?
John, fu mu jògë?
Samba, fu mu jògë?
Apparanti, fu mu jògë?
John ag Samba, Ṯungi dem dëkk bë?
John, mungi dem dëkk bë walla mungi dem Kãolack?
John, fu mu jém?
Samba, fu mu jém?
Apparanti, fu mu jém?
Nit ñi, Ṯungi taxaw ci are kaar rapid?
Samba, ñaatë paas lë am?
John, ñaatë paas lë am, benn walla ñaar?
Yow nag, am-ngë xaalis?
Ñaate xaalis ngë am?
John ag Samba, fuñu-y wacc?

*Special questions for Rural Focus

Samba-ëngi dem Promotion Humaine?
John-ëngi dem Promotion Humaine?
Samba ag John, fan lënû-y dem?
Yow, yangi xaar taksi?
Samba, nag, mungi xaar taksi?
Samba ag John, fan lënû taxaw lëég?
Sa dëkk, mungi ci tali bi?
Sa dëkk, mungi ci tali Kãolack?
Sa dëkk, mungi ci yoon-u Kãolack?
Sa dëkk, mungi ci yoon-u Ndár?
Taksi bi, Kãolack lë jém?
Yow nag, foô jém?
Taksi bi, am-në ñaar-i palaas?
Am-në palaas ci kanam?
Am-në palaas ci gânnâw?
Am-në palaas ci digg bi?
Fii bë Kãolack, ñaata lë?
Am ngë paas?
Man, am-u-në paas-u New York, yow nag, am ngë?
Ci Sënegal, fan ngë dëkk?
Promotion Humaine, fan lë nekk?
Fu nu jém?
John ag Samba, fu ngeen jém lëégï?
SECTION V: PROVERBS AND SAYINGS

1. Ku am-ul yaay namp maam.

2. Purux du gærëm ñam-u daaw.


4. Dumë jënd jaan ci pax.

5. Mangi ci sa simis bi.
   mbubb mi
   létt yi
   etc.

SECTION VI: WRITTEN EXERCISES

PRACTICE WRITING THE FOLLOWING TRANSLATIONS:

Loo-y def? ____________________________
Mburu laa-y lekk. ____________________________
Are you waiting? ____________________________
I'm full. ____________________________
I'm washing my hands. ____________________________
I'm eating rice & fish. ____________________________
And this, what do you call it in Wolof? ____________________________
Taste the sweet potato. ____________________________
Do you have peanut butter? ____________________________
Please light the fire. ____________________________
I hope the food isn't too spicy. ____________________________
Are you making balls? ____________________________
She's dividing the food. ____________________________
How much is the fare? ____________________________
We are getting off here. ____________________________
I hope you have money. ____________________________
We're going to "Promotion Humaine". ____________________________
Hand me your 200 francs. ____________________________
Come in! ____________________________
What are you cooking? ____________________________
They greet the people. ____________________________
What are you doing? ____________________________
They are 25 francs each. ____________________________
### Vocabulary for Chapter III

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>agsi</td>
<td>to arrive (here)</td>
</tr>
<tr>
<td>am (st)</td>
<td>to have/there is</td>
</tr>
<tr>
<td>añ, aňe</td>
<td>to eat lunch</td>
</tr>
<tr>
<td>aň (b.)</td>
<td>lunch</td>
</tr>
<tr>
<td>aň (st)</td>
<td>where</td>
</tr>
<tr>
<td>apparanti (b.)</td>
<td>&quot;kaar rapit&quot; conductor</td>
</tr>
<tr>
<td>are (b.)</td>
<td>stop for bus or &quot;kaar rapit&quot; or taxi stop!</td>
</tr>
<tr>
<td>areet'</td>
<td>tea (see page 38)</td>
</tr>
<tr>
<td>ãttaya (j.)</td>
<td>let us (let's)</td>
</tr>
<tr>
<td>ayca</td>
<td></td>
</tr>
<tr>
<td>bare/bari (also a st. verb)</td>
<td>too much/a lot/to be plenty/to be numerous</td>
</tr>
<tr>
<td>bataňse (b.)</td>
<td>eggplant</td>
</tr>
<tr>
<td>biir (c.)(b.)</td>
<td>inside/stomach</td>
</tr>
<tr>
<td>bisaab (b.)</td>
<td>local green vegetable or a local</td>
</tr>
<tr>
<td>bisaab bu xonq</td>
<td>sweet red drink (like kool-aid) - sorrel</td>
</tr>
<tr>
<td>bisimilaay</td>
<td>Arabic expression</td>
</tr>
<tr>
<td>bool (b.) or ndap (l.)</td>
<td>eating bowl</td>
</tr>
<tr>
<td>cafaay (l.)</td>
<td>sauce served with &quot;laax&quot;</td>
</tr>
<tr>
<td>ceeb (b.)</td>
<td>rice</td>
</tr>
<tr>
<td>ceeb-u jën (b.)</td>
<td>rice and fish dish</td>
</tr>
<tr>
<td>ceeb-u yapp (b.)</td>
<td>rice and meat dish</td>
</tr>
<tr>
<td>cere mbum (j.)</td>
<td>cous-cous with cabbage sauce</td>
</tr>
<tr>
<td>cin (l.)</td>
<td>cooking pot</td>
</tr>
<tr>
<td>cox (l.)</td>
<td>hull of millet grains</td>
</tr>
<tr>
<td>daňk</td>
<td></td>
</tr>
<tr>
<td>daqar (j.)</td>
<td>to form balls with food when eating with your hand</td>
</tr>
<tr>
<td>de</td>
<td>tamarind</td>
</tr>
<tr>
<td>dërêm (b.)</td>
<td>expression of warning or insistance</td>
</tr>
<tr>
<td>dëwlin/dìwlin (j.)</td>
<td>five francs</td>
</tr>
<tr>
<td>digg (b.)</td>
<td>oil</td>
</tr>
<tr>
<td>diw</td>
<td>middle, center</td>
</tr>
<tr>
<td>diwtir (g.)</td>
<td>to grease, to lubricate</td>
</tr>
<tr>
<td>doy (st)</td>
<td>palm oil</td>
</tr>
<tr>
<td>dugg</td>
<td>to be enough/plenty</td>
</tr>
<tr>
<td>dugg</td>
<td>to enter</td>
</tr>
<tr>
<td>fuldk</td>
<td>fifty</td>
</tr>
<tr>
<td>furnò (b.)</td>
<td>habachi</td>
</tr>
</tbody>
</table>
ganaar (g.)
gejj (g.)
guddë (st)

inddë/yinde’ (b.)
indi
jang
japp
japp-ndab
jaraw lakk
jaxatu (j.) or xuluñe (b.)
jem/dem
jëřëjëf

kaani (g.)(b.)
kaani salaat (g.)
kaar rapit (b.)
kanam (c.)(g.)
kanjë (g.)
Kay
kook (b.)
kunekk
kuddu (g.)

laaj (g.)
laax (b.)
lakk
leket (g.)
lekk
lekk (g.)
lewat (st)
lujum (j.)

macc
mar (st)
mar
matt (m.)
may
mburu (m.)
meew (m.)
mos

chicken
dried fish
to be late (in the evening)

steamer
to bring/also to give (me is understood)
to study/to read/to learn
to hold/to catch
to hold the bowl
said after eating to express thanksgiving
local vegetable - green tomato shaped, bitter
tasting
to go
thank you/thanks

hot pepper
green pepper
public transportation - (blue vans)
front/also - face
okra
come
calabash spoon
each/everyone
spoon

garlic
porridge like dish
to burn/to be burned/to bake
calabagh
to eat
food
to be bland
vegetables

to suck
to be thirsty
to lick
firewood
to give (as a gift)/to let/to allow
bread
milk
to taste
naaje (j.)
naaje (st)
naan
naar
ñaar-fukk
ñaar-i cin
ñaata/ñaatë
ñaatë/ñaata
na ci jàmm bare!
nag (j.)
nam (w.)
nambí/pullóox (b.)
ndap (l.) or bool (b.)
ndawal/rénd (l.)
ndákkë (l.)
ndugg (l.)
nè rees ag jàmm!
ñëbbe (j.)
nëkk (st)
nan (b.)
nëex (m.)
netetu (j.)
nit (k.)
njar
njonkan, bësukk (m.)
noppí (st.)
nor (st.)
nûlug
ñunga fa'

paaka (b.)
paas (b.)
palaas (b.)
pataas (b.)
persi (b.)
poobar (b.)
pullóox (b.) or nambi (j.)

ráxas
ráxasu
reer
reer (b.)
rénd (l.) or ndawal (l.)
roof (b.)

squash
to be late (in the day)
to drink
two
one hundred
rice and a sauce (literally: two pots)
how much
how much
may you eat in great peace!
beef
food
manioc
eating bowl
fish/meat and vegetables when placed on top
of rice in eating bowl with rice
breakfast
provisions
digest in peace!
black-eyed peas
to be located
egg
a sauce served with main dish to be added
while eating
local vegetable
person
curdled milk with water added
squat, stoop
to be finished, to stop, to be quiet
to be cooked
to add water to the cooking pot
they’re fine!

knife
fare
room (seats)
sweet potato
parsley
pepper
manioc
to wash
to wash oneself
to wash oneself
to eat dinner to have dinner
dinner
fish/meat and vegetables when placed on top
of rice in eating bowl
stuffing
saf
salaat (s.)
sanqal, suguf, sanguf (s.)
saqami
sedd (b.)
sedd (st.)
seddèle
seppi
sexaw (s.)
simm/simmi
soble (s.)
sofër (b.)
sóór
soow (m.)
sukk, jonkan
summ/simmi
suppome (b.)
suur (st.)
taal (b.)
talaale
tali (b.)
tamaate (j.) (b.)
tamaate luqati
tang
taxaw
tay	
tibb
togg
upp
wàcc, wàccee
wann
warax
deseq (st.)
wet
wet-u
woddu

spicy
lettuce
millet flour
to chew
cold
to be cold
to divide prepared food into serving bowls
to remove cooked food from the cooking pot
local tea
to take off/remove an article of clothing
onions
driver
to put steamed rice in sauce to cook/to decant
curdled milk
to squat, to stoop
to take off
cabbage
to be full
fire/to light
to saute
paved road
tomato
tomato paste
to be hot (temperature)
to stop, to stand
to steam cook
while eating with your hand, the act of taking a handful
to cook
to fan
to descend/come down, to get off work
to swallow
to swallow without chewing
to be dry (for food only)
side
next to/near to
to wrap a sarong around one's waist
xaar
xar (m.)
xêm (st.)
xiif (st.)
xöön (b.)
xorom (s.)
xuluñe (b.), jaxatu (j.)
yakk
yapp (w.), (y.)
yapp-u nag
yapp-u xar
yéet (w.)
yombb (b.)

to wait
mutton
to be burnt
to be hungry
cooked hard rice (from bottom of the cooking pot)
salt
local vegetable, green tomato shaped, bitter tasting
to remove from cooking pot and place in a bowl/ to decant
meat
beef
mutton
treated conch/shellfish
like a cucumber
CHAPTER IV

SECTION I: DIRECTIONS

Asking and Giving Directions

Coming from a place where all the streets and addresses are clearly marked, you will find the task of trying to locate a place very difficult. Even in the downtown area where streets are clearly marked, you will notice that this is true. Senegalese people themselves solve this problem by constantly asking for directions. An early familiarization with these terms will help you during your early weeks of the adaptation process.

1. Direct Questions

   a. Fan lë marse bi nekk? Where is the market?
      Fu marse bi nekk?
      post bi
      baar bi
      dispanseer bi

      You can also change the order of the question and have:

      Marse bi fan lë nekk? The market, where is it?
      Fu mu
      Post bi
      etc....

   b. Ana seef dë wilaas bi? Where is the village chief?

      This is the same "ana" we had in the Chapter I as in:

      Ana waa kër gë?

      This is certainly the easiest way to ask for a place or a person but its use is limited compared to the other expressions. Its usage is preferred when asking for people rather than places.

   c. Doo më wan marse bi? Won't (would) you show me the market?

      Doo më baal wan më yoon-u dispanseer. Won't (would) you please show me the way to the dispensary?

      This form was introduced in Chapter III (see note 4, page 39). It is a polite way of asking for directions or giving commands. It is used with strangers and older people. Some useful expressions are given below. Once again, you can expand the list by asking your informant or teacher for expressions you will judge necessary for you.

      Doo më baal jox më tērē bi? Would you please give me the book?
      Woo-1 (woo-al) më Seydou. Call Seydou for me.
      May më ndox. Give me water.
*Special Expressions for Rural Focus*

Jënd-ël më sigaret.  
Buy me some cigarettes.

Wecci më.  
Make change for me.

Balee-1 më suma néég.  
Sweep my room.

Tëj bunt bi.  
Close the door.

Ubbi palanteer bi.  
Open the window.

Taal lëmp bi.  
Turn on the light.

Rootal më ndox.  
Fetch me some water.

Abal më carax.  
Lend me some sandals.

Abal më sër.  
Lend me a sarong.

Wan më wanag wi.  
Show me the toilets.

Yobbu më Promotion Humaine.  
Take me to Promotion Humaine

Bindël më leetar.  
Write a letter for me.

May më asporo.  
Give me some aspirins.
2. Indirect Questions

In formal situations you will find that these indirect ways of asking questions are always preferred.

Birô Corps de la Paix, sore-nê fi?

Soxnê si, post bè laa-y laajte.

Is the Peace Corps office far from here?

Madam, I'm asking (looking) for the post office.

*Special Vocabulary for Rural Focus

Kër sëriñ bi, fu mu nekk fii?

Mbadañun

Njagaññaw

Kër prefet bi sore-nê fi?

Jàkkà ji

Jàngu bi

Santar sosyaal bi

Doo më baal jottëli më peel bi.

marto bi.

pont yi.

jaasi ji.

Where is the "marabout's" house?

(Fii adds the send of "around here", "in the neighborhood/area"...)

Is the Prefet's house far from here?

mosque

Koranic school

social center

Can you please hand me the shovel.

hammer.

nails.

hatchet.

Xam-u-loo fi ku tudd Moussa Ndiaye?

You do not know (you don't happen to know) someone by the name of Moussa Ndiaye.

Ku is a relative pronoun. See note 7 this Chapter in the Grammar section for additional details.

3. Terms of Directions

Nouns: Ci sa ndeyjoor

on your right

ci sa cambodó

on your left

ci gannaw

behind

ci kanam

in front

wet-u

next to

mbedd mi

the road

ci suuf

under

Verbs: laajte

to ask

jaar

to go by/ to pass

tallal and jubël

to go straight

dellu

to go back

topp

to follow

wëri

to go around

agg

to arrive

jadd

to turn

Expressions: mungì ci kanam

it's in front

mungì sa ndeyjoor

it's on your right

jubël-ël bè ñgg

go straight until you get there

tallal-al bè ñgg

go straight until you get there

wëri-1

go around

jaaraal nii

go this way
4. **Money -- Xaalis**

**a. Numbers**

Before taking up the study of money, the numbers 1 to 10 and 10 to 100 are introduced:

<table>
<thead>
<tr>
<th>Number</th>
<th>Senegalese Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>jurđom benn</td>
</tr>
<tr>
<td>2</td>
<td>jurđom naar</td>
</tr>
<tr>
<td>3</td>
<td>jurđom nett</td>
</tr>
<tr>
<td>4</td>
<td>jurđom nent</td>
</tr>
<tr>
<td>5</td>
<td>fukk</td>
</tr>
<tr>
<td>6</td>
<td>haa fukk</td>
</tr>
<tr>
<td>7</td>
<td>haa fukk ag benn</td>
</tr>
<tr>
<td>8</td>
<td>haa fukk ag naar</td>
</tr>
<tr>
<td>9</td>
<td>haa fukk ag nett</td>
</tr>
<tr>
<td>10</td>
<td>haa fukk ag jurđom benn</td>
</tr>
<tr>
<td>11</td>
<td>haa fukk ag jurđom naar</td>
</tr>
<tr>
<td>12</td>
<td>haa fukk ag jurđom nett</td>
</tr>
<tr>
<td>13</td>
<td>haa fukk ag jurđom nent</td>
</tr>
<tr>
<td>14</td>
<td>haa fukk ag jurđom 'Kent</td>
</tr>
<tr>
<td>15</td>
<td>haa fukk ag jurđom 'Bent</td>
</tr>
<tr>
<td>16</td>
<td>haa fukk ag jurđom 'War</td>
</tr>
<tr>
<td>17</td>
<td>haa fukk ag jurđom 'Ett</td>
</tr>
<tr>
<td>18</td>
<td>haa fukk ag jurđom 'Tett</td>
</tr>
<tr>
<td>19</td>
<td>haa fukk ag jurđom 'Tent</td>
</tr>
<tr>
<td>20</td>
<td>haa fukk ag jurđom 'Kent</td>
</tr>
<tr>
<td>21</td>
<td>haa fukk ag jurđom 'Bent</td>
</tr>
<tr>
<td>22</td>
<td>haa fukk ag jurđom 'Naar</td>
</tr>
<tr>
<td>23</td>
<td>haa fukk ag jurđom 'Nett</td>
</tr>
<tr>
<td>24</td>
<td>haa fukk ag jurđom 'Nent</td>
</tr>
<tr>
<td>25</td>
<td>haa fukk ag jurđom 'Jurđom benn</td>
</tr>
<tr>
<td>26</td>
<td>haa fukk ag jurđom 'Jurđom naar</td>
</tr>
<tr>
<td>27</td>
<td>haa fukk ag jurđom 'Jurđom nett</td>
</tr>
<tr>
<td>28</td>
<td>haa fukk ag jurđom 'Jurđom nent</td>
</tr>
<tr>
<td>29</td>
<td>haa fukk ag jurđom 'Jurđom 'Kent</td>
</tr>
<tr>
<td>30</td>
<td>fukk ag benn</td>
</tr>
<tr>
<td>31</td>
<td>fukk ag naar</td>
</tr>
<tr>
<td>32</td>
<td>fukk ag nett</td>
</tr>
<tr>
<td>33</td>
<td>fukk ag nent</td>
</tr>
<tr>
<td>34</td>
<td>fukk ag jurđoom</td>
</tr>
<tr>
<td>35</td>
<td>fukk ag jurđoom 'Bent</td>
</tr>
<tr>
<td>36</td>
<td>fukk ag jurđoom 'War</td>
</tr>
<tr>
<td>37</td>
<td>fukk ag jurđoom 'Tent</td>
</tr>
<tr>
<td>38</td>
<td>fukk ag jurđoom 'Tett</td>
</tr>
<tr>
<td>39</td>
<td>fukk ag jurđoom 'Tent</td>
</tr>
<tr>
<td>40</td>
<td>fukk ag jurđoom 'Kent</td>
</tr>
<tr>
<td>41</td>
<td>fukk ag jurđoom 'Bent</td>
</tr>
<tr>
<td>42</td>
<td>fukk ag jurđoom 'Naar</td>
</tr>
<tr>
<td>43</td>
<td>fukk ag jurđoom 'Nett</td>
</tr>
<tr>
<td>44</td>
<td>fukk ag jurđoom 'Nent</td>
</tr>
<tr>
<td>45</td>
<td>fukk ag jurđoom 'Jurđoom benn</td>
</tr>
<tr>
<td>46</td>
<td>fukk ag jurđoom 'Jurđoom naar</td>
</tr>
<tr>
<td>47</td>
<td>fukk ag jurđoom 'Jurđoom nett</td>
</tr>
<tr>
<td>48</td>
<td>fukk ag jurđoom 'Jurđoom nent</td>
</tr>
<tr>
<td>49</td>
<td>fukk ag jurđoom 'Jurđoom 'Kent</td>
</tr>
</tbody>
</table>

Notice the irregular form fanweer for 30. This word is formed by the Wolof fan which means day and weer which means month = the number of days in a month.

<table>
<thead>
<tr>
<th>Number</th>
<th>Senegalese Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>teemiir</td>
</tr>
<tr>
<td>60</td>
<td>jurđom benn fukk</td>
</tr>
<tr>
<td>70</td>
<td>jurđom naar fukk</td>
</tr>
<tr>
<td>80</td>
<td>jurđom nett fukk</td>
</tr>
<tr>
<td>90</td>
<td>jurđom nent fukk</td>
</tr>
</tbody>
</table>

**b. Counting Money**

The monetary unit in Senegal is the franc C.F.A. (communauté financière africaine). The CFA is used in about ten other African countries (all are former French colonies). Currently the CFA is pegged to the French franc at a fixed rate of 50 francs CFA to 1 French franc. Francs CFA exists in coins of 1, 2, 5, 10, 25, 50 and 100, and bills of 500, 1,000, 5,000 and 10,000. The names of the coins are:
When there is no ambiguity, the term derém is usually omitted. This is especially true after 100. You will hear more often naar fukk instead of naar fukk-i derém.

Notice also the -i- between the number and derém. This -i- is a linker and indicates a relationship between the number and the object counted. This is true not only for money but for counting any object.

With naar the -i- is optional and that's why you often hear:

naar derém naar fukk and naar fiitín

Furthermore, in rapid speech, naar derém is pronounced nàdderém.

In compound numbers ending with 5 - derém as in 155 francs CFA, where the term derém alone would be used, it is replaced by the number benn, thus:

fan weer-i derém ag benn 155 francs CFA

or simply,

fanweer ag benn 155 francs CFA

nent fukk ag benn 205 francs CFA

When the number of CFA is not divisible by 5 = convertible into derém -- an expression for the remaining 4 francs CFA or less is added after the number of derém and the two expressions are linked by ag which in this case translates plus.

derém ag duubél 7 francs CFA

nàdderém ag fiitín 11 francs CFA

nètt-i derém ag nent-i fiitín 19 francs CFA
CULTURAL NOTES

ASKING FOR AND GIVING DIRECTIONS AND ORDERS

Senegalese people rarely say "I don't know" when asked directions. A typical answer could go something like: Go to that corner, turn left and ask the people who are sitting there.

Another practice is to refer you to women, street vendors, or the local "naar shop". Those people usually know everyone in the neighborhood.

Even when you are lost, tired, frustrated, be sure and not forget to greet people before asking for directions.

Don't feel funny about asking kids to do things for you. It's totally accepted in Wolof culture. If you do send a kid on an errand, a neexal (reward) is not necessary but is always appreciated. Occasionally rewarding them for their help in the form of anywhere between 5 to 25 francs, whatever you feel would be appropriate.

In formal situations, the indirect way of asking questions is preferred.

Avoid saying "So and so told me....." this is considered very rude and improper in the Wolof culture. Wolofs would say something like "I have heard....." "Dëggnaa......"

In asking questions in general, Wolof people find it very rude to ask, or being asked certain types of questions. These include questions like: How many brothers and sisters do you have? What do your parents do? The first is certainly due to beliefs forbidding the counting of human beings. In fact, when Wolof people are faced with the necessity of counting people, they use the term "Bant (or xalimë) maam yallah" which translates "God's bit of wood".
SECTION II: DIALOGUES

JÉND PIIS

Nhenteel-u Waxtan
Fourth Conversation
Quatrième Conversation

John and Samba are buying a piece of material for John's mother in the Sandaga market. John et Samba achètent du tissu pour la mère de John, au marché Sandaga.

JOHN: Jàmm ngë-am?
JAAYKAT: Jôtam rekk, alhandulilaay!
JOHN: Ana waa kër gë?
JAAYKAT: Ñunga fa!

SAMBA: Meetar, ñaata? I'm talking about the blue one.
JAAYKAT: Ban piis ngë wax, bu bulô bi walla bu wex bi? Which material are you talking about, the blue or the white one?

SAMBA: Bu bulô bi laa wax. Je parle du bleu.
JAAYKAT: Ñata ngë fay? How much do you pay? (want to)

SAMBA: Juroóm ñett fukk laa fay. I pay 400 CFA. (How about 400 CFA.)
JAAYKAT: Loolu tuuti-në, yokk-al tuuti. Fay-al juroóm ñent fukk. It's too low, raise it a little. Pay 450 CFA.

SAMBA: Baax-në. That's good. (It is...)
JAAYKAT: Ñata meetar ngë bëgg? How many meters do you want?

SAMBA: Jaay-më ñaar-i meetar. Sell me three meters.
JAAYKAT: Am! Here!

SAMBA: Am ngë weccit-u ñaar-i téèmëér? Do you have change for 1000 CFA?
JAAYKAT: Waaw, indi-l! Am sa weccit. Yes, give (it) to me.

SAMBA: Jaay-nia ffaar-i meetar. Here's your change.
JAAYKAT: Amin weccit-uffaar-i téem4r? How much is a meter?

SAMBA: Jur66m riett fukk laa fay. It's too low, raise it a little. Pay 450 CFA.

SAMBA: Baax-ng. That's good. (It is...)
JAAYKAT: Ñata meetar ngë bëgg? How many meters do you want?

SAMBA: Jaay-më ñaar-i meetar. Sell me three meters.
JAAYKAT: Am! Here!

SAMBA: Am ngë weccit-u ñaar-i téèmëér? Do you have change for 1000 CFA?
JAAYKAT: Whew, indi-l! Am sa weccit. Yes, give (it) to me.

SAMBA: Jaay-nia ffaar-i meetar. Here's your change.
JAAYKAT: Amin weccit-uffaar-i téem4r? How much is a meter?

SAMBA: Jur66m riett fukk laa fay. It's too low, raise it a little. Pay 450 CFA.

SAMBA: Baax-ng. That's good. (It is...)
JAAYKAT: Ñata meetar ngë bëgg? How many meters do you want?

SAMBA: Jaay-më ñaar-i meetar. Sell me three meters.
JAAYKAT: Am! Here!

SAMBA: Am ngë weccit-u ñaar-i téèmëér? Do you have change for 1000 CFA?
JAAYKAT: Whew, indi-l! Am sa weccit. Yes, give (it) to me.

SAMBA: Jaay-nia ffaar-i meetar. Here's your change.
Les dialogues suivants portent sur l'achat de différentes marchandises. Le coordonnateur peut les utiliser séparément ou en conjonction avec une sortie.

The following dialogues are based on market situations and deal with buying specific items. The Language Coordinator might use them separately or in conjunction with an "outing" exercise.

<table>
<thead>
<tr>
<th>Mংগি জেং যঃপ্প.</th>
<th>Buying meat.</th>
<th>Chez le boucher.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>(Nuyôô)</em></td>
<td>(Greetings)</td>
<td>(Salutations)</td>
</tr>
<tr>
<td>A: Kilo xar, ūata?</td>
<td>How much is a kilo of mutton?</td>
<td>Combien coûte un kilo de mouton?</td>
</tr>
<tr>
<td>....(nag)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B: Kilo, téêmêr ag jurôôm ṛent fukk.</td>
<td>950 CFA the kilo.</td>
<td>950 CFA le kilo.</td>
</tr>
<tr>
<td>A: Téêmêr ag jurôôm ṛent!</td>
<td>950 CFA! How expensive!</td>
<td>950 CFA! C'est cher!</td>
</tr>
<tr>
<td>Aka jafe!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B: 'yapp, dafa nakk, mootax.</td>
<td>It's because there is a shortage of meat.</td>
<td>C'est parce qu'il y-a une penurie de viande.</td>
</tr>
<tr>
<td>A: Doo ko wannî?</td>
<td>Won't you lower the price?</td>
<td>Voudrez-vous diminuer le prix?</td>
</tr>
<tr>
<td>B: Anx kay,¹ fay-al téêmêr Yes, pay 900 CFA. ag jurôôm ṛentt fukk.</td>
<td>Si, payez 900 CFA.</td>
<td></td>
</tr>
<tr>
<td>A: Baax-nê, jox mè ūaar-i kilo.</td>
<td>It's good. Give me two kilos.</td>
<td>C'est bien, donnez moi deux kilos.</td>
</tr>
</tbody>
</table>

¹Yes to a negative question.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(Nuyôô)</td>
<td>(Greetings)</td>
<td>(Salutations)</td>
</tr>
<tr>
<td>A: Jên wi nag têll ñata?</td>
<td>And the fish how much is a piece?</td>
<td>Et le poisson c'est combien le morceau?</td>
</tr>
<tr>
<td>B: Têll ñent fükk.</td>
<td>200 CFA the piece.</td>
<td>200 CFA le morceau.</td>
</tr>
<tr>
<td>A: Bëgg-u-lôô jurôôm benn fükk, ñaarì têll yi?</td>
<td>How about (Don't you want) 300 CFA for two pieces?</td>
<td>Voulez-vous 300 CFA pour les deux morceaux?</td>
</tr>
<tr>
<td>B: Loolu tuuti-në yokk-al sa loxo.</td>
<td>That's too little, raise your price(hand).</td>
<td>C'est peu. Augmentez le prix (main).</td>
</tr>
<tr>
<td>A: Fay-naa lë jurôôm ñaar fükk.</td>
<td>I'll pay you 350 CFA.</td>
<td>Je vous paye 350 CFA.</td>
</tr>
<tr>
<td>B: Baax-ul, wante indi-l.</td>
<td>It's not good, but give me (the money).</td>
<td>Ce n'est pas bon, mais donnez moi (l'argent).</td>
</tr>
</tbody>
</table>

**Waxaaale.**

**Bargaining.**

Maaaam! My friend, come buy some fish from me! (Come so that I can sell you some fish.)

**AMINATA:** Mbaa jënd yi bees-nëñu? I hope the fish are fresh?

**JAAYKAT:** Waaw, waaw. Tann-al bu lë neex. Yes, yes. Choose whichever one you want (pleases you).

**AMINATA:** Coof bi, ñaata? How much is the "coof"?

**JAAYKAT:** Boobu, téenëëër ag ñent fükk. That one (costs) 700 CFA.

**AMINATA:** Def-al më ko teënëëër, më jënd leneen. Sell it to me for 500 CFA and I'll buy something else.

**JAAYKAT:** Fay-al! Më waas-al lë ko? Pay! Do you want me to Payz? Vous voulez-vous que je scale it for you?

**AMINATA:** Waaw, ñangi dëllu-si léegi. Yes, I'll be right back. Oui, je reviens tout de suite.

*Do not confuse this më with the object pronoun më. See grammar note 3. This më has the meaning of "let me". This special construction will be taken later.*
Ci butig-u naar bi.  
At the "naar" shop.  
Chez le "naar".

(Nyyoo)  
ABLAYE: Naar bi, am-ngë "Golden"?

(Greetings)  
"Naar", do you have a "golden"?(drink)

(Salutations)  
Naar, avez-vous de la boisson "golden"?

NAAR BI: Waaw. Bu mag walla bu ndaw?

Yes. A large or small one?

Oui, une grande ou une petite?

ABLAYE: Bu ndaw laa bëgg. Mbaa sedd nê?

I would like a small one. Je voudrais une petite.

I hope it's cold?  
J'espère que c'est bien glace?

NAAR BI: Sedd nê bu baax.

It's very cold.  
C'est très bien glace.
SECTION III: GRAMMAR

1. The verb "am"

Up to now, we have seen the verb am used as meaning "to have". There are other uses for am. The following are some:

a. Am-në palaas ci kanam. There is a place in front.
   Am-në ñaar-i jiggén ci kër gi. There are two women in the house.

In this instance am has the meaning of the English there is/there are. Notice that unlike English, Wolof uses the singular form am-në for both singular and plural. This is very similar to the French il y a.

b. Am used to express age.

   Fanweer-i at laa am. I am 30 years old.
   or,
   Am-naa fanweer-i at. I am 30 years old.

c. To indicate the length of time one has spent in a place.

   Example:
   Moom, am në fi ñaar-i weer. He has been here for 2 months.
   (Literally: He has 2 months here.)
   Be n weer lëľu fi am. We have been here for a month.

d. Command form.

   Am sa weccit! Here's your money/change.
   Am' Here/hold this/take this, etc.

2. The particle "di"

As indicated earlier (see footnote on page 50), it's difficult to give one particular meaning to the particle -di. One of the most common explanations of -di is to describe it as an auxiliary verb. More uses of -di as an auxiliary verb will be seen in coming lessons but for now concentrate on the following points:

a. Di is often realized as -y-

   Example:
   Dakar laay-y dem. I'm going to Dakar. (In some areas, as in St. Louis, the use of laa-di is retained.)
   Loo-y def? What are you doing?
b. Di is usually placed before the verb. It indicates that the action referred to by the verb is incomplete.

c. Meaning of "to be"

When di is combined with the independent pronouns (see page 7), it has the meaning of "to be".

Examples:

Maa-y Moussa. I am Moussa.

Yaa-y jàngalekat bi. You are the teacher.

This use of the particle di will be taken up later, when we study the subject emphasis. Notice the negative counterpart of di (see note 6.)

Lii du siis. This is not a chair.

Man, du-më Americain. I'm not American.

The totality of the forms are seen in the paradigms below:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Maa-y</td>
<td>नो-य</td>
</tr>
<tr>
<td>Yaa-y</td>
<td>यें-ऩ</td>
</tr>
<tr>
<td>Moo-y</td>
<td>नो-य</td>
</tr>
</tbody>
</table>

* noun

d. With Object and Complement predicator

When used with the object and complement predicator lë di is always attached to it. (See note 4 page 50.)

3. Object Pronouns

Just like English, Wolof has separate forms for pronouns used as subjects and as objects. In English, the subject form for the first person singular pronoun is "I" while the object form is "me". The second person form "you" is the same whether used as a subject or an object. In Wolof, also, special forms exist for pronouns used as objects. Two of these forms are identical with each other; the 2nd and 3rd persons plural. There are also two forms that are identical with forms used as subjects (see page 7), these are the 1st person singular and plural. The object pronouns are:

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>më</td>
</tr>
<tr>
<td>2nd</td>
<td>lë</td>
</tr>
<tr>
<td>3rd</td>
<td>ko</td>
</tr>
</tbody>
</table>
Examples of these object pronouns are:

- Jaay më ṇaar-i meentar. Sell me two meters.
- Jox ko xaalis bi. Give him the money.
- Jottëli leen peel bi. Hand them over the shovel.

The third person singular ko is realized as ke in rapid speech. Object pronouns usually precede the verb. Ambiguity can exist with the second and third person plural leen, thus the sentence:

Gisnë leen. Can mean either: "He has seen you." (pl) or "He has seen them."

In that case, one way of avoiding the confusion is replace the pronoun with an independent pronoun followed by the particle lë as discussed in note 4, page 50. Thus the sentence can be either:

- Ñoon lë gis. lit: They, it is (that) he has seen.
- Yeën lë gis. lit: You, it is (that) he has seen.

Furthermore, it is possible to have an ambiguity involving both the subject and object pronouns. Consider the sentence:

Xam-nëñu leen.

Nëñu can be either 1st or 3rd person plural of subject pronoun and the object pronoun leen can either be 2nd or 3rd person plural. The sentence then can mean: "we know you(pl)" "they know you(pl)", "we know them" or "they know them"

Here again, using the independent pronoun will help clarify a subject and object ambiguity. So the sentence can be rephrased as:

- Ñun, yeën lëñu xam. We know you. ((As for) us, it's you we know.)
- Ñoon, yeën lëñu xam. They know you. ((As for) them, it's you we know.)
- Ñun, Ñoon lëñu xam. We know them. ((As for) us, it's they we know.)
- Ñoon, Ñoon lëñu xam. They know them. ((As for) them, it's they we know.)
4. **Imperative with Object Pronouns**

When an object pronoun is used with the imperative form there is a difference depending on whether the singular or the plural is used. In the plural, the imperative marker *leen* is kept so.

- Jox-leen mē ŋaar-i tēemēer. (You, pl.) give me 1,000 CFA.
- Indi-leen ko fii. (You, pl.) bring me (it, her) here.

But, when the imperative singular is followed by a direct object pronoun, the marker *al* is omitted and just the infinitive is used followed by the pronoun, thus the sentences:

- Wāni ko. (You, sing.) Lower it.
- Jaay mē ŋaar-i meetar. (You, sing.) Sell me three meters.
- Jox ŋū ŋent-i kilō. (You, sing.) Give us four kilos.

5. **Other use of the particle "-al"**

As we saw earlier, the particle *-al* (or *ēl*) is used to form the imperative singular. Another function of the particle is to indicate a relation of benefaction between the subject of the verb and some third party(ies). This function can be seen in the following sentences:

- Ngūngi jēndēl yaay-u Mel piis. They are buying material for Mel's mother.
- Doo mē wool (woo-al) Tapha. Won't you call Tapha for me.
- Fayal-nē Moussa paas. He has paid the fare for Moussa.

6. **The predicator *-dafa* with Stative Verbs**

In the sentences:

- Dafa jafe torop waay. It's too expensive.
- Dama tāng. I'm hot.
- Dafa liw. It's cold.

The particle *dafa* (see paradigm below for all forms) is a predicator whose functions will be studied in greater length further. In this chapter, only its use with stative verbs is introduced. The predicator *dafa* precedes the verb it modifies and has the same function as the marker *-ne* (note I. b., page 48). Using the same examples we had (see page 49), we can express the same ideas in the sentences:

- Dafu am xaalis. We have money.
- Ceeb bi dafa neex. The rice is good.
- Añ bi dafa sedd. The lunch is cold.
The semantic difference between dafa tàng and tàng nē is that while both translate "it is hot", the former has the added meaning of "it's because it's hot" while the latter has the sense of "It has become hot".

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>dama</td>
<td>danu</td>
</tr>
<tr>
<td>2nd</td>
<td>dangē</td>
<td>dangeen</td>
</tr>
<tr>
<td>3rd</td>
<td>dafa</td>
<td>danu</td>
</tr>
</tbody>
</table>

7. Relative pronouns

In Wolof relative pronouns are formed from the definite articles (see 6. b., page 52). The vowel -u is added to the appropriate consonant indicating the right class of the noun. Thus, the relative pronoun for kēr (g.) is gu, for jigēen (j.) is ju for piis (b.) is bu.

Examples of relative pronouns can be seen in sentences like:

Bu bulō bi, walla bu weex bi.

Butéél bu ndaw laa bègg.

Jigēen ju njool ji, Cumba lë tudd.

In connection with the interrogative words studied so far, notice the following parallels:

ban? Which one?  - Bu nuul bi. The (thing) black one.
fan? Where?  - Fu sore fē. The (place) far away one.

An understanding of these pronouns will help you better assimilate relative clause formation in Wolof which will be presented later.
SECTION IV: QUESTIONS

John, mungi jënd piis?
Samba, mungi jënd piis?
John ag Samba, piis lænu-y jënd?
John, lu muy jënd?
Yow nag, loo-y jënd?
John ag Samba, naïta piis lænu-y jënd?
Yow ag sa xarit lan ngeen di jënd ci butig bi?
Piis bu bulô bi jafe nê?
Piis bii dafa jafe, walla dafa yomb?
Sa montar bi, jafe-nê?
Naata lë-y jar?
Añã waa kër gê?
Yangi jënd piis?
Piis ngë-y jënd walla dall?
Meetar naïta?

Practice various questions concerning money, such as:

Am ngë weccit-u junni.
 naïta ngë am lëegi?
Naata ngë-y am bës bu nekk.
etc.

*Supplementary questions for rural focus.

Kilo xar naïta?
Lu tax yapp jafe?
Jên jafe-nê ci Dakar?
Jafe-nê ci Amerik?
Golden naïta?
Coca cola naïta?
Beer nag?
Beëbu ndaw ngë bëgga walla bu mag?
Bu mag naïta?
Mbë ñadd nê?
All bi am-në coca cola?
SECTION V: PROVERBS AND SAYINGS


2. Wax loo xam, def lóó mën, sóo téddée nelaw.


5. Buur du mbokk.
SECTION VI: WRITTEN EXERCISES

Ban piis ngë wax?
It's too low, raise it a little.
Sell me some material.
Do you have change for 1,000 CFA?
Do you have change for 100 CFA?
Which material do you like?
It's not good.
It's too expensive.
Lower the price.
What are you buying?
How many meters do you want?
There's a shortage of meat.
Pay 2,000 CFA
How much is the fish?
I'll pay you 500 CFA.
Give me the fish.
I'll be right back.
I'd like a small one.
It's very cold.
I've been here a month.
I'm 22 years old.
I'm going to Rufisque.
How old is your mother?
Where is your father?
Do you have sandals?
### Vocabulary for Chapter IV

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>abal</td>
<td>to lend</td>
</tr>
<tr>
<td>aka!</td>
<td>how/what</td>
</tr>
<tr>
<td>&quot;ambassade&quot;(b.)</td>
<td>Embassy</td>
</tr>
<tr>
<td>anx kay</td>
<td>yes (only used in response to a negative question)</td>
</tr>
<tr>
<td>asporo (b.)</td>
<td>aspirin</td>
</tr>
<tr>
<td>baal (st.)</td>
<td>to excuse, to forgive</td>
</tr>
<tr>
<td>baar (b.)</td>
<td>bar</td>
</tr>
<tr>
<td>baax-u-l</td>
<td>it's not good</td>
</tr>
<tr>
<td>bale</td>
<td>to sweep</td>
</tr>
<tr>
<td>bale (g.)</td>
<td>broom</td>
</tr>
<tr>
<td>bagn?</td>
<td>which one?</td>
</tr>
<tr>
<td>bāŋk (st.)</td>
<td>to be broke</td>
</tr>
<tr>
<td>bayyil</td>
<td>to go farm</td>
</tr>
<tr>
<td>bees (st.)</td>
<td>to be fresh/new</td>
</tr>
<tr>
<td>bēgg (st.)</td>
<td>to want</td>
</tr>
<tr>
<td>bèle</td>
<td>that/that one</td>
</tr>
<tr>
<td>bèrèb sajam</td>
<td>such and such a place</td>
</tr>
<tr>
<td>bés (b.)</td>
<td>day</td>
</tr>
<tr>
<td>bind</td>
<td>to write</td>
</tr>
<tr>
<td>boobu</td>
<td>that one</td>
</tr>
<tr>
<td>buló (st.)</td>
<td>to be blue</td>
</tr>
<tr>
<td>butœel (b.)</td>
<td>bottle</td>
</tr>
<tr>
<td>butig/bitig</td>
<td>shop/store</td>
</tr>
<tr>
<td>’cammoñ</td>
<td>left (hand)</td>
</tr>
<tr>
<td>carax (b.)</td>
<td>sandals</td>
</tr>
<tr>
<td>coof (b.)</td>
<td>(a kind of fish - same family sea bass/cod)</td>
</tr>
<tr>
<td>“corps de la paix”</td>
<td>Peace Corps</td>
</tr>
<tr>
<td>dafa</td>
<td>it is</td>
</tr>
<tr>
<td>dellu/delloo</td>
<td>to come back, to go back, to return</td>
</tr>
<tr>
<td>dispañseer (b.)</td>
<td>dispensary</td>
</tr>
<tr>
<td>doo</td>
<td>2nd pers. sing. negative of di</td>
</tr>
<tr>
<td>duubël</td>
<td>2 francs CFA</td>
</tr>
<tr>
<td>fanweer</td>
<td>thirty</td>
</tr>
<tr>
<td>fanweer-i dërëm</td>
<td>one hundred and fifty (CFA)</td>
</tr>
<tr>
<td>fay</td>
<td>to pay</td>
</tr>
<tr>
<td>fiftin (b.)</td>
<td>one franc (CFA)</td>
</tr>
<tr>
<td>fu</td>
<td>where</td>
</tr>
<tr>
<td>fu-mu</td>
<td>where (short form in questions - see page 51)</td>
</tr>
<tr>
<td>fukkan</td>
<td>ten</td>
</tr>
<tr>
<td>fukk-i dërëm</td>
<td>fifty francs (CFA)</td>
</tr>
<tr>
<td>Word</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------</td>
</tr>
<tr>
<td>gaar (b.)</td>
<td>train station</td>
</tr>
<tr>
<td>garaas (b.)</td>
<td>taxi station</td>
</tr>
<tr>
<td>jaar</td>
<td>to pass</td>
</tr>
<tr>
<td>jaasi (j.)</td>
<td>ring</td>
</tr>
<tr>
<td>jaaykat (b.)</td>
<td>to sell</td>
</tr>
<tr>
<td>jafe (st.)</td>
<td>to be hard</td>
</tr>
<tr>
<td>jangu (b.)</td>
<td>to be expensive</td>
</tr>
<tr>
<td>jënd</td>
<td>to buy/purchase</td>
</tr>
<tr>
<td>jox</td>
<td>to hand/pass</td>
</tr>
<tr>
<td>jumni</td>
<td>to give/hand</td>
</tr>
<tr>
<td>juroóm-i dërëm</td>
<td>five thousand francs (CFA)</td>
</tr>
<tr>
<td>juroóm ūaar (i) dërëm</td>
<td>thirty francs (CFA)</td>
</tr>
<tr>
<td>juroóm ūent fukk</td>
<td>twenty-five francs (CFA)</td>
</tr>
<tr>
<td>juroóm ūett fukk</td>
<td>thirty five francs (CFA)</td>
</tr>
<tr>
<td>kaas (b.)</td>
<td>glass/cup</td>
</tr>
<tr>
<td>kon (b.)</td>
<td>street/intersection/corner</td>
</tr>
<tr>
<td>leetar (b.)</td>
<td>letter</td>
</tr>
<tr>
<td>liw (st.)</td>
<td>to be cold</td>
</tr>
<tr>
<td>loxo</td>
<td>that, that thing</td>
</tr>
<tr>
<td>lutax</td>
<td>why</td>
</tr>
<tr>
<td>marse (b.)</td>
<td>market</td>
</tr>
<tr>
<td>mëdd (m.)</td>
<td>street</td>
</tr>
<tr>
<td>meetar (b.)</td>
<td>meter</td>
</tr>
</tbody>
</table>
naar (b.)
naar fukk-i dërêm
ñaar(i) dërêm or naddërêm
ñaar(i) ifintin
ñaar-i têemêër
ñaar-i têemêër-i dërêm
naddërêm
ñaar(i) dërêm
nag
ñaak
ndaw (st.)
neexal
nële
ñënt-i ifintin
ñëtt-i dërêm
ñëtt-i ifintin
ni
ñuul (st.)

paket (b.)
palenteer (b.)
peel (b.)
piis (b.)
pont (b.)
post (b.)

robb (b.)
root
rootal

sandarmêri
seet
seetlu
sob (st.)
som (st.)
sore, sori (st.)

tallal (jubêl)
tarn
tawat (st.)
tayal (st.)
tayyi (st.)
têemêër
têemêër-i dërêm
têj
têll
topp

ub
ubbi

a Mauritanian
one hundred francs (CFA)
ten francs (CFA)
two francs (CFA)
one thousand francs (CFA)
ten francs (CFA)
and
to be missing/to have a shortage
to be small
a reward
there, that
four francs (CFA)
fifteen francs (CFA)
three francs (CFA)
this way
to be black

package
window
shovel
material/cloth
nail
post office
dress
to fetch water
to fetch water for someone

special police force in Senegal
to look for, to see, to visit
to examine
to be nosy
to be tired
to be far (in distance)
to go straight
to pick/to choose
to be sick
to be lazy
to be tired
one hundred
five hundred francs (CFA)
to close, to lock
a piece (of fish)
to follow

ub
ubbi
waas
wan
wani
waxaale
wecci
weccit (w.)
weex (st.)
weex (b.)
welo (b.)
wër
wëri
wert (st.)
woo
woote
wut

to scale
to show
to reduce/to lower/to diminish
to bargain/bargaining
to make change
change
to be white
white
bike
to circle
to go around
to be green
to call
to call someone
to look for
to know
to be red
red
to be in a hurry
to take, to bring
to raise, to add
to be easy/to be priced reasonably
This chapter introduces the study of some "action" verbs. These verbs are in general verbs describing different activities of the day. We also present the study of time. Notice that, in rural areas especially, the "times of prayers" are more important in daily living. Time references are based on these as opposed to the hour of the day.

1. "Action" verbs

- yeewu: to wake up
- jëg: to get up
- sangu: to shower
- solu: to get dressed
- ndékkë: to have breakfast
- duggi marse: to go (shopping) to the market
- xëy: to go to work in the morning
- dem dékk bë: to go to town
- liggëy: to work
- ñëbbi: to go home
- wàcc: to get off work
- naan àattaaya: to have lunch
- noppélékù: to drink tea
- gont(u): to rest
- dem garañ palaas: to go to work in the afternoon
- seeti sumay xarit: to go to the "chatting" place
- nuyu-ji (nuy ji) nit ñi: to go see my friends
- naan-i attaya: to go say hello to friends
- waxtaan-ji: to go drink tea
- damye-ji: to go to chat (with friends)
- doxaan-ji: to go play chess
- doxantu-ji: to court someone
- taal-i reer: to go for a walk
- *Special Vocabulary for Rural Focus*
- bay: to cultivate
- gub: to cut (collect) grass/plants, to harvest
- goob: plant peanuts
- ji gerte: plant millet
- ji dëgub: plant corn
- ji mboq: plant manioc
- ji nambi/pulloo: plant blackeyed peas
- ji ñëbbe: to pound a grain until it becomes flour
- wàl: to pound grain to remove the hull
- soq: to pound
- débb: to weave
- rëbb: to hunt
2. Asking and Telling the Time of Day

- **Ban waxtu moo jot?**  
  What time is it?
- **Naari waxtu moo jot.**  
  It's two o'clock.
- **Nenti waxtu des-në tuuti.**  
  It's a little before four o'clock.
- **Tisbaar paase-në.**  
  It's after two in the afternoon.
- **Midi jot-në. walla**  
  It's noon.
- **Midi moo jot.**

3. Seasons of the Year

In Senegal, there are only two seasons. One dry season "hoo" and one rainy season "nawet". Noor usually starts at the beginning of the year and ends in May or June when the rains start.

4. Time in Wolof

The following represents a summary of expressions of time in Wolof:

<table>
<thead>
<tr>
<th>BES FAN YI</th>
<th>DAYS OF THE WEEK</th>
<th>LES JOURS DE LA SEMAINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altine'</td>
<td>Monday</td>
<td>Lundi</td>
</tr>
<tr>
<td>Talaata</td>
<td>Tuesday</td>
<td>Mardi</td>
</tr>
<tr>
<td>Allarba</td>
<td>Wednesday</td>
<td>Mercredi</td>
</tr>
<tr>
<td>Aijuma</td>
<td>Thursday</td>
<td>Jeudi</td>
</tr>
<tr>
<td>Aaseer (Samedi)</td>
<td>Friday</td>
<td>Vendredi</td>
</tr>
<tr>
<td>Dibeer (Dimaas)</td>
<td>Saturday</td>
<td>Samedi</td>
</tr>
<tr>
<td></td>
<td>Sunday</td>
<td>Dimanche</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WEER</th>
<th>MONTH</th>
<th>MOIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>AT</td>
<td>YEAR</td>
<td>ANNEE</td>
</tr>
<tr>
<td>AY BES</td>
<td>WEEK</td>
<td>SEMAINE</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TIME EXPRESSIONS</th>
<th>EXPRESSIONS DE TEMPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>tey</td>
<td>aujourd'hui</td>
</tr>
<tr>
<td>tey lë altine'</td>
<td>aujourd'hui, c'est lundi</td>
</tr>
<tr>
<td>tey altine' lë</td>
<td>avant hier</td>
</tr>
<tr>
<td>bërki dembb</td>
<td>il y a 3 jour</td>
</tr>
<tr>
<td>bërkaati dembb</td>
<td>hier soir (muit)</td>
</tr>
<tr>
<td>bëllëk</td>
<td>demain</td>
</tr>
<tr>
<td>bëllëk ci guddi</td>
<td>demain soir</td>
</tr>
<tr>
<td>gannaw/ginnaw bëllëk</td>
<td>après demain</td>
</tr>
<tr>
<td>gannawaati bëllëk</td>
<td>dans trois jour</td>
</tr>
<tr>
<td>su weere wi deewe</td>
<td>à la fin du mois</td>
</tr>
<tr>
<td>keroog</td>
<td>l'autre jour</td>
</tr>
<tr>
<td>ci kanam</td>
<td>plus tard/dans un instant</td>
</tr>
<tr>
<td>ci kanam tuuti</td>
<td>dans un (petit) moment</td>
</tr>
<tr>
<td>sanq</td>
<td>il y a un moment</td>
</tr>
<tr>
<td>saa</td>
<td>un instant</td>
</tr>
<tr>
<td>ci saa si</td>
<td>sur l'instant</td>
</tr>
<tr>
<td>sa yu nekk</td>
<td>chaque fois</td>
</tr>
<tr>
<td>bës bu nekk</td>
<td>chaque jour</td>
</tr>
<tr>
<td>bu yagg</td>
<td>il y a longtemps</td>
</tr>
<tr>
<td>bu yaggul</td>
<td>il n'y a pas longtemps</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TIME OF THE DAY

daybreak
early morning
daylight
around 10 a.m.
in the middle of the day
or in broad daylight
around lunch time
afternoon
night, dark
in the middle of the night

LES MOMENTS DE LA JOURNÉE

point du jour, petit matin
tôt le matin
durant le jour
vers 10 h du matin
en mi journée ou en plein
journée
vers l'heure du déjeuner
après midi
la nuit
en pleine nuit

PRAYING TIME

around 4:30 - 5:00 p.m.
around 6:00 p.m. and also
sunset
after dinner
dawn
around 2 p.m.

HEURES DE PRIÈRE

vers 4:30 - 5:00 de l'après midi
vers 6:00 de l'après midi et aussi
coucher du soleil
après le dîner
l'aube
vers 2 de l'après midi
### CULTURAL NOTES

#### SOCIAL RELATIONSHIPS AND TERMS OF KINSHIP

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mbokk</td>
<td>blood relative or spouse</td>
</tr>
<tr>
<td>baay</td>
<td>father - rural use</td>
</tr>
<tr>
<td>Papé</td>
<td>father - from French Papa</td>
</tr>
<tr>
<td>ndey</td>
<td>mother - rural use</td>
</tr>
<tr>
<td>yaay</td>
<td>mother</td>
</tr>
<tr>
<td>bájjan</td>
<td>father's sister</td>
</tr>
<tr>
<td>nijaay</td>
<td>mother's brother</td>
</tr>
<tr>
<td>rakk</td>
<td>younger sibling or parallel cousin</td>
</tr>
<tr>
<td>mag</td>
<td>older sibling or parallel cousin</td>
</tr>
<tr>
<td>doom</td>
<td>child - the father and all his brothers call all the children born to any of them &quot;suma doom&quot;. The mother and all her sisters call all the children born to them &quot;suma doom&quot;.</td>
</tr>
<tr>
<td>sët</td>
<td>grandchild or blood relative in grandchild's generation</td>
</tr>
<tr>
<td>sëtaat</td>
<td>great grandchild or blood relative in great grandchild's generation</td>
</tr>
<tr>
<td>jarbaat</td>
<td>nephew/niece</td>
</tr>
<tr>
<td>maam</td>
<td>grandparent</td>
</tr>
<tr>
<td>maamaat</td>
<td>great grandparent</td>
</tr>
<tr>
<td>sééx</td>
<td>twin</td>
</tr>
<tr>
<td>câmmín</td>
<td>brother - used only by his sister</td>
</tr>
<tr>
<td>taaw</td>
<td>first born child</td>
</tr>
<tr>
<td>caat</td>
<td>last born child</td>
</tr>
<tr>
<td>yumpaan/yimpaan</td>
<td>uncle's wife</td>
</tr>
<tr>
<td>jëkkér/sërijñ</td>
<td>husband</td>
</tr>
<tr>
<td>jabar/söxmë</td>
<td>wife</td>
</tr>
<tr>
<td>wujj</td>
<td>co-wife</td>
</tr>
<tr>
<td>goro</td>
<td>in-law and by extension all of spouse's relatives</td>
</tr>
<tr>
<td>wujj-pecergo</td>
<td>wives of brothers call one another</td>
</tr>
<tr>
<td>jiitle</td>
<td>step, from the verb jiitu - to be in front</td>
</tr>
<tr>
<td>yaay-u jiitle</td>
<td>step-mother</td>
</tr>
<tr>
<td>baay-u jiitle</td>
<td>step-father</td>
</tr>
<tr>
<td>njaabout/waa kër</td>
<td>family/household</td>
</tr>
<tr>
<td>kilifë/boroom kër</td>
<td>head of the household</td>
</tr>
<tr>
<td>dékkëdës</td>
<td>neighbor</td>
</tr>
<tr>
<td>surgë</td>
<td>dependent - one who lives in household but who is not closely related to the head of the household</td>
</tr>
<tr>
<td>coro</td>
<td>girlfriend</td>
</tr>
<tr>
<td>far</td>
<td>boyfriend</td>
</tr>
<tr>
<td>xarit</td>
<td>friend</td>
</tr>
</tbody>
</table>

When it is necessary to distinguish the sex, the words "ju jigeen" for female and "ju goon" for male are added. To indicate older and younger brothers of one's father or husband, or elder and younger sisters of one's mother or wife, the words ju mag elder and ju ndaw younger are added to the appropriate terms. Examples:
Baay jumag = father's elder brother
Jëkëer ju ndaw = husband's younger brother

The terms rakk and mag have as their primary meaning, younger and older. When used with a personal pronoun suma mag, sa rakk, etc. they indicate in the first place a sibling, but they can also mark a collateral relationship on both the maternal and paternal sides. In urban areas they can indicate just an age differentiation. When a specific indication is necessary it has to be described in some such terms as "his father and my father were of one father", "her mother and my mother had the same fathers", etc.

Ndey, yaay, baay, papë and maam are used in addressing people of generations older than oneself., e.g., suma ndey my mother and with their names in referring to them baay Ablaye father Ablaye, yaay Rokhaya mother Rokhaya whether these people are kin or not.

A mother's co-wives and father's wives are also addressed as ndey. Tante (from the French tante) is also used as a respectful term of address to an older woman and nijaay for an older man. Children are usually referred to and addressed to as: xale bi (one child) and xale yi (two or more children).

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>doom-u jittle</td>
<td>step daughter/son</td>
</tr>
<tr>
<td>wujj-pecergo</td>
<td>wives of brothers call one another</td>
</tr>
<tr>
<td>aawa</td>
<td>1st wife</td>
</tr>
<tr>
<td>ñaareel</td>
<td>2nd wife</td>
</tr>
<tr>
<td>ñetteel</td>
<td>3rd wife</td>
</tr>
<tr>
<td>ñenteel, etc.</td>
<td>4th wife, etc.</td>
</tr>
<tr>
<td>waxambaane</td>
<td>young man</td>
</tr>
<tr>
<td>ngor</td>
<td>nobility</td>
</tr>
<tr>
<td>gor</td>
<td>noble</td>
</tr>
<tr>
<td>njaam</td>
<td>slavery</td>
</tr>
<tr>
<td>jaam</td>
<td>slave</td>
</tr>
</tbody>
</table>

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SECTION II: DIALOGUES
SEITI XARIT CI CORPS DE LA PAIX
Juròóméél-u Wàxtaan
Fifth Conversation
Cinquème Conversation

John ag Samba ñungi dem seeti benn xarit-u John bu bokk ci "corps de la paix Amèricain". Kaar bangi taxax wà ci fë ruus bi. Aminata gis-në mag-an ag John ñu toog ci biir kaar bi. John and Samba are going to visit a friend of John's who is a member of the American Peace Corps. The bus is waiting at a red light. Aminata sees her older brother and John sitting in the bus.
John et Samba vont rendre visite à un ami de John qui est membre du corps de la paix Amèricain. Le car stationne au feu rouge. Aminata voit son grand frère et John assis dans le car.

AMINATA: Samba, John, fan ngeen jêm?
SAMBA: Allez-s Coursin lënu jêm. We are going to Alées Coursin.
AMINATA: Lu ngeen di vuti foofu?
SAMBA: Benn xarit-u John lënu- y seeti. We are going to see a friend of John's.
AMINATA: Xarit-am naka lë tudd?
SAMBA: Xam-umë turam wante John xam-në ko. I don't know his name but John does.
JOHN: Waaw, Vera lë tudd, Yes, her name is Vera.
AMINATA: Mbaa xam ngeen kër-ën?
SAMBA: Am-ul kër Dakar, ci ñu bi lë dëkk. She doesn't have a house in Dakar, she lives in the country.
JOHN: Waaye tey mungi nekk ci birô "corps de la paix". But, today, she is at the Peace Corps Office.
AMINATA: Birô "corps de la paix" fan le nekk?
JOHN: Ci kanam-u jumaa-ji ci wet-û "ecole Pape Gueye Fall". In front of the big mosque, next to school Pape Gueye Fall.
AMINATA: Waaw, waam, xam naa ko. Oh yes, I know (where it is).

AMINATA: Samba, John, ò allez-vous?
SAMBA: Nous allons aux Allées Coursin.
AMINATA: Qu'est-ce que vous allez chercher (faire) là-bas?
SAMBA: Nous allons voir un ami de Mel.
AMINATA: Comment s'appelle son ami(e)?
SAMBA: Je ne sais pas son nom, mais John le sait.
JOHN: Oui, elle s'appelle Vera.
AMINATA: Savez-vous où elle habite?
SAMBA: Elle n'a pas de maison à Dakar, elle habite en "brousse".
JOHN: Mais, aujourd'hui elle est au bureau du corps de la paix.
AMINATA: Où se trouve le bureau du corps de la paix?
JOHN: En face de la grande mosquée à côté de l'école Pape Gueye Fall.
AMINATA: Ah oui, je sais.
John et Samba vont voir le sous préfet. Leur voiture est arrêtée au bord de la route. Aminata voit son grand frère et John assis dans la voiture.

**AMINATA**

Samba, John, où allez-vous?

**SAMBA**

Nous allons en ville.

**AMINATA**

Vous avez des affaires à y traiter?

**SAMBA**

Oui, John doit voir le "sous préfet".

**AMINATA**

Quand reviendrez-vous?

**JOHN**

Après nous quitterons le préfet, nous devons aller dire bonjour à un ami.

**AMINATA**

Où habite votre ami?

**JOHN**

Il habite à Thies.

**AMINATA**

Où est-ce qu'il loge à Thies?

**JOHN**

Avec un ami qui s'appelle Ablaye, à côté de la gare routière.

**AMINATA**

Bien, à tout à l'heure (allez-y et revenez en paix)!

**JOHN**

OK, see you later (go and come back in peace)!
Vera mungi seeti "medecin seef" bi. Warne waxtaan ag moon ci mbir-um liggeey-ëm. Giseé-në ag Aminata ci yoon wi. Vera is going to see the "medecin chef". She has to talk with him about her job. She sees Aminata on the way. Vera est aller voir le "medecin chef". Elle doit lui parler de son travail.

**SEETI "MEDECIN SEEF" BI**

AMINATA: Vera, nanga def?
VERA: Mangi fi rekk. Gëj-naa læ gis.

AMINATA: Mangi fi rekk. Òó jëm?
VERA: "Medecin seef" bi laa-y seeti.

AMINATA: Danga feebaaar?
VERA: Dëedëet, feebaramë, warnaa waaxtaan ag moon ci suma "projet".

AMINATA: Ban waxtu ngëy noppi?
VERA: Yaakaarmaa-ne ci boor-u takkusaan.

AMINATA: Kon boog bë ci kanam. Mangi dem.
VERA: Nuyul-më waakër gë,.

AMINATA: Dinëëu kó dégg.  

**How are you?** How are you? **Comment allez-vous?**

**Fine. It's been a long time since I've seen you.** Fine. It's been a long time since I've seen you. **Bien. Il y a longtemps que je ne vous pas vu.**

**I'm fine. Where are you going?** Je me porte bien. Où allez-vous?

**I'm going to see the "medecin chef".** Je vais voir le "medecin chef".

**Are you sick?** Vous êtes malade?

**No, I'm not sick. I have to talk with him about my project.** Non, je ne suis pas malade. Je dois lui parler de mon projet.

**What time will you finish?** À quelle heure finissez-vous?

**I think around 5:00 p.m.** Je pense (que nous finirons) vers 5:00 de l'après midi.

**So, until later. I'm leaving.** Donc, à plus tard. Je m'en vais.

**Say hello to your family.** Le bonjour à votre famille.

**I'll tell them.** Je le leur transmettrai.
SECTION III: GRAMMAR

1. The Predicator -dafa with Active Verbs

In the last Chapter (Chpt. IV, page 76, no. 6) we presented the predicator "dafa" with Stative Verbs. Here we study its use with Active Verbs.

When used with active verbs the predicator dafa can have one or both of the following functions:

A. Explicative/Special Stress on Verb

Dafa-y liggééy
Dama-y dem Dakar
Sama baay dafa-y dem jumaa jé su wacce
Nun dafiu-y ñibbi ci boor-u tikkusaan

In these sentences, the predicator dafa/dama indicates that a certain stress is added to the verb. Thus, the sentence dafa-y liggééy means "he works/is working" (not plays/playing). This construction then marks emphasis on the verb. When you are asked a question like loo-y def? you should answer with this form. Another meaning would be an "explicative" meaning. The example: dama-y dem Dakar can mean something like: "What I am doing is going to Dakar". Note that this meaning also applies to Stative verbs.

B. Repetition (Habitual Present)

Another function of the predicator dafa is to indicate that an action is performed everyday or more often. Examples of this use are:

Dama-y xëy (bës bu nekk)
Jigéén ji dafay wal (subë su nekk)
Nit ñi dañu-y julli
Dafa-y guddëé wëcc
Dama-y nappi subë teel
Nawet nit ñi dañu-y bay

2. Relative Clause Formation - Introduction

The study of relative clause formation is introduced in this Chapter and will be taken up in Chapter VI.

In English, adjectives can modify nouns in different ways;

a. By simply placing the adjective before the noun, e.g., "A big house"

b. A predicate adjective in a relative clause after the noun "A house that is big"

c. A predicate adjective in an independent clause e.g., "A house is big"
Remember that Wolof has no real adjectives (see note 1, page 48) and the verbs that would be the equivalent of English adjectives are usually stative verbs.

For these English constructions, Wolof has only 2 equivalent constructions:

A. The constructions in a) and b) are rendered in Wolof by a relative verb phrase that has the meaning in b). Example:

Kër gu réy. A house that is big.

A relative verb phrase is made up of a relative pronoun (see note 7, page 77) plus a verb (infinitive). The realtive verb phrase follows the noun it modifies.

Piis bu bulô A blue piece of material
A piece of material that is blue

Jigëén ju baax A nice(good) woman
A woman that/who is nice

Yoon wu gudd A long way
A way that is long

*Tool bu mag A big field
A field that is big

Note that the construction with relative verb phrase is the same for active and stative verbs except that for Active verbs the particle -di (see note 2, pages 73 and 74) should be attached to the relative pronoun to give the meaning of "habitually" or "usually". If the particle di is not used with an active verb, the meaning is that of a perfective (completed action). Consider the following pairs of sentences and notice the difference in meaning.

Jigëén ju liggëy ci dékk bë A woman that has worked in town.
Jigëén ju-y liggëy ci dékk bë A woman that works in town.

Nit ku noppeliku A man who has rested
Nit ku-y noppeliku A man who (usually) rests

Mag ju jangale An older brother who has taught
Mag ju-y jangale An older brother who teaches

With stative verbs when the noun modified by the realtive verb phrase is determined (i.e., has a definite article), the definite article comes after the verb phrase rather than directly after the noun.

Nit ku baax ki
Xale bu njool bi
Piis bu jafe bi

B. For the construction in c) above, Wolof uses an independent verbal construction, in which the verb is marked by the particle -në, see page 48 - 49. Thus,

Kër gi réy-në The house is big
Jigëén ji baax-në The woman is nice
### 3. Possessive Pronouns

The complete forms of the possessive pronouns in Wolof are presented in the following chart:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>*suma + noun</td>
<td>suñu + noun</td>
</tr>
<tr>
<td></td>
<td>sama + noun</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sêmê + noun</td>
<td></td>
</tr>
<tr>
<td>2nd person</td>
<td>sa + noun</td>
<td>seen + noun</td>
</tr>
<tr>
<td></td>
<td>sê + noun</td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>Noun + -am</td>
<td>seen + noun</td>
</tr>
<tr>
<td></td>
<td>Noun + -em</td>
<td></td>
</tr>
</tbody>
</table>

Plural nouns modified by possessive pronouns are indicated by a plural particle. This particle which is placed immediately before the noun, has the form -y when immediately following the possessive pronouns that end in a vowel, i after seen, ay elsewhere. See table below for comparison between singular and plural form:

<table>
<thead>
<tr>
<th>Singular Noun</th>
<th>Plural Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td></td>
</tr>
<tr>
<td>suma kër</td>
<td>my house</td>
</tr>
<tr>
<td>2nd person</td>
<td></td>
</tr>
<tr>
<td>sa kër</td>
<td>your house</td>
</tr>
<tr>
<td>3rd person</td>
<td></td>
</tr>
<tr>
<td>kër-êm</td>
<td>his/her/its house</td>
</tr>
<tr>
<td>1st person</td>
<td></td>
</tr>
<tr>
<td>suñu kër</td>
<td>our house</td>
</tr>
<tr>
<td>2nd person</td>
<td></td>
</tr>
<tr>
<td>seen kër</td>
<td>your house</td>
</tr>
<tr>
<td>3rd person</td>
<td></td>
</tr>
<tr>
<td>seen-i kër</td>
<td>their house</td>
</tr>
</tbody>
</table>

### 4. The Temporal Relative "bu(su)"

In Wolof there is a special relative pronoun which is used to refer to the time in which the action of a verb takes place. The temporal relative is made up of the consonants b or s plus a vowel. For now we will just introduce its use with the vowel -u bu or su roughly correspond to the English "when" or "if". The complete paradigm of the relative is:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>bu/su-mê</td>
<td>bu-ñu</td>
</tr>
<tr>
<td>2nd person</td>
<td>boo</td>
<td>bu-ngeen</td>
</tr>
<tr>
<td>3rd person</td>
<td>bu</td>
<td>bu-ñu</td>
</tr>
</tbody>
</table>

The construction involving these temporal relatives is done in the following way:

<table>
<thead>
<tr>
<th>Temporal Relative</th>
<th>+</th>
<th>Verb</th>
<th>Suffixied by a long vowel</th>
</tr>
</thead>
</table>

Example: Boo wacée lan ngê-y def?

The long vowel to be attached depends on the verb -ee when the verb ends in a

*Notice the variance -- saa = suma*
consonant or when it is a monosyllabic verb ending in a vowel, or is a polysyllabic verb ending in a short front vowel (e, e, i).

Bu mē dem-ee.  If/when I go
Su woo-ee  If/when he calls
Su ŋu jōgē伊拉 If/when we come from
Bu ko'ind-ēe  If/when he brings it

-aa when the verb is a polysyllabic verb ending in a short central vowel (-e)

Dumé to spank.

Bu duma-aa xale bi  If/when he spanks the child

-oo when the verb is a polysyllabic verb ending in a short back vowel (o, o, u)

In constructions involving the use of the negative, the suffix is not used.
Example:

Bu mē wax-ul  If/when I don't speak
Su dem-ul  If/when he does not go.
SECTION IV: QUESTIONS

John ag Samba fuñu jém?
John ag Samba fan lëñu-y dem?
Xarit-u John lu mu-y liggeëy?
Yow "Corps de la Paix" ngé bokk?
Am ngé xarit bu bokk "Corps de la Paix?"?
Kii amnë xarit bu-y liggeëy "Corps de la Paix?"
Yow amngë mag ju gôôr?
Yow amngë rakk ju jigeë?
Kaar bi fan lë taxaw?
Yow xamngë Allëës Coursin?
Lu nekk Allëës Coursin?
Birô Corps de la Paix, fan lë nekk ci Allëës Coursin?
Xarit-u Vera, nu mu tudd?
Amnë kër Dakar?
Yow am ngé kër ci all bi?
Sa kër fan lë nekk?
Am ngé kër Amerik?
Tey lë lan? (Altine, talaata, etc.)
Ellëg lë lan?
Ginnaw ëllëg lë lan?

*Questions supplementaires pour milieu rural.
*Supplementary questions for Rural Focus.

Samba ag John ñall bë lëñu jém walla dëkk bë?
Yow, dëkk bë ngé jém?
Am ngé sox lë dëkk bë?
Am ngé fi sox lë?
Am ngeen soxlë birô corps de la paix?
John kan lë war gis?
Yow nag war-ngé gis direkteer-u corps de la paix?
Fan ngé dal ci Sénégal?
Xarit-u Mel fan lë dal?

Vera, medecin seef bi lë-y seeti?
Dafa feebar?
Yow nag, danga feebar?
Vera, lan lë-y waxtaan ag medecin seef bi?
Vera ban waxtu lë-y noppi?
Yeen nag ban waxtu ngeen di noppi?
Dangay julli takkusaan?
Ban waxtu lë kalaas bii di noppi?
Su kalaas bi jeexëlan ngé-y def?
SECTION V: PROVERBS AND SAYINGS

1. Suma nijaay-a boot njaboot gi.

2. Ñoo bokk ndey ag baay.

3. Cof say waajur, baaxul.


5. Bayyil caaxaan.
SECTION VI: WRITTEN EXERCISES

He is working.

He went to Dakar.

When my brother gets off work, he'll go to the mosque.

We get home at 5 p.m.

He gets off work late.

He has a blue piece of material.

She is married to a nice man.

This road is a long way.

This is a woman that has worked in town.

They are nice people.

The house is big.

When he brings it, give it to me.

When she calls, answer her.

When I go clean my room, it is dirty.

If I don't come, call me.
# VOCABULARY FOR CHAPTER V

**WOLOF**

<table>
<thead>
<tr>
<th>WOLOF</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>ajjuma</td>
<td>Friday</td>
</tr>
<tr>
<td>allarba</td>
<td>Wednesday</td>
</tr>
<tr>
<td>altine'</td>
<td>Monday</td>
</tr>
<tr>
<td>alxamis</td>
<td>Thursday</td>
</tr>
<tr>
<td>aseer</td>
<td>Saturday</td>
</tr>
<tr>
<td>at (m.)</td>
<td>year</td>
</tr>
<tr>
<td>aawa</td>
<td>1st wife</td>
</tr>
<tr>
<td>ay bës</td>
<td>week</td>
</tr>
<tr>
<td>bay</td>
<td>to cultivate</td>
</tr>
<tr>
<td>bëccëg</td>
<td>during the day, day light, day time</td>
</tr>
<tr>
<td>lër-set, bët-set</td>
<td>daybreak</td>
</tr>
<tr>
<td>bërskaati démb</td>
<td>three days ago</td>
</tr>
<tr>
<td>bees</td>
<td>to be fresh</td>
</tr>
<tr>
<td>bës (b.)</td>
<td>day</td>
</tr>
<tr>
<td>bës bu nekk</td>
<td>everyday</td>
</tr>
<tr>
<td>biig</td>
<td>last night</td>
</tr>
<tr>
<td>biir</td>
<td>inside</td>
</tr>
<tr>
<td>boor (b.)</td>
<td>around, in the neighborhood of, at the edge</td>
</tr>
<tr>
<td>bu, su</td>
<td>if, when</td>
</tr>
<tr>
<td>bu yagg</td>
<td>a long time</td>
</tr>
<tr>
<td>bu yagg-ül</td>
<td>not long ago</td>
</tr>
<tr>
<td>caat (m.)</td>
<td>last born child</td>
</tr>
<tr>
<td>ci saa si</td>
<td>right away</td>
</tr>
<tr>
<td>coro (l.)</td>
<td>girlfriend</td>
</tr>
<tr>
<td>dal</td>
<td>1. to lodge temporarily, to stay temporarily</td>
</tr>
<tr>
<td></td>
<td>2. to fall, to land, to reach, to begin, to happen</td>
</tr>
<tr>
<td>damyé-ji</td>
<td>to go play chess</td>
</tr>
<tr>
<td>dëbb</td>
<td>to pound, to grind</td>
</tr>
<tr>
<td>dee (g.)</td>
<td>death</td>
</tr>
<tr>
<td>dee</td>
<td>to die</td>
</tr>
<tr>
<td>démë</td>
<td>yesterday</td>
</tr>
<tr>
<td>des-në</td>
<td>left, less, minus, before (when telling time)</td>
</tr>
<tr>
<td>des-në tuuti</td>
<td>a little less, a little before</td>
</tr>
<tr>
<td>dewën (j.)</td>
<td>next year</td>
</tr>
<tr>
<td>dibës (j.)</td>
<td>Sunday</td>
</tr>
<tr>
<td>digg-u bëccëg</td>
<td>in the middle of the day, in broad daylight</td>
</tr>
<tr>
<td>doxaan-i</td>
<td>to court someone</td>
</tr>
</tbody>
</table>
doxantu- ji
dugg- i marse

to go for a walk
to go shopping, to go to the market

day after tomorrow
in three days
a chatting place
after dinner, bedtime
it's been a long time since I've seen you
to go to work in the afternoon
to cut (collect) grass, plants, etc.
noble
in laws and by extension all of spouse's
relatives
to cut (collect) grass, plants, etc.
long
night

ëllëk ci guddi
ëllëk, suba
tomorrow night
tomorrow
dawn
boyfriend
there
gannaw, ginnaw ëllëk
gannawaati ëllëk
garaq palas
gee, geewe
gëj-naa læ gis
gont
goob, gub
gor
goro (g.)
gub, goob
gudd
guddi (g.)
day after tomorrow
in three days
a chatting place
after dinner, bedtime
it's been a long time since I've seen you
to go to work in the afternoon
to cut (collect) grass, plants, etc.
noble
in laws and by extension all of spouse's
relatives
to cut (collect) grass, plants, etc.
long
night

jaam (b.)
jangale
jarbaat
jiitle-
example, yaay-u jittle-
baay-u jittle-
doorn-u jittle

jög
jot
jot në
julli (g.)
jullit (b.)
jumaa (j.)
slave
to teach
nephew, niece
step
step-mother
step-father
step child
to get up
to get, to receive
it is (in reference for telling time)
prayer
a Muslim
mosque, (the principal mosque)
later, in a while
in a little while
the other day

kanam (ci kanam)
kanam (ci kanam tuuti)
keroog

maamaat
maggat (b.)
moo jot
muus (m.)
great grand parents
older person
it is (in reference for telling time)
cat
to drink tea

to go drink tea

rainy season

4th, 4th wife

3rd, 3rd wife

afternoon

nobility

to go home

slavery

dawn, early in the morning

around lunch time

to be tall

dry season

to resk

to go say hello to people

after, past

to hunt

to go hunt

to be large, to be big

every time

a brief lapse of time, a moment

soap

Saturday

to bath

to bath with

to bath oneself

a while ago, a few minutes ago

twins, triples (all multiple births)

grandchild or blood relative of grand-
children's generation

great grandchild or blood relative of
great grandchildren's generation

to get dressed, to put one's clothes on
to pound, to remove the hull of grain
(rice/millet, etc.)

needs

morning, tomorrow

early morning

to light

to cook dinner

to go to cook dinner

first born child

around 4:30 -5:00 p.m. (the end of
the afternoon)

Tuesday

to go fetch wood
teel (st.)
tey
timis
tisbaar
to be early
today
around 6:00 p.m., sunset
around 2:00 p.m.

waaye
wal
war (st.)
waxambaane
waxtu (w.)
weer (w.)
wujj (w.)
wut
wuti

but
to pound a grain until it becomes flour
to have to, to be obliged to
young man
hour, time
month
co-wife
to look for
to go look for

xaaju-guddi
xéy

in the middle of the night
to go to work in the morning

yaakaar (st.)
yaakaar (g.)
yaakaarnaa-ne
yeewu
yoor-yoor
to believe, to think, to hope
belief, hope
I believe that...
to wake up
around 10 a.m.
CHAPTER VI

SECTION I: PROFESSIONS

<table>
<thead>
<tr>
<th>LIGGEÉY (B.)</th>
<th>PROFESSIONS/WORK</th>
</tr>
</thead>
<tbody>
<tr>
<td>rabbkat</td>
<td>weaver</td>
</tr>
<tr>
<td>to weave</td>
<td></td>
</tr>
<tr>
<td>jaaykat</td>
<td>seller</td>
</tr>
<tr>
<td>to sell</td>
<td></td>
</tr>
<tr>
<td>toggkat</td>
<td>cook</td>
</tr>
<tr>
<td>to cook</td>
<td></td>
</tr>
<tr>
<td>ñawkat</td>
<td>tailor</td>
</tr>
<tr>
<td>to sew</td>
<td></td>
</tr>
</tbody>
</table>

The suffix -kat is attached to a very to indicate the doer of an action. Roughly, -kat corresponds to the English "-er" and can be translated by he/she who.

Following are some examples of nouns formed with the suffix -kat.

<table>
<thead>
<tr>
<th>jangalekat</th>
<th>teacher (or, he/she who teaches)</th>
</tr>
</thead>
<tbody>
<tr>
<td>to teach</td>
<td></td>
</tr>
</tbody>
</table>

Me, I'm a teacher.

Her, she's an "animatrice".

My friend, he's an "animateur".

You, you're farmers. (plural)

When the place of work is referred to, notice that the vowel -é is attached to the very end:

Lycee Kennedy lë-y ligeéy-e.

Kaolack laa-y jangale-e.

The use of this special construction will be discussed later.
1. Wolof names of town and other foreign places

You should be familiar with the Wolof names of places in rural areas as people refer to them more often than they do the French names. Some of the most common names are given below. Try and learn to say them and check with your teachers for correct pronunciation.

- Dakar
- St. Louis
- Kaolack
- Diourbel
- Rufisque
- Thies
- Joal
- Tivaouane
- Ziguinchor
- Mauritanie
- Ivory Coast
- France
- America
- Abidjan
- Mecca
- Casamance

- Ndakaaru
- Ndar
- Kawlax
- Njaaréem
- Ténéej
- Kees
- Jiwaalo
- Tiwaawan
- Sigicoor
- Dannaar
- Koddiwaar
- Tugel
- Amerik
- Abijan
- Nakké
- Kasamaas

2. Other ways of indicating profession

Besides the use of the suffix -kat certain verbs are often used when referring to profession one performs. Some of these verbs are:

a. bokk - to belong to, to share as in:

Mbootaay-u "corps de la paix" laa bokk
organization Peace Corps I belong

I belong to the Peace Corps organization.

b. nekk - to be located

This is the most "neutral" of the verbs and its use is preferred to the others. It does not only indicate the place where you work but can also indicate the place where you live.

Sodeva laa nekk. - I work at Sodeva.

Ken, Kaolack lè nekk. - Ken works (or, lives) in Kaolack.

c. liggéey - to work

Lan mooy-y sa liggéey? What is your work
What do you do?

d. toppétoo - to take care of

Mbirun weërpi yaram laa-y toppétoo. I work in the health field.
business health I take care of
Notice also that when talking or explaining professions, Wolof prefers the construction with the predicator dafa (see page 93, no. 1). Thus:

Dafa-y jangale anglais.  
He teaches English.

Damay jaay.  
I'm a seller. (I sell.)

3. Some work related terms

Verbs:
- toppëtoo  
  to take care of
- dimmëli (dimbëli)  
  to help
- bokk  
  to belong to
- waxtaan riiño  
  to meet
- jangale  
  to teach
- soxlë'  
  to need
- cubb  
  to dye (tie dye)
- jang ñaw  
  learn to sew
- peesee liir yi  
  weight babies

Nouns:
- mbir  
  business
- wërgi yaram  
  health
- mbootaay  
  organizations, also meeting
- teen  
  gatherings
- dispâñseeer  
  well
- jàkkà  
  dispensary
- cuubkat  
  one who tie dyes
- kopperatiw-u cuubkat  
  tie dye cooperative

*Special Vocabulary for Rural Focus

Waa dékk bi, lu ŋu soxlë?  
What do the villagers need?
Waa dékk bi, lu ŋu bëgg?  
What do the villagers want?
Teen lënu gén soxlë.  
A well is what they need the most.
Dànu bëgg jang ñaw.  
They want to learn (how) to sew.
Kopperatiw-u cuubkat.  
A tie dye cooperative.

Some names of professions that do not necessarily require the suffix -kat. Examples are:
- samm bi  
  shepard
- mool bi  
  firsherman
- tëgg bi  
  blacksmith
When asking someone what their profession is, the indirect way is preferred. Instead of asking "what do you do for a living?" You may ask: "Where do you work?" or "Where are you?" -- using nekk.

Some people could be offended or embarrassed when asked the question, "What does your father do?" or "Does your father work?"

In the Wolof society, there is a fairly strong cast system. There are the Geër who traditionally have been in the higher level of the social echelon. Geër would correspond to the nobles. They are the ones the other casts work or perform for. If one belongs to any of the lower casts, he is a Neëno. The main casts are the Gewel; which is "griots" in French. They are the keepers of the oral tradition (the history of the country). One of their main functions is to tell family histories. It was through a gewel that Alex Haley got most of his information for his book Roots about his family. The Gewel can also play a musical instrument and acts as an entertainer during family ceremonies and special occasions.

Tëgg. The tëgg are the blacksmiths. Traditionally their main function was to mint and to make tools. Now, mostly they make jewelry and work with silver and gold.

Lawbe. The lawbe are the woodworkers and are mostly engaged in sculpture. Also the women lawbe have a reputation of being excellent dancers while the men play a small but powerful drum called a tama.

The cast system is still fairly respected by the majority of the Wolof people. Inter-marriage is not allowed, especially between a Geër and a Neëno.

While there is a tendency among "educated" people to try and ignore the cast system, traditional Wolofs still follow it.
COUMBA BAREPEXE


(Naka ci pexe!)
Questions on the Special Text

Tom Waccbees

Tom Waccbees, mungi sooga asgi Sénégal?
Sa xarit bii, mungi sooga asgi Senegal?
Yow nag, yangi sooga asgi?
Xanaa wacc bees ngé?
Yow, mbootaay-u "corps de la paix" ngé bokk?
Yow, ban mbootaay ngé bokk?
*Mbootaay gi ngé bokk naka lë tudd?
*Dëkk bi ngé dëkk nu mu tudd?
Yow, yangi jàng wolof?
Tom, lu-mu-y def lëegi?
Yeën, lu ngeen di def lëegi?
Soo jàngge wolof bè noppì, fan ngé-y dem?
Noom su jàngge wolof bè noppì, fu-mu jëñ?
Dëkk-u Tom, fu mu nekk?
Sa dëkk, yoon-u Ndar lë nekk wàlla yoon-u Kaolack?
Dëkk-ëm fu mu nekk?
Tom, waxtaan-në ag seef dë wilaas bi?
Yow, waxtaan ngé ag sa seef dë wilaas?
Sa seef dë wilaas naka lë sant?
Yow, naka ngé sant ci wolof?
Seef dë wilaas bi mu ne lan?
Waa dëkk bi lan lëñu bëgg?
Sa waa dëkk lu-ñu bëgg?
Ngé ne lan?
Soolë-nëñu teen?
Soolë-nëñu dispåñseer?
Soolë-nëñu farmasi?
Sa waa dëkk, lu-ñu génë soolë?
Waa dëkk bi, am-nëñu xaalis?
Yow, am-ngé xaalis?
Am-nëñu lëgëeykat?
Yow, lëgëeykat ngé?
Waa all bi, dégg-nëñu tubaab?
Yow, dégg-ngé fråñçais?
Yow, war-ngé jàng wolof?
Lu tax ngé war jàng wolof?
Questions on the Special Text

Coumba Barepexe

Coumba Barepexe, waa "corps de la paix" lë?
Yow nag, waa "corps de la paix" ngë?
Kii waa Amerik lë?
Kii, fan lë dékk ci Senegal?
Coumba Barepexe, fu mu dékk?
Yow, wet-u Touba ngë dékk?
Wet-u fan ngë dékk?
Coumba, ci áll bi lë-y liggéey?
Jigéén ŋi lë-y liggéey-al walla goôr ŋi?
Yow, ŋan ngë-y liggéey-al?
Ci "promotion humaine", kan ngë-y liggéey-al?
Ci "centre social" bi, kan ngë-y liggéey-al?
Sa dékk am-në dispâñseer?
Sa waa dékk soxlë-nëñu maternite?
Waa dékk-u Coumba Barepexe, am-nëñu "centre social"?
Sa jigeen-u waa dékk, am-nëñu "centre social"?
Sa waa dékk, lu ŋu soxlë?
Yow, dangay cuub?
Jigéén ŋi danu-y cuub?
Naata jigeen ñoo-y cuub?
Jigéén ŋi lu tax ŋu bëgg "cooperative"?
Jigéén ŋi lu ŋu laaj Coumba?
Sa waa dékk lu-ŋu lë laaj?
Coumba dafa-y daje ag jigeen ŋi?
Jigéén-u dékk bi lu ŋu-y wax; tubaab walla wolof?
Yow, dégg-ngë wolof?
Yow, dégg-ngë français?
Yow, warngé jang wolof bu baax?
Lutax ngë war jang wolof bu baax?
Yow, bare-ngë pexe?
Coumba nag?
SECTION II: DIALOGUES
Juróom Benneel-u Wàxtàan
Sixth Conversation
Sixième Conversation

AGSI-NÉNÜ CORPS DE LA PAIX

Samba ag John agsi-nèñü "corps de la paix". Ñüngi seen Vera Kennedy mu taxaw ci gannaaw biro bi.
Samba and John have arrived at the Peace Corps Office. They notice Vera Kennedy standing behind the office.
Samba et John sont arrivés au corps de la paix. Ils apperçoivent Vera Kennedy qui est debout derrière le bureau.

Samba ag John agsi-n’eaU "corps de la paix".
Samba et John sont arrivés au corps de la paix.

SAMBA: John, làkk-al wolof ndax man, degg-umè anglais.
John, speak in Wolof because I don't speak English.

JOHN: Baax-nè. Vera, nanga def?
Okay. Vera, how are you doing?

VERA: John, mangi fi rek. Gëj-naa le gis.
John, I’m fine. I haven't seen you in a while.

JOHN: Mangi fi rekkk.
I'm fine.

VERA: Kañ nga ñéw?
When did you come?

JOHN: Mangi sooga agsi. Amenaa fi ñetti fan rekkk.
I just arrived. I've only been here for 3 days.

VERA: Ana waa Amerik?
How's everybody in the U.S?

Everybody's fine & says hello. Meet(say hello) my friend, Tapha Ndiaye.

VERA: Ndiaye, nanga def?
Ndiaye, how do you do?

SAMBA: Mangi fi rekkk. Sant wa?
Fine thanks. What's your last name?

VERA: Kennedy, laa sant ci Amerik.
In America my last name is Kennedy.

SAMBA: Ci wolof nag, noo sant?
In Wolof, what's your last name?

VERA: Diop laa sant.
My last name is Diop.

SAMBA: Diop! Sa sant wi de neex-ul! Yow suma jaam ngë.
Diop! Your family name is not pleasant. You are my slave.

VERA: Dëdéëet, waay, yow suma jaam ngë. (Yow yaay sume jamm)
No, you are my slave.

1Last name joke. See note in student manual. Farce sur les noms de famille. Voir dans le livre de l'élève pour des explications plus détaillées.

149
*Jurōm bern-eel-u Waxtaan
*Special Dialogue for Rural Focus
*Dialogue Speciale pour Milieu Rural

CI GINNAW "PREFECTURE" BI


John et Samba attendent derrière la "Prefecture". Ils attendent que le Prefet arrive (au travail l'après-midi). John aperçoit son amie Vera qui passe.

John and Samba are waiting behind the "Prefecture's" office. They are waiting for the Prefet to arrive (at work in the afternoon). John sees his friend Vera passing.

SAMBA: Xanaa kèle sa mbök lè. That person over there is she your relative.

JOHN: Waaw, waaw, suma njajtigé lè, Vera lè tudd. Yes, yes, she is my colleague. Her name is Vera.

SAMBA: Moom itam, Prefet bi lè-y seet? Is she looking for the Prefet too?

JOHN: Wooù-mè de! Nèg-èl mè laaj ko. I'm not sure. Wait, I'll ask her.

SAMBA: Laaj ko ko ci wolof. Man mèn-ùmè lakk anglais. Ask her in Wolof. I can't speak English.

JOHN: Baax-nè! Vera, yow itam danga soxla Prefet bi? Okay! Vera, you too are looking for/need the "Prefet"?

VERA: Deédée, ci medecin seef bi laaj jògè. Dama war dellu suma dèkk balaa mu-y guddi. No, I'm coming from the "medecin chef's". I have to go back to my village before it gets dark/late.

JOHN: Ñun an-nèf oto, xaral nu yobbaale lè! Xam- ngé Samba, mag-u Aminata? Noom naar noo bokk ndey. We have a car, wait, we will give you a ride. Do you know Samba, Aminata's older brother. They have the same mother.

VERA: Sant wa?

SAMBA: Ndiaye lè. Yow nag noo sant?

VERA: Ndiaye. Ndiaye jaata! Man, Diop laa sant.

SAMBA: Diop bë jubb.

1Explique l'usage de mbök. Il ne designe pas seulement un veritable lien de parente mais.... Explain the usage of mbök. It isn't only used when talking about relatives but...
SECTION III: GRAMMAR

1. Auxiliary verbs war (must, should, to have to) and mën (to be able to)

These verbs, as in English, are often used with other verbs. They are used with the infinitive and behave as stative verbs (which they are).

- War-ngë am santé-u wof. You should have a Wolof name.
- Mën-në gas teen. He knows how to dig a well.
- War naa noppëliku. I should rest.

2. Relative clause formation (continued)

As the equivalent of English relative pronouns which refer to a noun as the object of a verb, Wolof uses the appropriate definite article (see, Note 7, page 77) with the vowel i (or e). The object noun, with its object relative pronoun formed in this way is followed by the subject and verb.

- Ker gé Ablaye jénd. The house Ablaye bought.
- Nit ki ngë gis. The person you saw.
- Tool bi suma baay am. The field my father has.

If the subject of the verb is pronominal, the subject pronoun also precedes the verb. In this kind of construction, the subject pronouns are:

<table>
<thead>
<tr>
<th>1st person</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mé</td>
<td>nu</td>
</tr>
<tr>
<td>ngë</td>
<td>ngeen</td>
</tr>
<tr>
<td>mu</td>
<td>nu</td>
</tr>
</tbody>
</table>

The sentences above, will then become:

- Ker gi mu jénd. The house he bought.
- Tool bi mu am. The field he has.

When the incomplete marker di is used, it is placed between the subject pronoun and the verb.

- Piis bè mu-y jénd. The material he is buying.
- Ceeb bi ngë-y lekk. The rice you are eating.
As we saw in Chapter IV (see not 7, page 77) relative pronouns are formed by using the appropriate consonant (or definite article). There is another set of relative pronouns but these pronouns are used without a modified noun. These pronouns depend on the nature of their referent. If it is a place, f is used. The consonant n is used to indicate manner (see Note 3, page 9). These consonants combined with the vowels u or i. In this case u indicates that referent is either non specific or hypothetical.

The vowel i indicates that the referent is specific or established.

Ku múmúñ. He/she who is patient will smile.
Ki agsi lëggi, américain lë. The person who just arrived is American.
Li nu def baax nê. What he has done is goo.
Fu Seydou dem? Where did Seydou go?
Fi ngë jögë sore ñë. Where (the place) you are coming from, is far.

Notice also the use of the relative pronouns in u to say "everyone", "everything", etc.

Ku nekk Everyone, each
Lu nekk Everything
Fu nekk Everywhere
Bës bu nekk Every day
SECTION IV: QUESTIONS

Vera Kennedy, fu mu ñékk?
Vera, Americain lë?
Yow nag, Americain nge?
Lan ngë?
John, dégg-në Anglais?
Samba, dégg-në Anglais?
Samba, lu tax mu-ne "lakkal wolof"?
Yow nag, dégg-ngë anglais? Wolof nag?
John, ñaata fan lë fi am?
Yow, ñaata fan ngë fi am?
John, kañ lë ñëw?
Sa xarit, kañ lë ñëw Señegal?
Yow nag, kañ ngë ñëw?
Vera, nu mu sant ci Wolof?
Yow, noo sant ci wolof?

*Supplementary questions for Rural Focus on the special dialogue

John ag Samba, lu-ñu-y def ci gannaw "Prefecture"?
Prefet bi, gontu-si-në?
John ag Samba, ku ñu-y xaar?
John, gis-në xarit-am mu-y jaar?
Yow, gis-ngë ko mu-y jëng?
Gis-në lë ngë-y jëng?
Vera, njaatige-Samba lë?
Sa njaatige, fu mu dëkk?
Samba, prefet bi lë-y xaar?
Yow itam, prefet bi ngë-y xaar?
War-ngë dem Dakar tey?
Soo waccee, fan ngë war dem?
Samba ag Aminata, lu ñu bokk?
Yow ag Steve, yëhnë bokk ndey?
SECTION V: PROVERBS AND SAYINGS

1. Dëñ-kumpê baaxul.

2. Jang naa alxuraan.

3. Yal na nga gaawa we'r! Amiin!

4. Danga añaan.

5. Ku sóóbu tooy.
SECTION VI: WRITTEN EXERCISES

1. Tekki leen baat yi ci wolof. Translate the following sentences in Wolof.
   George has to see the prefet.
   We can speak Wolof very well.
   My father has to pray "tisbaar".
   The women have to rest.
   Can you speak English?
   Aida is tired, she should rest.
   I saw Aminata standing behind the tree.
   We are going to see a friend of Tapha's who works at the Peace Corps.
   Speak slowly, I don't speak wolof very well.

2. Fill in the blank with the appropriate relative pronoun:
   oto______ xonqaay______ njoolaaay______ jigeen______
   xale______ gattaay______ sobte______ kër______
   animateur______ goor______ jangalekat______ muus______
   ndaw______ kuddu______ rëyaay______ ndox______
   sedd______ wolof______ xarit______ baay______

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3. Make complete sentences using the words given and the relative clause construction.

Example:

(Gis) xale/njool

Gisnaa xale bu njool (b.)

or

Xale bu njool laa gis.

(bëgg) ndox/sedd

(am) kër/ndaw

(jënd) piis/buló

(xam) gôôr/njool

(gas) teen/xôôt

(soxlé) dispàñseer/rêy

(bay) tool/rêy
### VOCABULARY FOR CHAPTER VI

<table>
<thead>
<tr>
<th>WOLOF</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>balaa</td>
<td>before</td>
</tr>
<tr>
<td>be's bu nekk</td>
<td>everyday</td>
</tr>
<tr>
<td>bokk</td>
<td>to belong to</td>
</tr>
<tr>
<td>cuub</td>
<td>to tie dye</td>
</tr>
<tr>
<td>dimbeli, dimmeli</td>
<td>to help</td>
</tr>
<tr>
<td>fu nekk</td>
<td>everywhere</td>
</tr>
<tr>
<td>Gannaar</td>
<td>Mauritania</td>
</tr>
<tr>
<td>gas</td>
<td>to dig</td>
</tr>
<tr>
<td>Geer</td>
<td>nobles</td>
</tr>
<tr>
<td>gen (st.)</td>
<td>to be better than</td>
</tr>
<tr>
<td>gewel, gewal (b.)</td>
<td>oral historians (griots)</td>
</tr>
<tr>
<td>jang ñaw, jiwaalo</td>
<td>to learn to sew</td>
</tr>
<tr>
<td>kees</td>
<td>Joal</td>
</tr>
<tr>
<td>lawbe</td>
<td>Thies</td>
</tr>
<tr>
<td>liir</td>
<td>woodworker</td>
</tr>
<tr>
<td>lu-nekk</td>
<td>baby</td>
</tr>
<tr>
<td>mbir (m.)</td>
<td>everything</td>
</tr>
<tr>
<td>mën (st.)</td>
<td>business, matter, affair</td>
</tr>
<tr>
<td>mbootaay (g.)</td>
<td>to be able to, to be capable of</td>
</tr>
<tr>
<td>ñaw</td>
<td>organization, association, society</td>
</tr>
<tr>
<td>Ndâr</td>
<td>to sew</td>
</tr>
<tr>
<td>neñêñâ</td>
<td>St. Louis</td>
</tr>
<tr>
<td>Njaaréem</td>
<td>a cast in Wolof society</td>
</tr>
<tr>
<td>peesee</td>
<td>Diourbel</td>
</tr>
<tr>
<td>sooga</td>
<td>to weight</td>
</tr>
<tr>
<td>tama (j.)</td>
<td>to have just, to have recently</td>
</tr>
<tr>
<td>têgg</td>
<td>small drum, tom-tom</td>
</tr>
<tr>
<td>têgg (b.)</td>
<td>to fabricate, to forge</td>
</tr>
<tr>
<td>tengëej</td>
<td>blacksmith</td>
</tr>
<tr>
<td>toppandoo</td>
<td>Rufisque</td>
</tr>
<tr>
<td>toppëtoo</td>
<td>to imitate</td>
</tr>
<tr>
<td>Tugël</td>
<td>to take care of</td>
</tr>
<tr>
<td>wôôr</td>
<td>France</td>
</tr>
<tr>
<td>yobbaale</td>
<td>sure</td>
</tr>
<tr>
<td>yobbu</td>
<td>to take along</td>
</tr>
<tr>
<td></td>
<td>to take</td>
</tr>
</tbody>
</table>
CHAPTER VII

SECTION I: HEALTH

1. Expressing a state of health

a. Dama feebar. walla, Feebar naa. I am sick.

Either of these expressions can be used. As you recall we discussed (Note 6, page 76 and 77) the semantic differences between these two expressions. In the sentences:

Dama xaw a feebar. I am a little bit sick.
Dafa gaaw a jooy. He/She cries easily.

These words xaw and gaaw are like adverbs. They modify the verbs feebar and jooy. Notice the place of xaw and gaaw. They are placed before the verb and after the predicator dafa (when used with it). Using the other construction we would get:

Xaw-naa feebar. I'm a little sick.
Gaaw-naa jooy. I cry easily.

b. Suna bopp dafa-y metti. I have a headache.

To express that a part of your body hurts, the construction with the verb metti = to hurt is used. This construction roughly corresponds to the English "I have a headache.", etc. In this case, notice the use of the particle di:

Suna biir dafa-y metti. or,
Suna biir moo-y metti.

The first sentence with the explicative dafa will be the response to the question "Lu le jot?" = "What's wrong with you?" The second indicates emphasis on the subject (see Grammar section no. 2 page 130) and would roughly translate: It's my stomach that hurts (not my thumb).

c. Lu le jot? What's wrong with you?

Lu le-y metti? Which part of your body hurts?

When the object pronoun is used, it is placed before the verb and after the interrogative word lu (or lan moo).

Lu ko-y metti?

Lan moo ko jot?
Lu leen jot?
When a noun is used the normal order is:
Lu jot Samba?
Lu-y metti Coumba?

The difference between jot and metti is that the first one indicates a perfective (accomplished) aspect, while the second does not. The meaning of jot is "to reach". So in essence, you are asking "What (disease) has reached you?" Another verb that is used in the same context is dall = to touch, to attain, to fall on... So, instead of Lu leen jot?, one can ask, Lu leen dal?

Metti has the meaning to hurt, to ache, with this verb, the progressive construction is used yielding:

Lu lē-y metti?
Lu-y metti Coumba?
Lu leen di metti?

Other expressions:
Tawat to be sick
soj or xurfaan to have a cold
sibbiru to have a fever, to have malaria

These verbs conjugate exactly like feebar

2. Vocabulary on health and diseases

The following list of words and expressions is part of an optional exercise that will be presented in class. If you wish to study them or need help, ask your teacher. Even if it is not presented in class, you might want to do it on your own by seeking help with the training staff.

ay feebar______________________
ŋas______________________
xurēet, njambutaan______________________
ŋappati______________________
sibbiru______________________
gaana______________________
kuli______________________

160
wannent
biir bu-y daw
gōm
seere
yeeneen baat
futt
dētt, mbēr
ku feebar lu muy def?
yaram wi dafaytang
waccu
miir
lox
sēqēt
tissōoli
xēm
ńaq
wokkatu
dama fete be samay loxo futt
saan
bori
deret
\`acc
newwi
garab
faj
seet
weir
gumbē
3. Vocabulary for nutrition

dafa xiibon

dafa tuuti lool

dafa-yooy rekk

amul yaram

biir bi dafa rêy

sawar-ul, du fo

dafa gaaw a mer

du nelaw
REVIEW QUESTIONS

If you have any difficulty with any of these questions, you should go back and review, with the help of an instructor.

Jamm ngé am?
Sa yaram jamm?
Kii gan lè ci Senegal? (Yow nag?)
Sa mag nu nu tudd?
Mag-u John nag, nu mu tudd?
Xam-ngé bioró corps de la paix? Fan lè nekk?
Paas-u fii bë Dakar, jafe nè?
Mën ngé lekke loxo?
Amerik, loxo lēńō-y lekke?
Fōō dékk ci Senegal?
Ci àll bi fōō dékk?
Kii boor-u Kaolack lè nekk walla boor-u Thies?
Nii nāar dégg-nēńu Wolof?
Sa rakk dēgg-nē Wolof? Anglais nag? Francais nag?
Ban waxtu ngé-y dem tooł?
Ban waxtu lē-y yeewu?
Si ngoon ban waxtu ngé-y gont?
Ban waxtu moo jot?
Loo-y def dįggu bėccēg?
Meentar naata? (200, 300, 500, 1,000 250, 5,000 150, 375, 400)
Naata xaalıs ngé am?
Kër Prefet bi sore nē fi?
Corps de la paix sore nē fi?
Marse bi, sore nē fi?
Ana John?
Yow, am ngé rakk,(mag, yu gōōr, ag naata rakk?)
Ci Amerik, oto bu xonq lē sa yaay am?
Danga feebar?
Lu lē jot?
Dafa feebar? Lu ko jot?
Lu ko-y metti?
Biirēm moo-y metti!
CULTURAL NOTES

1. Privacy and being sick

Sympathy is shown to people who are ill by going to visit them. For that reason, when someone is sick, he is rarely left alone to rest as one would do in the states. As you probably already learned, the notion of privacy as known in the states just does not exist here. One should master the difficult task of "being alone" in a crowd.

2. Visiting people who are ill

In urban areas, it is customary to bring fruit to people you are visiting. Upon arrival, one inquires about the patient by asking one of these expressions:

Naka yaram wi? How are you feeling (how's the body)?
Yangi tane? Are you feeling better? I hope you're better?
Mbaa yangi am tan?
Yangi fééx?

The patient answers:

Mangi tane. I'm feeling better.
Mangi fééx.

Loolu bare né, alhumdulilaay. I thank God.

Wolof people almost always answer in a positive way when asked about the state of their health. It is very possible to see someone answer from their death bed, "mangi tane" or "mangi fi rekk". . . . The expression "tane Wolof" which indicates that one is not really better. So if someone says "mangi tane, tane wolof" it really means they are still sick.
SECTION II: DIALOGUES

Juroóm naareelu waxtaan
Seventh Conversation
Septième Conversation

FOO JANGE WOLOF?

SAMBA: Tom, du yow Americain ngé?
TOM: Waaw, Americain laa. Yes. I'm American.
SAMBA: Fóó jógé ci Amerik? Where in America are you from?
TOM: New York laa juddóó, waaye Californie laa dëkk lééégi. I was born in New York but I live in Cali-
FORMA now.
SAMBA: Fóó jìàrge wólóf? Where did you learn Wolof?
TOM: Fii ci Senegal laa ko I have learned it here in Senegal.
SAMBA: Ku le ko jìngal? Who taught it to you?
TOM: Sumé jangalekat ag sunay xarit-u Wolof foo më ko jàngal. My teacher and my Wolof 
friends are the ones who taught it to me.
SAMBA: Yàgg ngé fi? Has it been a long time since you came here?
TOM: Juróóm benni weer laa fi am. I have been here for 6 months.
SAMBA: Juróóm benni weer rekkg ngé dégg wolof nii? Only 6 months and you speak Wolof this well?
TOM: Tuuti rekkg laa ci dégg. I only speak a little.
SAMBA: Yow kay, dégg ngé bu baax! You speak it very well!

Je suis né à New York, mais j'habite en Cali-
FORMA maintenant.

Où avez-vous appris le wolof?

Je l'ai appris ici au Senegal.

Oui te l'a enseigné?

Ce sont mon professeur et mes amis Wolof qui me l'ont enseigné.

Ça fait longtemps que vous êtes ici?

Il y a 7 mois que j'suis ici.

Six mois seulement et vous parlez le wolof aussi bien.

Je le parle seulement un tout petit peu.

Vous le parlez bien!
Samba-ngi waxtaan ag ben waa ju tudd Tom.
Samba is chatting with a fellow whose name is Tom.
Samba cause avec un homme qui s'appelle Tom.

SAMBA: Waaw, yow du Amerik ngé? Tell me, aren't you from America?

TOM: Waaw, dégg la, Amerik laa joge. Yes, it's true, I'm from America.

SAMBA: Xamante ngé ag ku ñu-y wax Douglas moom itam Americain lè. Do you know somebody by the name of Douglas he's also American.

TOM: Ah, Amerik dafa réy de Ban boor lè dékké? Ah, the US is big. In which part does he live? Dans quelle partie habite-t-il?

SAMBA: Moom, nag New York lè juddoo waaye Cali- fornïa lè dékk léégi. He was born in New York but he lives in California now.

TOM: Man, New York la suma waa kër dékk wante xanumé Douglas. My family is from New York but I do not know Douglas.

SAMBA: Xanaa yow Amerik ngé' jänge-wolof? Walla danga fi yagg? Did you learn Wolof in America? Or have you been here for a long time?

TOM: Fii ci Sénégal laa ko jange. Amnaa fi juroom benni weir. I have learned it here in Senegal. I've been here for six months.

SAMBA: Juroom benni weer rekk, ngéy lakk nii! Ku lé jangal Wolof? Only 6 months & you speak so well. Who taught you Wolof?

TOM: Sumé jangalekat ag sumay xarit-u wolof foó mé jangal. My teacher and my Wolof friends taught me.

SAMBA: Waaw kay loolu de baaxné. That's very good. Ca c'est très bien.
SECTION III: GRAMMAR

1. **Instrumentality**

   In English instrumentality is indicated by words like "with", "by", "through", etc. For example:
   
   He writes with a pen.
   He came by boat.

   In Wolof, the same type of construction exists and the word that is used is ag (or ak). Thus:

   Mangi lekk ag loxo.
   I eat with my hand.
   Yangi dox ag sa tank.
   You walk with your feet.

   Another way of expressing instrumentality is the use of the suffix -e. When this suffix is used, no preposition is necessary. When used with a preposition it creates a redundancy that is acceptable (is correct).

   Mungi lekk-e loxo.
   Xale bangi bind-e estilo.
   Bant lié dōb-r-e'xale bi.
   He eats with his hand.
   This child is writing with a pen.
   It's with a stick that he hit the child.

   The suffix -e is realized differently and according to phonological environment it is in. If you have some notion in phonetics, this might help you understand it, but, of course, the best way to learn these is through constant practice.

   -when attached to polysyllabic verb ending in short vowel, it can take any of the following forms: -ee or -ē when the vowel is a front vowel

   Examples:
   
   Aggali - to finish
   Aggalee - to finish with
   Dimbēli - to help
   Dimbēlēe - to help with
   oo or ōō when it is a back vowel.

   Examples:
   
   Uppu - to fan oneself
   uppōo - to fan oneself with
   Watu - to shave oneself
   Watoo - to shave oneself with

   Other uses of the suffix -e

   Besides indicating instrumentality, the suffix -e also designate various other functions.

   -when added to intransitive verbs it makes them transitive.
I am bathing.
I am walking.
The child is playing.
-It is used in constructions involving location:
Fan le-y liggeeyé?
Fan leñu-y jëndë yapp?
Marse laa ko gise.
-In constructions with the word naka (This of course, can be seen as some form of instrument):
Naka leñu-y waxe "spoon" ci Wolof?
Naka ngë fanaan-e?
Naka ngë yend-oo?
2. Subject Emphasis

In English emphasis on the subject is done by stressing the word, thus, the sentence "I went to Dakar.", can be pronounced "I went to Dakar.". In Wolof, a stress is not sufficient to indicate that difference. It is necessary to use the vowel -a. This is a subject predicator and is always placed after the noun or noun-phrase which it predicates. When this predicator is used, the completion marker na (see Note 3, Page 9) is not used.

Boubacar-a-dem. It's Boubacar who has gone.
Jangalekatam-a-ko It's his teacher who taught him Wolof.
jangél wolof.

If the subject to be predicated is a pronoun, it precedes the verb and has the following forms:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>maa</td>
<td>ñoo</td>
</tr>
<tr>
<td>2nd person</td>
<td>yaa</td>
<td>yeén-a</td>
</tr>
<tr>
<td>3rd person</td>
<td>moo</td>
<td>ñoo</td>
</tr>
</tbody>
</table>

When the action of the verb is incomplete, the marker di is used and is usually realized -y like in:
Maa-y dem Dakar. It's I who goes to Dakar.
Ñoom ñoo-y jëndni piis. It's they who are buying material.
Suma xarit moo mé jëngal Wolof.
Suma xarit-a mé jëngal Wolof. It's my friend who taught me Wolof.

The construction with emphasis on the subject is the one found with the interrogative words:

Kan (or Ñan)?
Kan moo le jëngal Wolof?
Ñan ñoo-y bay tool yi?
Kan moo ko wax?

Notice also the use of the short form which is preferred in normal speech.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kan moo</td>
<td>=</td>
</tr>
<tr>
<td>Ñan ñoo</td>
<td>=</td>
</tr>
<tr>
<td>Lan moo</td>
<td>=</td>
</tr>
</tbody>
</table>
SECTION IV: QUESTIONS

Tom, Americain lè?
Yow nag, lan ngë?
Kii nag?
Tom, fu mu jógé ci Amerik?
Yow, fóó jógé ci Amerik?
Kii, New York lè juddóó?
Tom, fu mu juddóó?
Sa xarit bii, New York lè juddóó walla Californie?
Sa baay, fu mu juddóó?
Yow, baay dëkk ngë juddóó?
Tom, fu mu dëkk léégi?
Yow, fóó dëkk ci Sénégal?
Tom, yagg nè fi?
Kii, yagg nè fi?
Yow nag, yagg ngë fi?
Tom ñaata weer lè am ci Sénégal?
Sa xarit bii, ñaata weer lè fi am?
Dëgg ngë Wolof bu baax?
Tom dëgg nè Wolof bu baax?
Tom dëgg nè Wolof bu baax walla tuuti rekk lè ci dëgg?
Tom am nè jangalekatu Wolof?
Yow, ñaata jangalekat ngë am?
Am nè ay xaritu Wolof?
Yow nag, am ngë xaritu Wolof yu bare?
Ku lè jangal Wolof?

*QUESTIONS FOR THE SPECIAL DIALOGUE*

Tom, du Amerique lè dëkk?
Yow, du ci all bi ngë nekk?
Tom, xamante nè ag Douglas?
Yow, xamante ngë ag Directeur bi?
Yow, Americain ngë? Moom nag? (Moom itam, Americain lè?)
Amerik dafa rëy walla dafa tuuti?
SECTION V: PROVERBS AND SAYINGS

1. Sama jaan wacc-në.

2. Bëgg dem taxul mën-ë dem.


4. Saabu du fóot boppam.

5. Gumbë du jiité yoon.
Put the correct form of the verb in the blank below:

wax - Naka léñuy ______ "book" ci Wolof?
jënd - Fu ŋu-y ______ jën fii?
fo - Fan læ xale y di ______?
solu - Fan læñu-y ________?
jang - Tëëre bi læ-y ________
lekk - Xale yangi __________ loxo.
yenddu - Naka ngë ________?
fanaan Nu xale yi __________?
dugg - Sandaga læñu __________.
julli - Ci ètt bi læ göör gi ________
feebar - Àll bi ngë ________?
juddu - Boston læ Mike ________

Translate into Wolof:

He is eating with a spoon. __________________________________________
It's with his hand that he eats. ______________________________________
Mike wrote with the pen. ____________________________________________
How did your guest spend the night? _________________________________
It's in the room that he changes. ___________________________________
Where does one buy rice? __________________________________________
Where do the children play? _______________________________________
He has a headache. _______________________________________________
The child is malnourished. _________________________________________
Where did you learn Wolof? ________________________________________

It's my friend who did it. __________________________________________
It's Malick who came. ____________________________________________
It's the farmer who is tired. _______________________________________
You saw it (not Moussa). __________________________________________
My friend taught me Wolof. _________________________________________
My hand hurts (not my head). ______________________________________
Who taught you Wolof? ___________________________________________
Did your neighbor say that? _______________________________________
He has been here for a long time. _________________________________
It's been 3 months since I've been here. _____________________________
### VOCABULARY FOR CHAPTER VII

<table>
<thead>
<tr>
<th>aggali</th>
<th>to finish</th>
</tr>
</thead>
<tbody>
<tr>
<td>aggale</td>
<td>to finish with</td>
</tr>
<tr>
<td>bant (b.)</td>
<td>stick</td>
</tr>
<tr>
<td>biir bu-y daw</td>
<td>diarrhea</td>
</tr>
<tr>
<td>boor (b.)</td>
<td>nearby, next to, around</td>
</tr>
<tr>
<td>bori</td>
<td>nose bleed</td>
</tr>
<tr>
<td>deret (j.)</td>
<td>blood</td>
</tr>
<tr>
<td>dëtt-mbër</td>
<td>puss</td>
</tr>
<tr>
<td>dimbëlëé</td>
<td>to help with</td>
</tr>
<tr>
<td>dóór</td>
<td>to hit</td>
</tr>
<tr>
<td>dox</td>
<td>to walk</td>
</tr>
<tr>
<td>doxe</td>
<td>to walk with</td>
</tr>
<tr>
<td>futt</td>
<td>to have a blister</td>
</tr>
<tr>
<td>fo</td>
<td>to play</td>
</tr>
<tr>
<td>fo-e</td>
<td>to play with</td>
</tr>
<tr>
<td>gaan</td>
<td>to hurt, to injure</td>
</tr>
<tr>
<td>gaana</td>
<td>leprosy</td>
</tr>
<tr>
<td>gaàfu</td>
<td>to hurt oneself</td>
</tr>
<tr>
<td>gaaw</td>
<td>quick, fast</td>
</tr>
<tr>
<td>gôöm</td>
<td>cut</td>
</tr>
<tr>
<td>gumbë</td>
<td>blind</td>
</tr>
<tr>
<td>jooy</td>
<td>to cry: sa biir a ngi jooy.</td>
</tr>
<tr>
<td>your stomach is growling</td>
<td></td>
</tr>
<tr>
<td>juddu</td>
<td>to be born: fàò jûddôf</td>
</tr>
<tr>
<td>where were you born</td>
<td></td>
</tr>
<tr>
<td>kuli (j.)</td>
<td>syphillis: dafa ènd ag kuli</td>
</tr>
<tr>
<td></td>
<td>he has syphillis</td>
</tr>
<tr>
<td>lagañ/lagaj/lafañ</td>
<td>a handicapped person</td>
</tr>
<tr>
<td>lool</td>
<td>very</td>
</tr>
<tr>
<td>lox</td>
<td>to shiver</td>
</tr>
<tr>
<td>lu/mumë</td>
<td>dumb, mute</td>
</tr>
<tr>
<td>mer</td>
<td>to be angry, to be irritable</td>
</tr>
<tr>
<td>miir</td>
<td>to be dizzy</td>
</tr>
<tr>
<td>muumë/lu</td>
<td>dumb, mute</td>
</tr>
<tr>
<td>nacc</td>
<td>to bleed</td>
</tr>
<tr>
<td>nappati</td>
<td>chicken pox</td>
</tr>
<tr>
<td>ñaq</td>
<td>to sweat, to perspire</td>
</tr>
<tr>
<td>gas</td>
<td>measles</td>
</tr>
<tr>
<td>nelaw</td>
<td>to sleep</td>
</tr>
<tr>
<td>newwi</td>
<td>swollen</td>
</tr>
<tr>
<td>njambutaan, xureéé</td>
<td>whopping cough</td>
</tr>
</tbody>
</table>
saa
sawar
seere
séqêt
sibiru (st.)
soj, xurfaan (st.)
taab
tëx (st.)
tissôoli
uppoó
uppu
wacc
waccu
wàrîmet
wat
watoo
watu
wérëdî
xam-xam (b.)
xamme
xamal
xamante
xav
xém
xiibon
xurëët, njambutaan
xurfaan, soj

parisite, worm
to be active
to be constipated
to cough
to have a fever, to have malaria
to have a cold
abcess
to be deaf
to sneeze
to fan oneself with
to fan oneself
to abandon, to throw
to vomit
cconjunctiviits
to shave
to shave oneself with
to shave oneself
to be in poor health
knowledge
to know
to recognize
to make known
to know one another
to almost, to nearly
to faint
to be malnourished, to become
to be sick often
whopping cough
to have a cold
to take a long time
CHAPTER VIII

SECTION I: EXPRESSING THE PAST

In this section notice the different ways the particle -oon is used. The grammar section of this chapter deal with this particle in length. For the time being notice the different uses and especially how they differ according to whether the emphasis is neutral, on the object, on the verb or on the subject.

1. Am-oon-naa xaalis daaw. I had money last year.
   Dem-oon në Amerki bu yagg. He went/had gone to America a long time ago.
   Biig liw-oon-në lool. Last night it was very cold.
   Sumë-xarit fiëwul woon ñëw. My friend could not come.
   Feebar-umë-oon. I was not sick.

In these sentences the particle woon is attached to the verb but in two different ways.

Positive sentences - when the sentence is not negated the particle is directly attached to the verb (the infinitive).

Negative sentences - if a negative particle is used, the particle woon is attached to it.

2. Dakar lënu dem-oon demb. It's to Dakar that we went/had gone yesterday.
   Dama reeri-woon. I went/had gone to diner.
   Malick moo ñëwë. It's Malick who came/had come.

These sentences respectively mark the emphasis on the object, verb and subject.

*Supplementary Expression for Rural Focus

   Tool yë laa dem-on. I went to the fields.
   Teen bë laa dem-on. I went to the well.
   Ndaje laa dem-on. I went to a meeting.
   Dem-oon-në ja ba. He went to the market.
   Dafa rooti-woon. He had gone to fetch water.
   Dafa gëti-woom. His gone fishing.
   Dafa wali-woon. He had gone to pound.
   Dafa nappi-woon. He had gone fishing.
   Dafa bayi-woon. He had gone farming.
OPTIONAL LESSONS

This lesson is optional and might not be presented in class. If you want to study either or both texts, feel free to do so. All the vocabulary can be found in the glossary and you can consult your instructor for any additional help you might need.

MBIRUM WÉRGI YARAM

SPECIAL LESSON ON HEALTH

Naka lënu-y xexe xe tilim?

Amné ay xale yoo xamne seen yaram dafa fees dell ak i picc walla téén.

Loolu nag yombnaa dindi. Li ci épëpp tilim lë ci nit ki, xale yooyu dañu tilim, te seeni waajur saggan lool ci ŋoom.

MBAYUM GERTE

SPECIAL LESSON ON AGRICULTURE

Ku déqi gerte dànga ko-y wël bèti, doom yi féste ag jant bi. Su ko defe max gi du ko mëna yàq.

Su fekke jant bi dafa tàng lool, gerte gi ñënnë nekk ci naaj wi ñeent bè juròm benni wæxtu. Su tangul torop mën nënu wël bèti gerte gi bàyï ko ci naaj wi benn bë ñaari fan.
As you may have already realized, the Muslim religion is a very important part of the Wolof society. In Senegal, about 80% of the population is Muslim. The Muslim religion has been introduced in Senegal as early as the 12th century. The Islamic religion in Senegal is organized in brotherhoods. The main ones are the Tidjaan, the Xaadir, the Murid, the BayFall, and the Layenne. While the majority of Muslims belong to the Tidjaan sect, the relatively newer sect of Mouridism is becoming one of the active forces in the country. The Mouridism was founded around 1886 by Serein Cheikh Ahmadou Bamba. It is based on the total submission of the individual to his spiritual chief referred to as the serein. The serein fulfills the necessary religious duties on behalf of the adept who work and practically live for him. The capital of the Mouridism is Touba which is in the heart of the peanut region. This explains the very powerful economic force that this sect has become in the agricultural sector of the country. Except for some differences in the way they are organized, all the sects adhere to the 5 pillars of Islam which are:

1. Belief in Allah and his prophet Mohamed.
2. Pray five times a day.
3. Practice the fast which occurs one month a year.
4. Give alms (charity) to the blind, the poor, the aged, the helpless, and twins.
5. If possible, make the pilgrimage to Mecca at least one time.

On top of the five pillars which constitute the foundation of the religion, Muslims do not drink alcohol nor eat pork.

The following vocabulary describes major activities or concepts in the Muslim religion. Have your teacher or friends explain them to you.
julli
j`app
jur̋om̋ mi yoom
aji
allaaji
ajaratu
wërsëg
barke
tuyaaba
jublu perkù
woor/koor
weeru koor
korite
tabaski
yalla
rakk
nodd
ilimaan
jiite
SECTION II: DIALOGUE

Juroom ñateelu waxtaan
Eighth Dialogue
Huitième Dialogue

BAAYIL DOX

Samba, John ag Ibra ngi taxaw di waxtaan.
Samba, John and Ibra are standing talking.
Samba, John et Ibra sont debout et causent.

IBRA: Samba, bayyil dox! Samba, stop running around.
SAMBA: Lutax ngë wax loolu? Why did you say that?
IBRA: Nëw-naa kër gë ñaari yoon tey, nekkuloo fë woon. I came by the house twice today, you were not there.
SAMBA: Dama tukki woon maag suma gan gii! I had gone for a trip with my guest here.
IBRA: Fu ngeen demoon, ci all bi? Where did you go, in the bush?
JOHN: Waaaw wetu Thies lënu demoon. Yes, we had gone near Thies.
IBRA: Mbaa tukki bi neexoon-në? Hope the trip was good (enjoyable)?
JOHN: Neexoon-në lool. All bë moo daq fii. It was very enjoyable. It's more pleasant in the bush than here.
SAMBA: Wax ngë dëgg. You are right.

Samba, cesse de marcher.
Pourquoi dites-vous cela?
Je suis passé à la maison à deux reprises, mais vous n'y étiez pas.
J'étais allé en voyage avec mon invité ici.
Où étiez-vous allé, en brousse?
Oui, nous étions allé vers Thiès.
J'espère que le voyage était agréable.
C'est plus agréable en brousse qu'ici.
Vous avez raison.
John ag Samba ñungi waxtaan ag Ibra Ndiaye, seef dekibu John.
John and Samba are talking with Ibra Ndiaye. John's "chef d'équipe".
John et Samba parlent avec Ibra Ndiaye, le "chef d'équipe" de John.

SAMBA: Ibra, xaarnaa лè бе sonn dém. Ibra, I have waited for you for a long time (until I was tired) yesterday.

IBRA: Waayl Dama demoon bgnn ngentg. I had gone to a baptism.

SAMBA: Mbaa ngenté ле neexoomnë. I hope the baptism was enjoyable.

IBRA: Lool sax! Waaye dama xawoon guddée. Moo tax nèwumë kër gë. Very much so! But I was a little late. That's why I didn't come to the house.

SAMBA: Loolu amul solo. That's all right (it's not important).

IBRA: John, jàmm ngë am? John, how are you? John, comment allez-vous?

JOHN: Dama xawoon tawat biig wante mangi am tan. I was a little ill last night, but I am feeling better.

SAMBA: Lu lë jotoon? What was wrong with you? Qu'aviez-vous? (Qu'est ce qui n'allait pas?)

JOHN: Dama sibbiru woon. I had a fever. J'avais de la fièvre.

SAMBA: Danga war noppëlïku. You should rest. Vous devez vous reposer.
SECTION III: GRAMMAR

1. The Past Marker -woon

The past time marker -woon is presented in this chapter. As you recall (Note 1, pages 49 and 50) the completion marker -né, when used with active verbs has the meaning of a past tense, a tense that would be of the English present perfect. Example:

He has arrived. \(\sim\) Nëw-në.

As you also may recall, when the completion marker -né is used with a stative verb, it no longer has the sense of a past tense.

He has money. Am-në xaalis.

To indicate that the action referred to by an active verb (or condition referred to by a stative verb) is limited to sometime in the definite past a special marker is added to the verbal construction. This past tense marker can have three forms:

-woon a suffix attached to verbs ending in a vowel.
-oon a suffix attached to verbs ending in a consonant.
-woon which is an independent form and which is not attached to the preceding word.

In unnegated sentences (and when the particle di is not used (see next Chapter), the past marker is generally suffixed to the verb (infinitive) and the rest of the construction remains unchanged. Examples are:

Gis-oon-naa xale bi. I had seen the child.
Xam-oon-në dékk bi. He knew the town.
Tukki-woon-nënë daaw. They had travelled last year.
\(\circ\) Moussa dafa nappi-woon. Moussa had gone fishing.
Dakar ngë dem-oon. You had gone to Dakar.
Maa bayi-woon. It's me who had gone farming.

In negated sentences, the past marker usually occurs in its independent form -woon and it is placed at the end of the verbal construction.

Dem-ul-woon. He had not gone.
Yow am-uloo-woon xaalis. You did not have money.
Nëwulwoon. He/she had not come.
Nekk-uleen-woon kër gé. You were not home.
Different constructions with the marker -woon

The marker -woon is used with the verbal construction and its position in the sentence depends on what kind of emphasis you want to have. Below is a summary of the different ways this marker can be used.

<table>
<thead>
<tr>
<th>UNEGATED CONSTRUCTIONS</th>
<th>NEGATED CONSTRUCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Neutral</strong></td>
<td></td>
</tr>
<tr>
<td>në</td>
<td>ul</td>
</tr>
<tr>
<td>nënu</td>
<td>uñu</td>
</tr>
<tr>
<td>ngeen</td>
<td>uleén</td>
</tr>
<tr>
<td>nënu</td>
<td>uñu</td>
</tr>
<tr>
<td><strong>Object Emphasis</strong></td>
<td></td>
</tr>
<tr>
<td>ngë</td>
<td>ngë</td>
</tr>
<tr>
<td>lë</td>
<td>lë</td>
</tr>
<tr>
<td>lënu</td>
<td>lënu</td>
</tr>
<tr>
<td>ngeen</td>
<td>ngeen</td>
</tr>
<tr>
<td>lënu</td>
<td>lënu</td>
</tr>
<tr>
<td><strong>Verb Emphasis</strong></td>
<td></td>
</tr>
<tr>
<td>Dama demoon Dakar.</td>
<td>Dama demul-woon Dakar.</td>
</tr>
<tr>
<td>Dangë</td>
<td>Danga</td>
</tr>
<tr>
<td>Dafa</td>
<td>Dafa</td>
</tr>
<tr>
<td>Dañu</td>
<td>Dañu</td>
</tr>
<tr>
<td>Dangeen</td>
<td>Dangeen</td>
</tr>
<tr>
<td>Dañu</td>
<td>Dañu</td>
</tr>
<tr>
<td><strong>Subject Emphasis</strong></td>
<td></td>
</tr>
<tr>
<td>(Yow) Yaa</td>
<td>Yaa</td>
</tr>
<tr>
<td>(Moom) Moo</td>
<td>Moo</td>
</tr>
<tr>
<td>(Nun) Noo</td>
<td>Noo</td>
</tr>
<tr>
<td>(Yeën) Yeënë</td>
<td>Yeënë</td>
</tr>
<tr>
<td>(Moom) Noo</td>
<td>Noo</td>
</tr>
</tbody>
</table>
SECTION IV: QUESTION

Ana Samba, John ag Ibra?
Ibra lu mu wax Samba?
Ibra ŋaata yoon lē ŋew kër Samba?
ԡaata yoon ngë-y dem Dakar weer wu nekk?
ۂaata yoon ngë-y dem ci aall bi weer wu nekk?
Samba, moon rekk moo tukki-woon?
Samba dafa tukki-woon?
Yow nag, danga tukki-woon?
Moom ag kan ŋoo tukki-woon?
Demb danga demoon Dakar?
Yaag kan yéénë demoon Dakar?
Samba ag John fu řu dem-oon?
Yeën ŋaar fu ngeen dem-oon?
Seen tukki neex-oon nē?
All bi neex-në?
Àll bi moo řaq Dakar?
Sénégal, moo řaq Amerik?

*QUESTIONS FOR SPECIAL DIALOGUE FOR RURAL FOCUS

Ibra Ndiaye, seef d'ékib lē?
Yow, seef d'ékib ngë?
Sa seef dékib, nu më tuudd?
Ibra Ndiaye seef dékib-u kan lē?
Samba xaar-në Ibra démb?
Yow, xaar ngë më biig?
Sa xarit xaar-në lē keroog?
Biig xaar ngë bë somn?
Ibra fu mu demoon?
Yow foo demoon?
Mbaa ngënte lē neexoon-në?
Mbaa aì bi neexoon-në?
Mbaa reer bi neexoon-nè?
Ibra dafa xaw-oon guddéé?
Ibra, lu tax ñëwul kër gë?
John, dafa tawat lēégi?
Biig, lu ko jot-oon?
Yow, dangë tawat-oon biig?
Yàngi am tan?
John, mungi am tan?
{ Samba mune John:"danga war noppeliku"! }
{ Lutax mu wax loolu? }
SECTION V: PROVERBS AND SAYINGS

1. Waxu mag du fanaan `all.

2. Fu sindax di ŋaaawalee xodd, garab-a fë jege.


5. Sa gëmmiŋ xasaw-në, sa doomu baay rekk moo lë koy wax.
SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in the past taking into account the emphasis (object, verb, and subject).

   Moustapha, amnë doom.

   Xale bi gis-në kër gi.

   Waa dékk bi amnu xaalis.

   Thies lë gôôr gi nekk.

   Bern oto lë jënd.

   Yeën dem-uleen Kaolack.

   Ñoom ñet xamûnu dara.

   Suma xarit mën-në ñaw.

   Jigëëн ji amul paas.

   Foo nekk ci `all bi?

   Ñoo seeti prefet bi.

   Marie ag Aminata ñoo ko wax.

   Dafa feebar tey.

   Da ngeen sonn torop.

   Tool yë lëñu dem.

2. Translate into Wolof:

   He has work.

   He had work.

   She is sick.

   She was sick.

   Mamadou wants rice.

   Mamadou wanted rice.

   He has given it to me.

   He had given it to me.

   Where were you a while ago.

   You did not have a house in the U.S.

   He was very hungry.

   They had travelled.

   You had not gone to work.

   Your brother had not said it.

   Where was she?
Weren't you cold last night?

It was the millet that we ate.
<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>morning</td>
<td>ci subë</td>
</tr>
<tr>
<td>last year</td>
<td>daaw</td>
</tr>
<tr>
<td>2 years ago</td>
<td>daaw-jéeg</td>
</tr>
<tr>
<td>to take off, to remove</td>
<td>dindi</td>
</tr>
<tr>
<td>to harvest</td>
<td>déqi</td>
</tr>
<tr>
<td>1. to be better than, to surpass, to out do, to excell</td>
<td>dàq</td>
</tr>
<tr>
<td>2. to send away, to turn away</td>
<td></td>
</tr>
<tr>
<td>to be too much, to be too bit, to be too large</td>
<td>èpp (st.)</td>
</tr>
<tr>
<td>to cure, to heal</td>
<td>faj</td>
</tr>
<tr>
<td>(to go cure oneself) to go to the doctors</td>
<td>faju</td>
</tr>
<tr>
<td>to be full</td>
<td>fees</td>
</tr>
<tr>
<td>to be very full</td>
<td>fees dell</td>
</tr>
<tr>
<td>to face</td>
<td>fèté</td>
</tr>
<tr>
<td>to make something face in a certain position</td>
<td>fètéél</td>
</tr>
<tr>
<td>to fish</td>
<td>gëtt, napp</td>
</tr>
<tr>
<td>to the market</td>
<td>ja bë</td>
</tr>
<tr>
<td>the sun</td>
<td>jant (b.)</td>
</tr>
<tr>
<td>termites</td>
<td>max</td>
</tr>
<tr>
<td>cultivation</td>
<td>mbay</td>
</tr>
<tr>
<td>to meet</td>
<td>ndaje</td>
</tr>
<tr>
<td>meeting, reunion</td>
<td>ndaje (m.)</td>
</tr>
<tr>
<td>to be windy</td>
<td>ngelaw</td>
</tr>
<tr>
<td>wind</td>
<td>ngelaw (m.)</td>
</tr>
<tr>
<td>baptism</td>
<td>ngenté</td>
</tr>
<tr>
<td>to be negligent</td>
<td><code>saggan (st.)</code></td>
</tr>
<tr>
<td>importance</td>
<td>solo</td>
</tr>
<tr>
<td>if</td>
<td>su fëkkee</td>
</tr>
<tr>
<td>lice</td>
<td>téen</td>
</tr>
<tr>
<td>to be dirty</td>
<td>tilim (st.)</td>
</tr>
<tr>
<td>very</td>
<td>torop</td>
</tr>
<tr>
<td>to pound grain</td>
<td>wal</td>
</tr>
<tr>
<td>to turn over</td>
<td>välbëti</td>
</tr>
<tr>
<td>to be cured</td>
<td>wër (st.)</td>
</tr>
<tr>
<td>health</td>
<td>wër (g.)</td>
</tr>
<tr>
<td>healthy body</td>
<td>wërgi yaram</td>
</tr>
<tr>
<td>to fight</td>
<td>xeex</td>
</tr>
<tr>
<td>fight</td>
<td>xeex (b.)</td>
</tr>
<tr>
<td>all, every</td>
<td>yëpp</td>
</tr>
</tbody>
</table>
CHAPTER IX

SECTION I: DESCRIBING PEOPLE

1. Describing someone or something:

A. The question Naka lë mel? = What is he/she/it like? can refer to both physical and moral description. To answer this question, the construction with the dafa form is very often used. Thus:

Dafa njool.  He/she is tall.
Noam daňu gatt.  They are short.
Suma xarit dafa yam.  My friend is medium size.
Kër gi dafa rêy.  The house is big.

If the dafa is not used, a construction with a relative pronoun can be substituted.

Dafa njool. could be expressed as Ku njool lë.

Noom daňu gatt.  Noom ñu gatt lënu.

To describe someone's complexion the words ñuul = to be dark/black, xees = to be of light complexion, and xeereer = (to be in between not too dark, not too light) are used.

Note that these terms are strictly used when describing somebody's complexion.

B. Another way of giving a description is with the construction am plus the noun. Examples:

Moussa dafa am xel.  Moussa is smart.
Moussa am né'xel.

C. "Description" Vocabulary

ñuul  to be black/dark
xees  to be light
xeereer  to be in between dark and light
sew  to be thin
njool  to be tall
gatt  to be short
yam  to be of average size
rafet  to be pretty
jekk  to be elegant
magget  to be old
rey  to be fat
2. Comparison

A. Equality

The English construction as --- as, example "John is as tall as Nancy." does not exist in Wolof. The equivalent structure is in the form:

John ag Nancy ñoo tollo. John and Nancy are of the same size.
Lisa ag Eva ñoo niróó. Lisa and Eva look alike.
Tééré bi ag teéré bii ñoo yan. This book and that book are equal.
Suna rak ag sa mag ñoo maase. My younger brother/sister and your older brother/sister have the same age.

Another way of expressing equality is with the use of the word benn and the predicator le. Examples:

Tééré yi benn léñu. These books are the same.
Bii ag bele benn lenu/benn le. This one and that one are similar.

3. Superiority

Two constructions are used and can roughly be categorized as follows:

A. Corresponding to the dafa construction:

Justine moo gën njool Pat. Justine is taller than Pat.
Siis bii moo gën réy siis bii. This chair is bigger than this chair.
Tool yi ñoo gën yaatu tool yii. These fields are wider than these fields.
Man maa ko gen gatt. I am shorter than he.

B. Corresponding to the am plus a noun construction:

Coumba moo épp xel Awa. Coumba is smarter than Awa. (literally - has more brains)
Yow yaa épp wërsëg Ndiouga Kebe. You are luckier than Ndiouga Kebe.
Maa lë épp xaalis. I have more money than you.

C. The word daq is used often when expressing superiority. It has the general meaning of "to be better than". When used with another verb, it is like an auxiliary and it modifies that verb.

Niokhor moo daq liggëy Ablaye. Niokhor works better than Ablaye.
Fatou moo daq jan Samba. Fatou is a better student (studies better) than Samba.

When used alone (i.e., without another verb), daq takes the meaning of better. Depending on the context, it can have a very specialized meaning:

Abi moo daq Ana. Abi is prettier than Ana.
Ceebu jën moo daq mafe. Ceebu jën is tastier than mafe.
Suma simis moo daq sa simis. My shirt is prettier than your shirt.
Sénégal moo daq Amerik. Senegal is better (looking/living) than America.

D. Tane means better but is not used in the same way daq is. It is the opposite of yëes (see below) and indicates a general superiority (e.g., the meaning in Mangi tane. = I am feeling better.)

Tane is used in the existence of some negative aspect of a description.

Siis bii baaxul, siis bii itam. This chair is not good, and this
baaxul, wante bii moo tane bii. chair is not good either, but this
one is better than this one.

4. Expressing difference

-wuuté = to be different

Siis bii ag siis bële wuuté This chair and that chair are
dënu. different.

-duñu been = not the same one

Sénégal ag Amerik duñu benn. Senegal and America are not the same.
-155-

-bokk-ũ usu = do not share

ñoom ñaar bokkuũu. They are not the same.

5. Inferiority

The word yeës has the meaning of "worse".

Yoon wii móó yeës. This way(road) is worse.

There is not an equivalent of the English less -- than; instead in Wolof the gen construction and the opposite verb are used. Example:

(instead of saying)

This house is less pretty than that house. Wolof's would say, "That house is prettier than this house."
**VOCABULAIRE SUPPLEMENTAIRE POUR MILIEU RURAL**

*SPECIAL VOCABULARY FOR RURAL FOCUS*

**Note:** A utiliser avec les cycles precedents.

Use with the preceding cycles.

<table>
<thead>
<tr>
<th>Français</th>
<th>Anglais</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>Le champ est large.</td>
<td>The field is large.</td>
<td>The field is large.</td>
</tr>
<tr>
<td>petit</td>
<td>small</td>
<td>small</td>
</tr>
<tr>
<td>loin</td>
<td>far</td>
<td>far</td>
</tr>
</tbody>
</table>

**Tool bi dafa yaa.**

(yaatu)

ndaw

sore

**Nawet bi baax-në.**

**Nawetu ren ag nawetu daaw ñoo niroo.**

Masin moom gên gaaw illeer.

Bay gugub moom gen bay gerte.

**Ren moo tanë daaw.**

**Sine Saloum moom ëpp ndox fleuve.**

This rainy season and the last are similar.

A machine is faster than an hoe.

It's better to grow millet than to grow peanuts.

This year is better than last year.

The Sine Saloum region has more water than the fleuve region.

Cet hivernage et l'hivernage passe se ressemblent.

Une machine est plus rapide qu'une daba.

C'est mieux de cultiver du mil que de cultiver de l'arachide.

Cette année est meilleur que l'année dernière.

La region du Sine Saloum a plus d'eau que la region du fleuve.
Nahu faral di raxasoo saabu. Saa yoo laale dara war-ngë raxasu ndax fii dañu-y faral di naq lu bare.

Nit ku nekk warnë di sangu bës bu nekk. Canggany mooy setal yaram bë mu mën di noyyi.
SU Gerte gi nekkee ci naaj wi ab diir, dàñù koy dajale def ko ay tar bayyi
leen fé ñu-y wow ndaŋk-ndaŋk.

Su loolu weesoo, ñu dajale leen def ay naaf. Mën-ñëñu aj lépp ci kaw ay bant
yu ñu samp; su ko defee, gerte gi dootul laal suuf.
CULTURAL NOTES: SUPERSTITION AND BELIEFS

Despite the strong influence of the Islamic religion, the Wolof society still has practices that undoubtedly originate from past animist beliefs. Animism can be roughly described as a religion in which people do not believe in one God but they rather believe in several Gods represented by natural phenomena such as the wind, the rain, etc. Among the majority of the Wolof, strong faith in the Muslim religion does not prevent these practices. Following are some terms and their meanings relative to these practices.

- **TEERE** (or, gris-gris): These are amulets that men and women wear around the waist, neck, arms, legs. They serve as protection against the devil and the bad spirits.

- **KAAR**: This word is repeated whenever someone is praised, especially a child. For example: Xale bi rafet nē. Kaar. This expression is said to "protect" the child from evil spirits. There is a belief that if you praise a baby, the evil spirits will hear about it and take the child away. (This belief is still very strong, probably because the infant mortality is still very high.)

- **DEMM**: Witches. Witchcraft is inherited maternally, i.e., a person whose mother is a démm is automatically a démm. A person whose father is a démm is a nooxōor. A nooxōor is less harmful than a démm. There is a great fear of a démm. They eat people's souls and can transform into animals (cats, hyennas or into the wind).

- **JINNE**: Spirits.

- **RAB**: Spirits of a certain group. It can appear in visible forms such as one of an animal, snake - bird, etc.

- **SEYTAANE**: The devil (satan)

- **NDEPP**: Dance of possession, organized to cure people who are mentally ill.

Superstition is very common and you may as an exercise ask your instructors or friends to tell you some of these beliefs.
SECTION II: DIALOGUE

NUNGI TAGGOO

Juroom nenteel-u waxtaan
Neuvième dialogue
Ninth Conversation

Samba ag John ñungi tąggoo.
Samba and John are saying goodbye.
Samba et John se disent au-revoir.

JOHN: Mangi dem. I'm leaving.
SAMBA: Yangi dem. Ngë nuyul mè sa waa kér. You're leaving. Say hello to your family for me.

JOHN: Diniñu ko dégg. They'll hear it.
SAMBA: John... John...
JOHN: Naam. Yes.

SAMBA: Loo-y def élég ci ngoon? What are your doing tomorrow afternoon?
SAMBA: Doo new ker ge naansi attaya? Won't you come to the house for tea?
JOHN: Ci ban waxtu? At what time?
SAMBA: Soq waccee ci takkusaan. When you get off work around 5:00 p.m.

JOHN: Baaxnë, dinaa ñew, bu soobee yalla. Okay, I'll come, if it pleases God.
SAMBA: Di-naa lè xaar. I'll wait for you.

Je m'en vais.
Vous partez. Dites bonjour à la famille de ma part.
Ils l'entendront.
John
Oui.
Que faites vous demain après-midi?
Moi? Rien.
Ne venez-vous pas à la maison boire du thé?
À quelle heure?
Quand vous sortez du travail vers 5 heures.
D'accord, je viendrai s'il plait à Dieu.
Je vous attendrai.
**DIALOGUE SPECIALE POUR MILIEU RURAL**

*SPECIAL CONVERSATION FOR RURAL FOCUS*

"ANGI TÀGGOOK IBRA"

John agSamba angi tàggoook Ibra.

John and Samba are saying goodbye to Ibra.

John et Samba disent au-revoir à Ibra.

---

**IBRA**: Mangi ñëw dem bë kër gë. I'm going to go home. Je vais m'en aller à la maison.

**JOHN**: Ah, fóó jëm; bul yàq waxtaan wi waay. Where are your going; don't spoil the conversation. Ou allez-vous, ne gachez pas la conversation.

**IBRA**: Du ngeen ñëw ñu aňi. Won't you come have lunch. Ne vehez-vous pas déjeuner.

**SAMBA**: Na ci jàmm bare. Peace be plenty in it. (No, thanks eat in peace) Non merci (Mangez en paix.)

---

**IBRA**: Waaw, xanaa dingeen naan-si attaya? Well, you will come for tea? Bon, j'espère que vous viendrez boire du thé?

**SAMBA**: Ban waxtu? At what time? A quelle heure?

**IBRA**: Ci booru tisbaar su ngeen amee bë noppi. Around 2 after you finish lunch. Vers 2 heures, après le déjeuner.

**JOHN**: Dinenu ñëw, waaye bu leen-ñë xuär. We'll come but don't wait for us. Nous viendrons, mais ne nous attendez pas.

**IBRA**: Su ngeen ñëwul duñu tambali. Dinënu leen xaar. If you don't come we won't start. We will wait for you. Si vous ne venez pas, ne commencerons pas. Nous vous attendrons.

**JOHN**: Baxmë dinënu ñëw, bu soobee yàlla. Okay, we'll come if it pleases god. D'accord, nous viendrons, s'il plait à Dieu.
SECTION III: GRAMMAR

Expressing Future

As you recall (See note 2, Chapter IV) the particle di was described as an auxiliary verb that indicates either incompleteness or future. The way it is used when expressing the future tense is in combination with the marker ne. The different forms appear in the paradigm below. These forms are used for non-negated sentences (See the following Chapter for negated forms.).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>dinaa</td>
</tr>
<tr>
<td>2nd person</td>
<td>dingė</td>
</tr>
<tr>
<td>3rd person</td>
<td>dinė</td>
</tr>
</tbody>
</table>

The particle is placed before the verb. It is used with both active and stative verbs. Examples are following:

Dinėņu ko dégg. They will hear it.
Samba dinė xaar John. Samba will wait for John.
Dingė am xaalis. You will have money.

When the particle di is attached to the dinė form, it gives the meaning of "usually". Examples are following:

Dinėņu-y naan 'attaya. We usually drink tea.
Dinė-y nelaw bêcoeg. He usually sleeps in the daytime.
SECTION IV: QUESTIONS

Yangi dem?
John, mungi dem?
Ngé nuyul më waa kër gë.
Ngé nuyul më Samba.
John, taggu-në Samba?
Naka lë ko taggoo?
John, lumu-y def subë ci ngoon?
Loo-y def lëégi?
Irene, lu muy def lëégi?
John, dinë naansi âttaya?
Yow nag, dingë naansi âttaya?
John, ci ban waxtu lë-y ñëw?
Yow, ci ban waxtu ngë-y ñëw?
Am ngë montar?
Ban waxtu moo jot?
Samba dinë xaar John?
Kan lë-y xaar?
Kan ngë-y xaar?
Dingë më xaar tey?
Moom dinë dem dëkk bë ngoon?
QUESTIONS POUR DIALOGUE SPECIAL

Ibra fu nu jëm?
Yow, yangi ñëw dem Dakar?
Yangi dem?
Doo ñëw naansi ãttaya?
Du ngeen ñëw ëi ani?
Yow dingë naansi ãttaya?
Samba ag John dinënu naansi ãttaya?
Ci ban wætu lënuy naan-si ãttaya?
Sooanne bë noppi looy def?
Scoreer bë noppi looy def?
Soowaccæbë noppi looy def?
Yeën dingeen ñëw?
Dingë ëi xaar?
Dingë leen xaar?
Ibra dinë xaar Samba ag John?
John ag Samba dinënu ñëw?
SECTION V: PROVERBS AND SAYINGS

1. Kollere gaanaawle-yfeeete.

2. Lu më ci goobe gar ko.


5. Angale xamul-tama, raabu le ko-y tegge.
SECTION VI: WRITTEN EXERCISES

1. Translate into English

Dinëñu dem Dakar.
Jigëen ñi dinëñu ñew ngoon.
Man dinaa seeti suma baay.
Dinëñu ko dégg.
Xale bi dinë ssonn.
Yeen dingeen am wërség.
Suma waa kër dinëñu ñew Senegal.
Jabaram dinë togg ceeb.
Tapha dinë naansi ñattaya.

2. Translate into Wolof

We usually drink tea.
They usually get sick.
You will talk with the chief.
Someday he will visit America.
Millet will kill me.
Wolof will be difficult to learn.
My older brother is stingy.

3. Write an Answer to the Following Questions

Sa mag naka lë mel?
Sa rakk moo gén gatt sa mag?
Carter ag Regan, ñoo niróó?
Kareem Abdul Jabaar ag Mickey Rooney kan moo gén njool (moo sut)?
Yaag sa jangalekat yeënë maase?
Seën kër ag "white house" ñoo toloó?
Maag yowbenn lenu?
Ceebu jen ag yassa bu dåq?
VOCABULARY FOR CHAPTER IX

ab the
aj to place on top
am bêt to have big eyes
am bémm to be tall
am taar to be pretty
am taxawaay to be tall
am yaram to be fat
bokk to be the same, to share
bon to be bad
bul don't (singular)
canggaay bath
dajale to gather, to assemble, to collect
diir to aim at, to sight
diir (b.) a period of time, duration, at short notice
dof to be stupid, to be crazy
dof (b.) madman, lunatic
doole (j.) strength
faral (st.) to be often
gatt (st.) to be short
illeer an hoe
jekk elegant
maase to have the same age
mel to be like, to look like, to be similar
naaf pile
ndank (ndank-ndank) slowly
niröö, nuröö to look alike, to resemble
nott to be stingy
noyiy to breath
nuroö, niröö to look alike to resemble
rafet (st.) to be pretty
reelu (st.) to be funny
reew (st.) to be rude
ren: this year
samp to fix in the ground, to fasten
set (st.) to be clean
sew (st.) to be thin
soof (st.) to be dull
taggoo to say goodbye
taggu to say goodbye to someone	
tambali to start, to begin
tane to be better than
tar piles
tolloo to have the same size
weesoo to pass: su loolu weesoo after that happens

werség (barke, tuyaba) (w.) luck, chance
woow to be dry
wuute to be different

xeereer to be a little light
xees to be of lighter skin
xel (m.) memory, mind, smart
(to be smart - am xel)

yaatu to be wide, to be spacious
yam, yem to be average, to have the same size, to be ready
yeës to be worse
CHAPTER X

SECTION I: EXPRESSING "DON'T" (bul)

1. Bul yakkamti. Don't be in a hurry.
   Buleen dem. Don't (plural) go.
   Bul jooy. Don't cry
   Buleen mer. Don't be mad.
   Bul yagg. Don't be long.

The study of the imperative negative is taken up in the grammar section.

Another interesting construction to concentrate on is the one as follows:

2. Lëe gi mu ñëw. He/she will come soon.
   Lëëgi ñu dellusi. They will be back soon.
   Lëëgi ñu noppi. Lunch will be ready soon.

3. The verb ñëw to come is used to express the English "I am going to" or much more precisely "I am about to". Examples of this construction are as follows:

   Mangi ñëw dem. I am going.
   Mangi ñëw yaq waxtaan wi. I am going to spoil the conversation.
   Yangi ñëw jangi? Are you about to go to school?

4. Mangi dem te ñëw. This is the standard expression that corresponds to the English "I'll be back." (the response to this expression: Demal te ñëw.)

5. Aminata nee në ngë ñëw. Aminata said (for you) to come.
   Baayam nee në mu tooq. His/her father said to sit.
   Seen yaay nee-në ngeen dem. Your mother said to go.
   Wax ko mu ñëw. Tell him to come.
   Bayyi leen mu tooq. Let them sit down.
   Ne ko mu wëri. Tell him/her to go around.
   Wax leen mu agsi. Tell them to come in.

Notice that in the above sentences the second verb takes the minimal construction which is discussed in the grammar section of this chapter.
*SPECIAL EXPRESSIONS FOR RURAL FOCUS*

Bul teel déqì gerte gi.  
Don't harvest the peanuts too soon.
Buleen jege teen bi lool.  
Don't be too close to the well.
Bul yàq mbay mi.  
Don't spoil the harvest.

Mangi ñëw taxani.  
I'm going to go fetch wood.
Ñungi ñëw peese ji suñu gerte.  
We are going to go weigh our peanuts.

Seef bi nee nè mu agsi.  
The chief said to come.
Sëriñëm nee nè mu toog.  
Her husband said (for her) to stay.
Seen kilifë nee nè ñu def ko.  
Their boss said to do it.
Nee ko mu rooti.  
Tell him/her to go fetch water.
Bayyi leen ñu roose tool bi.  
Let them water the garden.
Wax ko mu saxal tamaate.  
Tell him to grow tomatoes.
Wax leen ñu sang seen doom.  
Tell them to wash their children.
*SPECIAL LESSON ON HEALTH*

**FEEBAR-U NAS**

Feebaru ṣas feebar bu metti lè. Feebar lè boo xamme xale yi lè-y dal. Dafay rey ci lu gaaw a gaaw. Ṣas dafa-y wallaate.

*SPECIAL LESSON ON AGRICULTURE*

**MBAYUM GERTE**

Ken war-ul bəyyi gerte ci tool, ci suuf-u jant bi ay fan yu bare te dajale woo ko. Loolu dafay tax gerte gi gaaw a waw, xob yi gaaw a ruus. Ken warul dajale gerte gu xob yi wert walla gerte gu tawte bë tooy.

Ku dajale sa gerte bë noppi, mu taw ci kawam taw bu metti, danga ko-y tassat ndax mu fendi, su dul loolu gerte gi dafay nèb.
CULTURAL NOTES: RELIGIOUS HOLIDAYS

All of the Muslim religious holidays follow the Muslim calendar, which is the lunar calendar. For this reason, every year the holidays fall on different dates. Following is a list of some of the different holidays celebrated in Senegal and their significance.

Tammârît

This is the Muslim New Year. It is believed that on this day God decides on everyone's destiny. In the various mosques, cows are sacrificed and shared among families. It is customary during the evening to prepare a céré (millet couscous) dish. The dish is eaten with milk and at the end of the meal, the bowl is returned and every member of the household makes a wish while picking up the bowl and moving it up and down. It is said that if one does not eat until full during the meal, he or she will never have another chance to do so. Because of this belief, everyone is expected to eat a lot. After dinner, children and teenagers go for the taâajâbûn. They mascarade themselves (similar to Halloween in the states) and they go from house to house to collect sarax (charity). It is also said that during this night God forgives all sins. Because of this belief, minor stealing (such as chickens, etc.) is allowed. Also, during this day men, women and children put on the tusûgîl which is a special makeup placed just under the eye.

Gammû or Mawluûd

This is the celebration of the prophet Mohamed's birthday. Songs are sung during the entire night. In Senegal, the largest celebration takes place in Tivaouane which is the capital of the Muslim sect called the Tijaan.

Maggal

This is the annual pilgrimage to Touba, the capital of the Muslim sect called the Murid. This is the largest pilgrimage which takes place in the country. It has been estimated that over 1,000,000 people make the pilgrimage every year.

Korîte

This is the holiday that marks the end of the fasting period called Ramadan. During this holiday, men, women and children put on new clothes. The men and children (especially the boys) go to a special prayer at the mosque in the morning. When they return from the mosque, laax is served. Laax is a porridge like dish served with curtled milk or a sauce made from peanuts, bay (the fruit of the baobab tree) and sugar. In the afternoon the men go from house to house asking forgiveness and paying their respects and wishing dëwëmëti (until next year) to friends and relatives. Children go from house to house to collect ndëwëmël (small gift of money that adults are obliged to give that day).
Tabaski also known as "fête du mouton"

On this day every household is expected to kill a lamb in sacrifice. The killing of the lamb takes place after a special morning prayer is said at the "Grand Mosque." The killing is performed by the head of the household while he is slitting the animal’s throat, his family lines up behind him as a symbol that they too take part in this sacrifice. Some of the meat is consumed by the family, however most of it is distributed to neighbors and relatives and especially the poor. In the afternoon, just as during Korite, visits to parents by adults, particularly the men wishing dewenëti.
SECTION II: DIALOGUE

JENDI SUUKER AG WARGÉ

Fukkéelu waxtaan
Tenth Conversation

Samba ag John ŋungi jéndi suukér ag wargé.
Samba and John are going to buy sugar and tea.

SAMBA: John dóó mē gungé butig bë?
JOHN: Of course, hope it isn't far?
SAMBA: Déédéét. Mungi fële ci wet-u kër Ibo.

Ci biir butig bi.

SAMBA: Naar bi kaay jaay ŋu waay.
NAAR: Naar, come and sell to us.
SAMBA: Boyatu suukér ag benn paketu warga.

NAAR: Ag lan?
JOHN: Don't you have any mint here?
NAAR: Deedegt duitu jaay mama.

Seetal fële ci wetu bulansëri bë.

JOHN: Baañe. Laxasal ŋu warga wi ag suukér si. Naata lë?
NAAR: No, we don't sell mint. Look over there, next to the bakery.

NAAR: Paketu wargé ****
JOHN: Okay. Wrap the tea and sugar for us. How much is it?

'boyatusuukér ****
muy ****

SAMBA: An ŋaari tééneër īngi. Jox me sumé weccit.

NAAR: Am sa weccit.

*insert current prices.

Here's a thousand CFA. Give me my change.

Here's your change.
1. **Negative Imperative**

   As you recall, imperative in Wolof is formed by using the suffixes -al; for the singular and -leen for the plural to the main verb. For the negative imperative the particles bul (singular) and buleen (plural) are used. A major difference between these and al and leen is that for the negative imperative the particles are placed before the verb. Thus:

   Bul mer.
   Bul wax loolu.
   Buleen indi téere bi.

   Don’t be mad.
   Don’t say that.
   Don’t bring the book.

2. **Imperative with Pronouns**

   When the object of the main verb is a pronoun, in a non-negated imperative sentence, the particles -al and leen are purely and simply omitted and just the infinitive is used. Compare the following pairs of sentences:

   Indil ndés mé.
   Jox-al téeé bi xale bi.
   Wax-al Moussa ag Tapha ŋu ŋéw.
   Demal Dakar.
   Kindi ko.
   Jox ko xale bi.
   Wax leen nu new.
   Dem fé.

   If it is a negated sentence, the expressions bul and buleen are still used but with the singular bul the 1 is sometimes omitted. Thus:

   Bul jox téeé bi xale bi.
   Bul dem Dakar.
   Bul(1) ko jox xale bi.
   Bu fé dem.

3. **Negative Future**

   The paradigm below gives the different forms of the particle du that marks the future negative.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>dumé</td>
<td>duñu</td>
</tr>
<tr>
<td>2nd person</td>
<td>doo</td>
<td>dungeen</td>
</tr>
<tr>
<td>3rd person</td>
<td>du</td>
<td>duñu</td>
</tr>
</tbody>
</table>

   Dumé dem Dakar ngoon.
   Doo ŋew kër gë naansë attaya?
   I won't go to Dakar this afternoon.
   Won't you come to the house for tea?
Notice also that as we saw in Chapter II, Section I, Note 6, the particle can have the meaning of "is not". This happens when it is followed by a noun.

Kii du Americain. He's not American.
Lii du teërë, simis lë. It's not a book, it's a shirt.

4. Minimal Verbal Construction and Verbs of Communication

This construction is called minimal because it does not use the particle angi, na, dafa or la. The use of this particular construction is presented in this chapter with verbs we can call verbs of communication. Such verbs are verbs like wax, ne and any verb that inherently contain the idea of giving a message. It is also used with verbs of volition like bëgg.

In English the infinitive would be used for this kind of construction as in: Tell him to go. or, Ask them to leave.

In Wolof, the minimal verbal construction consists of the subject followed by the verb. If the subject is prenominal, the subject pronouns take the following forms:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>më</td>
<td>ñu</td>
</tr>
<tr>
<td>2nd person</td>
<td>ngë</td>
<td>ngeen</td>
</tr>
<tr>
<td>3rd person</td>
<td>mu</td>
<td>ñu</td>
</tr>
</tbody>
</table>

Examples of this construction can be seen in the following sentences:

Bëgg ngë mu ñëw. You want him/her to come.
Nee në ngë ñëw. He said (for you) to come.
Sa yaay née-në mu dem. Your mother said (for him/her) to go.
Wax leen ñu agsi. Tell them to come in.

This construction is also used with the temporal bi or bu like in the following sentences:

Bu më waccee. When (if) I get off work.
Bi mu ñëwëe. When (if) he came.

It is also used a lot in narrative constructions such as the following:

Mu dëggssi toog....., He came, sat down.....,
SECTION IV: QUESTIONS

Samba lu mu-y jëndi?
John dinë gungé Samba?
Butig bë sore nè?
Fu mu nekk?
Amerik, sore nè?
Samba ag John lënu bëgg?
Yow lôô bëgg?
Boyatu suukër ñaata lë?
Paketu warga jafe nè?
Ci Amerik, boyatu suukër ñaata lë?
Paketu warga jafe nè?
Naar bi dinë jaay naanaa?
Fan lënu-y jaay-e naanaa?
Fuû-y jaaye mburu?
Boyatu suukër ag paketu warga ñaata lë?
Samba ñaate lë jox naar bi?
Weccit-u Samba ñaata lë.
Naar bi, am nè weccit?
Yow am ngë weccitu ñaari jummi?
SECTION V: PROVERBS AND SAYINGS

1. Lu dul degg du yagg.

2. Loo begg yalla na-y jamm!

3. Alalu jaambur ba fe'le tudd.

4. Ka wax waxul ka jottellee wax.

5. Andal ag sa sago.
SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in negative form:

Lekk leen mburu mi.
Demal félé.
Jaay më ñaari kilo.
Joxal Moustapha xaalis bi.
Toogal ci wetu bunt bi.
Indiléén kó fii.
Dugg-êl ci oto boobu.
Jaarial nii.
Dimbëli ñu.
Toog fé ñaari weer.
Def ci xorom.
Moustapha ag xaritam dinëñu dem Dakar.

Sa rakk dinë toog ci kër gé.
Dëkkëndôom dinë tukki ëllëg.
Dingë ñëw kër gé.
Dingeen am barkë.
Dinë dem `ajjana.

2. Translate the following sentences into Wolof:

He asked him to come.
He said for him to eat the rice.
Aminata said for you to bring the book.
Your father wants him to work.
I want you to go now.
Don't let him touch the food.
When I go to the market I will buy it.
Let them sleep.
Thomas said to give him the hammer.
Coomba said for you to let her alone.
# VOCABULARY FOR CHAPTER X

<table>
<thead>
<tr>
<th>WOLOF</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>dajale</td>
<td>to gather, to collect, to harvest</td>
</tr>
<tr>
<td>daldi</td>
<td>immediately, as soon as</td>
</tr>
<tr>
<td>dara</td>
<td>something (negative = nothing)</td>
</tr>
<tr>
<td>déqi</td>
<td>to harvest</td>
</tr>
<tr>
<td>fendi</td>
<td>to be drained</td>
</tr>
<tr>
<td>gungé</td>
<td>to accompany</td>
</tr>
<tr>
<td>itam, it, tamit</td>
<td>also, equally</td>
</tr>
<tr>
<td>jege (st.)</td>
<td>to be close</td>
</tr>
<tr>
<td>jooy</td>
<td>to cry</td>
</tr>
<tr>
<td>kay, kow (g.)</td>
<td>up, up on top of, top, north</td>
</tr>
<tr>
<td>kepp</td>
<td>anyone</td>
</tr>
<tr>
<td>laxas</td>
<td>to wrap</td>
</tr>
<tr>
<td>mer (st.)</td>
<td>to be made, to be angry</td>
</tr>
<tr>
<td>moytu</td>
<td>to avoid</td>
</tr>
<tr>
<td>muy</td>
<td>equals, totals</td>
</tr>
<tr>
<td>naanaa</td>
<td>mint</td>
</tr>
<tr>
<td>nêb</td>
<td>to rot</td>
</tr>
<tr>
<td>nemmeeku</td>
<td>to recognize</td>
</tr>
<tr>
<td>ruus (st.)</td>
<td>to flake</td>
</tr>
<tr>
<td>sax</td>
<td>to grow</td>
</tr>
<tr>
<td>tassat</td>
<td>to spread</td>
</tr>
<tr>
<td>tawte (st.)</td>
<td>to be rained on</td>
</tr>
<tr>
<td>tax (st.)</td>
<td>to cause</td>
</tr>
<tr>
<td>tooy (st.)</td>
<td>to be humid, to be wet</td>
</tr>
</tbody>
</table>

226
wàll
warga

to contaminate
tea (leaves)

xob (b.)

leaf

yàq

to spoil
CHAPTER XI

SECTION I: PAST TENSE (doon)

1. Loo doon def sänq?

What were you doing a while ago?

The past tense with di plus oon equals doon is presented in this chapter. As with oon (see Chapter VIII) the position of the particle doon depends on what kind of emphasis you want to give your sentence. The grammar section deals with this particle in detail but notice the different constructions.

A. Dama doon noppëliku. I was resting.
Dafa doon sangu. He was taking a shower.
Dangeen doon waxtaan. You (plural) were chatting.

This construction is used when answering the question Loo doon def? What were you doing? or, when you want to explain the reason for your action (see Chapter V, Section III, Note 1.A.), example:

Question:
Bi më ñëwee kër gë, loo doon def?

When I came to the house, what were you doing?

Answer:
Bi ngë ñëwee kër gë, dama doon waxtaan ag sumë nijaay.

When you came to the house, I was talking with my uncle.

B. Bi më nekke Amerik, Anglais lë doon jëng.

When he/she was in the states, he/she was studying English.

Bi ngëen dëkkëe France, Français ngeen doon lëkk.

When you lived in France, you were speaking in French.

2. The particle daan

Notice the use of the particle daan to mark repetition in the past:

Amerik, jùroôme waxtu lëñu daan rer. In America, we use to eat dinner at 5 p.m.

Bi ngë nekke Amerik, lan-ngë daan def guddi?

When you were in America, what did you (use to) do at night?

3. Expressing "to be" in the past

Recall that the particle di sometimes has the meaning "to be" as for example:

Maa-y Wolof. I am Wolof (not you).
Dumë jangalekat, baykat laa. I am a cultivator, not a teacher.
The same holds true with doon, when it is followed by a noun:

Daaw Senghor moo doon peresidã. Last year Senghor was President.
Ku tudd Samba Niang moo doon Someone named Samba Niang was the
prefet bi. prefect.

4. Negative of daan

Notice the negative construction:

Bu jëkk daawumé naan 'attaya. Before I did not use to drink tea.
Bi mu nekkëe Amerik, daawul lekke When she/he was in America, she/he did
loxo. not use to eat with his/her hand.
Amerik daawunu nelaw bëccëg. In America, we did not (use to) sleep
in the day.
*SPECIAL EXPRESSIONS FOR RURAL FOCUS*

<table>
<thead>
<tr>
<th>Wolof Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>baye illeer</td>
<td>to cultivate with an agricultural instrument</td>
</tr>
<tr>
<td>ji areéén</td>
<td>to plant peanuts</td>
</tr>
<tr>
<td>teel a ruuj seen tool</td>
<td>to turn the soil of one's farm</td>
</tr>
<tr>
<td>taw lu bare</td>
<td>a lot of rain</td>
</tr>
<tr>
<td>fëëxlu ci taatu garob</td>
<td>to rest under a tree</td>
</tr>
<tr>
<td>togge matt</td>
<td>to cook with wood</td>
</tr>
<tr>
<td>yar xar</td>
<td>to raise sheep</td>
</tr>
<tr>
<td>yar ginaar</td>
<td>to raise chickens</td>
</tr>
<tr>
<td>yar bey</td>
<td>to raise goats</td>
</tr>
<tr>
<td>baxal ndoxu naan</td>
<td>to boil drinking water</td>
</tr>
<tr>
<td>takk téeéré</td>
<td>to wear &quot;gris-gris&quot;</td>
</tr>
<tr>
<td>lekk cere mbuum</td>
<td>to eat couscous made with a sauce from a local leaf vegetable</td>
</tr>
<tr>
<td>lekk laax</td>
<td>to eat a porridge</td>
</tr>
<tr>
<td>lekk ñëbbe/sëb</td>
<td>to eat black-eyed peas</td>
</tr>
<tr>
<td>fōöté loxo</td>
<td>to do laundry by hand</td>
</tr>
</tbody>
</table>
Naka læını-y xånne xale bu ıpą?

Amnê ñeenti melookaan yu ngeen war xool.

Wu jëkk wi
Xale bi dafay niisaam, di waccu, biir bi-y daw `and ag soj mu metti.

Ênaareel wi

Ênetteel wi
Tangaay-u yaram wi dafay metti. Picc yu sew di feen ci ginnaaw nopp yì, ci kanam gi ag ci yaram wi wepp. Su xale bi amee toop too picc yi dinëñu ruus ci juroôm ñetteel-u fan we, xale bi dinë mel ni ku tane waaye feebar bi dinë walle bê tey.

Êneenteel wi

Ku bègg xolli jiwu dafa xaar bè nawet des tuuti; su dul loolu kemb gi dafay wow te warul wow kog bu ŋu koy ji.


Gerte gu ŋu puudèr du nèb te gunòor yi duŋu kó mën a lekk.
**SPECIAL VOCABULARY ON NUTRITION AND THE CHILD**

<table>
<thead>
<tr>
<th>xali bi</th>
<th>the child</th>
</tr>
</thead>
<tbody>
<tr>
<td>fer</td>
<td>weaning period</td>
</tr>
<tr>
<td>xale bi fernë</td>
<td>the child is weaned</td>
</tr>
<tr>
<td>yaay jàngi feral doom ji namp</td>
<td>the mother is weaning her child</td>
</tr>
<tr>
<td>xale bangi namp bë tey nampal</td>
<td>to nurse</td>
</tr>
<tr>
<td>yaay jàngi nampaal doom ji am né fukki weer</td>
<td>the child is still nursing</td>
</tr>
<tr>
<td>toppëtoo sa doom</td>
<td>the mother is nursing her child</td>
</tr>
<tr>
<td>baxal ndox</td>
<td>he is ten months old</td>
</tr>
<tr>
<td>mągg</td>
<td>to take care of one's child</td>
</tr>
<tr>
<td>yoooy</td>
<td>to boil water</td>
</tr>
<tr>
<td>nal limonj</td>
<td>to grow</td>
</tr>
<tr>
<td>nen</td>
<td>to be thin, to lose weight</td>
</tr>
<tr>
<td>yëngël</td>
<td>squeeze a lemon</td>
</tr>
<tr>
<td>jaxase</td>
<td>egg</td>
</tr>
<tr>
<td>ngë def ko ndapk</td>
<td>to beat</td>
</tr>
<tr>
<td>ngë naxante ag moom bë mu nangu</td>
<td>to mix</td>
</tr>
<tr>
<td>ngë jox ko ñaari kuddu</td>
<td>to go easy with him/her</td>
</tr>
<tr>
<td></td>
<td>to play with him until he accepts</td>
</tr>
<tr>
<td></td>
<td>to give him/her two spoonsful</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>dugub</td>
<td>millet</td>
</tr>
<tr>
<td>arraw</td>
<td>to make little balls out of millet powder for fonde or laax</td>
</tr>
<tr>
<td>leket</td>
<td>calabash</td>
</tr>
<tr>
<td>bojj</td>
<td>to pound, to separate the grains from the stalk</td>
</tr>
<tr>
<td>bees</td>
<td>to winnow, to sift</td>
</tr>
<tr>
<td>jéri</td>
<td>to ventilate, to air</td>
</tr>
<tr>
<td>débb, wal</td>
<td>to pound</td>
</tr>
<tr>
<td>foof</td>
<td>the second winnowing to remove the hull</td>
</tr>
<tr>
<td>cox</td>
<td>hull</td>
</tr>
<tr>
<td>layu</td>
<td>winnowing basket</td>
</tr>
<tr>
<td>tame (from tamis)</td>
<td>sifting and sieving of grains</td>
</tr>
<tr>
<td>sunguf</td>
<td>very fine millet flour used for caakri and fonde</td>
</tr>
<tr>
<td>sanqal</td>
<td>not as fine a millet flour used for laax and nelan</td>
</tr>
<tr>
<td>xolli</td>
<td>to peel</td>
</tr>
<tr>
<td>mooñ</td>
<td>general preparation of couscous</td>
</tr>
</tbody>
</table>

**ay ñam yu ñu defareeg: dugub**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>laax</td>
<td>porridge like dish</td>
</tr>
<tr>
<td>cere</td>
<td>couscous</td>
</tr>
<tr>
<td>ruy</td>
<td>a drink made from millet flour</td>
</tr>
</tbody>
</table>
CULTURAL NOTES:  LIFE CYCLE

Birth and the Naming Ceremony  -- (njuddu ag tudd)

The greatest difference between expecting parents in Senegal and the USA is that Wolofs have a great deal of superstition surrounding the event. For example people do not talk about the fact that someone is expecting a baby and complete discretion is observed during the entire pregnancy. It is believed that talking about the pregnancy could endanger the life of the baby. The terms used for expressing pregnancy are:

-- jige'nu biir le
-- jige'nu we'rul le
-- dafa emb
-- dafa biir (this term is a little vulgar)

After the baby is born, the naming ceremony takes place a week later. At the ngenté (baptism) the name is revealed. The name is not known prior to the baptism. The baptism lasts all day, beginning early in the day by eating laax. The naming ceremony itself is performed by a marabout (a Muslim religious chief). The baby's head is shaven first and the marabout officially, or rather religiously gives the name that the father has chosen. Children are usually named after relatives or friends. In the case of twin girls, the names are usually Adama and Awa and for boys, Assane and Ousseynou. If the twins are a boy and a girl either of the two names are chosen for each.

In the following chapter you will find a list of appropriate terms and vocabulary for a baptism. Consult the chapter and have your instructor explain the terms.

Circumcision  -- (njong)

For men, circumcision is a part of the life cycle in that it marks the beginning of manhood. An uncircumcised man is unable to perform many of the religious duties like leading prayers and sacrificing a lamb, chicken, etc.

Circumcision is a passage of rite and during the entire ceremony, the boys are educated. Boys who are circumcised, during the healing period wear a white robe and white hat and are called njulli and are supervised by an adult called a selbe. The njulli usually stay in the shed (mbaa) which is usually built for the ceremony.

Marriage  -- (takk) (sey)

Among traditional people, the first marriage is generally arranged by the parents and the young man or woman doesn't usually have any say in the matter.

If a man wants to marry, he can have his uncle (father's brother) do the preliminary negotiations. Upon acceptance by the woman's family, the man makes an offering to the family called may gu jëkk. This is usually a sum of money in addition to other things usually determined by the woman's family.
SECTION II: DIALOGUE

Fukkēelu waxtaan ag bern
Eleventh Dialogue

Samba ag John ŋungi āttaya di waxtaan.
Samba and John are making tea and talking.

JOHN: Am nē benn jant bu fii daan

romb ngoon gu nekk. Čejnāa
ko gis.

There is a young girl who use to go
by every evening. I haven't seen
her in a long time.

SAMBA: Naka lé mel?

What does she look like?

JOHN: Jant bu xees lē te njool.

She is young, light complexion and
tall.

SAMBA: Ah, Astou. Dootul jant de,
léēgi jeeg lē. Ännē jēkker
bē am doom.

Ah, Astou. She is no longer a young
girl, she is a young woman. She has
a husband and (even) has a child.

JOHN: Jēkkēr-ēm lu mu-y liggēey?

What does her husband do?

SAMBA: Daaw dafa doon jant Anglais.
Lēēgi mungi wu tiggēey wante
amiēgul.

Last year, he was studying English.
Now he's looking for a job but he
hasn't found (one) yet.

JOHN: Xanaa Astou liggēeyētul? Xēynē
dafay toppatoo doomām.

Astou, doesn't work anymore? Perhaps
she takes care of her child.

SAMBA: Doon-nē tiggēey bē weer wē-le
paase. Lēēgi day noppēliku.

She was working up to this past month.
Now she's resting.

JOHN: Loolu de baax-nē ci.

That's a good thing to do.
Kaw, John bi ngé nekkee Amerik loo doon j'ang?

SAMBA: Wax ngé dégg, móó ŋerp njariin. Foo daan jänge?


SAMBA: Jang rekk ngé daan def? Nan ngé daan dundé?


SAMBA: Xanaa daa-wuloo noppélu?

JOHN: Mukk, Amerik kern amul jot, te daňu yakkantì.

SAMBA: Mbaa nammëgulôô saa waa kër?

JOHN: Nammnaa leen, wante bëgg-éëume ñëbbi.

SAMBA: Yow kay, dootoo ñëbbi. Daňu le' fi-y têyyè.

Say, John, when you were in the USA, what were you studying?

Something called sociology is what I was studying but I don't like it anymore. I want to study economics.

You are right, it's more useful. Where did you study.

The first two years, I was in New York. The last two I went to California.

You were studying only? How did you live?

I use to work too. I was in a restaurant. I use to work at night and study in the day.

You didn't use to rest?

Never, in America no one has time and everyone is in a hurry.

Hope you are not yet lonely for your family?

I am lonely for them but I don't want to go home yet.

You won't go back home. We will keep you here.
1. The Temporal bi (or ba)

As you recall (see Chapter V, Section III, Note 4.) there is a special relative pronoun that indicates the time in which the action of a verb takes place. The form we discussed then was the form bu or su. Here we introduce the same construction but with the vowel -i or -e or -a as:

Bi mē nekkē Amerik.... When I was in America....
Ba mē demē dēkk bē..... When he/she went to town.....

The difference between bu and bi is that the latter indicates that the time in which the action of the verb takes place has already gone by. While bu is hypothetical, bi refers to a specific time that is past. Because of that, bi is never conditional.

As in constructions in the present tense, the particle di is also used in the past to indicate the durative aspect.

Bi mē-y liggēy..... When I was working.....
Bi ngēen dī new..... When you (plural) were coming.....

NOTE:
Unlike with bu, the temporal bi (or ba) does not have a variant with the consonant "s".

With bu (ba) the subject pronouns have the following forms:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ma</td>
<td>ñu</td>
</tr>
<tr>
<td>2nd person</td>
<td>ngē</td>
<td>ngeen</td>
</tr>
<tr>
<td>3rd person</td>
<td>mū</td>
<td>ñu</td>
</tr>
</tbody>
</table>

2. Past Time with -doon

The particle doon is issued from the combination of the particles di and oon. It indicates that an action in the past was incomplete. It roughly corresponds to the English was/were plus .ing.

As with the marker woon (see Chapter VIII, Section III, Note 2.), the use and the place of the particle doon depends on what the emphasis is placed.
Neutral: Doon-naa dem Dakar
Object emphasis: Dakar laa doon dem.
Subject emphasis: Man, maa doon dem Dakar.

3. Past Habitual -- daan

There is a variant of the doon form, the particle daan which indicates that the action referred to took place habitually. It is the equivalent of the English "use to", examples:

Dama daan jëngi bës bu nekk.
Lan ngë daan liggëëy Amerik?
Daan ngë nelaw bëcëg?
I use to go to school everyday.
What did you (use to) do in America?
Did you use to sleep in the day?

4. Negative -- doon

When the particle doon is used in the negative construction, the negative ending is attached to it. But a more common construction is the use of the particle -daan. When this particle is used the n at the end of daan is sometimes replaced by an optional w, yielding constructions like the following:

Man, daawume lekk kaani.
Daawuleen làkk Wolof.
I didn't use to eat hot pepper.
You (plural) didn't use to speak Wolof.

5. Expressing "no longer" and "no more"

Astou dootul janq.
Yow dootoo gan, gàng ngë.
Astou is no longer a young girl.
You are no longer a stranger, but a "regular".

In these sentences, dootul and dootoo take on the meaning of the verb "to be". In this case they are the negative counterpart of the di (see Chapter IV, Section III, Note 2.C.). To have the meaning "to be" the particle needs to be followed by a noun as in the above sentences. The Construction "no longer" is obtained by inserting a t in the negative dumë, doo, etc. The totality of the forms are given below:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>dootumë</td>
<td>dootuŋu</td>
</tr>
<tr>
<td>2nd person</td>
<td>dootulaŋ/dooto</td>
<td>dootuleen</td>
</tr>
<tr>
<td>3rd person</td>
<td>dootul</td>
<td>dootuŋu</td>
</tr>
</tbody>
</table>

When used with a verb, the particle directly modifies that verb.

Dootul ñew Dakar. He will no longer come to Dakar.
Dootumë ko def. I don't do it anymore.

Sometimes instead of dootumë plus the verb, the construction is the verb plus tumë. Examples:

New-ëtul Dakar.
Defëtu ko.
If this construction is used, a vowel -ë or -a is used between the verb and the particle. This vowel has no particular meaning. It is a liaison vowel.

6. **Expressing "not yet"**

To express "not yet" the same construction as in Note 5 above is used except that the consonant -t is replaced by -g. A major difference though is that the only form that is used is the verb plus *gumë*.

*Suma mag amëgul liggééy.*  My older sibling doesn't have a job yet.
*Demëgunë Dakar.*  I have not yet gone to Dakar.
*Amëgulóo jabar bë tey?*  You still don't have a wife?

When the verb ends in a vowel, the liaison vowel -ë changes and becomes -ee (when the vowel is i) or oo when the vowel is u.

*Añeeeguloo bë tey!*  You have not gone to eat yet!
*Sa xarit tukkéégul!*  Your friend hasn't travelled yet!
*Sangooguloo!*  You haven't showered yet!

7. **Contraction of the Predicator dafa-y**

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dafa bay.</td>
<td>Day bay.</td>
</tr>
<tr>
<td>Dañu koy jaay.</td>
<td>Dañ koy jaay.</td>
</tr>
<tr>
<td>Dañu leen jéndél piis.</td>
<td>Dañ leen jéndél piis.</td>
</tr>
</tbody>
</table>

The third person singular dafay can always be replaced by its short form day.

The first person and third person plural dañu-y can be replaced by its short form dañ when it is directly followed by a pronoun.
SECTION IV: QUESTIONS

Sambaag John lu ñu-y def?
Ñun luñu-y def léégi?
Bi ngë nekkée xale am-nè foo daan dem bës bu nekk?
Jaq bi John di wax naka lë mel?
Sa coro/far naka lë mel?
Yow jaq ngë?
Astou, jaq lë bë tey?
Astou, lutax dootul jaq?
Jékkëru Astou doon nè jëng anglais daaw?
Léégi lu mu-y def?
Yow, dangay wut liggeéey?
Sa xarit bii, amëgul liggeéey?
Astou liggeéeyéten?
Astou, lutax liggeéeyétenoo?
Yow, dootoo lekk hamburger bës bu nekk?
Lutax loolu?
Yow, loo-y toppatoo?
Astou doon-nè liggeéey daaw?
Astou, bë kañ lë doon liggeéey?
Lëégi lu mu-y def?
*SPECIAL DIALOGUE QUESTIONS*

Ban wixtu moo jot?
An-nèñu bè noppì?
Sambaag John, lu nuy def?
Ci lan lèñù-y waxtaan?
John, lu mu doon jèng bi mu nekke Amerik?
Yow nag, loo doon jèng bi ngè nekke universite?
Neex-nè le bè tey?
Lutax mu neex lè bè tey?
Lutax neexëtu-lè?
John, lu mu bègg jèng lèègi?
Mbirum koom-koom, neex nè lè?
Wolof ag franaais bu lè daqal?
Wolof ag Nasaraan, bu èpp njariñ ci sa liggéey?
John, fu mu daan jènge?
Sa baay fu mu daan jènge?
John, bi mu nekke Amerik, jèng rek lè daan def?
Yow, danga daan liggéey walla dangè daan jèng?
Loo daan liggéey?
John, lu mu daan liggéey?
John, daan-nè noppëlu?
Yow nag, daawuloo noppëlu?
Lutax daawuloo noppëlu?
Amerik, lutax kenn du noppëlu?
Nammèguloo sa wa kër?
Lan ngè gèn namm Amerik?
Yow dootoo ñibbi Amerik?
John, namm-ne waa kër-èn?
John, bègg-nè ñibbi?
Samba, bègg-nè John ñibbi?
Lu mu ko wax?
Sa waa dékk, bègg nèñu ngè ñibbi?
SECTION V: PROVERBS AND SAYINGS

1. Duna' sa moroom.

2. Dafa ñakk kersé.

3. Sikkim le, gestoo ko yobbaale.

4. Ñakk teggin baaxul

5. Baal mé aq!
SECTION VI: WRITTEN EXERCISES

1. Put the following sentences in the past tense:

   Maay sa xarit. ____________________________
   Kii mooy sa gan. __________________________
   Jimmy Carter mooy peresidá. ______________
   Bóó ñëweé, damay jàng. ____________________
   Bu xale bi ñëwë, mëngi jàng. ______________
   Fii, juroóm ñaari waxtu lënu-y reer. Amerik,
   ____________________________
   Fii, Wolof laay lakk. Amerik, ______________

2. Negate the following sentences:

   Sa baay daan-në naan àttaya. __________________
   Yow daan ngë nélaw bëccëg. ________________
   Lëëgi dangeen di lakk Wolof. ________________
   Fii dañuy lekke loxo. _______________________
   Daan-naa gënn guddi. _______________________

3. Translate into Wolof the following sentences:

   What was Malick doing there? ________________
   What were you looking for? _________________
   When you came, we were sleeping. __________
   My friend is tired, she was working all day. __
   ____________________________
   What was he studying in the states?
   ____________________________
   What were the children doing a while ago?
   ____________________________
   A long time ago, I didn't use to eat rice. __________
4. Translate the following sentences into Wolof:

You are no longer in America. ____________________________________________________________________

You won't go to Paris anymore. ____________________________________________________________________

You don't have a wife yet? ________________________________________________________________________

He is no longer an American. _____________________________________________________________________

Salif will no longer go home. _____________________________________________________________________

He has not gone to town yet. _____________________________________________________________________

No, he won't go anymore, he is too tired. ____________________________________________________________________

I don't like the training program anymore, I want to go to my village. ____________________________________________________________________
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>alxuraan (j.)</td>
<td>to make little balls out of millet</td>
</tr>
<tr>
<td>arraw</td>
<td></td>
</tr>
<tr>
<td>bu-jëkk</td>
<td>before, the first</td>
</tr>
<tr>
<td>bëy (w.)</td>
<td>goat</td>
</tr>
<tr>
<td>bax/baxal</td>
<td>to boil</td>
</tr>
<tr>
<td>bojj</td>
<td>to pound, to separate the grains from the hull</td>
</tr>
<tr>
<td></td>
<td>to winnow, to sift</td>
</tr>
<tr>
<td>dund</td>
<td>to live, to exist</td>
</tr>
<tr>
<td>dund (b.)</td>
<td>food, sustenance</td>
</tr>
<tr>
<td>dund (g.)</td>
<td>life</td>
</tr>
<tr>
<td>feéxlu</td>
<td>to rest in a cool place</td>
</tr>
<tr>
<td>footprint</td>
<td>to do laundry</td>
</tr>
<tr>
<td>fepp/pepp (w.)</td>
<td>grain</td>
</tr>
<tr>
<td>feen</td>
<td>to retrieve, to find again</td>
</tr>
<tr>
<td>fer</td>
<td>weaning period</td>
</tr>
<tr>
<td>foof</td>
<td>the second winnowing to remove the hull</td>
</tr>
<tr>
<td>gagwantu</td>
<td>to hurry, to make haste</td>
</tr>
<tr>
<td>gëm</td>
<td>to go out</td>
</tr>
<tr>
<td>gurö (g.)</td>
<td>cola nut</td>
</tr>
<tr>
<td>ginaar (g.)</td>
<td>chicken</td>
</tr>
<tr>
<td>gunöör (g.)</td>
<td>insect</td>
</tr>
<tr>
<td>jëwu (j.)</td>
<td>seeds</td>
</tr>
<tr>
<td>jëfëndikoö</td>
<td>to use</td>
</tr>
<tr>
<td>jaxase</td>
<td>to mix</td>
</tr>
<tr>
<td>jëri</td>
<td>to ventilate, to air</td>
</tr>
<tr>
<td>kemb (g.)</td>
<td>hulled and sorted peanut seedlings</td>
</tr>
<tr>
<td>koom-koom</td>
<td>economy</td>
</tr>
<tr>
<td>layu (g.)</td>
<td>winnowing basket</td>
</tr>
<tr>
<td>leb</td>
<td>to borrow</td>
</tr>
<tr>
<td>lex (b.)</td>
<td>cheek</td>
</tr>
<tr>
<td>mat (st.)</td>
<td>to be sufficient, to be enough, to be complete</td>
</tr>
<tr>
<td>matt (m.)</td>
<td>firewood</td>
</tr>
<tr>
<td>melookaan (w.)</td>
<td>signals, signs, indications</td>
</tr>
<tr>
<td>mbirum koom-koom</td>
<td>economics</td>
</tr>
<tr>
<td>mooën</td>
<td>general preparation of couscous</td>
</tr>
<tr>
<td>nal</td>
<td>to squeeze the liquid from</td>
</tr>
<tr>
<td>nëmp</td>
<td>to nurse</td>
</tr>
<tr>
<td>nax</td>
<td>to fool</td>
</tr>
<tr>
<td>naxxante</td>
<td>to fool, to play (one another)</td>
</tr>
<tr>
<td>niisaam</td>
<td>to be sluggish</td>
</tr>
<tr>
<td>njariñ (l.)</td>
<td>usefulness, utility, serviceability</td>
</tr>
<tr>
<td>njong (l.)</td>
<td>circumcision</td>
</tr>
</tbody>
</table>
ruuj
ruus (st.)

pepp/fepp (w.)

sangara (s.)
sotti

pepp/fepp (w.)

sangara (s.)
sotti

takk
tangaay (b.)
tame
têyê
tôx

waaxu
woy

xar (m.)
xolli
xulôô

yêngêl
yêy
yêy gurô
yokku
yoooy

- to clear, to turn the soil
- to flake (dried skin)
- grain
- alcohol
- to pour, to run
- to tie together, to bind, to link, to marry, to wear
- heat
- to sift
- to hold, to restrain
- to smoke
- to walk fast
- to sing
- sheep
- to peel
- to fight, to quarrel
- to 'shake, to beat
- to chew
- chew cola nuts
- to increase
- to be thin, to lose weight
CHAPTER XII

SECTION I: EXPRESSING 'LET ME' (ALLOW ME)

Naa dem balaa mu-y guddi. Let me go before it's late.
Que je partes avant qu'il ne soit tard.

Né ñëw balaa mu-y guddi. Let him/her come before it's dark.
Qu'il/elle vienne avant qu'il ne fasse nuit.

Në xale bi dem butig bé. Let the child go to the store.
Que l'enfant aille a la boutique.

Në ngeen xaar bë ñu ñëw. Please wait until we come.
Veuillez attendre jusqu'a que nous venions.

Na ngë faj sa doom. Please take care (cure) your child.
Veuillez soigner votre enfant.

Na Aminata xaar ci biti. Let Aminata wait outside.
Qu'Aminata attende dehors.

Na Ibou ag Tapha sol yëré balaa ñu-y dem ngente lé. Ibou and Tapha should wear clothes before they go the the baptism.
Ibou et Tapha doivent mettre des habits avant d'aller au baptême.

Na më may ndox nu sedd guuy. Let him/her give (have) me some ice cold water.
Qu'il/elle me donne de l'eau très glacée.

Në indi bu weex ñall. Let him/her bring one that is snow white.
Qu'elle/il apporte un qui soit blanc comme neige.

Naa xaar bë mu wow kong. Let me wait until it's bone dry.
Laisse moi attendre qu'il soit complètement sec.
### SUPPLEMENTARY VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>at the tailor's</td>
<td>chez le tailleur</td>
</tr>
</tbody>
</table>

The following vocabulary is organized in grammar categories (i.e., nouns, verbs, and expressions).

#### NOUNS

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>material, fabrics</td>
<td>tissu</td>
</tr>
<tr>
<td>printed fabrics</td>
<td>tissu imprime</td>
</tr>
<tr>
<td>velvet</td>
<td>velours</td>
</tr>
<tr>
<td>silk</td>
<td>soie</td>
</tr>
<tr>
<td>nylon</td>
<td>nylon</td>
</tr>
<tr>
<td>tie-dye</td>
<td>teint</td>
</tr>
<tr>
<td>solid colors</td>
<td>unit</td>
</tr>
<tr>
<td>embroidery</td>
<td>brode</td>
</tr>
<tr>
<td>tergal</td>
<td>tergal</td>
</tr>
<tr>
<td>flannel</td>
<td>flanelle</td>
</tr>
<tr>
<td>cotton</td>
<td>coton</td>
</tr>
<tr>
<td>clothes</td>
<td>habit</td>
</tr>
<tr>
<td>men's clothes</td>
<td>habits d'homme</td>
</tr>
<tr>
<td>women's clothes</td>
<td>habits de femme</td>
</tr>
<tr>
<td>children's clothes</td>
<td>habits d'enfants</td>
</tr>
<tr>
<td>shirt</td>
<td>chemise</td>
</tr>
<tr>
<td>trousers</td>
<td>pantalon</td>
</tr>
<tr>
<td>kaftan</td>
<td>caftan</td>
</tr>
<tr>
<td>large traditional pants</td>
<td>pantalon traditionnel, ample</td>
</tr>
<tr>
<td>large dress</td>
<td>boubou</td>
</tr>
<tr>
<td>tailor</td>
<td>tailleur</td>
</tr>
<tr>
<td>model</td>
<td>modele</td>
</tr>
<tr>
<td>dress</td>
<td>robe</td>
</tr>
<tr>
<td>sarong, (long)</td>
<td>pagne</td>
</tr>
<tr>
<td>sarong made with heavy material</td>
<td>pagne lourd</td>
</tr>
<tr>
<td>skirt</td>
<td>jupe</td>
</tr>
</tbody>
</table>

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**253**
<table>
<thead>
<tr>
<th>Term</th>
<th>French Term</th>
<th>English Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>musóór</td>
<td>head dress</td>
<td>mouchoir de tête</td>
</tr>
<tr>
<td>ñetti Abdou</td>
<td>a 3 piece traditional</td>
<td>caftan traditionnel en 3 pieces</td>
</tr>
<tr>
<td>ensemblal</td>
<td>kaftan</td>
<td>a 2 piece casual suit</td>
</tr>
<tr>
<td>meko</td>
<td>melo</td>
<td>ensemble en 2 pieces</td>
</tr>
<tr>
<td>karwaa</td>
<td>melo</td>
<td>couleur</td>
</tr>
<tr>
<td>poos</td>
<td>poos</td>
<td>costume</td>
</tr>
<tr>
<td>sëntuur/geño</td>
<td>sëntuur/sleeve</td>
<td>cravate</td>
</tr>
<tr>
<td>maas, loxo</td>
<td>stock</td>
<td>poche</td>
</tr>
<tr>
<td>santiyoŋ</td>
<td>sample</td>
<td>ceinture</td>
</tr>
<tr>
<td>müsiir</td>
<td>measurements</td>
<td>manche</td>
</tr>
<tr>
<td>butoŋ</td>
<td>button</td>
<td>enchantillon</td>
</tr>
<tr>
<td>pusó</td>
<td>needle</td>
<td>mesure</td>
</tr>
<tr>
<td>wëñ</td>
<td>thread</td>
<td></td>
</tr>
<tr>
<td>sisó</td>
<td>scissors</td>
<td></td>
</tr>
<tr>
<td>femëtiir</td>
<td>zipper</td>
<td></td>
</tr>
<tr>
<td>masin</td>
<td>sewing machine</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Terms</th>
<th>French Terms</th>
<th>English Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>VERBS</td>
<td>VERBES</td>
<td></td>
</tr>
<tr>
<td>nas</td>
<td>to thread</td>
<td>enfiler</td>
</tr>
<tr>
<td>ñaw</td>
<td>to sew</td>
<td>coudre</td>
</tr>
<tr>
<td>ñawlù</td>
<td>to have something sewn</td>
<td>faire coudre quelque chose</td>
</tr>
<tr>
<td>xotti</td>
<td>to tear</td>
<td>déchirer</td>
</tr>
<tr>
<td>t'allal</td>
<td>to spread</td>
<td>étaier</td>
</tr>
<tr>
<td>natt</td>
<td>to try out (clothes)</td>
<td>essayer (un vêtement)</td>
</tr>
<tr>
<td>sol</td>
<td>fitting</td>
<td>mettre, porter</td>
</tr>
<tr>
<td>guddi</td>
<td>to put on, to wear</td>
<td>être long</td>
</tr>
<tr>
<td>gatt</td>
<td>to be long</td>
<td>être court</td>
</tr>
<tr>
<td>yëmbëx</td>
<td>to be short</td>
<td>être trop large, grand</td>
</tr>
<tr>
<td>woyof</td>
<td>to be loose</td>
<td>être leger</td>
</tr>
<tr>
<td>diis</td>
<td>to be light</td>
<td>être lourd</td>
</tr>
<tr>
<td>Désignation</td>
<td>Expression</td>
<td>Expression</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>------------</td>
</tr>
<tr>
<td>xat</td>
<td>to be tight</td>
<td>être étroit</td>
</tr>
<tr>
<td>yaa, yaatu</td>
<td>to be wide</td>
<td>être large</td>
</tr>
<tr>
<td>jekk</td>
<td>to be elegant</td>
<td>être élegant</td>
</tr>
<tr>
<td>xew</td>
<td>to be up-to-date, in vogue</td>
<td>être à la mode, en vogue</td>
</tr>
<tr>
<td>xewwi</td>
<td>to be old fashioned</td>
<td>être démodé</td>
</tr>
<tr>
<td>xumb</td>
<td>to be gaudy</td>
<td>être voyant</td>
</tr>
<tr>
<td>bees</td>
<td>to be new</td>
<td>être neuf, nouveau</td>
</tr>
<tr>
<td>doy</td>
<td>to be enough</td>
<td>être assez</td>
</tr>
<tr>
<td>jot</td>
<td>to fit</td>
<td>aller (habit)</td>
</tr>
<tr>
<td>épp</td>
<td>to be too bit</td>
<td>être trop grand</td>
</tr>
<tr>
<td>noppi, pare</td>
<td>to be ready</td>
<td>être prêt</td>
</tr>
<tr>
<td>wàññi</td>
<td>to lower, diminish</td>
<td>diminuer</td>
</tr>
<tr>
<td>yokk</td>
<td>to add, to augment</td>
<td>augmenter</td>
</tr>
</tbody>
</table>

**AY BAAT**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>xoolal model bi</td>
<td>look at this model/style</td>
</tr>
<tr>
<td>taybaas ag sér laa bëgg</td>
<td>I would like a traditional blouse &amp; sarong</td>
</tr>
<tr>
<td>solal më seet.</td>
<td>put it on and let me see.</td>
</tr>
<tr>
<td>dinë am boroode</td>
<td>with embroidery</td>
</tr>
<tr>
<td>jëpp në lë</td>
<td>it fits you well</td>
</tr>
<tr>
<td>dafa xaw yaatu</td>
<td>it's a little wide</td>
</tr>
<tr>
<td>xaral më jël sa mësiir</td>
<td>let me take your measurements</td>
</tr>
<tr>
<td>kañ lë-y pare/noppi</td>
<td>when will it be ready</td>
</tr>
<tr>
<td>dama ko yakkamti</td>
<td>I need it in a hurry</td>
</tr>
<tr>
<td>bul më fatte</td>
<td>don't forget me</td>
</tr>
<tr>
<td>noppeegul/pareegul</td>
<td>it's not ready yet</td>
</tr>
<tr>
<td>ñaata meetar nooy doy</td>
<td>how many meters will be needed</td>
</tr>
</tbody>
</table>

**EXPRESSIONS**

<table>
<thead>
<tr>
<th>Expression</th>
<th>Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>regardez ce modèle</td>
<td>Je voudrais une chemise (traditionnelle) et un pagne</td>
</tr>
<tr>
<td>mets le qu je voie.</td>
<td>avec broderie</td>
</tr>
<tr>
<td>il te va bien</td>
<td>c'est un peu large</td>
</tr>
<tr>
<td>laissez moi prendre vos mesures</td>
<td>quand sera-t-il prêt</td>
</tr>
<tr>
<td>j'en ai besoin très vite</td>
<td>ne m'oubliez pas</td>
</tr>
<tr>
<td>ce n'est pas encore prêt</td>
<td>combien de mètres faut-il</td>
</tr>
<tr>
<td><strong>XEW YI</strong></td>
<td><strong>CEREMONIES</strong></td>
</tr>
<tr>
<td>---------------------</td>
<td>------------------------------------</td>
</tr>
<tr>
<td>Ngenté</td>
<td>Baptism</td>
</tr>
<tr>
<td>liir</td>
<td>baby</td>
</tr>
<tr>
<td>laax</td>
<td>porridge</td>
</tr>
<tr>
<td>soow</td>
<td>curdled milk</td>
</tr>
<tr>
<td>lekket</td>
<td>calabash</td>
</tr>
<tr>
<td>bóoli</td>
<td>big bowl</td>
</tr>
<tr>
<td>taaw</td>
<td>1st child</td>
</tr>
<tr>
<td>sabar</td>
<td>drums/dance</td>
</tr>
<tr>
<td>tama</td>
<td>small drum</td>
</tr>
<tr>
<td>riiti</td>
<td>traditional violin</td>
</tr>
<tr>
<td>xalam</td>
<td>traditional guitar</td>
</tr>
<tr>
<td>xar</td>
<td>sheep</td>
</tr>
<tr>
<td>kooraa</td>
<td>kora (21 string instrument)</td>
</tr>
<tr>
<td>turendoo</td>
<td>the one the baby is named after</td>
</tr>
<tr>
<td>géwel</td>
<td>griot</td>
</tr>
<tr>
<td>miswi</td>
<td>lamb roast</td>
</tr>
<tr>
<td>ruñ</td>
<td>meat dish, served in evening</td>
</tr>
<tr>
<td>bëne</td>
<td>donut like cakes</td>
</tr>
<tr>
<td>bôoli bëne</td>
<td>a large bowl of donuts</td>
</tr>
<tr>
<td>mayle/maye</td>
<td>money gift to the griots</td>
</tr>
<tr>
<td>ndawtal</td>
<td>money gift to the mother or father of the baby</td>
</tr>
<tr>
<td>jaam</td>
<td>slaves</td>
</tr>
<tr>
<td>ndokkale</td>
<td>congratulations</td>
</tr>
<tr>
<td>tudd</td>
<td>to name</td>
</tr>
<tr>
<td>fas (laax)</td>
<td>to eat (laax)</td>
</tr>
<tr>
<td>wayaان</td>
<td>asking money during a family ceremony</td>
</tr>
<tr>
<td>tagg</td>
<td>to praise</td>
</tr>
<tr>
<td>fecc</td>
<td>to dance</td>
</tr>
</tbody>
</table>
woy  
jaamu  
ndokkle  
ndokk sa wäll  
ndokk sa bakkan  
yälla nè liir bi gudd fan  
yälla nè am ndey ag baay  
ku nù tuddled xale bi ?

-208-

to sing  
to help organize the ceremony with the hope of getting money as a reward  
chanter  
aider dans l'organisation dans l'espoir d'être recompense

USEFUL EXPRESSIONS
CONGRATULATIONS
RESPONSE TO NDOKKLE
LONG LIFE TO THE BABY
WHO WAS THE BABY NAMED AFTER?

<table>
<thead>
<tr>
<th>Takk</th>
<th>Marriage</th>
<th>Mariage</th>
</tr>
</thead>
<tbody>
<tr>
<td>séyt</td>
<td>bride, groom</td>
<td>marié(e)</td>
</tr>
<tr>
<td>cëyt</td>
<td>wedding</td>
<td>marriage</td>
</tr>
<tr>
<td>may gu jëkk, waru gar</td>
<td>first offering</td>
<td>noix de cola</td>
</tr>
<tr>
<td>gûrô</td>
<td>kola nut</td>
<td>donner en mariage</td>
</tr>
<tr>
<td>maye</td>
<td>to give in marriage</td>
<td>joindre le domicile</td>
</tr>
<tr>
<td>séyï</td>
<td>the bride joining her husband's home</td>
<td>conjugal</td>
</tr>
</tbody>
</table>

DÉJ

<table>
<thead>
<tr>
<th>Funerals</th>
<th>Funerailles</th>
</tr>
</thead>
<tbody>
<tr>
<td>dee, gaënu, faatu</td>
<td>to die</td>
</tr>
<tr>
<td>jaale</td>
<td>to present condolence</td>
</tr>
<tr>
<td>suul</td>
<td>the burial, to bury</td>
</tr>
<tr>
<td>armeel</td>
<td>cemetery</td>
</tr>
<tr>
<td>bammeel</td>
<td>tomb</td>
</tr>
<tr>
<td>rob</td>
<td>funeral procession</td>
</tr>
</tbody>
</table>
neew
sarax
nàkk
mbiskit
ténjj/muuru
wacce kaamil
naan
jooy
yoɔxu
saraxu ṅeti fan
saraxu juróom ṅeti fan
saraxu ŋent fukki guddi

siggil ndigaale
siggil sa wàll
yalla nè fi dee gèj

Amin

cadaver
sacrifice, charity
special cakes made to donate in charity
biscuits
mourning
read the coran
to pray
to cry
to cry outloud
3rd day ceremony
8th day ceremony
40th night ceremony

USEFUL EXPRESSIONS
condolences
response to above
hope death won't happen here again in a long time

Amen

EXPRESSIONS UTILES
mes condoleances
réponse
j'espère que la mort n'arrivera pas ici pendant longtemps

Amen
SUPPLEMENTARY VOCABULARY CONCERNING PREGNANCY, NURSING AND INFANTS

- ëmb, biir, diis
  - to be pregnant
  - être enceinte

jur, biir
  - pregnancy
  - grossesse

wësin
  - to deliver
  - accoucher

mutu
  - to be in labor
  - être en travail

butit
  - unbilical cord
  - cordon ombilical

nampal
  - to breast feed
  - allaiter

tasiyoŋ
  - blood pressure
  - tension arterielle

regal
  - periods
  - règles

yàq biir
  - to abort (on purpose)
  - avorter (volontairement)

yax
  - bones
  - os

puub
  - stool
  - selles

saw
  - urine
  - urine

nëq
  - unmethra
  - vessie

ween
  - breast sein

xale bu matul
  - premature baby
  - enfant premature

ńakk
  - deficiency
  - insuffisance

coppret
  - clitoris
  - clitoris

léf
  - vagina
  - vagin

waccu
  - to vomit
  - vomir

bare tëflit
  - to have a lot of saliva
  - abondance de : salive

gaaw a sorrn
  - to be easily out of breath
  - essouflement

bare saw
  - to urinate frequently
  - envie frequente d'uriner

koo\n
  - penis
  - penis

iraam
  - to crawl
  - rampler

bën
  - tooth
  - dent

ekëytu juddu
  - birth certificate
  - bulletin de naissance

USEFUL EXPRESSIONS

bul jooy
  - don't cry
  - ne pleure pas

nopil
  - be quiet
  - tais toi

doy në
  - that's enough
  - ça suffit

bul mé ragal
  - don't be afraid of me
  - n'æiæpas peur de moi

dunë lë gaaŋ, dunë lë def dara
  - I won't hurt you
  - je ne te ferai pas mal

jaŋgal
  - open your mouth
  - ouvrez la bouche
tallalal sa làmmiñ
simméekul
toogal
xaaral
deglul
bayyi më, may më jàmm
mos ko, ñam ko
ku moom lii
maa ko moom, suma bos lè
deel raxas sa gëmmiñ
xippil
bindël më ordonas

stick out your tongue
take off your clothes
sit down
wait
listen
leave me alone
taste it
whose is this
it's mine
make a habit of washing
your mouth
open your eyes
give me a prescription
tirez la langue
des_habilitez-vous
asseyez-vous
attendez
ecoutez
laissez moi en paix
goutez le
c'est à qui
c'est le mien
prenez l'habitude de laver
la bouche
ouvre les yeux
faites moi une ordonnance
SPECIAL LESSON ON HEALTH

yoon u wêrgi yaram       the road to health       le chemin de la santé

Ngir fi mën xool ndax seen doom diné am yaram ndapk, ndapk, dinënu leen peese weer wu nekk, te dinënu xool seen fiis. (fiche). Fiis bangi --- Lu mu tekki! Liì, mooy yoon wi (show road between two lines). Liì mooy taŋku xale bi (show a big balck dot or a footprint). Taŋku xale bi fi më nekk (put dots or footprint between the two lines)? Mungi ci biir yoon wi. Mungi dox ci biir yoon wi. Loolu baaxne lool.

Leégi nag taŋku xale bi fi më nekk (put dots below the bottom line)? Mungi ci àll bi, mungi ci suuf. Loolu baaxul. Xale bi warñé dox ci yoon wi -- ci yoonu wêrgi yaram.


Ngir mu yokku weer wu nekk, xale bi warñé nàmp bu baax te jang lekk ndapk, ndapk. Su xale bi tambalee lekk bu ferëgul, diné am yaram te diné wër su feree. Su xale bi amee juróomi weer, mën-ñé door lekk dugub ndapk, ndapk.

Ndapk, ndapk, mooy japp golo ci ñaay.

fer weaning le sevrage


Adopted from former volunteer, Susannah Evan's causeries.
SECTION II: DIALOGUE

SEETI TAJOOR BI

Cathy mungi seeti tajoor bi. Dafa bëgg ñawlub mbubb pur benn xaritam bu-y sëy.

Cathy is going to see the tailor. She wants to have a traditional Senegalese dress made for her friend who is getting married.

Cathy va voir le tailleur. Elle veut faire faire un grand boubou pour une amie qui se marrie.

CATHY: Asalaamalekum!
NIT: Maalekum salaam!
CATHY: Moor Sene laa doon laajte.
NAWKAT: Mangii, loo soxle woon.
CATHY: Astou Ndiaye, moo ñu boole. Dama bëggoon ñawlub benn garaanj mbubb.
NAWKAT: Më' xool sa piis. Dinë am boroode walla deëet?
CATHY: Dinë am boroode kay. Du pur man, pur suma benn xarit lé. Moog kii ñoo tolloo.
CATHY: Fii ag fukki fan. Dama Within 10 days. I want ko bëgg teel yonñee. to send it early.
Mor sene maitre tailleur
SPECIAL DIALOGUE FOR A BAPTISM

NGENTE

Aliouneëngi yégle ngénteëm.

Alioune is announcing his baptism. (his child's baptism)

Alioune announce son bapteme. (le bapteme de son enfant)

ALIOUNE: Sama jabar wësin nè
bërki biig. (Suma
jabar mucc nè.)

My wife gave birth
the night before
last.

TAPA: Lu mu am, gôôr walla
jigéén?

What did she have, a
boy or a girl?

ALIOUNE: Goor lè am.

She had a boy.

TAPA: Taaw bu gôôr, kon dé
bèg ngé.

A boy for the oldest,
you must be happy.

ALIOUNE: Ngé waxal më ko gaa
ñï. Ngénte li allarbeë
lè. Tell our friends for
me. The baptism is
Wednesday.

Ma femme a accoucheë
avant hier soir.

Qu'est-ce qu'elle a eu,
garçon ou une fille?

Elle a eu un garçon.

Un garçon pour aine,
vous devez être content.

Dis le au gars pour moi.
Le baptême est mercredi.
VOCABULARY FOR CHAPTER XII

amiin
armee (w.)
baseq
balaq
bammeel(b.)
bees (st.)
bégi (st)
beñe (b.)
biir
bìti
boole (b.)
boole
booroode (b.)
boóli (b.)
butoon (b.)
butoit (b.)
caaya
cuub
cayt
dééy
déj (b.)
diis (st.)
"émb
"émb (b.)
faatû
falaamel
fás
fatte (st.)
fecc
fermetiir
gaas (s.)
gaanù
gewel
guro
jaale
jaamu

japp
jot (st.)
jur

amen
cremery
straw mat
before
grave
to be new
to be happy
doughnut like cakes
to be pregnant
outside
doughnut like cakes
solid colors
to put together, to mix
embroidery
big bowl
button
intestine, umbilical cord
large traditional pants
tie dye
wedding
thimble
funeral
to be heavy (also to be pregnant)
to wrap, to be pregnant
package, pregnancy
to die
flannel
to tie, to eat "laax"
to forget
to dance
zipper
the guies, friends
to die, to be hurt
griot
kola nut
to present one' condolences
to help organize a ceremony with
the hope of being financially compensated
to catch, to fit
to fit
to deliver
karwaat
kooraattrib
kostim
leegoos (b.)
leen (g.)
maas
masin (b.)
matu
maye
melo
mësiir
mbiskit
mëswi
muucc
muuru
nàkk
nampal
nás
natt
ndawtal
ndimó (l.)
ndokkale
néew
ngenté
nilóg (b.)
pare (st.)
perkaal (b.)
peresión (b.)
poos (b.)
pusó (b.)
riitti
ruuń
rob
sabar
santiyog
sarax
sarax sa ñgg-në
sér-u dënk
sëntuur
sëy
sëyt (b.)
sedd guyy
siso
sipp
siggil ndigaaale
suwaai (b.)
suul

tie
21 string musical instrument
suit
printed fabric
sool
sleeve
machine, sewing machine
to be in labor
to give away, to give
color
measurement
biscuits
lamb roast
to give birth, to survive
to mourn
special cakes, biscuits for charity
to breast feed
to thread
to measure, to try
a gift of money to a parent or friend
material, fabrics
to congratulate, congratulations
cadaver
baptism
nylon
to be ready
white cotton material
snaps
pocket
needle
traditional violin
meat dish served in the evening of
a baptism
funeral procession
drum
sample
sacrifice, charity
I already gave to charity
heavy cloth
belt
to get married
bride, groom
ice cold
scissors
skirt
condolences
silk
to bury
| Tagg       | to praise      |
| Tajoor (b.)| tailor         |
| talk (g.)  | wedding        |
| Tallal     | to spread      |
| Tasiyoq    | high blood pressure |
| Taybaas (b.)| blouse      |
| Tenjj      | to mourn, mourning |
| Tenjj (1.) | mourning       |
| Tubey (j.) | trousers       |
| Turendoo (b.) | the one the baby is named after |
| Turki (b.) | shirt          |
| Urle       | to hem         |
| Waks (b.)  | printed fabric |
| Wanni      | to diminish, to lower |
| Wayaan     | to ask for money during a family ceremony |
| Welluur (b.) | velvet |
| Wenh (g.)  | thread         |
| Weesin     | to give birth  |
| Weteén (w.)| cotton         |
| Woyof (st.)| to be sheer, to be light |
| Xalam      | local guitar   |
| Xat (st.)  | to be tight    |
| Xew (st.)  | to be up-to-date, in vogue |
| Xewwi (st.)| to be old fashioned |
| Xooti      | to tear, to have a cloth made |
| Xumb (st.) | to be gaudy    |
| Yég        | to be informed of |
| Yeglé      | to announce    |
| Yembex (st.) | to be loose   |
| Yeré (b.)  | clothes        |
| Yornée     | to send something |
| Yooxu      | to cry outloud, to shout |
LEXICON
-a  
1. (verb linker) 

-aat  
2. (subject focus predicator) 

aada (j.)  
again, still (repetitive suffix) 

aajo (j.)  
need, anxiety 

aalim (j.)  
scholar, learned 

aar  
to protect 

aay  
1. to be bad, to be mean 
2. to be good at something 

aaya (j.)  
verse of the Koran 

aaye  
to prohibit, to forbid 

ayyoo  
to lull or rock a child 

ab  
(indefinite article) 

to borrow 

abbr  
to lend 

abal  

Abijà  
Abidjan 

abiyog (b.)  
plane 

adduna, addina (j.)(s.)  
world, life 

addu  
to answer 

afeer (b)  
matter, affair, personal business 

ag  
with, and, plus 

agg  
to arrive 

aggali  
to finish 

aggale  
to finish 

agsi  
to arrive at 

aj  
to place on top 

aj  
to go to Mecca 

aj (g.)  
pilgrimage 

ajaa, ajaratu (b.)  
woman who has been to Mecca 

àjjana (j.)  
paradise 

àjji  
to gather, to pick 

àjjuna (j.)  
Friday 

aju  
to be hung
aka!
\`akk
akara (b.)
aku (b.)
alal (j.)
-al, -\`el
-al, -\`el
alhamdulilaayl!
alkaati (b.)
alkol (b.)
\`all (b.):
\`allaaji (b.)
\`allarba (j.)
alluwa (j.)
almet (b.)
aloor
altine (j.)
alxames (j.)
alxuraan (j.)
-am, -\`em
am (st.)
am
am-am (b.)
am b\`et (st.)
am d\`e\`et
am-di-j\`amm (j.)
am j\`emm (st.)
am na
am taar (st.)
am taxawaa\`ay (st.)
am xel (st.)
am yaram
amaana
amal
amati

how, what (exclamation marker)
to go in front of someone looking for a fight
bean cake, beans
Gambian Creole
possessions, treasure, fortune
( imperative singular suffix)
( benefactive suffix)
thanks be to God! (Arabic expression)
policeman
alcohol
countryside, range, interior, bush
man who has been to Mecca
Wednesday
Koranic tabletttes made of wood
matches
then
Monday
Thursday
Koran
his, hers
to have, here it is, take it
or
property, wealth
to have big eyes
or not
acquaintance
to be pretty
there is, there are
to be pretty
to be tall
to be intelligent
to be heavy, to be fat
maybe, perhaps
to create, to invent
not to have any longer
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ambaasaad</td>
<td>embassy</td>
</tr>
<tr>
<td>ame</td>
<td>to hold, to possess</td>
</tr>
<tr>
<td>ameel</td>
<td>to owe, to be in debt</td>
</tr>
<tr>
<td>Amerik</td>
<td>America</td>
</tr>
<tr>
<td>Amen</td>
<td>amen</td>
</tr>
<tr>
<td>an</td>
<td>to remove the soil from, or to remove the garbage from</td>
</tr>
<tr>
<td>añ (b.)</td>
<td>lunch</td>
</tr>
<tr>
<td>añ, aña</td>
<td>to eat lunch</td>
</tr>
<tr>
<td>añi</td>
<td>to go eat lunch</td>
</tr>
<tr>
<td>ana?</td>
<td>where is, how is</td>
</tr>
<tr>
<td>añaan</td>
<td>to be jealous</td>
</tr>
<tr>
<td>âand</td>
<td>to accompany, to come with, to be with, to go with, to go together</td>
</tr>
<tr>
<td>andaar</td>
<td>a unit of measure for grain</td>
</tr>
<tr>
<td>ðandal</td>
<td>to accompany</td>
</tr>
<tr>
<td>ðandandoo</td>
<td>to be (accompanied with) someone</td>
</tr>
<tr>
<td>andandoo</td>
<td>companion</td>
</tr>
<tr>
<td>Angale</td>
<td>English person</td>
</tr>
<tr>
<td>Angalteer</td>
<td>England</td>
</tr>
<tr>
<td>angi, anga</td>
<td>here it is, there it is</td>
</tr>
<tr>
<td>amiin</td>
<td>blue makeup used to color the lips and chin</td>
</tr>
<tr>
<td>amx kay!</td>
<td>yes! (used in response to a negative question)</td>
</tr>
<tr>
<td>app</td>
<td>limit, date of maturity</td>
</tr>
<tr>
<td>appal</td>
<td>to limit, to give a deadline</td>
</tr>
<tr>
<td>apparanti</td>
<td>&quot;kaar rapid&quot; conductor (fare collector)</td>
</tr>
<tr>
<td>appaat</td>
<td>to be breathless, to have breathing difficulty</td>
</tr>
<tr>
<td>åq (j.)</td>
<td>error, sin (baal ma aq! = forgive me my sins!)</td>
</tr>
<tr>
<td>araab</td>
<td>Arabic (language)</td>
</tr>
<tr>
<td>araam</td>
<td>to be prohibited by religion or law</td>
</tr>
<tr>
<td>araw</td>
<td>to make small balls from millet powder, these are used in &quot;fonde&quot; or &quot;laax&quot;</td>
</tr>
<tr>
<td>arbiis</td>
<td>infection in the foot caused by worms</td>
</tr>
<tr>
<td>are</td>
<td>bus stop, taxi stop, &quot;kaar rapid&quot; stop</td>
</tr>
<tr>
<td>areeen</td>
<td>peanut</td>
</tr>
</tbody>
</table>

275
areet!
armeel (w.)
artu
as
asaka
asalaa-maalikum!
asamaan (s.)
aseer (j.)
aset (b.)
askan (w.)
asporo, aspirin (b.)
astafurlaah!
at (m.)
-at
attaaya (b.)
`attan
`atte
-atul
a'yu
aw

`awa, aawa
ay
ay (g.)
ay (w.)
ay
ay bês (g.)
ayca!

stop
cemetary
to be careful, to watch out
to bale out
an annual tithe (a tenth of one's earnings)
that a Muslim is to deduct from his earnings
greetings! (Arabic Expression)
sky
Saturday
plate
family heritage
asprin
may God forgive me! (Arabic Expression)
year, ago
still (verb suffix)
tea, tea party
to be capable of
to judge, to arbitrate
not any more (verb suffix)
have not (negative of am)
1. to go through, one way
2. to stop mid-air
3. to take a break
first wife
some
one's turn in a line
a quarrel, a conflict
to quarrel
week
let's go! come on! let's do it!
ba
1. to forsake, to leave, to give up
2. until, as far as, over to
3. the (remote)
when, since, if
peasant, a person of modest means
pail used to draw water from a well
to come and go, to shuttle
1. to excuse, to forgive
2. to give up to a partner
excuse me
forgive me for my sins
to dance
dance
street vendor
bar
1. to simmer
2. to hum
finger
to lower one's voice progressively while singing
couscous served with a meat or chicken sauce
1. neck
2. speech, word, sentence, expression
3. voice
4. neckline
5. throat
to be good, to be kind
custom, habit
it's good
it's not good
to have (something) good
crow
1. father
2. paternal uncle, an older man
"father lion" quarter of Dakar
someone who has lost their mother
baayoo

to take someone morally for a father

bacc

1. to beat
2. to shake the branches so the fruit of the tree will fall
3. to separate the peanut from straw
4. to separate the grain of rice from the hull
5. to rinse the laundry

bacc (b.)

water used to launder clothes

bagaan (g.)
a large bowl used to serve meals

bagaas (b.)
baggage

bajjan, bajjen (b.)
aunt (father's sister)

bakk

to sing one's praises

bakk (w.)
a song of praise

bakk (b.)
nose

bal (b.)
bal, balloon

balaa

before

to sweep

bale (g.)
broom

balekat (b.)
sweeper

ball

to spring, to gush, to spout

bambara (b.)
Bambara, a West African tribe

bammeel (b.)
grave

ban

which, which one

ban (b.)
clay, mud

ban

1. to refuse, to reject
2. to hate, to detest

banaal

of course!

banaana (b.)
banana

banaana (g.)
banana plant

bandaaas (b.)
bandage

banjoooli (b.)
ostrich

baj

bench

Banjul

capital of Gambia

bank

to be out of money, to be broke

bank (g.)
the state of being without money

bank

to bend

barneex (b.)
pleasure, satisfaction, happiness
banqaes (b.) branch of a tree, section
bant (b.) stick, a piece of wood
to be rapid, to speak very quickly
bar (st.) large animal skin (usually cow) used to
to draw water from a well
draw water from a well
bar (b.) hut, shanty, shack
baraag (b.) to twine, to twist, to tangle
to be twisted, to be tangled
baram to be twisted, to be tangled
to be twisted, to be tangled
baramu too much, a lot, to be plenty, to be numerous
barel, bari (st. verbe also) 1. barrel
barigo (b.) 2. hundred weight, quintal
barke (b.) benediction, blessing, easiness, freedom
barkeel consideration, prestige, profit, advantage
recipient of a blessing
basap (g.), ndes (m.) mat (usually made from straw)
bataaxal (b.) letter, written communication
batanse (b.) eggplant
battu (b.) small calebass
bawoo to come from, to originate
to boil
bax (st.) to boil something
to boil
baxal to be sky blue
to weed the millet fields for the
baxa (st.) first time
to weed the millet fields for the
baxaw first time
bay, bey to cultivate, to farm, to till, to raise,
to dig up, to spade
bayaal (b.) wide open space, public place
baykat, beykat (b.) farmer
to leave alone, to let go, to let alone
to leave alone, to let go, to let alone
bayyi to leave alone, to let go, to let alone
domestic animal
bayyima (b.) to, until
to, until
be to, until
during the day, day light, day time
bëcçèg butter
bëèr (b.)
bees (st.)
1. to be fresh, to be new
2. to fan, to winnow, to sift
bëéy to play marbles
to play marbles
bég to be happy
to be happy
bëgg (st.) to want, to like
to want, to like
bëgg-bëgg (b.)

desire

bëggë'
to be greedy

bëjjen (b.)
horn

bekk (w.)
bar of, piece of, (bekku suukë'ur = a piece of sugar

bekkoor (b.)
dryness, drought

bëkk-nëeg (b.)
a religious confidant. (Bëkk-nëeg, dafaye japp lammiñam) A confidant must know when to hold his tongue.

bëlaa

before

bële'
that, that one

bënëx

to jostle, to shove, to push

bëni

tooth

bën-bën (b.)
hole, opening

beñë (b.)
doughnut like cakes

beneen

next, another

benn

one, an, a

bënn

1. to pierce, to drill, to bore
2. to be forced

ber

to isolate, to separate, to put aside

to be on vacation from school

to fight, to wrestle

bërë

fight, wrestling match

bërë (b.)
place, spot

bërëb (b.)
such and such a place

bërëb sàgam

bërët

to get up quickly

bërëg

to roll

bërêl
to abandon someone, to not take care of someone

bërkaati dëmb

three days ago

bërki dëmb
day before yesterday

bër-set, bët-set
day break

bës (b.)

1. day
2. fresh

bës bu nekk
everyday

bët (b.)
eye

bët-set, bër-set
daybreak

bëtteex (b.)
sinker
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bett</td>
<td>to surprise</td>
</tr>
<tr>
<td>bëtt</td>
<td>to pierce</td>
</tr>
<tr>
<td>bey, bay</td>
<td>to farm, to cultivate, to till, to dig up, to spade</td>
</tr>
<tr>
<td>beykat, baykat (b.)</td>
<td>farmer</td>
</tr>
<tr>
<td>bëy, bëy (w.)</td>
<td>goat</td>
</tr>
<tr>
<td>bi</td>
<td>1. when, since, if</td>
</tr>
<tr>
<td></td>
<td>2. the (proximate)</td>
</tr>
<tr>
<td>bi weer wi de-e</td>
<td>last month, at the end of the (past) month</td>
</tr>
<tr>
<td>biddaa (b.)</td>
<td>superstition</td>
</tr>
<tr>
<td>biddëëw (b.)</td>
<td>star</td>
</tr>
<tr>
<td>biddënti</td>
<td>1. to get up late in the morning</td>
</tr>
<tr>
<td></td>
<td>2. to oversleep</td>
</tr>
<tr>
<td>bii</td>
<td>this</td>
</tr>
<tr>
<td>bif</td>
<td>to pull violently</td>
</tr>
<tr>
<td>bijnanti</td>
<td>re-accompany</td>
</tr>
<tr>
<td>bijjaaw</td>
<td>to have white hair</td>
</tr>
<tr>
<td>bijjaaw (b.)</td>
<td>white hair</td>
</tr>
<tr>
<td>biig</td>
<td>last night</td>
</tr>
<tr>
<td>bijj</td>
<td>to move in order to facilitate the extraction of something</td>
</tr>
<tr>
<td>biiN</td>
<td>to pout, to curl up one's lip</td>
</tr>
<tr>
<td>biiN (b.)</td>
<td>wine</td>
</tr>
<tr>
<td>biir (st.)</td>
<td>to be pregnant</td>
</tr>
<tr>
<td>biir (c.)(b.)</td>
<td>inside, stomach, abdomen</td>
</tr>
<tr>
<td>biir bu-y daw</td>
<td>diarrhea</td>
</tr>
<tr>
<td>biir bu-y metti</td>
<td>colic</td>
</tr>
<tr>
<td>biiw</td>
<td>to be surrounded by insects</td>
</tr>
<tr>
<td>billaay!</td>
<td>honest to God! (Arabic Expression)</td>
</tr>
<tr>
<td>bind</td>
<td>1. to write</td>
</tr>
<tr>
<td></td>
<td>2. to create</td>
</tr>
<tr>
<td></td>
<td>3. to engage, to employ, to take on</td>
</tr>
<tr>
<td>bind (b.)</td>
<td>form, in the physical sense</td>
</tr>
<tr>
<td>bippu</td>
<td>to resist</td>
</tr>
<tr>
<td>bir</td>
<td>to be certain (used only in 3rd person)</td>
</tr>
<tr>
<td>biral</td>
<td>to lighten, to certify, to attest</td>
</tr>
<tr>
<td>birô (b.)</td>
<td>office</td>
</tr>
<tr>
<td>bisaab (b.)</td>
<td>a local green vegetable</td>
</tr>
<tr>
<td>bissaab bu xonq</td>
<td>a local sweet red drink, sorrel</td>
</tr>
</tbody>
</table>
bisimilaay!
in the name of God! (Arabic Expression)

biti (b.)
extrerior, outside

bitig, butig (b.)
shop, store

bői
well!

to yawn

to pound, to separate the grain
from the hull

to be the same, to share, to have a part of,
to belong to

bőbőli

bőbőli

bojj

bokk (st.)
to be the same, to share, to have a part of,
to belong to

bol (b.)
millet flour, flour

bőli (g.)	hroat

bőli (b.)

bolog (b.)
robe

to be bad, to be evil

bon (st.)
then, therefore

bon
at that moment, at that time

booba

boobu

boog, book

bool (b.), ndab (l.)
bowl (usually used for eating)

to pick off from the stock

boole

1. to put together, to mix, to blend
2. to create discord, to denounce,
to tell on someone

bőoli (b.)

boor (b.)
next to, nearby, around, side

boot
1. to carry a child on one's back
2. to take charge

booy (st.)
to have a rash

booy

to lie fallow, to be dormant

booy (b.)

bopp (b.)

boq

to put under the armpits

bor (b.)
debt

bori

boroode (b.)
embroidery

boroom (b.)

owner, person in charge
boroom-kēr (g.)
boroom-taksi (b.)
bos
botti
boy (st.)
boyal
boyet (b.)
bu, bi, ba
bu-jēkk
bu subaa
bu soobee yalla
bukki (b.)
bul + verb
bu leen + verb
bulet (b.)
bulō (b.)
bulō (st.)
bunt (b.)
butēēl (b.)
butig, bitig (b.)
butit (b.)
butō, butōō (b.)
butti
buub
buuj
buum (g.)
buur (b.)
buux
buy (b.)(g.)

husband, head of the household
taxi driver (or owner)
seller of goods at a market table
possession, belonging, ownership
to remove from one's back
to be lighted
to light
box

1. if, when, since
2. which is (subordinator)

first, before
(when) tomorrow comes

if it pleases God
hyena
don't ..... (singular)
don't ..... (plural)
fish or meat balls

blue
to be blue (color)
door

bottle
store, shop

intestine, umbilical cord

button
to disembowel, to rip up
to sweep and remove the trash

snail

1. rope, cord
2. marriage line (tie-link)

1. king, queen
2. to be complete, to have all places occupied
to jostle, to shove, to give discreetly (as slipping someone some cash)

monkey bread, fruit from the baobab tree
caabi (j.)
caaf (1.)
caas (g.)
caat (m.)
caax (m.)
caax (b.)
caaxaam
caaxaay (y.)
caaxoöl (g.)
caaxoöl
caaxaantun
caaya (j.)
caay-caay (g.)
caab (b.)
cacc (g.)
cafaay (1.)
cafko (g.)
caga (b.)
cal
cammii (1.)(w.)(b.)
cammooöl (b.)
cap
canggaay
cant (g.)
capp
caq (b.)
car (b.)
carax (b.) (y.)
cat (1.)
caw
ceeb (b.)
ceeb-u jën (b.)

there, in
key
roasted peanuts
1. tendon
2. a fishing line
last born child, the baby of the family
net
net undershirt
to joke, to jest
trifle, pleasantry, funny
tie
gills
to be dressed to kill, to wear a tie
bloomers, traditional full pants
joke
cluster, bunch
theft, stealing, robbery
sauce served with "laax"
flavor, taste
an unmarried woman, a prostitute
to gallop, to hurry, to hasten
brother (figurative - used only by women
to a man who is not a relative)
left (hand)
to be bogged, to be stuck
bath
thanks
to dip lightly
necklace
branch, bough
sandals
end, extremity
to beat with a strap
rice
rice and fish dish.
ceeb-u yàpp (b.)  rice and meat dish
cééli (b.)  vulture
cell (st.)  to be calm
cèr (b.)  1. a share, a part
         2. status, rank
cèr (y.)  parts of the body
cere (j.)  couscous from millet
cere baasi (b.)  couscous made with a peanut sauce
cere mbuun (j.)  couscous made with local leaves
céyt, cèyt (g.)  wedding celebration
1. in, or about, on to
2. of it, of them, therein
ci  inside, into
ci biir  outside, out of
ci biti  beside, at the side of, around, surrounding
ci boor (-u/i)  in the middle of, in the midst of
ci digg (-u/i)  in between
ci diiggante  behind, in back of
ci gianaaw  in front of
ci kanam (-u/i)  on the top of, over
ci kau  right away
ci saa si  morning
ci subé  under, down, at the bottom of
ci suuf  beside, at the side of, around, surrounding
(clothing)
ci wet (-u/i) (an interjection used to express
cim, cam  distain or disgust)
cin (l.)  cooking pot
cof  1. to barely touch
         2. to under estimate
col (g.)  clothing
colin (g.)  fashion, a way of dressing
cono (l.)  an inexperienced person
cono (b.)  elbow
coopare (g.)  pleasures, whims
coofo (b.)  a fish, same family as sea bass and cod
coonoo (b.)  difficulties, pain, suffering
<table>
<thead>
<tr>
<th>Word</th>
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</thead>
<tbody>
<tr>
<td>cooroon</td>
<td>period before the rains</td>
</tr>
<tr>
<td>coow</td>
<td>loud talk</td>
</tr>
<tr>
<td>coro</td>
<td>girlfriend</td>
</tr>
<tr>
<td>cosaan</td>
<td>origin, past</td>
</tr>
<tr>
<td>cos</td>
<td>hull of millet grains</td>
</tr>
<tr>
<td>coy</td>
<td>parrot</td>
</tr>
<tr>
<td>cuub</td>
<td>to dye (tie dye)</td>
</tr>
<tr>
<td>cuub (g.)</td>
<td>tie dyed material</td>
</tr>
<tr>
<td>cuuj (b.)</td>
<td>chick</td>
</tr>
<tr>
<td>cuune (b.)</td>
<td>an inexperienced person</td>
</tr>
<tr>
<td>cuuraay (1.)</td>
<td>incense</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
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<tr>
<td>----------</td>
<td>---------------------------------------------------</td>
</tr>
<tr>
<td>daa (j.)</td>
<td>ink</td>
</tr>
<tr>
<td>daaj</td>
<td>to nail</td>
</tr>
<tr>
<td>daal</td>
<td>truly, certainly (Noom daal baaxul. = He is truly bad.)</td>
</tr>
<tr>
<td>daan</td>
<td>1. to embank, to down, to throw, to floor, to overwhelm</td>
</tr>
<tr>
<td></td>
<td>2. to condemn, to sentence</td>
</tr>
<tr>
<td>daanaka</td>
<td>to be almost, to be closely</td>
</tr>
<tr>
<td>daanu</td>
<td>1. to fall</td>
</tr>
<tr>
<td></td>
<td>2. to have an epileptic fit</td>
</tr>
<tr>
<td>daara/daari (j.)</td>
<td>Koranic School</td>
</tr>
<tr>
<td>daara (b.)</td>
<td>Koranic teacher</td>
</tr>
<tr>
<td>daas</td>
<td>to sharpen</td>
</tr>
<tr>
<td>daaw</td>
<td>last year</td>
</tr>
<tr>
<td>daaw-jeéég</td>
<td>two years ago</td>
</tr>
<tr>
<td>daay (g.)</td>
<td>leaf from the country</td>
</tr>
<tr>
<td>dab</td>
<td>to catch again, to regain, to join again</td>
</tr>
<tr>
<td>dafa</td>
<td>it is</td>
</tr>
<tr>
<td>dagg-dagg (b.)</td>
<td>a cut</td>
</tr>
<tr>
<td>dagg/dog</td>
<td>to cut</td>
</tr>
<tr>
<td>daj</td>
<td>to find one's way, to grope, to fumble</td>
</tr>
<tr>
<td>dajale</td>
<td>to gather, to collect, to assemble</td>
</tr>
<tr>
<td>dajaloo</td>
<td>to gather together</td>
</tr>
<tr>
<td>daje</td>
<td>to meet, to reunite</td>
</tr>
<tr>
<td>dajjant</td>
<td>to be sleepy, to be drowsy</td>
</tr>
<tr>
<td>ñajji</td>
<td>1. to undo, to demolish</td>
</tr>
<tr>
<td></td>
<td>2. to handle roughly, to maul, to exhaust</td>
</tr>
<tr>
<td>ñakkaande (j.)</td>
<td>starch</td>
</tr>
<tr>
<td>ñakkoor</td>
<td>to agree</td>
</tr>
<tr>
<td>dal</td>
<td>1. to lodge temporarily, to stay temporarily</td>
</tr>
<tr>
<td></td>
<td>2. to fall, to land, to reach, to begin, to happen</td>
</tr>
<tr>
<td>daldi</td>
<td>immediately, as soon as</td>
</tr>
<tr>
<td>dàll (w.)</td>
<td>shoe</td>
</tr>
<tr>
<td>dàrmm</td>
<td>to break</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>damm-damm</td>
<td>fracture</td>
</tr>
<tr>
<td>dammel</td>
<td>King of Cayor</td>
</tr>
<tr>
<td>dammelteen</td>
<td>King of Cayor &amp; Boal</td>
</tr>
<tr>
<td>damp</td>
<td>to massage</td>
</tr>
<tr>
<td>damu</td>
<td>to boast, to brag</td>
</tr>
<tr>
<td>damye-ji</td>
<td>to go play chess</td>
</tr>
<tr>
<td>daq</td>
<td>to be tight</td>
</tr>
<tr>
<td>daşar (j.)</td>
<td>1. venom</td>
</tr>
<tr>
<td></td>
<td>2. sharp, biting, scathing</td>
</tr>
<tr>
<td>dank</td>
<td>to form balls with food when eating with one's hand</td>
</tr>
<tr>
<td>daq</td>
<td>1. to be better than, to surpass, to excell, to outdo</td>
</tr>
<tr>
<td></td>
<td>2. to send away, to turn away</td>
</tr>
<tr>
<td>daqaar (j.)</td>
<td>tamarind</td>
</tr>
<tr>
<td>daqaar (g.)</td>
<td>tamarind tree</td>
</tr>
<tr>
<td>dar</td>
<td>1. to be peeled, to be bare</td>
</tr>
<tr>
<td></td>
<td>2. to be protected by an escort</td>
</tr>
<tr>
<td>dara (j.)</td>
<td>something (negative = nothing)</td>
</tr>
<tr>
<td>darab (b.)</td>
<td>sheets</td>
</tr>
<tr>
<td>daraja (j.)</td>
<td>dignity</td>
</tr>
<tr>
<td>daral (b.)</td>
<td>corral</td>
</tr>
<tr>
<td>darkase (b.)</td>
<td>cashew nuts</td>
</tr>
<tr>
<td>daw</td>
<td>to run</td>
</tr>
<tr>
<td>dawal</td>
<td>1. to drive a car/bike</td>
</tr>
<tr>
<td></td>
<td>2. to make a deposit</td>
</tr>
<tr>
<td>dawal (b.)</td>
<td>a deposit, earnest money</td>
</tr>
<tr>
<td>dax (b.)</td>
<td>butter</td>
</tr>
<tr>
<td>day</td>
<td>1. to be the same size</td>
</tr>
<tr>
<td></td>
<td>2. to go to the toilet</td>
</tr>
<tr>
<td></td>
<td>3. to be dull</td>
</tr>
<tr>
<td>day (y.):</td>
<td>excrement</td>
</tr>
<tr>
<td>dayo (g.)</td>
<td>dimension, size</td>
</tr>
<tr>
<td>de!</td>
<td>(expression of warning or insistance)</td>
</tr>
<tr>
<td>débb</td>
<td>to pound, to grind</td>
</tr>
<tr>
<td>débbe</td>
<td>to intone, to strike up</td>
</tr>
<tr>
<td>dédd</td>
<td>to leave</td>
</tr>
<tr>
<td>déddu</td>
<td>to turn one's back on someone, to be out of circulation</td>
</tr>
</tbody>
</table>
dee to die
dee (g.) death
déédé ét no
déeg to save, to spare, to economize
deen (b.) fish
déét no (indicates prohibition, forbidding)
(Déét, bu fa dem! = No, don't go there!)
dééy to whisper to someone, to say in confidence
dééy (b.) thimble
def 1. to do
2. to put
defar to create, to fabricate, to arrange
defaraat to repair, to create again
defe to believe, to think
deféénu to lay on one's stomach
defel to appease, to pacify
deférlu to get fixed
dég (b.) thorn, prickle
dég-dég (b.) understanding, news
dégér (st.) to be strong, to be hard, to be solid, to be stubborn
dégg to hear, to understand
dégg (b.) truth
déggóó to hear
déglu to listen
déj 1. to seat, to set, to put on the ground
2. to have a funeral
déj (b.) funeral
dékk 1. to live, to originate
2. to challenge
dékk (b.) village, town
dékká ndóó (b.) neighbor
dekki to become alive again
dell to be very (full)
déll to be thick, to be stout
dellu, delloo to come back, to go back, to return
dem to go
démb (j.) yesterday
déñ (st.) to be removed, to cease to be
déñ kumpa to be curious
dénc to put away, to keep, to save
dend to be next to, to be a neighbor
dene not to eat at noon
déng.
dénn (b.)
dénu
dénn (g.) thunder
dépp to return, to do an about turn, to
do a 1/2 turn
déqi to harvest
dér 1. to crown
2. to crush, to run over
3. to stammer, to stutter
der (b.)
der (w.)
dërèm (b.)
der (j.)
der 1. to still have
2. to be missing, to have less than
3. to be mentally deficient
dese left, less, minus (when telling time = before)
des-në a little less, a little before
des-në tuuti
dëttém to drink placing one's lips in the liquid
dëtt-mbér
detteel 1. to fall on one's behind
2. to be disrespectful
déwén (j.)
déwlin, diwlin (j.)
dex (g.)
déy (b.)
(di (progressive particle)
dibéér (j.)
dig
digal to prescribe, to specify, to advise, to recommend
digaale to have a relationship with someone
digaale (b.) a person one has a relationship with
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>digge</td>
<td>to make an appointment</td>
</tr>
<tr>
<td>digg (b.)</td>
<td>middle, center</td>
</tr>
<tr>
<td>diggante (b.)</td>
<td>distance, interval period</td>
</tr>
<tr>
<td>digg-u bèccèg</td>
<td>in the middle of the day</td>
</tr>
</tbody>
</table>
| digg | 1. to submerge in water  
2. to go on an adventure, to take a chance, to take a risk |
| diiju | to imitate, to mimic |
| diine (j.) | religion, faith |
| diir | to aim at, to sight |
| diir (b.) | duration, a period of time, at short notice |
| diis (st.) | 1. to be heavy  
2. to be difficult  
3. to be pregnant |
| diisóó | to plan, to support oneself, to keep fit |
| diisóó (b.) | maintenance, upkeep |
| dijj | to be large |
| diggal | to have swollen gums caused by a tooth which is about to come through |
| dikk | to arrive, to total, to reach, to come |
| dimaas | Sunday |
| dimbéli, dimmali, dimméli, dimbélée | to help |
| dimbélée | to help with |
| dindi | to remove, to take off |
| dippeé | to baptize someone after a deceased person |
| dippi | to put something in its place |
| dipparñi | to right something, to place something right side out |
| diri | to drag, to trail, to pull on the ground |
| dispánseer (b.) | dispensary |
| diw | to grease, to lubricate |
| diw (g.) | oil |
| diw (m.) | so and so |
| diwtiir (j.) | palm oil |
| dof | to be craze, to be strange |
| dof (b.) | madman, lunatic |
| doktoor (b.) | doctor |
| dolli | to add to |
-240-

donn
to inherit
(d2nd person sing. negative of di)

do
(2nd person sing. negative of di)

doo
strength, power

doose (j.)
child, offspring, doll

doom (j.)


doom (b.)
1. fruit
2. key
3. tablet, medicine

doom (b.)

door
to hit

dox
to begin, to start

dox

doxxan-i
to court someone

doxantu-ji
to go for a walk

doxe
to walk with

doy (st.)
to be enough, to be plenty, to be sufficient
(negative - not)

du
to make enter, to introduce, to put into

dugel
to enter

dugg
to put into

duggel
to go shopping, to go to the market

dugg-i marse
millet, also food

dugub (j.)
to correct, to hit

duma
to entice

dumat

island

dun (b.)
sustenance, food

dund (b.)
life

dund (g.)
to exist, to live

dund
to draw water

duy
two francs (CFA)
duubeel
1. to be fat, to be plump
2. to be scornful, to be contemptuous
duuf
1. to be abundant, to be plentiful

dum

duuss (b.)
1. wave
2. toilet

duusu (b.)
a quid, a cut of something to be chewed
(such as tobacco)
with
his, hers
here is
attention!, hey!
to spin
a period of waiting for a divorced woman
to blow, to breath, to puff
to let do, to allow to do
the rain out of season
a stump
tomorrow, the future
tomorrow night
1. to wrap
2. to be pregnant
1. package
2. pregnancy
to turn up, to roll up
to be fermented
to be too much, to be too big, to be too large
to exaggerate, to go beyond the limit
to circle
spot on the skin
to be strong, to be hard
gasoline
courtyard
1. to form a circle around
2. to cover with leather
(interjection of surprise)
fa, fé, félè
faar (g.)
faas (y.)
faatu
faayda (j.)
fab
fabu
faddu
faf
fagas, faxas
faggu (st.)
faggu alal
faj
faju
fajar (j.)
fal
falaanel
fale
fan (w.)
fan?
fan ngé = foo?
fanaan
fanaane
fanaanal!
fande (st.)
fânq
fanweer
fanweer-i dërêm
fâq

there
rib
sideburns
to die
personality
to pick up, to take, to carry
to get ready to go
to stretch
to finish by
to sweep with the hand, to dust
to be provident, farsighted, thoughtful of
(Damay faggu elleg. = I am anticipating the future.)
to try and gather wealth
to cure, to heal, to take care of
to cure oneself, to go to the doctors,
to be taken care of
dawn
to elect, to choose
flannel
there
1. day
2. life
where?
where is?
to spend the night, to sleep
to spend the night with
spend the night!
to spend the night without having supper
to prevent something
thirty
one hundred and fifty CFA
1. to tear off a branch
2. to break to get loose
faral to side
farata (j.) obligation, something that is essential
fas 1. to tie, to knot
2. to eat "laax"
fas (g.) a knot
fas (w.) horst
fase to repudiate, to divorce
fasorj (b.) fashion
fat to shed
fatt 1. to fill up a hole
2. to be tight
fattali to remind
fattaliku to remember
fatte (st.) to forget
faxas, faras to sweep with the hand, to dust
fay 1. to pay
2. to leave the home in sign of rebellion
3. to turn off (the light, etc.)
fayyu to get revenge
fecc to dance
feebar (st.) to be sick
feebar (b.) disease, illness, sickness
feef (st.) to be found (after being lost), to retrieve
feeMai 1. to reveal
2. to find
3. (for a child) to teethe
fees (st.) to be full
fees dell to be very full
féété 1. to face
2. to be located
féétéél to make something/someone face in a direction
fééx (st.) to be cool, to be fresh, to be free
fééxlu to get fresh air, to rest in a cool place
fééy to swim
fééykat (w.) swimmer
feg (st.) to achieve, to finish
fégël to finish one's turn (Ngoom léy fégël. =
She finishes her turn tonight.)
fégg
fekk
to knock, to shake
to find, to rejoin
to witness, to be present at
to come find, to encounter
fekke (st.)
fekk to witness, to be present at
fekksi (st.) fleas
fel (w.)
fepp, pepp (w.)
fen somewhere, (negative = nowhere)
fegg to knock, to shake
fendi to lie, to fib
to be drained
to rise (the sun)
fer (w.)
fer (st.)
fer (g.)
1. to be dry
2. to be weaned
3. to be low tide
feral
fer (g.)
1. a beaded belt worn by women
2. weaning period
fermetiir
fetta 1. to spring (up), to gush, to spout
2. to jump, to leap, to spring
fettax
fett (g.)
1. to try hard to, to attempt,
to manage to, to seek a way to
2. to try on, to fit
fett (g.)
fex to shoot
fetal
fet to shoot an arrow
fetal (g.)
1. to spring (up), to gush, to spout
2. to jump, to leap, to spring
fettox
fexe
1. to try hard to, to attempt,
to manage to, to seek a way to
2. to try on, to fit
fey, fay
1. to turn off (radio, lights)
2. to pay
fey to be often, to take place repeatedly
far
1. to team
2. to be thick (liquid) (st.)
3. to erase
far (w.)
faral (st.)
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feyyu, fayyu 1. to claim one's due
               2. to avenge oneself
fe, féle
fégg 1. to knock
        2. to shake
fell to point, to appear
fènèx (st.) to be worm-eaten (wood)
fèq, fuq to put a big hole, to pierce
fèqlé, fuqlé' (st.) to be greedy
fèr (st.) to have indigestion
fiddiwol (g.) string
fittin (b.) one franc (CFA)
fi, fi here
fiir (st.) to be jealous
fiir to have an accident, to be struck down,
      to knock down
firi 1. to spread
      2. to undo braids
      3. to explain, to translate
fit (w.) courage
fitt (b.) (w.) bow
fo to play
foe to play with
fomp to clean, to sweep
fogk to respect, to venerate
foo = fan ngé? where you?
foof second winnowing to remove the hull
foofu there
foog to think, to estimate that
fóót to launder, to do laundry
for to pick up, to collect
foye to play around, to fool around
fóyi to go play
fu? where?
fu nekk everywhere
fuddèn henna
fuddu  to stretch
fukk  ten
fukki dërëm  fifty francs
furnó (b.)  habachi
furset (b.)  fork
futbal (b.)  football
futt (st.)  to have a blister
g-

class determiner

gaa
people, folk
gaal (g.)
dug out canoe
gaan
to hurt, to injure
gaan-gaan (b.)
a wound, an injury
gaana
to have leprosy
gaana (g.)
leper
gaari
to hurt oneself, to be hurt, to be dead
gaaru

to urinate
gaaruwaay
a place to urinate
gaaruwaay (b.)
to repair, to mend
gaar
train station
gaar (b.)
to hint, to insinuate
gaaral
to be quick, to be fast
gaas
to wet, to moisten
gaaw (st.)
to hurry, to make haste
gaawantu
Saturday
gaawu (b.)
schame, disgrace
gâcce (g.)
to be abundant
gâdd
a band (usually monkeys)
gâdd (g.)
spleen
gâddaam (g.)
to go into exile
gâddu
1. to carry on one’s shoulder
2. to assure, to assume responsibility for
gafaka (g.)
pouch, satchel
gag
to have a gap in memory
gagganti
to whisper a word or suggestion to the speaker who has forgotten what the next word or thought was to be
gajj (y.)
small scars
gâkk
to be spotted, to be stained
gâkk (b.)
1. stain, spot
2. fault
gâkk-gâkk (b.)
spot, stain
galan to cross
gallox (b.) clots
galaxandiku to rinse one's mouth
gam-gami to doze, to drowse
¢amu (g.) the prophet's birthday celebration
gan (g.) visitor, guest, foreigner
ganaar (g.) chicken
ganale to extend hospitality
gancax (g.) a young shoot, sprout
ganesi to come to visit
gar (g.) to grimace, to grin
garaxu (b.) grimace
garaxu to make faces
Gannaar (g.) Mauritania
gonnaaw (g.)
  1. behind, back
  2. after
gonnaaw, girnaaw ëllëk day after tomorrow
gannawaati ëllëk in three days
gantu to refuse
gapp limit, maturity, term expiration
gapparu to sit on bended knees, (to squat)
garaas (b.) taxi station
garan palaas a chatting place
garub (g.) garab (g.)
  1. tree
  2. medicine
gas to dig out, to hollow out
gatandu to go out to meet someone
gatt (st.) to be short
gaynde (g.) lion
gaynde gééj (g.) shark
gé the
gée/geewee after dinner, bedtime, prayers said
  1. at this time
  2. sea, ocean
géej (g.)
geen (g.)
Geér Nobles
gestu to turn one's head to see behind, to look
  in back of oneself
geet

to put on a diet

gëj-naa la gis

it's been a long time since I've seen you

gëj (st.)

to be infrequent, not have done (something)

for a long time, to stay away from someplace

gejj (g.)
dried fish

gel (b.)
girlfriend

gel (b.)

hot cincers

gelu

to miss, to be lonely for

gëléém (g.)
camel

gellwaar (b.)
prince

gëm (st.)
to have faith in, to believe in

gëm (g.)
belief

gëmm

to close one's eyes

gëmméntu (st.)
to be tired, to be sleepy

gëmniñ (g.)
1. mouth
2. bad talk

gën (st.)
to be better than, to surpass, to be more

gënn
to go out

gëmm (g.)

motar

gënné
to take out, to make go out

gern-wàll (g.)
half

gënt (g.)

ruins, the site of an abandoned village

gënt
to dream

gënt (g.)

dream

gëno: (g.)

man's belt

ger
to bribe, to corrupt

gërem
to thank

gëreew
to strike

gereew (b.)
strike

gerte (g.)
peanuts

gerte Mbaaxal

boiled peanuts

gerte caaf
goosed peanuts

gerte tumbaab (g.)
cashews

ges
to scratch the soil
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gesèm</td>
<td>to shake, to jolt</td>
</tr>
<tr>
<td>gé, napp</td>
<td>to fish</td>
</tr>
<tr>
<td>gétt (g.)</td>
<td>sheep pen</td>
</tr>
<tr>
<td>géwel, géwal (b.)</td>
<td>griots - oral historian</td>
</tr>
<tr>
<td>géex</td>
<td>to burp, to belch</td>
</tr>
<tr>
<td>géq</td>
<td>to regurgitate</td>
</tr>
<tr>
<td>gí</td>
<td>the (proximate)</td>
</tr>
<tr>
<td>gíi</td>
<td>this very one right here</td>
</tr>
<tr>
<td>gíif</td>
<td>to be calm</td>
</tr>
<tr>
<td>gíik</td>
<td>grimace</td>
</tr>
<tr>
<td>gíiru-dund (g.)</td>
<td>during one's life, duration of life</td>
</tr>
<tr>
<td>gíin</td>
<td>to swear, to vow</td>
</tr>
<tr>
<td>gínaar (g.)</td>
<td>chicken</td>
</tr>
<tr>
<td>Giné</td>
<td>Guinea</td>
</tr>
<tr>
<td>Giné Bissau</td>
<td>Portuguese Guinea</td>
</tr>
<tr>
<td>gímaaw (g.)</td>
<td>back, behind</td>
</tr>
<tr>
<td>gímaaw-éllég</td>
<td>the day after tomorrow</td>
</tr>
<tr>
<td>gis</td>
<td>to see</td>
</tr>
<tr>
<td>gisaat</td>
<td>to see again</td>
</tr>
<tr>
<td>gisaame</td>
<td>to tell the future</td>
</tr>
<tr>
<td>gíse'</td>
<td>to consult together</td>
</tr>
<tr>
<td>gis-gis (b.)</td>
<td>vision, an understanding</td>
</tr>
<tr>
<td>goj (b.)</td>
<td>a rope for the well</td>
</tr>
<tr>
<td>golo (g.)</td>
<td>monkey</td>
</tr>
<tr>
<td>gom (g.)</td>
<td>starch</td>
</tr>
<tr>
<td>gongo (g.)</td>
<td>local powder mix used for fragrance</td>
</tr>
<tr>
<td>gont</td>
<td>to go to work in the afternoon</td>
</tr>
<tr>
<td>góóm</td>
<td>cut</td>
</tr>
<tr>
<td>góór (g.)</td>
<td>man, male</td>
</tr>
<tr>
<td>góór-góórlu</td>
<td>to try hard</td>
</tr>
<tr>
<td>gopp (g.)</td>
<td>spade, long-handled, yield</td>
</tr>
<tr>
<td>gor</td>
<td>to cut down (a tree)</td>
</tr>
<tr>
<td>gor (s.)</td>
<td>noble, an honorable man</td>
</tr>
<tr>
<td>gore</td>
<td>to be honest</td>
</tr>
<tr>
<td>goró (g.)</td>
<td>in laws, by extension all of spouse's relatives</td>
</tr>
<tr>
<td>gub, góób</td>
<td>to cut (collect) grass, plants, to feed the animals</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>gudd</td>
<td>to be long</td>
</tr>
<tr>
<td>guddi (g.)</td>
<td>night</td>
</tr>
<tr>
<td>guddeē (st.)</td>
<td>to be late (in the evening)</td>
</tr>
<tr>
<td>gumbē, gumba</td>
<td>to be blind</td>
</tr>
<tr>
<td>gumba (g.)</td>
<td>blind</td>
</tr>
<tr>
<td>gune, gone (g.)</td>
<td>urchin, brat, youngster</td>
</tr>
<tr>
<td>gungeē</td>
<td>to accompany</td>
</tr>
<tr>
<td>gunóōr (g.)</td>
<td>insect</td>
</tr>
<tr>
<td>gurmet (b.)</td>
<td>1. Christian</td>
</tr>
<tr>
<td></td>
<td>2. bracelet</td>
</tr>
<tr>
<td>guroō (g.), guru (g.)</td>
<td>cola nut</td>
</tr>
<tr>
<td>guwernamaa (b.)</td>
<td>government</td>
</tr>
<tr>
<td>guy (g.)</td>
<td>baobab tree</td>
</tr>
<tr>
<td>guyaab (b.)</td>
<td>guava</td>
</tr>
<tr>
<td>guyy</td>
<td>to be very (cold)</td>
</tr>
<tr>
<td>guijal</td>
<td>to hold water in one's mouth</td>
</tr>
<tr>
<td>guus</td>
<td>to be humid</td>
</tr>
<tr>
<td>guux</td>
<td>to take a swallow</td>
</tr>
</tbody>
</table>
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- I -

-î, -û
ibliis
devil
of

ii
an expression of surprise

to read syllable by syllable

ijji
a hoe

ileer, illeer

inshallah!

if it pleases God! (Arabic Expression)

to bring, to bring when coming

indale

steamer (steaming pan)

indde, yindé (b.)

to bring, to give (me is understood)

indidi

to go fetch

indi

university

indidyi

factory

iniwersite (b.)

also, equally

isin (b.)

it, itam, tamit
<table>
<thead>
<tr>
<th>Word</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>ja</strong></td>
<td>the (remote)</td>
</tr>
<tr>
<td><strong>ja (b.)</strong></td>
<td>market</td>
</tr>
<tr>
<td><strong>ja</strong></td>
<td>to set one's eyes on, to look at straight on</td>
</tr>
<tr>
<td><strong>jaadu</strong></td>
<td>to be logical, to conform to the law</td>
</tr>
<tr>
<td><strong>jaal, jaale</strong></td>
<td>to present one's condolences, sympathy</td>
</tr>
<tr>
<td><strong>jaal (w.)</strong></td>
<td>a space in the mouth caused by a missing tooth</td>
</tr>
</tbody>
</table>
| **jaam (b.)** | 1. slave  
2. prisoner of war |
| **jaambur (b.)** | someone, individual, free person |
| **jaamu** | to help organize a ceremony with the hopes of receiving money as a reward |
| **jaan (j.)** | snake, serpent |
| **jaar** | to pass, to go along, to follow along |
| **jaar (j.)** | palm rat |
| **jaaru** | to warm oneself near a fire |
| **(ne) jaas** | to arrive suddenly |
| **jaasi (j.)** | hatchet |
| **jaasir (st.)** | to be sterile |
| **jaat (g.)** | casket |
| **jaawale** | to confuse |
| **jaaxal** | to surprise |
| **jaaxaan** | to be on one's back |
| **jaaxle** | to be in an embarrassing situation |
| **jaay** | to sell |
| **jaaykat-(b.)** | seller, vendor, dealer, businessman, merchant |
| **jabar (j.)** | wife |
| **jabar (b.)** | witchdoctor |
| **jaboot (st.)** | to have a large family |
| **jaboot (j.)** | mother who has a lot of children |
| **jadd** | 1. to turn (corner)  
2. to make a quick stop while on the way someplace |
<p>| <strong>(ne) jadd</strong> | to be stiff |
| <strong>jafal</strong> | to light (to set on fire) |</p>
<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>jafandu</td>
<td>to hold on to</td>
</tr>
<tr>
<td>jafe (st.)</td>
<td>to be hard, to be expensive</td>
</tr>
<tr>
<td>jag</td>
<td>to be well done</td>
</tr>
<tr>
<td>jagadi</td>
<td>to be unhealthy (not to feel well)</td>
</tr>
<tr>
<td>jagal</td>
<td>to repair</td>
</tr>
<tr>
<td>janoo, jàkkàarloo</td>
<td>opposite, to face one another</td>
</tr>
<tr>
<td>jàkka (j.)</td>
<td>mosque</td>
</tr>
<tr>
<td>jal</td>
<td>to put in piles</td>
</tr>
<tr>
<td>jal (b.)</td>
<td>pile</td>
</tr>
<tr>
<td>jàll</td>
<td>to cross</td>
</tr>
<tr>
<td>jalooore (j.)</td>
<td>achievement</td>
</tr>
<tr>
<td>jam</td>
<td>1. to pierce</td>
</tr>
<tr>
<td></td>
<td>2. to win</td>
</tr>
<tr>
<td>jamaale</td>
<td>rivals (romantic-used to describe men)</td>
</tr>
<tr>
<td>jamaale (b.)</td>
<td>rivals</td>
</tr>
<tr>
<td>jamano (j.)</td>
<td>time, period (these days)</td>
</tr>
<tr>
<td>jàmb</td>
<td>to mix (a liquid)</td>
</tr>
<tr>
<td>jàmb (j.)</td>
<td>sugar cane</td>
</tr>
<tr>
<td>jàmbaar (j.)</td>
<td>champion, brave man, courageous</td>
</tr>
<tr>
<td>jàmbat</td>
<td>to protest, to complain</td>
</tr>
<tr>
<td>jàmb-joób (p.)</td>
<td>peacock</td>
</tr>
<tr>
<td>jàmbu</td>
<td>to betray, to desert</td>
</tr>
<tr>
<td>jam-jam (b.)</td>
<td>cut, wound</td>
</tr>
<tr>
<td>jàmm (j.)</td>
<td>peace</td>
</tr>
<tr>
<td>jamu</td>
<td>to tattoo lips or gums</td>
</tr>
<tr>
<td>janaase (y.)</td>
<td>cemetary</td>
</tr>
<tr>
<td>janax, jinax (j.)</td>
<td>mouse</td>
</tr>
<tr>
<td>jàngu (b.)</td>
<td>Koranic school</td>
</tr>
<tr>
<td>jàng</td>
<td>to study, to read, to learn</td>
</tr>
<tr>
<td>jàngi</td>
<td>to go to school</td>
</tr>
<tr>
<td>jàngal, jàngale</td>
<td>to teach</td>
</tr>
<tr>
<td>jàngalekat (b.)</td>
<td>teacher</td>
</tr>
<tr>
<td>jàngalesi</td>
<td>to come to teach</td>
</tr>
<tr>
<td>jàngoro (j.)</td>
<td>illness</td>
</tr>
<tr>
<td>jàng ñaw</td>
<td>to learn to sew</td>
</tr>
<tr>
<td>jànni</td>
<td>to snub, to chide</td>
</tr>
<tr>
<td>jànq</td>
<td>to leave in broad day light</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>janq (b.)</td>
<td>a virgin, a young unmarried woman</td>
</tr>
<tr>
<td>jant (b.)</td>
<td>the sun</td>
</tr>
</tbody>
</table>
| jàpp        | 1. to hold, to catch  
|             | 2. to fit, to suit  
|             | 3. to be busy  
|             | 4. to do one's ablution, washing, purification                                                                                         |
| jàppante    | 1. to mutually agree, to be united  
|             | 2. to argue                                                                                                                              |
| jàpp-ndab   | to hold the bowl                                                                                                                          |
| jappoo      | 1. to unite, to join  
|             | 2. to unite as a group to do something  
|             | (Jappooleen saaku ceeb bi.= Carry the rice together.)                                                                                   |
| jàq         | to be anxious, to be uneasy                                                                                                              |
| jar, jar (st.) | to cost, to sell for, to be worth, to sell well                                                                                          |
| jara (j.)   | bracelet made from beads                                                                                                                  |
| jaraaf (j.) | the king of the ancient kingdom of Cayor and Jolof's representative                                                                     |
| jaraw lakk  | said after eating to express thanksgiving                                                                                                |
| jarbaat (b.) | nephew, niece                                                                                                                            |
| jargön (g.) | spider                                                                                                                                 |
| jariñ (st.) | to be useful, to be of service                                                                                                           |
| jaaro (b.)  | ring                                                                                                                                 |
| jaaro nopp (b.) | earring                                                                                                                                     |
| jasig (j.)  | crocodile                                                                                                                                 |
| jat         | to tell esoteric formuli in order to tame a ferocious animal                                                                           |
| jataay (b.) | reunion, assembly                                                                                                                         |
| jaxase      | to mix together, to jumble up, to confound                                                                                               |
| jaxasoo     | 1. to be inextricable, to be tangled  
|             | 2. to be very tight with someone, to know them very well and be close, to be intimate                                                  |
| jaxato (j.) | a bitter vegetable                                                                                                                       |
| jaxaay (j.) | eagle                                                                                                                                     |
| jaxatu (j.), xalume (b.) | local vegetable, green tomato shaped, bitter taste                                                                                       |
| jë, ja (b.) | market                                                                                                                                     |
| je (b.), je (b.) | forehead                                                                                                                                 |
| jeég | already                                                                                                                                   |
| jeeg (b.)   | young woman                                                                                                                             |
jeeg  
- to be unable to make a sacrifice at Tabaski

djeego (b.)  
- step, pace, footprint

djéém  
- to try, to make an effort

djeex (st.)  
- to be finished, to be exhausted

djéex  
- to investigate by digging in the soil

djébbél  
- to put a young wife at her husbands disposition

djébbélu  
- to put oneself under the spiritual protection of someone

djëf (j.)  
- act, deed

djefandiku  
- to serve oneself, to help oneself, to make use of

djege  
- to be close

djegesi  
- to approach

djëggì  
- 1. to leap over, to stride
- 2. jeggi yoon = to break the law

jëkk (st.)  
- to be first

djëkk  
- to be elegant, to be attractive

djëkk  
- to proceed, to go before (bu-jëkk = formerly, once upon a time)

djëkkante  
- to enter into competition

djëkkali  
- to finish, to terminate

djëkkër (j.)  
- husband

djekki  
- to relax

djekku  
- to be in a better position to accomplish something

djëqi  
- to stir

jël  
- 1. to try
- 2. to take

jell  
- 1. to hedge, to pass under a wall
- 2. to squint

jëll (b.)  
- a fall, tumble

djem, dem  
- to go toward, to head for, to be in the process of going

djëmm (j.)  
- fine prescence, commanding appearance

djëmbët  
- to transplant, to plant

djën (w.)  
- 1. fish
- 2. stake, pile, post

djënd  
- to buy, to purchase
jéng
(ne) jéppét
jéppi
jéjéjéff
jéri
jérr
jéu
ji
jib
jiba (j.)
jig
jigéén (j.)
jigéén-u-biir (j.)
jii
jiiM
jiit (j.)
jiitat
jiitè
jiitu
jiitlé
jinax, janax (j.)
jinne (j.)
jiwu (j.)
jiwaalo
(ne) jodd
jóg
jógé
joggi
joolaa (b.)
jolof
jolof-jolof (b.)
jolu

to tie an animal's two legs to prevent it from running away

to become inflamed quickly

to despise, to scorn

thanks, thank you

to air hot food (usually liquid) in order to cool it off

to be very (hot)

to slander, to discredit

to plant, to show

the (proximate)

to ring, to make a sound, to resound, to echo

pocket

to benefit, to be lucky

woman

pregnant woman

this, this very one right here

to accuse someone of something

scorpion

to put in front, to choose as a leader

to direct, to take charge, to govern, to head

to proceed, to arise, to go before

step-

- yaay-u jiitle = stepmother
- baay-u jiitle = stepfather
- doom-u jiitle = stepchild

mouse

a supernatural being, spirit

seed, semen

Joal

to be absolutely upright

to get up, to stand up

to come from

to stamp, to move one's feet about

Jola, Diola

Dyolof, region of Senegal

Dyolof, native of

to drink in one gulp
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>jam (j.)</td>
<td>self esteem, self honor</td>
</tr>
<tr>
<td>jomlu</td>
<td>1. to be allergic</td>
</tr>
<tr>
<td></td>
<td>2. to be ashamed of</td>
</tr>
<tr>
<td>jommi (st.)</td>
<td>to be bewitched, to be under a spell</td>
</tr>
<tr>
<td>jooy</td>
<td>to cry</td>
</tr>
<tr>
<td>jot</td>
<td>to get, to receive</td>
</tr>
<tr>
<td>jot (b.)</td>
<td>time, occasion, opportunity</td>
</tr>
<tr>
<td>jot né</td>
<td>it is (in reference to time)</td>
</tr>
<tr>
<td>jottéli</td>
<td>to hand to someone, to pass to someone</td>
</tr>
<tr>
<td>jox</td>
<td>to give</td>
</tr>
<tr>
<td>jubël</td>
<td>to continue</td>
</tr>
<tr>
<td>jublu</td>
<td>to head for, to face</td>
</tr>
<tr>
<td>juddu, juddóó</td>
<td>to be born, (foo juddo? = where were you born?)</td>
</tr>
<tr>
<td>julli</td>
<td>to pray</td>
</tr>
<tr>
<td>julli (g.)</td>
<td>prayer</td>
</tr>
<tr>
<td>jullit (b.)</td>
<td>a Muslim</td>
</tr>
<tr>
<td>jumaa (j.)</td>
<td>mosque</td>
</tr>
<tr>
<td>jubjun (b.)</td>
<td>large tom-tom</td>
</tr>
<tr>
<td>jummi</td>
<td>one thousand or in money five thousand francs (CFA)</td>
</tr>
<tr>
<td>jur (g.)</td>
<td>cattle</td>
</tr>
<tr>
<td>jur</td>
<td>to deliver, to give birth</td>
</tr>
<tr>
<td>juroóm</td>
<td>five</td>
</tr>
<tr>
<td>juroóm bern-i dërém</td>
<td>thirty francs (CFA)</td>
</tr>
<tr>
<td>juroóm-i dërém</td>
<td>twenty-five francs (CFA)</td>
</tr>
<tr>
<td>juroón šaar-i dërém</td>
<td>thirty-five francs (CFA)</td>
</tr>
<tr>
<td>juroón ŋent fukk</td>
<td>four hundred fifty francs (CFA)</td>
</tr>
<tr>
<td>juroón ŋett fukk</td>
<td>four hundred francs (CFA)</td>
</tr>
<tr>
<td>jum (st.)</td>
<td>to make an error, to make a mistake</td>
</tr>
</tbody>
</table>
class determiner
sacred temple of Mecca
cage
turbin
the Koran
to be complete
1. skull, cranium
2. learned person, expert
hot pepper
green pepper (bell pepper)
interjection, often used to lessen the injurious effects which come from a flattering appreciation of something - (a superstition)
public transportation (blue vans)
local butter
cup, glass
Casamance, region situated in the extreme south of Senegal
come here (singular)
come here (plural)
to begin a Muslim prayer
toilet, cabinet
bitter/sour curdled milk
to lie shamelessly
to whip, to lash, to beat
whip, whipcord
to be stiff, to be rigid
a tree, the fruit of which is fed to cattle (Acacia)
cooking pot
speech, sentence, saying
to joke
joke
coffee
k`aggu (g.) library, enclosed bookcase
kajoor (g.) Cayor, a province in Senegal
kal-kali to be loose, to shake
kalaame to file a complaint
kalaas (b.) class
kalkil (b.) arithmetic
kallentaan -tuuti kallentaan = a little tiny bit
kalpe (b.) wallet, pocketbook
kamaate (j.) tomato, tomato paste
kamaj (ne) to put out, to extinguish, to switch off
k`amb (g.) ditch, hollow, hole in the ground
K`amp (g.) round loaf of bread
kamisol (b.) robe, women's jacket
kan? who?
kan (m.) hole
ka?j? when, since when?
ka`na (g.) rat
ka`naan (g.) jealousy
kanam (c.)(g.) face, front
-`ci kanam = 1. in a while, later
2. before, in front of
-`ci kanam tuuti = in a little while
kanam tuuti = in a little while
to climb a tree with the support of a strap
around one's hips
kandaama

kangam (b.) Royal dignitary
kanjê (g.), kanja (g.) okra
kajkuraj (j.) Mandinka dance
kajkuraj (b.) Mandinka dancer
k`annaar (b.) padlock
kareem galaas ice cream
karey`o (b.) pencil
karmat during ramadan, to miss eating the meal
served at sunrise
karme (b.) notebook
karoot (j.) carrot
kart (y.) playing cards
karwaat (b.) tie
kasag to sing for the circumcized
kasag (y.) song for the circumcized
kasamaas  Casamance
kaso (b.)  prison
kastiloor (b.)  pan
-kat  1. er (agent suffix)
      2. exclamation marker
katólik (b.)  Catholic, Christian, protestant
kattan (g.)  power, might  (kem-kattan = it's the least one can do
kaw-kaw (g.)  up, north, top, on top of
kaw-kaw (b.)  peasant
kawar (g., karaw (g.)  hair
kawas (y.)  sox
kawdiir (g.)  iron pot
kay  emphasis marker
kayit (w.)  a piece of paper, a bill
kayitloó  to make fun of
kayoor  Cayor, region of Senegal
kècc  to be very (solid, ahar)
kèccu (g.)  distaff, bed post
kèdd  to strike someone when they are down  (verticle)
kees  Thies
kees (g.)  chest, box, money box, safe
kèf (k.)  thing
kèfin  thing-a-ma-jig
kek (l.)  hard earth, hard dirt
kel (g.)  a tree which has very hard wood
kèll  to be very (full, satisfied)  (Suur na kell. = I'm very full.)
kèll (b.)  a container made from wood in the form of a calabash
kèmèx  to punch someone with a fist
kèmèx (b.)  fist
kemb (g.)  hulled and sorted peanut seedlings
kènkèliba, kenkiliba (b.)  a locally grown tea
kenn  anyone, someone
keneen  someone else
kèpp  to be very (hard)  (sa yeew bi dëgër na képp. = Your knot is very hard.)
to ring, to sound (ne kegg)
to pin, to hold, to grip
anyone
alone, just right
to turn over
shadow or shade caused by a house
clothespin
to be turned over
house
shade
chalk
ice cream
charcoal
the other day, recently
modesty, decency, discretion, self control
deferece, regard, respect
used to drive away poultry
white clay
to be all ears and all eyes
antelope, female
the (proximate), the one who
this (person) very one
head of household, head of family,
a dignitary
faithful client
kilogram
kilometer
duck
seagull
her, him, it
Ivory Coast
to tremble from the cold
coca-cola
shawl
to delude oneself, to kid oneself
Coloban, quarter of Dakar
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kolu</td>
<td>to put on a shawl</td>
</tr>
<tr>
<td>koll (b.)</td>
<td>stomach</td>
</tr>
<tr>
<td>kom</td>
<td>such as, like</td>
</tr>
<tr>
<td>kom-ka</td>
<td>because, as</td>
</tr>
<tr>
<td>kom-kom</td>
<td>economy</td>
</tr>
<tr>
<td>koom-koom</td>
<td>economy</td>
</tr>
<tr>
<td>komaase</td>
<td>to begin</td>
</tr>
<tr>
<td>komiseer (b.)</td>
<td>superintendent of police</td>
</tr>
<tr>
<td>kompani (b.)</td>
<td>company, business</td>
</tr>
<tr>
<td>kon</td>
<td>so, then, well then</td>
</tr>
<tr>
<td>kon (b.)</td>
<td>street, intersection, corner</td>
</tr>
<tr>
<td>kon-boog</td>
<td>therefore</td>
</tr>
<tr>
<td>konaakiri</td>
<td>Conakry</td>
</tr>
<tr>
<td>kongg</td>
<td>to be very (dry): (gerte ga wow na kongg. = the peanuts are very dry.)</td>
</tr>
<tr>
<td>kontaan</td>
<td>to be happy</td>
</tr>
<tr>
<td>kontar</td>
<td>to disagree</td>
</tr>
<tr>
<td>konte</td>
<td>to count</td>
</tr>
<tr>
<td>kontine</td>
<td>to continue</td>
</tr>
<tr>
<td>koog (b.)</td>
<td>calabash spoon</td>
</tr>
<tr>
<td>kooku</td>
<td>that one (person)</td>
</tr>
<tr>
<td>-koon</td>
<td>would be (verb suffix - conditional marker)</td>
</tr>
<tr>
<td>koor (g.)</td>
<td>fasting period, the holy month of Ramadan, to fast in the daytime</td>
</tr>
<tr>
<td>koor dë la pe</td>
<td>Peace Corps</td>
</tr>
<tr>
<td>kolëre (g.)</td>
<td>alliance, marriage, union</td>
</tr>
<tr>
<td>kooraa</td>
<td>21 string musical instrument (harplike sound)</td>
</tr>
<tr>
<td>koopy (b.)</td>
<td>penis</td>
</tr>
<tr>
<td>kopp (b.)</td>
<td>porcelain cup</td>
</tr>
<tr>
<td>koppe (b.)</td>
<td>cooperative</td>
</tr>
<tr>
<td>kooperatif (b.)</td>
<td>cooperative</td>
</tr>
<tr>
<td>kor (g.)</td>
<td>treason, foul play</td>
</tr>
<tr>
<td>kor !</td>
<td>interjection used to call a horse or donkey</td>
</tr>
<tr>
<td>kori (g.)</td>
<td>a holiday celebrated at the end of fasting period</td>
</tr>
<tr>
<td>kort</td>
<td>to cast a spell</td>
</tr>
<tr>
<td>kort (g.)</td>
<td>a spell</td>
</tr>
<tr>
<td>kortaas (b.)</td>
<td>blouse, bodice</td>
</tr>
<tr>
<td>kostim (b.)</td>
<td>suit</td>
</tr>
</tbody>
</table>
kotom  
**to dry up, to harden, to shrivel up**

kott  
**to tighten with one or two legs**

kott  
**alone**

kow, kaw (g.)  
**north, up, top, on top of**

kow-kow (b.)  
**peasant**

kowe  
**to be high, to be elevated**

ku?  
**who?**

ku nekk  
**everyone**

kubeēr (g.)  
**cover**

kuddu (g.)  
**spoon**

kuddu luus (b.)  
**soup spoon**

kuf!  
**interjection**

kujje  
**rival**

kukk  
**to be very (black)**

kuleēr  
**color**

kuli (j.)  
**syphilis**

kullarbi  
**mystery, secret**

kumpa (j.)  
**unhealthy curiosity:  ken kumpa = to be curious**

kumpa (g.)  

kupp  
**ball**

kuppe (b.)  
**a type of crab**

kuppa-kala (b.)  
**each, everyone**

ku nekk  

kuur (g.)  
**pestle**
la you (object pronoun complement focus predicator)
laa 1st person singular complement object predicator
to wipe oneself after using the toilet
laabu hat
laafa (b.), mbaxane (m.)
laaj to ask
garlic
laaj (g.)
laaj-te (b.)
laal question
to touch
laalo (j.)
laax (b.)
laaylaa! the sap of the baobab tree
laaj God is great (Arabic Expression)
to drown
laaj-te (b.)
lab priest
lābbe to win at marbles
lājj a handicapped person
lafān, lagaj, lagañ to burn, to bake, to be burned
lākk to talk, to speak a foreign language
lākk foreigner
to make the bed
lākk-kat (b.)
lal bed
lal (b.)
lale that one
lal (b.)
leale bed
lale that one
lame bracelet
lāmaaŋ (j.)
ləməsaas (b.)
ləmb land owner
to feel, to finger
ləmb (j.)
əmmiŋ wrestling match
tongue
ləmp (b.)
ləmp light, lantern
what?
lan? what? (you)
ləŋgə = ləo? slingshot
laspeer (b.)
ləwbe woodworker, carver
(b.)
laxas to wrap
layu (g.)

winnowing basket

lê

1. 3rd person singular complement & object predicator
2. to be

leb
to borrow

lébu
Lebu

léeb
to tell a story

léeb (w.)
story

leegi (b.)
now, soon, a minute ago

leegoos (b.)
printed fabrics

léeléé
from time to time

leen (g.)
wool

leer
to be bright, to be clear

leetar (b.)
letter

lêf (k.)
thing, vagina (vulgar term)

lêg (b.)
hare

lêjum, lujum (j.)
vegetable

leket (g.)
calabash

lekk
to eat

lekk (g.)
food

lekkal
eat! (imperatif)

lekkol, lekool (b.)
school

lempo (b.)
tax

lêndêm (st.)
to be dark

lenn
something

lênu
1st & 3rd person plural complement & object predicator

lépp
everything

leru
to walk along side of, to walk on the edge of

létt
to braid

léttu
to braid one's hair

lewat
to be bland

lex (b.)(y.)
cheek

liggééy
to work

liggééy (b.)
profession, work

liggééykat (b.)
worker

liggééyukaay (b.)
workshop, shop

lii
this very one
<table>
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<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
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<tr>
<td>liibër (b.)</td>
<td>half kilo, 500 grams</td>
</tr>
<tr>
<td>liir (b.)</td>
<td>baby, infant</td>
</tr>
<tr>
<td>liminaat (b.)</td>
<td>lemon flavored drink, soda</td>
</tr>
<tr>
<td>limyeer (b.)</td>
<td>light</td>
</tr>
<tr>
<td>lingeer (b.)</td>
<td>princess</td>
</tr>
<tr>
<td>lislaam (j.)</td>
<td>Islam</td>
</tr>
<tr>
<td>liw (st.)</td>
<td>to be cold, to feel cold</td>
</tr>
<tr>
<td>loo = lan ngë?</td>
<td>what (you)?</td>
</tr>
<tr>
<td>lool</td>
<td>very</td>
</tr>
<tr>
<td>loolu</td>
<td>that, that thing, that one</td>
</tr>
<tr>
<td>lopitaal (b.)</td>
<td>hospital</td>
</tr>
<tr>
<td>lox</td>
<td>to shiver</td>
</tr>
<tr>
<td>loxo (b.) (y.)</td>
<td>hand, arm (when used while discussing money it means the price)</td>
</tr>
<tr>
<td>lu</td>
<td>that which</td>
</tr>
<tr>
<td>lu?</td>
<td>what</td>
</tr>
<tr>
<td>lu, muumë</td>
<td>dumb, mute</td>
</tr>
<tr>
<td>lujum (j.), léjum (b.)</td>
<td>vegetables</td>
</tr>
<tr>
<td>lu-nekk</td>
<td>everything</td>
</tr>
<tr>
<td>lunet (b.)</td>
<td>eyeglasses</td>
</tr>
<tr>
<td>lutax?</td>
<td>why?</td>
</tr>
<tr>
<td>English</td>
<td>Wolof</td>
</tr>
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<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>1st person singular subject dependent pronoun</td>
<td>maa-</td>
</tr>
<tr>
<td>Senegalese dish made from peanut butter sauce and meat/chicken served over white rice</td>
<td>maafe (m.)</td>
</tr>
<tr>
<td>Greetings! (Arabic Expression)</td>
<td>Maalekum-Salaam!</td>
</tr>
<tr>
<td>Mali</td>
<td>Maali</td>
</tr>
<tr>
<td>grandparents or blood relatives of grandparents generation</td>
<td>maam (j.)</td>
</tr>
<tr>
<td>great grandparents or blood relatives of great grandparents generation</td>
<td>maamaat (j.)</td>
</tr>
<tr>
<td>sleeve</td>
<td>maas (b.)</td>
</tr>
<tr>
<td>to have the same age</td>
<td>maas, mars</td>
</tr>
<tr>
<td>1st person singular subject independent pronoun</td>
<td>maase</td>
</tr>
<tr>
<td>to suck</td>
<td>maa-ngi, mangi, mangë</td>
</tr>
<tr>
<td>to be large, to be old, to be big</td>
<td>macc</td>
</tr>
<tr>
<td>older sibling, cousin or person</td>
<td>mag (st.)</td>
</tr>
<tr>
<td>to grow old, to grow up</td>
<td>mag (j.)</td>
</tr>
<tr>
<td>to be older</td>
<td>màgg</td>
</tr>
<tr>
<td>older person</td>
<td>màggat (st.)</td>
</tr>
<tr>
<td>Mecca</td>
<td>màggat (b.)</td>
</tr>
<tr>
<td>1st person singular independent subject</td>
<td>Makka</td>
</tr>
<tr>
<td>Mandinka</td>
<td>man</td>
</tr>
<tr>
<td>mandarin orange</td>
<td>mändi (st.)</td>
</tr>
<tr>
<td>mandarin orange tree</td>
<td>ma-ne</td>
</tr>
<tr>
<td>to be drunk</td>
<td>maneerbar (b.)</td>
</tr>
<tr>
<td>I say, I said</td>
<td>màngi</td>
</tr>
<tr>
<td>worker</td>
<td>màngi fi</td>
</tr>
<tr>
<td>I am</td>
<td>màngi fi rekk</td>
</tr>
<tr>
<td>I am here</td>
<td>mângo (b.)</td>
</tr>
<tr>
<td>I'm fine! (I am here only!)</td>
<td>mângo (g.)</td>
</tr>
<tr>
<td>mango</td>
<td>màndi (g.)</td>
</tr>
<tr>
<td>mango plant</td>
<td>màndi (b.)</td>
</tr>
<tr>
<td>to be thirsty</td>
<td>mar (b.)</td>
</tr>
<tr>
<td>to lick</td>
<td>mar (st.)</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>marineer (b.)</td>
<td>a jumper, blouse</td>
</tr>
<tr>
<td>marse (b.)</td>
<td>market</td>
</tr>
<tr>
<td>marto (b.)</td>
<td>hammer</td>
</tr>
<tr>
<td>masin (b.)</td>
<td>machine</td>
</tr>
<tr>
<td>massal</td>
<td>sorry! (said to someone who is hurting, both physically and emotionally)</td>
</tr>
<tr>
<td>masān (b.)</td>
<td>bricklayer</td>
</tr>
<tr>
<td>mat (st.)</td>
<td>to be sufficient, to be enough, to be complete</td>
</tr>
<tr>
<td>matt (m.)</td>
<td>firewood</td>
</tr>
<tr>
<td>matt</td>
<td>to bite</td>
</tr>
<tr>
<td>matu</td>
<td>to be in labor (during child birth)</td>
</tr>
<tr>
<td>max</td>
<td>termites</td>
</tr>
<tr>
<td>may</td>
<td>to give (as a gift), to let, to allow</td>
</tr>
<tr>
<td>maye</td>
<td>1. to give away, money gift to the parents of newborn, a gift to a griot during a ceremony 2. to tell jokes or stories</td>
</tr>
<tr>
<td>mayonees (b.)</td>
<td>mayonnaise</td>
</tr>
<tr>
<td>mbaa</td>
<td>at the beginning of a question this is used to have the meaning of &quot;I hope&quot; &quot;Isn't that the case....&quot;</td>
</tr>
<tr>
<td>mbaal (m.)</td>
<td>net</td>
</tr>
<tr>
<td>mbaam (m.)</td>
<td>pork, pig, donkey</td>
</tr>
<tr>
<td>mbaam séf</td>
<td>donkey</td>
</tr>
<tr>
<td>mbaam xuxx</td>
<td>pig</td>
</tr>
<tr>
<td>mbagg (m.)</td>
<td>shoulder</td>
</tr>
<tr>
<td>mbalit (m.)</td>
<td>garbage can, wastebasket</td>
</tr>
<tr>
<td>mbattu (b.)(m.)</td>
<td>wooden spoon</td>
</tr>
<tr>
<td>mbaxane (m.), laaf (b.)</td>
<td>hat</td>
</tr>
<tr>
<td>mbay (m.)</td>
<td>cultivation, harvest</td>
</tr>
<tr>
<td>mbey (m.)</td>
<td>harvest, cultivation</td>
</tr>
<tr>
<td>mbedd (m.)</td>
<td>street</td>
</tr>
<tr>
<td>mbekk</td>
<td>crash</td>
</tr>
<tr>
<td>mbër (m.)</td>
<td>champion, wrestler</td>
</tr>
<tr>
<td>mbett (m.) (b.)</td>
<td>lizard, large sort</td>
</tr>
<tr>
<td>mbiib (b.)</td>
<td>whistle</td>
</tr>
<tr>
<td>mbind (b.) (m.)</td>
<td>writing</td>
</tr>
<tr>
<td>mbindaan (b.) (m.)</td>
<td>maid</td>
</tr>
<tr>
<td>mbir (m.)</td>
<td>business, matter</td>
</tr>
<tr>
<td>mbirum koom-koom</td>
<td>economics</td>
</tr>
<tr>
<td>Mbiskit</td>
<td>Crackers, biscuits</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>Mbokk (m.) (g.)</td>
<td>Relative, family, people</td>
</tr>
<tr>
<td>Mboolo (m.)</td>
<td>Audience, by standers</td>
</tr>
<tr>
<td>Mbottaay (g.)</td>
<td>Organization, association, society</td>
</tr>
<tr>
<td>Mboq (m.)</td>
<td>Corn, yellow</td>
</tr>
<tr>
<td>Mbote (m.)</td>
<td>Lamb</td>
</tr>
<tr>
<td>Mbott (m.)</td>
<td>Frog</td>
</tr>
<tr>
<td>Mbubb (m.), xaltaan (b.)</td>
<td>A large robe</td>
</tr>
<tr>
<td>Mburu (m.)</td>
<td>Bread</td>
</tr>
<tr>
<td>Mbuum (m.)</td>
<td>Leaves, edible leaves</td>
</tr>
<tr>
<td>Mëccë (m.)</td>
<td>Occupation, business trade, profession</td>
</tr>
<tr>
<td>Mee</td>
<td>May</td>
</tr>
<tr>
<td>Meeb (b.)</td>
<td>Bait</td>
</tr>
<tr>
<td>Meer (b.)</td>
<td>Mayor</td>
</tr>
<tr>
<td>Meetar (b.)</td>
<td>Metar</td>
</tr>
<tr>
<td>Meew (m.)</td>
<td>Milk</td>
</tr>
<tr>
<td>Mel (st.)</td>
<td>To be like, to look like, to be similar to color</td>
</tr>
<tr>
<td>Melo</td>
<td>Signs, signals, indications, color</td>
</tr>
<tr>
<td>Melokaan (w.)</td>
<td>To be able to, to be capable of to be angry, to be irritable measurements</td>
</tr>
<tr>
<td>Mën (st.)</td>
<td>To hurt</td>
</tr>
<tr>
<td>Mer (st.)</td>
<td>Pain</td>
</tr>
<tr>
<td>Mësiir</td>
<td>The (proximate)</td>
</tr>
<tr>
<td>Metti (st.)</td>
<td>Noon</td>
</tr>
<tr>
<td>Mettit (b.)</td>
<td>This very one</td>
</tr>
<tr>
<td>Mi</td>
<td>To be accustomed to, to be used to to be dizzy dizziness</td>
</tr>
<tr>
<td>Midi</td>
<td>Carpenter, joiner</td>
</tr>
<tr>
<td>Mii</td>
<td>Minister</td>
</tr>
<tr>
<td>Mìin</td>
<td>Lamb roast</td>
</tr>
<tr>
<td>Mìir</td>
<td>Motor bike</td>
</tr>
<tr>
<td>Mìir (b.)</td>
<td>To be ground</td>
</tr>
<tr>
<td>Mìnine (b.)</td>
<td>Watch</td>
</tr>
<tr>
<td>Ministër (b.)</td>
<td></td>
</tr>
<tr>
<td>MISWI (b.)</td>
<td></td>
</tr>
<tr>
<td>Mobilët (b.)</td>
<td></td>
</tr>
<tr>
<td>Mokk (st.)</td>
<td></td>
</tr>
<tr>
<td>Montar (b.)</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Translation</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>moo jot</td>
<td>it is (for time)</td>
</tr>
<tr>
<td>moo tax</td>
<td>that's why</td>
</tr>
<tr>
<td>moo, nappkat (b.)</td>
<td>professional fisherman</td>
</tr>
<tr>
<td>mooom</td>
<td>3rd person singular independent subject pronoun</td>
</tr>
<tr>
<td>mooom (st.)</td>
<td>to possess</td>
</tr>
<tr>
<td>mooñ</td>
<td>general preparation of couscous</td>
</tr>
<tr>
<td>moottax</td>
<td>because, that's why</td>
</tr>
<tr>
<td>moroom (m.)</td>
<td>person having the same age</td>
</tr>
<tr>
<td>mos</td>
<td>to taste, to take a taste</td>
</tr>
<tr>
<td>mótó (b.)</td>
<td>motorcycle</td>
</tr>
<tr>
<td>moy (st.)</td>
<td>to be bent, to miss</td>
</tr>
<tr>
<td>moyaal (m.)</td>
<td>tax broker</td>
</tr>
<tr>
<td>moytu</td>
<td>to avoid</td>
</tr>
<tr>
<td>mü</td>
<td>3rd person singular subject dependent pronoun</td>
</tr>
<tr>
<td>muucc</td>
<td>1. to give birth</td>
</tr>
<tr>
<td>mujj (st.)</td>
<td>2. to survive</td>
</tr>
<tr>
<td>mikk</td>
<td>to end up, to be last</td>
</tr>
<tr>
<td>mun (st.)</td>
<td>never</td>
</tr>
<tr>
<td>mun</td>
<td>to be able to</td>
</tr>
<tr>
<td>mungi</td>
<td>to be patient</td>
</tr>
<tr>
<td>munga, mungë, mungi</td>
<td>3rd person singular subject independent pronoun</td>
</tr>
<tr>
<td>mungi</td>
<td>we are</td>
</tr>
<tr>
<td>mus (st.)</td>
<td>once, to do at least once</td>
</tr>
<tr>
<td>muse</td>
<td>Mr.</td>
</tr>
<tr>
<td>musoór (g.)</td>
<td>headress</td>
</tr>
<tr>
<td>musu (st.)</td>
<td>never</td>
</tr>
<tr>
<td>muswaar (b.)</td>
<td>handkerchief</td>
</tr>
<tr>
<td>mmmë, lu</td>
<td>dumb, mute</td>
</tr>
<tr>
<td>murmuru</td>
<td>to mourn</td>
</tr>
<tr>
<td>mums (m.)</td>
<td>cat</td>
</tr>
<tr>
<td>muy</td>
<td>equals, totals</td>
</tr>
</tbody>
</table>

323
na (predicatator)
nan, naka?
na ci jamm bare!
naaf
naag (b.)
naaj (st.)
naaj (w.)
naajo (j.)
naaje (st.)
naaml!

naan
ñaan
naan attaya
naan-i attaya
ñaanal
naanu (b.)
naar (b.)
naaru-Beyruit (b.)
naaru-Faas
naaru-Gannaar
ñaar
ñaar-fukk
ñaar-fukk-i dërem
ñaar-i cin
ñaar-i dërem, ñaddërëm
ñaar(i) fiftën
ñaareel

ñaata, ñaatë?
ñaaw (st.)
ñaaw
ñaacc

how? what?
may you eat in great peace!
to pile (in large piles)
enclosure
to be sunny
sur:
squash
to be late (in the day)
in response to being called, has the meaning of yes! what!
to drink
to ask
to drink tea
to go drink tea
to ask for someone
pipe
Mauritanian, Arabic decent
Syrian
Moroccan
Mauritania
two
one hundred
one hundred francs (CFA)
rice and a sauce (literally: two pots)
ten francs (CFA)
two francs (CFA)
1. second
2. second wife
how much?
to be ugly
to fly
to bleed
naddérémin, nuar(-i) dérémin

- ten francs (CFA)
- and
- cow
- beef
- how? what?
- what/how are you....
- how are you doing?
- to be missing, lacking, to have a shortage
- to vaccinate
- special cakes made for charity
- to squeeze the liquid from that way; over yonder
- food, taste
- manioc
- to nurse
- to blow one's nose
- how're doing? (short form of naka nge def?)
- such and such
- to fish
- chicken pox
- fisherman
- to sweat, to perspire
- to be unpleasant
- 1. to lie
- 2. to intend
- to have measles
- measles
- to thread
- to measure, to try
- to sew
- sewing
- tailor
- rainy season
- straw, herbs, grass
- to fool, to tease, to kid
- to fool, to play
- elephant
ndaar (1.)
ndaab (m.)(1.)
ndaaje
ndaaje (m.)
ndaakaaru
ndaank
ndaank-ndaank!
ndaab (1.), bool (b.)
ndar
ndaaw (st.)
ndaaw (1.)
ndaawal, rënd (1.)
ndaawrabin (b.)
ndaaw (s.)
ndaawtal
ndëggx
ndëkkii (l.)
ndeënd (m.)
ndeëpp (1.)
ndeësit (l.)(m.)
ndës, ndës (m.) basag (g.)
ndëu (j.) yaay (j.)
ndëyjoor
ndëgg (1.)
ndëmmal, dimbëli, dimmëli
ndimö' (l.)
ndongo (l.)
ndoxx (m.)
ndëgg (l.)
-ne
ne, nee
në, rees ag jamm!
ñëb
ñëbb
ñëbbe (j.)
ñëeg (b.)

water pot
dish, utensil
to meet, to have a reunion
meeting, reunion
Dakar
slow
slowly!
eating bowl
St. Louis
to be small
adolescence
fish, meat and vegetables when placed on top of rice in the eating bowl
name of a dance
madam, woman
a gift to money to a relative or friends
so that, in order to.
breakfast, to have breakfast
tom-tom
exorcism dance
left over
mat (usually made of straw)
mother
right hand
hip, lower back
to help, to assist
material, fabrics
student
water
provisions
aspect marker completion
to say (as follows)
digest in peace!
to rot
to grab a handful
to hide
blackeyed peas
room, building, house, structure
néégu-ñax (b.)
-ñenño
nééw (st.)
neex (st.)
ñeex (m.)

neexal (b.)
neexal
nég
nekk (st.)
nelaw
néle
nemämeku
nen (b.)
ñent-i fiftin
ñenteel

-néñu
netetu (j.)
ñett
ñett-i dërèm
ñett-i fiftin
nettali
ñetteel

ñëw, ñow
newwi
néq (w.) (b.)
ngë

ngeen
ngelaw
ngelaw (m.)
ngëntë (1.)
ngi, ngë
ngir
ngoön (g.)
ñoos-ñoos (b.) (w.)

hut
a cast of Wolof society
to be little (in quantity), to be small
to be agreeable, to be good, to be pleasant
a sauce served with main dish
to be added while eating
reward
to reward (someone)
to wait
to be located
to sleep
there, that
egg
four francs (CFA)
1. 4th
2. 4th wife
aspect marker completion, 1st & 3rd person plural
local vegetable, locust bean seeds
three
fifteen francs (CFA)
three francs (CFA)
to tell, to relate, to narrate (a joke)
1. 3rd
2. 3rd wife
to come
swollen
lower part of abdomen
2nd person singular complement & object predicator
2nd person plural complement & object predicator
to be windy
wind
baptism
to be
for, in order to, because of
afternoon, evening
long-handled, narrow bladed hoe
ngor
ngot (b.) (g.)
nguri (l.)
nguur (g.)
ni
nibbi
nii
miir (g.)
niiit
nijaay (j.)
niioq (b.)
nimsaat
niróó, nuroó
nit (k.) (n.)
njaam
njaareéém
njaatige' (b.)
njabaoot (g.)
njama (l.)
njambuttaan, xureét
njàng (m.)
njàng (m.)
njar
njariin (l.)
njel
njiit (m.)
njolloor
njong (l.)
njonkan, sukk
njool (st.)
nob (st.)
nongu
noo = naka ngé
ñoom

nobility
special sort of fish
wasp
kingdom
that, how
to go home
this way, thus, so
cloud
to illuminate
uncle - mother's brother, maternal uncle;
also used to refer to one's husband
nylon
Nimzat, quarter of Dakar
to look alike, to resemble
person
slavery
Diourbel
counterpart, colleague, superior
family, household
tatoued lips
whopping cough
study
apprentiship
curled milk with water added
usefulness, utility, serviceability
dawn, early in the morning
guide, chief
around lunch time
circumcision
to squat, so stoop
to be tall
to like, to love
1. to accept
2. to take away
what/how are you.....
3rd person plural independent subject pronoun
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>noonu</td>
<td>that way (manner)</td>
</tr>
<tr>
<td>noor (g.)</td>
<td>dry season</td>
</tr>
<tr>
<td>nooy (st.)</td>
<td>to be soft</td>
</tr>
<tr>
<td>nopp (b.)</td>
<td>ear</td>
</tr>
<tr>
<td>noppal</td>
<td>to make things easy</td>
</tr>
<tr>
<td>noppalu, noppēliku</td>
<td>to rest</td>
</tr>
<tr>
<td>noppēliku, noppalu</td>
<td>to rest</td>
</tr>
<tr>
<td>noppi (st.)</td>
<td>to be finished, to stop, to be quiet, to be ready</td>
</tr>
<tr>
<td>ņor (st.)</td>
<td>to be cooked (for food), to be mature (for fruit and people)</td>
</tr>
<tr>
<td>ņott (st.)</td>
<td>to be stingy</td>
</tr>
<tr>
<td>noyyi</td>
<td>to breath</td>
</tr>
<tr>
<td>ņu</td>
<td>1st &amp; 3rd persons plural subject dependent pronouns</td>
</tr>
<tr>
<td>ņulug</td>
<td>to add water to that which is cooking in a pot</td>
</tr>
<tr>
<td>ņun</td>
<td>1st person plural independent subject pronoun</td>
</tr>
<tr>
<td>ņunga fa!</td>
<td>they're fine!</td>
</tr>
<tr>
<td>ņunge, ņungi, ņunga</td>
<td>1st &amp; 3rd persons plural subject independent pronoun</td>
</tr>
<tr>
<td>nurōo, nirōo</td>
<td>to look alike, to resemble</td>
</tr>
<tr>
<td>ņuul (st.)</td>
<td>to be black</td>
</tr>
<tr>
<td>nuyōo</td>
<td>greetings</td>
</tr>
<tr>
<td>nuyu</td>
<td>to greet someone</td>
</tr>
<tr>
<td>nuyusi</td>
<td>to come-greet-someone</td>
</tr>
<tr>
<td>nuyu ji nit ņi</td>
<td>to go say hello to people</td>
</tr>
</tbody>
</table>

329
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>obbéli</td>
<td>to yawn</td>
</tr>
<tr>
<td>oktoobar</td>
<td>October</td>
</tr>
<tr>
<td>olof, wolof</td>
<td>Wolof</td>
</tr>
<tr>
<td>-ool</td>
<td>(distant vocative)</td>
</tr>
<tr>
<td>óóm, wóóó (w.)</td>
<td>knee</td>
</tr>
<tr>
<td>-oon, woon</td>
<td>(remote, past marker)</td>
</tr>
<tr>
<td>-oons (b.)</td>
<td>fish hook</td>
</tr>
<tr>
<td>opp (st.)</td>
<td>to be sick</td>
</tr>
<tr>
<td>opp (b.)</td>
<td>illness</td>
</tr>
<tr>
<td>oto, woto (b.)</td>
<td>car</td>
</tr>
<tr>
<td>otoraaay (b.)</td>
<td>train</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>paaka (b.)</td>
<td>knife</td>
</tr>
<tr>
<td>paas (b.)</td>
<td>fare</td>
</tr>
<tr>
<td>paase</td>
<td>to iron (laundry), to go/pass by</td>
</tr>
<tr>
<td>paj (m.)</td>
<td>cure</td>
</tr>
<tr>
<td>paket (b.)</td>
<td>package</td>
</tr>
<tr>
<td>pakk</td>
<td>part, region</td>
</tr>
<tr>
<td>palaas (b.)</td>
<td>room, seats</td>
</tr>
<tr>
<td>palaat (b.)</td>
<td>plate</td>
</tr>
<tr>
<td>palanteer (b.)</td>
<td>window</td>
</tr>
<tr>
<td>palto (b.)</td>
<td>coat, jacket</td>
</tr>
<tr>
<td>parasol (b.)</td>
<td>umbrella</td>
</tr>
<tr>
<td>pare (st.)</td>
<td>to be ready, to be finished</td>
</tr>
<tr>
<td>Pari</td>
<td>Paris</td>
</tr>
<tr>
<td>pase nè</td>
<td>after, past</td>
</tr>
<tr>
<td>pastel (b.)</td>
<td>fish stuffed in a pastry shell</td>
</tr>
<tr>
<td>pappè, pappa (j.)</td>
<td>address to an older man, father, dad</td>
</tr>
<tr>
<td>persi (b.)</td>
<td>parsley</td>
</tr>
<tr>
<td>pataas (b.)</td>
<td>sweet potato</td>
</tr>
<tr>
<td>patrō (b.)</td>
<td>boss</td>
</tr>
<tr>
<td>pecc (m.)</td>
<td>danc</td>
</tr>
<tr>
<td>peel (b.)</td>
<td>shovel</td>
</tr>
<tr>
<td>peesee</td>
<td>to weigh</td>
</tr>
<tr>
<td>peey (b.)</td>
<td>capital, chief, main</td>
</tr>
<tr>
<td>pegku (m.)</td>
<td>east</td>
</tr>
<tr>
<td>pal (b.)</td>
<td>Fulani</td>
</tr>
<tr>
<td>pènc (m.)</td>
<td>meeting place in the village</td>
</tr>
<tr>
<td>peñe</td>
<td>to comb one's hair</td>
</tr>
<tr>
<td>pepp, fepp (w.)</td>
<td>grain</td>
</tr>
<tr>
<td>peresioj (b.)</td>
<td>snaps</td>
</tr>
<tr>
<td>petax (m.)</td>
<td>pigeon</td>
</tr>
<tr>
<td>pil (b.)</td>
<td>hen</td>
</tr>
<tr>
<td>picc (m.)</td>
<td>1. bird, 2. pimple</td>
</tr>
<tr>
<td>piis</td>
<td>to wink</td>
</tr>
<tr>
<td>piis (b.)</td>
<td>cloth, material</td>
</tr>
</tbody>
</table>
piliweer (b.)  sweater
ping (b.)  pin
pitax (b.)  pigeon
po (m.)  a game
pólëtig (b.)  politics
pólis (b.)  police
pom (b.)  1. bridge
          2. apple
pombiteer (b.)  potato
pont (y.)  nail
poobar (b.)  pepper
pooj (b.)  leg, drumstick
pooro (b.)  leek
poos (b.)  pocket
post (b.)  post office
pot (b.)  drinking cup, can, tin can
pullóóx (b.), ñambi (j.)  manioc
pur  for
purtugees (b.)  Portuguese creol
pusó (b.)  needle
put (w.) (b.)  throat
puuj-paaj  Senegalese rice dish
puus  to push
pwaar (b.)  pear
pwaar (g.)  pear tree
rab (w.)
rabbb
rabbb (b.)
rabbbkat (b.)
rafet (st.)
rágal (st.)
rajo (b.)
rakk (j.)
rato (b.)
raxas
raxasu
rëbb
récc
ree
reeloo
reelu (st.)
reen (b.)
reer
reer (b.)
réér (st.)
rees (st.)

reew
réew (m.)
rekk
ren (j.)
rend (b.), ndawal (1.)
reseg (b.)
rey, ray
rey (st.)
rido (b.)
riitti (y.)
rob (b.)
robb (b.)

- R -

1. spirit
2. wild animal
to weave
weaving
weaver
to be pretty
to be afraid
radio
younger sibling or parallel cousin
rake
to wash
to wash oneself
to hunt
to escape
to laugh
to make laugh
to be funny
to eat dinner, to have dinner
dinner
to be lost
to be digested (né rees ag jamm! = hope you digest it well! -- response is jaraw lakkl)
to be rude
country
only, just
this year
fish/meat and vegetables placed on rice in eating bowl
grape
to kill
to be large, to be fat
curtain
traditional violin
funeral procession
dress
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>róbine (b.)</td>
<td>water faucet</td>
</tr>
<tr>
<td>ramb</td>
<td>to walk, to go by, to walk nearby</td>
</tr>
<tr>
<td>roof</td>
<td>to stuff, to insert</td>
</tr>
<tr>
<td>roof (b.)</td>
<td>stuffing</td>
</tr>
<tr>
<td>root</td>
<td>to fetch water</td>
</tr>
<tr>
<td>roy</td>
<td>to imitate</td>
</tr>
<tr>
<td>ruuj</td>
<td>to clear, to turn the soil</td>
</tr>
<tr>
<td>ruûñ (b.)</td>
<td>meat dish served the evening of a baptism</td>
</tr>
<tr>
<td>ruus (st.)</td>
<td>to flake</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>sa, sê</td>
<td>your</td>
</tr>
<tr>
<td>saa</td>
<td>a brief lapse of time, a moment</td>
</tr>
<tr>
<td>sâayu nekk</td>
<td>everytime</td>
</tr>
<tr>
<td>sâa waay (j.)</td>
<td>good buddy</td>
</tr>
<tr>
<td>saabu (b.)</td>
<td>soap</td>
</tr>
<tr>
<td>saaf</td>
<td>to roast</td>
</tr>
<tr>
<td>saafara (s.)</td>
<td>purified (in a religious sense) water, holy water</td>
</tr>
<tr>
<td>saag (b.)</td>
<td>purse, sack, bag</td>
</tr>
<tr>
<td>saaga</td>
<td>to insult</td>
</tr>
<tr>
<td>saaga (w.)</td>
<td>insult</td>
</tr>
<tr>
<td>saaku (b.)</td>
<td>purse, bag</td>
</tr>
<tr>
<td>saalum</td>
<td>Saloum, region of Senegal</td>
</tr>
<tr>
<td>saan</td>
<td>paraisite, worm</td>
</tr>
<tr>
<td>sabar (g.)</td>
<td>1. drum, tom-tom</td>
</tr>
<tr>
<td></td>
<td>2. dance</td>
</tr>
<tr>
<td>sëcc</td>
<td>to steal</td>
</tr>
<tr>
<td>saf (st.)</td>
<td>to be spicy, to be tasty</td>
</tr>
<tr>
<td>safara (s.)</td>
<td>fire</td>
</tr>
<tr>
<td>sâggan (st.)</td>
<td>to be negligent</td>
</tr>
<tr>
<td>sago (s.)</td>
<td>cool</td>
</tr>
<tr>
<td>sâkk</td>
<td>1. to take, to pick out, to choose</td>
</tr>
<tr>
<td></td>
<td>2. to create</td>
</tr>
<tr>
<td>sâkket (b.)</td>
<td>enclosure (in wood)</td>
</tr>
<tr>
<td>salaammaaleekum!</td>
<td>greetings! (Arabic Expression)</td>
</tr>
<tr>
<td>salaat (s.)</td>
<td>lettuce</td>
</tr>
<tr>
<td>salte (st.)</td>
<td>to be dirty</td>
</tr>
<tr>
<td>salte (b.)</td>
<td>dirt</td>
</tr>
<tr>
<td>sama, suna</td>
<td>my</td>
</tr>
<tr>
<td>samdi (j.)</td>
<td>Saturday</td>
</tr>
<tr>
<td>sâm</td>
<td>to herd</td>
</tr>
<tr>
<td>sâm (b.)</td>
<td>shepherd</td>
</tr>
<tr>
<td>sâmkat (b.)</td>
<td>shepherd</td>
</tr>
<tr>
<td>samp</td>
<td>to fix in the ground, to fasten</td>
</tr>
<tr>
<td>sâñ (st.)</td>
<td>to dare</td>
</tr>
<tr>
<td>sanaana (b.)</td>
<td>pineapple</td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Word (s.)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sanaana (g.)</td>
<td>pineapple plant</td>
</tr>
<tr>
<td>sanc</td>
<td>to build, to start</td>
</tr>
<tr>
<td>Sandaga</td>
<td>Sandaga, a market in Dakar</td>
</tr>
<tr>
<td>sandarméri</td>
<td>special police force in Senegal</td>
</tr>
<tr>
<td>sang</td>
<td>to bathe</td>
</tr>
<tr>
<td>'sàngam (s.)</td>
<td>such and such</td>
</tr>
<tr>
<td>'sàngara (s.)</td>
<td>alcohol</td>
</tr>
<tr>
<td>sangoo</td>
<td>to bathe with</td>
</tr>
<tr>
<td>sangu</td>
<td>to bathe oneself</td>
</tr>
<tr>
<td>'sànni</td>
<td>to toss, to throw away</td>
</tr>
<tr>
<td>'sànq</td>
<td>a while ago, a few minutes ago</td>
</tr>
<tr>
<td>sanqal, sunguf, sanquf (s.)</td>
<td>millet flour</td>
</tr>
<tr>
<td>sanquf, sanqal, sunguf (s.)</td>
<td>millet flour</td>
</tr>
<tr>
<td>sant</td>
<td>to give thanks, to praise</td>
</tr>
<tr>
<td>sant (w.)</td>
<td>family name</td>
</tr>
<tr>
<td>sant yalla</td>
<td>praise God's name, in God's name</td>
</tr>
<tr>
<td>santiyög (b.)</td>
<td>sample</td>
</tr>
<tr>
<td>'saq (m.)</td>
<td>a loft</td>
</tr>
<tr>
<td>'saqami</td>
<td>to chew</td>
</tr>
<tr>
<td>sarax</td>
<td>to sacrifice, to give to charity</td>
</tr>
<tr>
<td>sarax (s.)</td>
<td>charity</td>
</tr>
<tr>
<td>sarax sa agg-nè!</td>
<td>I've already given to charity!</td>
</tr>
<tr>
<td>sareet (b.)</td>
<td>cart, wagon</td>
</tr>
<tr>
<td>satalë (b.)</td>
<td>kettle to carry &amp; boil water in</td>
</tr>
<tr>
<td>sawar</td>
<td>to be active</td>
</tr>
<tr>
<td>sax</td>
<td>1. even, same</td>
</tr>
<tr>
<td>sax</td>
<td>2. to grow</td>
</tr>
<tr>
<td>saxaar (s.)</td>
<td>1. smoke</td>
</tr>
<tr>
<td>saxal</td>
<td>2. train</td>
</tr>
<tr>
<td>say (s.)</td>
<td>to plant, to help to grow</td>
</tr>
<tr>
<td>së, sa</td>
<td>allergy</td>
</tr>
<tr>
<td>sèb (w.)</td>
<td>your</td>
</tr>
<tr>
<td>sedd (st.)</td>
<td>bean</td>
</tr>
<tr>
<td>sedd (b.)</td>
<td>to be cold</td>
</tr>
<tr>
<td>seddguyy</td>
<td>cold</td>
</tr>
<tr>
<td>seddüle'</td>
<td>ice cold</td>
</tr>
<tr>
<td>seef (b.)</td>
<td>to divide prepared food into serving bowls</td>
</tr>
<tr>
<td>seef</td>
<td>chief</td>
</tr>
</tbody>
</table>
seef de wilaas (b.)

village chief

seen
to see, to catch sight of

seen your (plural)

seere
to be constipated

Sééréréér (b.) Serer
to look for, to search for, to see

seet
to watch

seetaan
to visit

seeti
to come to visit

seetsi

seetu (g.) (b.)
mirror

seetu lu
to examine

séékh
twins, triples (all multiple births)

déf
to charge, to load

segg
to sift
tiger

segg (b.)
to bow

ségg

seko (b.)
silo

sámmin (b.) (w.)
ax

senegaal (j.)
Senegal

séngh (s.)
palm wine

séntuur (b.)
belt
to remove cooked food from the cooking pot

seppi
to cough

séqët

sér (b.)
sarong

sér-u denk
heavy cloth

Seéréréér (b.) Serere (an ethnic group of Senegal)
sériis (b.)
cherry

sériis (g.)
cherry tree

sériin (b.)
religious teacher, husband, spiritual leader
to be up against, to be shut, to reach one's limit

sês
to be clean
to be clean
great grandchild or blood relative of
great grandchild's generation

set (st.)

sêt
great grandchild or blood relative of
great grandchild's generation

sëtaat
to be thin, to be small
to become dry, to stop raining

sew (st.)
sexaw (s.)
séq
sèy
sèy (b.)
sèyt (b.)
sèytaame (s.)
sibir (j.)
sibbiru (st.)
siggil ndigaale!
siin
siin-siin
siiraas (b.)
siiru (s.) (b.)
siis (b.)
sikaab
sikkim (b.)
siletmaa (b.)
simis (b.)
simis-u-allaaaji (b.)
simm, summi
sindax (b.)
sinemaa (b.)
singom (b.)
sinwaa (b.)
sipp (b.)
siso
so
sob (st.)
soble (s.)
sofèer (b.)
soj, xurfaan (st.)
sol
sold (b.)
soldaar (b.)
solo (s.)
solu
sonal

local tea
to be hairy
to get married, to marry
wedding, marriage
bride, groom
devil
the second day after
to have a fever, to have malaria
my condolences! my sympathy!
Sine, region of Senegal
native of Sine
shoeshine
wild cat
chair
Sicap, quarter of Dakar
chin, beard
underclothes, underwear
shirt
robe with side pockets, male dress
to take off, remove an article of clothing
small, white sand lizard
movies
chewing gum
oriental
skirt
scissors
to set (the sun)
to be nosy, to be turbulent
onions
driver
to have a cold
to dress, to wear, to put on
pay, salary
soldier
importance
to get dressed, to put on one’s clothes
to cause suffering, to tire
sondeel (b.)  candle
sonn (st.)  to be tired
soob (st.)  to be pleasing (to God)
soof (st.)  to be uninteresting, to be dull, to be insipid
goog  to have just, to just have done, to have recently done
soórr  to put rice in water to cook
soos (b.)  sauce
soow  to shout, to make noise
soow (m.)  curtled milk
sopp (st.)  to like
soq  to pound, to remove the hull of grain, rice or millet
sorans (b.)  orange
sore, sori (st.)  to be far (distance)
sotti  1. to pour, to run  2. to be finished
sottelli  to finish, to end
socc  to clean, to polish
soccu (b.)  chewing stick (Senegalese toothbrush)
somai (s.)  woman, madam, wife
soxla, soxlé, soxlo (st.)  to have need of
soxlo (st.)  to have need of
soxlo (s.)  need, problem, business
su, bu  if, when
su (b.)  cabbage
su fekke  if
suba, subē (s.)  morning, tomorrow
subē, suba (g.)(s.)  morning, tomorrow
subē teel  early morning
sukk, xjonkan  to squat, to stoop
sukkuraat (b.)  agony, death struggles
suma, sama  my
summi, simmi  to take off
sum (b.)  Senegalese fruit
sun  our
sunguf, sanqal, sanquf (s.)  flour
sañu  our
supp (b.)
supppone (b.)
surge (b.)
sutura (s.)
suuf (s.)
suukér (s.) (b.)
suil
suul (b.)
suur (st.)
suux
suwaa (b.)
suwe
su wetmaa (b.)
suyyee

soup
cabbage
dependant, a young person who lives in a household but is not a blood relative. In exchange for room and board, the child helps with household chores.
derency, propriety, peace, quiet
1. sand, dirt, ground
2. under, bottom, down
sugar
to bury
burial
to be full, to be satisfied/satiated with food
to sink
silk
June
underclothes, underwear
July
- T -

taab (b.)  abcess
taabul (b.)  table
taal  to turn on, to light
taal (b.)  fire
taal ân  to cook lunch
taal reer  to cook dinner
taal-i ân  to go cook lunch
taal-i reer  to go cook dinner
taalibe (b.)  disciple
tamu (st.)  to prefer
taat (w.)  base, bottom
taaw (b.)  first born child, the oldest child
taax (m.)  1. house of stone
             2. a wall

    tabax  to build, to construct
    tabax (b.)  masonry construction
    tabbi  to fall (into a hole)
    taccu  to applaud
taf  to stick, to paste
tag  to praise
`taggoo  to say goodbye
`taggu  to say goodbye to someone, to take leave of
tajoor (b.)  tailor
takk  to tie together, to bind together, to wear
takk (g.)  to marry (used only by a man to indicate he is marrying - a woman uses "sey" never "takk")
takk (g.)  wedding
`takk  to catch fire, to take a light
`takkusaan (j.)  around 4:30 - 5:00 p.m. - the end of the afternoon
taksi (b.)  taxi, cab
talaale  to saute
talaata  Tuesday
tali (b.)  paved road
`tallal  1. to go straight
        2. to spread
tam, tamit, itam, it  also, equally
tama (j.)
small drum, tom-tom
tamaate (j.) (b.)
tomato
tamaate luqati
tomato paste
tame
to sift
`ambali
to start, to begin	
tamit, tam, itam, it	also, equally	
tan (w.)
vulture	
taq (b.)
time
tandarma (b.)
date
tandarma (g.)
date tree
tane (st.)
to be better
tang (st.)
to be hot (temperature)
t`angaay (b.)
heat
t`angel (b.)
candy
t`ank (b.)
leg, foot
tank (b.)
to pick, to choose
t`ann
to clean to rice	
t`ann ceeb
aunt, mother's sister
tanx
to draw water
tapaat (b.)
enclosure
tappi (b.)
rug, linoleum
tar
piles
tarde (st.)
to be late	
tas
1. to scatter, to strew
2. to be exhausted
3. to break up, to be destroyed
tasaaroo (st.)
to be completely scattered
tase
to meet
taseel
to meet with
tasiyoq (b.)
high blood pressure
tassat
to spread
taw
to rain
taw (b.)
to be sick
tawat (st.)
to be rained on
tawte (st.)
to cause
tax (st.)
to fetch wood
taxan
to go fetch wood
taxan-i
to stop, to stand
taxaw

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<table>
<thead>
<tr>
<th>taq</th>
<th>to be stained with, to stick</th>
</tr>
</thead>
<tbody>
<tr>
<td>tay</td>
<td>to steam (cook)</td>
</tr>
<tr>
<td>tayal (st.)</td>
<td>to be lazy</td>
</tr>
<tr>
<td>taybaas (b.)</td>
<td>blouse (African style)</td>
</tr>
<tr>
<td>tayyi (st.)</td>
<td>to be tired</td>
</tr>
<tr>
<td>te</td>
<td>and, also, and then</td>
</tr>
<tr>
<td>të</td>
<td>to be intractable</td>
</tr>
<tr>
<td>tëb</td>
<td>to jump, to leap</td>
</tr>
<tr>
<td>tëdd</td>
<td>to sleep</td>
</tr>
<tr>
<td>tëdd (b.)</td>
<td>laying down</td>
</tr>
<tr>
<td>teel (st.)</td>
<td>to be early</td>
</tr>
<tr>
<td>têméer</td>
<td>1. one hundred</td>
</tr>
<tr>
<td>têméer-i dèrèm</td>
<td>2. five hundred francs (CFA)</td>
</tr>
<tr>
<td>teen (b.)</td>
<td>five hundred francs (CFA)</td>
</tr>
<tr>
<td>tèëni (b.)</td>
<td>well</td>
</tr>
<tr>
<td>tèën (b.)</td>
<td>louse</td>
</tr>
<tr>
<td>tèëni (b.)</td>
<td>King of Baol</td>
</tr>
<tr>
<td>têéré (b.)</td>
<td>1. book</td>
</tr>
<tr>
<td></td>
<td>2. amulets</td>
</tr>
<tr>
<td>teg</td>
<td>to place, to put</td>
</tr>
<tr>
<td>tëgg</td>
<td>1. to fabricate, to forge</td>
</tr>
<tr>
<td></td>
<td>2. to play the drums</td>
</tr>
<tr>
<td>têgg (b.)</td>
<td>blacksmith, jeweler, artisan</td>
</tr>
<tr>
<td>têggkat (b.)</td>
<td>drummer</td>
</tr>
<tr>
<td>tëj</td>
<td>to close, to lock</td>
</tr>
<tr>
<td>tekki</td>
<td>1. to untie, to release</td>
</tr>
<tr>
<td></td>
<td>2. to explain</td>
</tr>
<tr>
<td>tëll</td>
<td>a piece (of fish)</td>
</tr>
<tr>
<td>tembar (b.)</td>
<td>stamp, postage</td>
</tr>
<tr>
<td>tene (b.)</td>
<td>panther, leopard</td>
</tr>
<tr>
<td>têngééj</td>
<td>Rufisque, town in Senegal</td>
</tr>
<tr>
<td>têñjj</td>
<td>to mourn</td>
</tr>
<tr>
<td>têñj (b.)</td>
<td>mourning</td>
</tr>
<tr>
<td>teral</td>
<td>to honor</td>
</tr>
<tr>
<td>teral</td>
<td>to lay down, to put to bed</td>
</tr>
<tr>
<td>teràngë (j.)</td>
<td>respect, hospitality</td>
</tr>
<tr>
<td>tere</td>
<td>to prohibit, to forbid</td>
</tr>
<tr>
<td>têx (st.)</td>
<td>to be deaf</td>
</tr>
</tbody>
</table>
tey
tey
tëye

tibb
tigadege (g.)
tilm
tiit (st.)
tilim (st.)
till (g.)(b.)
timis (g.)
tisbaar (j.)
tissoōli
togg
togg (g.)
toggkat (b.)
toggëntu
toj
tolloo
tollu
tomate (b.)
tontu (b.)
tontu
toog
tool (b.)(y.)
tooū

tōo-r-tōōr
tooy (st.)
tooyaay (b.)
topp
toppandoo
toppëtoo
torop
torotuwaar (b.)
tōx
tubaab (b.)
tooū

to do deliberately
today
to hold, to restrain
1. while eating with your hand, the act of taking a handful
2. more generally, to take a handful
peanut butter
to dominate, to look down on, to hang over
to be frightened, to be startled, to be alarmed
to be dirty
jackal
around 6:00 p.m., also sunset, dusk
around 2:00 p.m.
to sneeze
to cook
dish
cook
to play cook
to crush, to break, to shatter
to have the same size as someone, to be the same size
to reach, to come up to (measure)
tomato
answer
to answer, to respond, to reply
to sit, to stay
field, garden
to offend, to wrong
sprout
to be humid, to be moist, to be wet
humidity
to follow
to imitate
to take care of
very, a lot, too much
sidewalk
to smoke
caucasian, white person, European
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tubaarkall!</td>
<td>thanks be to God! fortunately (Arabic Expression)</td>
</tr>
<tr>
<td>tubéy (j.) (b.)</td>
<td>trousers, pants</td>
</tr>
<tr>
<td>tudd (st.)</td>
<td>to be named</td>
</tr>
<tr>
<td>tuflit</td>
<td>to spit</td>
</tr>
<tr>
<td>tuflit (b.)</td>
<td>spit</td>
</tr>
<tr>
<td>tugél</td>
<td>France</td>
</tr>
<tr>
<td>tukki</td>
<td>to travel, to take a trip</td>
</tr>
<tr>
<td>tukulôôr (b.)</td>
<td>Tukulor, Toucouleur (a Senegalese ethnic group living in the river region)</td>
</tr>
<tr>
<td>tund (w.) (b.)</td>
<td>hill, ridge</td>
</tr>
<tr>
<td>tuñ (w.)</td>
<td>lip</td>
</tr>
<tr>
<td>tur (w.)</td>
<td>first name, given name</td>
</tr>
<tr>
<td>turëndôô (b.)</td>
<td>the one the baby is named after</td>
</tr>
<tr>
<td>turki (b.)</td>
<td>shirt</td>
</tr>
<tr>
<td>tusûné (b.)</td>
<td>cook</td>
</tr>
<tr>
<td>tusuur</td>
<td>all the time</td>
</tr>
<tr>
<td>tuur (w.)</td>
<td>spirit</td>
</tr>
<tr>
<td>tuuru (st.)</td>
<td>to be spilled</td>
</tr>
<tr>
<td>tuuti</td>
<td>small, little</td>
</tr>
<tr>
<td>tux</td>
<td>to smoke</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>-u</td>
<td>of (possessive particle)</td>
</tr>
<tr>
<td>-u-</td>
<td>negative particle</td>
</tr>
<tr>
<td>ub</td>
<td>to close</td>
</tr>
<tr>
<td>ubbi</td>
<td>to open</td>
</tr>
<tr>
<td>uwe, wuude(b.)</td>
<td>shoemaker, cobbler</td>
</tr>
<tr>
<td>-ul</td>
<td>negative suffix</td>
</tr>
<tr>
<td>um</td>
<td>1. to bring bad luck</td>
</tr>
<tr>
<td></td>
<td>2. (koor) to start the month of fast</td>
</tr>
<tr>
<td>upp</td>
<td>to fan</td>
</tr>
<tr>
<td>uppoóó</td>
<td>to fan oneself with</td>
</tr>
<tr>
<td>uppu</td>
<td>to fan oneself</td>
</tr>
<tr>
<td>uppukaay (b.)</td>
<td>a fan</td>
</tr>
<tr>
<td>urle</td>
<td>to hem</td>
</tr>
<tr>
<td>uuf</td>
<td>to put on one's lap</td>
</tr>
<tr>
<td>uul</td>
<td>local wild fruit</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>waa (j.)</td>
<td>the people of, inhabitant, resident</td>
</tr>
<tr>
<td>waa Ndakaaru</td>
<td>resident of Dakar</td>
</tr>
<tr>
<td>waa dëkk bë</td>
<td>people of the village, citizens</td>
</tr>
<tr>
<td>waa kër gër</td>
<td>household</td>
</tr>
<tr>
<td>waajur (w.)</td>
<td>relatives</td>
</tr>
<tr>
<td>waalo</td>
<td>Oualo, region of Senegal</td>
</tr>
<tr>
<td>waalo-waalo</td>
<td>native of Oualo</td>
</tr>
<tr>
<td>waan (w.)</td>
<td>kitchen</td>
</tr>
<tr>
<td>waaru (st)</td>
<td>to be surprised, to be amazed</td>
</tr>
<tr>
<td>waas</td>
<td>to scale (a fish)</td>
</tr>
<tr>
<td>waaw!</td>
<td>yes!</td>
</tr>
<tr>
<td>waawaw, waawaw</td>
<td>yes indeed, certainly</td>
</tr>
<tr>
<td>waaxu</td>
<td>to walk fast</td>
</tr>
<tr>
<td>waay!</td>
<td>emphasis marker, now, then, so</td>
</tr>
<tr>
<td>waay (s.)(j.)</td>
<td>pal, buddy, someone, guy, friend but</td>
</tr>
<tr>
<td>waay</td>
<td>to abandon, to throw</td>
</tr>
<tr>
<td>wàcc</td>
<td>to descend, to come down, to get off work</td>
</tr>
<tr>
<td>wacc</td>
<td>to descend somebody/something</td>
</tr>
<tr>
<td>wàcce</td>
<td>to vomit</td>
</tr>
<tr>
<td>waccu</td>
<td>printed fabric</td>
</tr>
<tr>
<td>waks (b.)</td>
<td>to pound a grain until it becomes flour</td>
</tr>
<tr>
<td>wal</td>
<td>to turn</td>
</tr>
<tr>
<td>walbati</td>
<td>to pound grain</td>
</tr>
<tr>
<td>wali</td>
<td>share, part/to contaminate</td>
</tr>
<tr>
<td>wall (w.) / wall (st.)</td>
<td>or, as well as</td>
</tr>
<tr>
<td>walla</td>
<td>to show</td>
</tr>
<tr>
<td>wan</td>
<td>toilet, urinal</td>
</tr>
<tr>
<td>wàñag (w.)</td>
<td>to reduce, to lower, to diminish</td>
</tr>
<tr>
<td>wani</td>
<td>to count</td>
</tr>
<tr>
<td>waññìí</td>
<td>to swallow</td>
</tr>
<tr>
<td>wann</td>
<td>conjunctivitis</td>
</tr>
<tr>
<td>wante</td>
<td>but</td>
</tr>
<tr>
<td>war (st.)</td>
<td>to be obliged, to have to, to must, to ought to</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>warax</td>
<td>to swallow without chewing</td>
</tr>
<tr>
<td>warga (w.)</td>
<td>Chinese gunpowder tea</td>
</tr>
<tr>
<td>warugar (w.)</td>
<td>obligation</td>
</tr>
<tr>
<td>wasin, wēsin, wosin</td>
<td>to give birth, to deliver</td>
</tr>
<tr>
<td>wat</td>
<td>to shave</td>
</tr>
<tr>
<td>watkat (b.)</td>
<td>barber</td>
</tr>
<tr>
<td>watoo</td>
<td>to shave oneself with</td>
</tr>
<tr>
<td>watiir (b.)</td>
<td>a horse drawn carriage</td>
</tr>
<tr>
<td>watu</td>
<td>to shave oneself</td>
</tr>
<tr>
<td>wax</td>
<td>to speak, to say</td>
</tr>
<tr>
<td>way (w.)</td>
<td>speech, song</td>
</tr>
<tr>
<td>wax ag</td>
<td>to talk to</td>
</tr>
<tr>
<td>wax ci</td>
<td>to talk about</td>
</tr>
<tr>
<td>waxaale</td>
<td>to bargain</td>
</tr>
<tr>
<td>waxaale (b.)</td>
<td>bargaining</td>
</tr>
<tr>
<td>waxaat</td>
<td>to repeat</td>
</tr>
<tr>
<td>waxal</td>
<td>to talk with</td>
</tr>
<tr>
<td>waxambaane</td>
<td>young man</td>
</tr>
<tr>
<td>waxtaan (w.)</td>
<td>conversation</td>
</tr>
<tr>
<td>waxtaan</td>
<td>to converse, to chat</td>
</tr>
<tr>
<td>waxtu (w.)</td>
<td>hour, time</td>
</tr>
<tr>
<td>waxtu</td>
<td>to talk to oneself</td>
</tr>
<tr>
<td>we (g.)</td>
<td>fingernail</td>
</tr>
<tr>
<td>wee</td>
<td>that one</td>
</tr>
<tr>
<td>wecci</td>
<td>to make change</td>
</tr>
<tr>
<td>weccit (w.)</td>
<td>change</td>
</tr>
<tr>
<td>ween (w.)</td>
<td>breast, bosom</td>
</tr>
<tr>
<td>weer (w.)</td>
<td>month, moon</td>
</tr>
<tr>
<td>weesoo</td>
<td>to pass, su loolu weesoo, after that happens</td>
</tr>
<tr>
<td>weesu</td>
<td>to go beyond</td>
</tr>
<tr>
<td>wēét</td>
<td>to be lonely</td>
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<tr>
<td>weex (st.)</td>
<td>to be white</td>
</tr>
<tr>
<td>weex (b.)</td>
<td>white</td>
</tr>
<tr>
<td>welbēti</td>
<td>to turn over</td>
</tr>
<tr>
<td>wēlis</td>
<td>to whistle</td>
</tr>
<tr>
<td>wēlluur (b.)</td>
<td>velvet</td>
</tr>
<tr>
<td>welo (b.)</td>
<td>bike</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
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<tr>
<td>weř  (g.)</td>
<td>iron</td>
</tr>
<tr>
<td>weř  (w.)</td>
<td>fly</td>
</tr>
<tr>
<td>wěr (st.)</td>
<td>to be cured, to heal, to be well, to get well</td>
</tr>
<tr>
<td>wěr</td>
<td>to circle</td>
</tr>
<tr>
<td>wěr (g.)</td>
<td>health</td>
</tr>
<tr>
<td>werante</td>
<td>to argue</td>
</tr>
<tr>
<td>wěrědi</td>
<td>to be in poor health</td>
</tr>
<tr>
<td>wérgi yaram</td>
<td>healthy body</td>
</tr>
<tr>
<td>wěri</td>
<td>to go around</td>
</tr>
<tr>
<td>wěrsèg (w.)</td>
<td>luck, chance</td>
</tr>
<tr>
<td>wert</td>
<td>to be green</td>
</tr>
<tr>
<td>wert (b.)</td>
<td>green</td>
</tr>
<tr>
<td>weseq (st.)</td>
<td>to be dry (food only)</td>
</tr>
<tr>
<td>wěsin, wasin, wōsin</td>
<td>to give birth to, to deliver</td>
</tr>
<tr>
<td>wōsin, wasin, wěsin</td>
<td>to deliver, to give birth to</td>
</tr>
<tr>
<td>wet (g.)</td>
<td>side, side of body, surroundings</td>
</tr>
<tr>
<td>wet-u</td>
<td>next to, near to</td>
</tr>
<tr>
<td>wěčeên (w.)</td>
<td>cotton</td>
</tr>
<tr>
<td>wex (st.)</td>
<td>to be salty, to be bitter</td>
</tr>
<tr>
<td>wěy</td>
<td>yes</td>
</tr>
<tr>
<td>wilaas (b.)</td>
<td>village</td>
</tr>
<tr>
<td>wisit (w.)</td>
<td>medical appointment/visit</td>
</tr>
<tr>
<td>woddu</td>
<td>to wrap a sarong around one's waiste</td>
</tr>
<tr>
<td>wok</td>
<td>to scratch</td>
</tr>
<tr>
<td>wokkatu</td>
<td>to scratch oneself</td>
</tr>
<tr>
<td>wol</td>
<td>to pound grain</td>
</tr>
<tr>
<td>wolof (b.)</td>
<td>Wolof</td>
</tr>
<tr>
<td>won</td>
<td>to show</td>
</tr>
<tr>
<td>wone</td>
<td>to show</td>
</tr>
<tr>
<td>woo</td>
<td>to call</td>
</tr>
<tr>
<td>wōóm, ōóm (w.)</td>
<td>knee</td>
</tr>
<tr>
<td>-woon, oon</td>
<td>(remote, past market)</td>
</tr>
<tr>
<td>wōňi</td>
<td>to count</td>
</tr>
<tr>
<td>wōór (st.)</td>
<td>to be sure, to be certain</td>
</tr>
</tbody>
</table>
woor to fast
wor to betray
wote to vote
woto, oto (b.) car
wottu to shun
wocç to leave alone
woy to be dry
woy (w.) to sing
woyaase song
to travel, to voyable
woyo (st.)
-wu
to be sheer, to be thin, to be light
(w.)
wuij (w.)
(co-wife)
wuude, uude (w.,)(b.)
cobbler, shoemaker
wallu to assist
wulli to tan, to work leather
wullikat (b.) tanner
wurus (w.)
gold
wut to look for, to search for
tuti to go look for
wuute (st.) to be different
wuuyu to answer (a call)
Xaaju-guddi in the middle of the night
Xaal (w.) melon, watermelon
Xaalis (b.) money
Xaar to wait
Xaat (interjection), already?
Xajèle to be divided by, to divide
Xaftaan (b.), mubble (m.) robe
Xaj (b.) dog
Xalaat to think, to ponder, to meditate
Xalaat (j.) thought
Xalam (b.) local guitar
Xale (b.) (y.) child
Xam (st.) to know
Xam Xam (b.) knowledge
Xamal to make known
Xamante to know one another
Xame to know
Xamme to know something, someone or to recognize
Xamaa (interrogative particle)
1. isn't that it....?
2. obviously, thus
Xandoor to snore
Xanjar (g.) (b.) change, coins
Xar (m.) mutton meat, sheep
Xarit (b.) friend
Xat (st.) to be tight
Xa'u (st.) to know not
Xaw to almost, to nearly, to kind of
Xeej (b.) lance, spear
Xeedy (b.) (g.) spear
Xeer (b.) rock
Xeerereer to be a little light
Xees to be of lighter skin, complexion
Xeet (w.) (b.) race, ethnic group

351
xeex

to fight

xeex (b.)

fight

xml (m.)

memory, mind, intelligence (am xml = to be smart)

xelli

to pour slowly

xém

to faint

xém (st.)

to be burnt

xerèm (b.)

to be up-to-date, to be in vogue

xew (st.)

celebration, happening

xew (w.)

to be old fashioned

xewwi (st.)

to go to work in the morning

xëy

to be malnourished, to become sick often

xiibon

to be hungry

xiif (st.)
to be cloudy, to get cloudy

xiin

to open one's eyes

xippi

leaf

xob (w.)
heart

xol (b.)
to peel, to shell

xolli

shell, hull

xollit (w.)
like a gri-gri

xonjöm (b.)
to be red

xonq (st.)
red

xonq (b.)
"red ears" a white man, ruddy complexioned individual

xonq-nopp
to look at

cooked hard rice (from the bottom of the cooking pot)

xonam (b.)
salt

xosi (b.)
cut, scratch

xotti
to tear, to have a cloth made

xulóo
to fight, to quarrel

xulóó (b.)
quarrel, fight

xulunë (b.), jaxatu (j.)
local vegetable, green tomato shaped, bitter tasting

xumb (st.)
to be greedy

xuréét, njambutaan

whopping cough

xurfaan, soj
to have a cold

cold

xurfaan (s.)

hunchback

xuuge (b.)
(short form of incomplete di)

2nd person singular subject dependent pronoun
to believe, to think, to hope
belief, hope
I believe that...
barbequed chicken cooked in lemon/onion sauce,
served over rice
to be wide, to be spacious
mother
to take out of the mouth
to take a long time, to be a long time
to remove from the cooking pot and place in
a bowl, to decant, to empty
to be in a hurry
God
to be average, to have the same size, to be ready
which one? what (plural?)
you
meat
pork
beef
mutton
to destroy
to raise, to breed
ship
body
to prune, to cut, to clip
the (plural)
to wake up
non muslim, pagan
to walk up, to climb aboard
shin
2nd person plural subject dependent pronoun
 eyebrows
you (plural) are here
to be worse
yeet (w.)
yeewu
yef (y.)
yeg
yegg
yegle'
yekk (b.)
yeketi
yen, yam (st.)
yemale
yembex (st.)
yenddu
yendoo
yeneen
yeneekat (b.)
yengel
yengu
yenn
yenu
yep
yere (b.)
yey
yey guro
yi
yii
yilif
yobbaale
yobbu
yokk
yokku
yomb (st.)
yomb (b.)
yonnent (b.)

1. a conch
2. treated conch, shellfish
to wake up, to awaken
to be informed of, to be current
to arrive
to announce
ox
to raise, to lift
to be average, to have the same size, to be ready, to be just the right size
to equate
to be loose
to spend the day
to spend the day with
others
town-crier
to shake, to beat
to be nimble
certain ones
to place on one's head
to carry on the head
all, every
clothes
to chew
to chew cola nuts
the (proximate, plural these very ones
to order, to command
to take along
to take, to carry away, to carry
to raise, to add
to increase
to be easy, to be priced reasonably
vegetable like a cumcumber
messanger, prophet
<table>
<thead>
<tr>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>yonnee</td>
<td>to send something, someone</td>
</tr>
<tr>
<td>yorni</td>
<td>to send</td>
</tr>
<tr>
<td>yoo (w.)</td>
<td>mosquito</td>
</tr>
<tr>
<td>yoon (w.)</td>
<td>way, road, path, time</td>
</tr>
<tr>
<td>yoor-yoor</td>
<td>around 10 a.m.</td>
</tr>
<tr>
<td>yooy</td>
<td>to be thin, to lose weight</td>
</tr>
<tr>
<td>yooyu</td>
<td>those</td>
</tr>
<tr>
<td>yor</td>
<td>to hold in one's hand</td>
</tr>
<tr>
<td>yore</td>
<td>to hold</td>
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<tr>
<td>yos</td>
<td>possessions</td>
</tr>
<tr>
<td>yow</td>
<td>2nd person singular independent subject pronoun</td>
</tr>
<tr>
<td>yu</td>
<td>those which</td>
</tr>
<tr>
<td>yumpaan (b.)</td>
<td>uncle's wife</td>
</tr>
</tbody>
</table>
REFERENCES


5. Intermediate Wolof Textbook, by Abdulaay, Jann, Felipe Tejeda; Indiana University, August, 1980.


