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

Peace Corps, Washington, DC
THE PULAAR ALPHABET

In Pulaar each letter has a son and each letter has its own pronunciation; for conventional reason we will adopted the pronunciation taught at the Dakar University to make it different from the French pronunciation of Pulaar letters. One should pay attention in the pronunciation of the geminated consonants and to the short and the long vowels. Their nature make easy to distinguish the words. For some words a long practice is required (b, y, u...).

In Pulaar we distinguish:

1- Vowels
   a) Short
      i
      u
      o
      a
      e
   b) Long
      ii
      uu
      oo
      aa
      ee

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

2- Consonants:
   b (ba)
   b (ba) as in "boggol"
   c (ca) as in "chat"
   d (da)
   d (da) as in "dadi"
   f (fa)
   g (ga)
   h (ha) is always aspirated
   j (ja)
   k (ka)
   l (la)
   m (ma)
   n (na)
   ñ (n) as in "ñalawma"
   n (na) as in "meeting"
   p (pa)
   q (qa)
   r (ra)
   s (sa)
   t (ta)
   v (wa)
   y (ya)

   y (ya) as in "yiyal"
LESSON ONE

A - CULTURAL NOTE:

GREETINGS

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

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

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

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

Everywhere at the office, asking information,...

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

B - LIST OF VOCABULARY WORDS:

Jam \hspace{1cm} Peace
Bisimilla \hspace{1cm} Welcome
Mbaa \hspace{1cm} O.K.
Mawdum \hspace{1cm} It’s O.K.
waalde \hspace{1cm} To spend a night
Sellude to be well, healthy
finde to wake up
joodaade to sit down
salminde to greet, salute
A-ada you
jaaraama thanks
liggey work, job
tampere fatigue, tiredness
Galle house
nder in
Koreeji relatives
jimnaabe parents
sukaabe children
janggo tomorrow
jabde to agree, accept
nande to hear
jawkal livestock
bennude to pass by
wadde to do, make
maa your
mon yours
ebe they
on you (plural)
no how
sehilaabe friends

C - DIALOGUE I - GREETINGS ON THE SINGULAR:

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

Jim : Asalaa maleykim ?
Muusaa : Maaaleykum solaaam.
Jim : Jam waali ?
Muusaa : Jam tan.
   ada selli?
Jim : Ko mawdum. A fini?i?
Muusaa : Jam tan de.
Allhamduillaahi ! Bisimilla joodo !
Jim : Mbaa. A jaaraama.
Muusaa : A jaaraama.
   yoo jam salmine.

- Peace on you?
- Praise to God.
- Did you spend the night in Peace?
- Peace only. Are you healthy?
- It's OK. Did you wake up in peace?
- Peace only, thanks to God.
  Have a sit please.
- Thanks! thank you very much.
- You too. May peace greet you.
3- Nasal consonants:

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

- b, d, y, η, η, these consonants require a very long practice for the non-native speakers.
Infinitives: Eede, Aade
Voices: Active, Middle Voice, Passive
Accomplish: mi soodii, mi joddiima, mi suudaama
Inaccomplish: o soddat, o joddoto, o suudete

Gonaado period: mbodo ñama, mbodo ni looto
Garoowo period: Maa mi ñaam, Maa mi loot
Bennudo period: mi ñaamii, mbodo joggi
L'Impératif: loot, joddo
Narrative: o ari, o joddi
accomplished: mi lootee, mi joddi, mi looto
inaccomplished: nagge nge hirse, defc, maamee walla yeeye;

All these forms have a negative form that will see in the coming lessons.
To obtain the infinitive form in Pulaar we have to conjugate a verb that express
mental capacity and express the intention.

mbodo yidi
(yahde: (to like))

In this lessons the first aspect that we will see is the accomplished aspect:
- ii is the mark of a complete action for the verbs ending with -de- and -ude-

Ex: Finde mi finii law. I waked up early.
   fottude mi fottii e Abu. I met Abu.

Pronom
There exist in Pulaar two kind of subject pronouns
The short form pronouns and long form pronouns.

<table>
<thead>
<tr>
<th>Short form pronouns</th>
<th>Long form pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>1st Mi</td>
<td>Min/En</td>
</tr>
<tr>
<td>2nd a</td>
<td>on</td>
</tr>
<tr>
<td>3rd o</td>
<td>be</td>
</tr>
</tbody>
</table>
The first person plural has two kinds of pronouns.

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

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

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

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

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

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

  joodaade ------- joodo
  hedaade ------- hedo
  lootaaade ------- lootoo

- Maa and Mon are possessives in Pulaar:

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>maa</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
</tr>
</tbody>
</table>

  jinnaabe maa; sukaabe mon
  sehilaabe maa; koreej mon

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

  Hono mbad-daa e liggey?
  hol no mbad-daa e liggey?
  No mbad-daa e liqey?

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

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

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

  mi yehii haa japngo
E - Exercices

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

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Verbs</th>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi</td>
<td>waalde</td>
<td>haa janngo</td>
</tr>
<tr>
<td>A</td>
<td>bennude</td>
<td>e jam</td>
</tr>
<tr>
<td>'Be</td>
<td>salminde</td>
<td>Dakar</td>
</tr>
<tr>
<td>Odon</td>
<td>fottudo</td>
<td>galle Muusaa</td>
</tr>
<tr>
<td>0</td>
<td>wadde</td>
<td>sehil maa</td>
</tr>
<tr>
<td>sehil maa</td>
<td>sellude</td>
<td>jinnaabe mon</td>
</tr>
<tr>
<td>on</td>
<td>jabde</td>
<td>baam-maa</td>
</tr>
<tr>
<td>Muusaa</td>
<td>joodaade</td>
<td>Jim</td>
</tr>
<tr>
<td>en</td>
<td>hiirde</td>
<td>Umar</td>
</tr>
<tr>
<td>ada</td>
<td>nallude</td>
<td>Jim Wuro</td>
</tr>
<tr>
<td>eden</td>
<td>weetde</td>
<td>Aysata</td>
</tr>
<tr>
<td>mbodo</td>
<td></td>
<td>Suley</td>
</tr>
<tr>
<td>Ebe</td>
<td></td>
<td>Biraam</td>
</tr>
<tr>
<td>Jim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>emin</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 - Mi salminii jom wuro.

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

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

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

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

A---------------------------------
3 - Change the first consonants of these verbs from the singular to the plural:
1. Abu finii; on ----------------
2. Mi salminii Umar; be ------------- Umar.
3. Faati bennii haa jaapg; Aysata e Faati --------- haa jaapngo.
4. O wcalii Dakar; min ------------------ Dakar.
5. A hiiii galle Muusaa. En ------------- galle Muusaa.

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


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

6 - Put convenient words in the blanket:
A- Asalaa ------------?
B- Maaleykum -----------
A- ---------- wsali?
B- Jam ------; ad: ---------?
A- Ko ----------; ---- finii?
B- Jam tan de, a'hamdulillaahi; --------- ----------! 
A- --------- A jaa'aama.
B- A jaa'aama --------- ------!

Jim naatii galle Muusaa, o salmini:
A- Jam Kiirdon?
B- Jam tan. ------ mbad-daa e ------?
A- Ko mawdum. No ------ ------- mbadi?
B- ------ ------ e jam. No ------- jinnaa'e -------?
A- Ebe ------- .ihamdulillaahi. No sukaa'e ------ mbadi?
B- Ebe e jam. ------ ---- e liggey?
A- Ko mawdum. ---- jaw kal ------ --------?
B- Jam --------- . Jettode ---!
A- Mi --------- haa jaapngo.
B- --------- sal'mini baam ------.
A- Ma ------ ran ------ ---------.
F - QUESTIONS ON THE DIALOGUES:

1. Hono mbad-daa?
2. Jam waalii?
3. A da sellii?
4. No Tname of stagiaire wadi?
5. A jallii e jam?
6. Hono galle maa wadi?
7. A finii?
8. Usumaan salminii Demba?
9. Jim hiirii e jam?
10. Asalaa Meleykum?
11. A salminii Aysata?
12. Omo sellii?
13. Jam jallu-don?
14. No mbad-don e liggey?
15. No nanataa jinnaabe maa?
16. A jallii e jam?
17. Iih on bennii haa kikiide?
18. Hol to Muusaa e Jim potti?
19. Odon sellii?
20. Muusaa e Jim calmondirii?
21. No mbad-daa e galle?
22. No yimbe kees mbadi?
23. (name of a stagiaire) salminii (name of professor)?
24. Ebo e jam?
25. A jottii e (name of a stagiaire) hannde?
26. No sehilaabe maa mbadi?

G - PROVERBS AND SAYINGS

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

- Muusaa janggoyii salminde.
LESSON TWO
GUEST IN A COUNTRY

A - CULTURAL NOTE:
THE CONCEPT OF "KODO"

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

B - LIST OF VOCABULARY WORDS

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arde</td>
<td>to come</td>
</tr>
<tr>
<td>Innde</td>
<td>surname</td>
</tr>
<tr>
<td>yeccoode</td>
<td>last name</td>
</tr>
<tr>
<td>kodo</td>
<td>foreigner, stranger</td>
</tr>
<tr>
<td>leewru</td>
<td>month</td>
</tr>
<tr>
<td>lebbi</td>
<td>months</td>
</tr>
<tr>
<td>hakkille</td>
<td>mind, wit</td>
</tr>
<tr>
<td>demdiraadai</td>
<td>cousin</td>
</tr>
<tr>
<td>umaade</td>
<td>to be from</td>
</tr>
<tr>
<td>yahde</td>
<td>to go</td>
</tr>
<tr>
<td>jyeede</td>
<td>to be from Tplace of birth</td>
</tr>
<tr>
<td>booyde</td>
<td>to have stay a -long</td>
</tr>
<tr>
<td>dahide</td>
<td>to have, possess</td>
</tr>
<tr>
<td>lanbde</td>
<td>to be nit</td>
</tr>
<tr>
<td>welde</td>
<td>to be clever</td>
</tr>
<tr>
<td>yatteede</td>
<td>to be named</td>
</tr>
<tr>
<td>jagnzude</td>
<td>to learn, read</td>
</tr>
<tr>
<td>Hoto</td>
<td>where</td>
</tr>
<tr>
<td>miin</td>
<td>no</td>
</tr>
<tr>
<td>kono</td>
<td>but</td>
</tr>
<tr>
<td>ko</td>
<td>to be</td>
</tr>
<tr>
<td>doo</td>
<td>here</td>
</tr>
<tr>
<td>alaa/cuy</td>
<td>no/yes</td>
</tr>
<tr>
<td>wooroo</td>
<td>goodness</td>
</tr>
<tr>
<td>hayki</td>
<td>yesterday</td>
</tr>
<tr>
<td>balde</td>
<td>days</td>
</tr>
<tr>
<td>jonte</td>
<td>weeks</td>
</tr>
<tr>
<td>yontere</td>
<td>a week</td>
</tr>
<tr>
<td>goo</td>
<td>one</td>
</tr>
<tr>
<td>didi</td>
<td>two</td>
</tr>
<tr>
<td>tati</td>
<td>three</td>
</tr>
<tr>
<td>nay</td>
<td>four</td>
</tr>
<tr>
<td>joy</td>
<td>five</td>
</tr>
<tr>
<td>jeegom</td>
<td>six</td>
</tr>
<tr>
<td>jeedidi</td>
<td>seven</td>
</tr>
<tr>
<td>jeetati</td>
<td>eight</td>
</tr>
<tr>
<td>jeenay</td>
<td>nine</td>
</tr>
<tr>
<td>sappo</td>
<td>ten</td>
</tr>
</tbody>
</table>
C - DIALOGUE:

Kodo e nder leydi/Guest in a country

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

Muusaa : Jâm fini jim? - Did you wake up in Peace Jim?
Jim : Jâm tan Muusaa. Ada selli? - Peace only Muusaa. Are you in good health?

Muusaa : Ko mawdun. Jim hoto ngummî-dâa? - thank to god. Where are you from?
Jim : Miîn, ngummî-mi ko Amerik. - Me, I'm from America.

Muusaa : Hoto njeyedâa e Amerik? - Where are you from in the State?
Jim : Njeyaa-mî ko wuro ene wiyye Seatle. - I'm from a place named Seatle.

Muusaa : Saatle! Innde maa ko Jim. - Seatle! Your name is Jim.
Jim : Eey! Kono n'ettetee-mi ko Johnson. - Yes but my last name is Johnson.

Muusaa : Mande ngar-dâa? A booyîi fîo? - When did you arrive? Have you been here for long?
Jim : Ahan! mi janggi Pulaar jontenay kées. - Yes I studied Pulaar for four weeks at Thies.

Muusaa : Woore wàfle wàle hakkîlle, A wàyaami no dëndëm Umar nîh! - Goodness! You are clever; you are not like my cousin Umar (who is stupid)

D - GRAMMAR:

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

Ngummî-don Ko Amerik
Njeye-daa ko Seatle

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

   Njeyaa-mî ko Boston (abject)
   Ko Jîm salminî Muusaa (subject)
- **aani** in the mark of the negative form of accomplished action of the verbs ending with -de and -ude.
  
  o oooyii - o booyaani - booyde
  en njanngii - en njannsaani - jaangude

- **Miin** is the first emphatic pronoun in the singular:

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Miin</td>
</tr>
<tr>
<td>2nd</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
</tr>
</tbody>
</table>

- **Hoto** is a place interrogative pronoun. It can be found in two words: hol to, or as a particule to:
  
  Hoto ngummi-daa?
  Hol to ngummi-daa?
  To ngummi-daa?

- **Doo** is an adverb of place which signifies: here
  Toon is an adverb of place which signifies: there
  
  Ko ñco kod-mi
  Ko toon ngummii-mi

- Singular possessive pronouns table

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>- am</td>
</tr>
<tr>
<td>maa</td>
</tr>
<tr>
<td>makko</td>
</tr>
</tbody>
</table>

E - **EXERCISES**

1. Put these sentences in the affirmative form of the accomplished aspect:
   a) o (ummaade) ko Amerik.
   b) Jim (janngude) Pulaar jonte nay.
   c) En (booyde) doo no reewi.
   d) Be (arde) gila hanki subaka.
   e) Mi (yahde) Dakar naane kikiide.
   f) On (finde) gila 7h.
   g) Muusaa (dañe) doo balde sappo.

2. Put these sentences above in the negative form of the accomplished aspect (you may use also):
   a) 0 (ummaade) ko Amerik.
   b) Jim (janngude) Pulaar jonte nay.
   c) En (booyde) doo no reewi.
   d) Be (arde) gila hanki subaka.
   e) Mi (yahde) Dakar naane kikiide.
   f) On (finde) gila 7h.
   g) Muusaa (dañe) doo balde sappo.
3 - Answer these questions as you wish:
   a) No mbiyete-da? -----------------------------
   b) Yettoode maa? -----------------------------
   c) No duubi maa poti? ------------------------
   d) Hoto ngumni-daa? --------------------------
   e) Hoto njeye-daa? ---------------------------
   f) Mande ngar-daa? ---------------------------
   g) A booyii doc?-----------------------------
   h) A dañii doo lebbi tati?-------------------
   i) Hoto njanggan-da Pulaar?-----------------
   j) Pulaar ene weebi? ------------------------

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

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Verbs</th>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ada</td>
<td>dañde</td>
<td>Amerik</td>
</tr>
<tr>
<td>on</td>
<td>ummaade</td>
<td>doo</td>
</tr>
<tr>
<td>odon</td>
<td>yahde</td>
<td>lebbi didi</td>
</tr>
<tr>
<td>a</td>
<td>jeyede</td>
<td>Dakar</td>
</tr>
<tr>
<td>be</td>
<td>booyde</td>
<td>Pulaar</td>
</tr>
<tr>
<td>Muusaa</td>
<td>finde</td>
<td>subaka law</td>
</tr>
<tr>
<td>mi</td>
<td>arde</td>
<td>Jim</td>
</tr>
<tr>
<td>emin</td>
<td>sellude</td>
<td>haa janggo</td>
</tr>
<tr>
<td>en</td>
<td>jaanggan</td>
<td>Muusaa</td>
</tr>
<tr>
<td>o</td>
<td>fottude</td>
<td>Seatle</td>
</tr>
<tr>
<td>Jim</td>
<td>bennude</td>
<td>sehil maa</td>
</tr>
<tr>
<td>Aysata</td>
<td>wiyeede</td>
<td></td>
</tr>
<tr>
<td>min</td>
<td>ebe</td>
<td></td>
</tr>
<tr>
<td>ebe</td>
<td>mbido</td>
<td></td>
</tr>
</tbody>
</table>

5 - Put these sentences in the Plural:
   a) Mi dañani doo duubi diñi; Min -----------------------------
   b) O janggi Pulaar jontenay; Be -----------------------------
   c) Jim ummii ko Amerik; Jim e Susan -----------------------------
   d) A booyaani doo no feewi; on -----------------------------
   e) Bob jeyaa ko Chicago; Bob e Kelly -----------------------------
   f) A arii gila lewrü Mars; En -----------------------------
   g) O yehii Dakar hannde; 'Be -----------------------------
   h) Mbodo yettee Jallo; Min -----------------------------
   i) Umar woni ko nder suudu; on -----------------------------
   j) Omo well hakkille; ebe -----------------------------

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

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

F - QUESTIONS:
1 - Hoto Jim ummi?
2 - Jim booyii e Senegaal?
3 - Njeye-daa ko Seatle?
4 - A booyii dño e Senegaal?
5 - On booyii dño e Senegaal?
6 - On njangee Pulaar Amerik?
7 - A salminii sehil maa?
8 - Hoto kod-daa?
9 - No mbiyete-don?
10 - Innde maa?
11 - Hoto njangee-don Pulaar?
12 - On ndañii dño lebbi tati?
13 - A broyii dño no feewi?
14 - A yehii Dakar hañki?
15 - Sehil maa hodi ko waawnde?
16 - Hono njette-don?
17 - Njette-daa ko Jallo?
18 - Ngummi-don ko Faranse?
19 - Ko Amerik njangee-don Faranse?
20 - Mnde ndututoto-daa Amerik?

G - PROVERBS AND SAYINGS

Try to find out the meaning of the proverb below:

- So ada yidi riwde kodo maa a joyyinat mo e hañye.
LESSON THREE
LOCAL GEOGRAPHY AND ASKING DIRECTIONS

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

Hoto Developpement Social heediri?

A - LIST OF VOCABULARY WORDS

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>nokku</td>
<td>place</td>
</tr>
<tr>
<td>wuro</td>
<td>town</td>
</tr>
<tr>
<td>bannge</td>
<td>side</td>
</tr>
<tr>
<td>fudnaange</td>
<td>east</td>
</tr>
<tr>
<td>hirnaange</td>
<td>west</td>
</tr>
<tr>
<td>rewo</td>
<td>north</td>
</tr>
<tr>
<td>worgo</td>
<td>south</td>
</tr>
<tr>
<td>woyndu</td>
<td>well</td>
</tr>
<tr>
<td>jamaa</td>
<td>mosque</td>
</tr>
<tr>
<td>leegal</td>
<td>block</td>
</tr>
<tr>
<td>sificaan</td>
<td>newtown</td>
</tr>
<tr>
<td>diniral</td>
<td>meeting place</td>
</tr>
<tr>
<td>sifaneede</td>
<td>to be told</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>yiide</td>
<td>to need, want</td>
</tr>
<tr>
<td>hee-tude</td>
<td>to be located</td>
</tr>
<tr>
<td>lommbaade</td>
<td>to be between</td>
</tr>
<tr>
<td>yahde</td>
<td>to go</td>
</tr>
<tr>
<td>bennude</td>
<td>to pass by/follow</td>
</tr>
<tr>
<td>namndaade</td>
<td>to ask</td>
</tr>
<tr>
<td>renndude</td>
<td>to share</td>
</tr>
<tr>
<td>ruttaade</td>
<td>to come back</td>
</tr>
<tr>
<td>rewde</td>
<td>to pass by</td>
</tr>
<tr>
<td>hakkunde</td>
<td>middle</td>
</tr>
<tr>
<td>sara</td>
<td>near</td>
</tr>
<tr>
<td>gaay</td>
<td>here</td>
</tr>
<tr>
<td>fof</td>
<td>whole, all, each</td>
</tr>
<tr>
<td>nano-naamo</td>
<td>left, right</td>
</tr>
<tr>
<td>genaale</td>
<td>shop</td>
</tr>
<tr>
<td>bitik</td>
<td>in front</td>
</tr>
<tr>
<td>yeeso</td>
<td>to be close to, near to, next to</td>
</tr>
<tr>
<td>takkadde</td>
<td>to be far</td>
</tr>
<tr>
<td>welldaade</td>
<td>to turn</td>
</tr>
<tr>
<td>selde</td>
<td>to explain</td>
</tr>
<tr>
<td>sifade</td>
<td>to be clear</td>
</tr>
<tr>
<td>labde</td>
<td>to meet</td>
</tr>
</tbody>
</table>

B - DIALOGUE:

Jim woni ko e yahde nder wuro. O fottii e Muusaa, O namdi ko nokku.
Jim is going to town, he met Muusaa, and ask him about Directions;

Jim : Jam ñalli?
Muusaa: Ñalli e jam! Noñmad-daa e liippey?
Jim : Mbodo wonndi heen! No galle mon wa'í?
Muusaa: Ebe e jam! Hoto paa-d\"aa?
Jim : Paa-mi ko nder wuro! A anndaa to bitik Demmba heedti?
Muusaa: Bitik Demmba heedti ko leegal fudnaange, hedde galle Jeynaba en! Wod\"aa ni no feewi.
Jim : Hoto pot-mi rewde?
Muusaa: Bennu yeeso, celaa bannge nano; maa yih bitik oo ene takkii e galle Jeynaba en.
Jim: Jam fälili?
Muusaa: À _____ e Jam?
No _____ e _____?
Jim : Mboô _____ heen!
_____ galle _____ mbâdi?
Muusaa: _____ e _____! _____ paa-daa?
Jim : Paa-mi nder _____ ! À _____
to _____ Demmba _____?
Muusaa: Bitik Demmba _____ ko _____ fuûnaange
_____ galle Jeynaba _____ ' _____ no feewi.
Jim : Hoto _____ mi _____?
Muusaa: _____ yeeso, _____ bânne _____ maa
_____ bitik _____ ene _____ e _____
Jeynaba en.
Jim : A _____ sifaa _____ ene _____ mi _____.

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

Jim : Jam mbaâlon?
Jom Wuro: Jam tan..À finii?
Jim : Ko mawfum. Tabaari-
kâlla.
Jom Wuro: Bisimilla maa. Joodo!
Jim : Mbaa-mboô yi:i cifano-
daa mi wuro ngoo.
Jom Wuro: Eey! bânne fuûnaange
ko leegal sebbe. Subalbe
bee keedî bânne hirna-
ange, ko toon woyndu nduu
woni. Dow mum bânne worgo
ko sîîcaan.

- How are you spending the night?
- Peace only. Do you wake up well?
- Thanks to God!
- You welcome. Sit down!
- Thanks. I would like you to tell me
  about theillage.
- Yes! eastward it is the Mandinka bloc.
  Fishers men are on the west, the
  well is there; upper so it on the
  north it is a new quartier.
Jim: A jaaraama. Hol to ekkol oo woniri?
Jon wuro: 0 woniri ko naa tirde wuro bangge rewo
jumaa oo noon lommbi ko hakkunde
leede dee, sara digiral doo.
Jim: Seydi Jah! A jaaraama no feewi.
Jon wuro: Ko enen ndenndi mande nduttoto-daa
gaaay?
Jim: Inchalla, kikiide fof ma mi rew
dooy salminde.

- Thanks you. Where is the school?
- It is located at the entrance of the village. The mosque is between the districts near the meeting place.
- Jah! Thanks a lot.
- You welcome. When are you going to come back?
- Please to God, each afternoon I'll drop by to greet you.

D - GRAMMAR:

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

  Ko mi jagngoowo
  Ko min ameriknaabe

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

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

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

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Mi-am kam</td>
</tr>
<tr>
<td>2nd</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
</tr>
</tbody>
</table>

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

Jim, salmin am
Jim salminii kam

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

  ekkol oo heediri ko naa tirde wuro (heedirde)
  jumaa oo woniri ko bangge nano (wonirde)

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

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

- Mande is an interrogative pronoun of time. It can be replaced by Hol nde:
- There exists in Pulaar three class markers which act as articles (and demonstratives). They refer to four groups: human beings, animals and objects, diminutives, and superlatives. The article is always before the noun, the demonstrative is always after the noun:

<table>
<thead>
<tr>
<th>Articles</th>
<th>Demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>neddo oo</td>
<td>oo neddo</td>
</tr>
<tr>
<td>wuro ngoo</td>
<td>ngoo wuro</td>
</tr>
<tr>
<td>leegal ngal</td>
<td>ngal leegal</td>
</tr>
</tbody>
</table>

oo is the class marker of words borrowed from others languages
rajo oo
montoor oo
dam is the liquid and his derivatives class marker:
ndiyam dam
lamdam dam
naajo is a suffix of origin and nationality always added at towns and countries names. Its plural is naabe.

Amerik Ameriknaajo
Senegal Senegalnaajo
Kees Keesnaajo

E - EXERCISES:

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

Hannde mi yii Buubakar janaa, o salminii jim, be naatii bitik. Puut woni ko Dakaar e Kees. Deftere Abu nana taabal. Wecce... wuro. Muusaa yaltii.

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

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

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

Jamaa oo, promotion humaine, ekkol oo, suudu (name of stagiaire) Bi... Bi... Bi...
Translate these sentences into Pulaar:

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

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

<table>
<thead>
<tr>
<th>Mi</th>
<th>yidde</th>
<th>yeeso</th>
<th>maa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aysata</td>
<td>lommbaade</td>
<td>caggal</td>
<td>makko</td>
</tr>
<tr>
<td>Galle Muusaa</td>
<td>wonirde</td>
<td>hakkunde</td>
<td>woynu nduu</td>
</tr>
<tr>
<td>Jom wuro</td>
<td>heerdude</td>
<td>worgo</td>
<td>leede dee</td>
</tr>
<tr>
<td>Biraam</td>
<td>woddude</td>
<td>haamo</td>
<td>siinaan</td>
</tr>
<tr>
<td>jumaa oo</td>
<td>selde</td>
<td>sara</td>
<td>bitik oo</td>
</tr>
<tr>
<td>gese liddi</td>
<td></td>
<td>les</td>
<td>jeere ndee</td>
</tr>
<tr>
<td>maayo ngoo</td>
<td></td>
<td>nano</td>
<td>gese maaro</td>
</tr>
<tr>
<td>en</td>
<td></td>
<td>rewo</td>
<td>diipiral</td>
</tr>
<tr>
<td>min</td>
<td></td>
<td>dow</td>
<td>genaale</td>
</tr>
<tr>
<td>emin</td>
<td></td>
<td>baaw</td>
<td></td>
</tr>
<tr>
<td>on</td>
<td></td>
<td>hedde</td>
<td></td>
</tr>
<tr>
<td>ebe</td>
<td></td>
<td>hirnaange</td>
<td></td>
</tr>
<tr>
<td>eden</td>
<td></td>
<td>bannge</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>fudnaange</td>
<td></td>
</tr>
</tbody>
</table>
6 - Translate these sentences into English and complete the sentences with blankets as you wish.

1 - Mbiyataa-mi ko .................................................................

2 - Yettoodëm ko .................................................................

3 - Ngummii-mi ko Amerik kononjeyaa-mi ko .................................................................

4 - Sehilam wiyetec ko .................................................................

5 - Mi booyii Kees seed'a, mi dañii toon jonte nay .................................................................

6 - Ko Kees njëngu-mi Pulaar. .................................................................

7 - Ma mi won gaay duubi diidi .................................................................

8 - Foto jeere ndee heediri döo? .................................................................

9 - Gelle jom wuro wonir ko bëŋñe nano? .................................................................

10 - Mande nduttoto-daa Kees? .................................................................

11 - Mbele wuro maa wöddami? .................................................................

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


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

Jim: Jan mbaal-don?
Jom wuro: _______________ ______________. A fim:.?
F - QUESTIONS ON THE DIALOGUE:

1 - Asalaa Maaleykum?
2 - Jam nalli?
3 - odon celli?
4 - On booyii doo?
5 - Mande ngummi-don nder wuro?
6 - Innde maa?
7 - Mande nduttoto-daa Amerik?
8 - Hol cifaniido Garba wuro ngoo?
9 - Hoto leegal sebbe heediri?
10 - Hoto woyndu nduu woniri?
11 - Hol ko lommbii hakkunde leede "de?"
12 - Hoto diniral ngal woniri?
13 - Mande Jim ruttotoo galle jom wuro?
14 - Aljuma a maa yak Dakar?
15 - Mbele jeere ndee wodaaami?
16 - To suudu maa heedi?
17 - Hol gondo banncse maa nano?
18 - No jom wuro Muusaa en yetteete?
19 - Jim nani Pulaar jooni?
20 - Hol ko mbadaton kikiide fof?

G - PROVERBS AND SAYINGS:

Try to found out the meaning of this proverb:

"Jom hunuko majjataa".
LESSON FOUR
MEALS

A - CULTURAL NOTE:

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

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

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

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

Bisimilla
Mbaa

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ndiyam</td>
<td>water</td>
</tr>
<tr>
<td>Jungngo</td>
<td>hand</td>
</tr>
<tr>
<td>Ataaye</td>
<td>tea</td>
</tr>
<tr>
<td>Waddaade</td>
<td>to be on time</td>
</tr>
<tr>
<td>Haarde</td>
<td>to be full</td>
</tr>
<tr>
<td>Wottaade</td>
<td>to take lunch</td>
</tr>
<tr>
<td>Meedde</td>
<td>to taste</td>
</tr>
<tr>
<td>Badnaade</td>
<td>to draw near</td>
</tr>
<tr>
<td>Soodaade</td>
<td>to wash one's hands</td>
</tr>
<tr>
<td>Defde</td>
<td>to cook</td>
</tr>
<tr>
<td>Welde</td>
<td>to be delicious</td>
</tr>
<tr>
<td>Yoniteede</td>
<td>to have a turn</td>
</tr>
<tr>
<td>Naaamde</td>
<td>to eat</td>
</tr>
<tr>
<td>Yaafade</td>
<td>to excuse</td>
</tr>
<tr>
<td>Weltaade</td>
<td>to be happy</td>
</tr>
<tr>
<td>Fadde</td>
<td>to wait</td>
</tr>
<tr>
<td>Siiwde attaaye</td>
<td>to make tea</td>
</tr>
<tr>
<td>Jabde</td>
<td>to accept</td>
</tr>
</tbody>
</table>

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

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

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

**Jim**: Jam hali e mon?  -- How are you spending the day?
**Muusaa**: Bisimilla ada waddii?  -- Peace only, you welcome, just on time
Jim: mi haarii, mi wottiima

Muusaa: alaa! wadetaake! ar meed heen tan, ko fiiri;

Jim: Key ne ko mbaroodam

Muusaa: Sado! ndiyam nani, sooSo!

Jim: Yo defi ndii? omo weli junggo koy.

Muusaa: Ko Pennda yontaa: haam noon!

Jim: Albarka! Jooni, mi yaafiima on; on njaaraama;

Muusaa: A jaaraama no feewi, min mbeltiima kono fad atacye!

Jim: Hol ciitwoowo ataaye on: Min dey mi waawaa tawo deefde. Ceerno, aan no miyete-daa?

Aali: Mbooreyee Aali, Aali kah; ndaa kaas maa, aan noon innde maa?

Jim: Inndam ko Jim Onofrey.

Aali: alaa! Jooni, miyete-daa ko Garba Soh.

Jim: Eey, mi ja6ii ndee innde

Aali: Seydi Soh!

Jim: Seydi Kah!

---

D - GRAMMAR:

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

mi lootiima (lootaade)

en ngottiima (wottaade)

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

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

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

lootaade --- lootoo!
joodaade --- joodo!

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

mi lootete
mi lootetaake

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

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

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

mboodo waawi --- mi waawaa (waawde)
a meedii --- a meedaa (meede)

- Here is the complete table of emphatics pronouns: 25
- **Ndaa** is a particular imperative form of the verb ndaahde which is replaced by jatde in the others tenses:
  
  Ndaa deftere maa!

- **Nani** is a demonstrative particule which determined an object which is near to the speaker, but nana for something a bit far:
  
  deftere maa nani
deftere Abu nana

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

Jim nani ḋaama
Faati e Aysata nana nduka (dukde)

**EXERCISES:**

1) Build sentences on your own words

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  

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

1 _______ mi jābī innde _____ Pulaar _______
2 Kambe _______ njabaani _______ wābbe pulaar _______.
3 Ceerno _______ kaas _______
4 Hannde _______ tempi no feewi.
5 _______ on _______ ciiwde ataaye tawo.
6 _______ ndiyam _______ buufto.
7 _______ no weli _______ koy
6 Abu ______ jello, _______ yettete ko _______
9 _______ jooni, mi _______ on.
10Hol _______ siiwde _______
3) Build up sentences with the vocabulary in the table below. At least 15 sentences.

<table>
<thead>
<tr>
<th>mo</th>
<th>waddaade</th>
<th>heen tan</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi</td>
<td>haarde</td>
<td>-ndii</td>
</tr>
<tr>
<td>a</td>
<td>wottaade</td>
<td>jupn'go koy</td>
</tr>
<tr>
<td>o</td>
<td>meedde</td>
<td>on</td>
</tr>
<tr>
<td>mbodo</td>
<td>badaade</td>
<td>atayye</td>
</tr>
<tr>
<td>Emin</td>
<td>soodaade</td>
<td>tawo defde</td>
</tr>
<tr>
<td>Jim</td>
<td>defde</td>
<td>atayye</td>
</tr>
<tr>
<td>Abdulay</td>
<td>welde</td>
<td>juude</td>
</tr>
<tr>
<td>Pennda</td>
<td>youteede</td>
<td>haalde</td>
</tr>
<tr>
<td>En</td>
<td>haamde</td>
<td>pulaar</td>
</tr>
<tr>
<td>ada</td>
<td>yaafaaade</td>
<td>winndude</td>
</tr>
<tr>
<td>omo</td>
<td>weltaade</td>
<td>leetar</td>
</tr>
<tr>
<td>miin</td>
<td>fadde</td>
<td>yeewtuude e</td>
</tr>
<tr>
<td>kanko</td>
<td>siiwde atayye</td>
<td>pulaa</td>
</tr>
<tr>
<td>on</td>
<td>jabde</td>
<td>hannu</td>
</tr>
<tr>
<td>Odon</td>
<td>suusde + inf.</td>
<td>Innde makko</td>
</tr>
<tr>
<td>Biraam</td>
<td>waawde</td>
<td>pulaar nde</td>
</tr>
<tr>
<td>Suley</td>
<td>yiidde</td>
<td></td>
</tr>
<tr>
<td>Ko</td>
<td>tampude no feewi</td>
<td></td>
</tr>
</tbody>
</table>

1
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12
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15
4 - Put the verbs in the accomplished aspect.


5 - Translate these sentences into Pulaar:

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

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

- joodaade - jooďo!
- lootaađe -
- jaamgude -
- yaahde -
- haarde -
- meeddde -
- yaafaadđa -
- siiwde -
- soodaade -
- ummaade -
- slaminde -
- fooftaade -
- booyde -
- naamde -

7 - Put these sentences into the negative form:

- Hannde emin tampi no feewi;
- Mboó waawi defde ataaye;
- Miin mbodo waawi yeewtude e Pulaar;
- Kamko omo suusi healde goonga;
- Mi meedii yaahde Faranše
- On ndapii gaaś jonte sappo;
- Hannde ne wuli no feewi;
- Mi booyii čoo seeďa;
- Jim nanii Pulaar (tawo);
- Dum ne moyyi;
- Ceerno maa arii hanki;
- O wiyetee ko Robeer;
- Kambe ebe njabii inde mabbe Pulaar deee.

8 - Missing words:

Jim : _______ e mon?
Muusaa : Jam tan, _______, ada waddii!
Jim : _______ mi wottiima
Muusaa : alaa, _______ ar meeď hen _______; ko niiri.
Jim : _______ ko mbarodam.
Muusaa : ! ndiyam nani _______
Jim : Mo defi ndi? Omo ____ ____ koy!
Muusaa : Ko Pennda ____, naam noon! on ______.
Ajaaraama no feewi; ____ ____;
konc ____ ataaye!

Jim : Hol ____ ataaye co? miin ______ mi
waawaa ______ deffde. ____ ____ no mbiyete-daa?

Aali : mbodo ____ Aali, ____ kah. Ndaa kaas maa. ____ ____
innde maa?

Jim : ____ ko jim Onofrey.
Aali : ____ ____ mbiyete-daa ko Garba Soh
Jim : eey, eey, mi jabii ndee inne
Aali : Seydi Soh!
Jim : Seydi Kah!

F - QUESTIONS:
1 - Jam fnall e mon?
2 - Hoto Jim woni?
3 - Jim wottiima?
4 - Hol ko woni mbarcodi Jim?
5 - Hol mo defi bottaari ndi?
6 - Omo weli junggo?
7 - Yimbe galle Muusaa mbeltiima?
8 - Aan noon a weliima hannde?
9 - Hol ko ngotti-don?
10 - Hol ko naamndii Jim?
11 - O fadii ataaye?
12 - No ciowoowo ataaye oo wiyetee?
13 - Jim ene waawi defde ataaye?
14 - Aan noon?
15 - No Jim wiyetee jooni?
16 - Aan noon a daa ni nde Pulaar?
17 - Hol ko Jim hawri galle Muusaa?
18 - On njaarii jaye hannde?
19 - Ceerno, ada neydi?
20 - Hol ko ngonndu-faan hannde?
21 - Aan ada waawi yeewtude e Pulaar?
22 - Hol jintaaado galle Muusaa en?
23 - Amy (or one girl) ne waawi defde niiri?

G - PROVERBS AND SAYINGS:
Try to found out the meaning of these proverbs or sayings below:
- Kodo feccataa hiraande.
- Ko woni e lahal kala maa juude mjiitu.
- Nokku maa ko to nokkante-daa.
LESSON FIVE
BARGAINING

A - CULTURAL NOTE:

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

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jom bitik</td>
<td>shop owner</td>
</tr>
<tr>
<td>bagi lagoos</td>
<td>lagos material</td>
</tr>
<tr>
<td>meeteer</td>
<td>meter</td>
</tr>
<tr>
<td>teemedere</td>
<td>five hundred</td>
</tr>
<tr>
<td>ujemere</td>
<td>five thousand</td>
</tr>
<tr>
<td>weccet</td>
<td>change</td>
</tr>
<tr>
<td>nootoowo</td>
<td>taylor</td>
</tr>
<tr>
<td>jogaade</td>
<td>to have</td>
</tr>
<tr>
<td>jarde</td>
<td>to cost</td>
</tr>
<tr>
<td>soklude</td>
<td>to need</td>
</tr>
<tr>
<td>ustude</td>
<td>to reduce, to lower the price</td>
</tr>
<tr>
<td>havrude</td>
<td>to amount</td>
</tr>
<tr>
<td>addude</td>
<td>to bring</td>
</tr>
<tr>
<td>heewde</td>
<td>to be full</td>
</tr>
<tr>
<td>Kaalis</td>
<td>money</td>
</tr>
<tr>
<td>dalde</td>
<td>to leave</td>
</tr>
<tr>
<td>yobre</td>
<td>to stay</td>
</tr>
<tr>
<td>burde</td>
<td>to be better</td>
</tr>
<tr>
<td>jolde</td>
<td>to be in fashion</td>
</tr>
<tr>
<td>yoodde</td>
<td>to be in pretty</td>
</tr>
<tr>
<td>ndaahde</td>
<td>to receive</td>
</tr>
<tr>
<td>ruttude</td>
<td>to give back</td>
</tr>
<tr>
<td>weccude</td>
<td>to change</td>
</tr>
<tr>
<td>seekde</td>
<td>to tear</td>
</tr>
<tr>
<td>lammdaaade</td>
<td>to ask</td>
</tr>
</tbody>
</table>

C - DIALOGUE: To Jom Bitik/At the shop

Jim went to the market to buy a material. He want also to sew up clothes.

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

Jim : Jam weeti jom bitik? - Good morning shop owner?
Demmba : Jam tan. no mbaad-daa? - Peace only; how are you?
Jim : Ko meewum. Ada jogii bagi lagoos? - Thanks to God! Have you a lagos material?
Demmba : eey, meeteer oo jarata ko teemedere e capande joy. - yes, the meter cost 700 CFA
Jim : Mbodo sokli heen meeteruujj
sappo kono ustu.

Demmba : Hawrata ko ujunere e tTeemedde
joy kono mi ustani u na carande
joy.

Jim : alaa, ene tiidi haa joni, dal
e ujunere e tTeemedde nay.

Demmba : yobl kono o burii dur sabu
kanko woni jolof jocni oo,
om yoordi kadi.

Jim : Ndii ujunnaaje didi, ruttum!

Demmba : Wecct maa nani doon fawii;
yas seek e jam?

Jim : Aamiin! Hol to hootooowo baawdo
worni doo?

Demmba : bennu yeeso haa to rewbe bee
jingdii daa, leamndo-daa Saydu
Kontee; oon ko baawdo hootol
no feewi.

Jim : A jaaraama, mi weliima haa
goppgal.

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

ko bagi Aali soodata
ko Aali soodata bagi

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

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

- Here is the complete table of the object pronouns:

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1st</td>
</tr>
<tr>
<td>mi</td>
<td>en-min</td>
</tr>
<tr>
<td>am-kam</td>
<td></td>
</tr>
<tr>
<td>ma (maa)</td>
<td>on</td>
</tr>
<tr>
<td>mo (moo)</td>
<td>be</td>
</tr>
</tbody>
</table>

and also the class markers after the verbs:

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

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

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

Mamadou ene yaha Dakar.
enewuli !
- We sometimes come across with *one* shorten as *ne*
  *ne yoodi*
  Jim ne yara sannara

- With the intonation, it can be an interrogative particle: *ne wuli?*

E - **EXERCISES**:

1 - Translate this numbers into Pulaar - **Figures**

1 : ___________

35 : ___________

145: ___________

1250: _____________

2480: _____________

75: _____________

27: _____________

**Prices (Franc)**

1500: __________

375: __________

2310: __________

5490: __________

6350: __________

15720: __________

153200: __________

2 - Translate these sentences into Pulaar:

1 - How much does a box of sugar cost?
2 - Jim went to the market to buy a material.
3 - Where a good tailor can be found.
4 - The meter cost 700 CFA.
5 - I need ten meters of lagoos.
6 - It is still expensive lower the price.
7 - I want one packet of sugar and a box of tea.
8 - I want to make sew a caaya.
9 - Your change is there on the table.
10 - We have no tea, we sell only cigarette.
3 - Build up at least 15 sentences with the vocabulary and verbs in the table below:

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

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

Namaa fof Jim (yahde) jeere. Hannde omo (soklude) bagi.
0 (namndaade) to bagi (yeeyeede). Jom bitik (yeeyde) warga e suukara.
Abu (yeeytaade) boggu padde. Jeeyoowo (salaade) ustude. Saydu Kontee
(waawde) mootol no feewi. Liiteer nebam (jarde) capande nay e joy.
Jim (Hamlaade) butel Golden. Bagi (yoofde) no feewi kono (tiidde).
Omo (jogaade) sigaret. Omo (yidde) sooode bagi e hootde tuuba.
5 - Replace the object by his pronoun as below:

Exp: Abu ḥaamii teew nguu
Abu ḥaamii ngu

- O addii taabal ngal --
- Jim yarii kosam ẓam --
- Saydu ḥootii tuuba baa --
- A soodii padee dee --
- En rjanngii deftere ndee --
- Aysata lootii cukalel ngel --

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

ustude
weccude
yeeyde
soodde
beydude
ruuttude
ñaamlude
yoþde
ndahde
yeeytaade
jabde
subaade
meetaade
betde

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

A
B
A
B
A
B
A
B
A
B
A
B

8 - Translate these sentences into English

1 - Alaa mi jogaaki warga, min njeeyata ko sigareet tan.
2 - Hawrata ko ujunere e teemedde tati.
3 - Omo yoodi kadi.
4 - Ko kąŋko woni jodo oo.
5 - alaa mi ḥaamlaaki saabunnde, ḥamlotoo-mi ko sigareet.
6 - Ustan min.
7 - Weccet maa nani doon fawii.
8 - Yon ceek e jam!
9 - Ene moyyí no feewi.
10 -- Dakar ene woóđo seeda.
9 - **Missing words:**

Garba: _____ weetí _____ bitik?

Demmba: _____ no mbad-daa e _____?

Garba: Ko mawdum. Ada _____ ba;î _____?

Demmba: Eey meeteer oo _____ ko teemedere e _____ joy.

Garba: Mbódó _____ heen meeteruují _____ kono _____.

Demmba: _____ ko ujunere e _____ kono addu _____ e _____ _____.

Garba: Alaa! ene tiídí _____ _____ dal e ujunere e teemedde nay.

Demmba: _____ kono e burii dum _____ ko kanko woní _____ joni oo. Omo _____ kadi.

Garba: ndaa _____ dìdi. _____.

Demmba: Wecceet maa _____ doon _____ yaa _____ e jam!

Garba: _____ Hol to _____ woniri doo?

Demmba: _____ yeeso _____ _____ revše bee _____ daa,

Laamndo-daa Saydu Kontee, _____ ko baawdo _____ no feewi.

Garba: A jsaraama-mi wélitíima, _____ _____.

---

**F - QUESTIONS ON THE DIALOGUE:**

1 - No mbad-don?
2 - Ada jojii almet?
3 - Jom bitik ene jojii bagi?
4 - Hol bagi mo jom bitik jojii?
5 - Hol no foti meeteer bagi lagoos jarata?
6 - No kiloo suukara foti?
7 - Jom bitik ene yaeya sigareet?
8 - Ada jojii weccet ujunere?
9 - No coggu meeteruují sappo bagi lagoos potí?
10 - No foti meeteruují Aali sokli?
11 - Jom bitik ustanii Aali?
12 - Aali yobii jom bitik?
13 - To weccet Aali fawii?
14 - No foti Aali totti jom bitik?
15 - Bagi Aali oo ene yoodi?
16 - Hol bagi joldo jooni?
17 - Hol mo Aali naamndii jom bitik?
18 - Hol to baawdo ŋootol oo heedí?
19 - No baawdo ŋootol oo wiyetee?
20 - Aali wélitíima?

**G - PROVERBS AND SAYINGS:**

Try to find out the meaning of these proverbs below:

- Hay taŋka mi alaa.
- Ko dañde wàdí cuurel dawaadí.
A - CULTURAL NOTE:

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

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

B - LIST OF VOCABULARY WORDS:

| paaawngal | body |
| jontinooje | fever |
| podde | malaria |
| woddude | medicine |
| tuutde | to be sick (to be together) |
| hubinaade | to vomish |
| faamde | to be fearful |
| fuwynude | to understand |
| sikkude | to improve |
| mooemde | to believe |

C - DIALOGUE:

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

Muusaa : Jam fini gaay?
Umar : Jam boló. Ith! ada seelli ne?
Muusaa : alaa, banndam welaani.
Umar : Ko ngaanndu-daay?
Muusaa : Nbbodo sikkki tan ko paawngal
Umar : Bódó gaay!
(Muusaa badi: Umar moomi hoore ndee e nde wul di jay)
Umar : A tuuti?
Muusaa : Eey, mi tuuti e subeka hee.
Muusaa : Mi faamii; a jaaraame mi hooti

- Did you spend a good night here?
- Peace only. What, are you sick?
- No my body is aching.
- What do you have?
- I think it is a fever.
- Get near!
(Muusaa got near: Umar caresses his head, his head is too hot.)
- Did you vomish?
- Yes, I vomished this morning.
- It is not worth worrying! It's just Malaria. Have this niwakini tablets, take two in the morning and two in the afternoon.
- I understood. Thank you very much! I'm leaving.
Umar : Yoo alla fuuynu! - May God help you!
Muusaa : Aamiin. A jaaraama. - Amen. Thanks a lot!

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

  mi lootaaaki (lootaade)
  Muusaa jooodaaki (joodaade)

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

  Yoo jam salmine!
  Yoo alla fuuynu!
  yaa maay!

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

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

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

  ko ngonndu-daa?
  ko njid-daa

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

  a'a selli ne?
  o naamii ne?

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

  Abu ne jaawina?
  Abu ne jaawina ne?

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

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

E - EXERCISES:
1 - Build up in your own words sentences (at least 12)
1
2
3
4
5
6
7
8
9
2 - Translate these sentences into Pulaar:
1 - I'm not well, my body is aching.
2 - I think it is only Malaria.
3 - The foreigner is not well, he goes Diarrhea.
4 - Are you feeling well?
5 - Did you vomish?
6 - Did your body ache?
7 - No, I didn't vomish but I felt dizzy.
8 - My friend coughed a lot yesterday night.
9 - May God help you!
10 - The Chief went to Dakar to see the doctor.

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

Muusaa (sellude), o (wonndude) e jontinooje : o (yahde) dispenseer safroyaade. Mi (sikkude) ko paawngal. Muusaa (tuutde) e subaka hee. O (yarde) podde Niwaskiniin. O (fotde) kadi fuootaade. Niiye Aysata (muusde), o (daanaade) no feewi hanki jamma. Mi (fuootaade), bannam (muusde). Abu (wonndude) e dojjo, o (safraade). Raw jim njuu (bulbinaade) sabu ene safroo. A (moonaade) lekki kii.

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

<table>
<thead>
<tr>
<th>Juŋngo</th>
<th>makko</th>
<th>ne</th>
<th>yahde</th>
<th>ko</th>
<th>Njum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koyngal</td>
<td>aŋ</td>
<td></td>
<td>muusde</td>
<td></td>
<td>jontinooje</td>
</tr>
<tr>
<td>gite</td>
<td>mabbie</td>
<td></td>
<td>sikkude</td>
<td></td>
<td>Dakar</td>
</tr>
<tr>
<td>banndu</td>
<td>maa</td>
<td></td>
<td>wonndude</td>
<td></td>
<td>mabbo</td>
</tr>
<tr>
<td>hoore</td>
<td>mon</td>
<td></td>
<td>tuutde</td>
<td></td>
<td>paawngal</td>
</tr>
<tr>
<td>reedu</td>
<td>men</td>
<td></td>
<td>moondde</td>
<td></td>
<td>dojjo</td>
</tr>
<tr>
<td>Niiye</td>
<td>Una:</td>
<td></td>
<td>yarde</td>
<td></td>
<td>hoore muudoore</td>
</tr>
<tr>
<td>mbo-po</td>
<td>Kaaaliiidu</td>
<td></td>
<td>muusde</td>
<td></td>
<td>reedu doganndu</td>
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<tr>
<td>A:ia</td>
<td>Aysata</td>
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<td>safrade</td>
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<td>hannde</td>
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<tr>
<td>mi</td>
<td>Aliw</td>
<td></td>
<td>dojjude</td>
<td>ko</td>
<td>hanki jamma</td>
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<tr>
<td>en</td>
<td>Muusaa</td>
<td></td>
<td>welde</td>
<td></td>
<td>Niiye muusooje</td>
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<td>Alasan</td>
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<td>Kajja</td>
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<td>Jom wure</td>
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</tbody>
</table>

5 - Translate these sentences into English:
1 - Cukalel njeel ene dojja no feewi
2 - Jim sellaani, o wonndi ko e jontinooje
3 - Min njehii wurosoogi safroyaade.
4 - En njeanaani calle ccerno safroyaade
5 - Bibbe Penndaa sellaani, be ngonndi ko e mabbo
6 - De liggaaki hannde, balli mabbe mbelaaani
7 - O wottaaki hanki, Niiye makko ene Muusaa.
8 - Mi daanaaki, mbođe wonndi c reedu doganndu.
9 - Tanka jamma mi tuuti no feewi.
10 - Yoo Allah lomtin cellal!
6 - Ask questions by using the particule ko

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

7 - Make sentences with the particule "ne"

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

8 - Missing words:

Muusaa : _____ finii ____?
Umar : Jam ____ ada selli _____?
Muusaa : Alaa ____ welaami.
Umar : Ko ______?
Muusaa : mboodo ____ tan ko ______
Umar : ______ naay!
(Muusaa ____ , Umar ____ hoore ndee, nde wuli ______!
Umar : A ______?
Muusaa : _____ mi tuutii e ____ ____.
Umar : ______ Miwakiniin _____ diidi subaka, dici ______
Muusaa : mi faamii. A jaaraama ; mi ______.
Umar : _____ Allah ______!
Muusaa : _____ a jaaraama.

F - QUESTIONS ON THE DIALOGUE:

1 - Odon selli?
2 - Muusaa ne selli?
3 - Hol koo wonndi?
4 - O safroyiima?
5 - Hoto e yehi safroyaade?
6 - No cafroowo oo wiyetee
7 - Ijjam! Muusaa ne selli ne?
8 - Hol koo sikkii o wonndi?
9 - Hono hoore Muusaa wayi?
10 - Hol ko Muusaa wadi e subaka haa?
11 - Hol koo wonndi tiggi rigi?
12 - Aan hol ko ngonndu-dfaa?
13 - Hol ko (name of stagiaire) wonndi?
14 - Aan ada dojja?
15 - Hol gonūdu doo e dojja?
16 - Aan dey ngonndu-da ko e ma66o?
17 - A yari podde taynelol?
18 - Hol podde Muusaa foti yarde?
19 - No foti o yarata subaka e kikiide?
20 - Muusaa faamii cafroowo oo?
21 - Aan noon a faamii jannqinocwo oo?
22 - Mande cafroowo mon oo arata?

G - PROVERBS AND SAYINGS:
Try to find out the meaning of the proverbs below:
- Ko mawdum war1 heewbe.
- Ko gaynaako paabi anndi layɓoɔji mum.
A - CULTURAL NOTE:

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

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>field</td>
<td>ngesa</td>
</tr>
<tr>
<td>works</td>
<td>golle</td>
</tr>
<tr>
<td>hoe</td>
<td>jalo</td>
</tr>
<tr>
<td>millet</td>
<td>gawri</td>
</tr>
<tr>
<td>rainy season</td>
<td>ndugngu</td>
</tr>
<tr>
<td>water (rain)</td>
<td>ndiyam</td>
</tr>
<tr>
<td>guinea, fowls</td>
<td>jaawle</td>
</tr>
<tr>
<td>dry, arid</td>
<td>soono</td>
</tr>
<tr>
<td>squirrels</td>
<td>jihe</td>
</tr>
<tr>
<td>seed</td>
<td>sawdi</td>
</tr>
<tr>
<td>crop; harvest</td>
<td>cofal</td>
</tr>
<tr>
<td>not at all;</td>
<td>muk</td>
</tr>
<tr>
<td>never</td>
<td>dawdude</td>
</tr>
<tr>
<td>to go to work (in the morning) with someone</td>
<td>remirde</td>
</tr>
<tr>
<td>to cultivate with</td>
<td>ekkaade</td>
</tr>
<tr>
<td>to learn</td>
<td>jaangol</td>
</tr>
<tr>
<td>cold</td>
<td>buubcul</td>
</tr>
<tr>
<td>cold season</td>
<td>Dabbunde</td>
</tr>
<tr>
<td>heat</td>
<td>Nguleeki</td>
</tr>
<tr>
<td>dry season</td>
<td>ceedu</td>
</tr>
<tr>
<td>bush, forest</td>
<td>ladde</td>
</tr>
<tr>
<td>dry, drought</td>
<td>hokkere</td>
</tr>
<tr>
<td>to be hot</td>
<td>wulde</td>
</tr>
<tr>
<td>to be cold</td>
<td>jaande</td>
</tr>
<tr>
<td>to feel hot</td>
<td>wuleede</td>
</tr>
<tr>
<td>to feel cold</td>
<td>jaangeede</td>
</tr>
<tr>
<td>to be long</td>
<td>juutde</td>
</tr>
<tr>
<td>to be afraid</td>
<td>hulde</td>
</tr>
<tr>
<td>to have rain</td>
<td>tobeede</td>
</tr>
<tr>
<td>to be beautiful</td>
<td>yodde</td>
</tr>
<tr>
<td>to grow</td>
<td>fudde</td>
</tr>
<tr>
<td>to dig up</td>
<td>jbade</td>
</tr>
<tr>
<td>to hide</td>
<td>wirnude</td>
</tr>
<tr>
<td>to be wet, watered</td>
<td>leppude</td>
</tr>
<tr>
<td>to dig, to hole</td>
<td>aastaaade</td>
</tr>
<tr>
<td>to be hard</td>
<td>mettude</td>
</tr>
<tr>
<td>to possess, to belong</td>
<td>joyde</td>
</tr>
<tr>
<td>to settle, to nomade, to migrate</td>
<td>rumoyde</td>
</tr>
<tr>
<td>to be far</td>
<td>woddude</td>
</tr>
<tr>
<td>to expect</td>
<td>daminaade</td>
</tr>
</tbody>
</table>
**C - DIALOGUE: I**

Dawol gese/In the field

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

**Garba:** On pinni? No mbaad-don e liggey gese?

**Muusaa:** Ko maw'dum, kono tan ko golle maw'de.

**Garba:** Hannde, mi dawdani e mon.

**Muusaa:** Bisimilla! Njehen! ada waawi remirde jalo?

**Garba:** Alaa! mi ekkoto tan.

**Muusaa:** Gawri ndii fudaani no feewi sabu ndupngu hikka moyyaani, ndiyam alan.

**Garba:** A sikkaani on leel jabbude?

**Muusaa:** Muku! Nii rawane tawi gawri ndii wirnii jaawle; ko scoño, leydi ndii leppaani, te jihe dee ngaastiima awdi ndii fofo.

**Garba:** Ndeen dey, coñal mon hikka maa mettu! Hol jayde baa too ngessa?

**Muusaa:** Ko Usuumaan. O ruumoyii hedde Tambaa-Kunndaa.

**Garba:** Oo dey woCji!

**DIALOGUE: II**

Hirde galle Muusaa/In evening talk at Muusaa's

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

**Garba:** Jam kiir-don banndiraabe?

**Muusaa:** Jam tan, no mbad-daa e liggey?

**Garba:** Ko maw'dum, no mbad-don e buubol?

**Muusaa:** Emin ngonndi heen, hannde ene jaangi no feewi;

**Garba:** Wadde jamaaja dii ene njuuta

**Muusaa:** Ahan! Ko dabbunde; mate a jaangaaka?

**Garba:** Alaa, miin ko nguleeki kul-ri.

**Muusaa:** Kori ceedu mon jutaani?

**Garba:** Alaa, emin tobee fodde lebbi nay; e oon saahe ladde amen one yooda;

**Muusaa:** Mienen dey, dii duubi fofo ko min hokkaabc.

**Garba:** Eey, nii nani hadde Maali e Niiseri hokkere nani toon.

- Are you spending a good evening everybody?
- Peace only. How is the work?
- It is going well, how do you feel with the cold?
- It is alright; it is freezing today
- That's why the night are too long.
- Oh yes, it is the cold season. Don't you feel cold?
- No, me I'm afraid of heat.
- Is your summer too long?
- No, it isn't. It rains there for four months. At this time, our forest is very nice.
- But us, all these years there is a drought here.
- Oh! Yes, I heard in Mali and Niger too.
D - GRAMMAR:

- In the affixes, we have also:
  
  /d/ which expresses an associative nuance (to do something together, with somebody).

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

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

  jaŋgude - jaŋgídde : Susan e Bob njāŋgi dii Pulaar
  ṭemde - ṭemirde : Muusaa remirii jalo
  soodde - soodoyde : Garba soodoyii bagi lagoos

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

  salminde: calrmíen jom wuro
  calminee Abu

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

  lootaade: looto
  looto-den
  looto-dee

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

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

  woto + imperative verb
  ŋam - woto ŋaam
  liggo-dee - woto liggo-dee

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

  woto + en + imperative singular
  ŋaamen - woto en ŋaam

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

  omo waawi remirde jalo
  ada yidi yarde ataay

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

  Garba ekkoto remirde jalo;
  loototo subaka fof!
- **Fof** has many usages:
  
  It can be an indefinite adjective; it signifies then each. In this case, it is preceded by a noun in the singular:
  
  subaka fof mboço lootoo
  
  or an indefinite pronoun, it signifies then all, in this case, it is preceded by a noun in the plural:
  
  yimbe fof ko maayoobe!

- **Hedde** and **too** are adverbs of place which signifies:
  
  Hedde: toward, to, near
  
  too: there, over there
  
  Rifisk woni ko hedde Dakar
  
  Hol jaydo ngee too nagre?

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

- **Heen** is a preposition of quantity and place; it signifies *some* (quantity) and *in* (place)
  
  o soodii heen (gerte)
  
  o wadìi heen ndiyam (e mbalka kaas)

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

- **Kori** is an interrogative particule which brought a positive answer;
  
  kori a āasmi?

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

- **ee** is one of the marks of inaccomplished aspect of the verbs ending **eede**, it expresses an insistance on the verb:
  
  eëe lootee kikiide fof
  
  Hol ko be mbadetee?

**E - EXERCISES:**

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

1

2

3

4

5

6

7

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


Jom wuro (yeewtitde) e mon ko faati e gese maaro. Yontere arcore, en (fuddeade) jabbude. Nade men remde, en (soppude) ledde dee, (sumde), (fittude) ngesa baa. So coñal hikka mooyi, mi (soodde) masin demmowo.

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

remde -
ekkaaade -
jabbude -
aastaade -
remirde -
daminaade -
ruumoyde -
liggaade -
fuldaade -

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

remde
jaangude
ñaamde
soodde
liggaade
ruumde
daanaade
asde
hodde
wonde
waahde
5 - Put the convenient word into blanks: doo, hedde, too, caggal, fof, gacy, daa:


6 - Translate these sentences into English:

1 - Jom wuro dawdii e Muusaa gese.
2 - Be ndawdii e Abu gese liddi.
3 - Jaapogu subaka Alasa..., yahad e maa jeeri.
4 - Bisimilla! puddo-den.
5 - Odon mbaawi remirde jalo.
6 - Garba ne yidi ekkaade haalde Pulaar.
7 - Aysata ene waawi defde maeero e liddi.
8 - Gawri ndii fuudani no feewi.
9 - Gerte dee pudii hikka no feewi.
10 - Coňal waalo rawane moyyi.
11 - Muk! min lesaami jabbude.
12 - Hol ko tagi maeero koo fuudani?
13 - Coňal mon hikka kadu maa mottu.
14 - 'Be daminaaki coňal moyygal.
15 - Hikka, o ruumooyi ko Tambba.

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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>gawri ndii</td>
<td>:</td>
<td>fuđde</td>
<td>:</td>
<td>no feewi</td>
<td></td>
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<td>ndunngu</td>
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<td>toceede</td>
<td>:</td>
<td>seeda</td>
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<td>tan</td>
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<td>jaangced</td>
<td>:</td>
<td>remirde jalo</td>
<td></td>
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<td>mi</td>
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<td>coňal moyygal</td>
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<td>jakkade</td>
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<td>Hamnde</td>
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<td></td>
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<td>sehilam</td>
<td>ene</td>
<td>ruumooyde</td>
<td>:</td>
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<td></td>
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<tr>
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<td>:</td>
<td>soňde</td>
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<td>Hikka</td>
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<td>jeeri</td>
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<td>:</td>
<td>jaminaade</td>
<td>:</td>
<td>rawane</td>
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<td>Alaska</td>
<td>:</td>
<td>heewde</td>
<td>:</td>
<td>aawii</td>
<td></td>
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<td>St-Louis</td>
<td>:</td>
<td>leelde</td>
<td>:</td>
<td>movuuri</td>
<td></td>
</tr>
<tr>
<td>Kawlak</td>
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<td>suusde</td>
<td>:</td>
<td>haa leppi</td>
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<tr>
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<td>aastaadc</td>
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<td>tobo</td>
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<td>henndu</td>
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<td>jihe</td>
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</tbody>
</table>
8 - Translate these sentences into Pulaar:

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

Missing words I

Garba : -------- pini? No m'aad-don e -------- -------?
Muusaa : Kc mawdum. -------- tan ko golle --------.
Garba : Hannde, mi -------- e mon
Muusaa : -------- njehen. Ada ------ ----- jalo?
Garba : Alaa! mi ------ tan.
Muusaa : -------- ndii ------- no feewi sabu ------- hikka ------- ndiyam ------.
Garba : A -------- on ------- jabbude?
Muusaa : ------ nih rawane ------- gawri ndii ------ jaawle; ko -------.
     leydi ndii -------- te jihe dee ------- aawdi ndii --------.
Garba : ------ ------ coñal mon ------- maa mettu!
     Hol -------- baa -------- ngesa?
Garba : Oo dey -------- !

Missing words II

Garba : -------- kiir-don banndiraabe?
Muusaa : Jam ------. ------- mbaa-daa e ------?
Garba : Ko ------. No ------ -------- e --------?
Muusaa : Emin ------- heen. Hannde e nee ------ no --------.
Garba : ------ jammaaji dii ------- njuuta.
Muusaa : Ahan! ko ------. ------ a jaangaaka?
Garba : Alaa! ------ ko nguleeki ------ ------.
Muusaa : -------- ceedu mon --------?
Garba : Alaa, emin ------- fodde ------- nay;
     e ----- sahaa ----- zeeen ------- yoo'da.
Muusaa : ------ dey, dii ------ fofo ------ min --------.
Garba : eey, mi ------ hedde ------ e ------ hokkere nani ------.
F - QUESTIONS ON THE DIALOGUE I:

1 - No mbad-don e liggey?
2 - Garba ene waawi remirde jalo?
3 - Aan noon, a'da waawi remirde jalo?
4 - Hol mo Garba dawdata gese?
5 - Muusaa ene waawi remirde jalo?
6 - Gawri ndii fur'ii no feewi?
7 - Ndunngu Muusaa en leel jabbude?
8 - O'don daminii coñal moy'al?
9 - A sikkaani Muusaa en leel jabbude?
10 - Hol ko aastii aawdi ndii?
11 - Coñal Muusaa en maa mettu hikka?
12 - Hol mo jeyi ngesa jonmbe sara ngesa Muusaa en baa?
13 - Hol to jom ngesa baa ruumoyi?

QUESTIONS ON THE DIALOGUE II:

1 - No mbad-don e golle?
2 - Odon celli?
3 - No mbad-don e buubol? (nguleeki)
4 - Hannde ene jaanpi?
5 - Ko e ceedu ngon-den?
6 - Mate a wulaaka?
7 - Hol ko Garba huli?
8 - Aan noon, hol ko cuus-daa?
9 - Dabbunde mon ene juuti?
10 - Ceeedu mon no foti labbi?
11 - Odon tobee no feewi?
12 - Senegaal ene tohee ko juuti?
13 - Mande ladde mon yoodata?
14 - Hennü ene wutta to mon?
15 - Ada suusi maije?
16 - Odon kokkee e sahaaji?
17 - Hoto yocri e Amerik?
18 - Dii duubé fof Senegaal ene hokkaa?
19 - Hol icydeele kokkaade e Afrik?
20 - Amerik ene tohee fođde lebbi sappo?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko ndiyam ñooyi jeeri fof maa artu e waalo.
- Ko baadel-baadel hebbini maayo.
- Hade ñaalintoodo mahde feawru yootaw o nanndirii e jom gese en.
A - CULTURAL NOTE: THE FISHERMEN

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

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

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yeewtitde</td>
<td>to talk with, shat</td>
</tr>
<tr>
<td>golle</td>
<td>works</td>
</tr>
<tr>
<td>nehgol liddi</td>
<td>fishery</td>
</tr>
<tr>
<td>ganndal</td>
<td>knowledge, technic</td>
</tr>
<tr>
<td>nakkeede</td>
<td>to lack for</td>
</tr>
<tr>
<td>rentuade</td>
<td>to gather</td>
</tr>
<tr>
<td>fedde</td>
<td>committee, organisation</td>
</tr>
<tr>
<td>faamondirde</td>
<td>to understand each other</td>
</tr>
<tr>
<td>subaaade</td>
<td>to choose, elect</td>
</tr>
<tr>
<td>ardiibe</td>
<td>leaders</td>
</tr>
<tr>
<td>fuddaade</td>
<td>to begin</td>
</tr>
<tr>
<td>fotde</td>
<td>must</td>
</tr>
<tr>
<td>dipiral</td>
<td>peace of land</td>
</tr>
<tr>
<td>jokkondirde</td>
<td>to collaborate</td>
</tr>
<tr>
<td>asde</td>
<td>to dip</td>
</tr>
<tr>
<td>doorumaaru</td>
<td>pond</td>
</tr>
<tr>
<td>siforzaade</td>
<td>to be</td>
</tr>
<tr>
<td>leydi</td>
<td>land</td>
</tr>
<tr>
<td>safde</td>
<td>to taste</td>
</tr>
<tr>
<td>hollalde</td>
<td>clay</td>
</tr>
<tr>
<td>jaggude</td>
<td>to cath</td>
</tr>
<tr>
<td>mahruade</td>
<td>to build with</td>
</tr>
<tr>
<td>mbalka</td>
<td>pond</td>
</tr>
<tr>
<td>gaawol</td>
<td>canal</td>
</tr>
<tr>
<td>regginde</td>
<td>to canalize</td>
</tr>
<tr>
<td>yaltinde</td>
<td>to drain</td>
</tr>
<tr>
<td>iwde</td>
<td>to come from</td>
</tr>
<tr>
<td>nehde</td>
<td>to breed</td>
</tr>
<tr>
<td>toppitaade</td>
<td>to take care of</td>
</tr>
<tr>
<td>wuurnude</td>
<td>to feed</td>
</tr>
<tr>
<td>saño</td>
<td>bran</td>
</tr>
<tr>
<td>weleede</td>
<td>to want</td>
</tr>
<tr>
<td>ñolde</td>
<td>to go bad</td>
</tr>
</tbody>
</table>
C - DIALOGUE: Nehgol lidd/Fishery

Garba ko jangconoowc nehgol liddi. Omo yidi faamnude yimbe wuro makko naa defen gollle ci forii mbele ebe ndaana naesa liddi; e nder dum o noddi ba batu:

- Garba is a fish volunteer. He is explaining to the people of his village how is job go for them to obtain a fish pond; for that occasion he called for a meeting:

Garba: Jam fiia li e mon hanndiraabe?
Dental: Jam tan.
Garba: Hannde mbodo yidi yeewtitde e mon ko faati e gollam, hono nehgol liddi.

Jom wuro: Disimilla! Emin kedi ma.

Garba: Ko adii fof, nehgol liddi ko gannndal kesal; te odon ngaanndi dii duubhi fof maayo ngoo ene pakkaa liddi sabu hokkere ndee. En ndentat e fedde, paamondiren cuboden ardiba, pudding-golle deex. E nder dum, eden poti daande diijr mal moyval, njokkondiren e SAED asana en docrumaaru e saraaJI geese maaro jee mbelle eden mbaawa daande ndiyam...

Aliw: Garba ndjaafoo-daa see'la! Hol no diijr mal moyval e nehgol liddi sifortoo?
Garba: Diijr mal moyval ko leydi cajndi lamJaan, tiidndi tawa ko hollalde mbawndi jagrude ndiyam. Ko ndin leydi mahretse mballa ka, ka jokkondira e saawi di ne ndeegrina ndiyam dam, njaltin dang.

Samba: Dii liddi nehetedh e mbalka ko maaay di ngiix athe?
Garba: Alaa! Di ngaddoytsee ko liiwa toon ene wadi nokku do bikkon liddi nehetee. Ko koon noon mbadetee e nder mbalka ndiyam, tawi dubejree e hudo jokko ene lookaar heen haa ndiyam dam wayi no haako jyebee nii. Sodum bennii, eden poti toppiteade deex deex e kala sahaa:
- tiidtinde saawi dii wodo difusde
- wuurnude liikon, kon nanninnet tamate ndolde, saamo, walla rakkel. Sodi mawnii, cofen dii sen mbelaama dii naamen, dii jeeeyen, walla kadi heen liire.

Jom wuro: Seydi Soh! A jaaraama, yeewtewere maa welii win, so Allah ja比i men mbaa heen doole men fof.

- Good afternoon everybody?
- Peace only!
- Today I would like talk to you about my job as breeding fish.
- You welcome! We are listening to you.
- What comes first is that fishery here is a new technic and you know that all these years the river has no fish became of the drought. We must have a committee and chat, choose leaders and then start the work. Adding to that we must have a good piece of land and collaborate with SAED which will dig for us the pond near the rice fields to have water brought through the ditch...
- Garba excuse-me! But how a good piece of land for fishery can be? A good piece of land is land.
- A good piece of land is land with a bit of salinity, hard and which is clayery which can sustain water. It is that kind of land that the pond is built of. The pond will be linked then to the canalization and drained the water out.
- Will the fish to breed in the pond be pick up from the river?
- No, they will be from Richard Toll. There are ponds where fingerlings are breed, It is those that will be put in the pond after the cow pat and the bad grass been place until the water became green. After that we must take care of the pond. From time to time we must:
  - Harden the canals
  - to feed the fingerlings with bad tomatoes and bran of millet or rice and peanut cake.
  - When they grow we will harvest them if we want will eat them sell them, or dry them.

50
D - GRAMMAR:

- In the affixes series, here, we have:
  /t/ which expresses three nuances: repetitive, reversive, and reflexive:
    - mi haalt'ii (haalt'ude)
    - o uddit'ii baafal (uddit'de)
    - Aysata ndaart'indii'ma (ndaart'indaade)

/ondir/ which expresses a reciprocal action:
  - Be calmondir'ii (salmondird'e)

/in-n/ which expresses a factitive (or causative) nuance:
  - Abu tampiniik kam (tampinde)

Beside the affixes already seen, we have the affixe Kin which expresses a simulation or pretending nuance:
  - o daan kiniima (daankinaade)

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

  - mi addanoy'ii dental ngal kiikon

- So is a conjunction which expresses in Pulaar condition

  - So mi sell'ii ma mi ar galle mon

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

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

- Mbele in the affirmative form signifies: For
toppito-deen liikon mbele eden coña law

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

  - Mbele a suwaa tawo yah?

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

  - Liggeyam ko pisikiltiir, hono nehgo liddi.
  - Oo simis ko hono simisam oo.
E - EXERCISES

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

1
2
3
4
5
6
7
8
9
10

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


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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Golle</td>
<td></td>
<td>yeewtitde</td>
</tr>
<tr>
<td>Nehgol</td>
<td></td>
<td>asde</td>
</tr>
<tr>
<td>liikon</td>
<td></td>
<td>sabaade</td>
</tr>
<tr>
<td>mbalka</td>
<td></td>
<td>rentuide</td>
</tr>
<tr>
<td>gaawol</td>
<td></td>
<td>toppitaade</td>
</tr>
<tr>
<td>leydi</td>
<td></td>
<td>yaltinde</td>
</tr>
<tr>
<td>ardiibe</td>
<td></td>
<td>amminde</td>
</tr>
<tr>
<td>Jom wuro</td>
<td></td>
<td>sofoode</td>
</tr>
<tr>
<td>ecep</td>
<td></td>
<td>yeeeye</td>
</tr>
<tr>
<td>Garba</td>
<td></td>
<td>jokkon/dirde</td>
</tr>
<tr>
<td>ebe</td>
<td></td>
<td>faamondirde</td>
</tr>
<tr>
<td>mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omo</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

5 - Put all the text in the negative form:
Garbs ko jàngínàwòw nehgal liddi. 0 noddii yimbe wuro makke batu. 0 yeewtíi e mëbbë ko fàattí e nehgal liidí. Mayo nço e naakkàa liddí dìí fof. 0 wìiñàdentë e fëddë. 0 jëbbi jëkkondìrë dë yimbe wuro nòòò. Eden poti fàamònèërdë e SAED. Liìkon kon niitooyëë ko Lìsàa, kon fàmmìnteë ko saá. Gaawi dìí e ne hëppi. Liìkon kon mawni, kon çoñëte, kon njëyeëe wàlla kàdi kon ndëfëë, ñàamëë. 'Bìkkôn liddí ene këddëë. Êññal mëñen híkka mooyëëë.

6 - Translate these sentences into English:
1 - Liìkon kon ñàmmìntaakë ñëbbë.
2 - Sen mbëllam ñàamëë dë wàlla liìrën ñìì.
3 - So Garba ene ñànte Lìsàa, o addorat liìkon kon.
4 - Ooëe-Forëe ene wàddi nokku dë liìkon liddí nebetëë.
5 - Ndíyam mëoyywëë e nehgal liiddë wayata ko no haakë ñëbbë nìì.
6 - Garba wónna nehgal liddí.
7 - MBëlka kaà lëggëësannë.
8 - Nehgal liiddë ko gannëldal kesal.
9 - Hol no dìinëël wøyyal e nehgal liiddí sìfortëë?
10 - Eden poti toppitaade gaawi dìì.

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

A -
B -
A -
B -
A -
B -
A -
B -
A -
B -
A -
B -
F - QUESTIONS ON THE DIALOGUE:

1 - Jam ñalli e mon?
2 - Hol ko woni golle Garba?
3 - Hol ko Garba yídì wàdi hànnde?
4 - Ko e hol duum yeewtèrè makko faati?
5 - Nehgol liddì ko gannúal kesal?
6 - Ko tağı dii čuùbi fof máayo ngoo ene ñakkàa liddì?
7 - Hol sarwiis asata doorumaarù nduu?
8 - Ko tağı mbalka kaa máhretèe?
9 - Hol leydi mbalka kaa máhretèe?
10 - Mbalka kan ene jokkondirde e gaawì?
11 - Liikon nehateekon kon ko máayo kon ngittetèe ne?
12 - Hol no dubuuje décc e hudo k - mbàdirtèe e mbalka hee?
13 - Hol to liikon kon ngittooytee?
14 - Hol foďèe toppitaade ngesa liddì baa?
15 - Hoí géedeé fedée ndëe fotì toppitaade?
16 - Hol ko liikon kon hàmmintee?
17 - Ko taquí dii no poti tiidtineede?
18 - So liddì dii maññii, hol ko di mbàdèetee?
19 - Hol ko yimbe bee mbàdeta di so mbelaama?
20 - Hol ko njid-daa wadde so liddi dii coñamaa?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Liingu woyndu njaaíeeendi manyò
- Woteché liingu koyngal woppine liingu juŋngo
- Mo suwaal lummbu woteché jolliido.
LESCON NINE

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

A - How to say no?

**water**
- Mi domdaani;
- Ko joooni-jooni-njar-mi;
- A jaaraama, ndiyam ene wonndi e lekki ko dam njarat-mi;
- Ko mi kodo! Teedam woowaani ndiyam mon tawo;

**Clothes:**
- Mi nanii, mami totte!
- Ma mi yeewane hono makko.

**Travel**
- Nde par-aa fof njehen!
- Miin, mi hootaani, ko joo ko-d-mi jooni.

**Meals**
- Tidno yaafo-mi, ko jooni yaaam-mi;
- yoonii! mi sellaaani, mbodo ha3aa lamdam;
- ko mbaroodam dey, mi meeda heen, kono mi

B - Expressions with human body:

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bawlude reedu</td>
<td>to be unkind</td>
</tr>
<tr>
<td>suuade reedu</td>
<td>to be courageous</td>
</tr>
<tr>
<td>Hulde reedu</td>
<td>to fear, to be afraid</td>
</tr>
<tr>
<td>Lebde reedu</td>
<td>to be kind, nice</td>
</tr>
<tr>
<td>seehde yitere</td>
<td>to have a good sight</td>
</tr>
<tr>
<td>yoorde gite</td>
<td>to be curious</td>
</tr>
<tr>
<td>faaade yitere</td>
<td>to be short minded</td>
</tr>
<tr>
<td>welde tiinde</td>
<td>to be lucky</td>
</tr>
<tr>
<td>welde hakkille</td>
<td>to be intelligent</td>
</tr>
<tr>
<td>welde nofru</td>
<td>to hear very well</td>
</tr>
<tr>
<td>welde daande</td>
<td>to sing very well</td>
</tr>
<tr>
<td>welde demugal</td>
<td>to gossip</td>
</tr>
<tr>
<td>welde junngo</td>
<td>to cook very well</td>
</tr>
<tr>
<td>welde yliyam</td>
<td>to be kind, friendly</td>
</tr>
<tr>
<td>Feewde junngo</td>
<td>to be adroit, deft, clever</td>
</tr>
<tr>
<td>’Buubde junngo</td>
<td>to be not hot tempered</td>
</tr>
<tr>
<td>Hawnuude daande</td>
<td>to have a loud voice</td>
</tr>
<tr>
<td>Famduude daande</td>
<td>to have a calm voice</td>
</tr>
<tr>
<td>Heccinde bernde</td>
<td>— to be sensible</td>
</tr>
<tr>
<td>Yoorde bernde</td>
<td>— to be senseless</td>
</tr>
<tr>
<td>Tiidde junngo</td>
<td>— to be avarious</td>
</tr>
<tr>
<td>Tiidde bernde</td>
<td>— to be a nasty</td>
</tr>
<tr>
<td>Tiidde hoore</td>
<td>— to be stubborn, mulish</td>
</tr>
<tr>
<td>wulde hunuko</td>
<td>— to be insolent</td>
</tr>
<tr>
<td>mettude yiyam</td>
<td>— to be nervous, irritable</td>
</tr>
</tbody>
</table>

### C - DESCRIPTIVES WORDS

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

### D - COLOURS:

| ene  | bawli  | — It's black |
| " wojji   | " red  |
| " ranwi   | " white |
| " ooldi   | " yellow |
| " buldi   | " blue |
| " jalba   | " glinter |
| ko  | makka | — It's yellow |
| " puro   | — |
| " cooyc  | — |
| " baka   | — |
| " haako febbe | — " green |

**Insistances particles:**

| wojji   | — coy |
| ranwi   | — tal |
| bawli   | — kurum |
| ooldi   | — buy |
| buuldi  | — buy |

### F - USUAL ADJECTIVES WITH THEIR INSISTANCE PARTICULES

| ene  | heccidi delep  | — It's fresh |
| " yoori kos | — " dry |
| " lenpi cebec (ceter)  | — " watered |
| " tiidi ken | — " hard, difficult |
| " luubt dus | — " nauseating |
| " buubi reyum (job)  | — " cold, fresh |
| " wuli jaw | — " hot |
| " haadí rok | — " acid, sharp |
| " heewi tep (dak) | — " full |
| " laabí cer | — " neat |
| " lammi tot (par)  | — " sour, sharp |
| " moyyl | — " good |
" boni bones --- " bad
" soofi --- " tasteless, insipid
" daati nep --- " smooth
" faadi kes --- " hard
" yoodi --- " beautiful, nice
" weebi --- " easy, cheaper
" sadf --- " difficult, cheaper
" teddi lit --- " heavy
" hoyi --- " light
" wel --- " sweat, delicious
" metti --- " shoking, fade
" haamnii --- " boring

Omo selli wen (Kes)

F - EXPRESSIONS OF TIME

*The days of the week

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

*Praying time

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

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

*Expressions of time:

Naange --- Midday (around lunch time)
Mutal naange-- sunset
Pudal naange--- daybreak
Wenndoogo --- early in the morning
Feccere jamma- midnight (middle of the night)
Subaka law --- early in the morning
Halawma kelwe In the middle of the day
Kikiide kiirdo late in the afternoon
**G - SURPRISE EXPRESSIONS:**

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

- It's night
- Iih!
- Iskey
- Haan
- Haagoram
- Cey
- Ndeysaan
- Ijjam
- Feeram bonii
- Haayoo
- Woy heege yoo
- Alaa, ittu
- laayila-Ilallaa
- Wooroo
- Cem
- Yaa
- Mor

**H - USUAL EXPRESSIONS OF CEREMONIES:**

I - Baptism

A- Eey, mi dadii.
Q- A dadii?
A- Aamiin, a jaaraama
Q- Yoo Allah wade ma, ~l barke ?
A- Ko biido debbo.
Q- Ko Allah rokku maa.

2 - Death
A- Yoo Allah winndene baraaji
Q- Yoo Allah yurumo mo, yaafoo-mo
A- Yoo ndee fiamaande, juut yofaaka
Q- Yoo Allah haarnu mo Aljanna

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

4 - Travel:
A- Aamiin
Q- Yaa tawoy jam!
   - yaa yettoy e jam!
   - yoo koyde ndeftu doo ndewnoo?

5 - Return of travel:
A- Aamiin
Q- A arii e jam?
   - Ko jam taw-daa?
   - Ko jam dal-daa?

6 - Expressions of thanks:
A- Aamiin - ko enen ndenndi
A- A jaaraama
   - Yoo Allah yobe
   - Kaa moyyc

7 - Wishes:
A- Aamiin
Q- Yoo Allah wale
   - Yootaw framde maa ene heen

8 - Religions feast:
A- Yen njuul mo keewbe!
Q- Yen njuul mo wuuri!
A- Yoo Allah rokku en tawedde co uhaa mouwuri-
Q- Yoo Allah wad on moube (sukaabe) e jaase amen-
**Meals**

A- Yaa dole jam  
- Ko enen ndenndi  
Q- Ar ñaan!  
- Tiido waay!

*Duwaade --- to wish, pray  
sakkAade --- to give alm  
yelaade --- to beg  
yurmeade --- to sympathize with someone  
duwanaade --- to wish, to pray for someone  
Aljanna --- Paradise  
Jeynge --- Hell  
Hajju --- Pilgrimage  
Hajjoyde --- to do the pilgrimage  
Al-Hejji --- A man who want to Mecca  
Hajja --- A woman who went to Mecca

**I - ORIENTATION EXPRESSIONS:**

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

**J - PROVERBS AND SAYINGS:**

Try to find out the meaning of these proverbs below:  
- Mo yidi yulbe muñat cuurki.  
- Dogду dow hu accesere juutataa.  
- Wonaa ko ranwi fof muudee.
LESSON TEN

A - CULTURAL NOTE:  THE FAMILY RITES

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

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

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

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Innnde</td>
<td>baptism, naming ceremony</td>
</tr>
<tr>
<td>goro</td>
<td>kola nut</td>
</tr>
<tr>
<td>buudi</td>
<td>cake</td>
</tr>
<tr>
<td>besdo</td>
<td>woman who had delivered</td>
</tr>
<tr>
<td>tiggu</td>
<td>baby, newborn</td>
</tr>
<tr>
<td>Mballudi</td>
<td>presents</td>
</tr>
<tr>
<td>mbiskit</td>
<td>biscuit, cracker</td>
</tr>
<tr>
<td>cukalel</td>
<td>child</td>
</tr>
<tr>
<td>doftude</td>
<td>to accompany, go with someone</td>
</tr>
<tr>
<td>meedde</td>
<td>to do something once, taste</td>
</tr>
<tr>
<td>taweede</td>
<td>to assist, to be many</td>
</tr>
<tr>
<td>heewde</td>
<td>to be used to something, to full</td>
</tr>
<tr>
<td>labedde</td>
<td>to be shaved</td>
</tr>
<tr>
<td>inmude</td>
<td>to name</td>
</tr>
<tr>
<td>sakkaade</td>
<td>to give alms to someone, to serve</td>
</tr>
<tr>
<td>njawdi</td>
<td>sheep</td>
</tr>
<tr>
<td>hirauede</td>
<td>to kill, slit</td>
</tr>
<tr>
<td>yimde</td>
<td>to sing</td>
</tr>
<tr>
<td>ñaagaade</td>
<td>to beg, fish</td>
</tr>
<tr>
<td>wallitde</td>
<td>to help</td>
</tr>
<tr>
<td>faandaade</td>
<td>to be near</td>
</tr>
<tr>
<td>sooynaade</td>
<td>to see at a distance</td>
</tr>
<tr>
<td>aada</td>
<td>custom</td>
</tr>
</tbody>
</table>
C - DIALOGUE: Innde Galle/A baptism at Sehil Muusaa/
Muusaa's friend.

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

Muusaa: Jam waali Garba?
Garba: Jallo! Jan ten; a finii?

Muusaa: Ko mawdum, Garba doftaa kam
Garba: Njehen! mi meeda taweede inne mon.

Muusaa: Ko goonga, nde samba wadi inne mum ndee kaa jahnooDoo Dakar.
Garba: Hol ko keeWoon wadda fannnde inne?

Garba: Hol ko besdo oo wadata fandee heen?
Muusaa: O loototo, o fiaantoo; o joofoo nder suudu makke; sehilaate makko ngara salminde mo, naaadanora mo mballudi.

Garba: Miin noon, hol ko pot-mi wadde?
Muusaa: Ada waawi salminde mo e wallitde jom galle makko; njoodo-zaa, nialdaa e yimbe bee, noottodo-don so hiirii kootaa.

Garba: Eey, mi nanii. A jaaraama. En naandaaki tawo?
Muusaa: Iih! Mate a socynaaKii heya yimbe?

- Good morning, Garba?
- Jallo! Peace only. Did you wake up in peace?
- Fine! Can you go with me to my friend's baptism.
- Let's go. I had never met a naming here.

- That's right! When Sammba was doing his baptism you had gone to Dakar.
- What do you usually in such ceremony?

- In that day: the child is shaved, the marabout named him, kola nuts and cake will be given, a sheep is killed. A lunch is cooked and eaten, griots will sing and ask for presents.
- What the woman who delivered will do that day?
- She will wash up and dress up, and sit down in her room. Her friends will come and bring her presents.

- me what am I supposed to do?
- You can greet her and give help (presents) to her husband, sit down and spend the day with the people, eat with them, later in the afternoon you can leave.

- Ok! That's fine, I understand. Why are not about to arrive?
- Come on! Haven't you seen the people over there?
- Ok! Yes, it's near Faati's. It is not far.

D - GRAMMAR:

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

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

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

Puccu ngu
Puccel ngel
Puccon kon
Particularly for the noun of quantifiable and measurable objects (liquid and foodstufs) their diminutive class marker is kal, the plural kon:

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

Bottaari ndii defee, ñamee

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

O arii e subaka hee

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

ñande heen mi yiyii Garba
o wadii e basee hee ndiyan
wad heen ndiyan (e mbalka hee)

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

addude -- addandi
Garba addanii wo mballudi

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

Cukelele ngel innaaka tawo
o arii kadi

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

Mate o liggaaki?
Mate a sooynaaki beya yimbe?

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

buufdum dum (SuSuSdc)

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

dum ko siis

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

dum ne yooji
dum ne wuli
E - EXERCISES:

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

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

2 - Put this text into the definite past:

Hanki mi rewwi galle Sarmba en. O yehii innde sehil Muusaa. Jom suudu Abu jibinii e lawru waayndu nduu, o saangii coo tintinde ma, kono tawii a yaltii. Cukal l ngel immiraaka Usmaan. Randhe heen, mi yiyaani Abu, o suud fi neenke hee, o woni ko galle sehil makko. Min hjoodii haa bocci, min nottiiima, min njari ataaye, oon halawma, min mbeltiima; neenbe hee ten ugoni ko mheltaaki sabu be kebaani kinde mabbe.

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

Cum - mate - tawo - kaci - heen - hee

Wad e baraaade _______ suukara. Mi meexaa _______ taweede innde. _______

a suwa a hodde wurow mon? Randhe _______ mi teewii no feeewi sabu ene wulnoo. O artii Dakaar, kono o ruttiima _______. O suwa a senwo ko _______
tagii o safroriiima. Aysata jibinii e subaka hee. O daii ko dewel ko _______

Abu haagotonoo, innde ndee _______ ko Aljumaa.

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

suka
puccu
liingu
neejo
yitera
kosam
Deemba
deftere
leggal
hoore

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

addude
soodyde
nabborde
japngude
6 - Translate these sentences into Pulaar:

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

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

Rande innde, cukalel nel (labede), nel (innde), goro e buuci (sakkaede), njawdi (hirseede), bottaari (deede), (namede), atnay (siiweede), feende (noddeede), fijirde (wa'ede), (yimede), (ameede), kaalis (rokkeede), arbc bee (weltimeede). Kono, nande heen, hee oo (walliteede), hobbe bee (teedineede).

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

<table>
<thead>
<tr>
<th>Debbc oo</th>
<th>innude</th>
<th>innude</th>
</tr>
</thead>
<tbody>
<tr>
<td>cukalel nel</td>
<td>hirseede</td>
<td>mballudi</td>
</tr>
<tr>
<td>besde oo</td>
<td>meede</td>
<td>Altine</td>
</tr>
<tr>
<td>Jom suucu makko</td>
<td>jihinde</td>
<td>Umar</td>
</tr>
<tr>
<td>Karjetu</td>
<td>taweede</td>
<td>Alarba</td>
</tr>
<tr>
<td>0</td>
<td>walliteed</td>
<td>Aset</td>
</tr>
<tr>
<td>Nande innde</td>
<td>hirseede</td>
<td>Alkamiss</td>
</tr>
<tr>
<td>mi</td>
<td>labede</td>
<td>Kaalis</td>
</tr>
<tr>
<td>sehilaashe makko</td>
<td>defeede</td>
<td>goro</td>
</tr>
<tr>
<td>be</td>
<td>innde</td>
<td>kindu</td>
</tr>
<tr>
<td>njawdi</td>
<td>sakkaade</td>
<td>njawdi</td>
</tr>
<tr>
<td>feeachde</td>
<td>haapeede</td>
<td>bottaari</td>
</tr>
<tr>
<td>cerno</td>
<td>rokkeede</td>
<td>huudi</td>
</tr>
<tr>
<td>goro</td>
<td>yimbe</td>
<td></td>
</tr>
<tr>
<td>bottaari</td>
<td>amde</td>
<td></td>
</tr>
<tr>
<td>arbc</td>
<td>addude</td>
<td></td>
</tr>
<tr>
<td>hobbe</td>
<td>tintinde</td>
<td></td>
</tr>
</tbody>
</table>
9 - Missing words

Muusaa: Jam _____ Garba?
Garba: Jallo! _____ tan. _____ finii?
Muusaa: _____ mawdum, Garba _____ kam _____ sehilm _____.
Garba: _____! mi _____ tawoode innde mon
Muusaa: ko goonga, _____ Samba ____ innde nun ndee ______
_____ Dakaar.
Garba: ____ ko ____ wadde ____ innde?
Muusaa: ____ innde: cukalel ____ labete, ceerno ____ nel;
_____ e ____ cakkee, njawdi ____; botteeri ____; ______
neebe ____ haasoo.
Garba: Hol ____ ____ oo wa'ata ftande ______?
Muusaa:O ____ , ____ ftantee; o joofoo ____ suudu ____:
_____ makko ______ salminde ______, ______ mo ______.
Garba: Miin ______, hol ko not-mi ______?
Muusaa: Am ____ salminde ___ e ___ jom _____ makko:
njoo-daa, ____ ____ yimc ____; ngottodo-don, ____
niiri ____.
Garba: Eey, mi nanti. A ______. En _____ tawo?
Muusaa:Iih! _____ _____ a ____ bcyayimbe?
Garba Aah! ko ____ galle ____ en. ____ kay wodjaani.

F - Questions on the dialogue:

1 - Asalaa Mealeykum?
2 - Jam waali?
3 - Aan kaa janninoowo nehgol lidji?
4 - Garba meedi taworeede innde?
5 - Aan noon a meedi taworeede innde?
6 - Hol jibindo?
7 - Ko taas Garba tawonoke innde Samba?
8 - Mande cikku-dua jom suudu sehilm Muuspa heftii?
9 - Hol wc innata cukalel nel?
10 - Hol ko jeeyaa e aada oo ka?ii?
11 - Hol ko sakketee ftande innde?
12 - Beso ene verte ftande innde?
13 - Hol koo wadata?
14 - Hol ko sehilaabe makko ngaddanta mo?
15 - Hol ko Garba foti wadde?
16 - Hol ko Garba naamndii Muusaa?
17 - Mate gelle sehil Muusea ene woddi?
18 - Ko sera palle Fanti en?
19 - Fanti ko sehil Garba walla ko sehil Muusaa?
20 - Aan noon hol sehil naa deboo?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Won ko mawdo yiyata so ene lelili suka hay so dariima yiyatas.
- Ko joorgal anni ko woni e keccal kono keccal annand ko woni e joorgal.
- Ko toongu daasi fofo ma aartu e koyde joomum.
Here are the common names and surnames among the Haal-Pulaar:

1 - Surnames:

<table>
<thead>
<tr>
<th>Ayda</th>
<th>Mammadu</th>
<th>Bintà</th>
<th>Saadu</th>
<th>Koli</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaaliidu</td>
<td>Aamadu</td>
<td>Huley</td>
<td>Saydu</td>
<td>Eliman</td>
</tr>
<tr>
<td>Jeynaba</td>
<td>Garba</td>
<td>Raamata</td>
<td>Ayuba</td>
<td>Gellaay</td>
</tr>
<tr>
<td>Dawuunda</td>
<td>Usuunaan</td>
<td>Ardana</td>
<td>Kaala</td>
<td>Idiriisa</td>
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<tr>
<td>Abdullaay</td>
<td>yero</td>
<td>Hauwa</td>
<td>Tijjaan</td>
<td>Maalik</td>
</tr>
<tr>
<td>Mayram</td>
<td>Banae</td>
<td>Siley</td>
<td>Buubu</td>
<td>Mansuur</td>
</tr>
<tr>
<td>Faatimata</td>
<td>Aminota</td>
<td>Alesan</td>
<td>Abu</td>
<td>Soogi</td>
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<td>Biraam</td>
<td>Lamin</td>
<td>Ummu</td>
<td>'Ansatu</td>
<td>Mustafa</td>
</tr>
<tr>
<td>Bookar</td>
<td>Fati</td>
<td>Kuro</td>
<td>'Abi</td>
<td>Seegaa</td>
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<td>Jiibo</td>
<td>Ibraahiima</td>
<td>Alhuseyni</td>
<td>Wopnaa</td>
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<td>Jibi</td>
<td>Safiyetu</td>
<td>Abdul</td>
<td>Maymuna</td>
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<td>Sira</td>
<td>Jaariyuatu</td>
<td>Haaziidu</td>
<td>Saanaa</td>
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<td>Siidi</td>
<td>Rugi</td>
<td>Yusuf</td>
<td>Faadel</td>
<td>Yero</td>
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<td>Dalaannda</td>
<td>Yaaya</td>
<td>Dabi</td>
<td>Muusaa</td>
<td>Haammadi</td>
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<td>Buubkara</td>
<td>Kuumba</td>
<td>Salimata</td>
<td>Pennda</td>
<td>Jogo</td>
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<td>Duura</td>
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<td>Aliw</td>
<td>Karjatu</td>
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<tr>
<td>Aysata</td>
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2 - Last Names:

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<th>Tuute</th>
<th>Caam</th>
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<td>Soh</td>
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<td>Kah</td>
<td>Sumare</td>
<td>Konde</td>
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<td>Rah</td>
<td>Lih</td>
<td>Taraawore</td>
<td>Kebe</td>
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<td>Sonsoot</td>
<td>Samb</td>
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<td>Saar</td>
<td>Kamar</td>
<td>Sidibee</td>
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<td>Baal</td>
<td>Joor</td>
<td>Wan</td>
<td>Taal</td>
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<td>Mbooc</td>
<td>Woon</td>
<td>Nung</td>
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<tr>
<td>Baccili</td>
<td>Cubbu</td>
<td>Wat</td>
<td>Njone</td>
</tr>
<tr>
<td>Basum</td>
<td>Sal</td>
<td>Kannee</td>
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<tr>
<td>Bookum</td>
<td>Jah</td>
<td>Kontee</td>
<td></td>
</tr>
<tr>
<td>Dem</td>
<td>Komo</td>
<td>Konnaate</td>
<td></td>
</tr>
<tr>
<td>Dembele</td>
<td>Ran</td>
<td>Kulibali</td>
<td></td>
</tr>
<tr>
<td>Daat</td>
<td>Sillaa</td>
<td>Suaarc</td>
<td></td>
</tr>
<tr>
<td>Cognpaan</td>
<td>Gay</td>
<td>Jon</td>
<td></td>
</tr>
<tr>
<td>Sih</td>
<td>Wele</td>
<td>Mjonaa</td>
<td></td>
</tr>
<tr>
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<td>Haal</td>
<td>Mbow</td>
<td></td>
</tr>
<tr>
<td>Cise</td>
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<td>Mbuup</td>
<td></td>
</tr>
</tbody>
</table>
LESsON ELEVEN

SOCIAL STRATIFICATIONS: CORPORATIONS

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

- Fulbe
- Toorocbe, ancient warriors
- Subalbe, fishermen

Afterwards we found the group of craftsmen (nëeëñë) divided as follows:

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

The wayluibe, sakkeëbe, and maabube skilled craftsmen who work and shape objects. But others are the masters of the herb and speech:

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

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

B - LIST OF VOCABULARY WORDS:

Fitiram golle artisan, craftsman
maabo weaver
sakke shoemaker
baylo blacksmith
njamndë metal, iron
gollal working
nëeëñë art
mecce works
leppi materials
Saëde to weave
dâte to work with leather
tafde to forge
heeroraade to specialize, to be specialized in
feëwëde to build, to make
digënde to know, to master
kasëis silver, money
nguru leather
Gaaraajë thread

C - DIALOGUE:

To fitiram golle en/At the artisanal village

- Garba yahdii e Muusaa yeebçye nëeëñë fitiram golle en.
- Garba went with Muusaa to admire the skills of the craftsmen.
**Garba :** Muusaa, sifono mi liggey bee doo fitiram golle en.

**Muusaa :** Oo ko maabo, o sañata ko geese, oya ko sakke, o datat, ooga ko baylo njamndi ndaneeri, o tafata ko kango e kaalis.

**Garba :** Gooto fof won ko hecorii?

**Muusaa :** Eey, tawi ko gollal naamndigal ṕeenaal!

**Garba :** Ko ṕe peewnata koo ene yoodi no fæwii!

**Muusaa :** Ahan! sabu ebe diggini mecce mafbe!

**Garba :** Ko dum taf ṕe tiidi coggu no fæwii.

**Muusaa :** Kala ko yoodi ene tiidi coggu, a ustondirte tan ṕaa do nannirdon fof.

**Garba :** Hanne ṕi addoraani kaalis, njeñeh haa ṕaa ṕo nde woNdne.

**Daawuuda :** Alaa, Ceerno sood e leppen haa, mi ustan maa.

**Garba :** Mboó yiĩi kono faão mi haa balde garoojo, ṕi mi sood heen so Allah jaãi.

**Daawuuda :** Eey! mi nani, nde ngarãa fof naamndon-ãaa Daawuuda Gise.

D - GRAMMAR:

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

  - rende --- demoowo
  - tafde --- tafowo
  - sańde --- cañoowo

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

  ooo : doc - dea - tco - tooyenna
  ooñoo - oodaa - ooto - ootooyonna
  oodo ko koono e nder saare haa
  ootoo naroowo ko Abu

*This is valid for all the class markers:

  nduudaa rawaandu
  n=altoc nargel
  ngaldco cuural

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

  A ustondirte tan haa do nannondirton fof.
  Nde ngar-ďaas fof ene mooyi.
* "Haaz................. fofof" signifies: until or till
* "Nde................. fofof" signifies: at each time.

E - Exercises:

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

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

2 - Translate the sentence into English:

1. Gooto fofof won ko heerorii;
2. ko fitiram golleebe hee poewnata ko ete yoobi no fecwi;
3. Ebe diggini mecco maffe;
4. Mbooo yidi cifano-foa kaam liggey maffe;
5. Yaerf-mi haa balde paroje;
6. Be liigortoo ko neefal;
7. Hamnde mi addoraani kaalis;
8. Nde nee-fofof raamdo--fooa kaam;
9. Jawo kaalis one tiidi corsu;
10. Daawuuda Gise ko saafoowe;

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

<table>
<thead>
<tr>
<th>datde</th>
<th>awde</th>
<th>remde</th>
<th>yimde</th>
<th>sando</th>
<th>defde</th>
<th>tafde</th>
<th>siiwde</th>
<th>jappude</th>
<th>sifrude</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

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

1. _______ daa rawaandu one yata;
2. Ko Samba hodi e _______ too galle;
3. Rewbe bec njoodii ko sara _______ tooyenna lepral;
4. Hol mo ruti _______ daa ndiyam?
5. _______ gaa jawo one tiidi coggu;
6. _______ yatoo tafoowe ko sehdi Garba;
7. _______ doo baafal sokotlako;
8. Mo ŋooti _____ ḋeे ṭuuba?
9. Wonnaa Bob addi _____ ḋeे lọ́kki
10. Ko ṟom Ṽurom lubii _____ tọo maaśinaajī.

<table>
<thead>
<tr>
<th>Fitiram golle</th>
<th>yaahde</th>
<th>ŋeeñal</th>
</tr>
</thead>
<tbody>
<tr>
<td>maabo</td>
<td>gollaade</td>
<td>Ṽoggu</td>
</tr>
<tr>
<td>sakke</td>
<td>tafde</td>
<td>no feewi</td>
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<td>baylo</td>
<td>saade</td>
<td>pade</td>
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<td>leppi</td>
</tr>
<tr>
<td>mecca</td>
<td>soodde</td>
<td>kcohone</td>
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<tr>
<td>leppi</td>
<td>tiidde</td>
<td>jawo</td>
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<tr>
<td>jawo</td>
<td>feewnude</td>
<td>ƙaggge</td>
</tr>
<tr>
<td>nauru</td>
<td>feewnireede</td>
<td>geese</td>
</tr>
<tr>
<td>Garba</td>
<td>zaamdaade</td>
<td>njemndi</td>
</tr>
<tr>
<td>Daawuuda</td>
<td>yee;taade</td>
<td>gollal</td>
</tr>
<tr>
<td>O</td>
<td>liggaade</td>
<td>mece</td>
</tr>
<tr>
<td>a-mi</td>
<td>jeeroraade</td>
<td>mo</td>
</tr>
<tr>
<td>Ṇe</td>
<td>diippinge</td>
<td>kam</td>
</tr>
<tr>
<td>Artisanal</td>
<td>yocdde</td>
<td>ustondirde</td>
</tr>
</tbody>
</table>

6 - Missing words:
Garba: Muusaa! _____ mi liggey _____ fitiram _____ en.
Muusaa: _____ ko _____, o _____ ko geese, oya ko _____ o _____,
        _____ ko _____ njemndi _____ o _____ ko kappge e _____.
Garba: Gooto _____ won _______?
Muusaa: _____ tawi ko _____ naamndingal _______.
Garba: ko _____ peewnataa _____ ene _____ no _______.
Muusaa: Ahan! _____ ebe _____ mafbe.
Garba: Ko _____ tagi ebe _____ coggu.

Muusaa: Kala _____ yoodi _____ tiidi ___, a ____ tan
________ do _______ fof.

Garba: _____ mi addoraani ____, njehen ____ uunnde ____;

Daawuuda: Alaa, ceerno ____ e leppam ____, mi ____ ma.

Garba: Mboodo ____ kono ____ mi haa ____ garooje, ma ____
sood _____ so _______ jabi.

Daawuuda: ____ mi nann, _____ ngar-daa _____ naamndo-daa

Daawuuda Cise.

F - QUESTIONS ON THE DIALOGUE:

1 - No mbad-oon?
2 - Hol to Garba-e Muusaa njahi?
3 - Hol bee fitiram golle en be Muusac sifii?
4 - Hol ko woni liggoy maabo?
5 - Hol ko baylo njamndi ndanceri tafata?
6 - A meedii yiye fitiram golle en?
7 - Ko çe peewnata koo ene yoodi?
8 - Mate ebe dissini mecce mebbe?
9 - Ko tagi fitiram golle en ene tiidi coggu?
10 - Neddo ene waawi ustondireedo?
11 - A meedii ustondireede?
12 - Won kc Garba soodi?
13 - Ko tagi Garba soodsani?
14 - Kaaludo e Garba oo ko fitiram golle?
15 - Ko woni liggoy mako?
16 - No maabo oo wiyetee?
17 - Aan noon no mbiyete-fan?
18 - Mande Garba ruttoo to fitiram golle en?
19 - Soo ruttiima hol noo naamndotoo?
20 - A meedii yahde to fitiram golle en doo e koes?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Ko jom boru locpata boru mum.
- Ko mejjere humi mbeewa e laaci.
- Jande yawtataa.
- 1. La ko ekkaaka waawetnaake.
LESSON TWELVE
SAYING GOOD BYE

A - CULTURAL NOTE:

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

Yaa tawoy jam!

B - LIST OF VOCABULARY WORDS:

<table>
<thead>
<tr>
<th>Teddungal</th>
<th>YEeweende</th>
<th>MBayniligu</th>
<th>Jiidal</th>
<th>sehil</th>
<th>woppitde</th>
<th>yeewnude</th>
<th>wayrude</th>
<th>yoomde</th>
<th>muusde</th>
<th>tawoyde</th>
<th>waasde</th>
<th>yejjitde</th>
<th>tintinde</th>
<th>sahaa e sahaa Hanka H Hankadi</th>
<th>wadde</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honor</td>
<td>Nostalgia</td>
<td>Saying good bye</td>
<td>Meeting</td>
<td>Friend</td>
<td>Leave or abandon with something</td>
<td>To miss</td>
<td>To be ages since, it's been long</td>
<td>To be sad</td>
<td>To find</td>
<td>Not to do something, to be poor</td>
<td>To forget</td>
<td>To inform</td>
<td>From time to time</td>
<td>Now, on then</td>
<td>That's why, it is the reason why</td>
</tr>
</tbody>
</table>

C - DIALOGUE:

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

Garba : Asalaa Maleykum! Jar halli e mon?  
Muusaa: Ko jam tan! hono mbaa-daa e tampere?
Garba : Ko rawduma, teddunpal ma janna ko janna ko maa kootoowo leydi amen.
Muusaa: Ijjam! Ada woppida min o yeewe-nde.
Garba : Iih! a yih day, ma yeewnii jinnasabam hankadi, sabu ni wayrri Amerik duubi tati.
Muusaa: Waddo ade yoomi hannde.
Garba : Ko goonga sabu mbayniligu cee muusi.
Muusaa: Yaa tawoy jam! mbaaasaa noon yejjitde min.
Garba : Mi sikkaani, so Allah jabii ma ni winnde sahaa e sahaa.
kala, ka shelim mooyyn.

Muusaa: A tintinii jom wuro, koo sehil maa o wonnoo dey?

Garba: Eey, ko toon paa-mi nii so mi ummima galle Faati en.

Muusaa: Ndeen noon, jiidal jam! min calminii koreeji maa.

-friend.

Did you tell it to the chief, he was your good friend too?

Yes, I am going there right now after saying good bye to Faati's

In that case, see you next in peace!

We greet your family.

D - GRAMMAR:

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

Mboodo foti fooftaade sabu mi tampii

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

Ndeen r' jaawintaano sigareet

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

Mi alaa tawo kaalis, ndeen fad haa lowru maaya.

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

Abu arsani tawo wadde njehen (ndeen noon)
Garba ko kootoowo janno Amerik wadde omo yoomi.

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

Liikon kon ko nii faaminirtree
Galle wakko ko hono nii wayi

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

E - EXERCISES:

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

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

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

1 - Liggotoo bea ene poti fooftaade ______ be tampi no feewi;
2 - Abu yakkataano goro ______; jooni omo duudee;
3 - Liikon kon ngraani tawo ______; toppito gaa mbalka kaa;
4 - rawane kaasamaas ene tobee no feewi.
5 - Dee balde fof o sellaano omo fooyi.
6 - Suudu ko darnirtee.
7 - Cafroowo oo arani hannie eden mbaawi hootde.
8 - O haaytii defde ataay warga nasii.
9 - Caya makko ko hono Rootiraa.
10 - Liddi ngalar jooni kono maayo npoo enc livnno.

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

4 - Translate this sentences into English:
1 - Sehil maa woni ko e mbayniigu.
2 - Booyataa bee koota wuro mabbe.
3 - Janngo ko min sooyocbe liikon kon.
4 - Garba wayrii wuro mum duuhi tati.
5 - A yeeynii jinnaabe waa hankadi.
6 - Aysata ko sehil makko wannoo.
7 - Woto yejjit jom wuro dey.
8 - Ndeen omo jaawinatno siizareet.
9 - O wayniira hotdiibe wekko fof.
10 - Mbayniigu enc muusi.

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

| Garba | mbayniigu | Jiidal | koctol | sehil | jinnaabe | 0 | we | mbodo | jom wuro | mi | on | a | jaango | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . | . . . |
|-------|-----------|--------|--------|-------|----------|---|----|-------|----------|---|----|---|--------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| waynaade | hooyde | munsde | yoomde | ummaade | tawoyde | waasde | yejnaade | tintinde | wayruude | yeeynuude | woppitde | ruttaade | wonde | wayruude | Winrdude | leydi makko | jinnaabe | mbayniigu | duuhi tati | yontere | mayirde lewru | hankadi | Amerik | Janngo | hannde | yeeweende | Galle jom w oo | jom wuro | bataake | min |
Garba : Asalaa Malcykum! ____ ኩሊ ው መን?

Musaa: ______ jam than, hono mbad-daa e tampere?

Garba: Ko mawdum, ____ maa jannoo ko mi ____ leydi ____.

Musaa: _____ ada ____ ሊለ ወ ላ ወ ላ ወ ላ.

Garba: _____ a yi ____ mi yeeynii jinnaabe amen _____ sabu mi ______

Amerik duubi tati.

Musaa: _____ ada yoomi hannde.

Garba: ____ ____ sabu ____ ene muusi.

Musaa: Yaa tawoy jam! _____ ____ yejjide ሊለ.

Garba: Mi sikkaani, so Allaa: jaa bi ma mi winnde ______

_____ ____ kaa sehilaam ______

Musaa: A _____ jom wuro, ko sehil maa o ______ ____.

Garba: ____ ko toon maa-mi ____ so mi ummiima galle Faati en.

Musaa: _____ noon, ______ jam, min calminii koreeji maa.

F - QUESTIONS ON THE DIALOGUE:

1 - Asalaa Maleykum?
2 - No mbad-don e tampere?
3 - Garba woni ko e mbayniigu?
4 - Hol ko Garba teddiniri Musaa?
5 - Hol ko Garba woppitda Musaa en?
6 - Hol be sehil Musaa: yeeyni?
7 - No foti duubi o wyaari Amerik?
8 - Ko taji Garba ene yoomi hannde?
9 - Cikku-daa mbayniigu ene muusi?
10 - Nde ngummotono-daa Amerik a wayniima?
11 - Hol ko Musaa naamndii Garba?
12 - Garba tintini jom wuro?
13 - Jom wuro ko sehil Musaa?
14 - Aan hol sehil maa?
15 - Hoto Garba fay so ummiima galle Faati en?
16 - Mande Garba ruttooto Seneeqael?
17 - Hol kootowo Amerik jaqngo?
18 - Mande nduttoto-da Amerik?
19 - Hol ko Muusa flaasii Garba?
20 - Hol be Muusaasl salmini?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko jahoowo woni jihoowo.
- Mo wuuri anndaani oon aldaani.
<table>
<thead>
<tr>
<th>FULAAR</th>
<th>ANGLAIS</th>
<th>FRANÇAIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keewal</td>
<td>Abundance</td>
<td>Abondance</td>
</tr>
<tr>
<td>Ukkere</td>
<td>Flow-Flood</td>
<td>Affluence</td>
</tr>
<tr>
<td>Ballal</td>
<td>Aid-Help</td>
<td>Aide</td>
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<td>Ballondiral</td>
<td>Soul-Spirit</td>
<td>Aide-mutuelle</td>
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<td>Love</td>
<td>Amé</td>
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<td>Aversion-Dislike</td>
<td>Amour</td>
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<td>Benevolence</td>
<td>Bénéédiction</td>
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<tr>
<td>Yurmeenée</td>
<td>Happiness</td>
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<td>Halu</td>
<td>Goodness</td>
<td>Bonheur</td>
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<tr>
<td>Moyyere</td>
<td>Courage-Pravity</td>
<td>Bonté</td>
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<td>Cuusal</td>
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<td>Bravoure</td>
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<td>Jikku</td>
<td>Grief</td>
<td>Caractère</td>
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<td>Suno</td>
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<td>Weltaare</td>
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<td>Désobéissance</td>
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<td>Yidde (tuuyo-sago)</td>
<td>Desire-Wish</td>
<td>Désir</td>
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<td>Musiiba (halkaare)</td>
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<td>Pain</td>
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<td>Douleur (morale)</td>
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<td>Excuse</td>
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<td>Flattery</td>
<td>Flatterie</td>
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<td>Folie</td>
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<td>Manngu</td>
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<td>Grandeur</td>
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<tr>
<td>Ngañgu</td>
<td>Hate</td>
<td>Haine</td>
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<td>Haste-Hurry</td>
<td>Honneur</td>
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<td>Honour</td>
<td>infortune</td>
</tr>
<tr>
<td>Baasal</td>
<td>Misfortune</td>
<td>Insolence</td>
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<td>Bon-needaagu</td>
<td>Intention</td>
<td>Intention</td>
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<td>Jealousy</td>
<td>Jalousie</td>
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<td>Joy</td>
<td>Joie</td>
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<td>Weltaare (welo-welo)</td>
<td>Louange</td>
<td>Louange</td>
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<tr>
<td>Yettooore (manoore)</td>
<td>Mal</td>
<td>Mal</td>
</tr>
<tr>
<td>Bone</td>
<td>Evil</td>
<td>Misère</td>
</tr>
<tr>
<td>Miskinaagu</td>
<td>Misery</td>
<td>Modestie</td>
</tr>
<tr>
<td>Yankaare</td>
<td>Modesty</td>
<td>Moyen</td>
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<tr>
<td>Foere</td>
<td>mean</td>
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**LEXIQUE PAR THEMES:**

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III - LES MALADIES:

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83
IV - LES SAISONS ET LE TEMPS QU'IL FAIT:

Ndunngu Summer
Kawle Autumn
Dabundu Winter
ceedu dry season
Demminaare Spring
Nguleeki Heat
Jaangol freshness
Henndu wind
Tobo rain
Gijaango thunder
Dulleendu whirlwind
Majje flash of lightning
Kammu (asamaan) sky
Lewru moon
Hoodere star
Namgal naange Hail
Rowte harmattan
Mbooy mist
Higgii cloud
Ruulde rain
Timtimol snow
Naange sun
Buubri shadow
Nibbere Twilight
cajiiri dawn
Breedoo morning
duki daybreak
Subaka afternoon
Kikide night
Jamma evening
cuturo twilight-dusk
caloura day
caloura week
caloura month
caloura year
caloura hour
caloura sunset
caloura day
caloura midday
Fecere jamma midnight
Jamaa moment
Saaha epoch
Jamaanu cardinals points
Yonta north
Jookli south
Newo east
Worgo west
Funaange generation
Huranga storm
Naange e hoore mirage
Yonta petite pluie
Wis-wis orage
Yiwoonde mirage
Mereere pluie avec vent
Suruuro
V - THEMES GEOGRAPHIQUES:

FonnGO (noral) Bank
Bakkere Mud
Ladde bush
Tulde hill
Waraago river
Maayo forest
Ladde sukunde bush-hedge
Dunndu ford
Duunde island
Weendu lake
Geec see
Haayre mountain
Nadde plain
Foonde Tray
Canungol brock
Ceenal sand
Leydi ground

Mbaalwaalndi
Ndouuf-nduufoldi
Leydi
Loopal
Gammbol
Ilam
Doornde
Hokkere
Ndema
Sammeere/Wutaandu
Wafdu
Ngessa
Nammbu
Liigoo
Abbr e
Basalal
Demoowo
Munke
Buudol
Dennde
Jayeere
Faawru
Coñal/kelal
Faataata
Follere
Kañnje

Berge
boue
brousse
colline
courant
fleuve
forêt
buisson
gué
ile
lac
mer
montagne
plaine
plateau
ruisseau
sable
sol
sol infertile
sable pulvérulent
terre
vallée humide
barrage
inondation
fumier
sécheresse
sarclage
épis
faucille
charrue
jardin
cotonneraie
grain
tige
cultivateur
maïs
courge
pastèque
melon
grenier
récolte
patate
oseille
Gombo
LEXIQUE DE QUELQUES ADJECTIFS USUELS :

<table>
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<tr>
<th>Frangais</th>
<th>Français</th>
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**LES ADJECTIFS (SUITE) :**

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<td>Jurminiido</td>
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<td>puant</td>
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<td>odorant</td>
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<tr>
<td>uuuri</td>
<td>expensive</td>
<td>cher (prix)</td>
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<tr>
<td>tïidi</td>
<td>rare</td>
<td>rare</td>
</tr>
<tr>
<td>sadi</td>
<td>pointed</td>
<td>pointu</td>
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</tbody>
</table>

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LEXIQUE PAR THEMES:

I - LA FAMILLE ET LA PARENTE :

Galle  house
Desngu  family
Jinnaabe  parent
Koreejj  relatives
Neene (yumma)  mother
Baaba  father
Maama  Ancestors
Maama gorko  grandparents
Maama debbo  parents
Debbo  parents
Gorbo  parents
Biddo  parents
Gaawiraado (kaaw)  mother
Gorgilaado (gorgol)  father
Escriado  uncle
Dendiraado  aunt
Miñiraado gorko (walla debbo)  father or mother-in-law
Mavniraado gorko (walla debbo)  cousin
Afo  cousin
Kodda  cousin
Jom-suudu  co-epouse
Jom-galle  co-epouse
Mawliraado  fiancé
Yam-yamo  fiancée
Nboomri  fiancé
Snpata  fiancée
Diwo  fiancé
Surga  fiancé
Tiggu  fiancé
Funeebé  fiancé
Aliyatta'imu  fiancé
Baaye  fiancé
Luuti  fiancé
Nayeajo  fiancé
Dimaro  fiancé
Sehil  fiancée
Kodo  fiancée
Giyaaraado  fiancé
F'dide  fiancé
Awde  
Asde  
Defde/Sagginde  
Mahde  
Dilde  
Humde  
Hirsude  
Werde  
Huttude  
Weelnaade  
Wakkaade  
Roondaade  
Rusde  
Fittude  
Fasde/Wulde  
Fasnuude/Wulnude  
Juddé  
Unde  
Basitaade  
Wottaade  
Hirtaade  
Hoorde  
Goobde  
Heñaade  
Heppude  
Limde  
Ustude  
Reyduude  
Foccude  
Sowde  
Wostaade  
Luukde  
Safrude  
Gaamaade  
Weddaade  
Ligude  
Montude  
Wimndude  
Weltaade  
Metininde  
Salaade  
Jabde  
Jabde/Xebde  
Naawde  
Sokde  
Yaltude  
Naatde  
Nabbuude  
Yineaade  
Taccude  
Dartaade  
Soppinaade/Diccaade  
Tukaade  
Reende  
Rokkude/Hokkude  
Hootde  
Seekde  
Renndinde/Jibde

to go fishing  
to dig  
to cook  
to build  
to trace/to draw  
to lie  
to kill  
to kill  
to cut up  
to carry in hand  
to carry on one's back  
to carry on one's head  
to convey transport  
to clean  
to boil  
to make boil  
to grill/to toast  
to pound/crush  
to take breakfast  
to take lunch  
to dîner  
to fast  
to dye/to tint  
to hurry  
to be in a hurry  
to count  
to lover  
to increase  
to share/to split wood  
to multiply  
to exchange  
to chout  
to treat  
to be hurt/wounded  
to throw  
to hang  
to erase  
to write  
to be happy  
to set angry  
to refuse  
to agree  
to receive  
to judge  
to prison  
to go out  
to enter  
to climb/to go up  
to swim  
to cross  
to stop  
to squat/crouch  
to bend (down)  
to keep  
to give  
to sow  
to tear  
to mixt  
pêcher  
creuser  
cuisiner  
bâtir/construire  
tracer  
mettre au piquet  
gorger  
tuer  
dépecer  
porter à la main  
porter en bandoulière  
porter sur la tête  
transporter  
balayer  
bouillir  
faire bouillir  
griller  
piler  
prendre le petit déjeuner  
prendre le déjeuner  
prendre le dîner  
jeûner  
teinter  
se précipiter  
se presser  
compter  
diminuer  
augmenter  
diviser/partager  
multiplier  
échanger  
crier  
soigner  
se blesser  
lancer  
accrocher  
éffacer  
écrire  
étre content  
se fâcher  
refuser  
étre d'accord  
recevoir  
juger  
emprisonner  
sortir  
entrer  
monter  
nager  
traverser  
s'arrêter  
s'accroupir  
se courber  
garder  
donner  
coudre  
déchirer  
mélanger
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<tr>
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<th>English Translation</th>
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<td>Yaminde</td>
<td>to discourage</td>
</tr>
<tr>
<td>Sellinde</td>
<td>to argue</td>
</tr>
<tr>
<td>Yermude</td>
<td>to compare</td>
</tr>
<tr>
<td>Janngude</td>
<td>to learn</td>
</tr>
<tr>
<td>Jannginde</td>
<td>to teach</td>
</tr>
<tr>
<td>Natde</td>
<td>to draw/to design</td>
</tr>
<tr>
<td>Sehde</td>
<td>to sculpt</td>
</tr>
<tr>
<td>Fiddé</td>
<td>to dictate</td>
</tr>
<tr>
<td>Reftaade</td>
<td>to revise/to look over</td>
</tr>
<tr>
<td>Heblaade/Feewnitaade</td>
<td>to prepare oneself</td>
</tr>
<tr>
<td>Warnaade</td>
<td>to say good bye</td>
</tr>
<tr>
<td>Dannade</td>
<td>to travel</td>
</tr>
<tr>
<td>Yillaade</td>
<td>to visit/to foresee</td>
</tr>
<tr>
<td>Yeebde</td>
<td>to admire</td>
</tr>
<tr>
<td>Fijide</td>
<td>to play</td>
</tr>
<tr>
<td>Habde</td>
<td>to fight</td>
</tr>
<tr>
<td>Attude</td>
<td>to accompany</td>
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<tr>
<td>Addude</td>
<td>to bring</td>
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<tr>
<td>Nawde</td>
<td>to take away</td>
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<tr>
<td>Hoccuade</td>
<td>to pick up</td>
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<tr>
<td>Lootaade</td>
<td>to wash oneself</td>
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<tr>
<td>Rämde</td>
<td>to cultivate</td>
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<tr>
<td>Muayde</td>
<td>to die</td>
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<tr>
<td>Jibineede</td>
<td>to give birth</td>
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<tr>
<td>Mawnude</td>
<td>to grow up</td>
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<tr>
<td>Fudde</td>
<td>to grow (plant crop)</td>
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<tr>
<td>Soñde</td>
<td>to harvest</td>
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<td>to stand up</td>
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<td>to cry</td>
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<td>Modde</td>
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<td>Dojjude</td>
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<tr>
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<td>Jalde</td>
<td>to laugh</td>
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<td>Wutitude</td>
<td>to blow</td>
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<tr>
<td>Foofde</td>
<td>to respire/breathe</td>
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<td>Fahde</td>
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<td>Fesde</td>
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<tr>
<td>Nawde</td>
<td>to be sick</td>
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<tr>
<td>Faawngude</td>
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<td>Foosejde</td>
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<tr>
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<tr>
<td>Wuurde</td>
<td>to live/be alive</td>
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<td>Yarnude kolce</td>
<td>to water</td>
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<td>Nehde</td>
<td>to rear/breed</td>
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<tr>
<td>Birde</td>
<td>to milk/draw</td>
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<tr>
<td>Nallude</td>
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