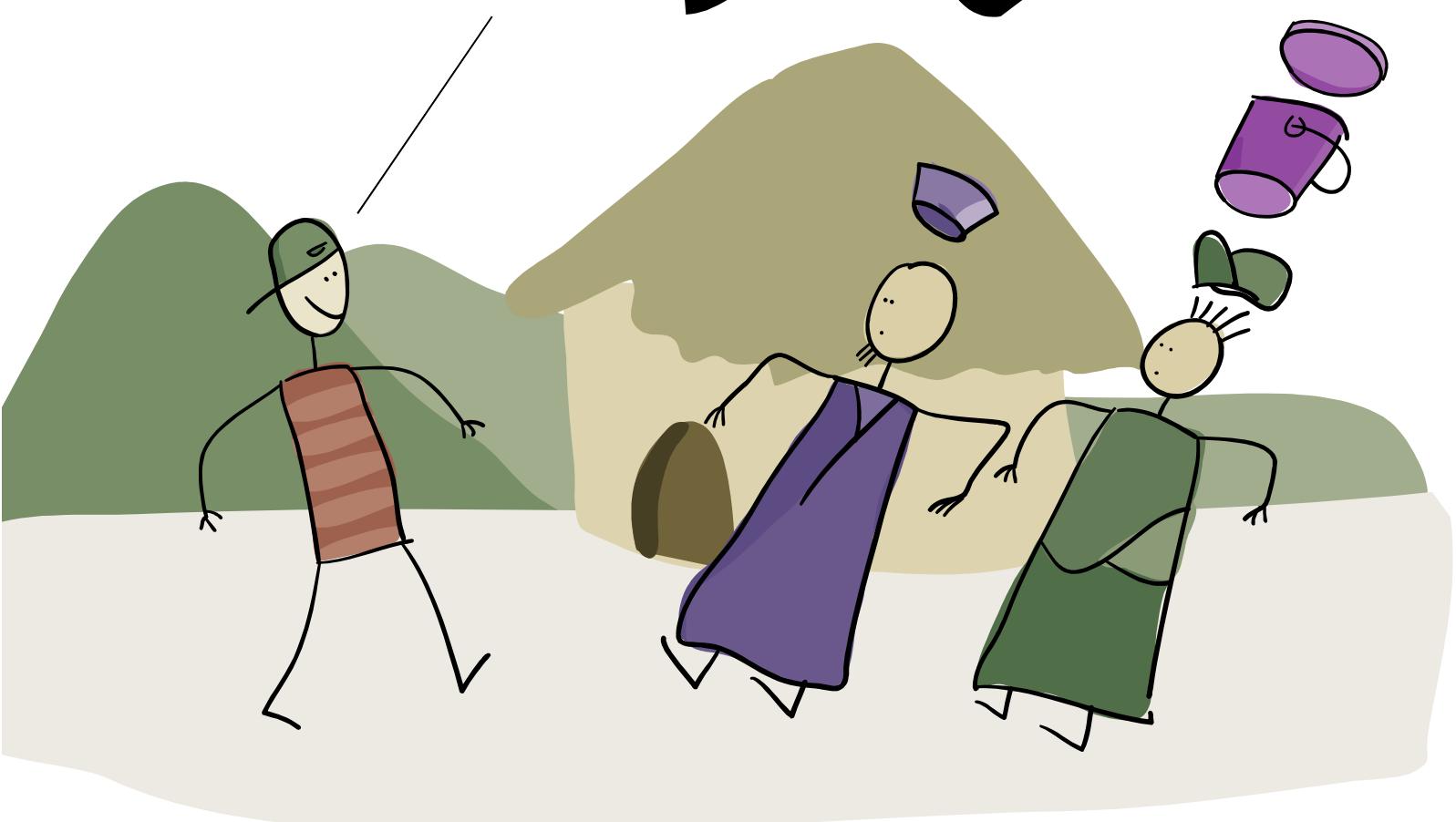


mido waawi Pular!



LEARNER'S GUIDE TO PULAR (FUUTA JALLON)

Includes 9 Competences & 4 Texts Funny Pictures Dialogues

Vocabulary Phrasebooks Grammar Exercises Cultural Notes

Reference Tables Historical Background Unsolicited Advice

Contents

Introduction

About Pular	i
A brief history of the Fuuta-Jallon Fulbe	i
How to use this book.....	ii
Tips on learning Pular at post	ii
Working with an informant	iii
About mixing Pular and French.....	iii
Other Pular resources	iv
Pular texts	iv
About this edition	v

Competences

[Greetings]	1
[Introductions]	7
[Family].....	13
[Places & Things]	23
[Food]	33
[Body].....	43
[Shopping]	55
[Travel & Directions]	67
[Daily Activities]	79

Texts

[Ceremonies].....	87
[Fable]	97
[Useful Advice].....	103
[Oral History]	107

Reference Tables

Table 1. Comprehensive chart of verb endings.....	109
Table 2. Examples of the most common verb forms.....	110
Table 3. Personal Pronouns.....	113
Table 4. Class system summary	114
Table 5. Class pronouns	116
Table 6. Some common irregular adjectives.....	117

Introduction

About Pular

Pular is in the Atlantic branch of the Niger-Congo language family. Other languages in the Atlantic branch are Wolof, Serer, Koñagi, Baga, Landuma, and Kissi. The Mandé branch is also in the Niger-Congo family, and includes Maninka, Susu, Jakanke, Jalonke, and Soninke.

The dialect taught in this book, known as **Pular Fuuta**, is spoken in the area that once comprised the theocratic kingdom of the Fuuta Jallon (most of which is in modern-day Guinea). Other dialects in the area are **Fulakunda**, spoken in Casamance (southern Senegal) and parts of Guinea-Bissau and Gambia; and **Pulaar**, the language of the Toroobe (Toucouleur) in Northern and southeastern Senegal and southern Mauritania (as well as in Dingiraye in Guinea). Other forms of Pular are spoken in Niger, Mali, Nigeria, Burkina Faso, and Cameroon. Linguists sometimes refer to Pular and its first cousins by the generic name of **Fulfulde**.

It is a useful language in West Africa, not only because it has relatives in so many different countries, but also because the Fulbe-Fuuta are everywhere. As a result of large emigration movements over the last 50-60 years, every West African capital has a colony of Fulbe traders, merchants, etc. Today there are over 2.5 million speakers of the Fuuta Jallon dialect, out of around 14 million Pular speakers total.

A brief history of the Fuuta-Jallon Fulbe

You may hear a lot of stories about the origin of the Fulbe¹: they came from Ethiopia, they came from Australia, they're the lost tribe of Israel, and so on. There are several causes for this speculation: The French wondered about their light skin and fine features, and their language seemed unrelated to any of the surrounding languages; add to this the fact that there are credible historical sightings of the Fulbe as far east as Libya and Egypt. And the Fulbe themselves like the idea that they are somehow mysterious, different from (and perhaps superior to) their neighbors.



More recent research in anthropology and linguistics lends support to the following story: The Fulbe originated north of the Senegal river, in what is now Mauritania. They traveled widely; some wandered east, where they were Islamicized by Arabs or Berbers, and eventually returned west.

The Fuuta Jallon was settled by the Fulbe in two waves: the first, possibly as early as the 13th century, consisted of pagan (non-Islamic) Fulbe, known as **Pulli**. The second began in the 16th century and consisted of Moslem Fulbe from Macina in what is now the republic of Mali.

This clan of Fulbe originally shared the Fuuta Jallon with its other inhabitants, non-Muslim Fulbe and Jallonke. Sometime in the 17th century, though, they became fed up with the pagans' drinking and dancing, and declared holy war. This **jihad** was long and bloody and featured a number of atrocities, if the Fulbe's own oral history is to be believed. When the dust settled (around 1725), the Muslim Fulbe had established a federal theocracy under Islamic law, with a central ruler in Timbo (near present-day Mamou), a holy city

Approximate extent of the Islamic kingdom of the Fuuta Jallon, 19th century. Towns established or made important by the French are in parentheses.

¹ Also known as the **Peuhl** (the Wolof word for them) or the **Fula** (the Hausa word for them). **Fulbe** is what they call themselves (**Pullo** in the singular).


**ANCIENT
WISDOM
OF THE FULBE**

A **tindol** is a proverb or pithy saying. We've featured a few our favorites more or less at random throughout the chapters.


**KEY
WORDS**

Pular is a lot more different from English than, say, Spanish or French. This means that many concepts are expressed in fundamentally different ways. Throughout this book we try to explain common words that may have no direct equivalent in English, but which are essential to the way the Fulbe express themselves.


**CULTURAL
NOTES**

No language exists in a vacuum; it is impossible to understand Pular without understanding the culture of the Fulbe. Each chapter includes cultural notes to provide context for the language and to prepare the learner for life in the Fuuta. Many of these notes include set phrases that are useful in certain situations. The grammar or vocabulary presented in these phrases may not be covered until later in the book.

in Fougoumba, and seven other provinces (**diwe**) with a certain amount of autonomy. Labe quickly became the wealthiest and most powerful of these, expanding its borders to the north and west until it encompassed an area nearly as long as the rest of the kingdom put together.

From the outset this kingdom was plagued by power struggles. The descendants of the first **Almaami** (Imam/king) quickly split into two houses, the **Alfaya** and the **Soriya**, which fought more or less incessantly throughout the history of the kingdom.

For a while a system of *bicephalism* was formalized, in which there were always two Almaamis, one from each house, who would trade off power every two years. In practice this didn't work out very well, as one might expect; and reigning Almaamis stood a good chance of having their heads cut off and delivered in a gourd to the Almaami-in-waiting.

The French were able to establish themselves in all the surrounding areas long before they made any headway in the Fuuta. They were finally able to capitalize on internal power struggles, and on Labe's hopes for greater autonomy. In 1896, at the battle of Pore-Daka, the French, along with the armies of **Alfa Yaya**, chief of Labe, defeated the last Almaami, **Bubakar Biro**.

The colonial authorities moved quickly to consolidate their power over the area, putting puppet chiefs in place, dividing the Fuuta in order to strengthen leaders favorable to them, and little by little diluting the role of the Almaami. As Alfa Yaya watched his authority slip away, he tried to organize an uprising against the colonists; but his plot was discovered, and he was sent into exile. He died in a prison colony in Mauritania.

How to use this book

This book was written to complement and support an intensive 3-month training for Peace Corps volunteers. It is primarily intended to be used alongside daily classes led by an instructor who is a native speaker of Pular. It is also designed to serve as a reference and study tool for the volunteer once at site, whether or not they received extensive language training beforehand.

The vocabulary, texts, and examples draw heavily from the experience of volunteers, and the competences reflect the communications needs of someone living and working in a village or town in the Fuuta Jallon.

Having said all that, there is no reason why this book couldn't be used by someone learning en-

tirely on their own, or by someone with needs different from those of a PCV. We hope that travelers, researchers, development workers, missionaries, and others might find this guide useful.

The book is divided into two parts: 9 competence-based chapters, based on cartoon dialogues, which can be covered in three months of training; and 4 chapters based on texts, intended for independent study at site. These texts are considerably more difficult than the dialogues given in the competences; they are raw excerpts from documents written by and for native speakers, and have not been simplified for the learner. They offer a variety of writing styles and illustrate some more advanced grammatical structures.

Each chapter includes one or more dialogues or texts, a vocabulary list, one or more points of grammar, cultural notes, and exercises. For those using this book to study independently, we suggest the following approach to each chapter:

① Read the **dialogues** or text, trying to figure out words you don't understand from the pictures or the context, before peeking at the vocabulary list. In the vocabulary lists, we've tried to be comprehensive; don't be intimidated. The lists are intended to serve as a reference, and you shouldn't feel that you need to memorize every word right away. Sometimes the essential beginners' vocabulary is highlighted; focus on this, then learn more of the vocabulary when you can.

② Review the **grammar** points, looking back to the dialogue or text for examples. Don't be intimidated by the grammar either; it is there for your reference. Just read through it once, then refer back to it when necessary. These explanations are here to help answer any questions you may have about the way the language works, not to make you feel like you don't speak Pular until you master all the rules.

③ Work the **exercises**, then have a native speaker help you correct your work (see below for more about working with an informant). Do them in pencil and fix any errors, so that the worked exercises themselves provide a useful resource.

Tips on learning Pular at post

Not everyone has the benefit of months of intensive language training before arriving at

post; even if you did have this training, you will need to continue to put effort into learning the language on your own once you're at your site.

Perhaps this goes without saying, but we'll say it anyway: *this book should not be the focus of your self-directed language study*. You will learn Pular from Pular speakers, not from a book; this manual is just a crutch, a reference to help answer your questions, a shortcut to understanding how the language works.

You need to spend a lot of time just listening to Pular being spoken, but you also need time focused on studying the language. Hire a tutor/informant, make a schedule, and keep to it.

Much of the following advice is summarized from *Learning a Field Language* by Robbins Burling (Ann Arbor: U. Michigan Press, 1984), which is full of helpful hints and takes about an hour to read cover to cover. It is a small green paperback; Peace Corps has many copies.

- ***Focus on comprehension rather than production.*** Once you can understand a certain percentage of what is being said, you will begin to make much more rapid progress. You will come to speak correctly without having to think about the grammar involved, because you already have an ear for what "sounds right."
- ***When you do speak Pular, don't be afraid to make mistakes.*** Focus on getting out whatever message it is you want to communicate. In fact, it is better if your Pular is a little broken, because this indicates that you are learning, and prompts the other person to speak slowly and be patient with you.
- ***Focus on vocabulary rather than grammar.*** Your priority is to communicate, not to speak elegantly. You can get by with a minimum of grammar; "me want water" is understandable and unambiguous. Without vocabulary, you can neither speak nor understand.
- ***Use mnemonic tricks*** to learn many words quickly: associate a Pular word with a similar-sounding English word, and then make up a visual association between the two concepts, no matter how far-fetched. **Dogugol** means "to run"; so picture a dog running. **Ngesa** means "field"; so picture a flock of geese sitting in a field.

Working with an informant

If you hire someone to help you learn Pular, you should not think of them as your teacher or tutor. Very few Fulbe have ever needed to think about how Pular grammar works or have been trained to teach Pular as a second language. If they are edu-

cated, they may try to shoehorn Pular into French grammatical structures they have studied.

You should think of this person as an *informant*, a natural source of authentic Pular speech. This book should be able to answer your grammatical questions. Your informant is there to provide you with spontaneous spoken language to learn from, and to help you build your vocabulary.

You will need to take the lead in giving structure to sessions with your informant; decide what you want to learn, and how you want to go about it.

More advice:

- ***Use a tape recorder.*** Give your tutor a topic and have them speak for three–five minutes into the tape recorder; even better, record a conversation between two people. Transcribe the recording with their help. Afterwards listen to the recording over and over until you can understand everything that is said without referring back to your notes. Completing this exercise *just once* can push your ability to understand spoken Pular to a new level.
- ***Don't start from French.*** Don't ask, "How do you say X in Pular?" This forces your informant to grope for a Pular equivalent to a French word, when such an equivalent may not really exist, or where several different words could be used in different contexts. Rather, have your informant generate speech, and then attempt to understand the words he or she has spontaneously used.
- ***Dedicate a lot of time to learning the language when you first arrive at post,*** particularly if you are a health or NRM volunteer and don't have a lot to do at first. This is the time you should spend getting to know your community, and learning Pular is an integral part of that process. Research shows that the more hours a day you spend studying a language, the more you get out of each hour; in other words, you get more from studying four hours a day for a week than from studying one hour a day for four weeks. This investment in time will serve you well once you shift into a more active role in your community.

About mixing Pular and French

Pular borrows promiscuously from other languages—and this dialect does so more than

others. For obvious reasons, most religious and legal terminology comes from Arabic; and huge amounts of French vocabulary have made their way into everyday conversation. There are also words from English, Portuguese, Malinke, Susu, Wolof, and others.

Every learner of Pular will need to strike a balance between using French words when appropriate, and speaking as pure a Pular as possible without using French as a crutch. On the one hand, if a French word is more widely used and understood than the “pure” Pular equivalent, then it makes more sense to use the borrowed term; for instance, **fuleer** (from *fleur*) is more widely used to say “flower” than **pindi** (the correct Pular word). And it makes little sense to make up words in Pular when there is already a French word being used; thus we prefer **soferjo** (from *chauffeur*) for “driver,” rather than the contrived **doginoowo** (“one who causes to run”). We don’t tell you how to tell clock time in Pular because no one ever does so; everyone either uses the French words (or the Arabic prayer times).

On the other hand, one can easily get into the lazy habit of lapsing into French when the Pular word doesn’t come to mind; in fact, many educated Fulbe speak this way. The danger is that this reliance on French may prevent you from expanding your vocabulary and refining your Pular.

In this book we try to teach Pular as it is spoken today by the average Pullo *who speaks little or no French*; if you are learning Pular, it is presumably in order to communicate with this person. This still includes borrowed vocabulary, but only those words that have been absorbed into the language and are universally understood by the Fulbe.

Depending on a given word’s degree of assimilation into the Pular language, we either render it in the Pular orthography (**dwaagol**, to need to, from *doit*) or in its original French spelling, in italics (*huit heures trente*).

Other Pular resources

This manual is intended to give an introduction to the basics of the Pular language. There is a great deal that has been deliberately left out or simplified to keep things accessible and friendly. The learner who wishes to study the language seriously on their own may find that this book doesn’t go deep enough or that some of the complexities of the language have been smoothed over.

The Protestant missionaries in Labe and Conakry, some of whom are trained linguists working

to translate the Bible into Pular, are the best source of Pular learning materials. The Peace Corps resource centers in Conakry and Labe also have a variety of documents. Here are some of the most useful resources for continued study.

■ **Evans, Barrie. *Teaching Grammar of Pular*** (*Christian Reformed World Missions*). This is the most complete and reliable Pular grammar around, and most of the grammatical explanations in this book are based on it. It was written by a missionary linguist, and some may find the technical language and occasional forays into obscure points of linguistics intimidating; but this is the definitive guide to the language and there are few grammatical questions it doesn’t answer. It is available at cost from the missionaries in Labe. Fuzzy copies of an older draft version are floating around Peace Corps as well.

■ **Evans, Barrie. *Dictionnaire Pular-Français-Anglais*** (*Christian Reformed World Missions*). This companion volume to the *Teaching Grammar* is the most thorough dictionary we know of. Although it is officially still a work in progress, the missionaries in Labe may provide you a copy of the most recent version for the cost of reproducing it.

■ **Fagerberg-Diallo, Sonja, Ph.D. *Pular: A Guide for the Dialect of Fuuta Jallon (Guinea)*** (*Joint Christian Mission to West Africa*). Written by a linguist who has studied a number of Fufulde dialects, this book complements Evans in some ways: it provides a wealth of cultural and historical background, and a number of useful annotated texts; and it puts this dialect in the context of its near relatives. However, some of the grammar explanations are just wrong, and a number of phrases from other dialects—which would be incomprehensible to most Fulbe Fuuta—have crept in; so use with care, and with the help of a local informant. Peace Corps has a number of red, hard-bound copies.

Pular texts

You may find written texts a useful tool for learning the language. One way to obtain large quantities of text to work with is to record *radio rurale* broadcasts (*Contes et légendes en langue Pular* or *Tinndi e Taali e Haala Pular*, Wednesdays at 11:00 p.m. is often good). Even better, give people a topic and have them talk into a tape recorder; and

then transcribe (see “Tips on learning Pular at post,” above)

Here are some other sources of text:

■ **Diallo, Abdalla. *Taali*.** These 19 folk tales were compiled as a masters’ thesis at Kankan University. They provide a wealth of raw material, and the stories provide an interesting look at the Pullo imagination at work. Peace Corps has a few copies, and so do the missionaries in Labe.

■ **Diallo, Al-Hajji Malaado Baame-Kuree.** *Taarixa Fii Alsilaamaaku* (*History of the Islamic State*). This is a transcription made by Barrie Evans of an oral history of the Islamic state of the Fuuta Jallon. The English translation is included, which makes it a very useful study tool; and the story itself is fascinating.

■ **Diallo, Aliou et Abdourahmane Diallo** (*trans.*) *Anndugol fii Danndugol: Savoir Pour Sauver en Pular* (*Service National d’Alphabétisation, 1995*). This 90-page guide to basic health care is particularly useful for health volunteers. There are chapters on birth control, childhood diseases, AIDS, etc.

There are a few publishers in Conakry, such as Editions Ganndal, producing Pular-language books—mostly poetry and songs. These can be found in bookstores around Conakry. The poetry is interesting but often the vocabulary is so elevated and the language so stylized that even native speakers end up scratching their heads trying to decipher them.

There are also a number of Pular texts available on the Internet; just type “Pular” into a search engine and see what turns up. Another good starting point is www.fuuta-jaloo.org.

About this edition

This is the second edition of this book. The first was written by Alfa Oumar Kona Baldé, with technical assistance and supervision from Mane Sylla of the CHP/Peace Corps training center in Thies, Senegal, in 1998. This second edition was produced by Herb Caudill (PCV Guinea 1997-99) and Ousmane Besseko Diallo.

We have attempted to add in this edition:

- the perspective of recent learners of Pular on how to approach the language;
- volunteers’ views on what language (grammar, vocabulary) is most useful;
- enough substance to be useful as a reference at post;
- a functional and compact layout and design to lower reproduction costs; and
- a sense of humor to keep the learner interested and to make the whole process of learning a strange tongue a little more bearable.

We suggest that this approach—collaboration between a Peace Corps volunteer who has learned the language and a trainer who speaks it as his or her mother tongue—is the best way to come up with a manual that is relevant, useful, and user-friendly for volunteers, while remaining accurate.

This is a work in progress, and we welcome advice and criticism from all sides: trainers, trainees, volunteers, Peace Corps staff, and others. This manual is available online at www.ibamba.net/pular; the authors’ email addresses are given below.

Herb Caudill thanks Ibrahima Barry, Oumar Diallo, Ousmane Besseko Diallo and Mamadou Ciré Pellal Diallo, as well as the people of Maali-Yamberen and surrounding villages, for teaching him Pular before, during, and after his service as a volunteer.

In addition the authors thank those who have looked over the first drafts of this document and who have suggested improvements: in particular, Becky Furth and Beverly Roberts.

Herbert Caudill

herb@ibamba.net

Ousmane Besseko Diallo

besseko@yahoo.fr

Conakry, Guinea, July 2000

Overview

		VOCABULARY	GRAMMAR	CULTURAL NOTES	KEY WORDS
S E C E N T E P E R I O D	①	<ul style="list-style-type: none"> ▪ Basic greetings ▪ Questions to which "Jam tun" is the correct answer ▪ Alternatives to "Jam tun" ▪ Taking leave ▪ Polite words ▪ Useful phrases for the beginner 	<ul style="list-style-type: none"> ▪ Spelling and pronunciation 	<ul style="list-style-type: none"> ▪ Respect ▪ Women and Islam ▪ Body language ▪ Greetings during prayertime ▪ The Will of God ▪ Living up to your predecessor 	
	②	<ul style="list-style-type: none"> ▪ Occupations ▪ Nationalities & ethnicities ▪ Social roles ▪ Phrasebook: Introductions ▪ A couple of handy words ▪ C'est madame ... ou mademoiselle? 	<ul style="list-style-type: none"> ▪ Personal pronouns 	<ul style="list-style-type: none"> ▪ Will you marry me? ▪ Last name games 	ko wonaa
	③	<ul style="list-style-type: none"> ▪ Family Members ▪ Phrasebook: Introductions ▪ Numbers (Up to 99) 	<ul style="list-style-type: none"> ▪ Possessive pronouns 	<ul style="list-style-type: none"> ▪ Family terminology ▪ Polygamy ▪ Age 	woo
	④	<ul style="list-style-type: none"> ▪ Some good interjections to know ▪ Nouns: A starter kit ▪ Verbs: A starter kit ▪ Prepositions ▪ Phrasebook: Places & Things ▪ More useful lines for the beginner 	<ul style="list-style-type: none"> ▪ Plurals ▪ Generic noun forms ▪ Nouns: An overview of the class system ▪ Articles ▪ Verbs: An overview ▪ The imperative ▪ Prolocutives 		
	⑤	<ul style="list-style-type: none"> ▪ Some stative verbs ▪ Some active verbs ▪ Some adjectives and adverbs ▪ Food nouns ▪ Essential everyday objects ▪ Asking questions ▪ Phrasebook: Food, drink & basic needs 	<ul style="list-style-type: none"> ▪ The stative ▪ Stative pronouns and the no particle ▪ The focused perfective ▪ Intensifiers 	<ul style="list-style-type: none"> ▪ Fasting and Ramadan ▪ Dinner's almost ready 	yo wata
	⑥	<ul style="list-style-type: none"> ▪ Nouns: Gore and disease ▪ Verbs: Sickness and pestilence ▪ Possibility ▪ Body parts: Things you only have one of ▪ Body parts: Things you have two or more of ▪ Phrasebook: Describing people ▪ Phrasebook: Health ▪ Physical traits 	<ul style="list-style-type: none"> ▪ Object pronouns ▪ Time vs. aspect ▪ The focused imperfective ▪ The progressive 	<ul style="list-style-type: none"> ▪ Visiting the sick ▪ Are you better? ▪ Attitudes towards the body 	waawugol wonugol
	⑦	<ul style="list-style-type: none"> ▪ Merchandise ▪ Verbs ▪ Nouns ▪ Numbers over 100 ▪ Measures ▪ Phrasebook: Food, drink, & basic needs 	<ul style="list-style-type: none"> ▪ The asserted perfective and imperfective ▪ Active verbs, stative verbs ▪ Demonstratives 	<ul style="list-style-type: none"> ▪ Cewdi alaal ▪ How to bargain ▪ When not to bargain 	kaa maa marugol jogagol hebugol jeyugol, jon
	⑧	<ul style="list-style-type: none"> ▪ Verbs ▪ Adverbs ▪ Directions ▪ Phrasebook: Lost and found ▪ Places ▪ Everybody talks about the weather... ▪ Phrasebook: Weather ▪ At the taxi park ▪ Phrasebook: Traveling 	<ul style="list-style-type: none"> ▪ Introduction to infixes ▪ The incremental infix -it- ▪ The manner infix -ir- ▪ 	<ul style="list-style-type: none"> ▪ Gifts and village hospitality ▪ Bush-taxi travel 	duudugol suusugol hulugol
	⑨	<ul style="list-style-type: none"> ▪ Verbs ▪ Phrasebook: Time ▪ Days of the week ▪ Prayer times ▪ Nouns ▪ Time words 	<ul style="list-style-type: none"> ▪ The simple imperfective ▪ Saying "when" ▪ Putting things into sequence ▪ The distative infix -oy- ▪ The associative infix -id- 	<ul style="list-style-type: none"> ▪ Clock time ▪ Synchronize your watches 	
T E X T S	①	<ul style="list-style-type: none"> ▪ Phrasebook: Naming ceremonies ▪ Phrasebook: Weddings ▪ Phrasebook: Funerals ▪ Phrasebook: Holidays 	<ul style="list-style-type: none"> ▪ The benefactive infix -an- ▪ The causative infix -in- ▪ Particles ▪ The true adjectives ▪ Subordination 	<ul style="list-style-type: none"> ▪ Gifts at ceremonies 	goddo goo gooto
	②		<ul style="list-style-type: none"> ▪ Talking about the past ▪ Class pronouns ▪ The allative pronoun ▪ The narrative verb form 		sikkugol
	③		<ul style="list-style-type: none"> ▪ The short question form ▪ Haray and Hara 		tawugol bee, maa haanugol fotugol
	④				

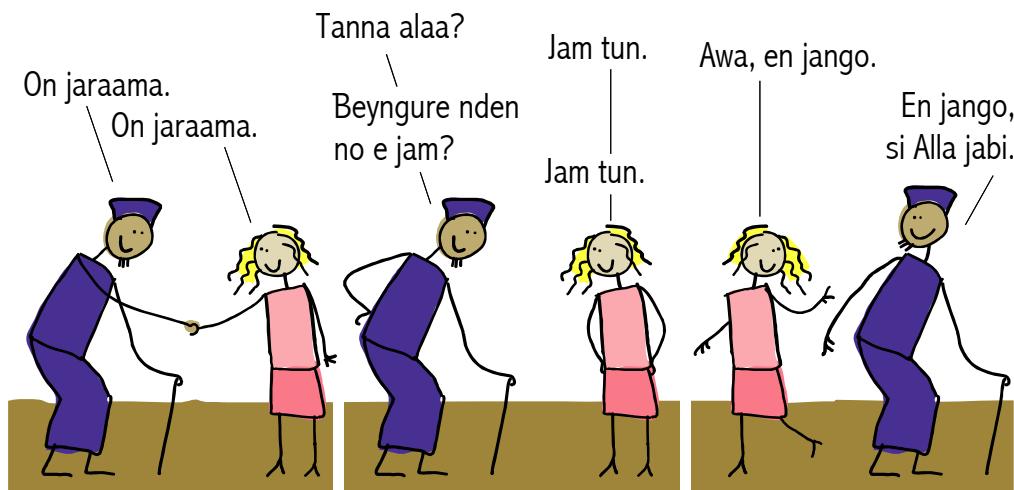
		THEME	TITLE	PAGE	
S E C E N T E R I P T O C C O M P E T E N T E S	❶	GREETINGS	No wa'i?	What's up?	1
	❷	INTRODUCTIONS	Wonaa mi Faranseejo, dey!	No, I'm not French!	7
	❸	FAMILY	Beyngure nden no e jam?	How's the family?	13
	❹	PLACES & THINGS	Ko hondun nii?	What's this?	23
	❺	FOOD	Beydu seeda!	Eat some more!	33
	❻	BODY	No butti seeda?	Are you better?	43
	❼	SHOPPING	Duytu seeda!	Come down a little.	55
	❽	TRAVEL & DIRECTIONS	Enee, Porto! A majju?	Hey, white boy, you lost?	67
	❾	DAILY ACTIVITIES	Hunde kala e saa'i mun.	Everything in its own time.	79
T E X T S	❶	CEREMONIES	Dennaboo, dewgal, faatunde.	Naming ceremonies, weddings, funerals.	87
	❷	FABLE	Fii nafa jeyeede.	The advantages of being owned.	97
	❸	USEFUL ADVICE	Ko beyngure kala haani andude fii laabal.	What every family should know about hygiene.	103
	❹	ORAL HISTORY	Almaami sakkitoro on.	The last Almaami.	107

Competence 1 [GREETINGS]

No wa'i?

(What's up?)

Salminagol mawbe (Greeting an old person)



Salminagol sukaajo (Greeting a young person)



In this chapter

Vocabulary

- Basic greetings
- Questions to which "Jam tun" is the correct answer
- Alternatives to "Jam tun"
- Taking leave
- Polite words
- Useful phrases for the beginner

Grammar

- Spelling and pronunciation

Cultural Notes

- Respect
- Women and Islam
- Body language
- Greetings during prayertime
- The Will of God
- Living up to your predecessor

*Lekkun bee e
dawkal mun.*

Every little tree gives its little bit of shade.



Respect

As in French, older people, authority figures, and strangers are referred to in the plural. In Pular this also applies when referring to someone in the third person; when referring to your father, for instance, you would say respectfully “they are sleeping” rather than “he is sleeping.”

That’s the easy part. To complicate things further, there is a special vocabulary of respect—verbs like “to come” or “to sleep” or nouns like “head” or “hand” have completely different forms when applied to someone of status.

VOCABULARY

This is a rather complete list of greetings. Do not think you need to know all of these at first; focus on the basics.

Basic greetings

A jaraama.	<i>I greet you.</i>
On jaraama.	<i>I greet you. [plural or respectful]</i>
Tanna alaa?	<i>Is there no evil?</i>
Jam tun.	<i>Peace only.</i>
No wa'i?	<i>What's up?</i>
No marsude?	<i>Ça marche?</i>
No marsude seeda.	<i>Ça marche un peu.</i>
No marsude fota.	<i>Ça marche bien.</i>

Questions to which “Jam tun” is the correct answer

Tanna alaa ton?	<i>Is there no evil there?¹</i>
Tanna alaa gaa?	<i>Is there no evil here?²</i>
Beyngure nden no e jam?	<i>Is the family well?</i>
Faybe ben no e jam?	<i>Are the children well?</i>
Boobo on no selli?	<i>Is your baby healthy?</i>
Honno beyngu maa wadi?	<i>How is your wife doing?</i>
Golle den?	<i>[And your] work?</i>
Paykoy koy?	<i>[And] the children?</i>
A walli e jam?	<i>Did you sleep in peace?</i>
On belike e jam?	<i>Did you sleep in peace? [respectful]</i>
On ñalli e jam?	<i>Have you spent the day in peace?</i>
On híiri e jam?	<i>Have you spent the evening in peace?</i>
Hida e jam?	<i>Are you well?</i>
Kori hidon e jam?	<i>I hope you are well? [respectful]</i>
Onon le?	<i>And you?</i>

Alternatives to “Jam tun”

Hibe e jam.	<i>They are well.</i>
Ko yettude Alla.	<i>Thanks be to God.</i>
Alhamdullilahi.	<i>Thanks be to God.</i>

¹ Said to s/o at a distance or coming from elsewhere.

² Said upon arriving at s/o's home or place of work.

Taking leave

Oo-o!³	<i>Bye!</i>
En jango.	<i>See you tomorrow.</i>
En bimbi.	<i>See you in the morning.</i>
En ontuma.	<i>See you later.</i>
En ñalorma.	<i>See you later today.</i>
En kiikiide.	<i>See you this afternoon.</i>
En jemma.	<i>See you tonight.</i>
Si Alla jabi.	<i>God willing.</i>
A jaraama, naani?	<i>Thanks, hear?</i>
Ñallen e jam.	<i>Let's pass the day in peace.</i>
Hiiren e jam.	<i>Let's pass the evening in peace.</i>
Waalen e jam.	<i>Let us sleep well.</i>
Beloden e jam.	<i>Let us sleep well. [respectful]</i>

Polite words

Hii-hi.	<i>Yes.</i>
Eyyo.⁴	<i>Yes.</i>
O'o.	<i>No.</i>
O'wooye.	<i>No.</i>
A jaraama.	<i>Thank you.</i>
Awa.	<i>OK.</i>
Accee hakkee.	<i>Please excuse me.</i>

Useful phrases for the beginner

Pular an lannii!	<i>That's all the Pular I know!</i>
Mi waawataa Pular buy.	<i>I don't speak much Pular.</i>
Mido waawi Pular seeda tun.	<i>I speak Pular small-small.</i>
Mi faamaali.	<i>I don't understand.</i>
Mido ekitaade.	<i>I am learning.</i>

³ Have a native speaker say **o'o** (no) and then **oo-o** (goodbye) to see the difference in intonation.

⁴ Northern Fuuta Jallon; Senegal.



GRAMMAR

Spelling and pronunciation

Pular is written the way it is pronounced. The orthography used in this book was adopted in 1966 at a UNESCO conference in Bamako, and abides by the principle of one symbol/one sound.

Speakers of Spanish or Italian should find Pular pronunciation easy; the five vowel sounds are the same as in those languages (**a, e, i, o, u**). There are only three sounds in Pular that are completely unfamiliar: these are the implosive consonants **b**, **d**, and **y** (also known as funky b, funky d, and funky y).

The velar **n** sound (which is like the **ng** in “sing”) as well as the **mb**, **mg**, **nj**, and **nd** combinations all exist in English, but may seem a bit strange at the beginning of a word. The palatal **ñ** is pronounced **ny**, just like in Spanish.¹

Two more things: **c** is actually a **ch** sound like in Italian (“cello”); and the **r** is rolled like in Spanish (“rumba”).

Double vowels (**aa**, **ee**, etc.) indicate a long vowel; double consonants (**bb**, **cc**, etc.) indicate a stressed consonant. These differences are very important in Pular and can be frustratingly subtle for the beginner.

You should not worry too much about pronouncing all these sounds exactly right; getting rid of a foreign accent can take years, and isn’t really necessary; it is possible to be fluent in a language and still have a heavy accent. You do, however, need to learn to differentiate between *contrasting sounds*, both when listening and when speaking. From the beginning, you should *exaggerate* the difference between similar sounds—**b** vs. **ɓ**, **aa** vs. **a**, **tt** vs. **t**. Make the long vowels really long, and the short vowels very, very short, and so on. It may feel silly at first, but it will help you fix the differences in your mind and it will help you make yourself understood. The drills at the end of the chapter, worked with a patient informant, can help get you off to a good start.

We suggest here a somewhat unorthodox handwritten form of the harmonized alphabet, which we find easier to write and highlights the differences between “regular” and “funky” consonants.

There are other writing systems for Pular in use; the correspondences are listed in the above table. Most Fulbe use a form of Arabic script to write Pular; if you need to communicate in writing with people, and feel up to a challenge, have someone teach you the letters. It’s not that hard and it can earn you a lot of respect.

LETTER USED IN THIS BOOK	ENGLISH EXAMPLE	PULAR EXAMPLE	OTHER WRITING SYSTEMS
a <i>a</i>	father	awdi (<i>seed</i>)	
b <i>b</i>	boy	baaba (<i>father</i>)	
ɓ <i>ɓ</i>		beyngu (<i>wife</i>)	<i>bh</i>
c <i>c</i>	cello	coggu (<i>price</i>)	<i>ty</i>
d <i>d</i>	dog	danki (<i>bed</i>)	
ɗ <i>ɗ</i>		datal (<i>path</i>)	<i>dh</i>
e <i>e</i>	pet	esiraawo (<i>in-law</i>)	
f <i>f</i>	fun	fayande (<i>cooking pot</i>)	
g <i>g</i>	girl	gatal (<i>prayer mat</i>)	
h <i>h</i>	house	hanki (<i>yesterday</i>)	
i <i>i</i>	ski	innde (<i>name</i>)	
j <i>j</i>	jump	jungo (<i>hand or arm</i>)	<i>dy, di</i>
k <i>k</i>	kite	kosan (<i>sour milk</i>)	
l <i>l</i>	leg	leksi (<i>tree</i>)	
m <i>m</i>	mouse	mawdo (<i>old person</i>)	
mb <i>mb</i>	amber	mbeewa (<i>goat</i>)	
n <i>n</i>	note	nebban (<i>oil</i>)	
nd <i>nd</i>	mandate	ndowru (<i>mouse</i>)	
ng <i>ng</i>	anger	ngayuuri (<i>lion</i>)	
nj <i>ny</i>	enjoy	njaatigi (<i>friend</i>)	
ɳ <i>ń</i>	sing	ɳari (<i>beauty</i>)	<i>nh</i>
ñ <i>ń</i>	tenure	ñaari (<i>cat</i>)	<i>ny, ñ</i>
o <i>o</i>	open	o'woooye (<i>no</i>)	
p <i>p</i>	path	puydo (<i>lazy person</i>)	
r <i>r</i>		reedu (<i>stomach</i>)	
s <i>s</i>	salt	saare (<i>town</i>)	
t <i>t</i>	talk	teew (<i>meat</i>)	
u <i>u</i>	tutu	unirgal (<i>pestle</i>)	<i>ou</i>
w <i>w</i>	water	woyndu (<i>well</i>)	<i>ou</i>
y <i>y</i>	yellow	yeeso (<i>face</i>)	
ÿ <i>ÿ</i>		yiyan (<i>blood</i>)	<i>yh</i>
' <i>'</i>	(glottal stop)	y'i'al (<i>bone</i>)	

¹The palatal **ñ** is usually written **ń**; this is the glyph adopted by the Bamako conference. We have chosen to go against convention here for three reasons: ① because American learners are more likely to be familiar with the **ń** already, from Spanish; ② because we find it easier to write by hand; and ③ because we always get **ń** mixed up with **o**.



CULTURAL NOTES

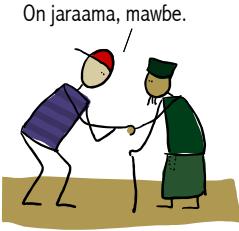
Body language

Shaking hands with both hands, or holding your forearm or elbow, are signs of deference. So is looking to the ground or away from the person you are greeting. Looking someone straight in the eye, like your father told you to, can be interpreted as aggressiveness.

WRONG



RIGHT



Greetings during prayertime

Often older men pray while walking home around sunset. They cannot interrupt their prayer, and will answer a greeting with a nod or a grunt. If you see someone walking home holding prayer beads and with their lips moving, you may greet them by smiling, nodding, or clasping your hands together in front of your chest.



EXERCISES

A. Sounds like...

■ Have someone pronounce the following sets of words; notice the stressed/non-stressed consonants (b/bb, etc.) long/short vowels (a/aa, etc.), and normal/funky consonants (b/b, etc.). Then try to pronounce the words yourself, and see if your helper understands which word you are saying. (Don't worry about the meaning of the words, just their pronunciation.)

- 1 habbagol (to wait)
habbbagol (to tie o.s. up)
- 2 tuttugol (to spit)
tuutugol (to vomit)
tutugol (to plant a tree)
- 3 haadfugol (to be spicy)
hadugol (to prevent)
- 4 sokugol (to lock)
sokkugol (to eat a lot)
- 5 bullal (thorn)
bullaal (swelling)
- 6 Alla (God)
aala (tool)
alaa (there is none)
- 7 no woddi (it's far)
no woodi (it exists)
- 8 hubbugol (to light)
hubugol (to sprain)
huubugol (to surround)
- 9 yaawugol (to be fast)
yawugol (to despise)
yawugol (to climb)
- 10 moy'a (well [adv.])
moy'aa (bad [adj.])
- 11 yettugol (to greet)
y'ettugol (to take)
- 12 duudugol (to be numerous)
duudegol (to long for)
- 13 wallugol (to help)
waalugol (to pass the night)
- 14 faatagol (to die)
fattagol (to seek refuge)
- 15 sellugol (to be healthy)
selugol (to turn)
seelugol (to cut into strips)
- 16 si'ugol (to leak)
siiwugol (to pour)
- 17 raddagol (to go in single file)
radagol (to chase away)
- 18 hulugol (to be afraid of)
huulugol (to take aim)
- 19 iilugol (to sneeze)
ilugol (to flow)
- 20 jaabagol (to reply)
jaabbagol (to welcome)
- 21 habugol (to fight)
haabugol (to be fed up)
- 22 finugol (to wake up)
fiinugol (to flower)
- 23 lubugol (to lend)
luuibugol (to stink)

B. Matching

■ Match each Pular sentence with its closest English equivalent.

- | | | |
|----------|--------------------|------------------------------------|
| <i>d</i> | 1 En ontuma. | a How's the family? |
| | 2 Jam tun. | b Did you sleep well? |
| | 3 Tanaa alaa? | c What's up? |
| | 4 A ñalli e jam? | d See you later. |
| | 5 Beyngure nden? | e Yes. |
| | 6 No wa'i? | f Have you spent the day in peace? |
| | 7 On belike e jam? | g Peace only. |
| | 8 En bimbi. | h God willing. |
| | 9 Hii-hi. | i Is everything OK? |
| | 10 Si Alla jabi. | j See you in the morning. |

C. Translation drill

- Write the closest equivalent in Pular.

1 Good morning.

On belike e jam?

2 See you later.

.....

3 How is work going?

.....

4 Thanks be to God.

.....

5 How's it going?

.....

6 See you tonight.

.....

7 Thanks.

.....

8 Is the baby well?

.....

9 How are the kids?

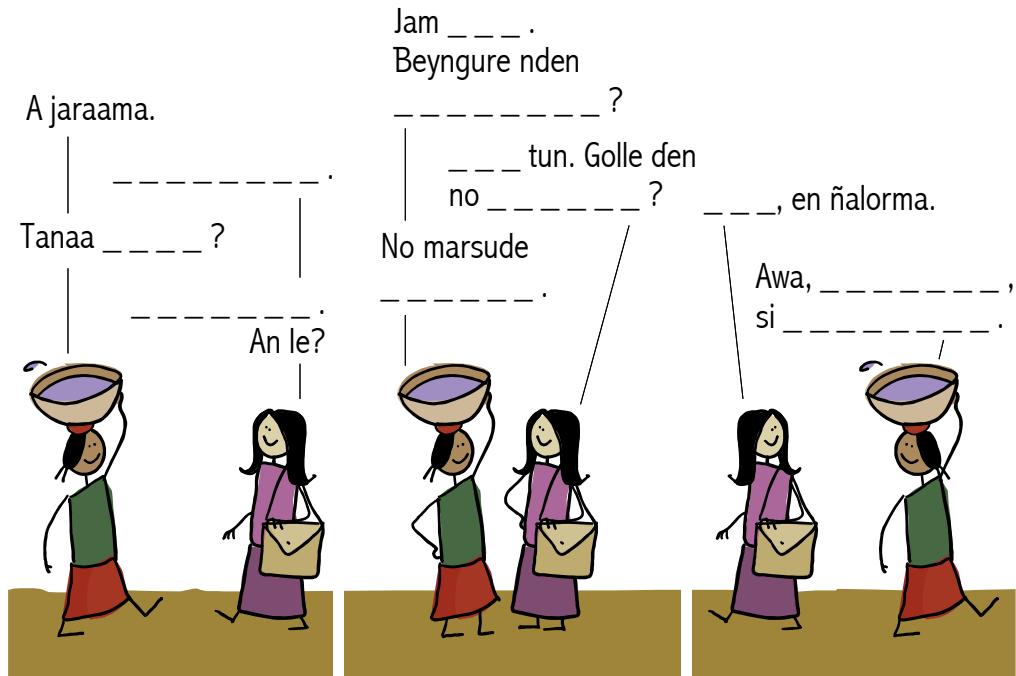
.....

10 Bye bye.

.....

D. Fill in the blanks

- Complete the following dialogue.



CULTURAL NOTES

The Will of God

Si Alla jabi means “God willing” (literally, “If God accepts”) and is a common response to “see you tomorrow” or other assertions about the future. Even the firmest of arrangements with someone will always have this caveat.

Living up to your predecessor

If you replace another volunteer, you will soon learn what a remarkable human being they were. In particular you will be told that they spoke Pular like a native-born Pullo, even if all they could say was **jaraama**. Here are some appropriate responses to the question “Why don’t you speak Pular?”

Mi neebaali gaa.
I just got here.

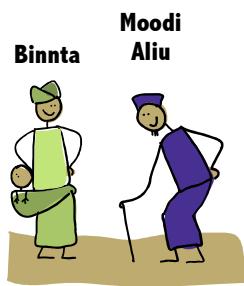
Mido ekitaade.
I’m learning.

Muñño, neebata mi waawa.
Be patient, I’ll learn soon.

Mido ekitaade haala Faransi taho.
I need to learn French first.

E. Write your own

- Come up with an exchange of greetings between the following pairs:





CULTURAL NOTES

Women and Islam

The Fulbe are not as strict with women as other Islamic societies; women are not segregated from men in day-to-day life, and they are not required to cover their heads or faces.

In general, in the Fuuta as in most of the world, women have a harder time than men getting respect and being taken seriously outside traditional feminine roles. Although white women receive more respect simply for being white, and in some cases are treated as honorary men, they will still likely find that they are accorded less respect than their male peers.



Wonaa mi Faranseejo, dey!

(No, I'm not French!)

Ka diskotek (At the dance club)

Ko honno inneteda?

Ko Susan mi innete.



An, ko a Faranseejo?

O'wooye. Min, ko
mi Amerikenjo.



Ko a jannoowo?

Hii-hi. Ko mi
jannoowo
Matematik.



Ka gaar watiir (At the taxi park)

Ko honno inneteda?

Ko Salyu mi
innetee.

Yettoore maa?

Ko Bah mi
yettetee. An le?



Min ko Ousmane Diallo mi
innetee. Ko mo a honto?

Ko mo mi Labe. An,
ko honto iwudaa?

Min, ko Timbo mi iwi.

Ko honto e Timbo?

Tigi tigi, ko
Besseko mi iwi.



Awa. Tanna alaa ton?

Jam tun. Tanna alaa?
Ko yettude Alla. Ko
hondun gollataa?

Ko mi jannoowo Anglee.
An kadi, ko a jannoowo?

O'o, ko mi njulaajo.



In this chapter

Vocabulary

- Occupations
- Nationalities & ethnicities
- Social roles
- Phrasebook: Introductions
- A couple of handy words
- C'est madame ... ou ma-demoiselle?

Grammar

- Personal pronouns

Cultural Notes

- Will you marry me?
- Last name games

Key Words

- ko – wonaa



si tawli
hodo fow
ko bumbe,
ombu yiitere
haa feyyaa.

If you come to the village
of the blind, close an eye
until you leave.

KEY WORDS

ko • wonaa

An, ko a jannoowo?
Are you a teacher?

Hii-hi, ko mi jannoowo
matematik.
Yes, I am a math teacher.

Kanko, ko o Amerikenjo?
Is he an American?

O'o, wonaa o Amerikenjo.
No, he is not American.

Ko o Faranseejo.
He is French.

The particle **ko** fills in for the verb “to be” in these sentences. The negation of **ko** is **wonaa** (also pronounced **wanaa**, **hinaa**, or just **naa**)

VOCABULARY

Occupations

SINGULAR	PLURAL	
jannoowo	jannoobe	teacher
jangoowo	jangoobe	student
lekkoljo	lekkolbe	student
dofturjo	dofturbe	doctor
ñawndoowo	ñawndoobe	healer; doctor
lando	lambe	chief
defoowo	defoobe	cook
remoowo	remoobe	farmer
baylo	waylube	blacksmith
almaamijo	almaamiibe	imam
yeeyoowo	yeeyoobe	seller
njulaajo	njulaabe	merchant
ño'owo	ño'oobe	tailor
garankeejo	garankeebe	leatherworker
ñamakalaajo	ñamakalaabe	praise singer (griot)
golloowo	golloobe	worker
feetudo	feetube	crazy person
wañoowo	wañoobe	hunter
karamokoojo	karamokoobe	marabout; teacher
ngaynaako	ngaynaabe	herdsman
wolonteerjo	wolonteebe	volunteer
tutoowo ledde	tutoobe ledde	tree-planter
wolonteerjo cellal	wolonteebe cellal	health volunteer
yimoowo	yimoobe	singer
fijoowo	fijoobe	actor; player
dogoowo	dogoobe	runner; athlete
meniisiyeejo	meniisiyeebe	carpenter
polisiijo	polisiibe	policeman

Nationalities & ethnicities

SINGULAR	PLURAL	
pullo	fulbe	Peuhl
pullo-fuuta	fulbe-fuuta	Guinean Peuhl
maninkaajo	maninkaabe	Malinké
sosojo	sosoobe	Soussou
forestiejo	forestiebe	Forestier
portojo	portooibe	White
baleejo	baleebe	Black
gine'enjo	gine'enbe	Guinean
amerikeenjo	amerikeenbe	American
faranseejo	faraneebe	French
senegaleejo	senegaleebe	Senegalese

Social roles

SINGULAR	PLURAL	
gorko	worbe	man
debbo	rewbe	woman
paykun	paykoy	child
suka	sukaabe	young person
jiwo	jiwbe	girl
mawdo	mawbe	old person
boobo	booboobe	baby

Phrasebook: Introductions

Ko honno innetedä?	What is your name?
Ko honno wi'etedä?	What is your name?
Ko honno yetteteda?	What is your last name?
Innde maa?	Your name?
Yettoore maa?	Your last name?
Ko honto iwudaa?	Where do you come from?
Ko Amerik mi iwi.	I come from America.
Ko mo a honto?	Where are you from?
Ko mo mi Dakar.	I'm from Dakar.
Ko hondun gollataa?	What do you do?
Ko mi jannoowo.	I am a teacher.
Wonaa mi jannoowo.	I am not a teacher.
Ko honto hodudaa?	Where do you live?
Ko Maamu mi hodi.	I live in Mamou.
An le?	And you?

A couple of handy words

kadi	also
tigi tigi	truly, specifically

C'est madame ... ou mademoiselle?

MEN	WOMEN	
A jombii?	A jombaama?	Are you married?
Mi jombaali.	Mi jombaaka.	I'm not married.
Mi jombii.	Mi jombaama.	I am married.

GRAMMAR

Personal pronouns

We will introduce two types of personal pronouns now: the subject and the independent. (We give the French here because the independent pronoun is used similarly in Pular).

Min, ko **mi** jannoowo. **Moi, je** suis professeur. **Me, I** am a teacher.

An, ko **a** jangoowo. **Toi, tu** es élève. **You, you** are a student.

Two differences between pronouns in English and in Pular: First, there are no masculine or feminine terms: **o** can mean "he" or "she".

Second, there are two ways to say "we": If the person being spoken to is included, you use **en**; if the person being spoken to is not included, you use **men** (see sidebar).

Note that the plural pronouns also serve to denote respect, as they do in French.

A jaraama. Hello (familiar)

On jaraama. Hello. (respectful)

On jaraama. Hello. (to two or more people)

S U B J E C T & I N D E P E N D E N T P R O N O U N S

	PERSON	ENGLISH	SUBJECT	INDEPENDENT
SINGULAR	1ST PERSON	I	mi	min
	2ND PERSON	you	a	an
	3RD PERSON	he she	o	kanko
PLURAL	1ST PERSON EXCLUSIVE	we excluding the listener	men	menen
	1ST PERSON INCLUSIVE	we including the listener	en	enen
	2ND PERSON	you	on	onon
	3RD PERSON	they	be	kanbe



The **inclusive** "we": The person being spoken to is included.

Enen, ko en rewbe.



"We (all of us) are women."

The **exclusive** "we": the person being spoken to is not included.

Menen, ko men rewbe.



"We are women (not you)."

EXERCISES

A. Getting to know you

- Complete the following dialogue.

Ko honno inneteda?

_____.
_____?

Ko Alfa mi innete.

Ko a Amerikenjo?

Hii-hi, _____.
_____.

Ko a jannoowo?

0'o, _____.
_____.
_____?

O'o, wonaa mi

jannoowo. Ko mi
dofturjo. A
jombaama?

O'o, _____.
An le, a jombi?

Hii-hi, _____.
_____.





Will you marry me?

Female volunteers will likely deal with marriage proposals on a nearly daily basis. This is almost always done in a joking manner, and the best response is to not take things too seriously; play along with the joke. If someone really wants to propose, they will do it privately or through someone else.

The proposal:

Mido faala jombude ma.
I want to marry you.

How to "accept":

Awa, mi salataako.
OK, that's fine.

Ko honto tege an woni?
Where's my dowry?

Dun no fandi.
That's not adequate.

Hida haani okkude mawbe an ben na'i sappo.
You'll have to give my folks ten cows.

Some gentle refusals:

Mido mari moodi.
I have a husband.

Mi yettaama.
I'm already taken.

Mi andaa maa.
I don't know you.

Mi falaaka jombeede.
I don't want to get married.

Mi hewtaali jombeede taho.
I'm not old enough to marry.

Some not-so-gentle refusals
(use with care):

Mi falaaka maa.
I don't like you.

Hida kaani.
You're ugly.

Hida fandi.
You're small.

Ko sagata mi faalaa.
I want a young man.

Ko mawdo mi faalaa.
I want an old man.

B. Who are you?

■ Answer in the affirmative, then in the negative. Be sure to use the right pronoun in the response.

1 An, ko a Gine'enjo?

yes: *Hii, ko mi Gine'enjo.*

no: *O'o, wonaa mi Gine'enjo. Ko mi Senegaleejo.*

2 Kanko, ko o jannoowo Angle?

yes:

no:

3 An, ko a Pullo-Fuuta?

yes:

no:

4 Kambe, ko be Senegaleebe?

yes:

no:

5 Onon, ko on Amerikenbe?

yes:

no:

6 Menen, ko men Fulbe?

yes:

no:

7 An, ko a lando?

yes:

no:

8 Kanko, ko o almaamijio?

yes:

no:

9 Kambe, ko be yeeyoofe?

yes:

no:

10 An, ko a mawdo?

yes:

no:

11 Min, ko mi jiwo?

yes:

no:

12 Kanbe, ko be rewbe?

yes:

no:

13 An, ko a debbo?

yes:

no:

14 Onon, ko on sukaabe?

yes:

no:

15 An, ko a lekkoljo?

yes:

no:

C. Name that profession

- Write the Pular word for each of the following characters' profession.



CULTURAL NOTES

Last name games

An interesting custom in the Fuuta is **sanakuyaagal** or joking between clans. Here's how it works: the Diallos tease the Baldes (or Bahs) and the Sows joke with the Barrys. These are the four "noble" last names of the Fulbe-Fuuta; people with humbler last names (who are often descendants of slaves from other ethnic groups) don't get to play.

For example, a Barry might call a Sow a thief (**guijo**) or a slave (**maccudo**) and otherwise ridicule their character and lineage, all in good fun. The cross-cousins don't have to know each other well to start play-insulting each other.

Some portos take a Pullo last name and jump into the **sana-kuyaagal** game with enthusiasm; this is usually good for laughs. Others are uncomfortable making jokes about slavery and the Fulbe social hierarchy.

D. Me, Me, Me

- Write a paragraph in which you introduce yourself.

E. Matching

- Connect the question with the answer:

- | | | |
|-----------------|---|------------------------------|
| 1 | Ko Lynne mi innete. Ko honno innetedaa? | a Ko Diallo mi yettete. |
| 2 | Tanaa alaa? | b O'o, ko mi tutoowo ledde. |
| 3 | An ko a jannoowo? | c O'o, ko mi Maninkaajo. |
| 4 | A jombaama? | d O'o, mi jombaaka taho. |
| 5 | Ko a Pullo? | e Ko mo mi Labe. |
| 6 | Ko Faransi iwudaa? | f Hii-hi, mi jombii. |
| 7 | Ko honno yetteteda? | g Ko Saliu mi innete. |
| 8 | No marsude? | h Hii-hi, ko Faransi mi iwi. |
| 9 | Ko mo a honto? | i Seeda. |
| 10 | A jombii? | j Jam tun. |

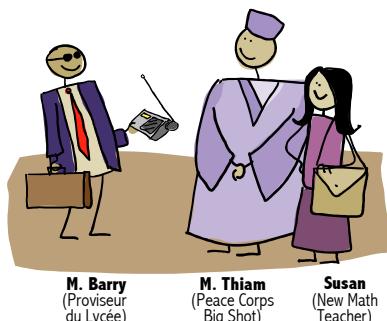
F. Translation drill

- Put the following into Pular.

- | | |
|---|---------------------------|
| 1 I am a health volunteer. | Ko mi wolonteerjo cellal. |
| 2 You are children. | |
| 3 Ablaye lives in Mamou. | |
| 4 I am not a doctor. | |
| 5 She is American. | |
| 6 We are from America.
(said to a Guinean) | |
| 7 They are teachers. | |
| 8 She is not married. | |
| 9 Me, I'm from New York. | |
| 10 We (<i>you and I</i>) are old. | |

G. Write your own

- Write a dialog between these three people.



Competence 3 [FAMILY]

Beyngure nden no e jam?

(Is your family well?)

Miñan an Bubakar (My little brother Bubakar)

Ko hombo nii?

Ko miñan an nii.

Ko honno o innatee?

Ko Buubakar o innete. Ko men neenegotoobe.

Ko duubi jelu o mari?

Ko duubi nogay o mari.

Ko hondun o gollata?

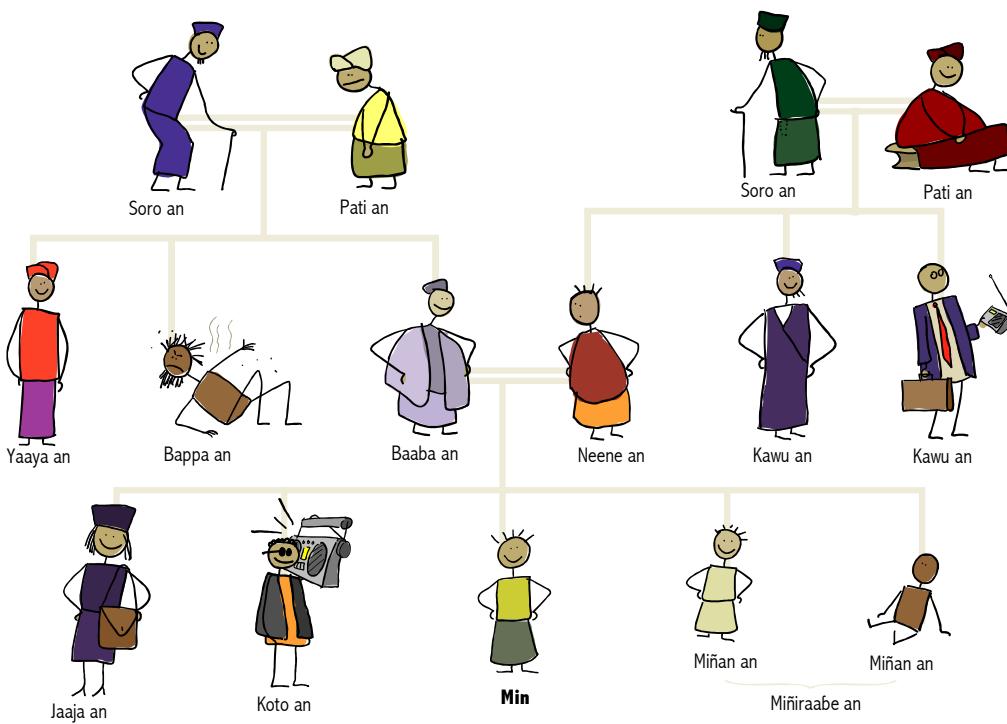
Ko o jannoowo.

Ko miñiraabe njelo marudaa?

Ko miñiraabe tato mi mari.



Beyngure an (My family)



In this chapter

Vocabulary

- Family Members
- Phrasebook: Introductions
- Numbers (Up to 99)

Grammar

- Possessive pronouns

Cultural Notes

- Family terminology
- Polygamy
- Age

Key Words

- woo



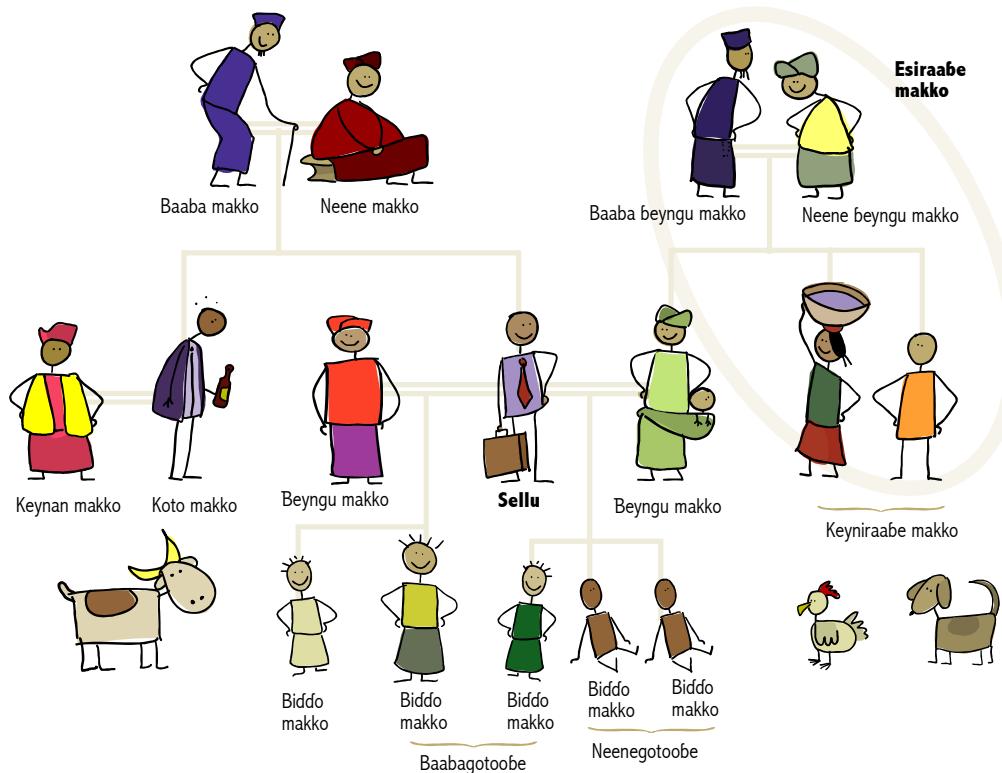
CULTURAL NOTES

Family terminology

The words brother, father, mother, uncle, etc. are applied loosely in Fulbe society; Aamadu's "brother" may in fact be his half-brother, cousin, a distant relative, someone from the same village, or just a good buddy. "Father" can mean uncle or grandfather; my "child" could be my son, daughter, nephew, grandchild, etc.

If you want to establish the exact genealogical relationship, you need to ask specific questions: Do you have the same mother? Is he your mother's older brother?

Beyngure Sellu (Sellu's family)



VOCABULARY

Family Members

baaba	<i>father</i>
neene	<i>mother</i>
ben	<i>father (respectful)</i>
yuuma	<i>mother (respectful)</i>
ben mawdo	<i>father's older brother</i>
miñan	<i>younger brother or sister</i>
koto	<i>older brother</i>
jaaja	<i>older sister</i>
kaawu	<i>mother's brother</i>
bappa	<i>father's younger brother</i>
yaaye	<i>father's sister</i>
soro	<i>grandfather</i>
pati	<i>grandmother</i>
beyngu	<i>wife</i>
moodi	<i>husband</i>
keynan	<i>older sister's husband OR wife's younger brother</i>
esiraawo	<i>in-law</i>
neenegooto	<i>full sibling (same mother, same father)</i>
baabagooto	<i>half sibling (same father, different mothers)</i>
siinaa	<i>co-wife</i>
taanira	<i>grandchild</i>
mawbe	<i>parents, older relatives (literally,.. old ones)</i>
biddo	<i>child (son, daughter, nephew, etc.)</i>
goreejo	<i>age-mate</i>
beynguure nden	<i>nuclear family (wives & children)</i>
musidal ngal	<i>extended family</i>
musiddo or siddo	<i>relative</i>
njaatigi	<i>friend OR lover</i>
gido	<i>friend</i>

Phrasebook: Introductions

(The grammar behind these structures is explained on page 36).

Ko hombo nii?	<i>Who is that?</i>
Ko Saliu nii.	<i>That is Saliou.</i>
Ko koto an nii.	<i>That is my older brother.</i>
Ko miñiraabe njelo marudaa?	<i>How many younger siblings do you have?</i>
Ko miñiraabe tato mi mari.	<i>I have three younger siblings.</i>
Ko duubi jelu marudaa?	<i>How old are you?</i>
Ko duubi nogay e jeetati mi mari.	<i>I am twenty-eight years old.</i>
Ko duubi jelu o mari?	<i>How old is he?</i>
Ko duubi sappo e goo o mari.	<i>He is eleven years old.</i>
Adama Hawa ko jaaja an.	<i>Adama Hawa is my older sister.</i>
Jariatu ko beyngu Yunuusa.	<i>Jariatu is Younoussa's wife.</i>

Numbers (Up to 99)

When counting people instead of things or animals, the numbers are slightly different.

Amerikenbe tato	<i>three Americans</i>
duubi tati	<i>three years</i>

Similarly, the words for "how many" are different.

Amerikenbe njelo	<i>how many Americans</i>
duubi jelu	<i>how many years</i>

THINGS, ANIMALS

1	go'o ¹	PEOPLE	
2	didi	gooto	<i>one</i>
3	tati	dido	<i>two</i>
4	nay	tato	<i>three</i>
5	jowi	nayo	<i>four</i>
6	jeego	jowo	<i>five</i>
7	jeedidi	jeego	<i>six</i>
8	jeetati	jeedido	<i>seven</i>
9	jeenay	jeetato	<i>eight</i>
10	sappo	jeenayo	<i>nine</i>
11	sappo e go'o	sappo	<i>ten</i>
12	sappo e didi	sappo e go'o	<i>eleven</i>
...			
19	sappo e jeenay	sappo e jeenayo	<i>nineteen</i>
20	nogay	nogayo	<i>twenty</i>
21	nogay e go'o	nogayo e go'o	<i>twenty-one</i>
...			
30	cappande tati	cappande tato	<i>thirty</i>
31	cappande tati e go'o	cappande tato e go'o	<i>thirty-one</i>
...			
40	cappande nay		<i>forty</i>
50	cappande jowi		<i>fifty</i>
60	cappande jeego		<i>sixty</i>
70	cappande jeedidi		<i>seventy</i>
80	cappande jeetati		<i>eighty</i>
90	cappande jeenay		<i>ninety</i>

(The numbers from 100 up are on page 56).

¹The word "one" has many different forms; this is the counting form. If there is a noun attached to the number "one" (one sheep, one rock) there is a different form for each noun class. See page 92 for details.



ANCIENT
WISDOM
OF THE FULBE

Wata
bobotihun
hanjan
gala; ko
ko kun
maydaa.

The calf shouldn't be in a hurry to grow horns;
he'll have them until he dies.



GRAMMAR

Possessive pronouns

The possessive pronoun follows the noun:

Ko baaba **an** nii.

That is my father.

It can be replaced by a person's name:

Ko baaba **Aamadu** nii.

That is Amadou's father.

The table to the right shows all the pronouns we've seen so far.

The pronouns **an**, **maa**, **men**, and **amen** are particularly hard to keep straight because they sound like other pronouns.

Two of these pronouns, **men** and **mon**, have lengthened forms as well, which are perhaps more insistent: **me'en** and **mo'on**, respectively.

baaba **men**
baaba **me'en**

baaba **mon**
baaba **mo'on**

} our father

} your father

	SUBJECT	INDEPENDENT	POSSESSIVE
I	mi	min	an
you	a	an	maa
he/she	o	kanko	makko
we (incl)	en	enen	men
we (excl)	men	menen	amen
you (pl)	on	onon	mo'on
they	be	kanbe	mabbe



EXERCISES

KEY WORDS

woo

The little word **woo** has a number of uses. One is to precede reported speech.

Andy to Binta:

Mi waawataa Pular.
I don't speak Pular.

Binta to Cerno:

Woo, o wawataa Pular.
(He says) he doesn't speak Pular.

The original speaker may be definite; or, it may be vague, as in "they say" or "I heard".

Woo himo mari bibbe nogayo.

They say he has twenty children.

We'll see other uses of **woo** later.

A. Fun with numbers, part 1

■ Write out the following numbers in Pular.

1 33

cappande tati e tati

2 twelve

.....

3 43

.....

4 twenty-nine

.....

5 2

.....

6 fifteen

.....

7 34

.....

8 seventy

.....

9 85

.....

10 20

.....

11 fifty-nine

.....

12 ten

.....

13 13

.....

14 sixty-five

.....

15 7

.....

16 22

.....

B. How's the wife and kids?

- Write out greetings based on the following model, then translate into English. Be sure to use the appropriate pronoun (**him** or **hibe**) based on the level of respect.

1 beyngu maa

A: Honno beyngu maa wadi? (HOW IS YOUR WIFE DOING?)

B: Himo e jam. (SHE IS WELL)

2 mawbe maa

A:

B:

3 miñan maa

A:

B:

4 Ayssatu

A:

B:

5 neene Sulayman

A:

B:

6 beynguure maa

A:

B:

7 kotiraabe an

A:

B:

8 faybe maa

A:

B:

9 moodi maa

A:

B:

10 baaba men

A:

B:

C. Field work

- 1 Ask someone (preferably someone in your homestay household) to describe their family. Sketch a family tree. Take note of new words you hear. Report the answers you get in class.
- 2 Show someone pictures of your family. Tell them what everyone does and how they're related to you.



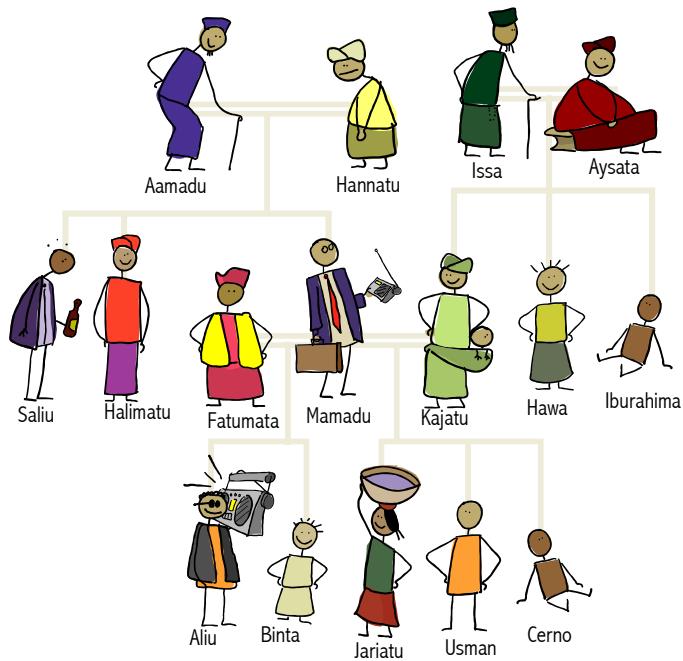
CULTURAL NOTES

Polygamy

Many men have two, three or four wives. This complicates family relationships from a westerner's point of view—co-wives, half-brothers, etc. are new concepts.

D. Family ties

■ Use the vocabulary on page 15 to fill in the blanks..



- 1 Aliu ko koto Binta.
- 2 Mamadu ko Hannatu.
- 3 Binta e Jariatu, ko be
- 4 Fatumata ko Jariatu.
- 5 Issa e Aysata ko Mamadu.
- 6 Hawa ko Usman.
- 7 Cerno ko Saliu.
- 8 Saliu ko Cerno.
- 9 Hannatu ko Aamadu.
- 10 Issa ko Aliu.
- 11 Aliu ko Aysata.
- 12 Issa ko Ibrahima.
- 13 Mamadu ko Kajatu.
- 14 Jariatu e Usman e Cerno, ko be
- 15 Ibrahima ko Jariatu.
- 16 Jariatu ko Usman.
- 17 Binta ko Aliu.
- 18 Fatumata ko Binta.
- 19 Mamadu ko Hawa.
- 20 Hannatu ko Binta.
- 21 Bibbe Ibrahima ko Cerno.



Gerto

landetaake

nande

eggndu.

You don't ask the chickens what day to move house.

E. Questions & answers

■ Answer the following questions in complete sentences, based on the family tree above.

1 Cerno, ko kotiraabe njelo mari?

Ko kotiraavo gooto o mari.

2 Mamadu, ko rewbe njelo mari?

3 Aysata, ko bibbe njelo mari?

4 Mamadu, ko bibbe njelo mari?

5 Issa, ko rewbe njelo mari?

6 Hawa, ko miñiraabe njelo mari?

7 Cerno, ko baabagootoobe njelo mari?

F. Fun with numbers, part 2

■ Write the following numbers in ciphers..

1 nogay e jeenay 29

2 gooto

3 cappande tati e jeetati

4 nogay e jeetati

5 sappo

6 cappande jeetati e tati

7 nogay

8 cappande jeenay e jeenayo

9 tati

10 sappo e jeenay

11 jeedidi

12 cappande jeedidi

13 cappande jeetati e go'o

14 cappande nay e dido

15 jeenay

16 cappande jowi



CULTURAL
NOTES

Age

Traditionally, the Fulbe don't make a big deal out of birth-dates, and it is not unusual for someone not to be sure exactly how old they are.

G. How many of them are there?

- Write this sentence with each of the numbers given; keep in mind that these are people being counted.

1	four	Ko be nayo. (THERE ARE FOUR OF THEM)
2	three
3	ten
4	one
5	seven
6	nine
7	twenty
8	fifty
9	thirty-five
10	fourteen

H. Fill in the blanks

- Complete the following dialogue:

A: Ko ben maa innetee?
B: Ben an
A: Ko honno neene innetee?
B: Yumma
A: kotiraabe marudaa?
B: gooto.
A: gollataa?
B: remoowo.

I. Put the family back together

- Reconstruct a family tree based on the following information:

Aliu e Harissatu ko mawbe Kajatu.
Mamudu ko soro Alfa e Sellu.
Kajatu e Baata ko miñiraabe Jan.
Samba ko baaba Sori.
Alfa e Idrissa ko baabagotoobe
Idrissa ko taanira Assiatu.
Sori ko dendfan Sellu.
Añaa e Bataa ko siinaabe.
Sellu e Alfa ko bibe Bataa.
Jan ko kaawu Sellu.
Habi ko neene Sori.
Moodi Baata ko biddo Assiatu.
Baaba moodi Habi ko Mamudu.
Saliu ko bappa Idrissa.
Miñan Kajatu ko beyngu Sajo.
Moodi Habi ko miñan Saliu.
Moodi Añaa ko koto Samba.

J. Translation drill

■ Put the following into Pular.

- Ko miniraabe nyelo marudaa?**

 - 1 How many (younger) brothers and sisters do you have?
.....
 - 2 How old are you?
.....
 - 3 I have three (older) sisters.
.....
 - 4 He is fifty-three years old.
.....
 - 5 This is his younger brother.
.....
 - 6 How old is their father?
.....
 - 7 Who is that?
.....
 - 8 Karim's mother is a cook.
.....
 - 9 His grandmother is Susu.
.....
 - 10 My father has four wives.
.....
 - 11 I am twenty-eight years old.
.....
 - 12 Saliu is Ablaye's older brother.
.....
 - 13 What is his big sister's name?
.....
 - 14 My maternal uncle is a carpenter.
.....
 - 15 My grandfather's name is Cerno Aliu.
.....

K. Describe this family

- Give them names and occupations, and tell how they are related.

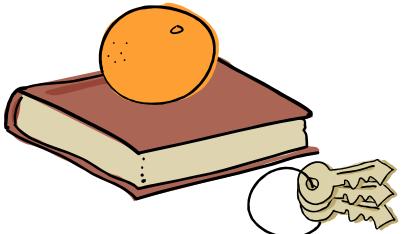


Competence 4 [PLACES & THINGS]

Ko hondun nii?

(What's this?)

Leemuneere nden, deftere nden, e caabijje den (The orange, the book, and the keys)

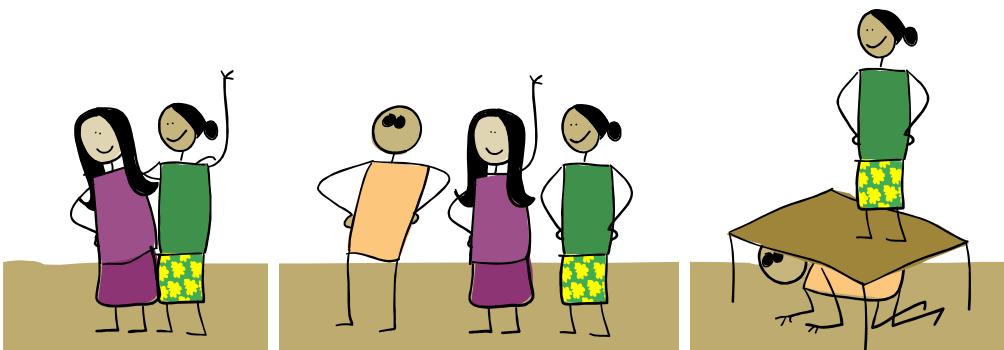


Leemuneere nden no ka hoore deftere.

Deftere nden no ka ley karambol.

Caabijje den no ka takko deftere.

Ko honto Fatu woni? (Where is Fatu?)



Ko honto Fatu woni?

Fatu no takko Susan.

Ko honto Susan woni?

Fatu no hakkunde Sajo e Fatu.

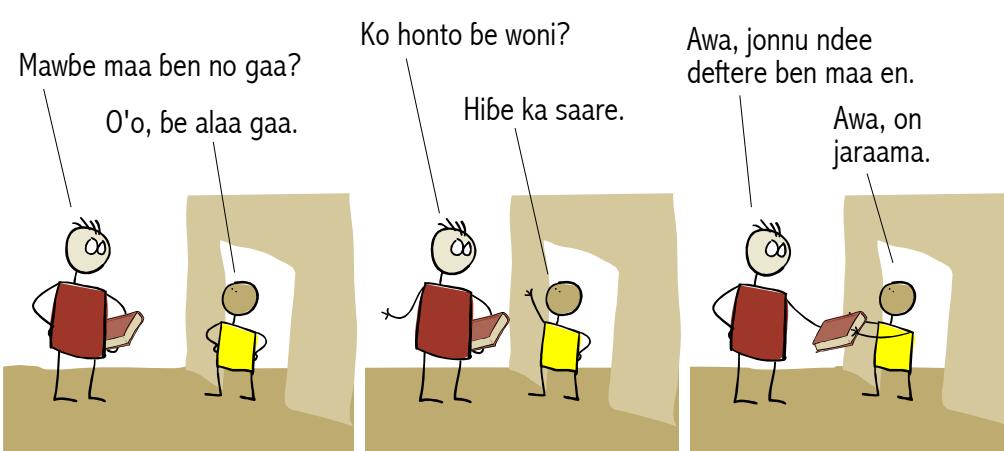
Ko honto Sajo woni?

Sajo no ka ley taabal ngal.

Ko honto Fatu woni?

Fatu no ka dow taabal ngal.

Mawbe maa ben no gaa? (Are your parents here?)



Vocabulary

- Some good interjections to know
- Nouns: A starter kit
- Verbs: A starter kit
- Prepositions
- Phrasebook: Places & Things
- More useful lines for the beginner

Grammar

- Plurals
- Generic noun forms
- Nouns: An overview of the class system
- Articles
- Verbs: An overview
- The imperative
- Prolocatives



*Labi lesataa
falawal
mun.*

A knife can't carve
its own handle.

VOCABULARY

Nouns: A starter kit

SINGULAR	PLURAL	
saaku on	saakuji din	bag
danki kin	dande den	bed
tablo on	tablooji din	blackboard
deftere nden	defte den	book
siyon on	siyonje den	bucket
jullere nden	julle den	chair
lakre on	lakreeje den	chalk
nagge ngen	na'i din	cow
baafal ngal	baafe den	door
mbeewa mban	be'i din	goat
labi kin	ladde den	knife
kayee on	kayeeji din	notebook
karambol ngol	karambi din	pen
jiifa on	jiifaaji din	pocket
gatal ngal	gate den	prayer mat
suudu ndun	cuudi din	room, house
lekkol ngol	lekkolji din	school
baalii ngii	baali din	sheep
wudere nden	gude den	sheet
dolokke on	dolokkaaji din	shirt
padal ngal	pade den	shoe
mboddi ndin	bolle den	snake
saabunde nden	caabune den	soap
saare nden	ca'e den	town
legal ngal	ledde den	tree
maadi ndin	maadiiji din	wall

Some good interjections to know

Most of these need to be heard to be used correctly.

kaa?	<i>Isn't that so? Ou bien?</i>
nee?	<i>Right?</i>
nee!	<i>Is that a fact!</i>
jaka!	<i>Well I declare!</i>
naamu?	<i>Yes? (answer when one's name is called)</i>
naamu.	<i>(fills in the pauses in someone else's speech)</i>
Ee, allah.	<i>(mild oath; literally, "Oh, god.")</i>
Laa illaaha illallahu.	<i>(stronger oath; literally, "There is no god but Allah.")</i>
pellet.	<i>truly.</i>

Verbs: A starter kit

yahugol	<i>go</i>	ndaarugol	<i>look</i>
arugol	<i>come</i>	addugol	<i>bring</i>
jonnugol	<i>give</i>	nabugol	<i>take, send</i>
yettugol	<i>take</i>	habbagol	<i>wait</i>
wattugol	<i>put</i>	fittugol	<i>sweep, wipe clean</i>
daragol	<i>stand</i>	fijugol	<i>play</i>
joodagol	<i>sit</i>	amugol	<i>dance</i>
yawugol	<i>climb</i>	yimugol	<i>sing</i>
cippagol	<i>get down</i>	gollugol	<i>work</i>
ombugol	<i>close</i>	windugol	<i>write</i>
uditugol	<i>open</i>	jangugol	<i>study</i>
yaltugol	<i>leave</i>	jannugol	<i>teach</i>
naatugol	<i>enter</i>		

Prepositions

ley	<i>below, under</i>	baawo	<i>behind</i>
dow	<i>above, over</i>	nder	<i>inside</i>
hoore	<i>on top of</i>	hakkunde	<i>between</i>
takko	<i>beside, next to</i>	yaasi	<i>outside</i>
yeeso	<i>in front of</i>		

Phrasebook: Places & Things

Ko hondun nii?

What is this?

Ko karambol nii.

This is a pen.

Ko honto Saajo woni?

Where is Saajo?

Saajo no Maamun.

Saajo is in Mamou.

Saajo no ka maakiti.

Saajo is at the market.

More useful lines for the beginner

Ko honno dun innete e Pular?

What's this called in Pular?

Ko honno "livre" innete e Pular?

How do you say "book" in Pular?

Ko hondun woni "fijugol"?

What does "fijugol" mean?

Haliree doy.

Speak slowly.

Fillitee.

Please repeat.

GRAMMAR

Plurals

In English, most plurals are formed by adding an **s** to the end of the word (one cat, two cats). There are a few rules beyond that (one penny, two pennies) and a handful of irregularities (one **mouse**, two **mice**).

In Pular, plurals are very irregular; the whole word changes, and there are no easy rules—although there are patterns that will soon become apparent. Our advice is just to memorize the plural form of each noun along with the singular, and eventually you'll get the hang of it.

The table to the right gives a sampler of plural forms.

SOME SAMPLE PLURALS

SINGULAR	PLURAL	MEANING
pullo on	fulbe ben	<i>Pullo</i>
fello ngon	pelle den	<i>hill</i>
kodo on	hobbe ben	<i>guest</i>
mboddi ndin	bolle den	<i>snake</i>
lewru ndun	lebbi din	<i>month</i>
finkaari ndin	pinkaaje den	<i>rifle</i>
otowal ngal	otooje den	<i>car</i>
dolokke nden	dolokaaji din	<i>shirt</i>
karambol ngol	karambi din	<i>pen</i>
ngesa mban	gese den	<i>field</i>
paykun kun	paykoy koy	<i>child</i>

Generic noun forms

Here's another twist: In addition to the singular and plural noun forms, there is often a *generic* noun form that is neither singular nor plural.

Some English nouns are essentially generic: “corn,” as in “corn is good for you,” refers to the grain in a general sense. You don't say “one corn” or “two corns”; to discuss individual items, in this case, you say “one *ear of* corn.”

In Pular, you would say **kaaba** (corn), **kaabawal** (ear of corn), or **kaabaaje** (ears of corn). The following table gives some examples of nouns with generic, singular, and plural forms.

SOME GENERIC NOUNS

SINGULAR	PLURAL	GENERIC	MEANING
bareeru ndun	bareeji din	bare on	<i>dog</i>
biiniiri ndin	binijje den	biini on	<i>bottle</i>
otowal ngal	otooje den	oto on	<i>car</i>
ñariiru ndun	ñariiji din	ñaari on	<i>cat</i>
bareeru ndun	bareeji din	bare on	<i>dog</i>
saabiwal ngal	caabijje den	saabi on	<i>key</i>
kotiraawo on	kotiraabe ben	koto on	<i>older brother</i>
leemunneere nden	leemunneeje den	leemunne on	<i>orange</i>
bireediwal ngal	bireedijje den	bireedi on	<i>bread</i>

Often the generic form is the most commonly heard, and the singular is only used to emphasize that a single item is being referred to.

The generic always takes the **on** article (leemune **on**) regardless of the class of the singular (leemuneere **nden**).

Nouns: An overview of the class system

English has no noun class system. French has two classes: masculine and feminine. Every noun falls into one class or the other, and words that modify the noun must agree with its class: articles (**le** livre, **la** table), adjectives (un **bon** livre, une **bonne** table), demonstratives (**ce** livre, **cette** table) and so on.

Pular has 24 classes. This sounds scary, but it's not really that complicated: as with French, with a little practice it's easy to guess what class a noun belongs to. While some classes are associated with certain *meanings*, it's often easier to learn noun classes by the *sound* of the words. Let's look at some of the most important classes (an exhaustive summary is on page 114).

■ on, ben

The **on** class is used for singular human nouns:

gorko on	the man
portojo on	the white person

Most words borrowed from other languages also fall into this class.

Bik on	the pen
maakiti on	the market

Generic terms (as opposed to plural or singular, see above) are also in this class.

kaaba on	the corn
-----------------	-----------------

The **ben** class is used for plural human nouns exclusively.

worbe ben	the men
portoobe ben	the white people

■ den, din

Almost all other plurals fall into either the **den** class or the **din** class.

defte den	the books
bareeji din	the dogs

All plurals ending in **e** take **den**; all plurals ending in **i** take **din**.

■ kun, koy

The **kun** class is used for diminutives.

paykun kun	the (small) child
pootihun kun	the little jar

The **koy** class is used for the plurals of nouns in the **kun** class.

paykoy koy	the small children
pootihoy koy	the small jars

■ Other classes

The remaining classes aren't as easy to categorize semantically or grammatically, so you'll just have to learn what words go in which class, and train your ear as you go along. The above table gives an example for each of the remaining classes.

Articles

In all of the above examples we have given the word with its *definite article* (equivalent to **the** in English or **le/la** in French). There is no *indefinite article* in Pular (equivalent to **a** in English or **un/une** in French).

gorko	a man
gorko on	the man

The article can be used in addition to the possessive pronoun.

Deftere makko no ka suudu.	A book of his is in the house.
Deftere makko nden no ka suudu.	His book is in the house.

EXAMPLES OF NOUNS IN OTHER CLASSES

saare nden	the town
mboddi ndin	the snake
bareeru ndun	the dog
naange ngen	the sun
fello ngon	the hill
coggu ngun	the price
gertogal ngal	the chicken
sonsoliwii ngii	the mosquito
laawol ngol	the road
mbeewa mban	the goat
haala kan	the language
labi kin	the knife
maaro kon	the rice
ndiyan dan	the water

ALL 24 CLASS ARTICLES

on, ben
den, din
nden, ndin, ndun
ngen, ngen, ngun
ngal, ngel, ngii, ngol
mban
kan, kin, kon
kal, kol
kun, koy
dan, dun
(Please don't bother memorizing this list.)

Verbs: An overview

To make up for its complex noun system, Pular has a very straightforward, 99% predictable verb system.

There are three infinitive endings: **-ugol**, **-agol**, and **-egol**. A verb can have three different forms: one in which the action is performed *on something/someone else by the subject* (**-ugol**, transitive), one in which it is performed *on the subject by the subject* (**-agol**, reflexive), one in which it is performed *on the subject by someone/something else* (**-egol**, passive).

THREE TYPES OF VERBS

INFINITIVE	EXAMPLE	MEANING
-ugol	yahugol	<i>to go</i>
-agol	joodagol	<i>to sit</i>
-egol	faalegol	<i>to want</i>

TRANSITIVE **lootugol** *to wash (something or someone)*

REFLEXIVE **lootagol** *to wash oneself*

PASSIVE **lootegol** *to be washed (by someone else)*

Each type of verb has its own set of endings. A complete table is on page 109. There are no irregular verbs, and verbs are not conjugated.

The imperative

The verb endings for the imperative are given below.



ANCIENT

WISDOM

OF THE FULBE

IMPERATIVE VERB ENDINGS

	2 ND PERSON SINGULAR	2 ND PERSON PLURAL	1 ST PERSON PLURAL (INCLUSIVE)
	you (an)	you all (onon)	we (enen)
-ugol	-u	-ee	-en
-agol	-o	-ee	-oden
-egol	Passive verbs have no imperative form.		

Here are some examples:

arugol Aru! *Come! (said to one person)*

naatugol Naatee ka suudu. *Come into the house.
(to several people or to a person of status)*

yahugol Yahen! *Let's go!*

joodagol Joodo! *Sit!*

cippagol Cippoden ka oto. *Let's get down from the car.*

Leggal, ko
waalii ka
ndiyan woo,
wontataa
noora.

No mater how long it sits
in the water, a log
doesn't turn into a
crocodile.

Prolocatives

In English, we use two prolocatives: **here** and **there**. In Pular there are quite a few; we'll look at the basic ones here.

gaa *here (used for a place where one lives or works)*

doo *here (used in a more general sense)*

too *over yonder*

ton *there*



EXERCISES

A. Where the heck...

- Give reasonable answers to the following questions. Change the pronouns as appropriate.

1 Ko honto neene maa woni?

Neene an no Konakiru.

2 Ko honto deftere nden woni?

Deftere nden no ka nder saku an.

3 Ko honto baaba men woni?

4 Ko honto deftere maa woni?

5 Ko honto suudu mo'on woni?

6 Ko honto moodi an woni?

7 Ko honto faybe makko woni?

B. Where the heck... (part two)

- Give a reasonable question for each of the following answers.

1 Oto amen no ka garaasi.

Ko honto oto mo'on woni?

2 Gorejo an no ka lekkol.

3 Karambol maa no ka nder jifa an.

4 heyngu maa no ka saare.

5 Lakre on no ka ley taabal ngal.

6 Bareeru mo'on no ka buruure.

C. Fun with nouns

- Find out the meaning and class of each of the following words, then write a simple sentence with each one.

1 caabije

KEYS

Caabije den no ka nder juifa an.

2 hodo

.....

3 danki

.....

4 buruure

.....

- 5 hурго
- 6 линетиiji
- 7 саангол
- 8 келирааво
- 9 нгес
- 10 маакити
- 11 коонци
- 12 куллоу
- 13 додви
- 14 юулирде
- 15 мafe
- 16 наанге

D. One goat, many goats

■ Change the noun in the subject of each of the following sentences to plural (be sure to change the article to plural as well), then translate the sentence.

1 Karambol ngol no ka taabal.

Karambežen no ka taabal.

THE PENS ARE ON THE TABLE.

2 Mbeeawa mban no ka ngesa

3 Lekkoljo on no ka nder suudu.

4 Miñirawo an no Konakiri.

5 Ñariiru ndun no ka dow maadi.

6 Labi kin no ka hoore taabal.

7 Kodo an ko Faranseejo.

8 Siyo on no ka yaasi.

9 Paykun kun no ka hoore leggal.

10 Danki kin no ka takko maadi ndin.

E. He's not here

■ Contradict the following statements, then translate.

1 Moodi an no ka suudu.

Moodi an alaa ka suudu.

MY HUSBAND IS NOT AT HOME.

2 Beyngu maa no ka an.

3 Bareeru ndun alaa ka ley taabal.

4 Himo ka makko.

5 Na'i maa dîn alaa ka buruure.

6 Hibe Pita.

7 Paykoy koy alaa ka an.

8 Be alaa ka suudu.

9 Cerno no Maamu.

10 Fatumata alaa Labe.

F. Give me a break

- Give the closest Pular equivalent to the following expressions:

1 I don't speak much Pular.

2 Slow down.

3 I don't understand.

4 What is this called in Pular?

5 What does "silbadere" mean?

6 Repeat, please.

7 'How do you say "go away" in Pular?

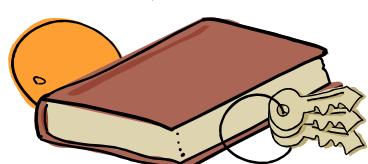
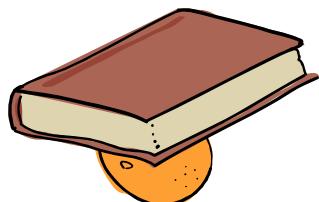
8 That's all the Pular I know.

9 I'm learning.

10 I speak only a little Pular.

G. Fun with prepositions

- Write a sentence or two for each of the following pictures, describing the relative positions of the orange, the book, and the keys.





Sending kids on errands

In most African cultures, an adult can ask any child to run an errand for them, regardless of whether or not the child is related to them, or whether they know the child at all. "Child" in this context means "petit"—anyone younger and/or clearly lower in status than oneself.

In the absence of telephones, vehicles, etc. this is often the most effective way to send a message, obtain candles or sugar at the last minute, transport heavy objects, etc. A reward of some sort (100F, a piece of candy, a page from *Newsweek*) may be appropriate but is not obligatory.

H. You're the "patron"

- Write the following orders in Pular, first in the familiar, then with respect.

- 1 Close the door.

Ombu baafal ngal.

Ombee baafal ngal.

- 2 Bring the knife.

.....

- 3 Open the book.

.....

- 4 Sit on the table.

.....

- 5 Look at the board.

.....

- 6 Climb on top of the table.

.....

- 7 Leave the room.

.....

- 8 Write on the blackboard.

.....

- 9 Get down from the wall.

.....

- 10 Wait.

.....

- 11 Come in.

.....

Competence 5 [FOOD]

Beydu seeda!

(Eat a little more!)

Ka Bappa Abdul (At Uncle Abdul's Place)



Ka Otel (At the Restaurant)



In this chapter

Vocabulary

- Some stative verbs
- Some active verbs
- Some adjectives and adverbs
- Food nouns
- Essential everyday objects
- Asking questions
- Phrasebook: Food, drink & basic needs

Grammar

- The stative
- Stative pronouns and the *no* particle
- The focused perfective
- Intensifiers

Key Words

- yo – wata

Cultural Notes

- Fasting and Ramadan
- Dinner's almost ready

Bingawal
no andi
ko acci e
fayande.

**The spoon knows
what it left in the pot.**



For many of the these food items, we give the generic form, which takes the **on** class (**tiga on**); these words often have separate singular (**tigaare nden**) and plural (**tigaaje den**) forms. See page 25 for more details.

VOCABULARY

Some stative verbs

andugol	<i>know</i>
bendugol	<i>be ripe or ready</i>
buubugol	<i>be cold</i>
dondegol	<i>be thirsty</i>
faalegol	<i>want</i>
hawjugol	<i>be in a hurry</i>
jeyugol	<i>own</i>
jogagol	<i>hold</i>
leetugol	<i>be late</i>
marugol	<i>have</i>
moyfugol	<i>be good</i>
ŋonjugol	<i>be sleepy</i>
ronkugol	<i>be tired</i>
waawugol	<i>be able to (do something well)</i>
weelegol	<i>be hungry</i>
welugol	<i>taste good</i>
wonugol	<i>be</i>
wulugol	<i>be hot</i>
yidugol	<i>like</i>
yonugol	<i>be enough</i>

Some active verbs

beydugol	<i>add, increase</i>
defugol	<i>cook</i>
haarugol	<i>be full</i>
hebugol	<i>obtain</i>
hirtagol	<i>eat dinner</i>
hiwragol	<i>greet</i>
hodugol	<i>live (somewhere)</i>
ittugol kooje	<i>eat breakfast</i>
iwugol	<i>come from</i>
lootagol	<i>wash</i>
ñaamugol	<i>eat</i>
soyfugol	<i>eat lunch</i>
yarugol	<i>drink</i>
yakkugol	<i>munch, bite</i>

Some adjectives and adverbs

moyfa	<i>well</i>
buy	<i>a lot</i>
seeda	<i>a little</i>
tun	<i>only</i>

Food nouns

bantara on	<i>cassava</i>
basalle on	<i>onion</i>
biraadan dan	<i>milk</i>
bireedi on	<i>bread</i>
boofo on	<i>egg</i>
buudi on	<i>papaya or squash</i>
gerto on	<i>chicken</i>
jakatu on	<i>bitter eggplant</i>
kaaba on	<i>corn</i>
kaccu on	<i>lemon/lime</i>
kobokobo on	<i>eggplant</i>
kosan dan	<i>sour milk</i>
lacciri ndin	<i>corn couscous</i>
landan dan	<i>salt</i>
leemune on	<i>orange</i>
liyyi din	<i>fish</i>
maafe kon	<i>sauce</i>
maafe haako	<i>leaf sauce</i>
maafe suppu	<i>"soup" sauce</i>
maafe tiga	<i>peanut sauce</i>
maaro kon	<i>uncooked rice</i>
mbeewa mban	<i>goat</i>
ñamaku on	<i>hot pepper</i>
ndiyan dan	<i>water</i>
nebban dan	<i>oil</i>
ñiiri ndin	<i>cooked grain</i>
piya on	<i>avocado</i>
powabar on	<i>pepper</i>
pompiteeri on	<i>potato</i>
putee on	<i>sweet potato</i>
salaadi on	<i>lettuce</i>
suu on	<i>cabbage</i>
sukkar on	<i>sugar</i>
taku on	<i>okra</i>
tamaati on	<i>tomato</i>
teew ngun	<i>meat</i>
tiga on	<i>peanut</i>

Essential every-day objects

pileeti on	<i>plate</i>
kuyer on	<i>spoon</i>
furseeti on	<i>fork</i>
labi kin	<i>knife</i>
taasi on	<i>cup</i>
hurgo ngon	<i>latrine</i>
kuri on	<i>kitchen hut</i>
tande on	<i>gravel yard</i>
galle den	<i>family compound</i>

Asking questions

hondun	<i>what</i>
hombo	<i>who</i>
fii hondun	<i>why</i>
conde tuma	<i>when</i>
jelu	<i>how much/ how many (objects)</i>
njelo	<i>how many (people)</i>
honto	<i>where</i>

Phrasebook: Food, drink & basic needs

Ñiiri no woodi?	<i>Is there any food?</i>
Ñiiri no woodi.	<i>There is food.</i>
Alaa.	<i>There is none.</i>
Ñiiri alaa.	<i>There is no food.</i>
Yo mi addu ñiiri?	<i>Shall I bring food?</i>
Okkoran ñiiri.	<i>Let me have some food.</i>
Okkoran ndiyan mi yara.	<i>Let me have water to drink.</i>
Bismillahi!	<i>Welcome! (In God's name.)</i>
Ko tooli!	<i>Welcome! (Be seated.)</i>
Albarka.	<i>Thank you. (God bless you.)</i>
Barka'alla.	<i>You are welcome.</i>
No weli!	<i>It tastes good!</i>
Welaa!	<i>It tastes bad!</i>
Mi haari.	<i>I'm full.</i>
Mido faala...	<i>I want...</i>
Mi falaaka...	<i>I don't want...</i>
Mido weela.	<i>I'm hungry.</i>
Mi welaaka.	<i>I'm not hungry.</i>
Mido donda.	<i>I'm thirsty.</i>
Mi dondaaka.	<i>I'm not thirsty.</i>
Mido faala yahude ka hurgo.	<i>I need to go to the bathroom.</i>

GRAMMAR

The stative

In English, we usually use *adjectives* to express *qualities*.

I am hungry.

The food is bad.

In Pular, we often use *stative verbs* instead of adjectives; instead of expressing qualities, they express *states*.

Mido **weelaa**.

I am hungry.

(from **weelegol**, to be hungry)

Ñiiri ndin no **metti**.

The food tastes bad.

(from **mettugol**, to taste bad)

The table below shows the verb endings we've seen so far. A comprehensive table is on page 109. Here are some examples with the stative endings.

Hibe yiidi maafe tiga.

They like peanut sauce.

Baafal ngal no uditiⁱⁱ.

The door is open.

Hida faala^{aa} ñaamugol?

Do you want to eat?

Here are some examples with the negative stative endings:

Mi andaa Bubakar.

I don't know Bubakar.

Baafal ngal ombaaki

The door is not shut.

O faalaaka teew.

He doesn't want meat.

STATIVE VERB ENDINGS

INFINITIVE	STATIVE	NEGATIVE	IMPERATIVE
-ugol	-i	-aa	-u -en -ee
-agol	-ii	-aaki	-o -oden -odee
-egol	-aa	-aaka	*

Stative pronouns and the *no* particle

We have already seen one type of subject pronoun: we now add a second type, the *stative*, and to differentiate we'll call the first the *active* pronoun. The stative pronoun is used with stative verbs.

When using a noun (like **Bubakar** or **Portojo on**) instead of a pronoun in a stative sentence, you need the particle **no**.

STATIVE PRONOUNS

	SUBJECT		INDEPENDENT	POSSESSIVE
	ACTIVE (SHORT)	STATIVE (LONG)		
I	mi	mido	min	an
you	a	hida	an	maa
he/she	o	himo	kanko	makko
we (incl)	en	hiden	enen	men
we (excl)	men	meden	menen	amen
you (pl)	on	hidon	onon	mo'on
they	be	hibe	kanbe	mabbe

Himo waawi Pular

He can speak Pular.

Bubakar no waawi Pular.

Bubakar can speak Pular.

Mido weelaa.

I am hungry.

Portojo on no weelaa.

The Porto is hungry.

Or you can leave out the noun/pronoun altogether, leaving the sentence vague as to what is being referred to.

No **moyfi!**

(That's) good!

Negative sentences take the active pronoun, and don't need the **no**.

Maafe kon **welaa**.

The sauce is not good.

Mi **weelaaka**.

I am not hungry.

Moyfaa!

(That's) not good!



PLEASE NOTE

Right away we have a problem: The *stative* ending for **-egol** verbs is the same as the *negative* ending for **-ugol** verbs. This can be confusing. To make matters worse, in this chapter we have two different verbs that sound similar: **weelegol**, to be hungry; and **welugol**, to taste good.

Mido weelaa.

I am hungry.

Kosan welaa.

Kosan doesn't taste good.

Three things can help you keep this straight: ① context; ② a slightly different stress pattern in pronunciation; and ③ the difference between the active pronoun (**mi**) and the stative pronoun (**mido**).

The focused perfective

In English, the sentence “I went to the market today” could be the answer to several different questions:

Who went to the market today?

I went to the market today.

Where did you go today?

I went to the market today.

When did you go to the market?

I went to the market today.

In English we emphasize one part of the sentence or another by stress or intonation; the word order doesn't necessarily change. In Pular, the sentence gets rearranged to highlight, or *focus* on the new information being presented. Here are the same questions and answers in Pular:

Ko **hombo** yahi ka maakiti hande?

Ko **min** yahi ka maakiti hande.
It is I who went to the market today.

Ko **honto** yahuda hande?

Ko **ka maakiti** mi yahi hande.
It is to the market that I went today.

Ko **honde tuma** yahuda ka maakiti?

Ko **hande** mi yahi ka maakiti.
It is today that I went to the market.



CULTURAL NOTES

Fasting and Ramadan

During the month of **Sumayee** (which falls at different times of the year, since the Islamic calendar is lunar), Muslim adults fast during the day and eat only at night. To fast is **hoorugol**.

Some Portos choose to fast for one or several days, as a gesture of solidarity. If you're not fasting, be as discrete as possible about eating or drinking during the day. If you can't help eating in front of others, here are a few responses to the inevitable **Enee, Porto, a hoorataa?** (“Hey, Porto, aren't you fasting?”):

Mi alaa hoorude.

I'm not fasting.

Mi wawaali.

I couldn't hack it.

Wonaa mi juldo.

I'm not Muslim.

FOCUSSED PERFECTIVE ENDINGS (WITH INVERSIONS)

	-ugol	-agol	-egol	EXAMPLE (yahugol)
I	mi ... -i	mi ... -ii	mi ... -aa	ko ka maakiti mi yahi it is to the market I went
you	... -uda	... -ida	... -ada	ko ka maakiti yahuda it is to the market you went
he/she	o ... -i	o ... -ii	o ... -aa	ko ka maakiti o yahi it is to the market she went
we (incl)	... -uden	... -iden	... -aden	ko ka maakiti yahuden it is to the market we went
we (excl)	men ... -i	men ... -ii	men ... -aa	ko ka maakiti men yahi it is to the market we went
you (pl)	... -udon	... -idon	... -adon	ko ka maakiti yahudon it is to the market you went
they	be ... -i	be ... -ii	be ... -aa	ko ka maakiti be yahi it is to the market they went

Most questions are asked and answered in focus form. Here are some examples.

Ko hombo defi ñiiri ndin?

Who cooked the food?

Ko beyngu an defi.

My wife cooked it.

Ko honde tuma hewtuden?

When did we arrive?

Ko e dix-heures hewtuden.

We arrived at ten o'clock.

Ko honto joodida?

Where did you sit?

Ko doo mi joodii.

I sat here.

Ko hondun faaladon?

What do y'all want?

Ko ndiyan men faalaa.

We want water.

Why is this called the *perfective* focus form? We'll get into that when we talk about the *imperfective*, next chapter. For now, you should know that this form applies to questions and answers concerning ❶ completed (past) actions and ❷ states or qualities; it does not apply to actions that are happening in the present or in the future.

Intensifiers

There are about a hundred ways to say “very” or “totally” in Pular; many stative verbs have their very own *intensifiers*.

Mi haari **tef!**

*I am **totally** full!*

Hida kaani **kas!**

*You are **very** ugly!*

Dan ndiyan no wojji **cos!**

*That water is **totally** red!*

There's a lot of regional variation—for instance, some say **Mi haari tew**. Most intensifiers are used with one and only one stative verb: **cos** can only be used with **wojzugol**, “to be red.” Others can be used with a handful of related words: **tef** can be used with words having to do with fullness, like **haarugol** (to have one's stomach full) and **hewugol** (to be full).

Oto on no heewi **tef!**

*The car is **completely** full!*

A few other common intensifiers are given in the table to the right. There are dozens more; ask around if you're interested. You don't really need to know these, but the ability to use a few of these correctly impresses people far out of proportion to the difficulty of learning to do so.

SOME INTENSIFIERS

bendi mor	very ripe
laabi poy	very clean
yoyi ken	very clever
rawni pen	very white
feewi yet	very straight
wuli kat	very hot
sellı ken	very healthy
tuuni tus	very dirty
luufi dus	very stinky
buubi jip	very cold
bawli kis	very black

EXERCISES

A. Questions & answers

■ Answer the following questions in complete sentences, using the responses provided.

1 Ko hombo yahi ka saare? (my big brother)

Ko koto an yahi ka saare.

2 Ko hondun faalaada ñaamugol? (rice and peanut sauce)

3 Ko honto faalodon yahugol? (Dakar)

4 Ko hombo mari deftere an nden? (him)

5 Ko fii hondun arudaa Laginee? (to teach)

6 Ko honto hodufa? (next to the school)

7 Ko hombo woni beyngu makko? (Amadu's little sister)

8 Ko honto be iwi? (Senegal)

9 Ko honto be yahi? (Alfa's place)

10 Ko hombo woni lando Amerik? (Bill Clinton)

11 Ko hombo addi ñiiri ndin? (Ablaye's wife)

12 Ko honto faalaada hodugol? (Fuuta Jallon)

13 Ko hondun jogida ka jiifa? (a pen and a knife)

KEY WORDS

yo • wata

Consider these sentences:

Yo be aru!

*They must come!
(I want them to come!)*

Yo mi addu ndiyan?

Shall I bring water?

Himo faala yo a looto.

He wants you to bathe.

Woo yo a yahu.

(She said) you should go.

The construction **yo** + imperative is called the *desiderative* and has no direct equivalent in English. It extends the imperative so that it can be used with any person (me, you, them, us, him, etc.)

wata is the opposite of **yo**; it tells someone not to do something. It can be applied to any person as well.

Wata be aru!

*They must not come!
Let them not come!*

It is often used in proverbs.

Wata gerto yaw ko hoccata.

A chicken shouldn't sneer at what it gathers. (“Beggars can't be choosers.”)



CULTURAL NOTES

Dinner's almost ready

The Fulbe are some of the most hospitable people you'll ever meet, and it's hard to go anywhere without being fed. Hours before dinnertime, you're likely to be told to stay and eat ("it's almost ready"). Feel free to accept or turn down these invitations as you see fit; they may or may not be just being polite.

Some polite ways to decline:

Mi haari.

I'm full.

Ko jooni mi ñaami.

I just ate.

Albarka.

Thanks anyway.

On the flipside, a PCV living alone and cooking for themselves is unfortunately often unable to reciprocate all this spontaneous hospitality when unexpected guests arrive. Anyone who fails to understand this and gives you a hard time is either just teasing or being rude. In any event, here are some handy phrases:

Mi defaali hande.

I didn't cook today.

Ko seeda nii mi defi hande.

I only cooked a little bit today.

Fayda mi gaynii.

I'm almost finished.

Accee hakke.

Sorry about that.

14 Ko hondun woni ka nder suudu maa? (just a bed)

15 Ko hombo jey ndee deftere? (your teacher)

16 Ko hombo jogii saabiwal ngal? (the white woman)

B. More practice giving orders

- Write the singular, plural, and negative forms of the imperative for each of the following.

	SINGULAR	PLURAL
1 arugol	arul! wata a arul!	areel! wata on arul!
2 waalagol		
3 yahugol		
4 joodagol		
5 naatugol		
6 cippagol		
7 lootagol		
8 wallugol lan		
9 wonugol ton		
10 dowtugol mo		

C. Answers & questions

- Provide questions to which the following could be answers.

1 Ko min jey gertogal ngal.

Ko hombo jey gertogal ngal?

2 Ko hande mi ari.

3 Ko beyngu an woni jannoowo anglee.

4 Ko ka hoore fello o hodi.

5 Ko duubi nogay o mari.

6 Ko kambe faalaa yarugol.

7 Ko Baaba an tuti ngal leggal.

- 8 Ko ka saare men yahi.
- 9 Ko kosan mi faalaa yarugol.
- 10 Ko fii hiwragol moodi maa mi ari.
- 11 Ko min jogii deftere makko.
- 12 Ko Amadu piki boobo on.
- 13 Ko maafe haako mi defi.
- 14 Ko ka Aliu men hirtii.
- 15 Ko lakree mi wadi ka taabal.
- 16 Ko fii ñaamugol tun be yahi ka makko.
- 17 Ko kaawu Idrissa jey suudu ndun.
- 18 Ko Cerno Aliu woni moodi makko.
- 19 Ko suudu be woni.
- 20 Ko miñiraabe tato o mari.

D. No, it's not

- Negate the following sentences.
- 1 Portojo on no andi buruure nden.
Portojo on andaa buruure nden.
- 2 Mi welaaka.
Mido weelaa.
- 3 Faatu no yidi amugol.
- 4 Mido faala yahugol ton.
- 5 Himo mari kaalisi buy.
- 6 Baafal ngal no ombii.
- 7 Hibe dondaa.
- 8 Portobe ben no faala ñaamugol.
- 9 Maafe suppu no welii.

10 On andaa laawol ngol.

11 Feneeter on udditaaki.

12 Aliu no faala yarugol leemune.

13 Bareeru maa ndun falaaka yarugol.

14 Himo yidi baabagotoobe makko.

15 No moyyī.

16 Men falaaka jangugol hande.

17 Jannoowo an no andi matematiik.

18 En maraa nebban buy.

19 Miñan maa no mari coonci buy.

20 Leemuneere nden welaa.

E. Baby please don't go

■ Contradict the following commands, then translate.

1 Yahu ka maakiti.

Wata a yahu ka maakiti.

DON'T GO TO THE MARKET.

2 Wata en jangu hande.

Jangen hande.

LET'S STUDY TODAY.

3 Yahee fijugol ka yaasi.

4 Wata on udditu defte den.

5 Wata en yahu amugol.

6 Joodo takko an doo.

7 Habboden Saliu.

8 Cippo ka maadi.

9 Wata en joodo Labe.

10 Fittee suudu ndun.

11 Wata on udditu baafal ngal.

F. Where the heck?

■ Answer the following questions in complete sentences, using the stative pronoun and the responses provided; then negate the resulting sentence.

1 Ko honto miñan maa woni? (America)

Himo Ameriki.

O alaa Ameriki.

2 Ko honto beyngu maa woni? (Binta's place)

3 Ko honto biddfo makko woni? (school)

4 Ko honto yeeyoowo leemune on woni? (over there)

5 Ko honto Directer on woni? (at home)

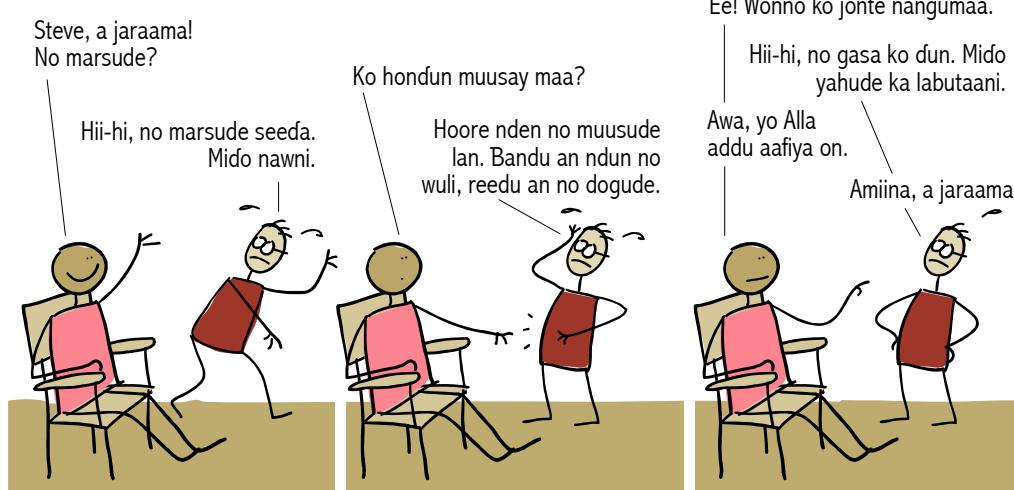
6 Ko honto ben maa woni? (here)

Competence 6 [BODY]

No butti seeda?

(Are you feeling better?)

Mido nawni seeda (I'm a little sick)



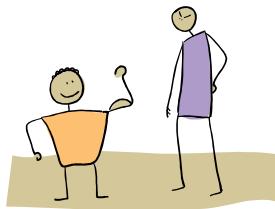
Hino Mamadu e Ali (Meet Mamadu and Ali)

Mamadu no fandi, no dolni.

Mamadu no mari hakkil.

Himo welti.

Mamadu no moyyi.



Aliu no juuti, no lo' i,
no sewi.

Ali no njandi hoore.

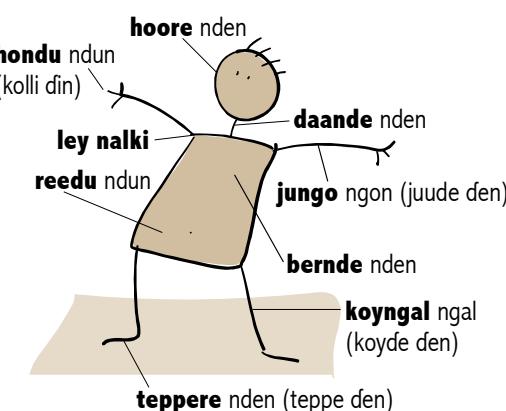
Himo monii.

Ali moyaa.

Hoore nden (The head)



Bandu ndun (The body)



In this chapter

Vocabulary

- Nouns: Gore and disease
- Verbs: Sickness and pestilence
- Possibility
- Body parts: Things you only have one of
- Body parts: Things you have two or more of
- Phrasebook: Describing people
- Phrasebook: Health
- Physical traits

Grammar

- Object pronouns
- Time vs. aspect
- The focused imperfective
- The progressive

Cultural Notes

- Visiting the sick
- Are you better?
- Attitudes towards the body

Key Words

- waawugol
- wonugol



Unidoobe
didowata
sundondir
ley nolki.

Two women pounding at the same pestle shouldn't try to hide their armpits from each other.

VOCABULARY

Nouns: Gore and disease

nawnaare	sickness
ñawndoowo	healer, doctor
cellal	health
labutaani	hospital
lekki	medicine
pikiir	shot
palu	malaria
jonte	malaria
jalbi	worms
ñaw giggol	sexually transmitted illness
feti	measles
puye	bumps
dogu reedu	diarrhea
muusu	pain
durma	cold
barme	wound
bullal	abscess

Verbs: Sickness and pestilence

nangugol	catch
wondugol	be with
muusugol	hurt
nawnugol	be sick
ñawndugol	heal
dogugol	run
sikkugol	think, believe
tayugol	cut
barmugol	wound
buttugol	be better (LIT. cool down)
helugol	break
ñaabegol	have pinkeye
durmegol	have a cold
soofugol	urinate
bu'ugol	defecate
tuutugol	vomit
maayugol	die
dojjugol	cough
ñatugol	bite (mosquito, snake)

Possibility

Wonno ko jonte.

Maybe it's malaria.

No gasa ko dun.

Maybe that's it.

Body parts: Things you only have one of

hoore	nden	head
reedu	ndun	stomach
daande	nden	throat, neck
yeeso	ngon	face
sukkundu	ndun	back of neck
bernde	nden	heart
heyre	nden	liver
yiiyan	dan	blood
gurii	ngii	skin
bandu	ndun	body
baawo	ngon	back
kinal	ngal	nose
dengal	ngal	tongue

Body parts: Things you have two or more of

SINGULAR	PLURAL	
yiitere	nden	eye
jungo	ngon	juude den arm; hand
hondu	ndun	kolli din finger
walbo	ngon	balbe den shoulder
koyngal	ngal	koyde den leg
fowre	nden	bobu din buttock
ñiire	nden	ñiiye den tooth
howru	ndun	koppi din knee
nowru	ndun	noppo din ear
yí'al	ngal	yí'e den bone
newre	nden	newe den palm of hand
teppere	nden	teppe den sole of foot
tonndu	ndun	toni din lip

Phrasebook: Describing people

Ko honno o wa'i?

What is he/she like?

Enee, himo njandi?

Is he/she tall?

Himo juuti.

He is tall.

O juutaa.

He is not tall.

Himo mari hakkil.

He is smart.

O maraa hakkil few.

He has no brain at all.

Himo njandi hoore.

He has a big head.

Phrasebook: Health

Ko hondun muusay maa?

What hurts you?

Ko honto muusay maa?

Where does it hurt?

Ko hondun wadu maa?

What's wrong with you?

Ko hoore nden muusata lan.

It's my head that hurts.

Hoore an nden no muusude lan.

My head is hurting me.

Ko hondun nangu maa?

What do you have?

(LIT. What caught you?)

Ko jonte nangu lan.

I've got malaria.

Mido wondi e jalbi.

I have worms.

Goddun ñatii lan.

Something bit me.

Bandu an ndun no wuli.

I have a fever. (LIT. My body is hot.)

No butti seeda?

Are you better?

No ndikki seeda?

Are you better?

A jayti seeda?

Are you better?

Yo Alla beydu aafiya.

May God bring you peace.

Physical traits

rawnugol	be light-skinned
bawlugol	be dark-skinned
sewugol	be thin
sembugol	be fat
juutugol	be tall
rabbidugol	be short
hawrugol	be average
labegol	be beautiful
kaanugol	be ugly
nawyugol	be old
weltagol	be happy
komidugol	be stupid
yoyugol	be clever
moyfugol	be good
bonugol	be bad
dolnugol	be strong
lo'ugol	be weak
arsikegol	be lucky
njandugol	be big
fandugol	be small

GRAMMAR

Object pronouns

In English we use different pronouns to talk about the person who *does* an action (the *subject* of the verb) as opposed to the person who *undergoes* the action (the *object* of the verb).

I gave it to *John*. (*I* is a **subject** pronoun)
John gave it to *me*. (*me* is an **object** pronoun)

In Pular, the object pronouns are different only in the singular. Here are all of our pronouns to date:

OBJECT PRONOUNS

	SUBJECT		INDEPENDENT	POSSESSIVE	OBJECT
	ACTIVE (SHORT)	STATIC (LONG)			
I	mi	mido	min	an	lan
you	a	hidा	an	maa	ma
he/she	o	himo	kanko	makko	mo
we (incl)	en	hiden	enen	men	en
we (excl)	men	meden	menen	amen	men
you (pl)	on	hidon	onon	mo'on	on
they	be	hibe	kanbe	mabbe	be

Here are some examples:

- | | |
|------------------------------------|----------------------------------|
| Hoore nden no muusude lan . | (My) head is hurting me . |
| Ko hombo jonnı ma dun? | Who gave you that? |
| Junnı mo lekki kin. | Give him the medicine. |
| Ko kanko ñawndata men . | He will heal us . |

To make up for the fact that we only have three new pronouns, we have a number of irregular forms to deal with; we'll only look at the two most common ones here.

Exception ①: **-u + lan = -an** (*imperative*)

- | | |
|--|------------------------------|
| wrong: Jonnu lan! | |
| right: Jonnan! | Give it to me! |
| wrong: Okkoru lan ndiyani mi yara. | |
| right: Okkoran ndiyani mi yara. | Pass me some water to drink. |

Exception ②: **-ay + ma = -ete** (*future*: see page 57)

- | | |
|-----------------------------------|-------------------------|
| wrong: Mi piyay ma! | |
| right: Mi piyete! | I will beat you! |

Time vs. aspect

Verb forms in English and French are organized around *tense*—past, present, and future actions. In Pular, they are organized around *aspect*—complete and incomplete actions.

Very roughly, the *past* is described with *perfective* verb forms, while the *future* is described with *imperfective* verb forms. But it's not quite that simple. Here is an overview of the basic verb forms in Pular. (Keep in mind that the translations given here are approximate; again, the Pular sentences are not as unambiguous about *time* as the English equivalents given. There are ways to specify the time of an action more precisely; see pages 82 and 98.)



KEY WORDS

waawugol

The English word “can” (as in “I can”) and the verb “to be able to” is translated in Pular by the verb **waawugol**.

Himo waawi dogugol.
He can (really) run.

Be waawataa Pular.
They can't (speak) Pular.

Perfective (complete actions):

Himo yahi ka saare.	<i>He is gone</i> to town.	(stative)
o yahi ka saare	<i>He went</i> to town.	(narrative)
o yahii ka saare.	<i>He did go</i> to town.	(asserted)
o yahaali ka saare.	<i>He didn't go</i> to town.	(negative)
Ko ka saare o yahi.	<i>It's to town that he went.</i>	(focused)

Imperfective (incomplete actions):

Himo yahude ka saare.	<i>He is going</i> to town.	(progressive)
Himo yaha ka saare.	<i>He goes</i> to town.	(simple/habitual)
o yahay ka saare.	<i>He will go</i> to town.	(future)
o yahataa ka saare.	<i>He won't go</i> to town.	(negative)
Ko ka saare o yahata.	<i>It's to town that he will go.</i>	(focused)
Yahu ka saare.	Go to town.	(imperative)

Note that the pronoun form used (long, as in **him**o **yahi**; or short as in **o** **yahi**) changes the meaning of the verb form. A complete table of endings is given on page 109.

We've already seen the *focused perfective* and the *stative*; now we'll look at the *focused imperfective* and the *progressive*.

The focused imperfective

The imperfective focus form is used to discuss *incomplete* actions—generally taking place now or in the future—and not states or *complete* (past) actions.

Ko honto o yahata?	<i>Where is he going? OR Where will he go?</i>
Ko ka saare o yahata.	<i>It is to town that he is going. OR It is to town that he will go.</i>

As with the focused perfective, when the pronoun is **a**, **on**, or **en** there is an inversion.

FOCUSED IMPERFECTIVE ENDINGS (WITH INVERSIONS)

	-ugol	-agol	-egol	EXAMPLE (yahugol)
I	mi ... -ata	mi ... -oto	mi ... -ete	ko ka maakiti mi yahata <i>it is to the market I will go</i>
you	... -ataa	... -otoda	... -etedaa	ko ka maakiti yahataa <i>it is to the market you will go</i>
he/she	o ... -ata	o ... -oto	o ... -ete	ko ka maakiti o yahii <i>it is to the market she will go</i>
we (incl)	... -aten	... -otoden	... -eteden	ko ka maakiti yahaten <i>it is to the market we will go</i>
we (excl)	men ... -ata	men ... -oto	men ... -ete	ko ka maakiti men yahata <i>it is to the market we will go</i>
you (pl)	... -aton	... -otodon	... -etedon	ko ka maakiti yahaton <i>it is to the market you will go</i>
they	be ... -ata	be ... -oto	be ... -ete	ko ka maakiti be yahata <i>it is to the market they will go</i>

Again, questions are asked and answered in the focus form.

Ko hondun musata ma?	<i>What hurts you?</i>
Ko reedu ndun muusata lan.	<i>My stomach hurts me.</i>
Ko honto hirtotoda?	<i>Where will you eat supper?</i>
Ko ka Cerno Aliu mi hirtoto.	<i>I'll eat supper at Cerno Aliu's.</i>
Ko honno inneteda?	<i>What are you called?</i>
Ko Mamadu Aliu mi innete.	<i>I am called Mamadu Aliu.</i>

The progressive

The progressive is used to denote an action which is currently underway.

Mido ñaamude. *I am eating.*

Notice that it takes the long (stative) pronoun in the affirmative. The negative of the progressive uses the short pronoun + **alaa**.

Mi alaa ñaamude. *I am not eating.*

Here is the progressive in the context of all the verb endings we've learned so far:

PROGRESSIVE VERB ENDINGS

INFINITIVE	P E R F E C T I V E		I M P E R F E C T I V E		
	FOCUS/ S T A T I V E	N E G A T I V E	P R O G R E S S I V E	F O C U S	I M P E R A T I V E
-ugol	-i	-aa	-ude	-ata	-u -en -ee
-agol	-ii	-aaki	-aade	-oto	-o -oden -odee
-egol	-aa	-aaka	-eede	-ete	✗

Some more examples:

Mido soodude bireedi. *I am buying bread.*

Himo lootaade. *He is washing himself.*

Men alaa cippaade ka oto. *We're not getting out of the car.*

Himo mooreede ton. *She is having her hair braided there.*

The progressive form of the verb is technically another infinitive form:

yahugol	<i>to go</i>	<i>(infinitive/verbal noun)</i>
yahude	<i>going</i>	<i>(infinitive/progressive)</i>

Both infinitives can be used following helper verbs:

Mido faala yahude. { Mido faala yahugol. *I want to go.*

While both of these are acceptable, some speakers prefer one over the other.



wonugol

The focus form as it has been presented thus far is not very versatile. In order to focus a progressive or negative construction, or a label, you need the word **woni** (from **wonugol**, to be) as an auxiliary.

PROGRESSIVE:

Ko hondun woni e muusude?
What is hurting?

LABEL:

Ko min woni lando.
I'm the boss.

NEGATIVE:

Ko hombo woni yidaa mafe haako?
Who is it that doesn't like leaf sauce?

If appropriate, use the inverted forms:

Ko hondun wonuda e ñaamude?
What are you eating?

The word **wonaa** (the opposite of the focusing **ko**) is just the negative stative of **wonugol**.

Wonaa Aliu mi innete.
My name isn't Aliu.

Wonaa min woni lando.
I'm not the boss.



EXERCISES



CULTURAL NOTES

Visiting the sick

The Fulbe, like most people, like to be visited when they are sick. It is nice to bring food or other gifts. In case of an extended illness involving an hospital stay and/or the purchase of medicine, a gift of money is appropriate.

A. Drawing time

- Draw a person and label all the body parts you know.

B. Where there is no doctor

- Give a reasonable response to each of the following questions.

1 Ko hondun woni e muusude maa?

Ko hoore an nden woni e muusude lan.

2 Ko hondun yettudaa?

3 Ko yonte nangumaa?

4 Ko hoore nden muusay maa?

5 Ko hondun nangumaa?

6 No buuti seeda?

7 Yo Alla beydu aafiya.

8 Bandu maa no wuli?

9 Wonno ko jonte nangumaa.

10 Hida wondi e jalbi?

C. Oh, dear, what could the matter be?

- Write a sentence or two describing the condition of each of the following unhappy individuals.

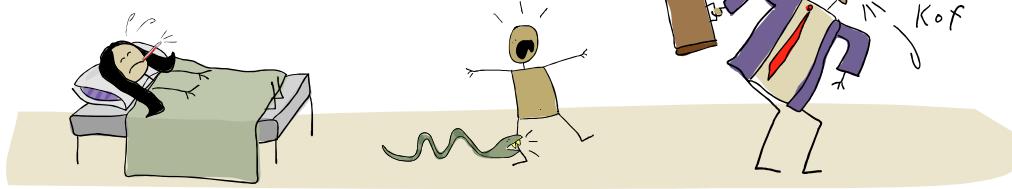


CULTURAL NOTES

Are you better?

When you tell someone you're sick, they will ask you: "Are you feeling better?" (**No buuti seeda?**) If you answer that well, no, you're not better at all yet, they will respond: "OK. But are you feeling better?"

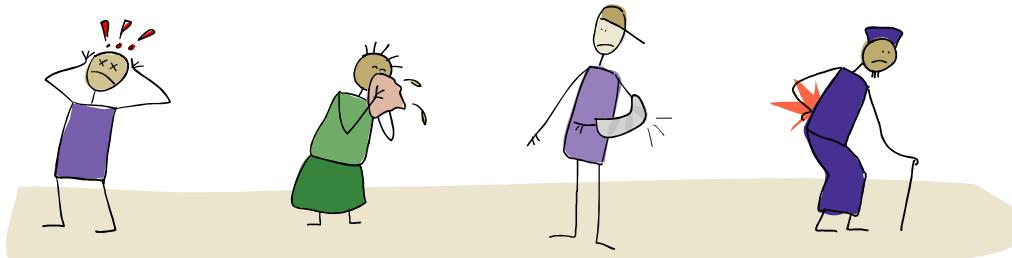
The correct answer is "Yes", regardless of how you feel. They are wishing you well, not really inquiring as to your health. By saying "Yes" you are really saying "If God wills it I will soon be better."



Susan no nawni.
Bandu makko
no wuli.



.....
.....
.....
.....



.....
.....
.....
.....

D. Matching

- Match the singular body part with its plural. Write the English word next to the singular.

<i>h</i>	1 hondu	<u>finger</u>	a gite
	2 fowre	b ñi'e
	3 howru	c toni
	4 jungo	d teppe
	5 koyngal	e nopp <i>i</i>
	6 newre	f ñi'e
	7 nowru	g newe
	8 ñiire	h koll <i>i</i>
	9 teppere	i kop <i>p</i> i
	10 tonndu	j koyd <i>e</i>
	11 walbo	k juud <i>e</i>
	12 yi'al	l bob <i>i</i>
	13 yiitere	m balbe

E. Boring grammar drill, part one

- Put the following sentences into the progressive:

1 Ko ka saare o yahata.

Himo yahude ka saare.

2 Ko reedu makko muusata mo.

3 Ko ka buruure mi hayloto.

4 Ko mafe hakko mi ñaamata.

5 Ko koto makko piyete.

6 Ko ka labutaani mi gollata.

F. Questions, questions

- Give reasonable answers to the following.

1 Ko honto be ñaamata?

Ko ka njatigiibe mabbe be ñaamata.

2 Ko honto be yahata?

3 Ko honde tuma yahaten?

4 Ko hombo addata ñiiri din?

5 Ko hombo woni e yimude?

6 Ko hondun habbotoden?

7 Ko hondun o jalata?

8 Ko hombo windata leter on?

9 Ko honto mi joodoto?

10 Ko hondun woni e muusude ma?

11 Ko hombo woni e arude too?

12 Ko hombo woni yobaali?

13 Ko honto be woni e yahude?

14 Ko hombo woni yidaa mafe tiga?

15 Ko hombo defata hiraande nden?

16 Ko hondun be yarata?

17 Ko honto loototodaa?

18 Ko hombo o woni e hiwraade?

G. Boring grammar drill, part two

■ Focus the underlined word using **woni**.

1 Mido yahude Labe.

Ko Labe mi woni e yahude.

2 Miñan an faalaaka arde.

Ko miñan an woni faalaaka arde.

3 Bubakar andaa Porto.

4 Hibe darnude lekkol ton.

5 Baaba an yidaa mafe haako.

6 Ngal baafal om бааки таҳо.

7 Mido ñaamude lacciri e kosan.

H. Object pronouns

■ Translate the following into Pular using the appropriate object pronoun. The verb to use is given.

- 1 They are thrashing him. (beppingol)

Hibe beppinde mo.

- 2 What did he tell you? (innugol)

- 3 Take us along to town. (naborgol)

- 4 May God save us. (dandugol)

- 5 Show me the money. (holugol)

- 6 He wants them to release us. (accitugol)

- 7 His knee is hurting him. (muusugol)

- 8 Don't bite me. (yakkingol)

- 9 Give me the rice. (okkorgol)

- 10 Give them their books. (jonnugol)

- 11 Can you cure me? (ñawndugol)

I. Boring grammar drill, part 3

■ Put these perfective focus sentences into the imperfective, then translate the resulting sentence.

- 1 Ko ka saare o yahi.

Ko ka saare o yahata. (HE IS GOING TO TOWN.)

- 2 Ko hondun wi'udaa?

- 3 Ko ka hakkunde be woni.

- 4 Ko ndiyan tun o faala.

- 5 Ko takko an o joodii.

- 6 Ko kanko tun hebi *Bacc* on.

- 7 Ko honde tuma artudaa?

- 8 Ko honto yahudon?



Attitudes towards the body

Some random observations:

- Picking one's nose in public is OK.
- Holding hands is not sexual; men hold hands with men, women with women, men with women, all in a friendly manner.
- Breasts are not erotic.
- Fat = prosperous, healthy, attractive.
- Skinny = poor, sick, ugly.
- Every illness is probably malaria.
- Contagion is not understood.

J. It takes all kinds...

- Write a sentence or two describing each of the following individuals..



1 Hadja

2 Cerno Iburahima

3 Binta

4 Lamin

5 Lamarana

K. Opposites

- Fill in the blanks with the opposite of the verbs used in the sentence.

- 1 Njaatigi an no njandi; koto makko no _____ .
- 2 Amadu no dolni; Ali _____ .
- 3 Umar no sembi; goreejo makko on _____ .
- 4 Hibe weltii; njaatigi mabbe _____ .
- 5 Ali no moyyi, kono Amadu _____ .

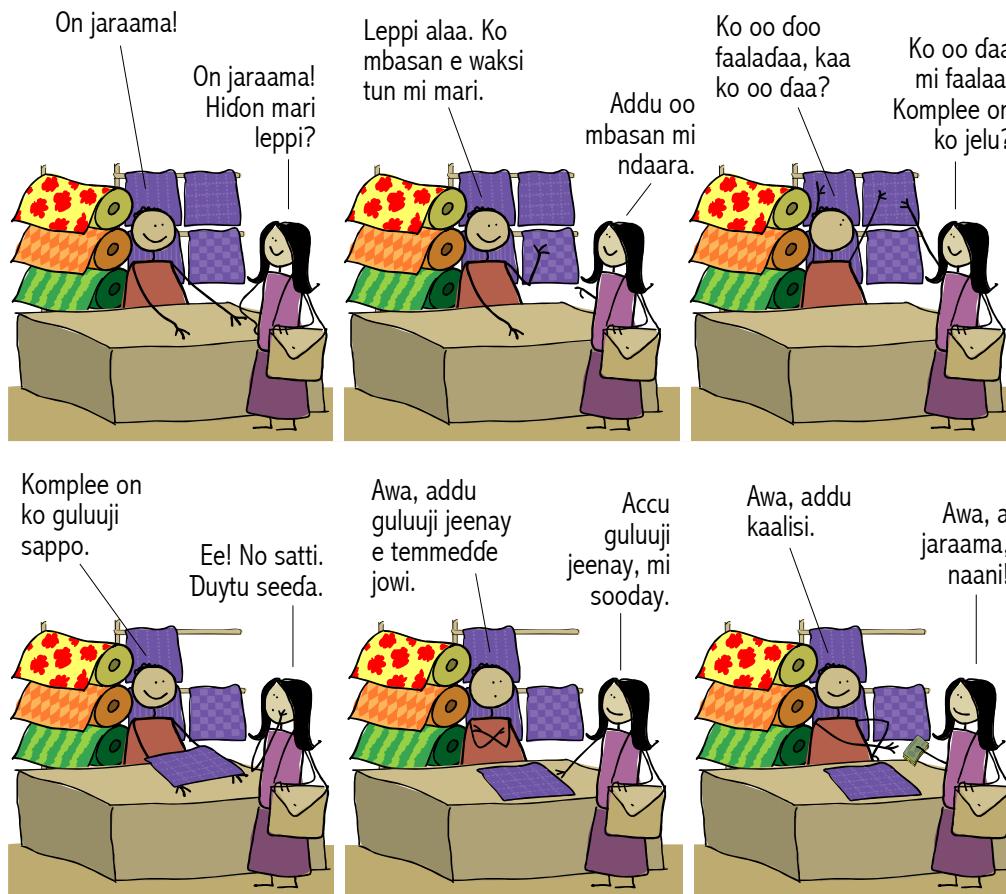
L. Field work

- 1 Ask someone about their health or about the health of a family member. Take notes; report back to class.
- 2 Describe a relative or friend to someone else. Ask them to describe someone they know. Look for new words.

Duytu seeda!

(Come down a little!)

Soodugol bagi (Buying cloth)



Soodugol siyo (Buying a bucket)



In this chapter

Vocabulary

- Merchandise
- Verbs
- Nouns
- Numbers over 100
- Measures
- Phrasebook: Food, drink, & basic needs

Grammar

- The asserted perfective and imperfective
- Active verbs, stative verbs
- Demonstratives

Cultural Notes

- Cewdi alaa!
- How to bargain
- When not to bargain

Key Words

- kaa – maa
- marugol – jogagol – hebugol
- jeyugol – jon



Baasal

warataa

kono no

tampina.

Poverty doesn't kill, but it is rather unpleasant.

KEY WORDS

kaa • maa

There are two ways to say "or" in Pular. **kaa** is used in questions; **maa** is used in statements.

Ko kosan faaladaa, kaa ko biraadan?

Do you want sour milk, or do you want fresh milk?

Mido faala nebban tiga maa nebban ture.

I want either peanut oil or palm oil.

VOCABULARY

Merchandise

almeeti	on	box of matches
buousi	on	candle
wureere	nden	sheet
loonde	nden	water jar
fayande	nden	cooking pot
bagi	on	cloth
leppi	din	hand-woven cotton cloth
mbasan	on	imported white cotton cloth (may be locally dyed)
waksi	on	imported printed cloth
sudaare	nden	blanket

Verbs

soodugol		buy
yeeyugol		sell
ndaarugol		look
sattugol		be difficult, expensive
duytugol		come down, reduce
fandugol		be small
subagol		choose
marugol		have, save
jogagol		have, hold
ñawlagol		lend
yobugol		pay
sensugol		change
landagol		ask
hal dugol		negotiate
termugol		bargain

Nouns

yeeyowo	on	seller
soodoowo	on	buyer
maakiti	on	market
luumo	ngon	weekly market
bitiki	on	store
coggu	ngun	price
mbuudi	ndin	money
kaalisi	on	money
cewdi	din	change

Numbers over 100

teemedere		one hundred
teemedde jowi		five hundred
wuluure		one thousand
guluuji jowi		five thousand
guluuji didi e temedde jeedidi e cappande jowi		two thousand seven hundred and fifty

Measures

horde	nden	calabash
korun	kun	small calabash
pooti	on	can, jar
kilo	on	kilogram
meeter	on	meter
liitar	on	liter
sariyaare	nden	measure
habbere	nden	bundle
sadaare	nden	pile

Phrasebook: Food, drink, & basic needs

Tamaati on ko jelu?

How much are the tomatoes?

Mido faala soodude tamaati.

I want to buy tomatoes.

Ko basaale mi faala.

It's onions that I want.

No satti.

That's expensive.

Fii soodugol ko jelu?

How much is it really?

Duytanen seeda.

Come down a bit for me.

On duytataa seeda?

Won't you come down a little?

Beydu seeda.

Give me a little more.

No moyfi.

That's good.

Mido yiidi dun.

I like that.

A maraa cewdi wuluure?

Don't you have change for a thousand?

Maaro no woodi?

Is there rice?

Maaro alaa.

There is no rice.

Maaro no woodi.

There is rice.

Hidon jogii saabunde?

Do you have soap?

Mi jogaaki saabunde.

I don't have soap.

Mido jogii saabunde.

I do have soap.

Hidon mari pompiteeri?

Do you have potatoes?

Mi maraa pompiteeri.

I don't have potatoes.

Mido mari pompiteeri.

I do have potatoes.

Ko honto mi heboto farin?

Where could I get flour?



GRAMMAR



The asserted perfective and imperfective

We have seen how to use the *focused* verb forms to emphasize various parts of a sentence. If the action itself is what is being emphasized, we use the *asserted* verb endings. These new endings are in the shaded columns in the following table:

ASSERTED VERB ENDINGS

INFINITIVE	P E R F E C T I V E			I M P E R F E C T I V E				
	ASSERTED (PAST)	FOCUS/ STATIVE	NEGATIVE	PROGRESSIVE	ASSERTED (FUTURE)	NEGATIVE	FOCUS	IMPERATIVE
-ugol	-ii	-i	-aa -aali	-ude	-ay	-ataa	-ata	-u -en -ee
-agol	-ike	-ii	-aaki	-aade	-oto	-otaako	-oto	-o -oden -odee
-egol	-aama	-aa	-aaka	-eede	-ete	-etaake	-ete	✗

These are all *active* verb forms, as opposed to *stative*; so they always take the short pronoun (**mi**, **a**, **o**, etc.) and never the long pronoun (**mido**, **hida**, **himo**, etc.) Some examples:

O soodii bireedi.	He did buy bread.
O sooday bireedi	He will buy bread.
Mi subike oo bagi doo.	I chose that cloth there.
Mi suboto oo bagi doo.	I will choose that cloth there.
Be lootaama.	They were washed.
Be lootece.	They will be washed.

Let's see the negation of each of the above examples:

O soodaali bireedi.	He didn't buy bread.
O sodataa bireedi.	He won't buy bread.
Mi subaaki oo bagi doo.	I didn't choose that cloth there.
Mi subotaako oo bagi doo.	I won't choose that cloth there.
Be lootaaka.	They weren't washed.
Be lootetaake.	They won't be washed.

We've already seen most of the negative endings in the perfective: The negative *past* (active) endings are the same as the negative *stative* endings (see page 35), except for **-ugol** verbs, which take **-aali** for the *past negative* and **-aa** for the *stative negative*.

stative	{ Himo andi. O andaa.	He knows He doesn't know.
past (active)	{ O yahii. O yahaali.	He went He didn't go.

The asserted imperfective endings (**ay**, **oto**, **ete**) are also used with **woni** to form a sort of progressive:

Mi yahay woni ka saare.	I am going to town.
--------------------------------	---------------------

This is equivalent to

Mido yahude ka saare.	I am going to town.
-----------------------	---------------------

**marugol • jogagol
hebugol**

The English verb “to have” is expressed by three different words in Pular, each with its own distinct usage.

Marugol means to possess, keep, save, or have stored away.

Hida mari iiiri?
Do you have rice?

Himo mari bibbe buy.
He has many children.

Maranan seeda!
Save me some!¹

Jogagol means to have on one's person or to hold.

Himo jogii labi.
He has a knife (on him).

Joganolan nden deftere.
Hold this book for me.

The most common way to negate **marugol** and **jogagol** is **ala**.

Mi alaa kaalisi.
I don't have any money.

O alaa labi.
He doesn't have a knife.

But you can also use the verb's own stative negative form:

Mi maraa kaalisi.
I don't have any money.

O jogaaki labi.
He doesn't have a knife (on him).

Hebugol means to obtain or to get. It also means to have as in to have a child. Unlike **marugol** and **jogagol**, it is not a stative verb (see page 35).

Mi hebaali teew.
I didn't get any meat.

O hebii boobo gorko.
She had a boy.

¹ This uses the benefactive infix **-an-**. See page 89.



jeyugol • jon

Jeyugol means "to own".

Ko min jey dee gese.
Those fields are mine.

Ko hombo jey ndee deftere?
Whose book is this?

Wata mo jettu ko o jeyaa.
One shouldn't take what doesn't belong to one.

The participle is **jon**, meaning "owner" (see participles, page 90). **Jeydo** is also heard.

Ko honto jon oto on woni?
Where's the owner of the car?

Jon leemune, arii!
You with the oranges, come over here!

Jon is a common way of identifying people with specific attributes.

jon hakkil
smart person

jon goddun
wealthy person

We also have:

jon bitiki
shopkeeper

jon galle
husband

jon suudu
wife

Active verbs, stative verbs

We've discussed stative verb endings, and we've just seen the active past endings. Some verbs are naturally *stative*, which means that they describe the *nature* or *current condition* of a person or thing.

Himo kaani.

He is ugly.

Mido weela.

I am hungry.

These take the long (stative) pronoun and the stative verb endings (see page 35).

Other verbs are naturally *active*, which means that they describe an *action*, something that *happens*.

O yahii ka saare.

He went to town.

Mi jangii.

/ studied.

These take the short (active) pronoun and the asserted verb endings (see page 57).

Now, an active verb can be used *statively*, indicating someone/something's *current condition*:

Himo yahi ka saare.

He is gone to town.

Mido jangi.

I am educated.

And a stative verb can be used actively, indicating that something/someone *became a certain way*:

O kaanii.

She became ugly.

Mi weelaama.

I've become hungry.

Demonstratives

The English words **this**, **that**, and **those** are *demonstratives*. In Pular, each noun class has its own demonstrative.

deftere **nden**

the book

ndee deftere

this book

Here are the rules for forming the demonstrative:

- It goes before the noun, instead of after, as the article does
- If the article ends in **n** (**nden**, **kin**) drop the **n** and double the vowel (**ndee**, **kii**).
- If the article doesn't end in **n** (**ngal**, **koy**) then the demonstrative is identical (**ngal**, **koy**).

sukkar **on** **the** sugar

oo sukkar **this** sugar

yeyyoobe **ben** **the** sellers

bee yeyyoobe **these** sellers

leppi **din** **the** cloth

dii leppi **this** cloth

pade **den** **the** shoes

dee pade **these** shoes

horde **nden** **the** calabash

ndee horde **this** calabash

buudi **ndin** **the** papaya

ndii buudi **this** papaya

suudu **ndun** **the** hut

nduu suudu **this** hut

nagge **ngen** **the** cow

ngee nagge **this** cow

luumo **ngon** **the** market

ngoo luumo **this** market

coggu **ngun** **the** price

nguu coggu **this** price

gertogal **ngal** **the** chicken

ngal gertogal **this** chicken

baafal **ngal** **the** door

ngal baafal **this** door

linngii **ngii** **the** fish

ngii linngii **this** fish

caangol **ngol** **the** river

ngol caangol **this** river

The **dan** class is the only exception to this rule.

nebban **dan** **the** oil

dan nebban **this** oil

ndiyani **dan** **the** water

dan ndiyani **this** water

A complete list of demonstrative forms is in the table on page 116.

To distinguish between two things being pointed to, use the prolocatives **doo** and **daa** (more about prolocatives on page 27).

Ko **ngal** bireedivali **doo** faaladaa, kaa ko **ngal daa**?

*Do you want **that** loaf of bread, or **that one**?*

Oo doo ko Cerno innetee; **oo daa**, ko Sellu.

***This one** is named Cerno; **this other one** is Sellu.*



EXERCISES

A. Numbers over 100

- Write out the following numbers.

1	123	temmedere e nogay e tati
2	220
3	750
4	1,200
5	7,000
6	500
7	1,350
8	15,000
9	25
10	4,300
11	6,150

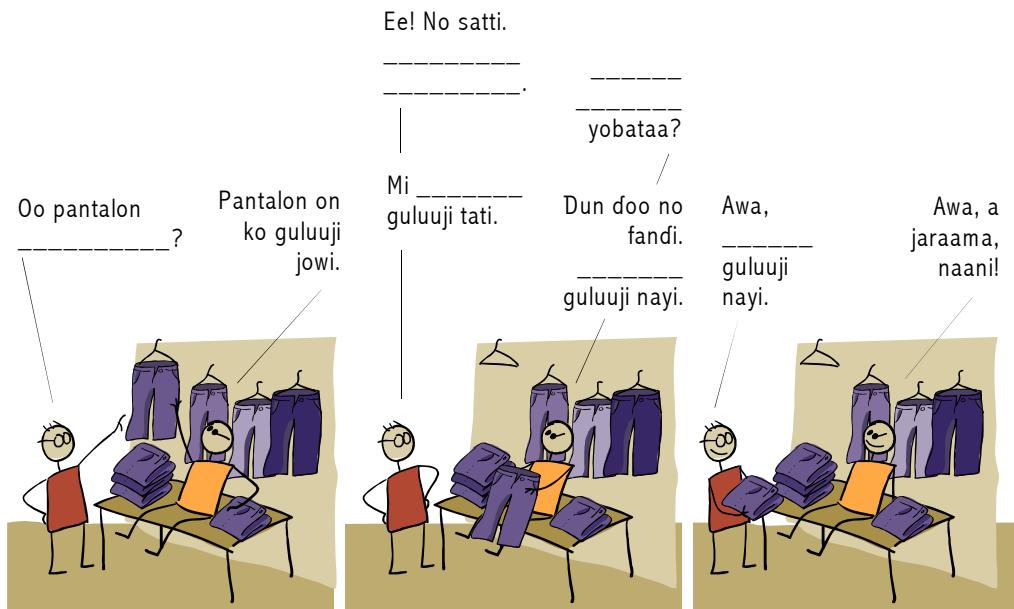
B. Plural demonstratives

- Put the appropriate demonstrative in front of each of the following, then translate.

1	dii	dolokkeiji	THESE SHIRTS
2	mawbe
3	pelle
4	ca'e
5	pootihoy
6	pade
7	maafeeji
8	bagiiji
9	gertoode
10	yimbe
11	cuudi
12	paykoy
13	lekkolbe
14	bolle
15	leemuneeje

C. Complete the dialogue

- Fill in the blanks in the following conversation.



D. Ownership

- Translate the following using **jon** or **jeyugol**.

1 Where's the peanut vendor?

Ko honto **jon** tiga on woni?

2 Whose keys are these?

Ko hombo **jey** dee saabuije?

3 He's a rich man.

4 Where's the shopkeeper?

5 That car is mine.

6 Those are Amadu's fields.

7 Whose chicken is this?

8 Saliu is a smart guy.

9 Who owns that cloth there?

10 Moodi Bubakar is my landlord.



Cewdi alaa!

There are not enough small bills to go around. No one ever has change. Even a *com-mercant* in his store may well be unable to take a 5000F bill for a 1000F item. It's worse in the market, where even a 1000F or 500F bill can be hard to break.

E. Possession

- Translate the following using **marugol**, **hebugol**, **jogagol**, or **alaa**.

1 She says she has no onions.
Woo o jogaaki basalle.

2 I only have 500 francs on me.

3 Do you have any sons?

4 I don't have a pen on me.

5 Were you able to get water?

6 He has no brain.

7 I don't have change.

8 Where could I get tomatoes?

9 Do you have the key with you?

10 She had a girl.

F. Assert yourself

- Rewrite the following sentences using the asserted (perfective or imperfective) forms; then translate.

1 Ko min soodata nden fayande.
Mi sooday nden fayande. (I WILL BUY THAT POT.)

2 Ko ka maakiti mi yahi.
Mi yahii ka maakiti. (I WENT TO THE MARKET.)

3 Ko jango mi yeeyata mban mbeewa.

4 Ko kanbe joodoto e dee julle.

5 Ko ka luumo mi soodata basalle.

6 Ko Aamadu ñawloto lan kaalisi seeda.

7 Ko min subii oo dolokke.

8 Ko bee doo sensi mbuddi wuluure an.

9 Ko Aamadu yahata Labe jango.

10 Ko guluuji jowi mi yobi.

G. Make up your mind

- Write sentences based on the following model.

- 1 deftere *Ko ndee deftere doo faladaa, kaa ko ndee daa?*
- 2 gertogal
- 3 suudu
- 4 leemuneere
- 5 labi
- 6 gorko
- 7 pootihun
- 8 buudi
- 9 maaro
- 10 mbeewa
- 11 pade
- 12 oto
- 13 jullere
- 14 bireediwal
- 15 ñaarihoy

H. Blast from the past

- Put into the past, then translate.

- 1 Kun paykun cippotaako ka leggal.

Kun paykun cippaaki ka leggal. (THAT KID DIDN'T COME DOWN FROM THE TREE.)

- 2 Mi yaray biraadfan.

- 3 Be yahay ka esiraabe mabbe.

- 4 O ñawlotlo lan kaalisi.

- 5 Be nabataa ñiiri.

- 6 Mi suboto jiwo.

I. Back to the future

- Put the following into the future, then translate.

- 1 Mi soodii gerto.

Mi sooday gerto. (I WILL BUY A CHICKEN.)

- 2 On yi'ii Portooibe ka maakiti.

- 3 Mi yahii Mamou.

- 4 Mi ittii kooje ka gaar watiir.

- 5 Men hiwraaki be.

6 Mi piyaama ka laawol.

7 Be faamii les on.

8 Mi hebaali basalle.

9 Mi yobii guluuji sappo.

10 En haraali.

J. Mixed demonstratives

■ Write a simple sentence with each of the following words and the appropriate demonstrative.

1	ngal	gatal	no njandi
2		leemuneere	
3		rewbe	
4		paykun	
5		kosan	
6		bagi	
7		yeeyoowo	
8		wureere	
9		siyooru	
10		gertogal	
11		leppi	
12		gatal	

K. No, you didn't

■ Negate the following sentences, then translate.

1 Mi yahay Labe jango.

Mi yahataa late jango. (I WON'T GO TO LABE TOMORROW.)

2 Mi yahii hanki jemma.

3 O lootike ka caangol.

4 En habbaama hanki.

5 On lubike mo labi kin.

6 Mido faalaa taamaati.

7 Mi haarii.

8 Kun paykun lootete.

9 Buubakar no waawi Angele.



CULTURAL NOTES

How to bargain

- When you are quoted a starting price that is two or three times the normal price for the item, don't get angry and assume the vendor is trying to rip you off. The first price is usually high.
- Before the bargaining starts it helps if you know ① what the item is supposed to cost (ask around) and ② what it's worth to you.
- Take into account what your time and energy is worth to you. Is it really worth a half hour of arguing to get from 11,000F to 10,500F?
- Walking away is the surest way to find out if the vendor really can't come down any further.
- Don't start bargaining unless you're serious about buying the item.
- Go shopping with a Pullo and see how it's done.
- Take it easy. Keep it friendly and fun. It doesn't have to be adversarial.

10 Be waynike.

11 Mi sooday leppi ka luumo.

12 Pade maa no foti.

13 Be joodfoto ka suudu.

14 Dee leemuneeje no weli.

15 Mi hirtoto ka makko.

16 Mi yaray ndiyan ka fulawa.

17 Ndiyan soodete ka saare.

L. Yes, you did

- Put the following sentences into the affirmative, then translate.

1 Mi weelaaka.

Mido weelaa. (I AM HUNGRY.)

2 Mi faalaaka yahugol ka maakiti.

3 Dun moy'ya.

4 Mi ñamataa teew.

5 O ñawlaaki lan mbuddi.

6 Men yahaali.

7 Mi yidaa kobo-kobo.

8 Coggu maa ngun sattaa.

9 Be cippotaako ka oto.

10 Mi yeeyataa mban ngesa.

11 Mi faamaali.

12 Mi soodataa dii liy'i.

13 Mi joodaaki takko makko.

14 Mi waawataa defude.

15 Mi yobataa wuluure.

M. Alternate progressive form

■ Rewrite the following progressive sentences using the **-ay woni** construction, then translate.

1 Mido ñaamude.

Mi ñaamay woni. (I AM EATING.)

2 Hibe fijude.

3 Mido ndaarude tun.

4 Hibe yahude Kankalabe.

5 Mido landaade maa.

6 Meden jannude ka lekkol.

7 Himo piyeede.

8 Mido haylaade tun.

9 Hibe yeeyude mbeewa maâbbe mban.

10 Hibe cippaade ka oto.

11 Mido subaadde bagi.

N. Passive sentences

■ Rewrite the following sentences in the passive, then translate the result.

1 Be wujjii siyo men.

Siyo men wujjaama. (OUR BUCKET WAS STOLEN.)

2 Goddo piyimo ka saare.

3 O wuppay conci din.

4 Baaba an yeeyay ngee nagge.

5 Hay gooto wujjaali deftere maa.

6 O lootay booboo makko.

7 Polisijo on nangii gujjo on.

8 Mi yoogaali ndiyan dan taho.



CULTURAL NOTES

When not to bargain

You must bargain for some things, but not for everything.

You **don't** bargain for

- anything costing 500F or less
- items already grouped into little piles
- most items in a store (mayonnaise, sardines, Coca-Cola)
- cooked food
- Other items that have generally agreed-upon prices (rice, salt, sugar, powdered milk, meat, bread, etc.)

It is generally appropriate to bargain for

- tourist items and handicrafts
- large quantities of anything
- big, expensive things (buckets, pots, other housewares)
- someone's services

9 Mi defataa ñiiri ndin.

10 O tayay bagi on.

O. Write your own

- Imagine a dialogue between the volunteer and the vendor.

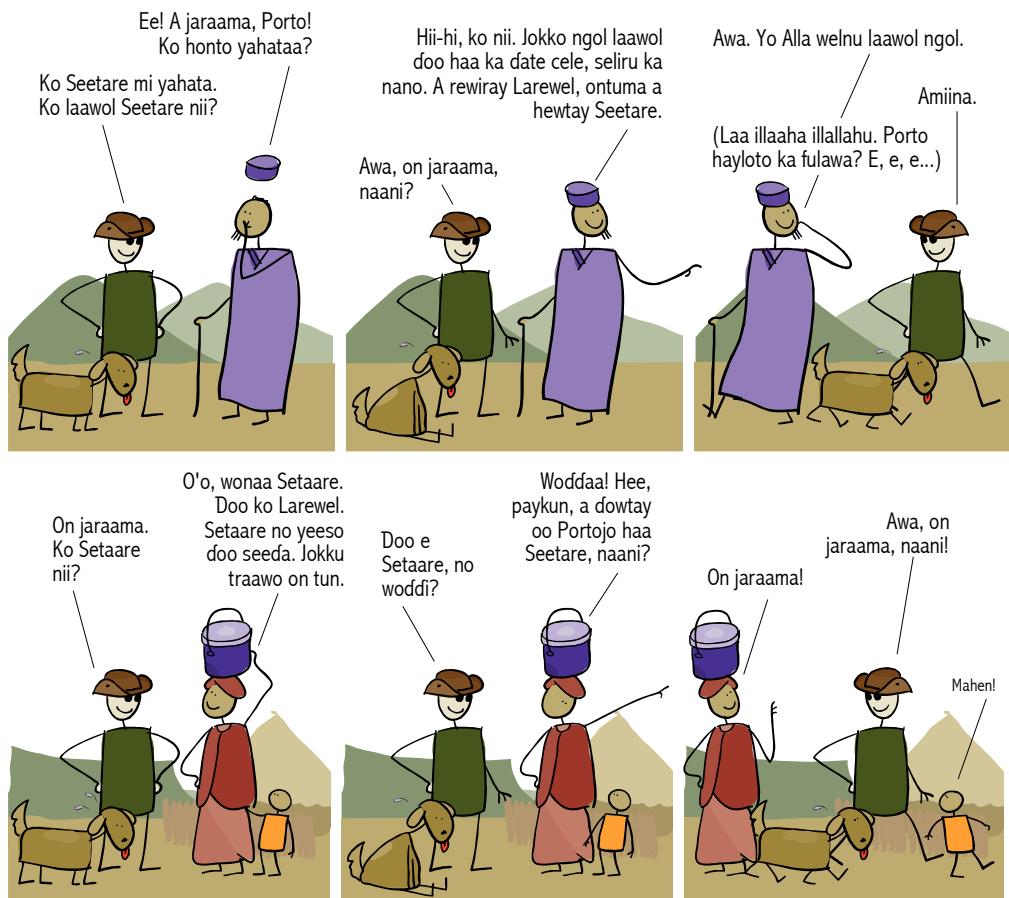


Competence 8 [TRAVEL & DIRECTIONS]

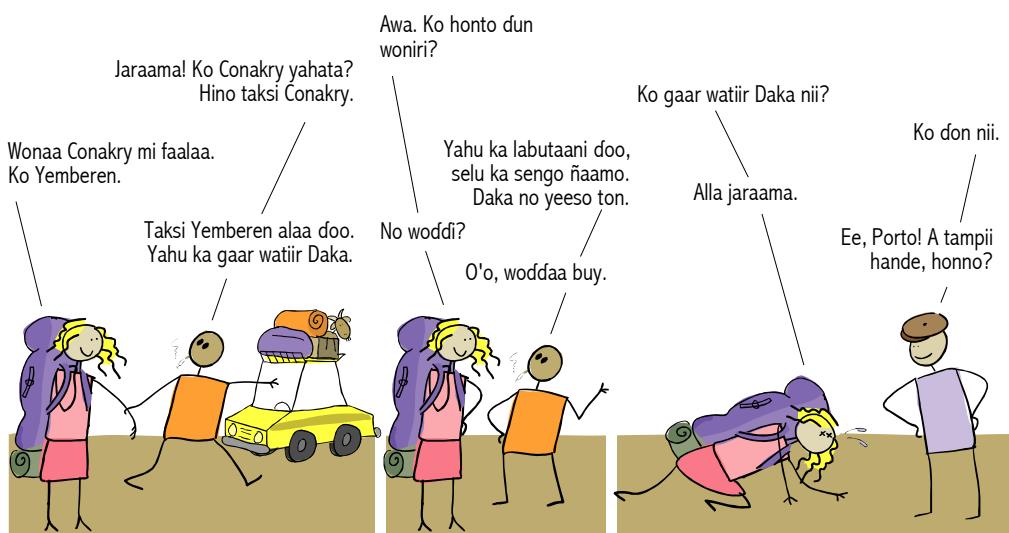
Enee, Porto! A majju?

(Hey, white boy! Are you lost?)

Ka fulawa (In the countryside)



Ka saare (In the big city)



In this chapter

Vocabulary

- Verbs
- Adverbs
- Directions
- Phrasebook: Lost and found
- Places
- Everybody talks about the weather...
- Phrasebook: Weather
- At the taxi park
- Phrasebook: Traveling

Grammar

- Introduction to infixes
- The incremental infix **-it-**
- The manner infix **-ir-**
- Adverbs and modal verbs
- Comparisons

Cultural Notes

- Gifts and village hospitality
- What'd you bring me?
- Bush-taxi travel

Key Words

- duudugol
- suusugol – hulugol



jon
hundukko
..
majjataa.

If you have a mouth you
can't get lost.

VOCABULARY

Verbs

selugol	<i>turn</i>
hewtugol	<i>arrive</i>
dowtugol	<i>guide</i>
jokkugol	<i>follow</i>
rewugol	<i>pass (by)</i>
tayfitugol	<i>cut across</i>
woddugol	<i>be far</i>
badagol	<i>be near</i>
yiltagol	<i>turn back</i>
lumbugol	<i>cross (river, village)</i>

Adverbs

doy	<i>slowly, carefully</i>
tinna	<i>quickly</i>
karahan	<i>with difficulty</i>
kisan	<i>immediately</i>

Directions

nano	<i>left</i>
ñaamo	<i>right</i>
telen	<i>towards</i>

Phrasebook: Lost and found

Ko Tensira mi faalaa yahude.	<i>I want to go to Tensira.</i>
Ko honno mi yahirta Tensira?	<i>How do I get to Tensira?</i>
Mido dabbitude laawol Tensira.	<i>I'm looking for the road to Tensira.</i>
No woddi?	<i>Is it far?</i>
No woddi.	<i>It is far.</i>
Woddaa.	<i>It is not far.</i>
Ko haa honto?	<i>To what point?</i>
Jokku ngol laawol doo.	<i>Follow this road here.</i>
Selir ka ñaamo.	<i>Turn right.</i>
Selir ka nano.	<i>Turn left.</i>
Yahu hara a selaali.	<i>Go without turning.</i>
Ko honno doo innetee?	<i>What is this place called?</i>
Ko honto nii?	<i>Where am I?</i>
Mi majji.	<i>I've gotten lost.</i>
Yo Alla welnu laawol ngol.	<i>May God make your path easy.</i>

Places

buruure nden	<i>bush</i>
fulawa on	<i>countryside</i>
traawo on	<i>public road (from "travaux publiques")</i>
laawol ngol	<i>road, path</i>
datal ngal	<i>path</i>
hodo ngon	<i>village</i>
fello ngon	<i>hill, mountain</i>
caangol ngol	<i>river</i>
jurnde nden	<i>waterfall</i>
maayo ngon	<i>large river, ocean</i>
jaami'u on	<i>mosque</i>
juulirde nden	<i>mosque</i>

Most places in a city are called by their French names.

farmasii on	<i>pharmacy</i>
garwatiir on	<i>taxi park</i>
restoran on	<i>restaurant</i>

etc.

Everybody talks about the weather...

buubugol	<i>be cold or wet (said of the weather)</i>
jaangegeol	<i>be cold (said of a person)</i>
wulugol	<i>be hot (said of the weather)</i>
ngulegol	<i>be hot (said of a person)</i>
lakkegol	<i>be sweaty</i>
nibbugol	<i>be dark (or late in the day)</i>
naange ngen	<i>sun</i>
hendu ndun	<i>wind</i>
ndiyian dan	<i>rain or water</i>
jaangol ngol	<i>cold</i>
nguleendi ndin	<i>heat</i>

Phrasebook: Weather

Mido jaanga.	<i>I'm cold.</i>
Hande no buubi.	<i>It's cold today.</i>
Mido ngulaa.	<i>I'm hot.</i>
Hendu no wadi.	<i>The wind is blowing.</i>
Naange ngen no wuli.	<i>The sun is hot.</i>
No nibbiti.	<i>It's dark.</i>
Ndiyan aray hande.	<i>It will rain today. (Lit. water will come today)</i>
Jaangol no ton.	<i>It's cold there.</i>

At the taxi park

For obvious reasons, most taxi-park vocabulary is borrowed from French.

paasi	<i>fare</i>
aparanti	<i>driver's helper</i>
bagaasi	<i>baggage</i>
pilaasi	<i>seat</i>
kilyan	<i>passenger</i>

Here are some useful verbs to know:

wayaasugol	<i>to travel</i>
yaawugol	<i>to be quick</i>
neebugol	<i>to take a long time</i>
keldugol	<i>to be solid or in good condition</i>
paanugol	<i>to break down (car, etc.)</i>
muññagol	<i>to be patient</i>
tampugol	<i>to suffer</i>

Phrasebook: Traveling

Ko oto hombo woni e yahude Labe?
Which car is going to Labé?

Ko Labe mi yahata.
I'm going to Labé.

Mi yobay pilaasi didi.
I'll pay for two seats.

Oto on heewi?
Is the car full?

On siwaa yahude?
Will it be a while before you leave?

Ko kilyanbe njelo manki?
How many more passengers do you need?

En yahay kisan?
Will we leave immediately?

Mi hoolaaki dun.
Yeah, right.

Paasi on ko jelu?
How much is the fare?

Kun sakun yobetaake.
I shouldn't have to pay for that little bag.

Ko ka haakunde mi wonata.
I'll sit in the middle.

Mahen.
Let's go.



KEY WORDS

duudugol

Duudugol is a very important verb in Pular that has no direct equivalent in English. It means to be numerous, excessive, common, or frequent.

Fulbe no duudi Abidjan.
There are a lot of Fulbe in Abidjan.

Date no duudi, a majjay.
There are too many paths, you'll get lost.

Yimbe duudaa rewirde ton.
People don't pass that way very often.

Himo duudi arsike.
He has a lot of luck.

Be duudaa haala.
They don't talk much.

The trick is to get out of the habit of using **buy** (a lot, very) where **duudugol** can be used.

Fulbe buy no Abidjan (Many Fulbe are in Abidjan) would be correct, but the above example is much more natural.

GRAMMAR

Introduction to infixes

In English we have *prefixes* (particles that attach to the beginning of a word) and *suffixes* (particles that go after a word). Verbs in particular can take a variety of prefixes with predictable results: we have **tie** and **untie** (reversative); **do** and **redo** (repetitive); and so on.

In Pular, verbs can take a number of *infixes* or *verbal extensions* that fit inside the verb, between the root and the ending. Here are a few examples:

soodugol	<i>buy</i>	
soodangol	<i>buy for</i>	(BENEFACTIVE)
soodoygol	<i>go and buy</i>	(DISTANTIVE)
yahugol	<i>go</i>	
yaadugol	<i>go with</i>	(ASSOCIATIVE)
yaarugol	<i>go in a certain manner</i>	(MANNER)
yahitugol	<i>go again</i>	(REPETITIVE)
yahangol	<i>go for</i>	(BENEFACTIVE)
andugol	<i>know</i>	
andingol	<i>inform</i>	(CAUSATIVE)
andangol	<i>sympathize with</i>	(BENEFACTIVE)
andindirgol	<i>know each other</i>	(RECIPROCATIVE)
anditugol	<i>remember</i>	(REPETITIVE)
andintingol	<i>remind</i>	(REPETITIVE + CAUSATIVE)
andinkinagol	<i>pretend to know</i>	(SIMULATIVE)

We'll look at a few of these infixes as they come up in the following chapters. There are two reasons to learn the system of infixes: ① They are often obligatory in grammatical situations; certain ideas (I went *with* her, he bought it *for* me, I cut it *with* a knife) can't be expressed in any other way. ② One can sometimes figure out the meaning of a word by recognizing its infixes (**weldugol** = to be sweet together = to be friends; **jalnugol** = to cause to laugh = to be funny).

A Pular speaker is more likely to use a *modal verb* than an adverb to modify a verb.

yaawugol to be quick	O yaawii faamude.	She understood quickly.
wayrugol to be a long time since	Mi wayrii maa yi'ude.	I haven't seen you for a while.
duudugol to be frequent, numerous	Himo duudi yahude.	He goes often.
juutugol to be long	Mi juutii daanaade.	I slept for a long time.

This structure does not come easily to speakers of European languages; but it is worth your while to get the hang of it to make your Pular sound natural.

Comparisons

The verb **burugol** is used to make comparisons. By itself, it means "to be better."

Taksi no buri kaar.	<i>A taxi is better than a bus.</i>
Lagine no buri Senegal.	<i>Guinea is better than Senegal.</i>
Sellu no buri Aliu.	<i>Cellou is better than Aliou.</i>

These are all rather vague sentences. To be more precise, we use **burugol** as a modal verb, which makes another verb comparative.

Taksi no buri kaar sattude.	<i>A taxi is more expensive than a bus.</i>
Lagine no buri Senegal laabeede.	<i>Guinea is more beautiful than Senegal.</i>
Sellu no buri Aliu kaanude.	<i>Cellou is uglier than Aliou.</i>

These structures also work:

Taksi no satti buri kaar.	<i>A taxi is more expensive than a bus.</i>
Ko taksi buri kaar saatude.	<i>A taxi is more expensive than a bus.</i>

This last form is more emphatic and would be used, for example, to contradict something that had been said.

The word **burugol** is also used for superlatives:

Ko an buri stajeerbe ben fow labeede.	<i>You are the prettiest trainee. (literally, "You are prettier than all the trainees.")</i>
---	---

The word **fotugol** is used to express equality. In this context it always takes the habitual form.

Hibe fota .	<i>They're the same.</i>
--------------------	--------------------------

This word can also be used as a modal verb to indicate in what way two items are the same.

Fatu e Binta no fota juutude.	<i>Fatu is as tall as Binta.</i>
--------------------------------------	---

Notice two differences between the usage of **fotugol** and **burugol**: ① **fotugol** always takes the habitual form (**no fota**) and not the stative (**no buri**); and ② with **fotugol**, the items being compared are all in the subject (you *don't* say ***Fatu no fota Binta juutude**).



PLEASE
NOTE

Fotugol, in the stative, means "nice" or "pretty."

Dalaba no foti.
Dalaba is nice.

EXERCISES

A. Comparisons, Part 1

- Write a comparative sentence using **burugol** or **fotugol** with each of the following set of words, then translate.

1 taksi/kaar; yaawugol

*Taksi no **buri** kaar yaawude.* (A TAXI IS QUICKER THAN A BUS.)

2 Kankan/Kissidougou; wodlugol

3 Umar/Ali; jangugol



CULTURAL NOTES

Bush-taxi travel

No amount of advice here could properly prepare you for the experience of traveling in Guinea. Here are a few basic pointers:

- Your options are minibuses (**minibus, kaar, makbana**), small cars (**berlin**) and station wagons (**familial**). The minibuses are cheaper; the taxis are faster and marginally more comfortable.

- Most taxi parks have a syndicate of drivers that controls which car leaves first. Unless you want to hire an entire car you can't choose between cars. The exception is on heavily traveled routes, such as Conakry-Labé, where there is a separate syndicate for each type of vehicle, so you have three choices.

- All vehicles leave only when full (and we do mean full). There are no fixed schedules.

- Most vehicles are old and poorly maintained; breakdowns are the rule, not the exception. The worst roads get the worst taxis.

- As a rule, fares are fixed. You will, however, need to bargain with the boys in the *gare voiture* who handle your bags, on the price for oversized or unusual luggage (e.g. bikes). A single reasonably-sized bag should cost nothing.

4 Mamou/Dalaba; fuubugol

5 banaana/buudi; welugol

6 Bob/John; waawugol Pular

7 moto/welo; uuyugol

8 Conakry/Dakar; wulugol

9 ataaya/kafe; haadugol

10 basan/leppi; fotugol

11 Pullo/Susujo; yeeyugol

12 Alfa/Bubakar; gollugol

13 Pular/Faransee; sattugol ekitaade

14 an/miñan maa; waawugol Angele

B. Comparisons, Part 2

■ Render these sentences in Pular.

1 I am taller than you are.

2 Who is thinner, Umar or Makan?

3 Does Michael Jackson sing better than James Brown?

4 Mike Tyson is stronger than I am.

5 Faatu is prettier than your sister.

6 A cat is quicker than a dog.

7 This car is faster than that one.

8 He speaks English best of all my students.

C. Taxi-park essentials

■ Translate into Pular:

1 Which car is going to Kundaara?

2 I'm going to Pita.

3 How much is the fare to Maali?

4 Will it be a while before we leave?

5 Is the car full yet?

6 I'll pay for three seats; let's just go.



KEY WORDS

suusugol • hulugol

Suusugol means the opposite of “to be afraid,” and so could be translated “to dare” or “to be brave with regards to.”

Himo suusi mboddi.
He's not afraid of snakes.

It is mostly used in the negative, though:

O suusataa bareeru maa.
He's afraid of your dog.

Mi suusataa vitesse.
I'm afraid of high speeds.

Mi suusataa basalle.
I can't stand onions.

Hulugol means “to fear” or “to be afraid of.”

Wata a hulu, mi yakkataa ma.
Don't be afraid, I won't bite you.

Himo huli wata be piyu mo.
He is afraid they'll beat him.

We also have

Himo suusi reedu.
She is brave.

Himo huli reedu.
He is a coward.

D. Fear & loathing in the Fuuta

■ Translate the following using **suusugol** or **hulugol**.

1 I can't stand that road.

2 They shouldn't be afraid, there are no snakes here.

3 That baby's afraid of white people.

4 He's afraid his head will be cut off.

5 Your kid's a scaredy-cat.

6 I hate okra.

7 I'm scared of your wife.

8 Don't be afraid, we won't have an accident.

9 I'm afraid he'll steal my money.

E. Taxi-park small talk

■ Answer the following questions:

1 A neebii Lagine?

Mi neetaali tuy.

2 A neefay doo?

3 Hida andi Pita?

4 A yahay Konakiri?

5 Hida waawi Pular?

6 A golii Amerik?

7 A nabortaa lan Amerik?

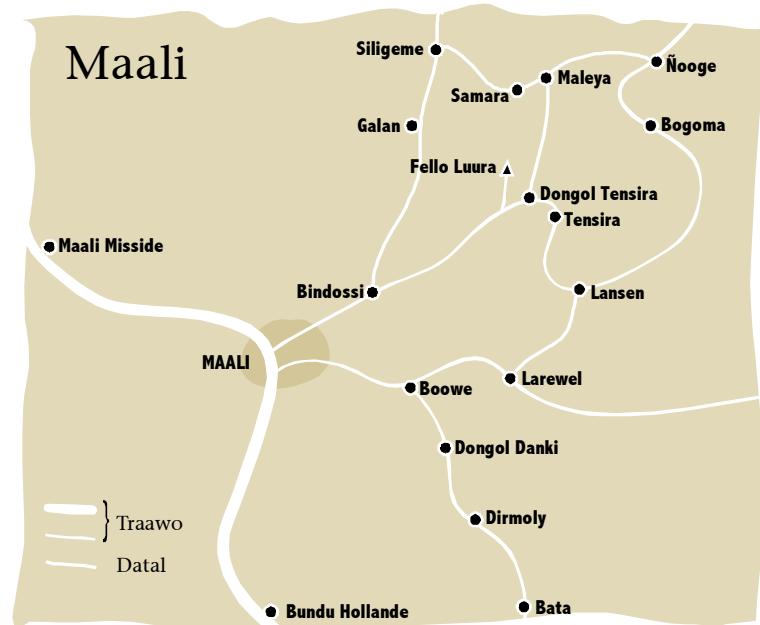
8 Hida mari beyngu?

F. Giving directions: Part 1

■ The following map shows the countryside in the area of Maali-Ville. Give directions in Pular for someone wanting to go:

1 From Maali to Fello Luura

2 From Dirmoli to Siligeme



G. Incremental infix

■ Ask a native Pular speaker to explain the difference in nuance between the following words with and without the **-it-** infix.

1 dabbugol *to look for (something one doesn't have)*

dabbiugol *to look for (something one had and lost)*

2 wallugol *to help*

wallitagol

3 dondegol *to be thirsty*

donditugol

4 lannugol *to finish*

lannitagol

5 miijagol *to think*

mijjitagol

6 tayugol *to cut*

tayitugol

7 beydugol *to increase*

beyditugol

8 wonugol *to be*

wontugol

H. Fun with pronouns

- Write out this sentence for each person, then its negative.

1 mi *Mido waawi Pular.*

Mi wawataa Pular.

2 a

.....

.....

3 men

.....

.....

4 be

.....

.....

5 en

.....

.....

6 on

.....

.....

7 o

.....

.....

- Again.

1 o *Himo faala yahude.*

O faalaaka yahude.

2 a

.....

.....

3 mi

.....

.....

4 men

.....

.....

5 be

.....

.....

6 en

.....

.....

7 on

.....

.....

I. Translation drill: duudugol

- Translate the following using **duudugol**.

1 There are too many people at the well.

Yimbé no dundi ka woyndu

2 You have a lot of work.

3 You don't go to school very often.

4 He's not very bright. (hint: **hakkil** = intelligence)

5 There are a lot of white people in Conakry.



Gifts and village hospitality

Gifts are an important part of hospitality—on both ends: the guest may bring gifts with them to present on arrival (**neldugol**; the gift is **neldaare nden**), and the host may offer the departing visitor a gift to take home with them (**fandugol**; the gift is **fandaare nden**)

Mi neldii on bireedi e sukkar.

I brought you bread and sugar.

Be fandii lan gertogal.

They gave me a chicken (to take home).

If you are going from a town to a village, take items that aren't readily available in the **fulawa**: bread, tea, sugar, kola nuts, candy. Sardines and other canned things are well received; so is cash. In return you may be given peanuts, fonio, rice, or even a chicken or a goat if they really like you.

Teddingol is literally “to make heavy” and means to take seriously, to respect, or to honor. **Teddungal ngal** is the corresponding noun, meaning “respect” or “honor”.

A useful phrase to indicate that a gift is made in the spirit of friendship and respect, and not as a payment or commercial transaction, is

Ko teddungal mo'on.
Out of respect to you.

You can always give thanks by saying **on jaraama buy**; there are more effusive ways as well.

Albarka.
God bless. (used to thank s/o for food or gifts)

Mi weltike buy.
I'm very pleased.

Ko min weltike.
It is I who is pleased.

Mido jarni on.
I thank you.

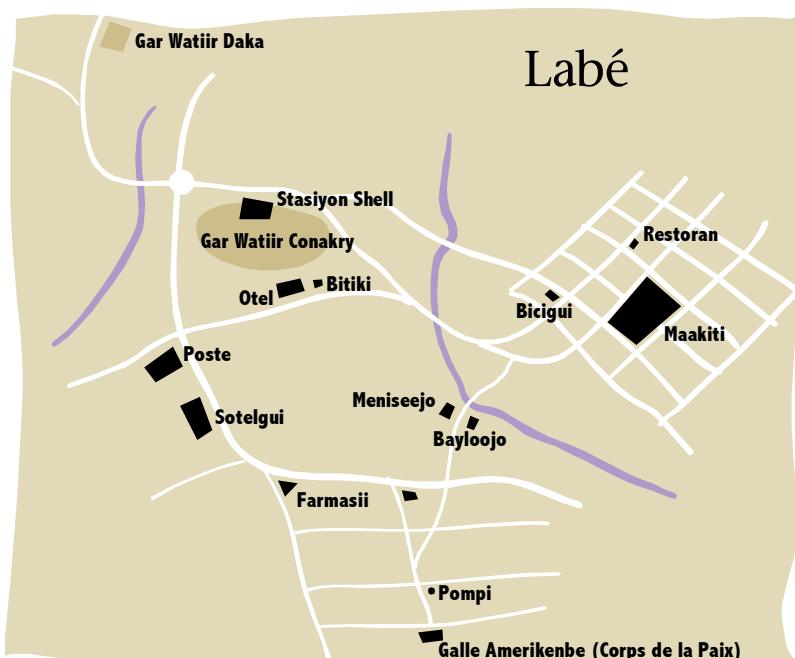
Min kadi, mido jarni on.
I also thank you.

J. Giving directions: Part 2

■ The following map shows some of the highlights of the city of Labe. Give directions in Pular for someone wanting to go:

- 1 From the Peace Corps house to the Bicogui office

- 2 From the market to the hospital



K. Using instruments

■ Rewrite the following sentences using the manner infix **-ir-** and adding the instrument given in parentheses; then translate.

- 1 Mi tayii bireedi on. (labi)

Mi tayiri bireedi on kii labi. (I CUT THE BREAD WITH THIS KNIFE.)

- 2 Mi yahay Labe. (otowal)

- 3 Mi sooday mafeeji. (mbuudi)

- 4 O hooti. (velo)

L. Review of imperatives

- Contradict the following phrases, then translate.

1 Wata a jokku ngol laawol.

Jokku ngol laawol. (FOLLOW THIS ROAD.)

2 Yahu ka maakiti.

3 Yo be aru.

4 Yahen ka makko jango.

5 Wata on cippo ka oto.

6 Jonnu mo kaalisi on.

7 Wata be okkor mo ndiyan.

8 Naboree lan Labe.

9 Wata en hawju.

10 Fowto.



ANCIENT
WISDOM
OF THE FULBE

Wayno

waynito ko

dabbere

fannda.

Two many goodbyes
mean you're waiting for
a gift.

M. Another way to give instructions

- Imperatives can be implied using the future tense. Follow the example given.

1 Dowtu oo Portojo haa ka saare.

A dowtay oo Portojo haa ka saare. (YOU WILL ACCOMPANY THIS PORTO INTO TOWN).

2 Artir e oto an on.

3 Addu mbuudi makko jango.

4 Joodo takko jiwu an on.

5 Lootu suudu ndun fow.

Competence 9 [DAILY ACTIVITIES]

Hunde kala e saa'i mun.

(*Everything in its own time.*)

Susan ko janoowo (Susan is a teacher)



Susan ko jannoowo. Himo
hodi Maamu. Bimbi kala,
himo fina law,

o lootoo,

o itta kooyé,

In this chapter

Vocabulary

- Verbs
- Phrasebook: Time
- Days of the week
- Prayer times
- Nouns
- Time words

Grammar

- The simple imperfective
- Saying "when"
- Putting things into sequence
- The distative infix **-oy-**
- The associative infix **-id-**

Cultural Notes

- Clock time
- Synchronize your watches



o salmina kawtal
macco, si o fokkita
golle.

Ka lekkol ton, si o hewtii, himo
yewtida e goreebe makko don
doo e golle den fuddaade.

Si golle lannii, kenen himo
soyya ka lekkol ton si o
hoota ka suudu.



Kiikide kala si o hootii ka suudu
himo yara attaya si o hirtike.

Jemma woo,
himo waaloo law.



Findinnaa

piyaa,
bonnuno si
daanii.

If you're woken up with a beating, you must have done something before sleeping.



Clock time

Clock time is always given in French.

Ko leer hombo nii?

Ko huit heures trente.

However the prayer times (**subaka, fanaa, alansara, futuroo, geeye**) are more often used to refer to time when precision is not necessary.

VOCABULARY

Verbs

leetugol	<i>be late</i>
nallugol	<i>be late in the day; do something all day</i>
nibbugol	<i>be dark; be late at night</i>
hawjugol	<i>be in a hurry</i>
finugol	<i>wake up</i>
immagol	<i>get up</i>
salmingol	<i>greet</i>
fokkitugol	<i>start off</i>
hebulagol	<i>get ready</i>
yewtugol	<i>talk, converse</i>
hootugol	<i>go home</i>
waalagol	<i>lie down</i>
gosagol	<i>brush teeth</i>
jentagol	<i>listen</i>
lannugol	<i>finish</i>
fuddagol	<i>start</i>
hodugol	<i>live (somewhere)</i>

Phrasebook: Time

Ko leer hombo nii?

What time is it?

Ko saa'i hombo nii?

What time is it?

Ko waqtu hombo arataa?

What time will you come?

Ko e subaka mi arata.

I will come at dawn.

Mi artay e nder balde nayi.

I'll come back within four days.

A hebulike?

Are you ready?

Days of the week

Alat	<i>Sunday</i>
Tenen	<i>Monday</i>
Talata	<i>Tuesday</i>
Alarba	<i>Wednesday</i>
Alkamisa	<i>Thursday</i>
Juma	<i>Friday</i>
Asewe	<i>Saturday</i>

Prayer times

subaka	<i>sunrise</i>
fanaa	<i>early afternoon</i>
alansara	<i>late afternoon</i>
futuroo	<i>sunset</i>
geeye	<i>nighttime</i>

Nouns

SINGULAR	PLURAL	
waqtu on	waqtuji din	<i>prayer time</i>
saa'i on	saa'iiji din	<i>time</i>
ñalaande nden	balde den	<i>day</i>
yontere nden	jonte den	<i>week</i>
lewru ndun	lebbi din	<i>month</i>
hitaande nden	dubbi din	<i>year</i>

Time words

hande	<i>today</i>
jango	<i>tomorrow</i>
faddi-jango	<i>day after tomorrow</i>
hanki	<i>yesterday</i>
hecci-hanki	<i>day before yesterday</i>
ontuma	<i>then; at that time</i>
woo	<i>each; every</i>
kala	<i>each; every</i>
ado	<i>before</i>
doo e...	<i>between now and...</i>
si	<i>if, when, before</i>
tuma	<i>when (habitual; future)</i>
nde	<i>when (future)</i>
fewndo	<i>when (past)</i>
wonde wonde	<i>sometimes</i>
saa'i goo	<i>sometimes</i>
tuma goo	<i>sometimes</i>
soono woo	<i>sometimes</i>
kenen	<i>often</i>
si tawii...	<i>if it turns out that...</i>
ko adii kon...	<i>first of all...</i>
si dun feyfi...	<i>after that happens...</i>
kisan	<i>immediately</i>
don e don	<i>immediately</i>
jooni jooni	<i>very soon</i>



GRAMMAR

The simple imperfective

The simple imperfective verb form (**-a**, **-oo**, **-ee**) plays a number of roles. We will see the three most common ones now.

SIMPLE IMPERFECTIVE VERB ENDINGS

INFINITIVE	P E R F E C T I V E			I M P E R F E C T I V E					
	ASSERTED (PAST)	FOCUS/ STATIVE	NEGATIVE	PROGRESSIVE	SIMPLE	ASSERTED (FUTURE)	NEGATIVE	FOCUS	IMPERATIVE
-ugol	-ii	-I	-aa -aali	-ude	-a	-ay	-ataa	-ata	-u -en -ee
-agol	-ike	-ii	-aaki	-aade	-oo	-oto	-otaako	-oto	-o -oden -odee
-egol	-aama	-aa	-aaka	-eede	-ee	-ete	-etaake	-ete	✖

❶ First of all, it is used to express *habitual* actions. In this role it takes the long (stative) subject pronoun (**mido**, **hida**, etc).

- | | |
|--|-------------------------------------|
| Himo janga Pular ñande woo ñande. | <i>He studies Pular every day.</i> |
| Hibe yaha Labe lewru kala. | <i>They go to Labe every month.</i> |

Note that the asserted imperfective ("future") verb form (**-ay**, **-oto**, **-ete**; see page 57) can also be used to express habitual actions. In this case short pronouns are used (**mi**, **a**, etc).

- | | |
|--|-------------------------------------|
| O jangay Pular ñande woo ñande. | <i>He studies Pular every day.</i> |
| Be yahay Labe lewru kala. | <i>They go to Labe every month.</i> |

The simple imperfective broadly corresponds to the simple present in English:

- | | |
|------------------------------|------------------------------|
| Himo naana Pular. | <i>He understands Pular.</i> |
| Mido hiwro mawbe maa. | <i>I greet your parents.</i> |

❷ Second, the simple imperfective is used in a *sequence* of linked actions.

- | | |
|--|---|
| O yahay, o soodoya maafeiji, o arta, o defa. | <i>She will go and buy vegetables and come back and cook.</i> |
|--|---|

This is an interesting structure: notice that the first verb is asserted (**-ay**), and the rest are simple (**-a**). Anytime you have two or more verbs in sequence, you will see this pattern. The same applies for sequences of actions in the imperative.

- | | |
|--------------------------------|--------------------------------------|
| Addu, mi ndaara. | <i>Bring it so I can look at it.</i> |
| Okkoran ndiyan mi yara. | <i>Give me water to drink.</i> |

❸ Third, the simple imperfective functions as a sort of subjunctive. We translate into French here since English lacks a proper subjunctive.

- | | |
|-----------------------------|--|
| Habbo haa mi lootoo. | <i>Attends jusqu'à ce que je me lave.
(Wait until I bathe.)</i> |
| O jabataa mi naata. | <i>Il n'accepte pas que j'entre.
(He won't let me come in.)</i> |
| Bee mi yaha kisan. | <i>Il faut que j'aille tout de suite.
(I must go immediately.)</i> |

In other cases the subjunctive in French would be translated by the desiderative (**yo** + imperative; see page 37).

- | | |
|--------------------------------|---|
| Himo faalaa yo a yahuu. | <i>Il veut que tu ailles.
(He wants you to go.)</i> |
|--------------------------------|---|



CULTURAL NOTES

Synchronize your watches

Punctuality is not a particularly important concept in African society. Nevertheless you will find people in the remotest villages who set their watches obsessively with the short-wave radio, and who are fascinated with comparing the time on their watch with the time on other people's watches.

Saying “when”

The word “when” is not simple to render in Pular. There is a different set of words for talking about past (perfective) events (“When I arrived...”) and future or habitual (imperfective) events (“When I get home...”). We will look at the imperfective forms now; the perfective forms can wait until the next chapter.

The word **si** means both “when” and “if”:

Si mi hewtoyii, mi ñamay.

When I get there, I'll eat.

The word **tuma** also means “when” in the future. It takes the focused perfective verb form.

Tuma hewtudaa, yahu ka makko.

When you get there, go to his place.

The word **nde** can be used in the same way:

Nde o arti mi piyay mo.

When he comes back I'll beat him.

The construction **tuma ... woo** means “whenever”:

Tuma faaladaa yaade **woo**, mi nabete.

Whenever you want to go, I'll take you.

Putting things into sequence

In Pular, a series of statements in the simple imperfective are assumed to take place in sequence (see above).

Himo fina law, o lootoo, o itta kooye, o salmina kawtal. *She gets up early, (then) she bathes, (then) she eats breakfast, (then) she greets her neighbors.*

There are several ways to emphasize that one event takes place before another. First, we have the word **si** again:

Mi ñaamay **si** mi hoota.

I'll eat **before** going home.

The word **ado** means “before” as well. It goes with the short progressive verb form (short pronoun + progressive).

Ñaamen **ado** o arde.

*Let's eat **before** he gets here.*

Mi yahay Maamun **ado** Tabaski.

*I'll go to Mamou **between now and** Tabaski.*

The construction **doo e ...** is used in the same way.

Ñaamen **doo e** o arde.

*Let's eat **before** he gets here.*

Mi yahay Maamun **doo e** Tabaski.

*I'll go to Mamou **between now and** Tabaski.*

The distantine infix -oy-

The distantine infix is different from the other infixes in several respects:

- ① It doesn't affect the basic meaning of the verb.
- ② It doesn't change the number or type of arguments the verb takes.
- ③ It can apply, in theory, to any verb.

The **-oy-** infix indicates that the action requires prior physical movement; it can translate the English construction “to go and ...” do something.

O soodoyi maafeiji.

She went and bought vegetables.

Mi jannoay Conakry.

I'll go to Conakry to teach.

The associative infix -id-

This infix fills in for the words “with” or “together.”

yewtugol	<i>discuss</i>	yew <i>tid</i> ugol	<i>discuss together</i>
wonugol	<i>be</i>	won <i>dugol</i>	<i>be with; be together</i>
haalugol	<i>talk</i>	hal <i>dugol</i>	<i>talk together; negotiate</i>
yi'ugol	<i>see</i>	yi <i>idugol</i>	<i>see each other; meet</i>
yahugol	<i>go</i>	yaad <i>ugol</i>	<i>go together</i>
hodugol	<i>live</i>	hod <i>dugol</i>	<i>live together</i>

You will notice that the infix often affects the form of the root verb.

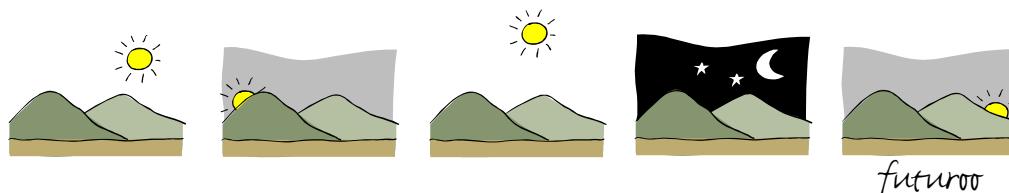
EXCEPTION: As with the **-ir-** infix (page 70), the **-id-** infix takes a different form, **-od-**, when applied to a reflexive (-**agol**) verb; the verb then becomes active (-**ugol**).

hirtagol *eat dinner* hirt*od*ugol *eat dinner together*

EXERCISES

A. Name that prayertime.

- Write the prayertime associated with each picture.



B. Pular → English translation

- Give English equivalents for the following sentences.

- 1 En yahay nde Alansara on juulaa.
We'll go as soon as the mid-afternoon prayers are done.
- 2 O yi'ay mo tuma o yahi ton.

3 Habbo haa mi arta.

4 Muñño haa jango si yahden.

5 Mi jangay si mi waaloo.

6 Nde o yahi ton woo, o reway ka makko.

7 En artay doo e Futuroo yonude.

8 Ñaamen doo si naatoyen.

9 Si beyngu an arii, mi ñaamay.

10 Mi artay doo e Jombente.

11 O yahay ka lekkol ñande woo.

12 Tuma faaladfaa

13 O aray, o piya be, o hoota.

14 Hibe yaha Ameriik hitaande kala.

15 Accu mi yi'a mo.

16 Nabu be bireedi ñaande woo ñaande.

C. They call it stormy Monday...

- Write a sentence telling what you do on each day of the week.

1 Sunday *Alat mido yaha ka luumo.*

2 Monday

3 Tuesday

4 Wednesday

5 Thursday

6 Friday

7 Saturday

D. ...but Tuesday's just as bad.

- Fill in the blank with the appropriate day of the week.

1 Hande ko Alarba.

Faddi-jango ko *Juma*

Hanki ko

Jango ko

Hecci-hanki ko

2 Hanki ko Juma.

Hande ko

Hecci-hanki ko

Jango ko

Faddi-jango ko

3 Jango ko Talata.

Hande ko

Hanki ko

Hecci-hanki ko

Faddi-jango ko

E. Your turn to draw the funny pictures

- Illustrate Kajatu's daily activities.

Kajatu ko jom suudu (Kajatu is a housewife)

--	--	--

Kajatu ko jom suudu.

Himo hodî Telimele.

Bimbi kala, himo fina law,

o julla Subaka,

o yooga ka woyndu,

--	--	--

o wulnana ndiyan ittirdi
kooy'e beyngure makko,

o defa ñiiri soy'aari si o
dawa maakiti.

Ka maakiti ton, himo
yeeya maafeeji, o yewtida
e goreefbe makko don.

F. English → Pular translation

- Render these into Pular as best you can, using the words and structures given in this chapter.

1 She'll come around dusk and cook.

○ aray telen Futuroo, o defa.

2 He understands Susu.

3 Say hello to your wife for me.

4 He won't permit me to go to Labe.

5 He runs every afternoon.

6 Let's wait until Bubakar gets here.

7 Let me pass.

8 Bring me some rice to eat.

9 He sells cloth in town.

10 Let me talk.

11 Let's finish before going home.

12 He wants you to eat.

13 Wait until I've finished eating.

14 I'll go to sleep as soon as he leaves.

15 Whenever he comes, he asks for something.

16 Whenever you want to go to Labe, let me know.

G. Togetherness

■ Rewrite the following sentences using a plural pronoun and the associative infix **-id-**; then translate.

1 Mi yahii Pita.

Men yaadii Pita. (WE WENT TOGETHER TO PITA.)

2 O jangii ka lycée.

3 Mido golla ka labutaani.

4 Ko min ari Maamu.

5 Ko kanko hodii ka takko lekkol.

H. Translation drill

■ Translate the following sentences into Pular using the words **accugol** (to allow) or **jabugol** (to accept) along with the simple imperfective.

1 Let me in!

Accu mi naata!.

2 She won't let him go.

3 Let him eat.

4 They didn't let them cross the border.

5 He won't let them sit down.

6 He will let us sleep at his place.

Dennaboo, dewgal, faatunde.

(*Naming ceremonies, weddings, and funerals.*)

Dennaboo

Ko yontere ka debbo on jibini, dennaboo on wadetee. Gila o jibini, o yaltataa. Debbo on no don haa ñande booboo on fembaa. Nden yontere fow, booboo on ko “sanfa” innetee. Musidal ngal e toolodal ngal fow hollitete ko ñalaande honde woni dennaboo on.

Jooni non, ko hande yonti. Hanki kiikiide, rewbe kawtal ngal fow moobondiri fii hebulanagol dennaboo on. Cobbal unaa, ñi'e defaa.

Jooni saa'i on fewndike. Futuube ben e musibbe ben fow hewti. Almaami juulirde nden ari.

Ko baalii maa mbeewa hirsetee fii innugol booboo on. Feññinoowo on immoo, salmina, hunoo: “Ko hewtini en doo ko innugol booboo. Awa booboo on innaama Salimatu. Ko yaaye makko o innitiraa.”

Si booboo on innaama, ñi'e den sendee ñaamee, goro on e cobbal ngal senndee.

Aroobe dennaboo ben adda gude maa kaalisi maa saabunde. Dun doo fow ko fii yumma booboo on e ben booboo on.

Si fow lannii, futuube gorko on yaha ka musibbe debbo on nabugol innde booboo on. Be adda teewu e kaalisi e goro, be teddinira be innde nden.

In this chapter

Vocabulary

- Phrasebook: Naming ceremonies
- Phrasebook: Weddings
- Phrasebook: Funerals
- Phrasebook: Holidays

Grammar

- The benefactive infix **-an-**
- The causative infix **-in-**
- Participle
- The true adjectives
- Subordination

Cultural Notes

- Gifts at ceremonies

Key Words

- goddo – goo
- gooto

jibingol give birth

gila from the time

fembugol shave

sanfa unnamed baby

toolodal community

hollitugol inform

yontugol complete a week

kawtal neighborhood

moobondirgol gather together

hebulagol get ready

cobbal treat made of rice and honey

ñilri (pl. **ñi'e**) cooked grain

fewndagol be present

futuube relatives on one side

feññinoowo announcer

hunagol explain one's reason for coming

innitirgol name after

sendugol divide up

goro kola nuts

wudere (pl. **gude**) sheet of cloth

teddingol respect, honor

Dewgal

yamugol ask for a woman's hand
toragol beg
boggol (*pl. boggi*) rope
si neebi seeda... after a while...
humpitagol find out about
dewgal marriage
habbugol tie
tiggugol marry
haddugol tie skirt
daneejo white (*on* class)
raneere white (*nden* class)
dadorgol belt
jomba (*sing. jombaajo*) bride
fawugol put on top of
dambugal entrance
bambugol carry on back
dowtugol guide
fellugol loowande fire off a shot
jiwo virgin
hersingol embarrass, shame
kanjne gold

Ko adii kon ko fii yamal. Fii yamal, ko musibbe gorko on torotoo musibbe debbo on. Si be jabii goro e boggi e landan nabee. Si neebii seeda, be humpitoo fii makko. Ontuma dewgal ngal habbee hakkunde mabbe.

Si tawi tiggugol ngol hewtii, futuube ben addora wudere haddeteende e dolokke daneejo e tigaare raneere e dadorgol. Fow aray ka suudu yaye maa ka suudu yumma jombaajo on.

Be loota jomba on, be borna mo, be fawa tigaare nden ka hoore makko. Tuma jombaajo on addaa haa ka dambugal, musibbe gorko on yetta jombaajo on, bamba mo.

Tuma jombaajo on yaltinaa, be dowta mo ka galle gorko makko on. Si be hewtii ton, be fija, be ñaama.

Si jombajo on naatii ka suudu moodi makko, be fella loowande. Bimbi, si ko o jiwo, futuube ben ama be weltoo. Be inna, “O hersinaali mawbe ben.”

Be addida jombaajo on e conci e kanjne e kaalisi e miranji e piiji buy. Si dun feyyi, be dowtita mo ka galle moodi makko.

Faatunde

haaju affair
nokku (*pl. nokkeeli*) place
furee corpse
jasugol dig
qaburu grave
berde cemetery
juulugol pray
surrugol bury

S i mayde wadii e galle, ko ko yimbe ben wullata kon noddala kawtal ngal. Si mayde wadi wanaa haaju beynguure nden tun, ko haaju hoddiibe ben e saare nden fow. Yimbe ben iわray nokkeeli din fow. Si yimbe ben arii, ko mawbe ben lootata furee on. Si ko debbo maayi ko rewbe ben lootata. Ko worbe ben jasata qaburu on ka berde. Si qaburu on gaynama jaseede, furee on juule doo yo o surre.

VOCABULARY

Phrasebook: Naming ceremonies

Yo Alla wurnu booboo on barkina.¹
May the baby live long and be blessed.

Yo Alla wadumo mawdo.
May (s)he grow to be old.

Yo Alla wadumo nafoowo.
May (s)he be useful.

Yo Alla fewnumo.
May (s)he be upright.
Kori a hettike e jam?
Did you deliver without difficulty?

Kori a tampaali fota?
I hope you didn't suffer much?

Kori booboo on no e jam?
I hope the baby is well?

Kori neene booboo on no e jam?
I hope the mother is well?

Phrasebook: Weddings

Yo Alla tawu ko jom balde torii jom balde.
May God make us witness for years to come.

Yo Alla joddinirbe jiidi e jawdi.
May God provide children and wealth.

Phrasebook: Funerals

Men torike on muññagol.
We beg you to hold up.

Kori on muññike?
Are you holding up?

No yurmi!
It's sad!

Yo Alla hinno mo yaafuu.
May God forgive her/him.

Yo Alla okku mo aljanna.
May (s)he be accepted into heaven.

Yo on booyu mo sakkanaade.
May you live long to offer sacrifices for her/him.

Yo Alla dandu en wano mun.
May God protect us from such a thing.



ANCIENT
WISDOM
OF THE FULBE

Cadi didi
nagodotaako.

You can't catch two rabbits at once.

Phrasebook: Holidays

Kori on juuli e jam?
Kori juulaama e jam?

Did you pray in peace?

Alla tawnii en hikka, yo Alla tawnu en ko arata.
God saw us through to this year, may he see us through to the next.

¹ Blessings (**du'aa**) all begin with **Yo Alla...** The appropriate response is always **Amina** (so be it).

GRAMMAR

The benefactive infix -an-

This infix often takes the place of the word "for" in English.

Mi yobay mo.	I will pay him.
Mi yobanay mo.	I will pay for him.
Mi yahay ton.	I'll go there.
Mi yahanay mo ton.	I'll go for him there. (I'll go get him).
Mido gollude.	I am working.
Mido gollande mo.	I am working for him.

The object is usually, but not always, human.

Aranu deftere maa. Come get your book.

It is often used with verbs of communication.

haalugol	talk	haalangol goddo	talk to someone
windugol	write	windangol goddo	write to someone



Gifts at ceremonies

You should bring a gift to naming ceremonies, weddings, funerals, etc. Cash is usually your best bet: it's easy to carry, it's always welcome, and you don't have to worry about unintended symbolism. A thousand francs or two is usually appropriate.

The causative infix -in-

This infix is very widely used. It turns an idle, intransitive verb into a *causative* one.

andugol	<i>to know</i>	andingol	<i>to inform someone (to cause someone to know)</i>
wulugol	<i>to be hot</i>	wulnugol	<i>to heat something (to cause something to be hot)</i>
hubbugol	<i>to be on fire</i>	hubbingol	<i>to light something on fire</i>
waalagol	<i>to lie down</i>	wallngol	<i>to lay something down</i>
hersugol	<i>to be ashamed</i>	hersingol	<i>to shame or embarrass someone</i>
yobugol	<i>to pay</i>	yobingol	<i>to charge someone money</i>

It is often used figuratively.

feeñugol	<i>to appear</i>	feññingol	<i>to announce</i>
teddugol	<i>to be happy</i>	teddingol	<i>to accord respect</i>
feewugol	<i>to be straight</i>	fevnugol	<i>to bring up correctly</i>

It is not always easy to recognize the causative infix, as it often messes with the verb root:

hulugol	<i>to fear</i>	hulbingol	<i>to frighten</i>
jangugol	<i>to study</i>	jannugol	<i>to teach</i>
heewugol	<i>to be full</i>	hebbingol	<i>to fill</i>
sumugol	<i>to burn (oneself)</i>	sunnugol	<i>to burn something</i>

In can also create a stative verb from an active one.

jalugol	<i>to laugh</i>	Himo jalni.	<i>He is funny.</i>
aanugol	<i>to worry</i>	No aanini.	<i>It's worrying.</i>

Participles

A participle is a noun or adjective made by tacking a noun class ending onto a verb form. Consider the word **juutudo**, “one who is tall” (from **juutugol**, “to be tall”). As an adjective, it can modify a noun:

Ko o debbo juutudo. *She is a tall woman.*

Or it can stand alone as a noun:

Ko o juutudo. *She is a tall (person).*

The form of the participle depends on the *type* of the verb (-ugol, -agol, -egol).

sembudo	<i>fat</i>	<i>from sembugol, to be fat</i>
weltido	<i>happy</i>	<i>from weltagol, to be happy</i>
arsikaado	<i>lucky</i>	<i>from arsikegol, to be lucky</i>

It also depends on the *aspect* of the verb: perfective (past actions) or imperfective (ongoing, habitual, or future actions).

gertogal hirsaaengal	<i>a chicken that was slaughtered</i>
gertogal hirseteengal	<i>a chicken that will be slaughtered</i>

The **no** particle (preterite marker) can also be in there (see page 98).

gertogal hirsetennoongal *a chicken that was going to be slaughtered*

And the class marker, or course, depends on the noun in question:

sukaajo kaanudo	<i>ugly youngster</i>
faybe kaanube	<i>ugly children</i>
pade kaanude	<i>ugly shoes</i>
dolokaaji kaanudi	<i>ugly shirts</i>
gertogal kaanungal	<i>ugly chicken</i>
bareeru kaanundu	<i>ugly dog</i>
paykun kaanukun	<i>ugly kid</i>

PARTICIPLE FORMS

	PERFECT	IMPERFECTIVE
-ugol	-udo	-oowo -aydo
-agol	-iido	-otoodo
-egol	-aadø	-eteedo

These forms are for the **on** class.

The words for many occupations are participles:

jangugol	<i>to read</i>	jangoowo	<i>student (one who reads)</i>
yeeyugol	<i>to sell</i>	yeeyoowo	<i>shopkeeper (one who sells)</i>
ño'ugol	<i>to sew</i>	ño'oowo	<i>taylor (one who sews)</i>

The true adjectives

Most adjectives in Pular are participles of a verb (**juutudo**, etc.) as we have just seen. There are a handful of adjectives, however, that do not come from any verb; rather, the associated verb—if there is one—seems to be derived from the adjective. Some common ones are listed to the right.

Unlike participles, which are regular and predictable in form, adjectives vary unpredictably from class to class: not only does the ending change, but the initial consonant as well. Let's look at the adjective **qooto** ("one").

gollowo gooto	one worker
bareeru wooturu	one dog
gertogal gootal	one chicken
danki wooti	one bed

And here's the adjective **keso** ("new").

jannoowo keso	<i>new teacher</i>
deftere heyre	<i>new book</i>
karambol kesol	<i>new pen</i>

No problem, right? This is what they mean when they say "*Le Pular est très riche.*" Maybe after you've spent ten years or so in the Fuuta you'll have them all figured out. If you're interested there's an exhaustive table, with all forms for several common adjectives, on page 117.

Subordination

As we've just seen, a *participle* in Pular can stand in for a whole *subordinate clause* in English.

bareeru **humaaandu** ndun *the dog that was tied up*

In a more complex clause, the participle and the article (e.g. **humaandu** ... **ndun**) can bracket additional information.

bareeru humaandu **gaa** ndun
bareeru humaandu **gaa hanki** ndun

*the dog that was tied up **here***
*the dog that was tied up **here yesterday***

There is no such thing as a negative participle. We use a pronoun and the article (**ndu** ... **ndun**) to bracket the clause.

bareeri | **ndu** humaaka **ndun** *the dog that wasn't tied up*

For nouns in the **on** class, the form is **mo on**

debbo mo yahaali **on** *the woman who didn't go*

For some classes the pronoun and the article bracketing the phrase are identical (see page 58).

gertogal **ngal** hirsakaaga **ngal**
ndivian **dan** hibbaali **dan**

*the chicken that wasn't slaughtered
the water that didn't spill*

The same structure is used when the clause has its own subject (notice that in this case the verb is in focus form).

bareeru **ndu** Yaya humi **ndun** *the dog that Yaya tied up*
gerto **ngal** be hirsata jango **ngal** *the chicken that they will slaughter tomorrow*



ANCIENT WISDOM OF THE FUTURE

Fenaande
ñappay kono
dunwataaq.

A lie builds a roof that gives no shade.

If the clause refers to something that is not specified, we don't know its class so we use **ko ... kon** as brackets.

Ko o soodi **kon** moyyaa.

What he bought is no good.

If the clause refers to a place or a time, we use **ka ... don** or **ka ... ton**.

Ka o yahi **ton** no woddi.

Where he went to is far away.

Mi andaa saa'i **ka o** hewti **don**.

I don't know the time he arrived.

The end bracket (or definite article) is left off if the sentence is indefinite.

Bareeru **humaandu** nagataa waandu.

A tied-up dog catches no monkeys.

Wata a ñaamu teew **ngu** defaaka.

Don't eat meat that hasn't been cooked

Wata gerto yaw **ko** hocata.

A chicken shouldn't sneer at what it gathers.

Mi andaa **ka** be woni.

I don't know where they are.

Neebii **ka** mi fini.

It's been a while since I woke up.



EXERCISES



KEY WORDS

gooto

The word **gooto** means "one." It is an *adjective*.

Himo mari debbo gooto tun.

He only has one wife.

Mi yahaali ton hay nde wootere.

I haven't gone there even one time.

It also means "the same."

Ko be neene gooto.

They have the same mother.

Ko e galle goote be hodii.

They live in the same compound.

Ko gootun.

It's the same thing.

A. Matching, part 1

■ Next to each of the following expressions, write **F** for **faatunde** (funeral), **D** for **dennaboo** (naming ceremony), or **P** for **peera** (wedding), according to the ceremony to which it is appropriate.

- | | |
|---|---------|
| 1 Yo Alla hinno mo yaafuu. | F |
| 2 Kori boobo on no e jam? | |
| 3 Kori neene booboo on no e jam? | |
| 4 Yo Alla joddinirbe jiidi e jawdi. | |
| 5 Kori a tampaali fota? | |
| 6 Yo Alla okku mo aljanna. | |
| 7 Kori on muññike? | |
| 8 Yo on booyu mo sakkanaade. | |
| 9 Men torike on muññagol. | |
| 10 Yo Alla tawu ko jom balde torii jom balde. | |
| 11 Yo Alla wadumo nafoowo. | |
| 12 No yurmi! | |
| 13 Yo Alla dandu en wano mun. | |
| 14 Yo Alla wurnu boobo on barkina. | |
| 15 Kori a hettike e jam? | |

B. Participles and adjectives

- Write the following in Pular.

- 1 happy man *gorko weltiido*
2 fat woman
3 ugly dog
4 tall Portos
5 solid car
6 good driver
7 black dog
8 new teacher
9 big candle
10 short woman
11 white kitten
12 little jar
13 hungry girl
14 old clothes
15 skinny child



KEY WORDS

goddo • goo

The word **goddo** shouldn't be confused with **gooto**. It is a noun meaning "someone" or "something."

Goddo arii, lutti maa.
Someone came by while you were gone.

Wobbe susataa mafe haako.

Some people can't stand leaf sauce.

The form **goddo e** means "out of" or "some of."

Bee goddo e men yaha.
One of us should go.

Wobbe e mabbe no kaani kas.

Some of them are extremely ugly.

Mi hirsay wonnge e dili na'i.
I'll slaughter one of those cows.

The corresponding adjective is **goo**, which could be translated as "some." It does not vary from class to class.

Portoobe goo no kaani.
Some white people are ugly.

Bareeji goo yakataa be'i.
Some dogs don't eat goats.

It can also mean "another" or "a different..."

O yahi nookun goo.
He went somewhere (else).

Lekkoljo goo ari.
A different student came.

Mi yahay ñande goo.
I'll go another day.

C. Matching, part 2

- Match the Pular phrase with its English equivalent.

- C 1 coonci wonndi ka siyon din a the children who were going to town
..... 2 cuudi ñappiraadi hudo din b the child who was beaten at school
..... 3 debbo arnoodo gaa on c the clothes in the bucket
..... 4 galle dariide ka tumbo saare den d the cow to be slaughtered tomorrow
..... 5 laawol yahangol Labe ngol e the goat tied up outside
..... 6 mbeewa humaamba ka yaasi mban f the house built in the middle of town
..... 7 nagge hirseteenge jango ngen g the huts with thatch roofs
..... 8 ndiyen wonndan ka woyndu dan h the kid who stole my money
..... 9 ñiiri wonndi ka nder fayande din i the people who are going to Dalaba
..... 10 payane wadorde naseele den j the pots filled with medicine
..... 11 paykoy yahaynookoy ka saare koy k the rice in the pot
..... 12 paykun piyaakun ka lekkol kun l the road to Labe
..... 13 suka wujjudo kaalisi an on m the water in the well
..... 14 yimbe yahaybe Dalaba ben n the women who had come here

D. Translation drill, part 1

- Now follow the same pattern to translate the following into Pular.

- 1 the dog that bit me *bareeru ýakkunoondu lan ndun*
2 the teacher who will come next year
3 the trail to Somba
4 the children playing under the tree
5 the oil in the bottle
6 the sauce in the kitchen
7 the men sitting outside

E. Matching, part 3

■ Match the Pular phrase with its English equivalent.

- | | |
|---|--|
| 1 boggol ngol mi humirno mbeewa mban ngol | a the kid I kicked out of class |
| 2 debbo mo araali hanki on | b the book I gave you |
| 3 debbo mo mi jaabboytoono Conakry on | c the story I heard on the radio |
| 4 deftere nde hoolunodammi nden | d the student that didn't get up |
| 5 deftere nde mi jonnuma nden | e the water you washed the house with |
| 6 dontonal ngal hirsaka ngal | f The woman I was to meet in Conakry |
| 7 goreebe an be mi wonduno ka lycée ben | g the book you showed me |
| 8 jiwō mo jonnunoomi deftere on | h the cow you brought us |
| 9 kaalisi mo mi ñawlunoma on | i the friends I went to lycée with |
| 10 kaydi ndi jonnudammi ndin | j the stick I beat the dog with |
| 11 labarki ki mi fembortono kin | k the girl I gave the book to |
| 12 lekkoljo mo immaaki on | l the money I lent you |
| 13 nagge nge addannodon men ngen | m the monkey that didn't die |
| 14 ndiyan dan lootirda suudu ndun dan | n the paper you gave me |
| 15 paykun kun mi yaltini ka klaas kun | o the razor I used to shave with |
| 16 sawru ndu mi piiruno bareeru ndun ndun | p the rooster that wasn't slaughtered |
| 17 taalol ngol mi hedino ka radio ngol | q the rope I had tied the goat up with |
| 18 waandu ndu mayaali ndun | r the woman that didn't come yesterday |

F. Substitution drill

■ Write new sentences based on the model, changing only the noun given (and its class markers).

- | | |
|------------|--------------------------------------|
| 1 deftere | <i>deftere nde mi jonnuma nden</i> |
| 2 gertogal | <i>gertogal ngal mi jonnuma ngal</i> |
| 3 dolokke | |
| 4 kaalisi | |
| 5 barehun | |
| 6 mangoore | |
| 7 lekki | |
| 8 nebban | |
| 9 karambol | |
| 10 tiga | |
- Again.
- | | |
|--------------|--------------------------------------|
| 1 leemuneere | <i>leemuneere nde okkudammi nden</i> |
| 2 labi | <i>labi ki okkudammi kin</i> |
| 3 jiwō | |
| 4 ñaariiru | |
| 5 ñiiri | |
| 6 bagi | |
| 7 pade | |
| 8 basalle | |
| 9 nagge | |
| 10 maaro | |

G. My one and only

- Write the correct form of **gooto** ("one" or "the same") for each noun and then write a possible English meaning.

1 bareeru	woofurnu	ONE DOG
2 ndiyan	goftan	THE SAME WATER
3 coggu		
4 ñande		
5 woofonde		
6 gertogal		
7 faybe		
8 sariya		
9 paykun		
10 golle		
11 bireediwal		
12 deftere		
13 neene		
14 lekkol		
15 jiwo		
16 nebban		
17 yontere		
18 labi		
19 nagge		
20 rewbe		
21 barehoy		
22 caangol		
23 ñariiru		
24 fello		
25 beyngu		
26 cuurun		
27 jullere		
28 feetudo		
29 suudu		
30 naange		

H. Translation drill, part 2

- Translate the following into Pular.

1 They don't speak the same language.

2 The same dogs killed both of these goats.

3 I caught one rooster.

4 There's not a single stream between Maali and Larewel.

5 They come from the same village.

6 I only have one mouth.

.....
7 We drink the same water as you.

.....
8 They slept in the same bed.

.....
9 We dreamt the same dream last night.

.....
10 We all live in the same house.

Fii nafa jeyeede.

(*The advantages of being owned.*)

This is an example of a **taalol**—a fable or tall tale, often involving animals, and often concluding with a moral. The moral of this story is that being someone's property is not such a bad thing. One wonders if the Fulbe nobility told this story to their **maccube** (slaves) to lift their spirits.

Abdalla Diallo has compiled nineteen **taali**, which make an excellent study tool (see page iv). This story was taken from *Sitta Nde Dawi Wowti Jannde*, a literacy manual in Pular (*Labe: Mission Protestante*, 1992).

Ko sari e nagge yeddondirnoo fii jeyeede e **angal** jeyeede ko hondun buri. Ko wonnoo sabu dfun, ko sari arnoo tawi ka nge **saanaa** don hudo dudaa, kadi haako ko nge addananoo kon lannii.

Sari jali nge, inni: “Enee ngeya, ko hondun **bonnudaa**?” Nagge ngen inni: “Mi bonnaa hay fus. Ko jeydo lan on saanimmi doo.” Kisan sari inii: “Min goy mi jeyaaka. Ko ka faalaami yaarude woo yaaraymi. Ko ko faalaami wadude woo wadaymi.” Nagge ngen **hayli hoore**, inni: “En fotti goy. Kono jooni yahu tun. Min non, mido sikki **sitta** jeyeede **edii** angal jeyeede, kono a faamoyay ontuma.”

Woni seeda tun, jon nagge ngen ari, **borti** nge. Nge yaari ka sari yaarunoo ton. **Laatii** nge yahi seeda tun, nge tawi sari no walii ka leydi no **fitoo**. Kisan nagge ngen inni: “Ee **kori jam?**” Sari wulli, inni: “Ko goddo **fellimmi**.” Tawi **kure** buy naatii e mayre: godde ka baawo, godde ka koyngal baawowal. Nagge ngen inni: “Si hida jeyanoo, goddo suusataano fellude ma.” No nagge ngen gaynirnoo wowlude dfun, nge **banti** gite, nge **haynii** **faliido** **finkaari** no ara. Nge faami kisan ko on felli sari. Nge seytini buy, kono tawi alaa ko nge waawi. Nge artoyi kiikiide, tawi nge beydii faamugol **nafa** jeyeede.

In this chapter

Grammar

- Talking about the past
- Class pronouns
- The ablative pronoun
- The narrative verb form

Key Words

- **sikkugol**

sari rabbit

yeddondirgol to argue

angal lack, absence

saanugol to tie up an animal to graze

bonnugol to do wrong

haylugol hoore
to shake one's head

sitta... edii...
better to... than to...

bortugol untie

laatagol happen

fitagol thrash about

Kori jam? What's wrong?

fellugol shoot

kural (pl. **kure**) bullet

bantugol raise

haynagol see from a distance

falagol carry on shoulder

finkaari rifle

nafa benefit, advantage



GRAMMAR

Talking about the past

We have seen that verb forms in Pular are not as unambiguous about *time* as they are in English. Now we will look at two ways to situate an action firmly in the past.

- ❶ The simplest way to do this is to place the function word **hari** before the verb form. This is particularly useful with stative, locative, and progressive sentences:

Mido weltii.	I am happy.	
Hari mido weltii.	<i>I was</i> happy.	(stative)
Hibe gaa.	<i>They're</i> here.	
Hari hibe gaa.	<i>They were</i> here.	(locative)
Mido jangude.	<i>I am</i> studying.	
Hari mido jangude.	<i>I was</i> studying.	(progressive)

KEY WORDS

sikkugol

Sikkugol means “to think” or “to believe.”

Mi sikki ko o biddo Cerno.
I think he's Cerno's son.

Mi sikkaa si himo ton.
I doubt if he's there.

A sikkay ko o Pullo.
You'd think he was a Pullo.

Mido sikkude mi yahay.
I'm thinking I'll go.

When used in the stative, it implies doubt or suspicion.

Woo o wallay men, kono mido sikkii.
He says he'll help us, but I'm not sure.

To emphasize that a belief is no longer held, the past markers **hari** or **-no-** can be used.

Hari mi sikki ko samakala.
I thought it was a joke.

Mi sikkuno ko samakala.
I thought it was a joke.

It can also be used to ask a question politely.

Mi sikki hibe danni?
Perhaps he is sleeping?

Hari can be used with other verbs forms to indicate that the action takes place prior to a subsequent event, or has been superseded by a later event, or has no connection to the present.

Hari o araali.	<i>He hadn't come (yet).</i>
Hari himo ara ñande woo.	<i>He used to come every day.</i>
Hari ko kanko yahata.	<i>It was he that was to go.</i>
Hari mi andaa fun.	<i>It was he that would have gone.</i>

The word **tawi** (see page 104) is similar in use to **hari**:

Hari o alaa ton.	<i>He wasn't there.</i>
Tawi o alaa ton.	<i>(As it turns out) he wasn't there. (We found that) he wasn't there.</i>

The difference is subtle: with **tawi**, an observer is implied, whereas with **hari** a simple statement of fact is being made.

- ❷ Another way to move events into the past is to use the *preterite* verb forms with the **-no-** marker. Most verb forms we have can be marked for past this way; we'll look at a few constructions that require this marker. For the rest, it is easier to use **hari**.

P R E T E R I T E V E R B E N D I N G S

INFINITIVE	P E R F E C T I V E			I M P E R F E C T I V E	
	STATIVE/ FOCUS/NARRATIVE	ASSERTED	NEGATIVE	SIMPLE/ ASSERTED/FOCUS	NEGATIVE
-ugol	-uno	-iino	-aano	-ayno	-ataano
-agol	-ino	-inoke	-anooki	-otono	-otanooko
-egol	-ano	-anooma	-anooka	-etenno	-etanooke

The **-no-** marker is often used with time words:

Hande mi yahuno ka saare.	<i>I've gone to town today.</i>
Mi yahaano Conakry hikka .	<i>I haven't gone to Conakry this year.</i>

Questions involving recently completed actions use it:

Ko honto o yahunoo? *Where had she gone?*

(The implication is that she is back.)

The **no** marker is also necessary to talk about things that could have happened, but didn't—along with their consequences. (There is also an example of this in the text.)

Si mi araano, mi yi'ataano ma.	<i>If I hadn't come, I wouldn't have seen you.</i>
Si o yahiino, o soodayne bireedi.	<i>If he had gone, he would have bought bread.</i>

Class pronouns

We have learned to use the class appropriate articles (bareeru **ndun**) and demonstratives (**nduu** bareeru). Every pronoun form we have seen for people (possessive, independent, etc.) also has a set of forms appropriate to each class. This means that there are an awful lot of different pronoun forms out there (see the table on page 116). Don't let this worry you, though; if you can master all the forms for one frequently-used noun class—say, for **ndun** or **ngal**—the rest will come more naturally.

The following examples are all in the **ndun** class and could refer, for instance, to a dog (**bareeru**).

	ON CLASS	NDUN CLASS	EXAMPLE (NDUN CLASS)	
ACTIVE SUBJECT PRONOUN	o	ndu	Ndu yakki lan.	<i>It bit me.</i>
OBJECT PRONOUN	mo	ndu	Ontuma mi dampii ndu .	<i>So I kicked it.</i>
STATIC SUBJECT PRONOUN	himo	hindu	Hindu seytini.	<i>It is angry.</i>
INTERROGATIVE	hombo	hondu	Ko bareeru hondu ?	<i>Which dog is it?</i>
INDEPENDENT	kanko	kayru	Ko kayru .	<i>It's that one.</i>
POSSESSIVE	makko	mayru	Ko hombo woni jon mayru ?	<i>Who is its owner?</i>

The aliative pronoun

The aliative pronoun (from the Latin *alius*, “other”) is used when two items are being discussed, and one has already been referred to, to refer to the second one. It roughly means “the other one.”

Aliu no gaa kono **oya** araali taho.

Aliou is here but the other guy hasn't come yet.

Mi nangii ngal gertogal doo, kono **ngala** laawike.

I caught this chicken, but the other one got away.

Ko **dama** ndiyan buri laabude.

That other water is cleaner.

In the plural, it refers to a group of items.

Ko honto **koya** ñaarihoy woni?

Where are the other kittens?

It can be used when someone or something's name doesn't come to mind.

Ko honto **oya** woni?

Where's what's-his-face?

Mi yejjitii **duma** an ka taxi.

I left my whatchamacallit in the taxi.

Duma, the aliative pronoun in the **dun** class, is an interesting case; it can stand in for any noun. It is so useful that it has taken on a life of its own: it has its own plural (**dumaaaji**) and diminutives (**dumahun**, **dumahoy**). It has also produced a verb, **dumanagol**, which can stand in for any verb that doesn't come to mind. The question **duma dumanike?** can be maddeningly vague, or it can be absolutely unambiguous, depending on the situation.

The narrative verb form

The narrative uses the same verb endings (-**i**, -**ii**, -**aa**) we learned for the stative (where they take a long pronoun, as in **himo sembi**) and for the focus (where they go with **ko** and a short pronoun, as in **ko ka saare o yahi**). The narrative takes the short pronoun.

Nge **yahi** seeda nii...

(The cow) went a little ways...

Lifted out of the context of the story, the same sentence would be in the asserted.

Nge **yahii** seeda nii.

(The cow) went a little ways.

For **-ugol** verbs, the difference between the narrative (nge **yahi**) and the asserted (nge **yahii**) is not very noticeable; it is clearer for **-agol** verbs (nge **haynii** instead of nge **haynike**) and **-egol** verbs (nge **faalaa** instead of nge **faalama**).

The narrative and the asserted perfective are both used to describe past events; the narrative, as the name suggests, is used in telling a story or recounting a sequence of events.



EXERCISES

A. I think I can

■ Write the following sentences in Pular, using the verb **sikkugol** (to think).

- 1 I think he'll come tomorrow.

Mi sikk̄i ko jango o arata.

- 2 Do you think I'm an idiot?

- 3 I doubt if they'll go.

- 4 Please forgive me, I thought you were French.

- 5 He thinks he's smart.

- 6 You'd think he was born here.

- 7 I thought she wasn't married.

- 8 Perhaps you're working?

- 9 He says he'll pay me tomorrow, but I doubt it.

- 10 You'd think he was at his own house.

B. The other one

- Write the correct aliative pronoun (**oya**, etc.) before each word. If you're really into it, give a simple Pular sentence for each word and give its meaning..

1	<u>nduya</u>	bareeru	Nduya bareeru yakkii lan. (THE OTHER DOG BIT ME.)
2	teew
3	fayande
4	baafal
5	jiwbe
6	maakiti
7	lemuneere
8	otowal
9	ngesa
10	koyngal
11	debbo
12	cofun
13	ndiyani
14	saabiwal
15	golloobe
16	juulirde
17	paykoy
18	karamoko
19	galle
20	taalol

C. Class pronouns

- Replace the underlined words with the appropriate class pronoun (subject/object, stative, independent, or possessive).

1 Mi yi'aali bareeru maa hande.

Mi yi'aali ndu hande.

2 Ko nduu bareeru yaaki lan.

Ko kayru yakkii lan.

3 Bareeru maa no kaani.

Hindu kaani.

4 Jom bareeru piyii ndu.

Jom mayru piyii ndu.

5 Ngal datal yahataa Siligeme.

6 Beyngu maa no seytini.

7 Ko ngal gertogal be neldi lan.

8 Ko honto ñaariru ndun yahi?

9 Dan ndiyani no wojji cos.

D. Passive sentences

■ Remove the following sentence to the past using either **hari** or the **-no-** marker. Give the English for both sentences..

1 Mido yahude ka fulawa.

Hari mido yahude ka fulawa.

I AM GOING TO THE COUNTRY.

I WAS GOING TO THE COUNTRY.

2 O sikka si o yahay.

O sikkaano si o yahay.

HE'S NOT SURE HE'LL GO.

HE'S WASN'T SURE HE WOULD GO.

3 Himo duudi arsike.

4 Mi wawataa Pular.

5 Mi sikki ko a Faranseejo.

6 Duma fumanike?

7 Ko honto yahudaa?

8 Hibe mari jawle buy.

9 O alaa ton.

10 Ko min jogii saabiwal ngal.

11 Mido lootoo ñande woo ñande.

12 O sooday sukkar.

Ko beyngure kala haani andude fii laabal.

(*What every family should know about hygiene.*)

This text is from the Pular version of *Savoir pour Sauver*, a basic health manual that has been translated into several local languages. *Andugol fii Dandugol* (trans. Aliou Diallo and Abdourahmane Diallo. Conakry: Service National d'Alphabetisation, 1995)

Soodorgol ndiyan e saabunde waray mikoroobuuji gasaydi maraade e bandu ndun. Ko dun hadata di wonde e ñaametee e naatugol majji ka hunduko. Beyngure kala no haani jogaade ndiyan laabudan e saabunde fii no fow lootira juude e mun.

No hitti fota ka juude den soodoree ndiyan e saabunde, nde ootigi iwtiri ka hurgo maa ado o ñaamude e kadi nde ootigi gayniri labbingol paykun maa boobo resiido. No hitti kadi ka ootigi loota juude mun si o meemii ñaameteeji di defaaka.

Feere burnde moyyande, danda beyngure fii hebugol mikoroobuuji din, ko hawkoygol resaaji din ka haani ton. Yimbe ben no waawi bennude koy kulloy si koy hewtii ka ndiyan, ka ñaametee, ka juude, e ka defetee don.

Beyngure nden no haani loowugol ndiyan yareetedan dan e ndere miran laabudo ombotoodo.

Hay si ndiyan dan no laabi, e kene hidan ara wondude e mikoroobuuji. Ndiyan burdan laabude dan ko ndiyan iwdan e pompi. Si hawrii ko ka candi maa ka foyli dan iwi, ko hasii kon haray hidan wondi e mokoroobu.

Ko fatingol ndiyan dan warata mikoroobuuji din. Ko yo dan fatine, dan buttingol, woni ko e caangol, maa e woynu, maa e pompi dan yooga.

Ñaameteeji di defaaka din, kenen haray no wondi e mikoroobuuji. Haray bee di lootee maa di defee.

Ko e nder ñaameteeji wulsi, mikoroobuuji din burata layude. Ko dun wadi si no haani ka ñaameteeji din, no di defiraa, di ñaamee kisan. Si hawrii ñaameteeji din marete, nde hidî ñaamee, ko yo di wulnitee.

In this chapter

Grammar

- The short question form
- Haray and Hara

Key Words

- tawugol
- bee – maa
- haanugol – fotugol

soodagol wash hands

hadugol prevent

hittugol be important

ootigi one, someone

labbingol clean up

resagol defecate (high respect)

hawkugol discard, throw away

bennugol swallow

loowugol pour

e kene sometimes

caangol (*pl. candi*) stream

woyndu (*pl. boyli*) well

ko hasii kon usually

fatingol bring to a boil

buttingol allow to cool

layugol spread

ko dun wadi si... that is why...



GRAMMAR

The short question form

A subordinate clause (see page 91) can stand alone as a question.

Mi andaa **ka o yahi**.

I don't know where she went. (CLAUSE)

Ka o yahi?

Where'd she go? (QUESTION)

This is perhaps a more brusque way of asking a question; in this case **Ko honto o yahi?** is possibly a more polite way.

Ko faalada?

What do you want?

Ko hadunoda arde?¹

Why didn't you come?

(literally, *What prevented you from coming?*)

Ka yahunoda?

Where'd you go?



tawugol

Tawugol means "to find," in connection with a person or a situation.

Mi tawete ka saare.
I'll meet you in town.

O tawii hay gooto alaa ka suudu.
He discovered no one was home.

Tawi and **hari** are nearly interchangeable, as are **taway** and **haray**.

Tawi o alaa ton.
He wasn't there.

Taway be yahii.
(You'll find) they've left.

Tawi implies an observer, whereas **hari** just states a fact. **Tawi** is often used in narratives.

Haray and Hara

As we have seen (page 98), **hari** can be used to situate a clause firmly in the past. A related word, **haray**, is used to make predictions, although it doesn't mark the future as unambiguously as **hari** marks the past. Perhaps it is best translated as "probably."

Haray mi artaali.

I probably won't have returned

Haray himo ton.

He is probably there.

Haray himo jangude.

He is probably studying.

Harayno is used to mark things that could have happened, but didn't.

Si a yahaano, harayno moyyaa.

If you hadn't gone, it would have been bad.

Hara can indicate two things happening at once:

O yahi hara himo andi be alaa ton.

She went knowing they weren't there.

Or, if the following clause is negative, it can indicate something happening *without* something else taking place.

Addu ndiyan, hara a hibbaali dan.

Bring the water without spilling it.

It can also be used to say "but" or "however" in the place of **kono**.

Mi yahay hara wonaa hande.

I'll go, but not today.



EXERCISES

A. Don't get short with me

■ Rewrite the following questions using the short question form. Translate the question if you want.

1 Ko honto yahataa?

Ka yahataa? (WHERE ARE YOU GOING?)

2 Ko honto Usmani woni?

3 Ko hondun wi'unoda?

¹ In rapid speech, you will hear **Ko hannoda arde?**

4 Ko hondun wonuda e ñiaamude?

5 Ko fii hondun a halanaali lan?

6 Ko honto iwrudaa?

B. Review: Strange plurals

■ The following words are all plurals. Match each plural with its corresponding singular below, and note the English meaning to the left of the singular word.

pete	galeejí	taali	cuudi	hobbe	bolle	budde	wuybe
ca'e	jonte	kaaki	be'i	yibbe	kaafaaje	beynguuli	gese
pelle	payane	lebbi	laawi	date	lambe	kodooli	candi
coføy	noppi						

STORY		
	1 taalol	taali
	2 beyngu	
	3 caangol	
	4 cofun	
	5 datal	
	6 fayande	
	7 fello	
	8 fetere	
	9 gallé	
	10 gido	
	11 gujjo	
	12 haako	
	13 hodo	
	14 kaafa	
	15 kodo	
	16 laawol	
	17 lando	
	18 lewru	
	19 mbeewa	
	20 mboddi	
	21 ngesa	
	22 nowru	
	23 saare	
	24 suudu	
	25 wuddere	
	26 yontere	



KEY WORDS

bee • **maa**
haanugol • **fotugol**

In English, we have a number of ways to say something is obligatory or desirable: "I must," "I have to," "I need to," "I should," "I ought to," etc.

In Pular there are also several choices. The following are ordered from strongest to weakest obligation.

Bee and **maa** are interchangeable, and express strong obligation.

Bee mi yaha.
I must go.

Maa mi lootoo.
I must wash.

Notice that the verb is in the simple imperfective (-a, -oo, -ee; see page 81).

Haanugol means to be normal or appropriate.

Mido haani yaade.
I should go.

Woo a haanaa tiggude njaatigi maa.
They say you shouldn't marry your girlfriend.

Hida haanunoo daraade.
You should have stopped.

Fotugol means "nice" or "pretty," and also "appropriate."

Mido foti yaade.
I ought to go.

Hida footuno daraade.
You ought to have stopped.

Faalegol, "to want," can also mean "to need."

Mi faalaama yaade.
I need to go.

The imperative can be turned on oneself as well.

Yo mi yahu.
I should go.

C. Obligations

■ Translate the following into Pular.

1 I have to go home.

Bee mi hoota.

2 You shouldn't have said that.

3 They say we should plant corn now.

4 You should have talked to me.

5 I need to eat.

6 He should have gone to Conakry.

7 You ought to pay him back.

8 A man shouldn't beat his wife.

D. Translation drill

■ Use **haray** and **hara** to translate the following.

1 It's probably the wind.

2 When ou get back I'll be gone.

3 I went to Labe without passing by Yamberen.

4 If you hadn't gone, he would have been angry.

5 He went by without greeting me.

6 You probably can't.

7 He's probably at school.

8 He bought it without talking to me.

9 He went to Fougou carrying a bundle on his head.

10 You left without saying goodbye.

Almaami sakkitoro on.

(*The last Almaami.*)

The Fulbe have a strong tradition of oral history. Accounts of the history of the Fuuta Jallon theocracy are remarkably consistent over time and from one end of the Fuuta to the other.

This text, taken from Alhajji Malaado Baame Kuree's oral history of the Fuuta Jallon, recounts how Buubakar Biro, the last Almaami, came to power. The reigning Almaami had just died; the chiefs of the nine provinces favored Buubakar Biro's half-brother, Mammadu Paate, who was weaker and would have likely let them do as they pleased. Buubakar Biro bullied the elders into crowning him anyway, he then defeated Mammadu Paate's armies in Timbo, the capital, and hunted down his own brother and killed him.

His victory was short-lived, though; the provincial chiefs conspired with the French against him, defeating him at Poredaka in 1896. Of course, they found before long that they had given away the kingdom to a far less accommodating power.

Almaami Donjol Feelaa faatii e 1889. Lontagol be satti fota ka Soriyaa. Tawi ko gedalbe Almaami Umaru ben lontotoo. Moodi Mammadu Paate e Abdullaahi Dookire mo mabbe, hawri ko yumma gooto. Buubakar Biro ko mo neene feere. Tawi yumma ondon ko taaraajo inneteedo Jaarii'u.

No Fuuta surirnoo Almaami Donjol Feelaa, lambe diiwe den e mawbe Timbo ben tumbindiri gedalbe Almaami Umaru ben. Be inni yo be fottu, be suboo goddo e mabbe ko lontoo. Be andintini be non wonde Moodi Mammadu Paate ko kañun woni mawdo on. Bayti tawi kambe, ko Moodi Mammadu Paate burani be, bayti si ko on laamii, ko ko be faalaa ko dñun be huuwata e nder Fuuta.

Buubakar Biro andini be le wonde kanko doo, himo faalaa laamu ngun. Be inni yo o accan koto makko, kanko o wona miññiraawo Almaami on. O jaabii wonde kanko o accantaa hay gooto laamu, kanko e koto makko hibe fota e laamu ngun, ko sahindindo e oo laamoto.

Tawi non, Fuuta fow no andi Buubakar Biro. Himo woowi yaadude e baaba en makko ka jihaadi. Himo nandi e ngayuuri ka tagudi; si o wadiino hito, a innay kanji unsii.



Geegere, si
no sa'ideede,
wata di
latindir.

Crickets shouldn't kick at
each other while they're
being sautéed together.

faatagol pass away (high respect)

lontagol succeed, replace

Soriyaa house of Sori (with the Alfayaa, one of the two houses sharing power in the Fuuta)

gedal child, heir

A **mo** B A son of B

feere different, separate

taaraajo slave wife; concubine

surrugol bury

lando (pl. **lambe**) chief

diiwal (pl. **dewe**) province

Timbo capital city of the Fuuta

tumbindirgol gather together

bayti since

huuwugol do

laamu kingship, government

sahindingol assassinate

woowugol have the habit of

nandugol resemble

ngayuuri lion

tagudi build

hito noise

unsagol growl

suudugol hide

taarugol crown with the royal turban

janfa treachery

konu army

Fugumbaa holy city of the Fuuta, where the Almaami was crowned

fodde ko o hulbin... he was so afraid that...

jabbagol receive

seenagol come (high respect)

yiltagol go back

luttugol remain

sakkagol ambush

tartugol go around

misiide center of town

hare battle

foolugol win

ley jimbe under the eaves of a hut

fellugol shoot

soppitugol cut to pieces

fesugol weep

Lambe diiwe den e mawbe Timbo ben haldi yo suudu Moodi Mammadu Paate, be naba mo Fugumbaa, be taaranoya mo. Wobbe andinoyi Buubakar Biro janfa kan. O moobi konu makko ngun, o jokkiti be. Be fottoyi e Alfaa Ibrahim, lando Fugumbaa, hakkunde Buriya e Pooredaka. Buubakar Biro landii Alfaa Ibrahim, ko honto be yahata. Fodde ko o hulbinii, lando Fugumbaa on inni ko jabbagol mo be seenotoo. O innaa yo be yiltodu kisan, be taaranoya mo. Be wadi dun le, be yiltodi. Bimbi law Buubakar Biro taranaa Fugumbaa.

Luttitudunoobe e Maamadu Paate taarani on kadi. Be inni mo Alfaa Mammadu Paate. Ko e on saa'i tun Fuuta hebi Almaamiibe tato: dido ka Soriyaa, gooto ka Alfaayaa.

Alfaa Mammadu Paate arti tinna Timbo. Kanko e konu makko be sakkitoyii Almaami Buubakar Biro ka naatugol Timbo. Almaami Buubakar tartoyi, naatiroyi laawol Daara. Ka nder misiide Timbo hare mawnde wadi. Buubakar Biro fooli. Alfaa Mammadu Paate suudii e ley jimbe. Buubakar Biro jokkiti mo, yi'i ka Alfaa Mammadu Paate suudii. On fokkiti dogugol, Almaamii felli mo, konu mun ngun soppiti mo. Almaami on toolii, fesi.

Almaami Buubakar Biro wonti Timbo. Fuuta fow huli, rewi be.

Reference Tables

Table 1. Comprehensive chart of verb endings

This table may seem complicated, but it's a lot simpler than, say, the book *501 French Verbs*. The verbal system in Pular has no irregular verbs and no conjugation; so these endings are the only ones you ever need to learn. And most of what you need to know is in the top half of the table ("standard endings").

If this table seems a little abstract, compare it to the next few pages, where we give examples in Pular and English of every usage of every verb form here.

FORM			P E R F E C T I V E				I M P E R F E C T I V E						
		INFINITIVE	ASSERTED	SIMPLE	INVERTED	NEGATIVE	INFINITIVE	SIMPLE	ASSERTED	FOCUS	INVERTED	NEGATIVE	DESIDERATIVE
U S E	with active pronoun (mi , a , etc.)		active (past)		focus; narrative		contextual	present; subjunctive	future; habitual; progressive	focus		negative	imperative; desiderative
	with stative pronoun (mido , hida , etc.)		stative										
S T A N D A R D E N D I N G S	ACTIVE	-ugol	-ii	-i	-uda ¹ -uden -udon	-aali -aa ²	-ude	-a	-ay	-ata	-ataa ¹ -eten -oton	-ataa	-u ¹ -en -ee
	REFLEXIVE	-agol	-ike	-ii	-ida -iden -idon	-aaki	-aade	-oo	-oto	-oto	-otoda -otoden -otodon	-ataako	-o -oden -ee
	PASSIVE	-egol	-aama	-aa	-ada -aden -adon	-aaka	-eede	-ee	-ete	-ete	-eteda -eteden -etedon	-ataake	-e ✗ ✗
	ACTIVE	-ugol	-iino	-unoo	-unoda -unoden -unodon	-aano		-ayno		-ayno	-aynoda -aynoden -ayndon	-ataano	
	REFLEXIVE	-agol	-inooke	-inoo	-inoda -inoden -inodon	-anooki			-otono		-otonoda -otonoden -otonodon	-atanooko	
	PASSIVE	-egol	-anooma	-anoo	-anoda -anoden -anodon	-anooka				-eteno	-etenoda -etenoden -etenodon	-atanooke	

¹ Inverted and imperative forms are given for the pronouns "you" singular (**a**), "we" inclusive (**en**), and "you" plural (**on**), in that order.

² Verbs ending in **-ugol** have separate negative forms for the stative (-aa as in **o moyaa**) and for the active perfective (-aali as in **o yahaali**). For **-agol** and **-egol** verbs there is no difference between the stative and active negative forms.

Table 2. Examples of the most common verb forms

Active verbs; standard endings

FOSRM	USE	ACTIVE	REFLEXIVE	PASSIVE
		-ugol	-agol	-egol
INFINITIVE	verbal/noun	yahugol to go	lootagol to wash oneself	piyegol to be beaten
P E R F E C T I V E	ASSERTED	active (past)	o yahii she went	o lootike she washed herself
	SIMPLE	stative	himō yahi she is gone	himō lootii she is washed
		focus	ko ka saare o yahī it's to town that she went	ko ka suudu o lootii it's at home that she washed herself
		sequential (narrative)	o imike, o yahi she got up and went	o imike, o lootii she got up and washed herself
	NEGATIVE	negative	o yahaali she didn't go	o lootaaki she didn't wash herself
	INFINITIVE	progressive	himō yahude she is going	himō lootaade she is washing herself
		contextual	doo e o yahude before she goes	doo e o lootaade before she washes herself
		habitual	ñande woo himō yaha every day she goes	ñande woo himō lootoo every day she washes herself
	SIMPLE	subjunctive	bee o yaha she must go	bee o lootoo she must wash herself
		sequential	o imoto, o yaha she'll get up and go	o imoto, o lootoo she'll get up and wash herself
		future	o yahay she will go	o loototo she will wash herself
I M P E R F E C T I V E	ASSERTED	progressive	o yahay woni she is going	o loototo woni she is washing herself
		habitual	ñande woo o yahay every day she goes	ñande woo o loototo every day she washes herself
		FOCUS	ko ka saare o yahata it's to town that she'll go it's to town that she's going it's to town that she goes	ko ka suudu o loototoo it's at home that she'll wash herself it's at home that she's washing herself it's at home that she washes herself
	NEGATIVE	negative	o yahataa she won't go	o lootataako she won't wash herself
	DESIDERATIVE	imperative	yahu! go!	looto! wash yourself!
		desiderative	woo yo o yahu (he said) she should go	woo yo o looto (he said) she should wash herself
				*
				woo yo o piye (he said) he should be beaten

Examples of the most common verb forms (continued)

Active verbs; preterite endings

FORM		USE	ACTIVE	REFLEXIVE	PASSIVE
			-ugol	-agol	-egol
INFINITIVE		verbal/noun	yahugol to go	lootagol to wash oneself	piyegol to be beaten
P E R F E C T I V E	ASSERTED	active (past)	o yahiino she had gone	o lootinooke she had washed herself	o piyanooma he had been beaten
	SIMPLE	stative	himo yahunoo she was gone	himo lootinoo she was washed	himo piyanoo he was beaten
	SIMPLE	focus	ko ka saare o yahunoo it was to town that she'd gone	ko ka suudu o lootinoo it was at home that she'd washed herself	ko ka lekkol o piyanoo it was at school that he'd been beaten
	NEGATIVE	negative	o yahaano she hadn't gone	o lootanooki she hadn't washed herself	o piyanooka he hadn't been beaten
	ASSERTED /SIMPLE	future	o yahayno she was going to go she would have gone	o loototono she was going to wash herself she would have washed herself	o piyeteno he was going to be beaten he would have been beaten
	ASSERTED /SIMPLE	progressive	o yahayno woni she was going	o loototono woni she was washing herself	o piyeteno woni he was being beaten
I M P E R F E C T I V E	ASSERTED /SIMPLE	habitual	ñande woo o yahayno ñande woo himo yahayno every day she used to go	ñande woo o loototono ñande woo himo loototono every day she used to wash herself	ñande woo o piyeteno ñande woo himo piyeteno every day he used to be beaten
	FOCUS	focus	ko ka saare o yahaynoo it's to town that she used to go it's to town that she was going it's to town that she was going to go it's to town that she would have gone	ko ka suudu o loototonoo it's at home that she used to wash herself it's at home that she was washing herself it's at home that she was to wash herself it's at home that she would've washed herself	ko ka lekkol o piyetenoo it's at school that he used to be beaten it's at school that he was being beaten it's at school that he was to be beaten it's at school that he would've been beaten
	NEGATIVE	negative	o yahataano she wasn't going she wasn't going to go she used not to go she wouldn't have gone	o loatatanoorko she wasn't washing herself she wasn't going to wash herself she used not to wash herself she wouldn't have washed herself	o piyetanooke he wasn't being beaten he wasn't going to be beaten he used not to be beaten he wouldn't have been beaten

Examples of the most common verb forms (continued)

Stative verbs; standard endings

FORM	USE	ACTIVE	REFLEXIVE	PASSIVE
		-ugol	-agol	-egol
INFINITIVE	verbal/noun	sembugol to be fat	daanagol to be asleep	weelegol to be hungry
PERSPECTIVE	ASSERTED	active (past)	o sembiil he became fat	o daanike she fell asleep
	SIMPLE	stative	himo sembiil he is fat	himo daanii she is asleep
		focus	ko hombo sembiil? who is fat?	ko hombo daanii? who is asleep?
IMPERFECTIVE	NEGATIVE	negative	o sembaaa he is not fat	o daanaaki she is not asleep
	ASSERTED	future	o sembay he will get fat	o danoto she will fall asleep
	INFINITIVE	progressive	himo sembude he is getting fat	himo daanaade she is sleeping she is falling asleep
NEGATIVE	negative	he will not get fat he is not getting fat	o daanataako she won't sleep she is not falling asleep	o weelataake he won't be hungry he won't become hungry

Stative verbs; preterite endings

FORM	USE	ACTIVE	REFLEXIVE	PASSIVE
		-ugol	-agol	-egol
INFINITIVE	verbal/noun	sembugol to be fat	daanagol to be asleep	weelegol to be hungry
PERSPECTIVE	ASSERTED	active (past)	o sembuno he had become fat	o weelanoo he had become hungry
	SIMPLE	stative	himo sembunoo he was fat	himo daaninoo she was asleep
		focus	ko hombo sembunoo? who was fat?	ko hombo daaninoo? who was asleep?
IMPERFECTIVE	NEGATIVE	negative	o sembaano he wasn't fat	o weelanooka he wasn't hungry
	ASSERTED	future	o sembayno he was going to get fat he would have gotten fat	o daanotonoo she was going to sleep she would have fallen asleep
	NEGATIVE	negative	o sembataano he was not going to get fat he wouldn't have gotten fat	o daanotanooke she wasn't going to sleep she wouldn't have fallen asleep

Table 3. Personal Pronouns

	PERSON	ENGLISH	SUBJECT		OBJECT	INDEPENDENT	POSSESSIVE
			ACTIVE	STATIVE			
S I N G U L A R	1 ST PERSON	I	mi	mido ¹	lan	min	an
	2 ND PERSON	you	a	hidā	ma	an	maa
	3 RD PERSON	he she	o	himo	mo	kanko	makko
P L U R A L	1 ST PERSON EXCLUSIVE	we <i>excluding the listener</i>	men	meden ²	men	menen	amen
	1 ST PERSON INCLUSIVE	we <i>including the listener</i>	en	hiden	en	enen	men
	2 ND PERSON	you	on	hidon	on	onon	mon
	3 RD PERSON	they	be	hife	be	kanbe	mabbe

¹ An alternate form for **mido** is **hilan**.

² An alternate form for **meden** is **himen**. (These alternate forms are rather less common.)

Table 4. Class system summary

PRONOUN	EXAMPLE	SEMANTIC USAGE	ENDINGS
on	gorko, jannoowo	<i>human singular forms</i>	
	maakiti, saariya	<i>borrowed terms</i>	-o
	leemune, ñaari	<i>generic forms</i>	
ben	worbe, jannoobe	<i>human plurals</i>	-be
dən	ledde, pelle, gertode	<i>plurals</i>	-e
din	karambi, cuudi, velooji	<i>plurals</i>	-i
nden	ñande, hitaande, yontere	<i>measures of time</i>	
	saare, juulirde, sakkitorde	<i>locations</i>	
	woofoonde, mangoore, leemuneere	<i>singular forms</i>	-e
	sariire, jawre	<i>animals</i>	
	bonnere, fenaande, hiwre, hoolaare	<i>instances of verbs; abstract nouns</i>	
ndin	hoodere, jullere, yiitere	<i>(other)</i>	
	ngayuuri, ngaari, mboddi	<i>animals</i>	
	nguleendi, mbeleendi	<i>attributes (from stative verbs)</i>	
	njoddi, fodaari	<i>instances of verbs</i>	-i
	ñiiri, soy/yäari, toori, njuuri	<i>food</i>	
ndun	leydi, condi	<i>(other)</i>	
	ñariiru, sondu, waandu	<i>small animals</i>	
	hondu, nowru, reedu	<i>body parts</i>	-u
	dogudu, ardu, remuru	<i>instances of verbs</i>	
ngen	suudu, woyndu, sawru	<i>(other)</i>	
	nagge, naange, heege, yiite	<i>(highly restricted)</i>	-e
ngon	yeeso, baawo, jungo	<i>body parts</i>	
	waaño, jaðbo	<i>instances of verbs</i>	
	ombaalo, bedo, waado	<i>circular things</i>	-o
	hito, tobo, sengo	<i>other</i>	
ngun	coggu, puccu, teewu, ñappu, mokobaaku	<i>(various)</i>	-u

Class system summary, continued

PRONOUN	EXAMPLE	SEMANTIC USAGE	ENDINGS
ngal	pellal, ca'al, kaayal	<i>augmentative</i>	-al
	otowal, gertogal, bireediwal	<i>singular forms</i>	
	kinal, koyngal, yiyal	<i>body parts</i>	
	desal, nafiqiyaagal, malal, gandal	<i>abstract nouns</i>	
	taabal, gatal, datal, muusidal	<i>(other)</i>	
ngel	gorel, pellel, barehel	<i>diminutive (pejorative)</i>	-el
ngin	barewii, geesii, giitii	<i>augmentative (pejorative)</i>	-ii
	sonsoliwii, pirinwii, coongji	<i>insects</i>	
	baalii, gurii, lingii	<i>(other)</i>	
ngol	caangol, boggol, laawol, keerol, duhol	<i>long or linear things</i>	-ol
	gimol, koydol, gamol, kulol, giggol	<i>instances of verbs; abstract nouns</i>	
	dorjol, gabitanwol, jaangol	<i>(other)</i>	
mban	mawba, mbeewa, ngesa, tuuba	<i>(various; highly restricted)</i>	-a
kan	diina, haala, kaafa, d'fonka	<i>(various)</i>	-a
kin	mangohi, bohehi, piyahi	<i>trees</i>	-i
	leikki, nasi	<i>medecine</i>	
	labarki, labi, keri	<i>sharp things</i>	
	barki, danki, wonkii, nari	<i>(other)</i>	
kon	foññe, hudo, makko, maaro	<i>grasses</i>	-o
	hunduko, karaho	<i>the mouth</i>	
	maafe	<i>other</i>	
kal	nebbal, di'al, lankal	<i>diminutive of dan class</i>	-al
kol	boobotihol, dammol, ñalahol	<i>livestock (highly restricted)</i>	-ol
kun	paykun, barehun, pootihun	<i>diminutive</i>	-un
koy	paykoy, barehoy, pootihoy	<i>plural of diminutive kun class</i>	-oy
dan	ndiyan, biraadan, nebban	<i>liquids</i>	-an
	landan, nguurndan	<i>(other)</i>	
dun	*	<i>(catch-all class; "that")</i>	

Table 5. Class pronouns

These forms are explained on page 99. No one expects you to master these; just learn the more frequently used ones (for the **on** and **ben** classes), and learn to recognize the others when you hear them.

DEFINITE ARTICLE	DEMONSTRATIVE	ACTIVE SUBJECT/OBJECT	STATIC SUBJECT	INDEPENDENT	POSSESSIVE	INTERROGATIVE	ALIATIVE
on	oo	o mo ¹	himo	kanko	makko	hombo	oya
ben	bee	be	hibe	kambe	mabbe	hombe	beya
dən	ddee	de	hide	kanje	majje	honde	dəya
din	dii	di	hidi	kanji	majji	hondi	diya
nden	ndee	nde	hinde	kayre	mayre	honde	ndeya
ndin	ndii	ndi	hindi	kayri	mayri	hondi	ndiya
ndun	nduu	ndu	hindu	kayru	mayru	hondu	nduya
ngen	ngee	nge	hinge	kange	magge	honge	ngeya
ngon	ngoo	ngo	hingo	kango	maggo	hongo	ngoya
ngun	nguu	ngu	hingu	kangu	maggu	hongu	nguya
ngal ²			hingal	kangal	maggal	hongal	ngala
ngel			hingel	kangel	maggel	hongel	ngela
ngin	ngii	ngii	hingii	kangii	maggii	hongii	ngiya
ngol			hingol	kangol	maggol	hongol	ngola
mban	mbaa	mba	himba	kamba	mabba	homba	mbaya
kan	kaa	ka	hika	kanka	makka	honka	kaya
kin	kii	ki	hiki	kanki	makki	honki	kiya
kon	koo	ko	hiko	kanko	makko	honko	koya
kal			hikal	kankal	makkal	honkal	kala
kol			hikol	kankol	makkol	honkol	kola
kun			hikun	kankun	makkun	honkun	kuma
koy			hikoy	kankoy	makkoy	honkoy	koya
dən			hidən	kanjan	majjan	hondən	dəma
dun			*x ³	kañun	mun	hondun	duma

¹ In the **on** class, the active subject pronoun is **o** (as in “**o** yi’i lan”); the object pronoun is **mo** (as in “mi yi’i **mo**”). For all other classes, the active subject and object pronouns have the same form (“**be** yi’i lan”, “mi yi’i **be**”). See “Object pronouns,” page 45.

² In some classes (**ngal**, **ngel**, etc.) the definite article, the demonstrative, and the active subject/object pronoun all have the same form. For example, we say “gertogal **ngal**”, “**ngal** gertogal”, and “mi hirsay **ngal**”, whereas we would say “gorko **on**”, “**oo** gorko”, and “mi hirsay **mo**”. See “Demonstratives,” page 58.

³ There is no static pronoun for the **dun** class; one must say “**dun** **no** moyyi”, whereas in other classes we would say “**himo** moyyi”, “**hingal** moyyi”, etc.

Table 6. Some common irregular adjectives

See “The true adjectives,” page 91. Irregular adjectives such as these are one of the hardest aspects of Pular to learn; as with plurals, not only the ending changes, but the initial consonant alternates unpredictably. As with the previous table, no one expects you to master these; just learn the more frequently used ones (for the **on** and **ben** classes), and learn to recognize the others when you hear them.

Other irregular adjectives include **kiddo** (old), **bajjo** (unique), **baaso** (poor), **dabbo** (short), **bodeejo** (red), **baleejo** (black), **daneejo** (white), **nayeejo** (old), **arano** (first), and **tosooko** (small).

DEFINITE ARTICLE	<i>big</i>	<i>new</i>	<i>good</i>	<i>one</i>	<i>someone/another one¹</i>
on	njano	keso	moy'yo	gooto	goddo
ben	njandube	heybe	moy'yube	woote	wobbe
den	njane	kese	moy'y'e	goote	godde
din	njani	kesi	moy'y'i	gooti	goddi
nden	njande	heyre	moy'ere	wootere	wonnde
ndin	njandi	heyri	moy'yiri	wootiri	wonndi
ndun	njandu	heyru	moy'yuru	wooturu	wonndu
ngen	njane	hese	moy'y'e	woote	wonnge
ngon	njano	heso	moy'yo	wooto	wonngo
ngun	njanu	hesu	moy'y'u	wootu	wonngu
ngal	njanal	kesal	moy'yal	gootal	gonngal
ngel	njanel	kesel	moy'yl	gootel	gonngel
ngin	njanii	kesii	moy'yi	gootii	gongii
ngol	njanol	kesol	moy'yl	goottol	gonngol
mban	njana	hesa	moy'ya	woota	wommiba
kan	njana	hesa	moy'ya	woota	wokka
kin	njani	hesi	moy'y'i	wooti	wokki
kon	njano	heso	moy'yo	wooto	wokko
kal	njanal	kesal	moy'yal	gootal	gokkal
kol	njanol	kesol	moy'yl	goottol	gokkol
kun	njanun	kesun	moy'y'un	gootun	gokkun
koy	njanoy	kesoy	moy'y'oy	goootoy	gokkoy
fan	njanan	kesan	moy'y'an	gootan	goddan
dun	njanun	kesun	moy'y'un	gootun	goddun

¹ This is not technically an adjective but a pronoun; we include it here to contrast with the forms of the word “one”, with which it could be easily confused. See pages 92 and 93.