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
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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, Baŋa, 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 Torooåe (Toucouleur) in Northern and southeastern Senegal and southern Mauritania (as well as in Dinguiraye 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.

1 Also known as the Peulh (the Wolof word for them) or the Fula (the Hausa word for them). Fulbe is what they call themselves (Pullo in the singular).
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 bicapalism 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 reignigning 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, Buubakar 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 entirely 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 peaking 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 educated, 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 Fulɓe 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 Fulɓe.

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 doîl) 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 Fufuɗe 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 Fulɓe 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 Huala 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 Abdourahmance 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.

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Conakry, Guinea, July 2000
# Overview

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<td>Almaami sakkitoro on.</td>
<td>The last Almaami.</td>
</tr>
</tbody>
</table>
No wa’i?
(What’s up?)

Salminagol mawbe (Greeting an old person)

On jaraama.
On jaraama.
Tanna alaa?
Beyzure nden no e jam?
Jam tun.
Jam tun.
Awa, en jango.
En jango, si Alla jabi.

Salminagol sukaajo (Greeting a young person)

A jaraama.
A jaraama.
Awa, en jango.

Jam tun. No wa’i?
Hii’hi, no marsude fota.
Golle den no marsude?
No marsude seeda.

Awa, en ontuma, naani?
Awa, o-o!

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

### Questions to which “Jam tun” is the correct answer

- **Tanna alaa ton?** Is there no evil there?  
  [1]
- **Tanna alaa gaa?** Is there no evil here?  
  [2]
- **Åeyngure nden no e jam?** Is the family well?
- **Fayåe åen no e jam?** Are the children well?
- **Boobo on no selli?** Is your baby healthy?
- **Honno bëyngu maa wafi?** How is your wife doing?
- **Golle ðen?** [And your] work?
- **Paykoy koy?** [And] the children?
- **A walli e jam?** Did you sleep in peace?
- **On belike e jam?** Did you sleep in peace?  
  [respectful]
- **On ñalli e jam?** Have you spent the day in peace?
- **On hiiri e jam?** Have you spent the evening in peace?
- **Hiða e jam?** Are you well?
- **Kori hiïd fad e jam?** I hope you are well?  
  [respectful]
- **Onon le?** And you?

### Alternatives to “Jam tun”

- **Hibe e jam.** They are well.
- **Ko yettude Alla.** Thanks be to God.
- **Alhamdullilah.** Thanks be to God.

### Taking leave

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

### Polite words

- **Hiï-hi.** Yes.
- **Eyyo.** Yes.
- **O’o.** No.
- **O’owooye.** No.
- **A jaraama.** Thank you.
- **Awa.** OK.
- **Acce hakkee.** Please excuse me.

### Useful phrases for the beginner

- **Pular an lannii!** That’s all the Pular I know!
- **Mi waawata Pular buy.** I don’t speak much Pular.
- **Mido waawil Pular seeda tun.** I speak Pular small-small.
- **Mi faamaali.** I don’t understand.
- **Mido ekitaade.** I am learning.

---

1. Have a native speaker say o’o (no) and then oo-o (goodbye) to see the difference in intonation.
2. Northern Fuuta Jallon; Senegal.

---

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.
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. b, 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 Fulɓe 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.

---

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

---

### GRAMMAR

#### Spelling and pronunciation

<table>
<thead>
<tr>
<th>LETTER USED IN THIS BOOK</th>
<th>ENGLISH EXAMPLE</th>
<th>PULAR EXAMPLE</th>
<th>OTHER WRITING SYSTEMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>father</td>
<td>awdi (seed)</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>boy</td>
<td>baaba (father)</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td></td>
<td>bbb (wife)</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>cello</td>
<td>coggu (price)</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>dog</td>
<td>danki (bed)</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td></td>
<td>dattal (path)</td>
<td>dh</td>
</tr>
<tr>
<td>e</td>
<td>pet</td>
<td>esiraaowo (in-law)</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>fun</td>
<td>fayande (cooking pot)</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>girl</td>
<td>gatal (prayer mat)</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>house</td>
<td>hanki (yesterday)</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>ski</td>
<td>lnnde (name)</td>
<td>dy, di</td>
</tr>
<tr>
<td>j</td>
<td>jump</td>
<td>jungo (hand or arm)</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>kite</td>
<td>kosan (sour milk)</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>leg</td>
<td>lekki (tree)</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>mouse</td>
<td>mawfu (old person)</td>
<td></td>
</tr>
<tr>
<td>mb</td>
<td>amber</td>
<td>mbewaa (goat)</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>note</td>
<td>nebban (oil)</td>
<td></td>
</tr>
<tr>
<td>nd</td>
<td>mandate</td>
<td>ndowru (mouse)</td>
<td></td>
</tr>
<tr>
<td>ng</td>
<td>anger</td>
<td>ngayuuri (lion)</td>
<td></td>
</tr>
<tr>
<td>nj</td>
<td>enjoy</td>
<td>njajtigi (friend)</td>
<td></td>
</tr>
<tr>
<td>ŋ</td>
<td>sing</td>
<td>nari (beauty)</td>
<td>nh</td>
</tr>
<tr>
<td>ŋ</td>
<td>tenure</td>
<td>naari (cat)</td>
<td>ny, ŋ</td>
</tr>
<tr>
<td>p</td>
<td>path</td>
<td>puydu (lady person)</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>open</td>
<td>o'wooyooye (no)</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>salt</td>
<td>saare (town)</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>talk</td>
<td>teerw (meat)</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>tutu</td>
<td>unirngal (pestle)</td>
<td>ou</td>
</tr>
<tr>
<td>w</td>
<td>water</td>
<td>weyndu (well)</td>
<td>ou</td>
</tr>
<tr>
<td>y</td>
<td>yellow</td>
<td>yeeso (face)</td>
<td></td>
</tr>
<tr>
<td>ý</td>
<td>yellow</td>
<td>yiyan (blood)</td>
<td>ýh</td>
</tr>
<tr>
<td>r'</td>
<td>(glottal stop)</td>
<td>y' al (bone)</td>
<td></td>
</tr>
</tbody>
</table>
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/å, 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)
   habbagol (to tie o.s. up)
2. tuttugol (to spit)
   tuttugol (to vomit)
   tuttugol (to plant a tree)
3. haååagol (to tie o.s. up)
   haååagol (to tie o.s. up)
4. sokugol (to lock)
   sokkugol (to eat a lot)
5. bullal (thorn)
   bullal (swelling)
6. Alla (God)
   aala (tool)
   alaa (there is none)
7. no woðði (it's far)
   no woodi (it exists)
8. huååugol (to light)
   huåugol (to sprain)
   huuåugol (to surround)
9. yaawugol (to be fast)
   yawugol (to despise)
   ýawugol (to climb)
10. moyya (well [adv.])
    moyyaa (bad [adj.])
11. yettugol (to greet)
    yettugol (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)
    raðagol (to chase away)
18. hulugol (to be afraid of)
    huulugol (to take aim)
19. illugol (to sneeze)
    ilugol (to flow)
20. jaabagol (to reply)
    jaååagol (to welcome)
21. haåugol (to fight)
    haååugol (to be fed up)
22. finugol (to wake up)
    fiinugol (to flower)
23. lubugol (to lend)
    luubugol (to stink)

B. Matching

Match each Pular sentence with its closest English equivalent.

<table>
<thead>
<tr>
<th>Pular</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>En ontuma.</td>
<td>How's the family?</td>
</tr>
<tr>
<td>Jam tun.</td>
<td>Did you sleep well?</td>
</tr>
<tr>
<td>Tanaa alaa?</td>
<td>What's up?</td>
</tr>
<tr>
<td>A nalli e jam?</td>
<td>See you later.</td>
</tr>
<tr>
<td>Beynure nden?</td>
<td>Yes.</td>
</tr>
<tr>
<td>No wa'i?</td>
<td>Have you spent the day in peace?</td>
</tr>
<tr>
<td>On belike e jam?</td>
<td>Peace only.</td>
</tr>
<tr>
<td>En bimbi.</td>
<td>God willing.</td>
</tr>
<tr>
<td>Hii-hi.</td>
<td>Is everything OK?</td>
</tr>
<tr>
<td>Si Alla jabi.</td>
<td>See you in the morning.</td>
</tr>
</tbody>
</table>
C. Translation drill

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?


D. Fill in the blanks

Complete the following dialogue.

A jaraama.

Tanaa _ _ _ _ ?

An le?

Jam _ _ _ .

Beyngure nden

_ _ _ _ _ _ _ ?

No marsude

_ _ _ tun. Golle den

_ _ _ _ _ _ _ _ ?

Awa, _ _ _ _ _ _ ,

si _ _ _ _ _ _ .

CULTURAL NOTES

The Will of God

Si Alla jaåi 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 neebali gaa.
I just got here.

Mido ekitaađe.
I’m learning.

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

Mido ekitaađe haala Faransi taho.
I need to learn French first.
E. Write your own

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

Binnta Moodi

Aliu

Bobo Susan

CULTURAL NOTES

Women and Islam

The Fulɓe 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 Fulɓe, 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 Faranseewjo, dey!
(No, I’m not French!)

**Ka diskotek** (At the dance club)

Ko honno neteda?
Ko Susan mi netee.

An, ko a Faranseewjo?
O’owooye. Min, ko mi Amerikenjo.

Ko a jannoowo?
Hi-thi. Ko mi jannoowo Matematik.

**Ka gaar watir** (At the taxi park)

Ko honno neteda?
Ko Saluy mi netee.

Yettoore maa?
Ko Bah mi yetteetee. An le?

Min ko Ousmane Diallo mi netee. Ko mo a honto?
Ko mo mi Labe. An, ko honto iwudaa?

Min, ko Timbo mi wi.
Ko honto e Timbo?
Tigi tigi, ko Besseko mi wi.

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 tawni
hodo for
ko bumbe,
ombu yietere
hoo feyjaa.

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

VOCABULARY

Occupations

**SINGULAR** | **PLURAL**
---|---
jannoowo | jannoøe
jangooowo | jangoøe
lekkolijo | lekkoløe
dofturjo | dofturøe
ñawndoowo | ñawndøoøe
lando | lamøe
defoowo | defoøe
remoowo | remoøe
baylo | wayløe
almaamijo | almaamiiøe
yeeyoowo | yeeyoøe
njulaajo | njulaaøe
ño'oowo | ño'oøe
garankeajo | garankeeøe
ñamakalaajo | ñamakalaøøe
golloowo | golloøe
feetuðo | feetuøe
wäñoowo | wañøoøe
karamokooho | karamokoøoøe
ngaynaako | ngaynaøøe
volonteerojo | volonteeroøøe
tutoowo leddo | tutooøe leddøøe
volonteerojo cellal | volonteeroøoøe cellal
yimoowo | yimoøe
fijoowo | fijoøe
dogoowo | dogoøe
meniisiyeejo | meniisiyeeøøe
polisiijo | polisiioøe

**Social roles**

**SINGULAR** | **PLURAL**
---|---
gorko | worbøe
debbø | rewøøe
paykun | paykoy
suka | suaabøe
jiwo | jivøe
mawdo | mawøe
boobo | booboøøe

**Nationalities & ethnicities**

**SINGULAR** | **PLURAL**
pullo | fuløe
pullo-fuuta | fulbø øøøe
maninhaajo | maninkaabøe
sosoojo | sosooøøe
forestieejo | forestieeeøøe
portijo | portoøøe
baleajo | baleebøe
gie`enjo | gie`enøøe
amerikeenjo | amerikeenøøe
faranseego | faranseeeøøe
senegaleeego | senegaleeeøøe

**Phrases**

**Introduction**

- Ko honno inneteða? | What is your name?
- Ko honno wi’eteda? | What is your last name?
- Innde maa? | Your name?
- Yettoore maa? | Your last name?
- Ko honto iwuda? | Where do you come from?
- Ko Amerik mi wi. | I come from America.
- Ko mo a bontoo? | Where are you from?
- Ko mo mi Bakar. | I’m from Bamako.
- Ko honðun gollataa? | What do you do?
- Ko mi jannoowo. | I am a teacher.
- Wonna mi jannoowo. | I am not a teacher.
- Ko honto hodufaa? | Where do you live?
- Ko Maamu mi hodí. | 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**
  - A jombii? | Are you married?
  - Mi jombaali. | I'm not married.
  - **WOMEN**
  - Mi jombaa. | I am married.
**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.

---

**Subject & Independent Pronouns**

<table>
<thead>
<tr>
<th>PERSON</th>
<th>ENGLISH</th>
<th>SUBJECT</th>
<th>INDEPENDENT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st PERSON</td>
<td>I</td>
<td>mi</td>
<td>min</td>
</tr>
<tr>
<td>2nd PERSON</td>
<td>you</td>
<td>a</td>
<td>an</td>
</tr>
<tr>
<td>3rd PERSON</td>
<td>he, she</td>
<td>o</td>
<td>kanko</td>
</tr>
</tbody>
</table>

| **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       |

---

**EXERCISES**

A. Getting to know you

- Complete the following dialogue.

  Ko honno innetedø?
  ____________________________?
  Ko Alfa mi innete.
  Ko a Amerikenjo?
  Hii-hi, __________.

  Ko a jannoowo?
  O’o, __________
  ____________________________.

  O’o, wonaa mi jannowo. Ko mi dofturjo. A jombaama?
  ____________________________
  O’o, __________
  An le, a jombi?
  ____________________________

---

**PLEASE NOTE**

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).”
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: Hi’i, 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 almaamiijo?
   yes:
   no:

9. Kambe, ko be yeeyooobe?
   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:

---

**CULTURAL NOTES**

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 to seriously; play along with the joke. If someone really wants to propose, they will do it privately or through someone else.

The proposal:

*Miðo faala jombude ma.*
I want to marry you.

How to “accept”:

*Awa, mi salataako.*
OK, that’s fine.

*Ko husto lye an woni?*
Where’s my dowry?

*Dun no faandi.*
That’s not adequate.

*Hiða haani okkude mawbe an b en na ‘i sappo.*
You’ll have to give my folks ten cows.

Some gentle refusals:

*Miðo mari moodi.*
I have a husband.

*Mi yettaama.*
I’m already taken.

*Mi andaa ma.*
I don’t know you.

*Mi falaka jombeede.*
I don’t want to get married.

*Mi bewtaali jombeede taho.*
I’m not old enough to marry.

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

*Mi falaka ma.*
I don’t like you.

*Hiða haani.*
You’re ugly.

*Hiða faandi.*
You’re small.

*Ko sagata mi faalaaj.*
I want a young man.

*Ko mawdo mi faalaaj.*
I want an old man.
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 Fusta is *sanakyagaal* 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 Fube-Fusta; 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 (*gujjo*) 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 *sanka*-

*yagaal* game with enthusiasm; this is usually good for laughs. Others are uncomfortable making jokes about slavery and the Fube social hierarchy.
D. Me, Me, Me

■ Write a paragraph in which you introduce yourself.

E. Matching

■ Connect the question with the answer:

1. Ko Lynn mi innete. Ko honno innetedaa?
   a. Ko Diallo mi yetette.
2. Tanaa alaa?
   b. O’o, ko mi tutoowo lefde.
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. Hi-hi, mi jombii.
7. Ko honno yettetedeaa?
   g. Ko Salii mi innete.
8. No marsude?
   h. Hi-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 (you and I) are old.

G. Write your own

■ Write a dialog between these three people.

M. Barry
(Maître du Lycée)

M. Thiam
(Peace Corps Big Shot)

Susan
(New Math Teacher)
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 innetee?
Ko duubi jelu o mari?
Ko duubi nogay o mari.
Ko Buubakar o innete. Ko men neenegotoobee.
Ko honðun o gollata?
Ko o jannoowo.
Ko miñiraabe njelo marudaa?
Ko Buubakar o innete. Ko men neenegotoobee.
Ko miñiraabe tato mi mari.

Beyngure an (My family)
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?
VOCABULARY

Family Members

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

Phrasebook: Introductions

Ko hombo nii?  Who is that?
Ko Saluu nii.  That is Salou.
Ko koto an nii.  That is my older brother.
Ko miiraa nb jelo maru?  How many younger siblings do you have?
Ko miiraa nb tato mi mari.  I have three younger siblings.
Ko duubi jelo maru?  How old are you?
Ko duubi nogay e jeetati mi mari.  I am twenty-eight years old.
Ko duubi jelo o mari?  How old is he?
Ko duubi sappo e goo o mari.  He is eleven years old.
Adama Hawa ko jaaja an.  Adama Hawa is my older sister.
Jariatu ko beynru Yunusa.  Jariatou is Younoussa’s wife.

Numbers (Up to 99)

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

Amerikerb e tato  three Americans
duubi tati  three years

Similarly, the words for “how many” are different.

Amerikerb e njelo  how many Americans
duubi jeluu  how many years

<table>
<thead>
<tr>
<th>THINGS, ANIMALS</th>
<th>PEOPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 go’o 1</td>
<td>gooto  one</td>
</tr>
<tr>
<td>2 didi 2</td>
<td>dido  two</td>
</tr>
<tr>
<td>3 tati 3</td>
<td>tato  three</td>
</tr>
<tr>
<td>4 nay 4</td>
<td>nayo  four</td>
</tr>
<tr>
<td>5 jowi 5</td>
<td>jowo  five</td>
</tr>
<tr>
<td>6 jeego 6</td>
<td>jeego  six</td>
</tr>
<tr>
<td>7 jeedidi 7</td>
<td>jeedido seven</td>
</tr>
<tr>
<td>8 jeetaati 8</td>
<td>jeetaato eight</td>
</tr>
<tr>
<td>9 jeenay 9</td>
<td>jeenayo nine</td>
</tr>
<tr>
<td>10 sappo 10</td>
<td>sappo  ten</td>
</tr>
<tr>
<td>11 sappo e go’o 11</td>
<td>sappo e go’o eleven</td>
</tr>
<tr>
<td>12 sappo e didi 12</td>
<td>sappo e dido twelve</td>
</tr>
<tr>
<td>19 sappo e jeenay 19</td>
<td>sappo e jeenayo nineteen</td>
</tr>
<tr>
<td>20 nogay 20</td>
<td>nogayo twenty</td>
</tr>
<tr>
<td>21 nogay e go’o 21</td>
<td>nogayo e go’o twenty-one</td>
</tr>
<tr>
<td>30 cappande tati 30</td>
<td>cappande tato thirty</td>
</tr>
<tr>
<td>31 cappande tati e go’o 31</td>
<td>cappande tato e go’o thirty-one</td>
</tr>
<tr>
<td>40 cappande nay 40</td>
<td>cappande nay forty</td>
</tr>
<tr>
<td>50 cappande jowi 50</td>
<td>cappande jowi fifty</td>
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<td>60 cappande jeego 60</td>
<td>cappande jeego sixty</td>
</tr>
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<td>70 cappande jeedidi 70</td>
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<td>80 cappande jeetaati 80</td>
<td>cappande jeetaati eighty</td>
</tr>
<tr>
<td>90 cappande jeenay 90</td>
<td>cappande jeenay ninety</td>
</tr>
</tbody>
</table>

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

ANCIENT WISDOM OF THE FULÅE

Wata  boobotihan haryan gala; ko ko kun maydaa.
The calf shouldn’t be in a hurry to grow horns; he’ll have them until he dies.

"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.
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.

<table>
<thead>
<tr>
<th></th>
<th>SUBJECT</th>
<th>INDEPENDENT</th>
<th>POSSESSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>mi</td>
<td>min</td>
<td>an</td>
</tr>
<tr>
<td>you</td>
<td>a</td>
<td>an</td>
<td>maa</td>
</tr>
<tr>
<td>he/she</td>
<td>o</td>
<td>kanko</td>
<td>makko</td>
</tr>
<tr>
<td>we (incl)</td>
<td>en</td>
<td>enen</td>
<td>men</td>
</tr>
<tr>
<td>we (excl)</td>
<td>men</td>
<td>menen</td>
<td>amen</td>
</tr>
<tr>
<td>you (pl)</td>
<td>on</td>
<td>onon</td>
<td>mo’on</td>
</tr>
<tr>
<td>they</td>
<td>be</td>
<td>kanbe</td>
<td>mabbe</td>
</tr>
</tbody>
</table>

A. Fun with numbers, part 1

Write out the following numbers in Pular.

1. 33  cap pande 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

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 waawataa 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.

Competence 3  [ FAMILY ]
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 (himo or hiåe) based on the level of respect.

1. **beyngu maa**
   
   A: **Honno beyngu maa wâdi**? (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. **kotiraåe 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 ______ Binta.
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.
10. Issa ko ______ Aliu.
11. Aliu ko ______ Aysata.
12. Issa ko ______ Ibrahima.
14. Jariatu e Usman e Cerno, ko be ______.
15. Ibrahima ko ______ Jariatu.
17. Binta ko ______ Aliu.
18. Fatumata ko ______ Binta.
19. Mamadu ko ______ Hawa.
20. Hannatu ko ______ Binta.
E. Questions & answers

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

1 Cerno, ko kotiraɓe njelo mari?
   Ko kotiraɓo gooto o mari.

2 Mamadu, ko rewɓe njelo mari?

3 Aysata, ko bibɓe njelo mari?

4 Mamadu, ko bibɓe njelo mari?

5 Issa, ko rewɓe njelo mari?

6 Hawa, ko miŋiraɓe njelo mari?

7 Cerno, ko baabagootooɓe 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 Fulɓe don’t make a big deal out of birthdates, 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  
2 three  
3 ten  
4 one  
5 seven  
6 nine  
7 twenty  
8 fifty  
9 thirty-five  
10 fourteen

Ko åe nayo. (There are four of them)

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: ........ kotiraæbe ............... 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 mawæe Kajatu.
Mamudu ko soro Alfa e Sellu.
Kajatu e Baata ko miñiraæbe Jan.
Samba ko baaba Sori.
Alfa e Idrissa ko baabagotooæbe
Idrissa ko taanira Assiatu.
Sori ko denðan Sellu.
Añaa e Bataa ko siinaæbe.
Sellu e Alfa ko bilæe 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.

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.

Ko miñiraate njelo maruďaa?
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 caabije den (The orange, the book, and the keys)

Leemuneere nden no ka hoore deftere.
Deftere nden no ka ley karambol.
Caabije 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?)

Mawbe maa ben no gaa? O’o, be alaa gaa.
Ko honto be woni? Hibe ka saare.
Awa, jonnu ndee deftere ben maa en.
Awa, on jaraama.

In this chapter

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
**VOCABULARY**

### Nouns: A starter kit

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>saaku on</td>
<td>saakkuzzu din</td>
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<tr>
<td>danki kin</td>
<td>dande d'en</td>
</tr>
<tr>
<td>tablo on</td>
<td>tablooji din</td>
</tr>
<tr>
<td>deftere nden</td>
<td>defte d'en</td>
</tr>
<tr>
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<td>siyonje d'en</td>
</tr>
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</tr>
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<td>kayeeji din</td>
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<td>karambi din</td>
</tr>
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</tr>
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<td>saabunde nden</td>
<td>ca'bune d'en</td>
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<td>saare nden</td>
<td>ca'e d'en</td>
</tr>
<tr>
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<td>leddu d'en</td>
</tr>
<tr>
<td>maadi ndin</td>
<td>maaddiji d'in</td>
</tr>
</tbody>
</table>

### Verbs: A starter kit

| yahugol | go |
| arugol | come |
| jonnugol | give |
| y'ettugol | take |
| wattugol | put |
| daragol | stand |
| joodagol | sit |
| y'avugol | climb |
| cippagol | get down |
| ombegol | close |
| udditugol | open |
| yaljugol | leave |
| naatugol | enter |

### Prepositions

| ley | below, under |
| dow | above, over |
| hoore | on top of |
| takko | beside, next to |
| yeeso | in front of |

### Phrasebook: Places & Things

**Ko hondo 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.

### Some good interjections to know

- **kaa?**
  - Isn’t that so? Ou bien?
- **nee?**
  - Right?
- **nee!**
  - Is that a fact!
- **jakal**
  - Well I declare!
- **naamu?**
  - Yes? (answer when one’s name is called)
- **naamu.**
  - (fills in the pauses in someone else’s speech)
- **Ee, allah.**
  - (mild oath; literally, “Oh, god.”)
- **Laa illaaha illallahoo.**
  - (stronger oath; literally, “There is no god but Allah.”)
- **pellet.**
  - truly.

### More useful lines for the beginner

**Ko hondo dundu ninni e Pular?**
What’s this called in Pular?

**Ko honno “livre” ninni e Pular?**
How do you say “book” in Pular?

**Ko hondo woni “fijugol”?**
What does “fijugol” mean?

**Halree dòy.**
Speak slowly.

**Fillitee.**
Please repeat.
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.

### 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>bareeru ndun</td>
<td>bareeji din</td>
<td>dog</td>
</tr>
<tr>
<td>biiniiri ndin</td>
<td>biiniije den</td>
<td>bottle</td>
</tr>
<tr>
<td>otowal ngal</td>
<td>otooje den</td>
<td>car</td>
</tr>
<tr>
<td>ñariiru ndun</td>
<td>ñariiije din</td>
<td>cat</td>
</tr>
<tr>
<td>bareeru ndun</td>
<td>bareeji din</td>
<td>dog</td>
</tr>
<tr>
<td>saabiwal ngal</td>
<td>caabije den</td>
<td>key</td>
</tr>
<tr>
<td>kotiraawo on</td>
<td>kotiraabe ben</td>
<td>older brother</td>
</tr>
<tr>
<td>leemunneeere nden</td>
<td>leemunneeje den</td>
<td>orange</td>
</tr>
<tr>
<td>bireediwal ngal</td>
<td>bireejiie den</td>
<td>bread</td>
</tr>
</tbody>
</table>

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 (leemunnee 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
- portajo on the white person

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

- Bik on the pen
- maakil 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.

- wobe ben the men
- porto bee 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 kun the small children
- pootihoy kun 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

<table>
<thead>
<tr>
<th>on, ben</th>
<th>den, din</th>
<th>nden, ndin, ndun</th>
<th>ngen, ngen, ngen</th>
<th>ngal, ngel, ngii, ngol</th>
<th>mban</th>
<th>kun, koy</th>
<th>dan, dun</th>
</tr>
</thead>
</table>

(Please don’t bother memorizing this list.)

### Examples of nouns in other classes

<table>
<thead>
<tr>
<th>saare nden</th>
<th>the town</th>
</tr>
</thead>
<tbody>
<tr>
<td>mboodi ndin</td>
<td>the snake</td>
</tr>
<tr>
<td>bareeu ndun</td>
<td>the dog</td>
</tr>
<tr>
<td>naange ngen</td>
<td>the sun</td>
</tr>
<tr>
<td>fello ngon</td>
<td>the hill</td>
</tr>
<tr>
<td>coggu ngen</td>
<td>the price</td>
</tr>
<tr>
<td>gertogal ngal</td>
<td>the chicken</td>
</tr>
<tr>
<td>sonsolwi ngii</td>
<td>the mosquito</td>
</tr>
<tr>
<td>laawol ngol</td>
<td>the road</td>
</tr>
<tr>
<td>mbeewa mban</td>
<td>the goat</td>
</tr>
<tr>
<td>haala kan</td>
<td>the language</td>
</tr>
<tr>
<td>labi kin</td>
<td>the knife</td>
</tr>
<tr>
<td>maaro kon</td>
<td>the rice</td>
</tr>
<tr>
<td>ndyan dan</td>
<td>the water</td>
</tr>
</tbody>
</table>

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
- gorko on

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.
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).

<table>
<thead>
<tr>
<th>THREE TYPES OF VERBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>INFINITIVE</td>
</tr>
<tr>
<td>-ugol</td>
</tr>
<tr>
<td>-agol</td>
</tr>
<tr>
<td>-egol</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>IMPERATIVE VERB ENDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2ND PERSON SINGLEULAR</td>
</tr>
<tr>
<td>YOU (AN)</td>
</tr>
<tr>
<td>-ugol</td>
</tr>
<tr>
<td>-agol</td>
</tr>
<tr>
<td>-egol</td>
</tr>
</tbody>
</table>

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!
- jooðagol Jooðo! Sit!
- cippagol Cippoden ka oto. Let’s get down from the car.

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 Konakiri.

2. Ko honto deftere nden woni?
   Deftere nden no ka nder sakku 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 garasi.
   Ko honto oto mo’on woni?

2. Goreejo an no ka lekkol.


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  
   Caabije den no ka nder jufa an

2. hodo  

3. danki  

4. buruure  

Competence 4 [ PLACES & THINGS ]
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.
   *Karambo dem no ka taabal.*
   *The pens are on the table.*

2. Mbeeawa mban no ka ngesa
   *Mbeawa dem no ka nga.***

3. Lekkoljo on no ka nder suudu.


5. Ñariiru ndun no ka ðow maàdi.

6. Laåi kin no ka hoore taabal.

---

Competence 4 [ PLACES & THINGS ] 29

---
7  Kodo an ko Faranseego.

8  Siyo on no ka yaasi.

9  Paykun kun no ka hoore leegal.

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 din 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.
H. You’re the “patron”

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

1 Close the door.
   Ṫɔmbu baaɓal ngal.
   Ombe baaɓal 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.

CULTURAL NOTES

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.
Competence 5 [ FOOD ]

Beydu seeda!  
(Eat a little more!)

Ka Bappa Abdul (At Uncle Abdul’s Place)

A jaraam!  
Ko tool! Naatu.

On jaraama, Bappa Abdul.

Aru, soyyen! Loodo!  
Awa, albaraka. Mido weela!

Hida andi male tiga?

Hii-hi, mido yidi male tiga buy!

Åeydu seeða!  
O’o! Mi haari tef!

Albaraka! Barka’alla.

Ko beyngu an Aysatu defi.  
Himo waawi defugol, kaa?

Himo waawi, dey!

ñiri ndin no weli haal Ko hombo defi?

Ka Otel (At the Restaurant)

Mido weela.  
ñiri no woodi?

Hihi, ñiri e mafe suppu no woodi. Lacciri e kosan kadi no woodi.

Foñnee no woodi?

Mido yidi foñnee e mafe suppu.

O’o, foñnee alaa. Ko ñiri maaro tun mi defi.

Awa, addu lacciri e kosan.

Awa. Yo mi addu landan?

O’o, addu sukkar tun.

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
### VOCABULARY

#### Some stative verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>andugol</td>
<td>know</td>
</tr>
<tr>
<td>bendoğal</td>
<td>be ripe or ready</td>
</tr>
<tr>
<td>budoğol</td>
<td>be cold</td>
</tr>
<tr>
<td>dondol</td>
<td>be thirsty</td>
</tr>
<tr>
<td>faalol</td>
<td>want</td>
</tr>
<tr>
<td>hawjogol</td>
<td>be in a hurry</td>
</tr>
<tr>
<td>jegogol</td>
<td>own</td>
</tr>
<tr>
<td>leetugol</td>
<td>be late</td>
</tr>
<tr>
<td>moyağol</td>
<td>be good</td>
</tr>
<tr>
<td>nöyugol</td>
<td>be sleepy</td>
</tr>
<tr>
<td>ñawugol</td>
<td>be able to (do something well)</td>
</tr>
<tr>
<td>ñeelol</td>
<td>be hungry</td>
</tr>
<tr>
<td>welugol</td>
<td>taste good</td>
</tr>
<tr>
<td>wonugol</td>
<td>be</td>
</tr>
<tr>
<td>wuluğol</td>
<td>be hot</td>
</tr>
<tr>
<td>yeugol</td>
<td>like</td>
</tr>
<tr>
<td>yonugol</td>
<td>be enough</td>
</tr>
</tbody>
</table>

#### Food nouns

<table>
<thead>
<tr>
<th>Noun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>bantara</td>
<td>cassava</td>
</tr>
<tr>
<td>basalle</td>
<td>onion</td>
</tr>
<tr>
<td>biraadan d'an</td>
<td>milk</td>
</tr>
<tr>
<td>biriedi</td>
<td>bread</td>
</tr>
<tr>
<td>boofu</td>
<td>egg</td>
</tr>
<tr>
<td>buudi</td>
<td>papaya or squash</td>
</tr>
<tr>
<td>gerto</td>
<td>chicken</td>
</tr>
<tr>
<td>jakatu</td>
<td>bitter eggplant</td>
</tr>
<tr>
<td>kaaba</td>
<td>corn</td>
</tr>
<tr>
<td>kaccu</td>
<td>lemon/lime</td>
</tr>
<tr>
<td>koboko</td>
<td>eggplant</td>
</tr>
<tr>
<td>laccirin</td>
<td>corn couscous</td>
</tr>
<tr>
<td>landan d'an</td>
<td>salt</td>
</tr>
<tr>
<td>leemune</td>
<td>orange</td>
</tr>
<tr>
<td>liy'lidin</td>
<td>fish</td>
</tr>
<tr>
<td>maafe kon</td>
<td>sauce</td>
</tr>
<tr>
<td>maafe haako</td>
<td>leaf sauce</td>
</tr>
<tr>
<td>maafe suppu</td>
<td>&quot;soup&quot; sauce</td>
</tr>
<tr>
<td>maafe tiga</td>
<td>peanut sauce</td>
</tr>
<tr>
<td>maaro kon</td>
<td>uncooked rice</td>
</tr>
<tr>
<td>mbeewa mban</td>
<td>goat</td>
</tr>
<tr>
<td>ñamoku</td>
<td>hot pepper</td>
</tr>
<tr>
<td>ndiyam d'an</td>
<td>water</td>
</tr>
<tr>
<td>nebban d'an</td>
<td>oil</td>
</tr>
<tr>
<td>ñii ndin</td>
<td>cooked grain</td>
</tr>
<tr>
<td>piya</td>
<td>avocado</td>
</tr>
<tr>
<td>powabar</td>
<td>pepper</td>
</tr>
<tr>
<td>pompiteeri on</td>
<td>potato</td>
</tr>
<tr>
<td>putee</td>
<td>sweet potato</td>
</tr>
<tr>
<td>salaadi</td>
<td>lettuce</td>
</tr>
<tr>
<td>suu</td>
<td>cabbage</td>
</tr>
<tr>
<td>sukkar</td>
<td>sugar</td>
</tr>
<tr>
<td>taku</td>
<td>okra</td>
</tr>
<tr>
<td>tamaati</td>
<td>tomato</td>
</tr>
<tr>
<td>teew ngun</td>
<td>meat</td>
</tr>
<tr>
<td>tiga</td>
<td>peanut</td>
</tr>
</tbody>
</table>

#### Asking questions

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>hon'dun</td>
<td>what</td>
</tr>
<tr>
<td>hombo</td>
<td>who</td>
</tr>
<tr>
<td>ñi hon'dun</td>
<td>why</td>
</tr>
<tr>
<td>honde tuma</td>
<td>when</td>
</tr>
<tr>
<td>jelu</td>
<td>how much/ how many (objects)</td>
</tr>
<tr>
<td>njelo</td>
<td>how many (people)</td>
</tr>
<tr>
<td>honto</td>
<td>where</td>
</tr>
</tbody>
</table>

#### Phrasebook: Food, drink & basic needs

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

#### Some active verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>beydugol</td>
<td>add, increase</td>
</tr>
<tr>
<td>defugol</td>
<td>cook</td>
</tr>
<tr>
<td>haarugol</td>
<td>be full</td>
</tr>
<tr>
<td>hebugol</td>
<td>obtain</td>
</tr>
<tr>
<td>hirtagol</td>
<td>eat dinner</td>
</tr>
<tr>
<td>hìwragol</td>
<td>greet</td>
</tr>
<tr>
<td>hodugol</td>
<td>live (somewhere)</td>
</tr>
<tr>
<td>ñittagol kooje</td>
<td>eat breakfast</td>
</tr>
<tr>
<td>ñwugol</td>
<td>come from</td>
</tr>
<tr>
<td>ñoortagol</td>
<td>wash</td>
</tr>
<tr>
<td>ñamugol</td>
<td>eat</td>
</tr>
<tr>
<td>soýyugol</td>
<td>eat lunch</td>
</tr>
<tr>
<td>yarugol</td>
<td>drink</td>
</tr>
<tr>
<td>y'akkugol</td>
<td>munch, bite</td>
</tr>
</tbody>
</table>

#### Some adjectives and adverbs

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>moy'ya</td>
<td>well</td>
</tr>
<tr>
<td>buy</td>
<td>a lot</td>
</tr>
<tr>
<td>seeda</td>
<td>a little</td>
</tr>
<tr>
<td>tun</td>
<td>only</td>
</tr>
</tbody>
</table>

#### Essential everyday objects

<table>
<thead>
<tr>
<th>Object</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>pileeti</td>
<td>plate</td>
</tr>
<tr>
<td>kuyer</td>
<td>spoon</td>
</tr>
<tr>
<td>furseeti</td>
<td>fork</td>
</tr>
<tr>
<td>labi kin</td>
<td>knife</td>
</tr>
<tr>
<td>taasi on</td>
<td>cup</td>
</tr>
<tr>
<td>hurgo ngun</td>
<td>latrine</td>
</tr>
<tr>
<td>kuri on</td>
<td>kitchen hug</td>
</tr>
<tr>
<td>tande</td>
<td>gravel yard</td>
</tr>
<tr>
<td>galle d'en</td>
<td>family compound</td>
</tr>
</tbody>
</table>
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)
Ñiiir 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 yidi maafe tiga.  They like peanut sauce.
Baafal ngal no udditi.  The door is open.
Hi’a faalañ aamugol?  Do you want to eat?

Here are some examples with the negative stative endings:

Mi and a Bubakar.  I don’t know Bubakar.
Baafal ngal omb aaki.  The door is not shut.
O faal aaka teew.  He doesn’t want meat.

STATIVE VERB ENDINGS

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>STATIVE</th>
<th>NEGATIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ugol</td>
<td>-i</td>
<td>-aa</td>
<td>-u</td>
</tr>
<tr>
<td>-en</td>
<td>-ee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-agol</td>
<td>-ii</td>
<td>-aaki</td>
<td>-o</td>
</tr>
<tr>
<td>-odeen</td>
<td>-odee</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-egol</td>
<td>-aa</td>
<td>-aaka</td>
<td></td>
</tr>
</tbody>
</table>

STATIVE PRONOUNS

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.

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 moyyi!  (That’s) good!

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

Maafal kon welaa.  The sauce is not good.
Mee weelaaka.  I am not hungry.
Moyyaa!  (That’s) not good!
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 yahud a hande?** Ko maakiti mi yahi hande. It is to the market that I went today.
- **Ko honde tuma yahud a ka maakiti?** Ko hande mi yahi ka maakiti. It is today that I went to the market.

The focus form takes the active (short) pronoun (see page 35). The verb endings for the focused perfective are the same as for the stative (above), with one twist: When the pronoun is a, en, or on, a funny little inversion takes place.

**FOCUSED PERFECTIVE ENDINGS (WITH INVERSIONS)**

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

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

- **Ko hombo defi ndiiri ruddi?** Who cooked the food?
  - Ko defi an defi. My wife cooked it.
- **Ko honde tuma hewtudon?** When did we arrive?
  - Ko e dix-heures hewtudon. We arrived at ten o’clock.
- **Ko honto joo defaida?** Where did you sit?
  - Ko joo mi joo. I sat here.
- **Ko ndiyan men faalaa?** 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 completed (past) actions and 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!
- **Hid a 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 wojjugol, “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.

---

**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 honðun faalaada ñaamugol? (rice and peanut sauce)

3. Ko honto faalaðon yahugol? (Dakar)

4. Ko hombo mari deftere an nden? (him)

5. Ko fii honðun arudaa Laginee? (to teach)

6. Ko honto hodudá? (next to the school)

7. Ko hombo woni beynu 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 niiri ndin? (Ablaye’s wife)

12. Ko honto faalaada hodugol? (Fuuta Jallon)

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

---

**SOME INTENSIFIERS**

<table>
<thead>
<tr>
<th>Intensifier</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bendi mor</td>
<td>very ripe</td>
</tr>
<tr>
<td>labi po</td>
<td>very clean</td>
</tr>
<tr>
<td>y ogi ken</td>
<td>very clever</td>
</tr>
<tr>
<td>raarni pen</td>
<td>very white</td>
</tr>
<tr>
<td>feewi yet</td>
<td>very straight</td>
</tr>
<tr>
<td>wull kat</td>
<td>very hot</td>
</tr>
<tr>
<td>selli ken</td>
<td>very healthy</td>
</tr>
<tr>
<td>tuuri tus</td>
<td>very dirty</td>
</tr>
<tr>
<td>lubi dius</td>
<td>very stinky</td>
</tr>
<tr>
<td>lubi jip</td>
<td>very cold</td>
</tr>
<tr>
<td>бави kis</td>
<td>very black</td>
</tr>
</tbody>
</table>

---

**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 faalol yo a looto.**
He wants you to bathe.

**Woo yo a yahi.**
(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.")
**Dinner’s almost ready**

The Fulåe 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.

- **Acce hakke.**
  Sorry about that.

---

**B. More practice giving orders**

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>arugol</td>
<td>aree!</td>
</tr>
<tr>
<td>wata a aru!</td>
<td>wata o aru!</td>
</tr>
<tr>
<td>waalagol</td>
<td></td>
</tr>
<tr>
<td>yahugol</td>
<td></td>
</tr>
<tr>
<td>joodagol</td>
<td></td>
</tr>
<tr>
<td>naatugol</td>
<td></td>
</tr>
<tr>
<td>cippagol</td>
<td></td>
</tr>
<tr>
<td>lootagol</td>
<td></td>
</tr>
<tr>
<td>wallugol lan</td>
<td></td>
</tr>
<tr>
<td>wonugol ton</td>
<td></td>
</tr>
<tr>
<td>dowtugol mo</td>
<td></td>
</tr>
</tbody>
</table>

---

**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.


4. Ko ka hoore fello o hodii.

5. Ko duubi nogay o mari.


---

**Competence 5 [ FOOD ]**
Ko ka saare men yahi.

Ko kosan mi faalaa yarugol.

Ko fii hiwragol moodi maa mi ari.

Ko min jogii deftere makko.

Ko Amadu piki boobo on.

Ko maafe haako mi defi.

Ko ka Aliu men hirtii.

Ko lakree mi wadi ka taabal.

Ko fii ñaamugol tun fe yahi ka makko.

Ko kaawu Idrissa jey suudu ndun.

Ko Cerno Aliu woni moodi makko.

Ko ka suudu fe woni.

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 weela.

3 Faatu no yidi amugol.

4 Mido faala yahugol ton.

5 Himo mari kaalisi buy.

6 Baafal ngal no ombii.

7 Hife dondaa.

8 Portobe ben no faala ñaamugol.

9 Maafe suppu no weli.
10 On andaa laawol ngol.

11 Feneeter on udditaaki.

12 Aliu no faala yarugol leemune.

13 Bareeru maa ndun falaaka yarugol.

14 Himo yidi baabagooobe makko.

15 No moyyi.

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

1 Contradict the following commands, then translate.

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 Jooðo takko an doo.

7 Habboden Salii.
Cippo ka maadì.

Wata en jooò Labe.

Fittee suudu ndun.

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. alaa Ameriki.

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

3. Ko honto biddo makko woni? (school)

4. Ko honto yeeyowo leemune on woni? (over there)

5. Ko honto Directer on woni? (at home)

6. Ko honto ben maa woni? (here)
**No butti seeda?**  
*(Are you feeling better?)*

**Mido nawi seeda** *(I'm a little sick)*

- Steve, a jaraama!  
  No marsude?

- Ko honđun muusay maa?
  Hoore nden no muusude lan. Bandu an ndun no wuli, reedu an no dogude.

- Eel Wonno ko jonte nangumaa.  
  Hii-hi, no gasa ko dun. Mido yahude ka labutaani.  
  Awa, yo Alla addu aafya on.

**Hino Mamadu e Ali** *(Meet Mamadu and Ali)*

- Mamadu no fanđi, no dolni.  
  Mamadu no mari hakkil.
  Himo welti.
  Mamadu no moýýi.

- Aliu no juuti, no lo’ i, no sewi.  
  Ali no njandi hoore.  
  Himo monii.  
  Ali moýaa.

**Hoore nden** *(The head)*

- sukkundu ndun
- yeeso ngon
- nowru ndun (noppi din)
- kinal ngal
- hundukko kon

**Bandu ndun** *(The body)*

- hoore nden
- hondu ndun (kolli din)
- ley nalki
- daande nden
- jungo ngon (jaude den)
- bernde nden
- koyngal ngal (koyde den)
- teppere nden (teppe den)
**VOCABULARY**

Nouns: Gore and disease

- nawnaare: sickness
- ñawndooowo: healer, doctor
- cellal: health
- labutaani: hospital
- leikki: medicine
- pikii: shot
- palu: malaria
- jonte: malaria
- jalbi: worms
- ñaw giggol: sexually transmitted illness
- feti: measles
- püye: bumps
- dogu reedu: diarrhea
- muusu: pain
- durma: cold
- barme: wound
- åullal: abscess

Verbs: Sickness and pestilence

- nangugol: catch
- wondugol: be with
- muusugol: hurt
- nawnugol: be sick
- ñawndugol: heal
- dogugol: run
- sikkugol: think, believe
- taý ugol: cut
- barmugol: wound
- åuttugol: be better (LIT. cool down)
- helugol: break
- ñaabegol: have pinkeye
- durmegol: have a cold
- sooñugol: urinate
- bu ’ugol: defecate
- tusutugol: vomit
- maayugol: die
- doñjugol: cough
- ñatuugol: bite (mosquito, snake)

Body parts: Things you only have one of

- hoore: head
- reedu: stomach
- daande: throat, neck
- yeeso: face
- sukkunuddu: back of neck
- bernde: heart
- heyre: liver
- yíf/án dán: blood
- guri: skin
- bandu: body
- baaowo: back
- kinal: nose
- dengal: tongue

Body parts: Things you have two or more of

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>yíître em</td>
<td>gíté d’en</td>
</tr>
<tr>
<td>jungo ngon</td>
<td>júúfe d’en</td>
</tr>
<tr>
<td>hondu ndun</td>
<td>kollí d’in</td>
</tr>
<tr>
<td>wálbo ngon</td>
<td>bálbe d’en</td>
</tr>
<tr>
<td>koyngal ngal</td>
<td>koydé d’en</td>
</tr>
<tr>
<td>fowre nden</td>
<td>bobi d’in</td>
</tr>
<tr>
<td>ñííre nden</td>
<td>ñííyé d’en</td>
</tr>
<tr>
<td>howrú ndun</td>
<td>kóppi d’in</td>
</tr>
<tr>
<td>nowru ndun</td>
<td>noppí d’in</td>
</tr>
<tr>
<td>yí’al ngal</td>
<td>yí’e d’en</td>
</tr>
<tr>
<td>ñíwre nden</td>
<td>ñíwe d’en</td>
</tr>
<tr>
<td>teppere nden</td>
<td>teppé d’en</td>
</tr>
<tr>
<td>tonndu ndun</td>
<td>toni d’in</td>
</tr>
</tbody>
</table>

Phrasebook: Health

- Ko honđun muusay maa?: What hurts you?
- Ko honđo muusay maa?: Where does it hurt?
- Ko honđun wadu maa?: What’s wrong with you?
- Ko hoore nden muusata lan.: It’s my head that hurts.
- Hoore an nden no muusade lan.: My head is hurting me.
- Ko honđun nangu maa?: What do you have? (LIT. What caught you?)
- Ko ñøoxy ne nangu lan.: I’ve got worms.
- Mido wondí e jalbi.: I have worms.
- Godđun nátii lan.: Something bit me.
- Bandu an ndun no wuli.: I have a fever. (LIT. My body is hot.)
- No buttí ñeeđa?: Are you better?
- No ndíikki ñeeđa?: Are you better?
- A jaytí ñeeđa?: Are you better?
- Yo Allá bëydu aäfiyya.: May God bring you peace.

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 mara hakkil few.: He has no brain at all.
- Himo njandi hoore.: He has a big head.

Phrasebook: Physical traits

- rawnugol: be light-skinned
- bawlugol: be dark-skinned
- seuwugol: be thin
- sembugol: be fat
- juutugol: be tall
- rabbidugol: be short
- hawrugol: be average
- labegol: be average
- kaanugol: be ugly
- nawyugol: be old
- weltagol: be happy
- komidugol: be stupid
- y’ofugol: be clever
- moy’uyugol: be good
- bonusugol: be bad
- dolnuugol: be strong
- lo’ugol: be weak
- arsíegol: be lucky
- njandugol: be big
- fandugol: be small

Possibility

- Wonné ko jonte.: Maybe it’s malaria.
- No gasa ko dun.: Maybe that’s it.

ANCIENT WISDOM OF THE FULÅE

Unidoone diido wata sundondir ley nolki.

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

<table>
<thead>
<tr>
<th>OBJECT PRONOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVE</strong></td>
</tr>
<tr>
<td><strong>(SHORT)</strong></td>
</tr>
<tr>
<td><strong>OBJECT</strong></td>
</tr>
<tr>
<td><em>I</em></td>
</tr>
<tr>
<td><em>you</em></td>
</tr>
<tr>
<td><em>he/she</em></td>
</tr>
<tr>
<td><em>we</em> (incl)</td>
</tr>
<tr>
<td><em>we</em> (excl)</td>
</tr>
<tr>
<td><em>you</em> (pl)</td>
</tr>
<tr>
<td><em>they</em></td>
</tr>
</tbody>
</table>

Here are some examples:

Hoore nden no muusude lan.  *(My) head is hurting me.*
Ko hombo jonni ma’ d’un?  *Who gave you that?*
Junnu mo lekkî kin.  *Give him that?*
Ko kanko ñ awndata 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 θ: -u + lan = -an (imperative)**

**wrong:** Jonnu lan
**right:** Jonnan!  *Give it to me!*

**wrong:** Okkoru lan ndiyan mi yara.
**right:** Okkoran ndiyen mi yara.  *Pass me some water to drink.*

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

**wrong:** Mi piyay mal
**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.)
Perf ective (complete actions):

- **Himo yahi** ka saare.  
  *He is gone to town.* (stative)

- **0 yahi** ka saare.  
  *He went to town.* (narrative)

- **0 yahii** ka saare.  
  *He did go to town.* (asserted)

- **0 yahaali** ka saare.  
  *He didn’t go to town.* (negative)

- Ko ka saare **0 yahi**.  
  *It’s to town that he went.* (focused)

Imperfective (incomplete actions):

- **Himo yahude** ka saare.  
  *He is going to town.* (progressive)

- **Himo yaha** ka saare.  
  *He goes to town.* (simple/habitual)

- **0 yahay** ka saare.  
  *He will go to town.* (future)

- **0 yahataa** ka saare.  
  *He won’t go to town.* (negative)

- Ko ka saare **0 yahata**.  
  *It’s to town that he will go.* (focused)

- Yahu ka saare.  
  *Go to town.* (imperative)

Note that the pronoun form used (long, as in **himo yahi**; or short as in **0 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?  
  Where is he going? OR Where will he go?

- Ko ka saare o yahata.  
  It is to town that he is going. OR It is to town that he will go.

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

**FOCUSED IMPERFECTIVE ENDINGS (WITH INVERSIONS)**

<table>
<thead>
<tr>
<th></th>
<th>-ugol</th>
<th>-agol</th>
<th>-egol</th>
<th>EXAMPLE (yahugol)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I</strong></td>
<td>mi … ata</td>
<td>mi … oto</td>
<td>mi … -ete</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>I will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>you</strong></td>
<td>… ataa</td>
<td>… -otoda</td>
<td>… -ete</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>you will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>he/she</strong></td>
<td>o … ata</td>
<td>o … oto</td>
<td>o … -ete</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>she will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>we</strong> (incl)</td>
<td>… -aten</td>
<td>… -otoden</td>
<td>… -etoden</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>we will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>we</strong> (excl)</td>
<td>men … ata</td>
<td>men … oto</td>
<td>men … -ete</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>we will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>you</strong> (pl)</td>
<td>… -aton</td>
<td>… -otodon</td>
<td>… -etodon</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>you will go</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>they</strong></td>
<td>be … ata</td>
<td>be … oto</td>
<td>be … -ete</td>
<td>ko ka maakit</td>
</tr>
<tr>
<td></td>
<td>it is to the market</td>
<td>they will go</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

Mið ò aamude.  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 ò aamude.  I am not eating.

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

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ugol</td>
<td>-i</td>
<td>-aa</td>
</tr>
<tr>
<td>-agol</td>
<td>-ii</td>
<td>-aaki</td>
</tr>
<tr>
<td>-egol</td>
<td>-aa</td>
<td>-aaka</td>
</tr>
</tbody>
</table>

Some more examples:

Mið ò soodude bireedi.  I am buying bread.
Himo lootlaade.  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  to go  (infinitive/verbal noun)
yahude going  (infinitive/progressive)

Both infinitives can be used following helper verbs:

Mið ò faala yahude.  I want to go.

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

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 teach of the following questions.

1. Ko honďun woni e muusude maa?
   Ko hoore an nden woni e muusude lan.

2. Ko honďun yettudaa?

3. Ko yonte nangumaa?

4. Ko hoore nden muusay maa?

5. Ko honďun nangumaa?

6. No åuuti seeďa?

7. Yo Alla ñeydu aafiya.

8. Bandu maa no wuli?


10. Hida wondi e jalbi?

CULTURAL NOTES

Visiting the sick
The Fuɓe, 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.
C. Oh, dear, what could the matter be?

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

Susan no nawni.
Bandu makko
no wuli.

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.”
D. Matching

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

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hōndu</td>
<td>finger</td>
<td>a gite</td>
</tr>
<tr>
<td>2</td>
<td>fōwre</td>
<td>b yī’e</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>hōwrū</td>
<td>c tōnī</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>jūngō</td>
<td>d tēppe</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>kōyngal</td>
<td>e noppī</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>nēwre</td>
<td>f nī’e</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>nōwrū</td>
<td>g newe</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>niire</td>
<td>h kolli</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>tēpperē</td>
<td>i kōppī</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>tōndu</td>
<td>j koyde</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>wālbo</td>
<td>k juude</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>yī’al</td>
<td>l bōbī</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>yīitere</td>
<td>m bālbe</td>
<td></td>
</tr>
</tbody>
</table>

E. Boring grammar drill, part one

Put the following sentences into the progressive:

1. Ko ka saare o yahata.
   Himu yahude ka saare.

2. Ko reedu makko muusata mo.


4. Ko mafe hakko mi ṃaamata.

5. Ko koto makko piyete.

6. Ko ka labutaani mi gollata.

F. Questions, questions

Give reasonable answers to the following.

1. Ko honto ḃe ṃaamata?
   Ko ka njatigide mabbe ḃe ṃaamata.

2. Ko honto ḃe yahata?

3. Ko honde tuma yahaten?

4. Ko hombo addata niirī din?

5. Ko hombo woni e yimude?

6. Ko hōndun habbotodēn?
G. Boring grammar drill, part two

Focus the underlined word using woni.

1. Miðo yahude Labe.
   Ko Labe mi woni e yahude.

2. Miñan an faalaaka arde.
   Ko miñan an woni faalaaka arde.


4. Hiåe darnude lekkol ton.

5. Baaba an yidaa mafe haako.


7. Miðo ŋaamude 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)
   Hide 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. (ý akkin gol)

9. Give me the rice. (ökorgol)

10. Give them their books. (jonrugol)

11. Can you cure me? (ñ awndugol)

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 honðun wi’udaa?

3. Ko ka hakkunde be woni.

4. Ko ndiyun tun o faala.

5. Ko takko an o joodii.


7. Ko honde tuma artufaa?

8. Ko honto yahudfon?
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. Hife weltii; njaatigi mafbe _______________.
5. Ali no moy³4, kono Amadu _______________.

L. Field work

- Ask someone about their health or about the health of a family member. Take notes; report back to class.
- Describe a relative or friend to someone else. Ask them to describe someone they know. Look for new words.
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**
- Cewd i alaa!
- How to bargain
- When not to bargain

**Key Words**
- kaa – maa
- marugol – jogagol – hebugol
- jeyugol – jon

---

**Competence 7 [ SHOPPING ]**

**Duytu seeða!**
*(Come down a little!)*

**Soodugol bagi** *(Buying cloth)*

On jaraama! **Hidon mari leppi?**

Leppi alaa. Ko mbasan e waksi tun mi man.

Addu oo mbasan mi ndaara.

On jaraama! **Hidon mari leppi?**

Leppi alaa. Ko mbasan e waksi tun mi man.

Addu oo mbasan mi ndaara.

Ko oo doo faaladaa, kaa ko oo daa?

Ko oo daa mi faalaa. Komplee on ko jelu?

Komplee on ko guluuji sappo.

Ee! No satti. Duytu seeða.

Awa, addu guluuji jeenay e temmedde jowi.

Accu guluuji jeenay, mi sooday.

Awa, addu kaalisi.

Awa, a jaraama, naani!

---

**Soodugol siyo** *(Buying a bucket)*

A jaraama, Porto!

On jaraama, mawbe. Oo siyon ko jelu?

Oo doo ko guluuji jowi. Oo daa ko guluuji tati.

Fii sooðugol ko jelu?

On duytataa seeda?

Awa, yobu guluuji nayi e temmedde jowi.

Awa, on jaraama.
**Merchandise**

<table>
<thead>
<tr>
<th>词</th>
<th>英文</th>
</tr>
</thead>
<tbody>
<tr>
<td>almeeti</td>
<td>box of matches</td>
</tr>
<tr>
<td>buusii</td>
<td>candle</td>
</tr>
<tr>
<td>ewareere</td>
<td>sheet</td>
</tr>
<tr>
<td>loonde</td>
<td>water jar</td>
</tr>
<tr>
<td>fayande</td>
<td>cooking pot</td>
</tr>
<tr>
<td>bagi</td>
<td>cloth</td>
</tr>
<tr>
<td>leppi</td>
<td>hand-woven cotton cloth</td>
</tr>
<tr>
<td>mbasan</td>
<td>imported white cotton cloth (may be locally dyed)</td>
</tr>
<tr>
<td>waksi</td>
<td>imported printed cloth</td>
</tr>
<tr>
<td>sudaare</td>
<td>blanket</td>
</tr>
</tbody>
</table>

**Measures**

<table>
<thead>
<tr>
<th>词</th>
<th>英文</th>
</tr>
</thead>
<tbody>
<tr>
<td>horde</td>
<td>calabash</td>
</tr>
<tr>
<td>korun</td>
<td>small calabash</td>
</tr>
<tr>
<td>pooti</td>
<td>can, jar</td>
</tr>
<tr>
<td>kilo</td>
<td>kilogram</td>
</tr>
<tr>
<td>meeter</td>
<td>meter</td>
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<td>liitar</td>
<td>liter</td>
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<tr>
<td>sariyaare</td>
<td>measure</td>
</tr>
<tr>
<td>habbere</td>
<td>bundle</td>
</tr>
<tr>
<td>sadaare</td>
<td>pile</td>
</tr>
</tbody>
</table>

**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 sooðugol ko jelu?_
How much is it really?

_Ðuytanan seeða._
Come down a bit for me.

_On ðuytataa seeða?_
Won't you come down a little?

_Åeydu seeða._
Give me a little more.

_No moýýi._
That's good.

_Mido yiðiði dun._
I like that.

**A maraa cewdi wuluure?**
Don't you have change for a thousand?

_Maaro no woodi?_
Is there rice?

_Maaro aalaa._
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?
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:

<table>
<thead>
<tr>
<th>ASSERTED VERB ENDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>INFINITIVE</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>-ugol</td>
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<td>-agol</td>
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<td></td>
</tr>
<tr>
<td>PERFECTIVE</td>
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<tr>
<td>ASSERTED (PAST)</td>
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<tr>
<td>FOCUS/STATIVE</td>
</tr>
<tr>
<td>NEGATIVE</td>
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<tr>
<td>PROGRESSIVE</td>
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<tr>
<td>ASSERTED (FUTURE)</td>
</tr>
<tr>
<td>NEGATIVE</td>
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<tr>
<td>FOCUS</td>
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<td>IMPERATIVE</td>
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<td>-etaake</td>
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<tr>
<td>-ete</td>
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<tr>
<td>x</td>
</tr>
</tbody>
</table>

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 (miðo, hiða, himo, etc.) Some examples:

- O soodii bireedi.  He did buy bread.
- O soodai bireedi  He will buy bread.
- Mi sub like oo bagi d oo.  I chose that cloth there.
- Mi sub oto oo bagi d oo.  I will choose that cloth there.

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

- O soodaalii bireedi.  He didn’t buy bread.
- O sodataa bireedi.  He won’t buy bread.
- Mi sub aaki oo bagi d oo.  I didn’t choose that cloth there.
- Mi sub otaako oo bagi d oo.  I won’t choose that cloth there.

The most common way to negate marugol and jogagol is alaa.

- Mi alaa kaalisi.  I don’t have any money.
- O alaa laåi.  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 laåi.  He doesn’t have a knife (on him).

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

- Hida mari åiååi?  Do you have rice?
- Himo mari bibe o buy.  He has many children.

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

- Himo jogii laåi.  He has a knife (on him).
- Joganolan nden deftere.  Hold this book for me.

Stative verbs cannot be negated with a full negative ending. Marugol and jogagol are stative verbs.

- Mi heåaali teew.  I didn’t get any meat.
- O heåii boobo gorko.  She had a boy.

Marugol is used to express the concept of possession, while jogagol is used to express possession on one’s person or to hold something. The English verb “to have” is expressed by three different words in Pular, each with its own distinct usage.

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- O jogaaki laåi.  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 heåaali teew.  I didn’t get any meat.
- O heåii boobo gorko.  She had a boy.

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

\[
\begin{align*}
\text{Himo kaani.} & \quad \text{He is ugly.} \\
\text{Mido weela.} & \quad \text{I am hungry.}
\end{align*}
\]

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.

\[
\begin{align*}
0 \text{ yahii ka saare.} & \quad \text{He went to town.} \\
\text{Mi jangii.} & \quad \text{I studied.}
\end{align*}
\]

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:

\[
\begin{align*}
\text{Himo yahi ka saare.} & \quad \text{He is gone to town.} \\
\text{Mido jangii.} & \quad \text{I am educated.}
\end{align*}
\]

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

\[
\begin{align*}
0 \text{ kaarii.} & \quad \text{She became ugly.} \\
\text{Mi weelaama.} & \quad \text{I’ve become hungry}
\end{align*}
\]

Demonstratives

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

\[
\begin{align*}
deftere & \quad \text{the book} \\
ndee & \quad \text{this book}
\end{align*}
\]

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).

\[
\begin{align*}
sukkar & \quad \text{the sugar} \\
yeeyoob & \quad \text{the sellers} \\
leppi & \quad \text{the cloth} \\
paade & \quad \text{the shoes} \\
hord & \quad \text{the calabash} \\
budii & \quad \text{the papaya} \\
suudu & \quad \text{the hut} \\
nagge & \quad \text{the cow} \\
luumo & \quad \text{the market} \\
coggu & \quad \text{the price} \\
gertogal & \quad \text{the chicken} \\
bafail & \quad \text{the door} \\
lengii & \quad \text{the fish} \\
caangol & \quad \text{the river}
\end{align*}
\]

\[
\begin{align*}
oo & \quad \text{this sugar} \\
bee & \quad \text{these sellers} \\
dii & \quad \text{this cloth} \\
de & \quad \text{these shoes} \\
njed & \quad \text{this calabash} \\
njebi & \quad \text{this papaya} \\
njedu & \quad \text{this hut} \\
njegge & \quad \text{this cow} \\
njluumo & \quad \text{this market} \\
njogu & \quad \text{this price} \\
ngal & \quad \text{this chicken} \\
njgal & \quad \text{this door} \\
njengii & \quad \text{this fish} \\
njngol & \quad \text{this river}
\end{align*}
\]

The dan class is the only exception to this rule.

\[
\begin{align*}
\text{nebban dan} & \quad \text{the oil} \\
\text{ndyan dan} & \quad \text{the water}
\end{align*}
\]

\[
\begin{align*}
\text{dan nebban} & \quad \text{this oil} \\
\text{dan ndyan} & \quad \text{this water}
\end{align*}
\]

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).

\[
\begin{align*}
\text{Ko ngal bireedinaal doo faala} & \quad \text{Is this loaf of bread?} \\
\text{Do you want that loaf of bread, or that one?} \\
\text{Oo doo ko Cerno innetee; oo daa, ko Sellu.} \\
\text{This one is named Cerno; this other one is Sellu.}
\end{align*}
\]
A. Numbers over 100

- Write out the following numbers.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>123</td>
<td>temmedere e negay e tati</td>
</tr>
<tr>
<td>2</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>750</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1,200</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>7,000</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>1,350</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>15,000</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>4,300</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>6,150</td>
<td></td>
</tr>
</tbody>
</table>

B. Plural demonstratives

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dil</td>
<td>dolokkeeji</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>mawbe</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>pelle</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>ca’e</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>poothoy</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>pade</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>mafeeji</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>bagiiji</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>gertoode</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>yimbe</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>cuudi</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>paykoy</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>lekkolbe</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>bolle</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>leemuneeje</td>
</tr>
</tbody>
</table>
C. Complete the dialogue

Fill in the blanks in the following conversation.

Oo pantalon ____________? Pantalon on ko guluuji jowi.

Eel! No satti. _______ ______ yobataa?

Mi _______ guluuji tati. Dun doo no landi. _______ guluuji nayi. Awa, _______ guluuji nayi. Awa, a jaraama, naani!

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 hambo jey dee saabiije?

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.
E. Possession

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

1. She says she has no onions.
   *Woo o jogagol 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 yahi ka maakiti.* (I WENT TO THE MARKET.)

3. Ko jango mi yeeyata mban mbeewa.

4. Ko kanbe joodoto e deel julle.

5. Ko ka luumo mi soodata basalle.


7. Ko min subii oo dolokke.


10. Ko guluüji jowi mi yobi.

Cultural Notes

There are not enough small bills to go around. No one ever has change. Even a commerçant 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.
G. Make up your mind

- Write sentences based on the following model.

1. deftere
   Ko ndee deftere ðoo falaâaa, kaa ko ndee ðaa?
2. gertogal
3. suudu
4. leemuneere
5. labi
6. gorko
7. pootihun
8. buufi
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 biraadan.
3. Be yahay ka esiraabe maâbe.
4. O ñawloto 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 Portooøe ka maakiti.
3. Mi yahii Mamou.
4. Mi itti kooje ka gaar watiir.
5. Men hiwraaki ñe.
6 Mi piyama ka laawol.

7 Be faamii leson 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 wurereere
9 siyooru
10 gertogal
11 leppi
12 gatal

K. No, you didn’t

Negate the following sentences, then translate.

1 Mi yahay Labé jango.
   Mi yahatna Labé jango. (I won’t go to Labé tomorrow.)
2 Mi yahii hanki jemma.

3 O lootike ka caangol.

4 En habbaama hanki.

5 On lubi ke mo labi kin.

6 Miido faalaa taamaati.

7 Mi haarii.

8 Kun paykun lootete.

9 Buubakar no waawi Angele.
10. Be waynike.

11. Mi sooday leppi ka luumo.

12. Pade maa no foti.

13. Be joofoto 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 neela.** (I AM HUNGRY.)

2. Mi faalaaka yahugol ka maakiti.

3. Dun moyyaa.

4. Mi ñamataa teew.

5. O ñawlaaki lan mbuddi.


7. Mi yiðaa kobo-kobo.

8. Coggu maa ngun sattaa.


10. Mi yeeyataa mban ngesa.

11. Mi faamaali.

12. Mi soodataa dii liyyi.

13. Mi joofaaki takko makko.

14. Mi waawataa defude.

**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.
M. Alternate progressive form
- Rewrite the following progressive sentences using the –ay woni construction, then translate.

1. Miðo ñaamude.
   Miðo ñaamay woni. (I AM EATING.)

2. Hiße fijude.

3. Miðo ndaarude tun.


5. Miðo landaade maa.


8. Miðo haylaade tun.

9. Hiße yeeyude mbeewa mafëe mban.


11. Miðo subaade bagi.

N. Passive sentences
- Rewrite the following sentences in the passive, then translate the result.

1. Be wujjii siyo men.
   Siyo men wujjaa. (OUR BUCKET WAS STOLEN.)

2. Goddo piyiimo ka saare.

3. O wuppay conci din.

4. Baaba an yeeyay ngee nagge.

5. Hay gooto wujjaali defeere maa.

6. O lootay boobo makko.

7. Polisijio on nangii guiño on.

8. Mi yoogaali ndiyaa 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 ŋiiri ndin.

10 O tayy bagi on.

0. Write your own

- Imagine a dialogue between the volunteer and the vendor.
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
- ðu u ðu g o l
- suusugol – hulugol
<table>
<thead>
<tr>
<th><strong>Verbs</strong></th>
<th><strong>Places</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>selugol</td>
<td>buruure nden</td>
</tr>
<tr>
<td>hewtugol</td>
<td>bush</td>
</tr>
<tr>
<td>douvtugol</td>
<td>falawa on</td>
</tr>
<tr>
<td>jokkugol</td>
<td>countrys ide</td>
</tr>
<tr>
<td>rewugol</td>
<td>traawo on</td>
</tr>
<tr>
<td>tay'tugol</td>
<td>public road (from</td>
</tr>
<tr>
<td>woddugol</td>
<td>&quot;travaux publiques&quot;)</td>
</tr>
<tr>
<td>badagol</td>
<td>laawol ngol</td>
</tr>
<tr>
<td>yiltagol</td>
<td>road, path</td>
</tr>
<tr>
<td>lumbugol</td>
<td>datal ngal</td>
</tr>
<tr>
<td></td>
<td>hodo ngon</td>
</tr>
<tr>
<td></td>
<td>fello ngon</td>
</tr>
<tr>
<td></td>
<td>caangol ngol</td>
</tr>
<tr>
<td></td>
<td>jurnde nden</td>
</tr>
<tr>
<td></td>
<td>maayo ngon</td>
</tr>
<tr>
<td></td>
<td>jaami'u on</td>
</tr>
<tr>
<td></td>
<td>juulirde nden</td>
</tr>
<tr>
<td><strong>Adverbs</strong></td>
<td><strong>Most places in a city are called by their French</strong></td>
</tr>
<tr>
<td>doy</td>
<td>names.</td>
</tr>
<tr>
<td>tinna</td>
<td>farmasii on</td>
</tr>
<tr>
<td>karahan</td>
<td>garwatiir on</td>
</tr>
<tr>
<td>kisan</td>
<td>restoran on</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
<tr>
<td><strong>Directions</strong></td>
<td></td>
</tr>
<tr>
<td>nano</td>
<td>left</td>
</tr>
<tr>
<td>ñaamo</td>
<td>right</td>
</tr>
<tr>
<td>telen</td>
<td>towards</td>
</tr>
<tr>
<td><strong>Phrasebook: Lost and found</strong></td>
<td></td>
</tr>
<tr>
<td>Ko Tensira mi faalaa yahude.</td>
<td>I want to go to Tensira.</td>
</tr>
<tr>
<td>Ko honno mi yahirta Tensira?</td>
<td>How do I get to Tensira?</td>
</tr>
<tr>
<td>Mido dabbitude laawol Tensira.</td>
<td>I’m looking for the road to Tensira.</td>
</tr>
<tr>
<td>No woddì?</td>
<td>Is it far?</td>
</tr>
<tr>
<td>No woddì.</td>
<td>It is far.</td>
</tr>
<tr>
<td>Woddìa.</td>
<td>It is not far.</td>
</tr>
<tr>
<td>Ko haa honto?</td>
<td>To what point?</td>
</tr>
<tr>
<td>Jokku ngol laawol doo.</td>
<td>Follow this road here.</td>
</tr>
<tr>
<td>Selir ka ñaamo.</td>
<td>Turn right.</td>
</tr>
<tr>
<td>Selir ka nano.</td>
<td>Turn left.</td>
</tr>
<tr>
<td>Yahu hara a selaali.</td>
<td>Go without turning.</td>
</tr>
<tr>
<td>Ko honno doo innetee?</td>
<td>What is this place called?</td>
</tr>
<tr>
<td>Ko honto nii?</td>
<td>Where am I?</td>
</tr>
<tr>
<td>Mi majjii.</td>
<td>I’ve gotten lost.</td>
</tr>
<tr>
<td>Yo Alla welnu laawol ngol.</td>
<td>May God make your path easy.</td>
</tr>
<tr>
<td><strong>Phrasebook: Weather</strong></td>
<td></td>
</tr>
<tr>
<td>Mido jaanga.</td>
<td>I’m cold.</td>
</tr>
<tr>
<td>Hande no buubi.</td>
<td>It’s cold today.</td>
</tr>
<tr>
<td>Mido ngulaa.</td>
<td>I’m hot.</td>
</tr>
<tr>
<td>Hendu no wadì.</td>
<td>The wind is blowing.</td>
</tr>
<tr>
<td>Naange ngen no wuli.</td>
<td>The sun is hot.</td>
</tr>
<tr>
<td>No nibbìtì.</td>
<td>It’s dark.</td>
</tr>
<tr>
<td>Ndiyan aray hande.</td>
<td>It will rain today. (LIT. water will come today)</td>
</tr>
<tr>
<td>Jaangol no ton.</td>
<td>It’s cold there.</td>
</tr>
</tbody>
</table>
At the taxi park

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

paasi fare
aparanti driver’s helper
bagaasi baggage
piilaasi seat
kilyan passenger

Here are some useful verbs to know:

wayaasugol to travel
yaawugol to be quick
neeåugol to take a long time
keldugol to be solid or in good condition
paanugol to break down (car, etc.)
muuññagol to be patient
tampugol to suffer

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 jof by piilaasi diki. I’ll pay for two seats.
Oto on beewi? Is the car full?
On siwaa yahude? Will it be a while before you leave?
Ko kilyanåe njelo manki? How many more passengers do you need?
En yahay kisan? Will we leave immediately?
Mi hooaake d’i. Yeah, right.
Paasi on ko jelu? How much is the fare?
Kun sakun yoåetaake. I shouldn’t have to pay for that little bag.
Ko ka haakunde mi wonata. I’ll sit in the middle.
Machen. Let’s go.

Grammer

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 buy
soodangol buy for (BENEFACTIVE)
soodeyogol go and buy (DISTANTIVE)
yahugol go
yaadugol go with (ASSOCIATIVE)
yaarugol go in a certain manner (MANNER)
yahitugol go again (REPETITIVE)
yahangol go for (BENEFACTIVE)
andugol know
andingol inform (CAUSATIVE)
andangol sympathize with (BENEFACTIVE)
andindingol know each other (REPRODUCATIVE)
anditugol remember (REPETITIVE)
andintiingol remind (REPETITIVE + CAUSATIVE)
andinkinagol pretend to know (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; jalaugol = to cause to laugh = to be funny).
Having said that, sometimes it makes more sense to simply learn a word’s meaning and usage without trying to deconstruct the root and the infixes it contains. By way of analogy, you couldn’t figure out the meaning of research by breaking it into re + search.

The incremental infix -it-

This infix can have a repetitive function:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yahugol</td>
<td>go</td>
<td>yahitugol</td>
<td>go again</td>
</tr>
<tr>
<td>andugol</td>
<td>know</td>
<td>anditugol</td>
<td>remember</td>
</tr>
<tr>
<td>arugol</td>
<td>come</td>
<td>artugol</td>
<td>return</td>
</tr>
</tbody>
</table>

It can also have a reversative function:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>liilugol</td>
<td>spread out to dry</td>
</tr>
<tr>
<td>andugol</td>
<td>close</td>
</tr>
<tr>
<td>uddugol</td>
<td>open</td>
</tr>
</tbody>
</table>

Its function is subtler and harder to generalize in other cases; these should just be learned as they come up.

The manner infix -ir-

This infix is used to indicate how an action takes place; it often accompanies an adverb.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wadugol</td>
<td>do</td>
</tr>
<tr>
<td>faamugol</td>
<td>understand</td>
</tr>
<tr>
<td>tajugol</td>
<td>cut</td>
</tr>
<tr>
<td>yahugol</td>
<td>go</td>
</tr>
</tbody>
</table>

It can have an instrumental function as well—that is, it can indicate the means or instrument used to perform an action.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wadirugol</td>
<td>do slowly or carefully</td>
</tr>
<tr>
<td>faamirugol</td>
<td>understand with difficulty</td>
</tr>
<tr>
<td>tajirugol</td>
<td>cut with a knife</td>
</tr>
<tr>
<td>yahirugol</td>
<td>go by car</td>
</tr>
</tbody>
</table>

It can also have a locative function, in which it indicates a direction or location and fills in for the English prepositions at, from, to, or towards.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>selugol</td>
<td>turn</td>
</tr>
<tr>
<td>iwugol</td>
<td>leave, originate</td>
</tr>
<tr>
<td>artugol</td>
<td>return</td>
</tr>
</tbody>
</table>

There is an example in the text:

Ko honto mi jooð? Whereabouts will I sit?

You will notice that the weak vowels i and u are often swallowed when a verb receives an infix:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>iwugol</td>
<td>go</td>
</tr>
<tr>
<td>selugol</td>
<td>return</td>
</tr>
</tbody>
</table>

EXCEPTION: When the manner infix is used with a reflexive (-agol) verb it takes the form -or- instead of -ir-; and the verb becomes active (-ugol).

Ko honto d’un wonin? Whereabouts is that?

Adverbs and modal verbs

Adverbs modify verbs. There are very few true adverbs in Pular. Here are the most common ones:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>moyya</td>
<td>well</td>
</tr>
<tr>
<td>tinnna</td>
<td>quickly</td>
</tr>
<tr>
<td>kisan</td>
<td>immediately</td>
</tr>
<tr>
<td>karahan</td>
<td>with difficulty</td>
</tr>
<tr>
<td>doy</td>
<td>slowly, carefully</td>
</tr>
<tr>
<td>O doo defay moyya.</td>
<td>He cooks well.</td>
</tr>
<tr>
<td>Yahu tinnna!</td>
<td>Go quickly!</td>
</tr>
<tr>
<td>O yalti kisan</td>
<td>He left immediately.</td>
</tr>
<tr>
<td>Ko karahan mi laawori.</td>
<td>I barely escaped.</td>
</tr>
<tr>
<td>Wadu doy!</td>
<td>Be careful!</td>
</tr>
</tbody>
</table>
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. A taxi is **better** than a bus.
- Lagine no **buri** Senegal. Guinea is **better** than Senegal.
- Sellu no **buri** Aliu. Cellou is **better** than Aliou.

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**. A taxi is **more expensive** than a bus.
- Lagine no **buri** Senegal **laabeede**. Guinea is **more beautiful** than Senegal.
- Sellu no **buri** Aliu **kaanude**. Cellou is **uglier** than Aliou.

These structures also work:

- Taksi no **satti buri** kaar. A taxi is **more expensive** than a bus.
- Ko taksi **buri** kaar **saattude**. A taxi is **more expensive** than a bus.

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** stajeerbë en **fow laabeede**. You are the **prettiest** trainee.
  (literally, “You are prettier than all the trainees.”)

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

- Hëe **fota**. They’re the same.

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**. Fatu is **as tall as** Binta.

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

---

### 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; wayrugol
  3. Umar/Ali; duudugol
### 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 (berliin) 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.

---

### 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.

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 neefii Lagine?
     Mi neeBaali buy.
  2. A neebay doo?
  3. Hida andi Pita?
  4. A yahay Konakiri?
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. dabaygol to look for (something one doesn't have)
dabitygol to look for (something one had and lost)

2. wallugol to help
wallitygol

3. dondegol to be thirsty
H. Fun with pronouns

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

1. mi
   Miðo 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: ðuðugol

Translate the following using ðuðugol.

1. There are too many people at the well.
   Yimbe no duudi 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.
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 Bicigui 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. (mbuud)

4. O hooti. (velo)

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 suukar.
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.

Teddinjol is literally “to make heavy” and means to take seriously, to respect, or to honor. Teddungal ngaal 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’an.
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 åuy.
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.
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 maakit.

3. Yo ëe aru.

4. Yahen ka makko jango.

5. Wata on cippo ka oto.

6. Jonnu mo kaalisi on.

7. Wata ëe okkor mo ndiyan.

8. Naboroe ian Labe.


10. Fowto.

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. Jooðo takko jiwo 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,

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

**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 distantive infix -oy-
- The associative infix -id-

**Cultural Notes**
- Clock time
- Synchronize your watches

**Competence 9 [ DAILY ACTIVITIES ]**
### Vocabulary

#### Verbs

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>leetugol</td>
<td>be late</td>
</tr>
<tr>
<td>Ṽalugol</td>
<td>be late in the day; do something all day</td>
</tr>
<tr>
<td>niibbugol</td>
<td>be dark; be late at night</td>
</tr>
<tr>
<td>hawjугol</td>
<td>be in a hurry</td>
</tr>
<tr>
<td>finugol</td>
<td>wake up</td>
</tr>
<tr>
<td>immagol</td>
<td>get up</td>
</tr>
<tr>
<td>salmingol</td>
<td>greet</td>
</tr>
<tr>
<td>fokitugol</td>
<td>start off</td>
</tr>
<tr>
<td>hebulagol</td>
<td>get ready</td>
</tr>
<tr>
<td>yevtugol</td>
<td>talk, converse</td>
</tr>
<tr>
<td>hootugol</td>
<td>go home</td>
</tr>
<tr>
<td>waalagol</td>
<td>lie down</td>
</tr>
<tr>
<td>gosagol</td>
<td>brush teeth</td>
</tr>
<tr>
<td>jentagol</td>
<td>listen</td>
</tr>
<tr>
<td>lannugol</td>
<td>finish</td>
</tr>
<tr>
<td>fuddagol</td>
<td>start</td>
</tr>
<tr>
<td>hodugol</td>
<td>live (somewhere)</td>
</tr>
</tbody>
</table>

#### Prayer times

<table>
<thead>
<tr>
<th>Time</th>
<th>Namaaraa</th>
</tr>
</thead>
<tbody>
<tr>
<td>subaka</td>
<td>sunrise</td>
</tr>
<tr>
<td>fanaa</td>
<td>early afternoon</td>
</tr>
<tr>
<td>alansara</td>
<td>late afternoon</td>
</tr>
<tr>
<td>futuroo</td>
<td>sunset</td>
</tr>
<tr>
<td>geeye</td>
<td>nighttime</td>
</tr>
</tbody>
</table>

#### Nouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>waqtu</td>
<td>waqtujji d in</td>
</tr>
<tr>
<td>saa'i</td>
<td>saa'liji d in</td>
</tr>
<tr>
<td>Ṽalaande</td>
<td>bald e den</td>
</tr>
<tr>
<td>yontere</td>
<td>jonte d en</td>
</tr>
<tr>
<td>lewru</td>
<td>lebbi d in</td>
</tr>
<tr>
<td>hitaande</td>
<td>dubbi d in</td>
</tr>
</tbody>
</table>

#### Time words

<table>
<thead>
<tr>
<th>Hande</th>
<th>Jango</th>
<th>Doo e ...</th>
<th>Sii</th>
<th>Tuma</th>
<th>Nde</th>
<th>Fwendo</th>
<th>Wonde wonde</th>
<th>Saa'i goo</th>
<th>Tuma goo</th>
<th>Soono woo</th>
<th>Kenen</th>
<th>Sii tawii ...</th>
<th>Ko adii kon ...</th>
<th>Si dun fey'yi ...</th>
<th>Kisan</th>
<th>Don e don</th>
<th>Jooni jooni</th>
</tr>
</thead>
<tbody>
<tr>
<td>today</td>
<td>tomorrow</td>
<td>day after tomorrow</td>
<td>if, when, before</td>
<td>when (habitual; future)</td>
<td>when (past)</td>
<td>sometimes</td>
<td>sometimes</td>
<td>sometimes</td>
<td>sometimes</td>
<td>sometimes</td>
<td>often</td>
<td>if it turns out that ...</td>
<td>first of all ...</td>
<td>after that happens ...</td>
<td>immediately</td>
<td>immediately</td>
<td>very soon</td>
</tr>
</tbody>
</table>
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**

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>Perfective (Past)</th>
<th>Focus/Statitive</th>
<th>Negative</th>
<th>Progressive</th>
<th>Simple Asserted (Future)</th>
<th>Negative</th>
<th>Focus</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ugol</td>
<td>-ii</td>
<td>-i</td>
<td>-aa</td>
<td>-ude</td>
<td>-a</td>
<td>-ay</td>
<td>-ataa</td>
<td>-ata</td>
</tr>
<tr>
<td>-agol</td>
<td>-ike</td>
<td>-ii</td>
<td>-aaki</td>
<td>-aade</td>
<td>-oo</td>
<td>-oto</td>
<td>-otaak</td>
<td>-oto</td>
</tr>
<tr>
<td>-egol</td>
<td>-aama</td>
<td>-aa</td>
<td>-aaka</td>
<td>-eede</td>
<td>-ee</td>
<td>-ete</td>
<td>-etaak</td>
<td>-ete</td>
</tr>
</tbody>
</table>

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

  Himo janga Pular ŋande woo ŋande.  
  He studies Pular every day.

  Hibe yaha Labe lewru kala.  
  They go to Labe every month.

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 ŋande woo ŋande.  
  He studies Pular every day.

  Be yahay Labe lewru kala.  
  They go to Labe every month.

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

  Himo naana Pular.  
  He understands Pular.

  Miðo hiwr o mawå e maa.  
  I greet your parents.

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

  O yahay, o sooodya maafeej, o arta, o defa.  
  She will go and buy vegetables and come back and cook.

  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.  
  Bring it so I can look at it.

  Okkoran ndyan mi yara.  
  Give me water to drink.

- 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.  
  Attends jusqu'à ce que je me lave.  
  (Wait until I bathe.)

  O jabataa mi naata.  
  Il n'accepte pas que j'entre.  
  (He won't let me come in.)

  Bee mi yaha kisan.  
  Il faut que j'aile tout de suite.  
  (I must go immediately.)

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

  Himo faalaa yo a yahu.  
  Il veut que tu ailles.  
  (He wants you to go.)

**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 hewtoy, mi ñ amay. 
When I get there, I’ll eat.

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

*Tuma* heatuðaa, 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* faalaðaa yaade *woo*, mi naå ete. 
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 ñ aamay *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 distantive infix -*oy*-

The distantive 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 sood*oy* maafereji. 
She went and bought vegetables.

Mi jann*oy*ay Conakry. 
I’ll go to Conakry to teach.
The associative infix -id-

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

- **yewtugol**: discuss  
  - **yewt**: discuss together
- **wonugol**: be  
  - **wondugol**: be with; be together
- **haalugol**: talk  
  - **haladugol**: talk together; negotiate
- **y’ugol**: see  
  - **yidugol**: see each other; meet
- **yahugol**: go  
  - **yaadugol**: go together
- **hoðugol**: live  
  - **hoddugol**: live together

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  
  - **hirtodugol**: eat dinner together

---

**EXERCISES**

**A. Name that prayertime.**

- Write the prayertime associated with each picture.

- [Sun](#)  
- [Clouds](#)  
- [Dark Sky](#)  
- [Mountain](#)  
- [Future](#)

**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.


7. En artay doo e Futuroo yonude.

8. Naamen doo si naatoyen.

9. Si beyingu an arri, mi ñaamay.
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  

   Hande ko  
   Hanki ko  
   Hecci-hanki ko  
   Faddi-jango ko  

Mi artay doo e Jombente.

O yahay ka lekkol ñande woo.

Tuma faaladaa

O aray, o piya ëe, o hoota.

Hîbe yaha Ameriik hitaande kala.

Accu mi yi’a mo.

Nafu be bireedî ñaande woo ñaande.

84 Competence 9 [ DAILY ACTIVITIES ]
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 hoði Telimele.
Bimbi kala, himo fina law,

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.
   - Ḍaray 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.


7. Let me pass.

8. Bring me some rice to eat.

9. He sells cloth in town.
Let me talk.

Let’s finish before going home.

He wants you to eat.

Wait until I’ve finished eating.

I’ll go to sleep as soon as he leaves.

Whenever he comes, he asks for something.

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 lyéée.


4. Ko min ari Maamu.

5. Ko kanko hodí 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 naa’at.

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 ñände boobo on fembaa. Nden yontere fow, boobo 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, ŋi’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 boobo on.


Si boobo on innaama, ŋi’e den ñendeen  naïamee, goro on e cobbal ngal senndeex.

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

Si fow lannii, futuube gorko on yaha ko musibbe deboo on nañugol innde boobo on. Be adda teewu e kaalisi e goro, ñe teddinira be innde nden.
Ko adii kon ko fii yamal. Fii yamal, ko musibbe gorko on torotoo musibbe debbo on. Si be jaabii goro e boggi e landan nabee. Si neeji see, 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 naama.

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

Be addida jombaajo on e conci e kanje e kaali e miranji e piiji buy. Si dün feyyi, be dowtita mo ka galle moodi makko.

Si mayde wadii e galle, ko ko yimbe ben wullata kon noddata kawtal ngal. Si mayde wadii wanaa haaju beynuguure nden tun, ko haaju hoddiibe ben e saare nden fow. Yimbe ben iwray 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 boobo on barkina.
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 boobo on no e jam?
I hope the baby is well?

Kori neene boobo 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 joddinir ejiid e jawdi.
May God provide children and wealth.

**Phrasebook: Funerals**

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

Kori on muiñike?
Are you holding up?

No yurmi!
It's sad!

Yo Alla hinno mo yaafoo.
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.

**Phrasebook: Holidays**

Kori on juuli 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 yoay mo. I will pay him.
- Mi yoanay mo. I will pay for him.
- Mi yahay ton. I’ll go there.
- Mi yahay mo ton. I’ll go for him there. (I’ll get him).
- Mid o gollude. I am working.
- Mid o golande mo. I am working for him.

The object is usually, but not always, human.

- **Arantu** deltere maa. Come get your book.

It is often used with verbs of communication.

- haalugol talk haalangol godfo talk to someone
- windugol write windangol godfo write to someone
The causative infix -in-

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Causative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>andugol</td>
<td>andingol</td>
</tr>
<tr>
<td>wulugol</td>
<td>wulingol</td>
</tr>
<tr>
<td>hubbugol</td>
<td>hubbingol</td>
</tr>
<tr>
<td>wuulugol</td>
<td>wulingol</td>
</tr>
<tr>
<td>waalagol</td>
<td>wallingol</td>
</tr>
<tr>
<td>hersugol</td>
<td>hersingol</td>
</tr>
<tr>
<td>ydbugol</td>
<td>ydingol</td>
</tr>
<tr>
<td>andugol</td>
<td>to know</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be hot</td>
</tr>
<tr>
<td>hubbugol</td>
<td>to be on fire</td>
</tr>
<tr>
<td>waalagol</td>
<td>to lie down</td>
</tr>
<tr>
<td>hersugol</td>
<td>to be ashamed</td>
</tr>
<tr>
<td>ydbugol</td>
<td>to pay</td>
</tr>
<tr>
<td>andingol</td>
<td>to inform someone (to cause someone to know)</td>
</tr>
<tr>
<td>wulingol</td>
<td>to heat something (to cause something to be hot)</td>
</tr>
<tr>
<td>hubbingol</td>
<td>to light something on fire</td>
</tr>
<tr>
<td>wallingol</td>
<td>to lay something down</td>
</tr>
<tr>
<td>hersingol</td>
<td>to shame or embarrass someone</td>
</tr>
<tr>
<td>ydingol</td>
<td>to charge someone money</td>
</tr>
</tbody>
</table>

It is often used figuratively.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Causative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>feelugol</td>
<td>feññingol</td>
</tr>
<tr>
<td>teddugol</td>
<td>teddingol</td>
</tr>
<tr>
<td>feeuwugol</td>
<td>feññugol</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be hot</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be on fire</td>
</tr>
<tr>
<td>waalagol</td>
<td>to lie down</td>
</tr>
<tr>
<td>hersugol</td>
<td>to be ashamed</td>
</tr>
<tr>
<td>ydbugol</td>
<td>to pay</td>
</tr>
<tr>
<td>feelugol</td>
<td>to appear</td>
</tr>
<tr>
<td>teddugol</td>
<td>to be happy</td>
</tr>
<tr>
<td>feeuwugol</td>
<td>to be straight</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be hot</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be on fire</td>
</tr>
<tr>
<td>waalagol</td>
<td>to lie down</td>
</tr>
<tr>
<td>hersugol</td>
<td>to be ashamed</td>
</tr>
<tr>
<td>ydbugol</td>
<td>to pay</td>
</tr>
<tr>
<td>feelugol</td>
<td>to appear</td>
</tr>
<tr>
<td>teddugol</td>
<td>to be happy</td>
</tr>
<tr>
<td>feeuwugol</td>
<td>to be straight</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be hot</td>
</tr>
<tr>
<td>wulugol</td>
<td>to be on fire</td>
</tr>
<tr>
<td>waalagol</td>
<td>to lie down</td>
</tr>
<tr>
<td>hersugol</td>
<td>to be ashamed</td>
</tr>
<tr>
<td>ydbugol</td>
<td>to pay</td>
</tr>
<tr>
<td>feelugol</td>
<td>to appear</td>
</tr>
<tr>
<td>teddugol</td>
<td>to be happy</td>
</tr>
<tr>
<td>feeuwugol</td>
<td>to be straight</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Causative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>hulugol</td>
<td>hulingol</td>
</tr>
<tr>
<td>jangugol</td>
<td>jingol</td>
</tr>
<tr>
<td>heewugol</td>
<td>heingol</td>
</tr>
<tr>
<td>sumugol</td>
<td>suningol</td>
</tr>
<tr>
<td>hulugol</td>
<td>to fear</td>
</tr>
<tr>
<td>jangugol</td>
<td>to study</td>
</tr>
<tr>
<td>heewugol</td>
<td>to be full</td>
</tr>
<tr>
<td>sumugol</td>
<td>to burn (oneself)</td>
</tr>
<tr>
<td>hulugol</td>
<td>to fear</td>
</tr>
<tr>
<td>jangugol</td>
<td>to study</td>
</tr>
<tr>
<td>heewugol</td>
<td>to be full</td>
</tr>
<tr>
<td>sumugol</td>
<td>to burn (oneself)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Causative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>jalugol</td>
<td>jalingol</td>
</tr>
<tr>
<td>aanugol</td>
<td>aaningol</td>
</tr>
<tr>
<td>jalugol</td>
<td>to laugh</td>
</tr>
<tr>
<td>aanugol</td>
<td>to worry</td>
</tr>
<tr>
<td>jalingol</td>
<td>to announce</td>
</tr>
<tr>
<td>aaningol</td>
<td>to announce</td>
</tr>
<tr>
<td>jalingol</td>
<td>to announce</td>
</tr>
<tr>
<td>aaningol</td>
<td>to announce</td>
</tr>
</tbody>
</table>

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 debo 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).

<table>
<thead>
<tr>
<th>Theme</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ugol</td>
<td>-ado</td>
<td>-ooowo</td>
</tr>
<tr>
<td>-agol</td>
<td>-iido</td>
<td>-otoo</td>
</tr>
<tr>
<td>-egol</td>
<td>-aado</td>
<td>-eteed</td>
</tr>
</tbody>
</table>

These forms are for the on class.

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

<table>
<thead>
<tr>
<th>Participle</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gertogal hirsaangal</td>
<td>a chicken that was slaughtered</td>
<td></td>
</tr>
<tr>
<td>gertogal hirseeteeangal</td>
<td>a chicken that will be slaughtered</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Participle</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gertogal hirseennooangal</td>
<td>a chicken that was going to be slaughtered</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Class Markers</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sukaajo</td>
<td>kaanudo</td>
<td>ugly youngster</td>
</tr>
<tr>
<td>faybe</td>
<td>kaanude</td>
<td>ugly children</td>
</tr>
<tr>
<td>padbe</td>
<td>kaanude</td>
<td>ugly shoes</td>
</tr>
<tr>
<td>dolokaajii</td>
<td>kaanudi</td>
<td>ugly shirts</td>
</tr>
<tr>
<td>gertogal</td>
<td>kaanungal</td>
<td>ugly chicken</td>
</tr>
<tr>
<td>bareeruu</td>
<td>kaanundu</td>
<td>ugly dog</td>
</tr>
<tr>
<td>paykun</td>
<td>kaanukun</td>
<td>ugly kid</td>
</tr>
</tbody>
</table>

**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 words for many occupations are participles:

<table>
<thead>
<tr>
<th>jangugol</th>
<th>to read</th>
<th>jangoowo</th>
<th>student (one who reads)</th>
</tr>
</thead>
<tbody>
<tr>
<td>yeeyugol</td>
<td>to sell</td>
<td>yeeyoowo</td>
<td>shopkeeper (one who sells)</td>
</tr>
<tr>
<td>ño'ugol</td>
<td>to sew</td>
<td>ño'oowo</td>
<td>tailor (one who sews)</td>
</tr>
</tbody>
</table>

**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 **gooto** (“one”).

- golloowo gooto  
  one worker
- bareeru woottu ndun  
  one dog
- gertogal gootal ndun  
  one chicken
- daneejo keso ndun  
  new

And here’s the adjective **keso** (“new”).

- jannoowo keso ndun  
  new
- debbo mo yahaali ndun  
  female
- arano ndun  
  first
- tosooko ndun  
  small
- gooto ndun  
  one
- goddo ndun  
  someone

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 humaandu 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  
the dog that was tied up here
bareeru humaandu gaa hanki ndun  
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.

bareeru ndu humaaka ndun  
the dog that wasn’t tied up

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

debbó 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 hirsak ngal  
the chicken that wasn’t slaughtered
ndiyan dan hbb aal dan  
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 Fulbe**

Fenaande ṟappay kono duwataa.

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.

\textbf{Ko o soodi kon moy aa.} What he bought is no good.

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

\textbf{Ka o yahi ton no woddi.} Where he went to is far away.

\textbf{Mi andaa saa' i ka o hewi don.} I don't know the time he arrived.

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

\textbf{Bareeru humaandu nagataa waandu.} A tied-up dog catches no monkeys.

\textbf{Wata añ'aamu teew ngu defaka.} Don't eat meat that hasn't been cooked.

\textbf{Wata gerto yaw ko hocata.} A chicken shouldn't sneer at what it gathers.

\textbf{Mi andaa ka be woni.} I don't know where they are.

\textbf{Neeå ii ka mi fini.} It's been a while since I woke up.

\textbf{EXERCISES}

\textbf{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 yaafoo. \hspace{1cm} \textbf{F}
2. Kori boobo on no e jam?
3. Kori neene boobo on no e jam?
4. Yo Alla joddlinirbe jiidi e jawdi.
5. Kori a tampaaali fota?
6. Yo Alla okku mo aljanna.
7. Kori on muññeike?
8. Yo on booyu mo sakkanaade.
9. Men torike on muññeagol.
10. Yo Alla tawu ko jom balde torii jom balde.
11. Yo Alla wadumo nafoowo.
12. No yurmi!
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  
   nursery

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  

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. cuuði nappiraadi hugo din  
   b. the child who was beaten at school

3. debbo arnoodo gaa on  
   c. the clothes in the bucket

4. galle dariiðe ka tumbo saare ðen  
   d. the cow to be slaughtered tomorrow

5. laawol yahangol Labe ngol  
   e. the house built in the middle of town

6. mbeewa humaamba ka yaasi mban  
   f. the huts with thatch roofs

7. nagge hirseteenge jango ngen  
   g. the women who had come here

8. ndiyan wonndan ka woyndu dan  

9. ñiiri wonndi ka nder fayande din  

10. payane wadorde naseele ðen  

11. paykoy yahaynoookoy ka saare koy  

12. paykun piyaakun ka lekkol kun  

13. suka wujjuðo kaalisi an on  

14. yimbe yahayhe Dalaba ðen  
   i. the people who are going to Dalaba

D. Translation drill, part 1

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

1. the dog that bit me  
   bareen yakkuwoondu 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  

---

KEY WORDS

godo - goo

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

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

Wobbe susatata male haako.  
Some people can't stand leaf sauce.

The form godo e means "out of" or "some of."

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

Mi hirsay wojglo e dii na'ni.  
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.

Portooñe goo no kaani.  
Some white people are ugly.

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

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

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

Lekkolo goo ari.  
A different student came.

Mi yahay ñande goo.  
I'll go another day.
E. Matching, part 3

Match the Pular phrase with its English equivalent.

1. boggol ngol mi humirno mbeewa mban ngol
2. debo mo araali hanki on
3. debo mo mi jaaboytoon Conakry on
4. deftere nde hooluno dhammi nden
5. deftere nde mi jonnuma nden
6. dontonal ngal hirsaka ngal
7. goreebe an be mi wonduno ka lyée ben
8. jiwo mo jonrunoomi deftere on
9. kaalisi mo mi fiawunoma on
10. kayi ndi jonnumammi ndin
11. labarki ki mi frembortono kin
12. lekkoljo mo immaaki on
13. nagge nge addannodon men ngen
14. ndiyan dan lootirda suudu ndun dan
15. paykun kun mi yaltini ka klaas kun
16. sawru ndu mi piiruno bareeru ndun ndun
17. taalol ngol mi hedino ka radio ngol
18. waandu ndu mayaali ndun

F. Substitution drill

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

1. deftere deftere nde mi jonnuma nden
2. gertogal gertogal ngal mi jonnuma ngal
3. dolokke
4. kaalisi
5. barehun
6. mangoore
7. lekki
8. nebban
9. karambol
10. tiga

Again.

1. leemuneere leemuneere nde okkudammi nden
2. labi
3. jiwo
4. fiariuru
5. filiri
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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Correct Form of gooto</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bareeru</td>
<td>wooturu</td>
<td>ONE DOG</td>
</tr>
<tr>
<td>ndiyan</td>
<td>yooturu</td>
<td>THE SAME WATER</td>
</tr>
<tr>
<td>coggu</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>hande</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>woofonde</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>gertogal</td>
<td>yooturu</td>
<td></td>
</tr>
<tr>
<td>faybe</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>sariya</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>paykun</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>golle</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>bireediwal</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>deftere</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>neene</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>lekkol</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>jiwo</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>neeban</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>yontere</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>lafi</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>nagge</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>rewbe</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>barehoy</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>caangol</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>nariru</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>fello</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>beyngu</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>cuurun</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>jullere</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>feetudo</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>suudu</td>
<td>gootan</td>
<td></td>
</tr>
<tr>
<td>naange</td>
<td>gootan</td>
<td></td>
</tr>
</tbody>
</table>

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 maccuåe (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 Jammde, 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 dun, ko sari arnoo tawi ka nge saanaa don hudo du'daa, kadi haako ko nge addananoo kon lannii.


**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.

1. 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:

<table>
<thead>
<tr>
<th>Pular Form</th>
<th>English Form</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi ð o weltii.</td>
<td>I am happy.</td>
<td>(stative)</td>
</tr>
<tr>
<td>Hari mi ð o weltii.</td>
<td>I was happy.</td>
<td></td>
</tr>
<tr>
<td>ð e gaa.</td>
<td>They’re here.</td>
<td>(locative)</td>
</tr>
<tr>
<td>Hari ð e gaa.</td>
<td>They were here.</td>
<td></td>
</tr>
<tr>
<td>Mi ð o jangude.</td>
<td>I am studying.</td>
<td></td>
</tr>
<tr>
<td>Hari mi ð o jangude.</td>
<td>I was studying.</td>
<td></td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>Pular Form</th>
<th>English Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hari o araali.</td>
<td>He hadn’t come (yet).</td>
</tr>
<tr>
<td>Hari himo arañ ande woo.</td>
<td>He used to come every day.</td>
</tr>
<tr>
<td>Hari ko kanko yahata.</td>
<td>It was he that to go.</td>
</tr>
<tr>
<td>Hari mi andaa dün.</td>
<td>I didn’t know that.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Pular Form</th>
<th>English Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hari o alaa ton.</td>
<td>He wasn’t there.</td>
</tr>
<tr>
<td>Tawi o alaa ton.</td>
<td>(As it turns out) he wasn’t there. (We found that) he wasn’t there.</td>
</tr>
</tbody>
</table>

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

2. 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*.

### PRETERITE VERB ENDINGS

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>STATIVE/FOCUS/NARRATIVE</td>
<td>ASSERTED</td>
<td>NEGATIVE</td>
</tr>
<tr>
<td>-ugol</td>
<td>-uno</td>
<td>-iino</td>
</tr>
<tr>
<td>-agol</td>
<td>-ino</td>
<td>-iroke</td>
</tr>
<tr>
<td>-egol</td>
<td>-ano</td>
<td>-anooma</td>
</tr>
</tbody>
</table>

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

- **Hande mi yahuno ka saare.** I've gone to town today.
- **Mi yahvanaa Conakry hikka.** I haven’t gone to Conakry this year.

Questions involving recently completed actions use it:

- **Koonu 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 yl’ataano ma.** If I hadn’t come, I wouldn’t have seen you.
- **Si o yahinho, o soodayno briedi.** If he had gone, he would have bought bread.
Class pronouns

We have learned to use the class appropriate articles (bareeru ndu) 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).

<table>
<thead>
<tr>
<th>ON CLASS</th>
<th>NDUN CLASS</th>
<th>EXAMPLE (NDUN CLASS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTIVE SUBJECT PRONOUN</td>
<td>o</td>
<td>ndu</td>
</tr>
<tr>
<td>OBJECT PRONOUN</td>
<td>mo</td>
<td>ndu</td>
</tr>
<tr>
<td>STATIVE SUBJECT PRONOUN</td>
<td>himo</td>
<td>hindu</td>
</tr>
<tr>
<td>INTERROGATIVE</td>
<td>hombo</td>
<td>hondo</td>
</tr>
<tr>
<td>INDEPENDENT</td>
<td>kanko</td>
<td>kayru</td>
</tr>
<tr>
<td>POSSESSIVE</td>
<td>makko</td>
<td>mayru</td>
</tr>
</tbody>
</table>

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.”

- Aliou no gaa kono oya araali taho. Aliou is here but the other guy hasn’t come yet.
- Mi nangii ngal gertogal doo, kono ngala laaaike. I caught this chicken, but the other one got away.
- Ko dama ndiyam b’ur laabude. That other water is cleaner.

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

- Ko honto koya naa irihoy 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 y’ejitii 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 (dumaaji) 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 yahii 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 yahii) and the asserted (nge yahii) is not very noticeable; it is clearer for -agol verbs (nge haynii instead of nge hayniike) and -egol verbs (nge faa laa instead of nge faalaa). 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 sikkikə jangə 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 allocutive pronoun (oya, etc.) before each word. If you're really into it, give a simple Pular sentence for each word and give its meaning.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>nduva</td>
<td>bareeru</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>teew</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>fayande</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>baaafal</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>jiwbe</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>maakit</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>lemuneere</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>otowal</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Ngesa</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>koyngal</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>debbo</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>cofun</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>ndiyan</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>saabiwal</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>gollooobe</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>juulirde</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>paykoy</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>karamoko</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>galle</td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>taalol</td>
</tr>
</tbody>
</table>

### C. Class pronouns

Replace the underlined words with the appropriate class pronoun (subject/object, stative, independent, or possessive).

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mi yi’ali bareeru maa hande.</td>
<td>Mi yi’ali ndu hande.</td>
</tr>
<tr>
<td>2</td>
<td>Ko nduu bareeru yakkii lan.</td>
<td>Ko kaynu yakkii lan.</td>
</tr>
<tr>
<td>3</td>
<td>Bareeru maa no kaani.</td>
<td>Hindu kaani.</td>
</tr>
<tr>
<td>4</td>
<td>Jom bareeru piyii ndu.</td>
<td>Jom maynu piyii ndu.</td>
</tr>
<tr>
<td>5</td>
<td>Ngal datal yahataa Siligeme.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Bevngu maa no seytini.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ko ngal gertogal be neldi lan.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Ko honto āaariru ndun yahi?</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Dan ndiyam no wojji cos.</td>
<td></td>
</tr>
</tbody>
</table>
D. Passive sentences

Remove the following sentence to the past using either hari or the -no- marker. Give the English for both sentences.

1. Miido yahude ka fulawa.
   Hari miido yahude ka fulawa.
   **I AM GOING TO THE COUNTRY.**
   **I WAS GOING TO THE COUNTRY.**

2. O sikkaa si o yahay.
   O sikkaaano si o yahay.
   **HE’S NOT SURE HE’LL GO.**
   **HE WASN’T SURE HE WOULD GO.**

3. Himo duudi ariske.

4. Mi wawataa Pular.

5. Mi sikk ko a Faransejo.

6. Duma dumanike?

7. Ko honto yahudaa?


10. Ko min jogii saabiwal ngal.

11. Miido 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 Dunugol (trans. Aliou Diallo and Abdourahmane Diallo. Conakry: Service National d’Alphabetisation, 1995)

Soodorgol ndiyane saabunde waray mikoroobuujì gasaydí maraade e bandu ndun. Ko dün hadàta dì wonde e ñaametee e naatugol majji ka hunduko. Beyngure kala no haani jogaade ndiyane laabudan e saabunde fii no fow lootira juude e mun.

No hittì fota ka juude dën soodoree ndiyane saabunde, nde ootìgi iwìiri ka hurgo maa ado o ñaamude e kadi nde ootìgi gaynìri labbingol paykun maa boobo resìido. No hittì kadi ka ootìgi loota juude mun si o meemì ñaameteeji dì defaaka.

Feere burnde moyììììè, danda beyngure fii hebugol mikoroobuujì dìn, ko hawköyogol resàajì dìn ka haani ton. Yimbe ën no waawí ëennude koy kuëloy sì koy hëwtìi ka ndiyàni, ka ñaametee, ka juude, e ka defetee dòn.

Beyngure nden no haani loowugol ndiyâni yareetedàn dàn e ndere miran laabudò ombotoodo.

Hay si ndiyàni dàn no laabì, e kene hìdan ara wondude e mikoroobuujì. Ndiyàni burdàn laabudè dàn ko ndiyàni iwòdan e pompi. Si hawrii ko ka canđì maa ko boyli dàn iwi, ko hasii kon haray hidan wondi e mokoroobu.

Ko fatingol ndiyàni dàn warata mikoroobuujì dìn. Ko yo dàn fatine, dàn bûtìînee, wonì ko e caangol, maa e woyndu, maa e pompi dàn ýooga.

Ñaameteeji dì defaaka dìn, kenen haray no wondi e mikoroobuujì. Haray bee dì lootee maa dì defee.

Ko e nder ñaameteeji wuldí, mikoroobuujì dìn burata layüde. Ko dün wàdì si no haani ka ñaameteeji dìn, no di defiraa, dì ñaamee kisan. Si hawrii ñaameteeji dìn marete, nde hìdı ñaamee, ko yo dì wulnitee.
**GRAMMAR**

**The short question form**

A subordinate clause (see page 91) can stand alone as a question.

Mi andaa ka o yahi.  
Ka o yahi?  
I don’t know where she went.  
Where’d she go?  

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 faalad?  
Ko hadunoda arde?  
Ko yahunoda?  
What do you want?  
Why didn’t you come?  
Where’d you go?  

**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.  
Haray himo ton.  
Haray himo jangude.  
I probably won’t have returned  
He is probably there.  
He is probably studying.

Harayno is used to mark things that could have happened, but didn’t.

Si a yahano, harayno moy’ya.  
If you hadn’t gone, it would have been bad.

Hara can indicate two things happening at once:

O yahi hara himo andi åe 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 ðan.  
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.

---

**KEY WORDS**

*tawugol*

Tawugol means “to find,” in connection with a person or a situation.

Mi tawete ka saare.  
I’ll meet you in town.

O tawil hay gooto alaa ka suuda.  
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.

---

**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*² *(WHERE ARE YOU GOING?)*

2. Ko honto Usmani woni?

3. Ko honðun wi’unoda?

---

¹ In rapid speech, you will hear *ko hannoda arde?*
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.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pete</td>
<td>galeej</td>
<td>taali</td>
</tr>
<tr>
<td>ca'e</td>
<td>jonte</td>
<td></td>
</tr>
<tr>
<td>pelle</td>
<td>payane</td>
<td></td>
</tr>
<tr>
<td>cofey</td>
<td>noppo</td>
<td></td>
</tr>
<tr>
<td>åee</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>maanugol</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>fayande</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>fello</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>fetere</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>galle</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>gido</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>gujjo</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>haako</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>hodo</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>kaafa</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>kodo</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>laawol</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>lando</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>lewru</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>mbeewa</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>mboddi</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>ngesa</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>nowru</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>saare</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>suudu</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>wuddere</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>yontere</td>
<td>x</td>
<td></td>
</tr>
</tbody>
</table>

---

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.

**Åee** and **maa** are interchangeable, and express strong obligation.

**Åee 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.

**Miðo haani yaade.**
I should go.

They say you shouldn’t marry your girlfriend.

**Hiða haanunoo daraade.**
You should have stopped.

**Fotugol** means “nice” or “pretty,” and also “appropriate.”

**Miðo foti yaade.**
I ought to go.

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.
   *See mi hosta.*

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 Jal- lon 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.


No Fuuta surrimoo Almaami Donjol Feelaa, lambe diwe den e mawbe Timbo ben tumbindirgol 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 dun be huwugol e mader Fuuta.

Buubakar Biro andini be le wonde kanko doo, himo faalaa laamu ngun. Be inni yo o accan koto makko, kanko o wona miñniraawo Almaami on. O jaabii wonde kanko o accantaa hay gotoo laamu, kanko e koto makko hihe fota e laamu ngun, ko sahindingo e oo laamoto.

Tawi non, Fuuta fow no andi Buubakar Biro. Himo woowi yaadude e baaba en makko ka jihaadi. Himo nanđi e ngayuuri ka tagudi; si o wadiino hito, a innay kanji unsii.


Almaami Buubakar Biro wonti Timbo. Fuuta fow huli, rewi fe.
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.

<table>
<thead>
<tr>
<th>USE</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>with active pronoun (mi, a, etc.)</td>
<td>active (past)</td>
<td>focus; narrative</td>
</tr>
<tr>
<td>with stative pronoun (miðo, hiða, etc.)</td>
<td>stative</td>
<td>progressive habitual</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FORM</th>
<th>USE</th>
<th>PERFECTIVE</th>
<th>IMPERFECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>INFINITIVE ASSERTED SIMPLE INVERTED NEGATIVE INFINITIVE ASSERTED FOCUS INVERTED NEGATIVE DESIDERATIVE</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ACTIVE</td>
<td>-ugol</td>
<td>-ii</td>
<td>-i</td>
</tr>
<tr>
<td>REFLEXIVE</td>
<td>-agol</td>
<td>-iike</td>
<td>-ii</td>
</tr>
<tr>
<td>PASSIVE</td>
<td>-egol</td>
<td>-aama</td>
<td>-aa</td>
</tr>
<tr>
<td>ACTIVE</td>
<td>-ugol</td>
<td>-iino</td>
<td>-noo</td>
</tr>
<tr>
<td>REFLEXIVE</td>
<td>-agol</td>
<td>-inooke</td>
<td>-noo</td>
</tr>
<tr>
<td>PASSIVE</td>
<td>-egol</td>
<td>-anooma</td>
<td>-ano</td>
</tr>
</tbody>
</table>

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 mojyaan) 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>
<thead>
<tr>
<th>FOSRM</th>
<th>USE</th>
<th>ACTIVE</th>
<th>REFLEXIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-ugol</td>
<td>-agol</td>
<td>-egol</td>
</tr>
<tr>
<td>INFINITIVE</td>
<td>verbal/ noun</td>
<td>yahugol</td>
<td>lootagol</td>
<td>piyegol</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>o yahili</td>
<td>o lootike</td>
<td>o piyaama</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo yahli</td>
<td>himo lootii</td>
<td>himo piya</td>
</tr>
<tr>
<td>focus</td>
<td>ko ka saare o yahli</td>
<td>it's to town that she went</td>
<td>ko ka suudu o lootii</td>
<td>it's at home that she washed herself</td>
</tr>
<tr>
<td>sequential (narrative)</td>
<td>o imike, o yahli</td>
<td>she got up and went</td>
<td>o imike, o lootii</td>
<td>she got up and washed herself</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o yahaali</td>
<td>o lootaaaki</td>
<td>o piyaaaka</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>progresssive</td>
<td>himo yahude</td>
<td>himo lootade</td>
<td>himo piyede</td>
</tr>
<tr>
<td>INFINITIVE</td>
<td>contextual</td>
<td>doo e o yahude</td>
<td>before she goes</td>
<td>doo e o lootade</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>habitual</td>
<td>ñande woo himo yaha every day she goes</td>
<td>ñande woo himo lootoo every day she washes herself</td>
<td>ñande woo himo piyee every day he is beaten</td>
</tr>
<tr>
<td>SUBJECTIVE</td>
<td>o yaha</td>
<td>she must go</td>
<td>o lootoo</td>
<td>she must wash herself</td>
</tr>
<tr>
<td>sequential</td>
<td>o imoto, o yaha</td>
<td>she’ll get up and go</td>
<td>o imoto, o lootoo</td>
<td>she’ll get up and wash herself</td>
</tr>
<tr>
<td>FUTURE</td>
<td>o yahay</td>
<td>she will go</td>
<td>o loototo</td>
<td>she will wash herself</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>progressive</td>
<td>o yahay woni she is going</td>
<td>o loototo woni</td>
<td>she is washing herself</td>
</tr>
<tr>
<td>HABITUAL</td>
<td>ñande woo o yahay every day she goes</td>
<td>ñande woo o loototo every day she washes herself</td>
<td>ñande woo o piyete every day he is beaten</td>
<td></td>
</tr>
<tr>
<td>FOCUS</td>
<td>focus</td>
<td>ko ka saare o yahata it’s to town that she’ll go</td>
<td>ko ka suudu o loototo it’s at home that she’ll wash herself</td>
<td>ko ka lekkol o piyete it’s at school that he’ll be beaten</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o yahataaa she won’t go</td>
<td>o lootataako she won’t wash herself</td>
<td>o piyetaake he won’t be beaten</td>
</tr>
<tr>
<td>IMPERFECTIVE</td>
<td>imperative</td>
<td>yahu! got</td>
<td>lootoo wash yourself</td>
<td></td>
</tr>
<tr>
<td>DESIDERATIVE</td>
<td>desiderative</td>
<td>woo yo o yaha (he said) she should go</td>
<td>woo yo o lootoo (he said) she should wash herself</td>
<td>woo yo o piye (he said) he should be beaten</td>
</tr>
</tbody>
</table>
### Examples of the most common verb forms (continued)

#### Active verbs; preterite endings

<table>
<thead>
<tr>
<th>FORM</th>
<th>USE</th>
<th>ACTIVE</th>
<th>REFLEXIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>verbal</td>
<td>-ugol</td>
<td>lootagol</td>
<td>piyegol</td>
</tr>
<tr>
<td></td>
<td>noun</td>
<td>to go</td>
<td>to wash oneself</td>
<td>to be beaten</td>
</tr>
<tr>
<td>INFinitive</td>
<td>Asserted</td>
<td>active</td>
<td>o yahiino</td>
<td>o lootinooke</td>
</tr>
<tr>
<td></td>
<td>(past)</td>
<td>she had gone</td>
<td>she had washed herself</td>
<td>he had been beaten</td>
</tr>
<tr>
<td></td>
<td>Stative</td>
<td>himo</td>
<td>yahunoo</td>
<td>himo</td>
</tr>
<tr>
<td></td>
<td>Focus</td>
<td>ko ka saare</td>
<td>o yahunoo</td>
<td>ko ka suudu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it was to town that she’d gone</td>
<td>it was at home that she’d washed herself</td>
<td>it was at school that he’d been beaten</td>
</tr>
<tr>
<td></td>
<td>Habitual</td>
<td>nande woo</td>
<td>o yahayno</td>
<td>nande woo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>every day she used to go</td>
<td>every day she used to wash herself</td>
<td>every day he used to be beaten</td>
</tr>
<tr>
<td></td>
<td>Focus</td>
<td>ko ka saare</td>
<td>o yahayno</td>
<td>ko ka suudu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it’s to town that she used to go</td>
<td>it’s at home that she used to wash herself</td>
<td>it’s at school that he used to be beaten</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it’s to town that she was going</td>
<td>it’s at home that she was washing herself</td>
<td>it’s at school that he was being beaten</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it’s to town that she would have gone</td>
<td>it’s at home that she would’ve washed herself</td>
<td>it’s at school that he would’ve been beaten</td>
</tr>
<tr>
<td></td>
<td>Habitual</td>
<td>nande woo</td>
<td>o yahayno</td>
<td>nande woo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>every day she used to go</td>
<td>every day she used to wash herself</td>
<td>every day he used to be beaten</td>
</tr>
<tr>
<td></td>
<td>Focus</td>
<td>ko ka saare</td>
<td>o yahayno</td>
<td>ko ka suudu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it’s to town that she used to go</td>
<td>it’s at home that she used to wash herself</td>
<td>it’s at school that he used to be beaten</td>
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<tr>
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<td></td>
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<td>it’s at home that she was washing herself</td>
<td>it’s at school that he was being beaten</td>
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<tr>
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<td></td>
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<td>it’s at school that he would’ve been beaten</td>
</tr>
<tr>
<td></td>
<td>Habitual</td>
<td>nande woo</td>
<td>o yahayno</td>
<td>nande woo</td>
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<td></td>
<td></td>
<td>every day she used to go</td>
<td>every day she used to wash herself</td>
<td>every day he used to be beaten</td>
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<tr>
<td></td>
<td>Focus</td>
<td>ko ka saare</td>
<td>o yahayno</td>
<td>ko ka suudu</td>
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<tr>
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<td></td>
<td>it’s to town that she used to go</td>
<td>it’s at home that she used to wash herself</td>
<td>it’s at school that he used to be beaten</td>
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<tr>
<td></td>
<td></td>
<td>it’s to town that she was going</td>
<td>it’s at home that she was washing herself</td>
<td>it’s at school that he was being beaten</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it’s to town that she would have gone</td>
<td>it’s at home that she would’ve washed herself</td>
<td>it’s at school that he would’ve been beaten</td>
</tr>
</tbody>
</table>

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**Reference Tables**
### Examples of the most common verb forms (continued)

#### Stative verbs; standard endings

<table>
<thead>
<tr>
<th>FORM</th>
<th>USE</th>
<th>ACTIVE</th>
<th>REFLEXIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-ugol</td>
<td>-agol</td>
<td>-egol</td>
</tr>
<tr>
<td>INFFINITIVE</td>
<td>verbal noun</td>
<td>semb_ugol</td>
<td>daan_agol</td>
<td>weel_egol</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>o sembi</td>
<td>o daarike</td>
<td>o weelaama</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo sembi</td>
<td>himo daarni</td>
<td>himo weelaa</td>
</tr>
<tr>
<td>FOCUS</td>
<td>ko hombo sembi? who is fat?</td>
<td>ko hombo daarni? who is asleep?</td>
<td>ko hombo weela? who is hungry?</td>
<td></td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o sembaa he is not fat</td>
<td>o daanaaki she is not asleep</td>
<td>o weelaaka he is not hungry</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>future</td>
<td>o sembay he will get fat</td>
<td>o danoto she will fall asleep</td>
<td>o weelete he will be hungry</td>
</tr>
<tr>
<td>IMPFINITIVE</td>
<td>progressive</td>
<td>himo sembade he is getting fat</td>
<td>himo daanaade she is sleeping she is falling asleep</td>
<td>himo weeleede he is getting hungry</td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o sembataa he will not get fat he is not getting fat</td>
<td>o danataako she won’t sleep she is not falling asleep</td>
<td>o weelataake he won’t be hungry he won’t become hungry</td>
</tr>
</tbody>
</table>

#### Stative verbs; preterite endings

<table>
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<tr>
<th>FORM</th>
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<th>REFLEXIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
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<tr>
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<td>-ugol</td>
<td>-agol</td>
<td>-egol</td>
</tr>
<tr>
<td>INFFINITIVE</td>
<td>verbal noun</td>
<td>semb_ugol</td>
<td>daan_agol</td>
<td>weel_egol</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>active (past)</td>
<td>o sembano he had become fat</td>
<td>o daanino she had slept</td>
<td>o weelano he had become hungry</td>
</tr>
<tr>
<td>SIMPLE</td>
<td>stative</td>
<td>himo sembunoo he was fat</td>
<td>himo daaninoo she was asleep</td>
<td>himo weelanoo he had become hungry</td>
</tr>
<tr>
<td>FOCUS</td>
<td>ko hombo sembunoo? who was fat?</td>
<td>ko hombo daaninoo? who was asleep?</td>
<td>ko hombo weelanoo? who was hungry?</td>
<td></td>
</tr>
<tr>
<td>NEGATIVE</td>
<td>negative</td>
<td>o sembaano he wasn’t fat</td>
<td>o daananooki she wasn’t asleep</td>
<td>o weelanooka he wasn’t hungry</td>
</tr>
<tr>
<td>ASSERTED</td>
<td>future</td>
<td>o sembayno he was going to get fat he would have gotten fat</td>
<td>o daanotonoo she was going to sleep she would have fallen asleep</td>
<td>o weelatenoo he was going to get hungry he would have gotten hungry</td>
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<tr>
<td>IMPNEGATIVE</td>
<td>negative</td>
<td>o sembataano he was not going to get fat he wouldn’t have gotten fat</td>
<td>o daanotanooko she wasn’t going to sleep she wouldn’t have fallen asleep</td>
<td>o weeltanooka he wouldn’t be hungry he wouldn’t have gotten hungry</td>
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<tr>
<td>PERSON</td>
<td>ENGLISH</td>
<td>SUBJECT</td>
<td>ACTIVE</td>
<td>STATIVE</td>
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<td>--------</td>
<td>---------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
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<tr>
<td>1st PERSON</td>
<td>I</td>
<td>mi</td>
<td>miðo&lt;sup&gt;1&lt;/sup&gt;</td>
<td>lan</td>
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<tr>
<td>2nd PERSON</td>
<td>you</td>
<td>a</td>
<td>híða</td>
<td>ma</td>
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<tr>
<td>3rd PERSON</td>
<td>he/she</td>
<td>o</td>
<td>hímo</td>
<td>mo</td>
</tr>
<tr>
<td>1st PERSON</td>
<td>we</td>
<td>men</td>
<td>meden&lt;sup&gt;2&lt;/sup&gt;</td>
<td>men</td>
</tr>
<tr>
<td>2nd PERSON</td>
<td>we</td>
<td>en</td>
<td>híden</td>
<td>en</td>
</tr>
<tr>
<td>3rd PERSON</td>
<td>you</td>
<td>on</td>
<td>hídon</td>
<td>on</td>
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<td>3rd PERSON</td>
<td>they</td>
<td>fe</td>
<td>hífe</td>
<td>fe</td>
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</table>

<sup>1</sup> An alternate form for miðo is hilan.

<sup>2</sup> An alternate form for meden is himen. (These alternate forms are rather less common.)
### Table 4. Class system summary

<table>
<thead>
<tr>
<th>PRONOUN</th>
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<th>SEMANTIC USAGE</th>
<th>ENDINGS</th>
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<td>on</td>
<td>gorko, jannoowo</td>
<td>human singular forms</td>
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<td>maakiti, saariya</td>
<td>borrowed terms</td>
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<td>leemune, ñaari</td>
<td>generic forms</td>
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<tr>
<td>ben</td>
<td>worbe, jannoobe</td>
<td>human plurals</td>
<td>-be</td>
</tr>
<tr>
<td>den</td>
<td>ledde, pelle, gertode</td>
<td>plurals</td>
<td>-e</td>
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<tr>
<td>din</td>
<td>karambi, cuudi, velooji</td>
<td>plurals</td>
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### ben

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<td>saare, juulirde, sakkitorde</td>
<td>locations</td>
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<td>woofoononde, mangoore, leemuneere</td>
<td>singular forms</td>
<td></td>
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<td>sariire, jawre</td>
<td>animals</td>
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<td>bonnere, fenaande, hiivre, hoolaare</td>
<td>instances of verbs; abstract nouns</td>
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### nden

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<td>nguleendi, mbuleendi</td>
<td>attributes (from stative verbs)</td>
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<td>instances of verbs</td>
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<td></td>
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<td>ñiiri, soyYaari, toori, njuuri</td>
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<td>leydi, condi</td>
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### ndin

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<td>suudu, woyndu, sawru</td>
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### ndun

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<td>-o</td>
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<td>ombaalo, bedo, waado</td>
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### ngen

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<td>coggu, puccu, teewu, ñappu, mokobaaku</td>
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### ngon

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### ngun

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114 REFERENCE TABLES
### Class system summary, continued

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<tr>
<th>PRONOUN</th>
<th>EXAMPLE</th>
<th>SEMANTIC USAGE</th>
<th>ENDINGS</th>
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<td>landfan, nguurndan</td>
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<tr>
<td>dun</td>
<td>x</td>
<td>(catch-all class; “that”)</td>
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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.

<table>
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<th>DEFINITE ARTICLE</th>
<th>DEMONSTRATIVE</th>
<th>ACTIVE SUBJECT/OBJECT</th>
<th>STATIVE SUBJECT</th>
<th>INDEPENDENT</th>
<th>POSSESSIVE</th>
<th>INTERROGATIVE</th>
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<td>majjan</td>
<td>hon an</td>
<td>*am a</td>
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<td>dun</td>
<td>x 3</td>
<td>kañun</td>
<td>mun</td>
<td>hon un</td>
<td>*um a</td>
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<td></td>
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</table>

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 stative pronoun for the dun class; one must say "dun no moy̪i", whereas in other classes we would say "himo moy̪i", "hingal moy̪i", 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).

<table>
<thead>
<tr>
<th>DEFINITE ARTICLE</th>
<th>big</th>
<th>new</th>
<th>good</th>
<th>one</th>
<th>someone/another one</th>
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<tbody>
<tr>
<td>on</td>
<td>njano</td>
<td>keso</td>
<td>moyyo</td>
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<td>goddo</td>
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<td>njandube</td>
<td>heybe</td>
<td>moyyube</td>
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<td>wobbe</td>
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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.